

Notes on the Greek New Testament Week 171 – Hebrews 12:25-13:25

Day 851: Hebrews 12:25-29

Verses 25-29

John Brown considers chapter 13 to be a kind of post-script to the main body of the letter which concludes with chapter 12. From this perspective he writes, "The Epistle commences with the declaration that the Gospel is the completed revelation of the divine will respecting the salvation of men, – a revelation not made by man or angel, but by the Only-begotten of God; and it closes with a solemn exhortation to beware of treating such a revelation in a manner unworthy of its character, as the ultimate manifestation of the word of God, made by that Eternal Word of life who was in the beginning with the Father, and who has declared Him unto man. The first and the last paragraphs of the Epistle, properly so called, bind together as it were, all the intervening statements, illustrations and arguments. 'God, who at sundry times spoke to the fathers by the prophets, hath in these last days spoken to us by His Son.' 'See, then, that ye refuse not Him that speaketh.'"

Verse 25

Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπὸ οὐρανῶν ἀποστρεφόμενοι·

βλεπω see, beware of, see to it
 παραιτήσησθε Verb, aor midd dep subj, 2 pl
 παραιτεομαι see v.19.

Note the present participle λαλοῦντα. He who spoke in the Son (1:2) still speaks in him.

ἐκεῖνος, η, ο demonstrative adj. that, those
 ἐξέφυγον Verb, aor act indic, 1 s & 3 pl
 ἐκφευγω escape
 γη, γης f earth, land

Qualifies the whole phrase, while "the corresponding phrase ἀπὸ οὐρανῶν expresses only the position of the revealer and not of those to whom the revelation is given."
 Westcott.

χρηματίζω warn, direct

"The long sufferings in the wilderness witnessed to the punishment of that unbelief which made the people rescued from Egypt unfit and unwilling to hold converse with God." Westcott.

μαλλον adv more; rather
 οὐρανός, ου m heaven
 ἀποστρεφω turn away; midd (and aor pass) turn away from, refuse, reject

Suggests that such turning away had already commenced.

Verse 26

οὐ ἢ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ ἐγὼ σεισῶ οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.
 σαλευω shake, disturb

Cf Ex 19:18

τοτε then, at that time
 ἐπήγγελται Verb, perf midd (deponent) & pass indic, 3s ἐπαγγελλομαι promise

"The prophecy of Haggai (2:6ff, 21ff.) deals with two main subjects, the superior glory of the second temple in spite of its apparent poverty: the permanent sovereignty of the house of David in spite of its apparent weakness. The prophet looks forward from the feeble beginnings of the new spiritual and national life to that final manifestation of the majesty of the kingdom of God in which the discipline begun on Sinai is to have an end. He naturally recalls in thought the phenomena which accompanied the giving of the law; and foreshadows a correspondence between the circumstances of the first and last scenes in divine revelation. That which was local and preparatory at Sinai is seen in the consummation to be universal." Westcott

ἔτι still, yet
 ἅπαξ once, once for all time
 σειω shake
 μονον adv only, alone

Verse 27

τὸ δέ, Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.

το δε Ἔτι ἅπαξ "The words, 'Yet once more ...'"

δηλοῖ Verb, pres act indic, 3s δηλωω
 make clear, indicate
 μεταθεσις, εως f removal, change
 πεποιημένων Verb, perf pass ptc, gen pl
 ποιω
 μενω remain, stay, abide

"... all that stands undisturbed in the present trial. The 'shaking' is looked upon as already taking place." Westcott suggests that the reference is to the beginnings of the fall of Jerusalem.

"The purpose of this ultimate shaking is 'in order that what cannot be shaken may remain.' For the people of God, who belong to the order of things which are unshakable, the removal of all that is insecure and imperfect is something to be eagerly anticipated; for this final shaking of both heaven and earth is necessary for the purging and eradication from the universe of all that is hostile to God and his will, for establishment of all that, being in harmony with the divine mind, is permanent, and for the inauguration of the new heaven and the new earth, that is, the renewal as 'changed' creation, in which all God's purposes in creation are brought to everlasting fulfilment at the consummation of the redemption procured in and by Christ (Rev 21:1ff; 2 Peter 3:10-13); and this will take place with the return of Christ in glory and majesty (Rev 19:11ff.)..."

"Among those things which are shaken are the sacrifices of the old levitical system and the impermanent order of things instituted through the mediation of Moses, which have been surpassed and superseded by the one perfect sacrifice of Jesus Christ, our great High Priest. This unique sacrifice, unshakable in its efficacy, is itself the foundation of that unblemished new order that abides forever (Rev 5:11ff.; 7:13ff.). Our author is concerned lest those to whom he is writing should forsake the unshakable realities of the gospel for the outmoded system they have professed to abandon." Hughes

Verse 28

Διὸ βασιλείαν ἀσάλευτον
παραλαμβάνοντες ἔχωμεν χάριν, διὸ ἡς
λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ
εὐλαβείας καὶ δέους·

διὸ therefore, for this reason

"The thought of the 'Kingdom' lies in the second part of Haggai's prophecy, which the quotation naturally suggested to the readers." Westcott

The Kingdom is "an ordered and harmonious society governed by him who is the Sovereign Lord of all (Rev 19:16)." Hughes.

ἀσαλευτος, ον immovable; unshakable
παραλαμβάνω take, receive, accept
χάρις, ιτος f grace; thanks, gratitude

"The use of the phrase *χαριν ἔχειν* elsewhere in the NT is strongly in favour of the sense '*let us feel and shew thankfulness to God*': Lk 17:9; 1 Tim 1:12; 2 Tim 1:3." Westcott. Gratitude is the heart's response to the Gospel: 2 Cor 9:15; Eph 5:20; Col 3:17; 1 Thess 5:18.

