

# From the Epistle of Paul the Apostle to the HEBREWS

There has been a lot of controversy , regarding the author of this epistle, and for this subject we would like to quote from Kitto's cyclopaedia its conclusive statement:

1. There is no substantial evidence external or internal in favour of any claimant to the authorship of this epistle except Paul.
2. There is nothing incompatible with the supposition that Paul was the author of it.
3. The preponderance of the internal, and all the direct external, evidence, go to show that it was written by Paul.

The epistle to the Hebrews is a superb Greek masterpiece, written in a comprehensive, logical, and orderly manner. The apostle Paul wanted to dissuade the Jews converted to Christianity from relapsing into Judaism, and to exhort them to hold fast the truths of Christianity which they had received.

Regarding when and where the epistle was written we understand from ch.13:19,23, that the closing period of the apostle's two years' imprisonment in Rome is the most likely place and time in which Paul wrote it, and certainly prior to the destruction of Jerusalem in A.D. 70, because the Temple was still standing. (Heb.10:11,13:10-11).

Hebrews 1:2: "**..Whom He hath appointed heir of all things, by Whom also He made the worlds**".

In the Greek text the noun **aionas** ( αἰῶνας ) is used, pl. of **aion** ( αἰών ): properly an age, a Messianic period (present or future). It is derived from **aei** ( ἀεί ): ever, always.

In Matthew 13:39 we read: "**..the enemy that sowed them is the devil; the harvest is the end of the world; (aionos - αἰῶνος )**". It means the end of this time period, the world as we know it.

Also in Luke 16:8 we read: "**..for the children of this world (aionos) are in their generation wiser than the children of light**". The children of this "aionos": the people that care only for this period we are living in now and do not care for the period to come (the kingdom of God).

**"Eis ton aiona"** ( εἰς τὸν αἰῶνα ): never, as in John 11:26: "**..and whosoever liveth and believeth in Me shall never (eis ton aiona) die.**".

**Aionios** ( αἰώνιος ): everlasting, as in John 3:16: "**..that whosoever believeth in Him should not perish, but have everlasting(aionion - αἰώνιον ) life.**"


According to the above we read the verse in Hebrews 1:2 as: "**..Whom He hath appointed heir of all things, by Whom also He made the ages.**"

Since in our present human existence, time and space are interrelated into the unity of "time-space", one may, by implication, translate the word "aion" as world.

(see also Eph.1:21).

Hebrews 1:3 : **"..and the express image of His person,"**

In the Greek text the word **hupostasis** ( ὑπόστασις ) is used from the verb **huphistamai** ( ὑφίσταμαι ).

"*Huphistamai*" is a compound verb made out of the preposition **hupo** ( ὑπό ): under, and the verb **histimi** : stand. So "*huphistamai*" means: to be placed or stand under, in general something put under, therefore used for a basis or foundation.

In Hebrews 11:1 we read: **"Now faith is the substance (*hupostasis*) of things hoped for.."**. It means that faith is the foundation upon which hope stands, and this foundation is so secure that the things hoped for are as if they already existed.

Also "*hupostasis*" has been translated as confidence in 2 Cor.9:4, 11:17, Heb. 3:14.

In 2 Cor. 9:4 we read: **"..lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident (*hupostasei* - ὑποστάσει ) boasting.** (ashamed of the foundation upon which our boasting stands)."

Concerning the verse in Heb. 1:3 the L&S Lexicon proposes as the most appropriate translation of the Greek word "hupostasis" the word: "essence". (L&S page 1895).

So according to the above we read the aforementioned verse:

**"..and the express image of His essence,"**

Hebrews 1:8: **"..a sceptre of righteousness is the sceptre of Thy kingdom"**.

In the Greek text the word **euthutes** ( εὐθύτης ) is used, from the adjective **euthus** ( εὐθύς ): straight, direct, whether vertically or horizontally, figuratively: true. In a moral sense for a person: straightforward, frank.

"*Euthutes*": straightness, figuratively righteousness.


In Matthew 3:3 we read: **"Prepare ye the way of the Lord, make His paths straight (*eutheias* - ( εὐθείας ) )"**.

In Luke 3:5: **"..and the crooked shall be made straight (*eutheian* - εὐθείαν )"**

Also in 2 Peter 2:15 we read: **"..which have forsaken the right (*eutheia*:straight) way, and are gone astray.."**

In the Greek text we read verse 1:8: **"..a sceptre of straightness (*euthutetos* - εὐθύτητος) is the sceptre of Thy kingdom."**

Hebrews 2:4: **"..God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?"**.

