

## **210509-1 He 13, 17-25, Obey Them That Have the Rule over You—CThurman**

In the last lesson we considered the next imperative in this 13<sup>th</sup> chapter, '*Be not carried about with divers and strange doctrines.*' The context has to do with the many and unfamiliar doctrines which contradict and oppose the doctrine of the new covenant. Remember that the object of Paul's letter to the baptized Hebrew disciples of the churches was to unravel the hold that the Law of Moses had over them. That old law was cancelled because of its weakness and unprofitableness. (cf. He.7.18) It was changed to the new. (cf. He.7.14) The old perfected nothing. (cf. He.7.19) Listen, the new covenant is ... *Not according to the covenant that I [God] made with their fathers in the day when I [He] took them by the hand to lead them out of the land of Egypt ...* (He.8.9) So, Paul hoped that they might get clear of it so that they might come together into one body, a NT church, with Gentiles rendering service to God by the faith, by the doctrine of Jesus Christ. How much clearer does the word of God have to be before they will come into full fellowship with Christ and His people after the new covenant?

The law said, *Mt.5.21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:*

But Jesus said, *22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

The law said, *27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*

But Jesus said, *28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

The law said, *31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:*

But Jesus said, 32 *But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

The law said, 33 ¶ *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:*

But Jesus said, 34 *But I say unto you, Swear not at all; neither by heaven; for it is God's throne:*

The law said, 38 ¶ *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:*

But Jesus said, 39 *But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.*

The law said, 43 ¶ *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*

But Jesus said, 44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

In the Sermon on the Mount our Lord Jesus, by these parallel statements, just explained what He meant when He said, *Mt.5.20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

It cannot be gainsaid that the commandments of Christ are superior to the Law of Moses. So, who would these brethren follow, Moses or Christ? Actions speak volumes! Will they follow Christ with their lips and serve Moses by their actions? There are a lot of so-called Jewish and Gentile Christians that are doing this very thing today. They say they love Jesus Christ and yet they continue to yield their lives up in service after the Law of Moses.

Now, we considered what the Scriptures mean by the words in He.13.13, 'Let us go forth therefore unto him without the camp, bearing his reproach.' Essentially that it will be necessary in the time to come for them to leave their beloved nation, go out from their beloved brethren in the flesh, and thereby identify with Christ's reproaches. Since Jesus Christ suffered to sanctify them to God they should be sanctified to Christ by bearing His reproaches upon them.

*1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

**17 Obey them that have the rule over you,**

Be assured, trust, govern  
Be persuaded of

*obey, πείθεσθε, 2ppl.pres. imper. mid. of the verb πείθω, tss. to trust, to persuade, to obey [all tss. of πείθω into the English obey (7) are in the middle voice], to yield, to be confident, to be assured; cf. He.2.13, I will put my trust; He.6.9, we are persuaded; He.11.13, were persuaded; He.13.17, obey; He.13.18, trust.*

*have the rule over, ἡγουμένοις, dat. pl. masc. part. pres. of the verb ἡγέομαι, He.13.7, which have the rule; v.17, that have the rule over; v.24, that have the rule over; the noun ἡγεμών, prince, governor, ruler; both the verb and the noun are found in Mt.2.6, and refer to our Lord Jesus Christ.*

**and submit yourselves: for they watch for your souls,**  
under [them] give place over, for the sake of

*submit, υπείκετε, 2ppl. pres. imper. of the verb υπείκω, υπό + εἶκω only in Gal.2.5, give place [by subjection]; only this once in the NT; Liddell & Scott, to yield, give way; generally to submit to, to obey (so also B-D-A-G [except for to obey]; Bullinger, adds the idea, to cease fighting.*

*they watch, ἀγρυπνοῦσιν, 3ppl. pres. ind. of the verb ἀγρυπνέω, always tss. to watch (4); the noun ἀγρυπνία, watchings (2), and*



This is the second of three instances that Paul mentions *them that have the rule over you*. In the first reference Paul commands his Hebrew brethren to ‘Remember them’ that should not only lead, govern and guide by doctrine, but also by example. In this verse (17) Paul, by a middle voice imperative, commands them to take a posture of *obedience, trust* in these persons. Perhaps the full idea is to ‘bring yourselves to the place where you trust their leadership in things doctrinal and practical.’ He is a man. He is a man subject to sin, faults and failures, and one to whom we have reason for not following. This is true. But, if he has proved that the Lord’s calling is upon his ministry they should bring themselves to this *place*: both young and old.

