

Notes on the Greek New Testament
Day 320 – November 16th – Hebrews 13:1-25

Works frequently referenced in these notes on Hebrews

Bruce, FF	<i>The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1964
Guthrie, Donald	<i>Hebrews</i> (Tyndale Commentary), IVP, Leicester, 1983
Hughes, Philip Edgcumbe	<i>A Commentary on The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1977
Westcott, BF	<i>The Epistle to the Hebrews</i> , Macmillan, London, 1889

Hebrews 13

"The thirteenth chapter is a kind of appendix to the Epistle, like Rom 15,16. The first twelve chapters form a complete treatise; and now for the first time, distinct personal traits appear... but the central portion brings back with fresh power some of the main thoughts on which the writer has before insisted." Westcott

Guthrie provides the following summary, "A series of apparently disconnected exhortations and other incidental teaching is found in this last chapter. The moral advice covers social, private and religious life. The final exhortation is to readers to make a clean break with Judaism, which is mentioned under the term 'camp'. A magnificent doxology precedes the closing salutation."

- i) Exhortations affecting social life (13:1-3);
- ii) Exhortations affecting private life (13:4-6);
- iii) Exhortations affecting religious life (13:7-9);
- iv) About the Christian's new altar (13:10-16);
- v) Final words (13:17-25).

Verse 1

Ἡ φιλαδελφία μενέτω.

φιλαδελφία, ας f brotherly love
μενω remain, stay, abide

May suggest the beginnings of a decline in such love. Just as our brotherhood derives from union with Christ, so also our love for the brothers originates in him, cf. Jn 13:34; 1 Thess 4:9.

Verse 2

τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

φιλοξενία, ας f hospitality
ἐπιλανθανομαι forget, neglect, overlook

Particularly Christians travelling from elsewhere and previously unknown to them.

ἔλαθόν Verb, aor act indic, 1 s & 3 pl
λανθανω be hidden; be unaware

τις, τὶ acc τινά, τὶ gen τινός dat τινί enclitic pronoun anyone, a certain
ξενίσαντες Verb, aor act ptc, m nom pl
ξενίζω entertain as a guest

"The form of the illustration seems to be that we only observe the outside surface of those whom we receive. More lies beneath than we can see. Christ indeed comes to the heart of those who are welcomed in his name (Matt 25:40, 46; John 13:20)." Westcott.
The allusion is doubtless to Abraham's entertaining of three strangers, one of whom is later addressed by him as Yahweh (Gen 18:1ff.)

Verse 3

μνησθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

μνησκομαι remember, keep in mind
δεσμιος, ου m prisoner

Cf. 10:34, see also 2 Tim 1:16.

συνδεδεμένοι Verb, perf pass ptc, m nom pl
συνδεομαι be in prison with
κακουχομαι be ill-treated
σωμα, τος n body

"The bodily hardships now being experienced by some of their fellow believers could equally well, and perhaps will, be experienced by them too." Hughes.

Verse 4

τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.

τίμιος, α, ον precious, valuable, held in honour

γάμος, ου m wedding, marriage

Many of the older commentators take the first phrase as indicative rather than imperative (so also AV). However, Westcott thinks that all the phrases in this and into the next verse are hortatory (so also NIV). This is the only occasion in the NT where γαμος is used to mean the married state.

κοιτη, ης f bed; marital relationship
ἀμιαντος, ον pure, undefiled, unstained

"It is possible that the Hebrew Christians to whom this letter was sent were being influenced by Essene doctrines of asceticism involving the denunciation of marriage as a state detrimental to the attainment of godliness. Or it may be that they were situated in a social environment in which the marriage bond was lightly esteemed or even regarded as unnecessary and sexual license of every kind condoned, and which therefore was in conflict with the Christian ideal of marriage and chastity. In either case the construction should be treated as hortatory rather than declaratory." Hughes.

πορνος, ου m man who practices sexual
immorality
μοιχος, ου m adulterer
κρινει Verb, fut act indic, 3 s κρινω judge

Cf. Eph 5:5f; Rom 1:26ff.

