

# Hebrews 13:22-25 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST  
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DOCTRINE				DUTY

DATE WRITTEN:

ca. 64-68AD

See [ESV Study Bible "Introduction to Hebrews"](#)  
(See also [MacArthur's Introduction to Hebrews](#))

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Hebrews 13:22 But I **urge** you, **brethren**, **bear** with **this word** of **exhortation**, for I have **written** to you **briefly** \* (NASB: [Lockman](#))

**Greek:** [Parakalo](#) (1SPA) [de humas, adelphoi](#), **[anesthe](#)** (2PPMM) [tou logou tes parakleseos, kai gar dia bracheon epesteila](#) (1SAA) [humin](#).

**Amplified:** I call on you, brethren, to listen patiently and bear with this message of exhortation and admonition and encouragement, for I have written to you briefly. ([Amplified Bible - Lockman](#))

**Barclay:** Brothers, I appeal to you to bear with this appeal of mine, for indeed it is but a short letter that I have sent to you. ([Westminster John Knox Press](#))

**ESV:** I appeal to you, brothers, bear with my word of exhortation, for I have written to you briefly. ([ESV](#))

**KJV:** And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

**NET:** Now I urge you, brothers and sisters, bear with my message of exhortation, for in fact I have written to you briefly. ([NET Bible](#))

**NIV:** Brothers, I urge you to bear with my word of exhortation, for I have written you only a short letter. ([NIV - IBS](#))

**NLT:** I urge you, dear brothers and sisters, to pay attention to what I have written in this brief exhortation. ([NLT - Tyndale House](#))

**Phillips:** All I have said, my brothers, I ask you to accept as though it were an appeal in person, although I have compressed it into a short letter. ([Phillips: Touchstone](#))

**Wuest:** And I beg of you, please, brethren, patiently be permitting the word of exhortation, for verily I am writing you in few words. ([Eerdmans Publishing](#) - used [by permission](#))

**Young's Literal:** And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.

**BUT I URGE YOU, BRETHREN: Parakalo (1SPA) de humas, adelphoi**

#### But - term of contrast

I **urge** ([3870](#)) (**parakaleo** [word study] from **para** = side of, alongside, beside + **kaleo** [word study] = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. See the following discussion for elaboration on the nuances of this great Greek verb.

**Urge** (Latin **urgere** = to press, push) which means to press, to push, to drive, to impel, to apply force to, to press the mind or will, to press by motives, arguments, persuasion or importunity.

**Kent Hughes** illustrates the root idea of **parakaleo** "to come alongside and encourage" with the following example - I see this exemplified every time my church has a roller skating party, and the parents put their little ones on skates for the first time. Mom and Dad skate with their child, holding on to his or her hands, sometimes with the child's feet on the ground and sometimes in the air.

But all the time the parents are alongside **encouraging**... [exhortation] is a wonderful gift, and we are to place it at Christ's feet and be willing to be worn out in its use. ([R. Kent Hughes Hebrews- An Anchor for the Soul, Volume 2](#))

**Brethren** (81)(**adelphotes** from **adelphós** = brother) is more literally "the brotherhood". **Adelphos** is derived from the copulative prefix (one that joins together words and expressing addition of their meaning) "**a**" and **delphus** "the womb" which gives the meaning of "one born from the same womb." Brotherhood is the quality or state of being brothers, sharing a common bond, and in this context a common "birth", the new birth, all of one family ("children of God" Jn 1:12, 1Jn 3:1-note, 1Jn 3:2-note). which in Greek is a so-called collective singular, which indicates more strongly than the word "brothers" the oneness.

**BEAR WITH THIS WORD OF EXHORTATION: anechesthe (2PPMM) tou logou tes parakleseos:**

- Heb 13:1-3,12-16, 2:1, 3:1,12,13 4:1,11, 6:11,12, 10:19-39 Heb 12:1,2,12-16,25-28 2Co 5:20 6:1, 10:1 Philemon 1:8,9

## THE PURPOSE FOR THIS EPISTLE: EXHORTATION

**Spurgeon** - What the apostle was anxious to receive he was careful to bestow, and therefore he proceeded in the words of our text to plead for his brothers. From this we learn that if we desire others to pray for us we must set the example of praying for them. We cannot expect to be benefited by other men's prayers unless the spirit of supplication dwells in us also. In this matter the Lord will give to us good measure pressed down, shaken, overflowing (Luke 6:38), according as we give unto others. Other hearts shall be stirred up to intercede for us if we ourselves are diligent in intercession. Pray, if you would be prayed for.