‘The middle voice is that use of the verb which describes the subject as *participating in the results of the action*. Thus *βουλεύω* means *I counsel*: the subject acting with a view to participation in the outcome. While the active voice emphasizes the action, the middle stresses the agent. It in some way, relates the action more intimately to the subject. ‘A Manual Grammar of the Greek New Testament, Dana & Mantey, p.157

*1Th.5.12 And we beseech you (also, to ask, to desire, to pray), brethren, to know them which labour (toil, become weary) among you, and are over (maintain) you in the Lord, and admonish (warn) you;*

*13 And to esteem them very highly in love for their work’s sake. And be at peace among yourselves.*

*which labour*, acc. pl. masc. part. pres. of the verb *κοπιᾶω*, tss. *to labour* (19), *to weary* (1), *to toil* (1).

*are over*, acc. pl. masc. part. pres. mid. of the verb *προίστημι*, *πρό* above, before + *ἴσστημι* *to stand forth, to appoint, to establish, to set*; *προίστημι*, tss. *to rule* (5), *to be over* (1), *to maintain* (2).

*admonish*, acc. pl. masc. part. pres. of the verb *νουθετέω*, tss. *to warn, to admonish*; the noun *νουθεσία*, is tss. *to admonition*.

For the brethren to obey others undoubtedly stands contrary to their nature, and moreso for some than others. This must be a source of joy to the pastor to be trusted like this, though undoubtedly this comes with a great sense of responsibility to any God-called man. However, for brethren to be otherwise minded must be a source of heaviness and grief. Why? Because if the man of God will do his work as he should he is like a watchman over the house of God. Some will heed the watchman's warnings and some will not.

*Ez.3.17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*

The man of God is to keep alert to the word of the Lord so that he can keep the brethren alert to it as well.

*18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.*

*19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.*

*20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.*

*21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.*

The pastor has the charge to sound a warning to all the flock of God under His care. If he does not he is accountable to the Lord for whatever ill they receive to their lives. If he does, and they continued in that evil way, he is not accountable for any injury they received because they rejected the counsel of the Lord against them.

17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε αὐτοῖ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο

περὶ  
**18 ¶ Pray for us: for we trust we have a good conscience,**  
concerning have confidence

*pray*, προσεύχεσθε, 2ppl.pres. **imper.** of the verb προσεύχομαι, πρὸς to, unto, toward + εύχομαι, *to will, to wish, to pray; to pray.*

*we trust*, πεποιθᾶμεν, 1ppl. perf. ind. of the verb πείθω, tss. *to trust, to persuade, to obey, to yield, to be confident, to be assured; cf. He.2.13, I will put my trust; He.6.9, we are persuaded; He.11.13, were persuaded; He.13.17, obey; He.13.18, trust; πεποιθᾶμεν, in 2Th.3.4 is tss. we have confidence.*

*conscience*, συνείδησιν, acc. sing. of the noun συνείδησις, and always tss. with the English *conscience*.

***in all things willing to live honestly.***

*willing*, θέλοντες, nom. sing. masc. part. pres. of the verb θέλω, tss. *to be willing, to desire, to list, to please, to be forward.*

*to live*, ἀναστρέφεισθαι, pres. infin. mid. of the verb ἀναστρέφω, ἀνά re-, again, up + στρέφω, *to turn, to turn again, to turn about, to turn back; ἀναστρέφω, tss. to abide, to overthrow, to have a conversation, to behave -self, to live, to pass (to conduct).*

*honestly, καλῶς, adv. tss. good, full well, very well, fervently, well, honestly.*

The apostle often asked the brethren to pray for him and for those with him. (Ro.15.30; 2Co.1.11; Ep.6.19; Col.4.3; 1Th.5.25; 2Th.3.1 He.13.18)

*Ro.15.30 ¶ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*

*32 That I may come unto you with joy by the will of God, and may with you be refreshed.*

*2Co.1.8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:*

...

*11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.*

*Eph.6. 19 ¶ And for me [praying, v.18], that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,*

*20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.*

*Col.4.3 Withal [Together] praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*

*4 That I may make it manifest, as I ought to speak.*

*1Th.5.25 Brethren, pray for us.*

*2Th.3.1 ¶ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:*

*2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.*



3 *But the Lord is faithful, who shall stablish you, and keep you from evil.*

James said that the prayer of a righteous man availeth much. (cf. Ja.5.16) When pastors will teach the flock the truths of God's word they will have a the prayers of the righteous beseeching for them the things necessary to accomplish the perfect and holy will of God.