λατρεῦω serve, worship

Cf. Rom 12:1.

εὐαρέστως in an acceptable way

In NT always used in connection with relationship to God.

εὐλαβεία, ας f godly fear, reverence
δέος, ους n awe, godly fear

Does not occur elsewhere in the NT.

Verse 29

καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκων.

πῦρ, ος n fire

καταναλίσκω consume, devour

The God of Zion is one and the same with the God of Sinai. "He purifies by burning up all that is base in those who serve Him, and all that is unfit to abide in His Presence: Mal 3:2f; Mal 4:1." Westcott. Cf. Dt 4:24.

Day 852: Hebrews 13:1-6

Chapter 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
λανθάνω 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

μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σωματι.

μιμνησκομαι 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 κρινεὶ ὁ θεός.

τιμιος, 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 γάμος is used to mean the married state.

κοίτη, ης f bed; marital relationship
ἀμίαντος, 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.

πόρνους, ου m man who practices sexual immorality

μοιχος, ου m adulterer

κρινεὶ 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 ἀνώ 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

ἄρκεω be enough; pass. be content, be satisfied

Cf. Phil 4:10-13

παρεμι 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 ἀνιημι
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
ἐγκαταλείπω 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, [καὶ] οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

ὥστε so that, with the result that
θαρροῦντας Verb, pres act ptc, m acc pl
θαρρεῶ 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 ἐγώ
βοηθός, ου m helper
φοβεομαι fear, be afraid (of)

Day 853: Hebrews 13:7-16

Verse 7

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

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

οἵτινες Pronoun, m nom pl ὅστις, ἡτίς, ὁ
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, εὼς 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, εὼς f faith, trust, belief

Verse 8

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

ἐχθες adv yesterday

σημερον 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 βρωμασιν, 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

ξενος, η, ον strange, foreign, unusual
 παραφερω take away, carry or lead away
 καλος, η, ον good, right, proper
 χάριτι Noun, dat s χαρις, ιτος f grace
 βεβαιω confirm, verify, strengthen
 βρωμα, τος n food, solid food
 ώφελήθησαν Verb, aor pass indic, 3 pl
 ώφελεω gain, profit, benefit
 περιπατεω walk, walk about, live

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

Verse 10

έχομεν θυσιαστήριον έξ ου φαγειν ουκ
 έχουσιν έξουσίαν οί τή σκηνη
 λατρεύοντες.

θυσιαστηριον, ου n altar (of incense)
 φαγειν Verb, aor act infin έσθιω and έσθω
 eat, consume
 έξουσια, ας f authority, right, capability,
 power
 σκηνη, ης 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 ew 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."

λατρευω serve, worship

Verse 11

ών γαρ εισφέρεται ζών τὸ αίμα περι
 άμαρτίας εις τὰ άγια δια του άρχιερέως,
 τούτων τὰ σωματα κατακαίεται έξω της
 παρεμβολής.

Cf. Lev 16:27.

εισφερω bring in, carry in, lead in
 ζων, ου n living creature; animal
 αίμα, ατος f blood
 άμαρτια, ας f sin
 άγιος, α, ον holy, consecrated

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

άρχιερευς, εως m high priest
 σωμα, τος n body
 κατακαιω burn, burn up, consume
 έξω out, outside, away
 παρεμβολη, ης f barracks; camp

Verse 12

διὸ και Ἰησοῦς, ίνα άγιαση δια του ιδίου
 αίματος τον λαόν, έξω της πύλης έπαθεν.

διο therefore, for this reason
 άγιαση Verb, aor act subj, 3 s άγιαζω
 sanctify, make holy

Cf. 9:13.

ιδιος, α, ον one's own
 λαος, ου m people, a people
 πυλη, ης f gate
 έπαθεν 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 έξερχομεθα προς αυτον έξω της
 παρεμβολής, τον όνειδισμόν αυτου
 φέροντες·

τοινυν therefore, for that very reason
 παρεμβολη, 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

πολις, 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 [οὔν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντός τῷ θεῷ, τοῦτ• ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

"The emphatic position of δι αὐτου 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)

θυσία, ας f sacrifice

αἰνεσις, εως f praise, adoration

Cf. Lev 7:12; Ps 107:22; 116:17.

Of the δια παντος Westcott says "That which was exceptional service under the Old Dispensation [in connection with a vow] is the normal service under the New."

καρπος, ου m fruit, harvest, outcome

χειλος, ους n lip

Cf. Hos 14:2.

ὁμολογεω confess, declare, give thanks

ὄνομα, τος n name

Verse 16

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

εὐποιία, 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

Day 854: Hebrews 13:17-19

Verse 17

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδωσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, 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 πάσιν καλῶς θέλοντες ἀναστρέφεσθαι.

προσευχομαι pray
πειθω persuade, convince
καλος, η, ον good, right, proper, fine
συνειδησις, 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.

περισσοτερας 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.

Day 855: Hebrews 13:20-25

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."

ἀναγαγων Verb, aor act ptc, m nom s

ἀναγω bring up, lead up

νεκρος, 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

αἷμα, ατος f blood

διαθηκη, ης covenant, will, testament

αἰώνιος, ον eternal, everlasting

Cf. Zech 9:11.

Verse 21

καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων]· 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.

θελημα, 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."

εὐαρεστος, 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

αἰώνας 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 ἐπέστειλα 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.

ἐπέστειλα Verb, aor act indic, 1 s

ἐπιστελλω write, instruct by letter

Verse 23

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

Westcott thinks that the γινωσκετε 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

ταχιον quickly, at once, soon

Cf. v.19.

ὄψομαι Verb, fut act indic, 1 s ὄραω see

Verse 24

Ἀσπάσασθε 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.