**Bear** (430) (**anechomai** [word study] from **aná** = in, up + **echomai**, the **middle voice** of **echo** = to have, to hold) means literally to hold one's self erect, upright and firm against a person or thing. Thus **anechomai** means to put up with, to bear with (equanimity or evenness of mind especially under stress), to tolerate, to forbear, to be patient with.

The **present imperative** is a command to the readers to keep on receiving, keep on listening. The readers are to keep on running the race and not be disqualified! (Cp Heb 10:35-note, 1Cor 9:27-note)

The idea is enduring discomfort or holding out in spite of persecution, threats, injury, indifference, or complaints and not retaliate (esp 1Cor 4:12). It conveys the sense of putting up with others, exercising self-restraint (for believers only possible empowered by the Spirit) and tolerance. In the present context of the entire letter, the readers are called forbear with the implication that there is something in this exhortation that might disturb the recipients!

**Anechomai** is used in Paul's last known written communication to Timothy in which he charged his young disciple **Preach** (**aoist imperative** - Do this now! Don't delay! It sometimes even conveys a sense of urgency - same tense and voice for all the following verbs) the word; **be ready** in season and out of season; **reprove**, **rebuke**, **exhort**, with great patience and instruction. For the time will come when they **will not endure** (**anechomai**) sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires (2Ti 4:2-note, 2Ti 4:3-note)

**Exhortation** (3874) (**paraklesis** [word study] from **pará** = side of + **kaleo** [word study] = call) means literally the calling to one's side and so refers can refer to exhortation, solace, comfort (that which gives strength and hope and which eases the grief or trouble of another) and consolation (that which alleviates grief, sense of loss, or trouble of another).

**Exhortation** is from **ex** = out + **hortari** = to urge or incite and means incitement by argument or advice, a strong urging, an urgent appeal, an earnest persuasion, giving strong advisement, animation by arguments to a good deed or laudable conduct or course of action. For a more in depth discussion **Click Encouragement**

**Kenneth Wuest** notes that **paraklesis** "has various meanings; "a calling near, a summons, imploration, supplication, entreaty, exhortation, admonition, encouragement, consolation, solace." The well-rounded all-inclusive idea is that of **encouragement**, of aid given the needy person, whether it be consolation, exhortation, or supplication. ([Hebrews - Wuest's word studies from the Greek New Testament](#)) (Bolding added)

**Marvin Vincent** has this note on **paraklesis**, writing that "**Consolation** (paraklesis). From **para**, to the side of, and **kaleo**, to call or summon. Literally, a calling to one's side to help; and therefore entreaty, passing on into the sense of **exhortation**, and thence into that of consolatory exhortation; and so coming round to mean that which one is summoned to give to a suppliant — consolation. Thus it embodies the call for help, and the response to the call. Its use corresponds with that of the kindred verb **parakaleo** [word study], to exhort or console." (Vincent, M. R. Word studies in the New Testament: Vol. 1, Page 3-313)

**Vine** - Though the epistle is itself comparatively long, it is short considering the supreme importance of the subject. The writer has indicated, for instance, in He 5:11-note that he had more to say on the subject he was handling. ([Vine, W. Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

**Steven Cole** writes that...

**You should obey godly leaders by obeying their exhortations from God's Word** In He 13:22, the author says, "But I urge [lit., exhort"] you, brethren, bear with this word of exhortation, for I have written to you briefly." Some may think that a 13-chapter letter is not on the brief side, but it can be read aloud in 48 minutes. Given the weighty subject matter, that's not too bad! Three times the author has indicated that he could say much more, but he restrained himself (He 5:11-note; He 9:5-note; He 11:32-note). (I can identify with that problem!) The word "**exhortation**" is used of a sermon (Acts 13:15). So even if the sermon runs almost an hour, you should bear with it and seek to obey it!

The word "bear with" is translated "endure" in 2Ti 4:3-note. After charging Timothy to "preach the Word," which includes "re-prove, rebuke, exhort" (2Ti 4:2-note), Paul adds,

"For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires."

The reason you must bear with or endure sound doctrine is that it often confronts how you think or live, showing you God's different way ("**reproof**," 2Ti 3:16-note; 2Ti 4:2-note). Because they want to please people, many pastors shrink from declaring "the whole purpose of God" (Acts 20:27). They think, "the doctrine of election is too controversial," so they don't preach on it, even though it's in the Bible for our spiritual profit. Or they would dodge our text, which talks about obedience and submission to church leaders, because it might upset too many people. They dodge talking about male leadership in the church and home, because that upsets the feminists. Pretty soon, the Bible becomes a tame book of platitudes that allow everyone to live as they please!