Sadly, not all men can say with the apostle Paul that *in all things willing to live honestly*. To some the pastoral office, or any kind of a leadership role among the brethren, is just another means for personal gain.

Paul asked for their prayers because they had a good conscience about how they lived; but he continues about the reason to pray for him ...

18 Προσεύχεσθε περὶ ἡμῶν πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι

**19 But I beseech you the rather to do this,**  
call you near much more [that is, to pray for us]  
more exceedingly

*I beseech*, παρακαλῶ, 1ps. pres. ind. of the verb παρακαλέω, παρά by, near, with at + καλέω, to call; so *to call near*; παρακαλέω, tss. *to comfort, to beseech (He.13.19; 22), desire, to pray, to exhort (He.3.13; 10.25), to intreat, to call for*; see the noun παράκλησις, tss. *the consolation (He.6.18), the exhortation (He.12.5; 13.22), the comfort, the intreaty*; πᾶρσκλητος, is always *the Comforter, Advocate*.

*the rather*, περισσοτέρως, adv. tss. *much more, more exceedingly, more abundantly, exceedingly, abundant, more frequent, the rather*.

ἵνα  
**that I may be restored to you the sooner.**  
in order that

*the sooner*, τάχιον, comparative adv. „from which we have our English ‘tachometer’; tss. *quickly, out[run], shortly, the sooner*.

*I may be restored*, ἀποκατασταθῶ, 1ppl. sing. aor. subj. pass. of the verb ἀποκαθίστημι, ἀπό of, from + κατά down, at, as, under + ἵστημι *to appoint, to establish, to set, to stand, etc.*; ἀποκαθίστημι, *to restore (7), to restore again (1)*.

Wherever these Hebrew brethren were, I assume somewhere in the nation of Israel, Paul had been with them before and now hope to be with them again.

19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τάχιον ἀποκατασταθῶ ὑμῶν

## **20 Now the God of peace,**

(*of peace*, a prepositional phrase functioning as an adj. defining the God Paul knew and served ...)

**that brought again** <sup>ἐκ</sup> **from the dead our Lord Jesus,**  
up out of (that ... and following; adj. clause still defining God)

*that brought again*, ἀναγαγὼν, nom. sing. masc. part. aor. of the verb ἀνάγω, ἀνά re-, again, up + ἄγω *to bring, to keep, to be going, to lead, to go*; tss. *to lead up, to bring, to take up, to launch forth, to lead, to offer, to loose, to sail, to set forth, to depart, to bring again*.

God brought up our Lord Jesus from the dead our Lord Jesus. God, who is Father, the Son, and Holy Spirit raised Christ from the dead.

### The Father

*Ga 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ...*

The Son

*Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

The Holy Spirit

*Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

**that great shepherd of the sheep,**

(*that ... and following; adj. clause defining the Lord Jesus*)

ἐν

**through the blood of the everlasting covenant,**

by

eternal

(*through and following; adv... the means by which Christ was brought up from the dead; that is by eternal terms declared in the everlasting covenant.*)

*shepherd, ποιμένα, acc. sing. of the noun ποιμήν, tss. S[s]hepherd (17), pastor (1); the verb ποιμαίνω, is tss. to rule, to feed.*

*sheep, προβάτων, gen. pl. of the noun πρόβατον, always tss. sheep.*

*everlasting, αἰωνίου, gen. sing. of the adj., αἰώνιος, tss. everlasting, eternal, for ever.*

*covenant, διαθήκης, gen. sing. of the noun διαθήκη, διά by, through + τίθημι to commit, to lay down, to set, to ordain, to purpose, to put, to sink down, etc.; διαθήκη, tss. a covenant, a testament.*

God is the God of peace because of the blood Christ shed to atone for the sins of His people. That blood was shed because of an eternal covenant that God made with His Son to redeem them from sin.

The everlasting covenant is the means by which God raised up our Lord Jesus from the dead.