Verse 5

ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς
παροῦσιν· αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ
οὐδ' οὐ μὴ σε ἐγκαταλίπω·

ἀφιλαργυρος, ον not greedy for money
τροπος, ου m way, manner, way of life

"Ο τροπος describes the general character. It is not found elsewhere in the NT in this sense." Westcott

ἀρκεω be enough; pass. be content, be
satisfied

Cf. Phil 4:10-13

παρειμι be present
εἶρηκεν Verb, perf act indic, 3 s λεγω

These exact words are not found in the OT, but similar assurances are found in Gen 28:15; Josh 1:5; Deut 31:6ff. Westcott suggests that the words "had probably been moulded into this shape by common use."

ἀνῶ Verb, aor act subj, 1 s ἀνημι loosen,
desert, fail

The sense is "losing hold so as to withdraw the support rendered by the sustaining grasp." Westcott

ἐγκαταλίπω Verb, aor act subj, 1 s
ἐγκαταλειπω forsake, abandon

"The avaricious man is never content: ungenerous and grasping, he always wants more and is always afraid of losing what he has. How different from the serenity of the true Christian who knows that, having Christ, he lacks nothing that is essential for his well-being (cf. Ps 23:1). Paul, destitute of worldly possessions, sublimely speaks of himself 'as having nothing, and yet possessing everything' (2 Cor 6:10). 'I have learned,' he assures his friends at Philippi, 'in whatever state I am, to be content' (Phil 4:11). His is the true imitation of the Master, who on earth had no place of his own where he might rest his head (Mt 8:20), who taught that 'a man's life does not consist in the abundance of his possessions' (Lk 12:15), and who advised his disciples to lay up treasure for themselves in heaven rather than on earth (Mt 6:19f.) – in other words, though poor in the eyes of men, to be 'rich toward God' (Lk 12:21). We are made rich, indeed, by the poverty which he embraced for our sakes in the incarnation and at the cross (2 Cor 8:9), and having the assurance that our God will supply our every need 'according to his riches in glory in Christ Jesus' we can find no excuse for discontent (Phil 4:19)." Hughes.

Verse 6

ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ
βοηθός, οὐ φοβηθήσομαι· τί ποιήσει μοι
ἄνθρωπος;

ὥστε so that, with the result that
θαρροῦντας Verb, pres act ptc, m acc pl
θαρρω be full of courage

The believer's declaration of faith rests upon God's declaration of faithfulness. "The quotation is from Psalm 118 (v. 6), a hymn expressing joy and confidence in God which was sung at the great festivals of the Jewish people. The same joy and confidence should be ours who are Christians, for ours is the same God, known to us in his grace and power as the God and Father of our Lord Jesus Christ." Hughes.

ἐμοὶ Pronoun, dat s ἐγω
βοηθος, ου m helper
φοβεομαι fear, be afraid (of)

Verse 7

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες
ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν
ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς
μιμεῖσθε τὴν πίστιν.

μνημονευω remember, keep in mind
ἡγεομαι think, regard; lead, rule (ὁ ἡ.
leader, ruler)

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅ τι
who, which

The tense may suggest leaders who have died, in contrast with the present leaders mentioned in vv 17 and 24.

ἀναθεωρεῶ observe closely
ἐκβασίς, εὖς f way out, outcome
ἀναστροφή, ἡς f manner of life, conduct

Westcott says "The reference here seems to be to some scene of martyrdom in which the triumph of faith was plainly shewn." Hughes, however, thinks that the reference is rather to the "sum total" or 'achievement' of their day-to-day behaviour, manifested in a whole life."

μιμεομαι imitate, follow another's example
πίστις, εὖς f faith, trust, belief

Verse 8

Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός,
καὶ εἰς τοὺς αἰῶνας.