Of course leaders must exhort with patience and gentleness. We must allow people time to wrestle with difficult truth as they grow in Christ. Spiritual maturity, like physical and emotional maturity, takes time. But, on the listening end, if you want to grow in Christ, you must bear with the exhortations of your spiritual leaders. Don't shrug off things you don't agree with. Go back to Scripture and see if these things are true. If they are, submit to them as the Word of God, not the word of men (1Th 2:13-note).

Fabarez did some research and found

"that most people do not prepare in any significant way for church... In an average church, fewer than half of the worshipers pray for their encounter with the sermon. Less than a third pray for their or his preparation. Even when the passage is clearly announced the previous week, only one in five people will take the time to read it before they come to church" (Michael Fabarez, *Preaching that Changes Lives* [Thomas Nelson Publishers], p. 153).

If you want to "**bear with**" the **word of exhortation** that I bring each week, I would encourage you to pray for your own heart to be receptive to God's truth. Pray for me as I prepare the message and preach it, that I would be faithful to the text of Scripture. And, spend some time during the week going over the passage itself, meditating on how it applies to your heart.

**The effectiveness of my preaching does not just depend on how well I preach, but also on how well you listen.**

Even Jesus, the greatest preacher ever, exhorted His audience, "**Take care how you listen**" (Luke 8:18). Your first duty is to **obey** godly church leaders, and that primarily means obeying the Word of God that they preach. ([Your Duties Toward Church Leaders](#))

**Greek:** [Ginoskete \(2PPAM\)](#) [ton adelphon hemon Timotheon apolelumenon](#), ([RPPMSA](#)) [meth' ou ean tachion erchetai](#) ([3SPMS](#)) [opsomai](#) ([1SFMI](#)) [humas](#)

**Amplified:** Notice that our brother Timothy has been released [from prison]. If he comes here soon, I will see you along with him. ([Amplified Bible - Lockman](#))

**Barclay:** I would have you know that our brother Timothy is at liberty again. If he comes soon I will see you along with him. ([Westminster John Knox Press](#))

**ESV:** You should know that our brother Timothy has been released, with whom I shall see you if he comes soon. ([ESV](#))

**KJV:** Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

**NET:** You should know that our brother Timothy has been released. If he comes soon, he will be with me when I see you. ([NET Bible](#))

**NIV:** I want you to know that our brother Timothy has been released. If he arrives soon, I will come with him to see you. ([NIV - IBS](#))

**NLT:** I want you to know that our brother Timothy has been released from jail. If he comes here soon, I will bring him with me to see you. ([NLT - Tyndale House](#))

**Phillips:** You will be glad to know that brother Timothy. If he comes here soon, he and I will perhaps visit you together. ([Phillips: Touchstone](#))

**Wuest:** Know that our brother Timothy has been released, with whom, if he come quickly, I will see you. ([Eerdmans Publishing](#) - used [by permission](#))

**YLT:** Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.

**TAKE NOTICE THAT OUR BROTHER TIMOTHY HAS BEEN RELEASED WITH WHOM, IF HE COMES SOON, I SHALL SEE YOU:** [Ginoskete \(2PPAM\)](#) [ton adelphon hemon Timotheon apolelumenon](#) ([RPPMSA](#)) [meth ou ean tachion erchetai](#) ([3SPMS](#)) [opsomai](#) ([1SFMI](#)) [humas](#):

- **brother:** Ac 16:1-3 1Th 3:2 Philemon 1:1
- **Released** - 1Ti 6:12 2Ti 1:8 Rev 7:14
- **I shall:** Ro 15:25,28 Philemon 1:22

**Take notice** ([1097](#))([ginosko](#)) means to acquire information through some modality, as through sense perception (hearing). However [ginosko](#) involves experiential knowledge, not merely the accumulation of known facts. This is given in the form of a command.

Timothy had been imprisoned at some point (see Acts 16:1; Ro 16:21).

**Released** ([630](#))([apoluo](#)) from [apó](#) = marker of dissociation, implying a rupture from a former association, separation +[luo](#) = loose) is used often of sending a person or a group away from someone (Mt 14:15, 22, 23, 32, etc). and here of course has the sense of to let loose from or to release from under arrest or from another's custody.