*Jn.10.14 I am the good shepherd, and know my sheep, and am known of mine.*

*15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

*16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

*17 Therefore doth my Father love me, because I lay down my life, that I might take it again.*

*18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

This commandment of the Father came to the Son in eternity. God is not reacting to time on the spur of the moment resolving the problems of men as they come before Him. He is acting from an eternal purpose which He purpose in His Son. (Read Eph.1.7-11)

An oath or swearing and a covenant are synonymous terms. (Ge.21.22-32)

*Ge.21.23 [Abimelech to Abraham] Now therefore swear unto me here by God ...*

*24 And Abraham said, I will swear.*

...

*27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.*

...

*31 Wherefore he called that place Beersheba; because there they sware both of them.*

*32 Thus they made a covenant at Beersheba ...*

*Ps.110.1 ¶ « A Psalm of David. » The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

(Implicitly speaks of the resurrection of the Son of God from the dead.)

*2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*

*3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

*4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

*Ps.16.8 ¶ I (the Lord Jesus) have set the LORD (the Heavenly Father) always before me: because he is at my right hand, I shall not be moved.*

*9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.*

*10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

But here is the point Paul brings to these Hebrew brethren at this place:

*Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. (This covenant is an everlasting covenant. This arrangement was drawn up in eternity to redeem His people, all of the elect of God, from sins to God!*

This God of peace, that brought our Lord Jesus from the dead by means of death (by his own shed blood) under the terms of the new and everlasting covenant, not the old, not that which is presently waxing old and is vanishing away, This God, by This power ...

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

21 **Make you perfect** ἐν **in every good work to do his will,**  
restore, mend by, with

*make ... perfect, καταρτίσαι, aor. infin. act. (also, 1Th.3.10, 1Pe.5.10) of the verb καταρτίζω, tss. to mend, to perfect, to fit, to perfectly join together, to restore, to prepare, to frame. NOT the usual Gr. τελειόω.*

*1Th 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?*

*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.*

*to do, ποιῆσαι, aor. infin. act. of ποιέω, to do.*

The same power that brought again our Lord Jesus from the dead works to perfect us in the works of God.

**working in you that which is wellpleasing in his sight**

*(that ... and following; adj. defining the kind of work)*

**through Jesus Christ;**

*(through ... and following; adv., how that restorative work is done in us)*

*working, ποιῶν, nom. sing. masc. part. pres. act. of the verb ποιέω, to do.*

*wellpleasing, εὐάρεστον, adj. of εὐάρεστος, tss. acceptable, wellpleasing.*

*in his sight, ἐνώπιον, adv. tss. before, in the sight of, in the presence of.*

Not being perfected by the works of the Law of Moses; not being perfected by the works of the moral law; but being perfected from within, with results that work outwardly.

**to whom be glory for ever and ever. Amen.**

plural, for the ages of the ages, v.8

*glory*, δόξη, dat. sing. of δόξα; is tss. *honor, worship* (Lk.14.10), *praise* (Jn.9.24), *dignities* (2Pe.2.10) & *glory* (**He.1.3; 2.7, 9, 10; 3.3; 9.5; 13.21**)

Main statement: God make you perfect – through means of good works – to the end that we accomplish His will – the kind that is well-pleasing in His sight – through means of our Lord Jesus Christ – to whom belongs all the glory for ever and ever.

21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν

**22 And I beseech you, brethren, suffer the word of exhortation:**

forbear                      intreaty    [of this epistle]  
bear with

*I beseech*, παρακαλῶ, 1ps. pres. ind. of the verb παρακαλέω, παρά by, near, with at + καλέω, to call; so *to call near*; παρακαλέω, tss. *to comfort, to beseech* (**He.13.19; 22**), *desire, to pray, to exhort* (**He.3.13; 10.25**), *to intreat, to call for*; see the noun παράκλησις, tss. *the consolation* (**He.6.18**), *the exhortation* (**He.12.5; 13.22**), *the comfort, the intreaty*; πᾶρσκλητος, is always *the Comforter, Advocate*.

*suffer*, ἀνέχεσθε, 2ppl. pres. imper. of the verb ἀνέχομαι, tss. *to suffer, to bear with, to forbear, to endure*.

*exhortation*, παρακλήσεως, gen. sing. of the noun παρακλήσις, tss. *a consolation, a comfort, an exhortation, an intreaty*; see the verb παρακαλέω, above.

It was not Paul's purpose to discourage his Hebrew brethren, but to have them draw nearer to God by Jesus Christ. But for them to do this they must bear with the things that he has written.