In the Greek text, the word **merismois** ( μερισμοῖς ) is used, dat. pl. of **merismos** ( μερισμός ) : distribution, dividing, division. Verb **merizo** ( μερίζω ): to divide, from **meros** : part.

In Hebrews 4:12 we read: **"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder (*merismou* - μερισμοῦ ) of soul and spirit.."**

Also in Mark 6:41: "**..and the two fishes divided (emerise - ἐμέρισεν : past tense of merizo) He among them all.**"

**Meristes ( μεριστής )**: divider, distributor. In Luke 12:14 we read "**Man who made Me a judge or a divider (meriste) over you?**".

So according to the above we read the verse in Hebrews 2:4: "**..God also bearing them witness, both with signs and wonders, and with divers miracles, and distributions of the Holy Ghost, according to His own will?**".

Hebrews 3:5: "**And Moses verily was faithful in all His house as a servant,..**".

This is the only verse in the whole New Testament, where the word **therapon ( θεράπων )** is used.

Verb **therapeuo ( θεραπεύω )** from the primary verb "**thero**" ( **θέρω** ): to heat.

Noun **therapeia ( θεραπεία )**. In a wide range of applications:

Towards other persons: service. (L&S page 792)

Towards parents: attendance. >>

Towards children: care, nurture. >>

Towards the sick: to heal, cure (Matthew 4:23,24..)

Towards God: worship, minister (Acts 17:25)

So, "**therapon**": henchman, attendant, denotes a faithful friend to one who is superior, who solicitously regards his interests or looks after his affairs.

"**Therapon**" approaches more closely the position of "**oikonomos**" ( **οἰκονόμος**: manager in a house, from "**oikos**": house, as in Luke: 12:42, 16:1, or 1 Cor.4:1).


(see also Mk. 10:43-45).

Hebrews 4:2: "**For unto us was the Gospel preached, as well as unto them:**"

In the Greek text the pfpp of the verb "**euaggeleo**" ( **εὐαγγελιάω** ) = "**euaggelizomai**" ( **εὐαγγελίζομαι** ): "**euangelize** is used. (L&S page 704).

This verb is made out of the adv. **eu** ( **εὖ** ): well and the verb **aggello** ( **ἀγγέλλω** ): to bring tidings. Hence "**euaggelizomai**": **euangelize**, means to proclaim good news, to preach glad tidings.

In the passive voice: "**euaggelizomai**": to have glad tidings preached to me. (see Mt.11:5).

**Euaggelion**  : In ancient Greek means the reward given to the messenger of good tidings. In the Christian era it means The Good News. The Good News of the Kingdom of God and Salvation through Jesus Christ. (Mt.4:23, 9:35, 24:14, 26:13, Mk. 1:1,14, 8:35, 13:10, 14:9, 16:15, Acts 15:7, 20:24, 1Pet.4:17).

In Paul's epistles the word "**Euaggelion**" is used of the basic facts of the death, burial, and resurrection of Christ (1Cor.15:1-3) and of the interpretation of these facts (Rom. 2:16, Gal. 1:7,11, 2:2.)

It is also translated as "Gospel". According though to Kitto's popular cyclopaedia of Biblical literature, Gospel means: God's spell or God's Word.

So according to the above the Verse in Hebrews 4:2 is translated as: **"For we have had the good news preached to us, just as they also"**.

Also in verse 4:6 we read: **"...and they to whom it was first preached (euaggelisthentes - εὐαγγελισθέντες : aptp of euaggelizomai) entered not in because of unbelief"**. That is: **"...and they to whom the good news were first preached entered not in because of unbelief."**

(For the verb "euaggelizomai" see also Mt.11:5 Lk.4:18, 16:16 and Eph.2:17).

Hebrews 5:7 : **"..and was heard in that He feared;"**.

In the Greek text the word **eulabeia ( εὐλάβεια )** is used from the adj. **eulabes ( εὐλαβής )**.

"Eulabes" from **eu ( εὖ )**: well, and **elabon ( ἔλαβον )**, second aorist of the verb **lambano - λαμβάνω**: to take.

So "eulabes" is one who takes carefully anything that is held out to him, cautious, careful in the worship of God and in his duties towards God.