ἐχθὲς adv yesterday
σήμερον today

αἰῶνας Noun, acc pl αἰών, αἰῶνος m age,
eternity

Against the background of changing leaders (v.7) there is an unchanging Lord – continuity both in the message and in its object. "The point would seem to be that, in the case of the original recipients of this letter, he who *yesterday* was the source and object of the triumphant faith of those leaders who instructed them in the word of God (see the preceding verse) is still *today* the same all-sufficient and all-powerful Redeemer and Lord, and will continue so *for ever*." Hughes.

Verse 9

διδασκαίς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·
καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ
βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ
περιπατοῦντες.

διδασχῆ, ἡς f teaching, what is taught
ποικίλος, ἡ, ον various kinds of, diverse

"The unchangeableness of Christ calls up in contrast the variety of human doctrines."
Westcott

ξένος, ἡ, ον strange, foreign, unusual
παραφέρω take away, carry or lead away
καλός, ἡ, ον good, right, proper
χάριτι Noun, dat s χάρις, ἰτος f grace
βεβαιῶ confirm, verify, strengthen
βρῶμα, τος n food, solid food
ὠφελήθησαν Verb, aor pass indic, 3 pl
ὠφελῶ gain, profit, benefit
περιπατεῶ walk, walk about, live

Food does not aid fellowship with God, cf. 1 Cor 8:8.

Verse 10

ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν
ἐξουσίαν οἱ τῆ σκηνῆ λατρεύοντες.

θυσιαστήριον, ον n altar (of incense)
φαγεῖν Verb, aor act infin ἐσθίω and ἐσθώ
eat, consume

ἐξουσία, ας f authority, right, capability,
power

σκηνῆ, ἡς f tent, tabernacle

"The main contention is that the exclusion from the sacrificial services of the Temple is compensated by something which answers to them and is of a nobler kind. Westcott goes on to apply this to 'the Eucharist' saying, "in this sacrament then, where Christ gives Himself as the support of His faithful and rejoicing people, the Christian has that which more than fulfils the types of the Jewish ritual." He points out that only the priests under the Old Covenant eat from the altar, and then not from the sacrifice on the Day of Atonement. "The Gospel as compared with the Law offers not less but more to believers ... The Christian enjoys in substance that which the Jew did not enjoy even in shadow."

Hughes, however, does not think that the reference here is directly to the Eucharist but to the cross and to Christ's once-for-all sacrifice. He says that the issue of referent here is the same as with Jesus' words in Jn 6:52-55. The term 'altar' would not be used of the Eucharist in the New Testament but "as used here is a sort of shorthand, or synecdoche, for the whole sacrificial action of Christ, as the context plainly shows." The eating of the priests under the old covenant "was physical; ours is spiritual."

John Brown observes that we "are permitted to feast on the whole sacrifice of Jesus Christ. We not only eat his flesh, but we do what none of the priests durst do with regard to any of the sacrifices, we drink his blood. We enjoy the full measure of benefit which his sacrifice was designed to secure. We are allowed to feed freely upon the highest and holiest of sacrifices. Our reconciliation with God is complete, our fellowship with him intimate and delightful."

λατρεῶ serve, worship

Verse 11

ὃν γὰρ εἰσφέρειται ζῶων τὸ αἶμα περὶ ἁμαρτίας
εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ
σώματα κατακαίεται ἔξω τῆς παρεμβολῆς·

Cf. Lev 16:27.

εἰσφέρω bring in, carry in, lead in
ζῶων, ον n living creature; animal

αἷμα, ατος f blood
 ἁμαρτία, ας f sin
 ἅγιος, α, ον holy, consecrated

The meaning may be Holy of Holies or may include the Holy Place.

ἀρχιερεὺς, εως m high priest
 σῶμα, τος n body
 κατακαίω burn, burn up, consume
 ἐξω out, outside, away
 παρεμβολή, ης f barracks; camp

Verse 12

διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἐξω τῆς πύλης ἔπαθεν.

διὸ therefore, for this reason
 ἁγιάσῃ Verb, aor act subj, 3 s ἁγιαζω
 sanctify, make holy

Cf. 9:13.

