

Request for Prayer, Personal References and Benedictions

Messianic Jews 13:18-25

Letter to the Messianic Jews

In my last post, we explored the **Warnings** in **Messianic Jews 13:7-17**. In this post, we conclude our examination of **Messianic Jews** by studying a **Request for Prayer, Personal References and Benedictions in Messianic Jews 13:18-25**.

¹⁸ Keep praying for us, for we are certain that we have a clear conscience and want to conduct ourselves properly in everything we do. ¹⁹ And all the more I beg you to do this, so that I may be restored to you that much sooner.

²⁰ The God of shalom brought up from the dead the great Shepherd of the sheep, our Lord Yeshua, by the blood of an eternal covenant. ²¹ May God equip you with every good thing you need to do his will; and may He do in us whatever pleases Him, through Yeshua the Messiah. To Him be the glory forever and ever. Amen.

²² Now I urge you, brothers, to bear with my message of exhortation; for I have written you only briefly. ²³ Know that our brother Timothy has been released. If he comes soon enough, I will bring him with me when I come to see you. ²⁴ Greet all your leaders and all God's people. The people from Italy send greetings to you. ²⁵ Grace be with you all." ~ Hebrews 13:18-25 (CJB)

The author requests his readers to pray that he **be restored to** them. Imprisonment may be preventing it (verses 18-19), and he offers a benediction for them (verse 21). He fixes the direction of his brief prayer by summing up the six key points of his letter:

1. God is a **God of shalom**. By reconciling sinful humanity to Himself through **Yeshua**, God has taken the initiative in restoring peace, integrity, and wholeness.
2. **Yeshua** has been **brought up from the dead**. He is alive, our **cohen gadol** forever making intercession for us at the right hand of God.
3. **Yeshua** is **the great Shepherd of the sheep**, both Jews, and Gentiles. This is testified to in many references in the **Tanakh** and the **Brit Hadashah**.
4. **Yeshua** is **our Lord** (1:2-4, 8-13; 3:6), who disciplines us for our benefit (12:5-10) and expects obedience (5:9).
5. **Yeshua** has come to have this role in God's administration of world history because He gave his **blood** to atone for the sins of humanity (1:3, 2:9-15, 9:12-10:14).
6. Through this **blood**, **Yeshua** also inaugurated **an eternal covenant**, the New Covenant (7:22, 8:5-13, 10:15-18), the **Brit Hadashah** promised by Jeremiah 31:30-33(31-34).

Bear with my message of exhortation; for I have written you only briefly. This supports the idea that the author is summarizing a series of sermons he previously gave orally to some of the **brothers**.

Verses 23-24 lend weight to the theory that **Sha'ul** is the author of **Messianic Jews**; for although he spent his last days imprisoned in **Italy** (2 Timothy 4:6-8), by then his co-worker and **brother** in the Lord **Timothy**, who had at one time been jailed with him, had **been released**, so that **Sha'ul** could write 2 Timothy to him. On the other hand, **I will bring him with me** suggests that the author was not in prison when he wrote this letter but was free to move about. See my first post in this series [here](#) for my take on the authorship.

I will close with this admonition from the author of Messianic Jews:

"Therefore, let us confidently approach the throne from which God gives grace, so that we may receive mercy and find grace in our time of need." ~ Hebrews 4:16 (CJB)

In my next post, I am going to strive to do something I have never, ever done before. My posts (and past sermons) in the past have been thematic or verse-by-verse exegeses. In my next series, I'm planning on doing a character study of **Elijah**. Depending on how that goes, I'll probably move on to also do a character study of his protégé, **Elisha**.