In Hebrews 12:28 we read: **"..let us have grace, whereby we may serve God acceptably with reverence (eulabeia) and godly fear (deos - δέος)."**

So "eulabeia" is reverence, piety and verse in Heb. 5:7 can be read as: **"..and He (Jesus Christ) was heard because of His piety."**

Hebrews 6:12: **" that ye be not slothful, but followers of them who through faith and patience inherit the promises"**

Here again the Greek word **mimetai ( μιμηταί )**: imitators, has been translated as "followers". (for an analysis of the word "mimetes" see 1Cor 4:16).

Also the word **makrothumia ( μακροθυμία )**: longsuffering, to have a big heart, has been translated as patience: **hupomone ( ὑπομονή )**. (For an analysis of these words see: Rom. 2:4).

According to the above verse 6:12 can be translated as: **"that ye be not slothful, but imitators of them who through faith and by having a big heart inherit the promises"**.

Hebrews 7:12: **"For the priesthood being changed, there is made of necessity a change also of the law"**.

In the first instance the present perfect participle of the verb **metatithemi ( μετατίθημι )** is used (**metatithemenes - μετατιθεμένων**), whereas in the second the noun **metathesis ( μετάθεσις )**.

The verb "metatithemi" is made out of the preposition **meta ( μετά )** and the verb **tithemi ( τίθημι )**: to place. So the verb "metatithemi" in local sense means to transpose, to transfer, to translate.

In the passive voice it means to be transposed, translated, transferred. For example in Hebrews 11:5 we read: **"By faith Enoch was translated (metetethi - μετατέθη aop of metatithemi) that he should not**

see death;".

"Metathesis": change of position, transposition.

So according to the above, we understand that the levitical priesthood was not changed but was transferred to the priesthood of Melchizedek.

Accordingly we read verse 7:12 as: **"For the priesthood being transferred, there is made of necessity a transposition also of the law".**

Concerning the quality of His priesthood we read in Hebrews 7:24: **"But this man (Jesus Christ), because He continueth ever, hath an unchangeable priesthood"**

In the Greek text the adj. **aparatōn ( ἀπαράβατον )** is used. This is a word made out of: "a" ( ἀ ) as a negative particle, the preposition **para ( παρά )**: near from beside, and a derivative of the verb **bainō ( βαίνω )**: to walk.

**Parabainō ( παραβαίνω )** means to go contrary, violate a command, transgress.

For example in Matthew 15:3 the Lord Jesus Christ asks the scribes and the Pharisees: **"Why do ye also transgress (parabainete) the commandment of God by your tradition?"**

"Aparatōs": not passing away, untransferrable, unchangeable, inviolable, unalterable, permanent, perpetual. (L&S page 178).

So according to the above we read the verse in Hebrews 7:24 as: **"But this man (Jesus Christ), because He continueth ever, hath a perpetual priesthood".**

Hebrews 12:10: **"For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness."**

In the Greek text we read: "For they verily for a few days chastened us **kata to dokoun ( κατὰ τὸ δοκοῦν )**..".

*Kata to dokoun*: from the verb **dokeo** : to think, suppose, imagine.

For example in Matthew 22:42, Lord Jesus Christ asked the Pharisees, saying: **"What think (dokei - δοκεῖ) ye of Christ? whose Son is He?"**.

Also it means: one's opinion, what seems one to be good. So: **to dokoun moi ( τὸ δοκοῦν μοι )**: my opinion, what seems good to me. (L&S page 442).

According to the above the verse in Hebrews 12:10, can be translated as: **"For they verily for a few days chastened us, according to what seemed best to them; but He for our profit, that we might be partakers of His holiness."**

(For the verb *dokeo* see also: 1Cor.3:18).

Hebrews 13:15: **"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."**

In the Greek text we read: **"By Him therefore let us offer the sacrifice of praise to God continually,**

**that is, the fruit of our lips -homologounton- His name."**

**Homologounton ( ὁμολογούντων )**: the ppt (expressing continuous action) of the verb **homologeo ( ὁμολογέω )**.

*Homologeo* is a compound verb that is made out of **homou ( ὁμοῦ )**: together with, and **logos ( λόγος )**: thoughtful word, speech. It means to confess, or publicly acknowledge anyone.

In Matthew 10:32 we read: "**Whosoever therefore shall confess (homologesei - ὁμολογήσει : fut. of homologeo) Me before men, him will I confess also before My Father Which is in heaven**".

So according to the above the verse in Hebrews 13:15 can be translated as: "**By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips confessing His name.**" (as in verse 13:13 is indicated: "**Let us go forth therefore unto Him without the camp.**").