**Guzik** - These final words give us a few tantalizing hints of the writer's identity. But these words only tell us that the writer knew Timothy, and that he planned to visit his readers soon. It also tells us that his readers were based in Italy (Those from Italy greet you), probably in the city of Rome.

Hebrews 13:24 **Greet all** of your **leaders** and **all** the **saints**. **Those** from **Italy** **greet** you ([NASB: Lockman](#))

**Greek:** [Aspasasthe \(2PAAM\)](#) [pantas tous egoumenous](#) ([PMPMPA](#)) [umon kai pantas tous agious](#). [aspazontai](#) ([3PPMI](#)) [umas oi apo tes Italias](#)

**Amplified:** Give our greetings to all of your spiritual leaders and to all of the saints (God's consecrated believers). The Italian Christians send you their greetings [also]. ([Amplified Bible - Lockman](#))

**Barclay:** Greet all your leaders and all God's dedicated people. The folk from Italy send you their greetings.

([Westminster John Knox Press](#))

**ESV:** Greet all your leaders and all the saints. Those who come from Italy send you greetings. ([ESV](#))

**KJV:** Salute all them that have the rule over you, and all the saints. They of Italy salute you.

**NET:** Greetings to all your leaders and all the saints. Those from Italy send you greetings. ([NET Bible](#))

**NIV:** Greet all your leaders and all God's people. Those from Italy send you their greetings. ([NIV - IBS](#))

**NLT:** Greet all your leaders and all the believers there. The believers from Italy send you their greetings. ([NLT - Tyndale House](#))

**Phillips:** Greetings to all your leaders and all your church members. The Christians of Italy send their greetings. ([Phillips: Touchstone](#))

**Wuest:** Greet all those who have the rule over you, and all the saints. There greet you those from Italy. ([Eerdmans Publishing](#) - used [by permission](#))

**YLT:** Salute all those leading you, and all the saints; salute you doth those from Italy

**GREET ALL OF YOUR LEADERS AND ALL THE SAINTS. THOSE FROM ITALY GREET YOU: Aspazasthe (2PAAM) pantas tous egoumenous (PMPMPA) humon kai pantas tous hagiou. Aspazontai (3PPMI) humas oi apo tes Italias:**

- **Greet:** Ro 16:1-16

**Greet** ([782](#)) (**aspazomai** from **a** + **spao** = draw out as a sword, pull, breathe) (**aoist imperative** = command to carry this out effectively. Be sure to greet them!) means to enfold in arms, welcome, embrace. It is spoken of those who meet or separate. This is often one final expression in Paul's epistles (another reason some think he may be the author of Hebrews). **Aspazomai** is constantly used in the papyri for conveying the greetings at the end of a letter.

**Aspazomai** - 59x in 47v - Matt 5:47; 10:12; Mark 9:15; 15:18; Luke 1:40; 10:4; Acts 18:22; 20:1; 21:7, 19; 25:13; Rom 16:3, 5ff, 21ff; 1 Cor 16:19f; 2 Cor 13:12; Phil 4:21f; Col 4:10, 12, 14f; 1 Thess 5:26; 2 Tim 4:19, 21; Titus 3:15; Phlm 1:23; Heb 11:13; 13:24; 1 Pet 5:13f; 2 John 1:13; 3 John 1:15. NAS = acclaim(1), give... your greeting(1), greet(41), greeted(3), greeting(1), greets(5), paid their respects to(1), sends... greetings(4), taken... leave(1), welcomed(1).

**Leaders** ([2233](#)) (**hegeomai** [**word study**] from **ago** = to lead, carry, bring) has two basic meanings in the NT. One is to lead as one would do in a supervisory capacity as when describing men in any leading position - ruler, leader, governor (Ac 7:10) and stands opposite of a diakonos or servant in (Lk 22:26). In the apocryphal writings hegeomai was used of military commanders. It was also used to describe leaders of religious bodies, both pagan and Christian (Heb 13:7, 17, 24, "leading men" in Acts 15:22, "chief speaker" in Acts 14:12).

**Saints** ([40](#)) (**hagios** [**word study**]) refers to those set apart for a specific purpose. In ancient Greek use, **hagios** originally was a cultic concept, describing the quality possessed by things and persons that could approach a divinity. Christians are **saints**, not in the sense that they are very pious, but because of the new relationship they have been brought into by God. It is not because of their own doing or good works but on account of what Christ has done. They are set apart for Him and His service.

