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# Words of Truth

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## Hebrews 13:22-25

By: Brian A. Yeager

The Hebrew letter concludes with these words: *“And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen”* (Hebrews 13:22-25).

The word translated “beseech” [παρακαλέω] is defined as: “to call near, that is, invite, invoke (by imploration, hortation or consolation): - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray” (Strong’s # 3870). The word translated “suffer” [ἀνέχομαι] is defined as: “to hold oneself up against, that is, (figuratively) put up with: - bear with, endure, forbear, suffer” (Strong’s # 3874). The word translated “exhortation” [παρακλήσις] is defined as: “imploration, hortation, solace: - comfort, consolation, exhortation, intreaty” (Strong’s # 3874). So, the desire of the Holy Spirit and the penmen of this letter is that those being addressed will bear with the words imploring them in this epistle. That may seem like a given. However, Paul had warned Timothy that the time was coming when many would not endure [same word translated suffer in this text] sound doctrine (II Timothy 4:3).

As this letter concludes we see “I beseech you” and “I have written.” However, throughout the letter we see other places where “we” was used (Hebrews 2:5, Hebrews 5:11, Hebrews 6:3, Hebrews 6:9, Hebrews 6:11, and Hebrews 8:1). It is possible parts of the letter were a collaborative effort. It was certainly not written just by one individual. Whoever is involved in the writing of this letter worked with Timothy. Timothy may have been part of writing this letter for all we know. He was involved in the writing of other letters (II Corinthians 1:1, Philippians 1:1, Colossians 1:1, I Thessalonians 1:1, II Thessalonians 1:1, and Philemon 1:1). Yet, nothing in the Hebrew letter says directly Timothy was involved in the writing thereof.

Timothy being set at liberty implies that he was imprisoned for a period of time. We do know that Timothy was sent to various congregations to work with them from time to time (Acts 19:22, I Corinthians 4:17, Philippians 2:19-23, I Thessalonians 3:1-6, and I Timothy 1:3-7). When you read the references about Timothy he went to teach, keep the brethren from false doctrine, to see how they do, to report, etc. So, when Timothy would come to see the brethren to whom this letter was written we could expect that he would be doing the various works of an evangelist. The one writing about Timothy coming desired to come with him.

It is sort of interesting that this letter was said to be of few words. Paul told the Galatians that he had written a large letter to them (Galatians 6:11). Yet, it was much shorter than this letter. Peter said, he wrote briefly (I Peter 5:12). Paul had written to the Ephesians in few words (Ephesians 3:3). How large and small are determined is therefore a very subjective matter. On the other hand, if the person concluding the letter only wrote a short part of the letter to the Hebrews, that would make complete sense.

One thing that we see in the New Testament, and I can assure you of as a teacher of the Gospel, it is much harder to teach from afar than being in person. Notice what was written in epistles said to be written by John: *“Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full... I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name”* (II John 1:12 and III John 1:13-14).

Something we see often in epistles, that we see at the end of this epistle, is that salutations were sent from brethren and instructed to be given (Romans 16:5-23, I Corinthians 16:19-21, II Corinthians 13:13, Philippians 4:21-22, Colossians 4:10-18, etc.). The word translated “salute” [ἀσπάζομαι] is defined as: “to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome: - embrace, greet, salute, take leave” (Strong’s # 782). The same Greek word is translated “embraced” (Acts 20:1). That gives us a good idea of what words of salutation were intended to do.

We also see the extending of grace in letters written to saints (Romans 1:7, Romans 16:20, Romans 16:24, I Corinthians 1:3, I Corinthians 16:23, II Corinthians 1:2, II Corinthians 13:14, Galatians 1:3, Galatians 6:18, Ephesians 1:2, Ephesians 6:24, Philippians 1:2, Philippians 4:23, Colossians 1:2, Colossians 4:18, I Thessalonians 1:1, I Thessalonians 5:28, II Thessalonians 3:18, I Timothy 6:21, II Timothy 4:22, Titus 3:15, I Peter 1:2, II Peter 1:2, II John 1:3, Revelation 1:4, and Revelation 22:21). From that pattern, we should only conclude that this was a common saying among believers. It was used as a greeting of sorts.

This concludes our written study of the book of Hebrews. There were many treasures in this letter. I hope that I did a good enough job in pointing them out that you were able to learn and grow in the knowledge of our Lord from this study (II Peter 3:18). We can see, from this study, that first century Jewish Christians struggled in learning the ways of the New Covenant because of their being rooted in the Law of Moses. While that does not apply to anyone today the way it did then, we can learn from that. We can learn that when one is converted from one system of belief to the one faith (cf. Ephesians 4:5) that can be a difficult transition. So, teaching with all long-suffering is a must in such cases (II Timothy 4:2). Thankfully, we got to consider a lot more depth about Jesus in this study because of the lacking knowledge those saints had. Therefore, be thankful for this letter!