καὶ γὰρ *for* *I have written a letter unto you* διὰ *in few words.*  
also

*I have written a letter unto*, ἐπέστειλα, 1ps. aor. ind. act. of the verb ἐπιστέλλω, ἐπί upon, on + στέλλω, Liddell & Scott, *to set in order, to array, to arrange, to dispatch, send, etc.*; ἐπιστέλλω, tss. *to write*.

*few words*, βραχέων, gen. pl. neut. of the noun βραχύς; tss. *little while, little (He.2.7, 9), little space, few words (He.13.22)*.

As far as NT truth is concerned this is the single-most important letter that the baptized, church-related, Hebrew brethren of Jesus Christ will ever receive. It puts them on the right path that will bring them unto the day of the coming of Jesus Christ (with the baptized, church-related Gentiles as well). There aren't two churches, one for the Jews and another for the Gentiles. There isn't a means of salvation for the Jews and another for the Gentiles. There is one covenant for one body until the one coming of our Lord Jesus Christ. For them (or us) to miss this end is to miss the greatest event of a lifetime, the highest calling of God upon the lives of His people: to serve and glorify God through His Son, our Lord and Savior Jesus Christ. Less than this is to suffer great loss.

Be careful. It is the lack of knowing the truths of Christ that will lead some away to serve in organizations and do many wonderful works supposedly in Jesus name that do nothing but draw them away from serving Christ in His church. There is not greater service for any man to render than what is rendered from the Lord's church, which is only a spiritual, local body of



baptized disciples covenanted together to carry out Christ's commandments. There is no greater place of service.

*Eph 3:20 Now unto him (God ... now defined ...) that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,  
21 Unto him (God) be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

22 Παρακαλῶ δὲ ὑμᾶς ἀδελφοί ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν

**23 Know ye that our brother Timothy is set at liberty;**

*know, γινώσκετε, 2ppl. imper. act. of the verb γινώσκω, tss. He.3.10; 8.11; 10.34; 13.23, to know, and to understand, to be aware, to be resolved.*

*set at liberty, ἀπολελυμένον, acc. sing. masc. part. perf. pass. of ἀπολύω, ἀπό from, of + λύω, to loose; tss. to put away, to depart, to forgive, to let go, to dismiss, to set at liberty, to release.*

μεθ

**with whom, if he come shortly, I will see you.**

23 Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον μεθ' οὗ ἔὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς

**24 Salute all them that have the rule over you, and all the saints.**

holy [ones]

*salute, ασπάσασθε, 2ppl. aor. imper. of the verb ἀσπάζομαι, tss. to salute, to embrace, to greet.*

*that have the rule over, ἡγουμένους, acc. pl. masc. part. pres. of the verb ἡγέομαι, He.13.7, which have the rule, v.17, that have the rule over, v.24, that have the rule over.*

*saints*, ἁγίους, acc. pl. masc. of the adj. ἅγιος, tss. *holy, saints*.

This is the third and final time that reference is made to *them that have the rule over you*. The imperative is to greet them, embrace them, salute them. This seems to have the idea of doing this for Paul until he is restored to them again.

οἱ ἀπὸ τῆς Ἰταλίας  
***They of Italy salute you.***

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας

μετὰ  
***25 Grace [be] with you all. Amen.***

Paul closes this letter with that reminder, that they were the recipients of the God of God. They were unworthy of the least of the mercies and of the truth which the Lord had brought to them. All the Lord was pleased to do was of His grace; the unmerited, loving favor of God.

Paul's letters were almost always written by the hand of another, but it his practice to close his letters with a signature statement of his own.

*2Th 3:17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*

*18 The grace of our Lord Jesus Christ be with you all. Amen.*

(cf. Eph.6.24; Col.4.18; 1Ti.6.21; 2Ti.4.22; He.13.25, grace be with you)

**« *Written to the Hebrews from Italy, by Timothy.* »**

This added statement tells us Timothy actually transcribed this letter for Paul.

25 ἡ χάρις μετὰ πάντων ὑμῶν ἀμήν πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας  
διὰ Τιμοθέου

This completes our study in the Book of Hebrews at this time. We began this study in January 2020, and 15 months we have reached the end. I hope that we might have taken away some things that have strengthened our faith in Christ so that we are established more firmly upon The Faith of Christ. If the Lord will we will turn our attention to another book in expectation of learning more about Christ and the Great God we serve.