**S Lewis Johnson** - The term "**saints**" refers to the believer's standing, rather than to his state, because all believers are **saints**. It refers to his position, or our position as justified, rather than to our progress as sanctified individuals. Every believer is a saint. Of course, every believer ought to be saintly. Not every believer, at every point of his life, is saintly, but we who are saints, ought to live saintly. **Matthew Henry** said all Christians must be **saints**, and if they come not under that character on earth, they will never be **saints** in glory. Mr. Henry was trying to make a point that if we are true believers in Jesus Christ, it will be manifested down here on earth that we are saints. And if it's not manifested down here on earth that we are **saints**, then we cannot expect to become saints when we get to heaven. ([Ephesians 1:1-4 The Work of the Father - Audio](#))

Hebrews 13:25 **Grace** be with you **all** (**NASB: Lockman**)

Greek: [e charis meta panton humon](#)

**Amplified:** Grace (God's favor and spiritual blessing) be with you all. Amen (so be it). ([Amplified Bible](#) -

[Lockman](#))

**Barclay:** Grace be with you all. Amen. ([Westminster John Knox Press](#))

**ESV:** Grace be with all of you. ([ESV](#))

**KJV:** Grace be with you all. Amen.

**NET:** Grace be with you all. ([NET Bible](#))

**NIV:** Grace be with you all. ([NIV - IBS](#))

**NLT:** May God's grace be with you all. ([NLT - Tyndale House](#))

**Phillips:** Grace be with you all ([Phillips: Touchstone](#))

**Wuest:** Grace be with you all. ([Eerdmans Publishing](#) - used [by permission](#))

**YLT:** the grace is with you all! Amen.

## (The) GRACE... WITH YOU ALL: e charis meta panton humor:

What a great way to end our "race of grace"! To God be all the glory. Amen.

**Guzik** notes that **grace** marks a "fitting end for a book that documents the passing of the Old Covenant and the institution of the New Covenant. Grace be with you all indeed, under what God has given through the superior Savior, Jesus Christ! Amen!

**Vine** adds that "grace here is the divine favor manifested in blessing at all times and in all experiences. ([Vine, W. Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

**Grace** ([5485](#)) (**charis [word study]** from from **chairō** = to rejoice. English = charity. Beggars need "charity" even as sinners need *grace*, for we are all spiritual paupers outside of Christ, but "*God gives where he finds empty hands*"-Augustine [cp Mt 5:3-note]) is a word which defies a simple definition but at its core conveys the sense of favor while the specific nuances of **charis** depend on the **context** in which it is used.

Someone has written that the word **grace** is probably the greatest word in the Scriptures, even greater even than "love," because **grace** is love in action, and therefore includes it. It is hardly too much to say that God has in no word uttered Himself and all that was in His heart more distinctly than in this word grace (charis)!

The English word **grace** is from the Latin **gratia** meaning favor, charm or thanks. **Gratia** in turn is derived from **gratus** meaning free, ready, quick, willing, prompt. **Webster** defines **grace** as the "unmerited love and favor of God which is the spring and source of all benefits men receive from Him, including especially His assistance given man for his regeneration or sanctification. (Grace is) a virtue from God influencing man, renewing his heart and restraining him from sin. (Compare this more "modern Webster" with **Noah Webster's original definition of grace**)

**John Eadie** in his commentary on Ephesians writes that **grace (charis)** is "that goodwill on God's part which not only provides and applies salvation, but blesses, cheers, and assists believers. As a wish expressed for the Ephesian church, it does not denote mercy in its general aspect, but that **many-sided favour** that comes in the form of hope to saints in despondency, of joy to them in sorrow, of patience to them in suffering, of victory to them under assault, and of final triumph to them in the hour of death. And so the (writer of Hebrews) calls it **grace** in order to **well-timed assistance**. (He 4:16-note) ([A Commentary on the Greek text - Page 6](#))

With you (meta) is literally in your midst, among you, implying accompaniment (Indeed, grace is an excellent [necessary] companion for the Christian wayfarer in this dark and dying world!)

The **grace of God** is described as...

- **Glorious** (Ep 1:6-note)
- **Abundant** (Acts 4:33)
- **Rich** (Ep 1:7- note)
- **Manifold** (many-sided, multi-colored, variegated) (1Pe 4:10-note)
- **Sufficient** (sufficing, enough, adequate - there is never a shortage) (2Cor 12:9note)