ἴδιος, α, ον one's own
 λαός, ου m people, a people
 πύλη, ης f gate
 ἔπαθεν Verb, aor act indic, 3 s πασχω suffer

"The work of Christ, so far as it was wrought on earth, found its consummation outside the limits of the symbolic dwelling-place of the chosen people." Westcott

Verse 13

τοίνυν ἐξερχόμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες.

τοίνυν therefore, for that very reason
 παρεμβολή, ης f see v.11
 ὀνειδισμός, ου m reproach, insult, abuse;
 disgrace, shame

Cf. 11:26.

φέρω bring, carry, bear, lead

Hughes comments, "'Going forth' to Christ 'outside the camp' certainly meant for these original readers, as it does for us, separation from the fallen values of unregenerate society, but in their case it meant also departure from the old Jewish order of their upbringing, from dependence on the levitical priesthood with its feasts and sacrifices, and also, it may well be, from the expectation of the restoration of a purified Judaism such as was entertained by the adherents of the Dead Sea Sect..."

"Of special interest in connection with the passage before us is the account (in Ex 33:7ff.) of how, after the incident of the golden calf (Ex 32) but prior to the setting up of the tabernacle proper (Ex 40), Moses took a tent and pitched it outside the camp, at a sufficient distance to make it quite separate from the camp, and called it 'the tent of meeting.' This served as a temporary sanctuary upon which the pillar of cloud descended when God spoke with Moses there. Moses, by this action, effectively emphasised the fact that the people's sin of apostasy had separated them from their God and had defiled the holy ground of the camp, with the result that it was now necessary for anyone who sought the Lord to go forth outside the camp. Thus the normal situation in which all territory outside the camp was regarded as unholy and the man who left the camp *ipso facto* became unclean was at this time reversed. Sin had rendered the camp unholy and Moses' withdrawal in order to establish a holy location outside the camp prefigured the setting up of the Christian altar, Christ's cross, outside the gate and the necessity for God's people to join Christ there."

Verse 14

οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

ὧδε adv here, in this place
 μένω remain, stay, abide
 πόλις, εως f city, town
 μέλλουσαν Verb, pres act ptc, f acc s μελλω
 (ptc. without infin) coming, future
 ἐπιζητεω seek, desire, search for

Cf. 11:14.

Verse 15

δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

"The emphatic position of δι' αὐτοῦ brings out the peculiar privileges of the believer. He has One through Whom he can fulfil the ... duty of grateful worship... (7:25)." Westcott. Cf. 1 Peter 2:25; Rom 1:8.

ἀναφέρω offer (of sacrifice)
 θύσια, ας f sacrifice
 αἰνεσις, εως f praise, adoration

Cf. Lev 7:12; Ps 107:22; 116:17.
 Of the δια παντός Westcott says "That which was exceptional service under the Old Dispensation [in connection with a vow] is the normal service under the New."

καρπός, ου m fruit, harvest, outcome
 χεῖλος, ους n lip

Cf. Hos 14:2.

ὁμολογεω confess, declare, give thanks
ὄνομα, τος n name

Verse 16

τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ
ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
εὐαρεστεῖται ὁ θεός.

εὐποιΐα, ας f doing of good

Not found elsewhere in the NT

κοινωνία, ας f fellowship, sharing in,
participation, contribution

Cf. 2 Cor 9:13.

ἐπιλανθανομαι forget, neglect, overlook
τοιουτος, αυτη, ουτον correlative pro & adj
such, of such kind; similar, like
εὐαρεστεω please, be pleasing to

Verse 17

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε,
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν
ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο
ποιῶσιν καὶ μὴ στεναζόντες, ἀλυσιτελὲς γὰρ
ὑμῖν τοῦτο.

πειθω persuade; pass obey, listen to
ἡγεομαι see v.7

ὑπεικω accept (someone's) authority,
submit to, be subject to

ἀγρυπνεω be alert, watch over

Cf. Eph 6:18

ψυχη, ης f self, life, 'soul'
ἀποδωσοντες Verb, fut act ptc, m nom pl
ἀποδιδωμι give, pay, render

"Such an admonition implies the author's confidence in the ability and genuineness of this leadership, and it suggests that the community to whom he is writing is not as a whole giving these leaders the respect that is their due. It may perhaps be that the occasion of this epistle was the reception by its author of a report, either in writing or in person, from those leaders of the potentially serious situation which was developing among those over whom they had been placed." Hughes.

χαρα, ας f joy, gladness

στεναζω sigh, groan, grumble

Cf James 5:9; Rom 8:23

ἀλυσιτελης, ες of no advantage or help

Does not occur elsewhere in NT – but cf. Lk 17:22.

Verses 18-25

The letter closes with more personal requests and exhortations.

Verse 18

Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι
καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς
θέλοντες ἀναστρέφεσθαι.

προσευχομαι pray

πειθω persuade, convince

καλος, η, ον good, right, proper, fine

συνείδησις, εως f conscience, awareness

θελω wish, will

ἀναστρεφω pass live, conduct oneself

"Such a conviction must underlie the request for efficacious intercession. The prayers of others will not avail for the neglect of duty." Westcott

Verse 19

περισσότερως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα
τάχιον ἀποκατασταθῶ ὑμῖν.

περισσοτερωσ adv. (from περισσοτερος) all
the more, especially

παρακαλεω exhort, encourage, urge

ποιῆσαι Verb, aor act infin ποιεω

ταχιον quickly, at once, soon

ἀποκατασταθῶ Verb, aor pass subj, 1 s

ἀποκαθιστημι restore, make well, send
or bring back

"The expression does not necessarily imply a state of imprisonment, which is in fact excluded by the language of v.23." Westcott suggests it may have been an illness that kept the author from those to whom he was writing.

Verse 20

Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν
τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν
αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
Ἰησοῦν,

εἰρηνη, ης f peace

Cf. Rom 15:33; 16:20; 2 Cor 13:11; 1 Thess 5:23.

"It is through God, as the author and giver of peace, that man is able to find the harmony which he seeks in the conflicting elements of his own nature, in his relationship with the world, in his relation to God Himself." Westcott.

Bruce thinks these words may suggest that the community was troubled with disunity – as 1 Cor 14:33. Hughes disagrees, saying that the peace spoken of here is primarily the peace of the Gospel (Eph 6:15), "the peace which has been established, or re-established, between man and his Creator by the blood of Christ's cross (Col 1:20)." This was also the view of Owen who says, "The bringing back of our Lord Jesus, as the Shepherd of the sheep, from the state of the dead, through the blood of the eternal covenant, is the great pledge and assurance of peace with God, or the effecting of that peace which the God of peace had designed for the Church."

ἀναγαγῶν Verb, aor act ptc, m nom s ἀναγω
bring up, lead up
νεκρός, α, ον dead
ποιμην, ενος m shepherd
προβατον, ου n sheep

Bruce says of these words, which in their context in Is 63:11 refer to Moses, "Here they are applied to Jesus as the second Moses, who was brought up not from the sea but from the realm of the dead. (In the Exodus typology of the New Testament the "sea of reeds" which Israel crossed on the way out of Egypt is taken of the death and resurrection of Christ into which his people are baptised.)" The passage in Isaiah continues by speaking of the Holy Spirit whom God has put among his people.

μεγας, μεγαλη, μεγα large, great
αίμα, ατος f blood
διαθηκη, ης covenant, will, testament
αιωνιος, ον eternal, everlasting

Cf. Zech 9:11.

Verse 21

καταρτίσαι ὑμᾶς ἐν παντι ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

καταρτιζω mend, restore, make complete

Cf 1 Peter 5:10 "The word καταρτιζειν, *to make perfect*, includes the thoughts of the harmonious combination of different powers (comp Eph 4:12 καταρτισμος, 2 Cor 13:9 καταρτισις), of the supply of that which is defective (1 Thess 3:10), and of the amendment of that which is faulty (Gal 6:1; comp Mk 1:19)." Westcott. Hughes prefers the translation "make you perfect in all goodness."

ἀγαθος, η, ον good, useful, fitting

Later MSS read παντι ἐργῷ ἀγαθῷ. Metzger says that ἐργῷ is an obvious homiletic gloss.

ποιῆσαι Verb, aor act infin ποιεω

"Action is the true object of the harmonious perfection of our powers. And each deed is at once the deed of man and the deed of God (ποιησαι, ποιων)." Westcott. Cf. Phil 2:12,13.

θέλημα, ατος n will, wish, desire

Owen says that to do the will of God is "the sole rule of our obedience." Hughes writes, "The new creation is at the same time the re-creation; for redemption means reintegration and reconciliation (2 Cor 5:17ff.). And just as being cannot be divorced from doing, so the creature is redeemed not only to *be* a new man but also to *do* the works that spring from and make manifest the new nature, which means specifically to do God's will, for the performance of the divine will is the proper function of every creature. Yet this 'doing' is not the doing of the creature only, but at the same time the doing of the Creator; for it is the God of peace who is said here to be *working*, or doing, *in you that which is pleasing in his sight...* The Christian's service of God, therefore, is not passive submission but willing, joyful, and cooperative obedience. Thus in Christ the lifeline which connects the creature to the Creator and his eternal purposes is restored."

εὐάρεστος, ον acceptable, pleasing
ἐνώπιον before, in the presence of

ὦ The doxology may be addressed to Christ, as in 2 Tim 4:18; 2 Peter 3:18; Rev 1:6 or to God as 2 Thess 2:9. Westcott thinks the latter to be the more likely.

δοξα, ης f glory
αἰῶνας Noun, acc pl αἰων, αἰωνος m age,
world order, eternity

A common phrase in doxologies – cf. Phil 4:20; 1 Tim 1:17; 2 Tim 4:18; 1 Peter 4:11; 5:11.

Verse 22

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστελα ὑμῖν.

Hughes suggests that the short postscript of vv 22-25 may have been in the author's own hand having used an amanuensis for the letter.

παρακαλεω see v.19

ἀνεχομαι endure, be patient with
παρακλησις, εως f encouragement, help,
comfort, counsel

βραχυς, εια, υ little, short, small; δια
βραχεων briefly

"That is, relative to the vastness of the subject." Westcott.

ἐπέστελα Verb, aor act indic, 1 s ἐπιστελλω
write, instruct by letter

Verse 23

γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον
ἀπολελυμένον, μεθ' οὗ ἐὰν τάχιον ἔρχηται
ὄψομαι ὑμᾶς.

Westcott thinks that the γινώσκετε is
imperative, "Know ye that ...". The NEB
translates, "I have news for you,..."

ἀπολελυμένον Verb, perf pass ptc, m acc & n
nom/acc s ἀπολυω release, set free
ἐὰν if
τάχιον quickly, at once, soon

Cf. v.19.

ὄψομαι Verb, fut act indic, 1 s ὄραω see

Verse 24

ἀσπᾶσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ
πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ
τῆς Ἰταλίας.

ἀσπαζομαι greet, welcome

ἡγεομαι see v.7

Westcott suggests that "The special salutation
of 'all that have the rule' implies that the letter
was not addressed officially to the church, but
to some section of it." Hughes disagrees with
this inference.

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

Does not necessarily imply that the letter was
written from Italy. Bruce suggests a translation
that reflects the ambiguity of the Greek, such
as, "Greetings to you from our Italian friends."

Verse 25

ἡ χάρις μετὰ πάντων ὑμῶν.

χαρις, ιτος f grace

Cf. Titus 3:15. "Every Epistle of St Paul
includes in its final greeting the wish for 'grace'
to those who receive it... There is no
corresponding greeting in James, 2 Peter, 1, 2
John, Jude." Westcott.