

The Epistle to the Hebrews

A translation
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Chapter 1

1 After He had spoken to the fathers ¹little by little and ²in various ways long ago by means of the prophets, God has spoken to us **2** at the ³last of these days by means of *the* ⁴Son, whom He appointed ⁵heir of everything, through whom also He created the ⁶universe; who while being the ⁷radiance of the glory and the ⁸exact counterpart of the ⁹actual being of Him [God]; **3** who while upholding not only all the things (of the universe) by means of the expressed word of His power; after making Himself a purification of the sinners, took His seat at the right hand of the Majesty in the highest; **4** after having become so much ¹⁰more an excellent one than the angels, He inherited and presently possesses a superior ¹¹Name, far above and beyond them by the same magnitude of difference in superiority.

¹ This word πολυμερῶς describes the nature of the former revelation from God with regard to **time**. It consisted of “many parts” or “many portions” and its portioning out has been accomplished through a progressive disclosure taking place over hundreds of years in various stages, “little by little.” Therefore revelation should ultimately be comprehended in its cumulative sense.

² πολυτρόπως describes the nature of God’s former revelation with regard to **variety**. It consisted of “many methods” of disclosure (direct voice, dreams, visions, signs, miracles, analogous physical and historical circumstances, etc.).

³ “The last of these days” is the rabbinic term which indicated “the time of the Messiah.”

⁴ The absence of the article before the noun υἱῶ “son” fixes attention upon the nature and not the personality of the mediator of a new revelation.

⁵ κληρονόμος “heir” is derived from the term “lot” which referred to a situation in which lots were drawn to divide property or select a winner; the one who drew the lot was “heir.” The word came to be used for dividing the property that a father left to his children when he died. When there was only one son, only one heir would be appointed. Jesus the Christ is the heir of all things precisely because God has only one Son and therefore only one appointed heir.

⁶ Literally, “the ages,” used to refer not only to the periods of time, but also to the contents, namely “the worlds.” The present expression is by metonymy of the container (the ages of time) for the contents (the worlds); hence, “the universe.” The point: Christ, who is the Son, created **all things** which are **already** and **not yet** revealed.

⁷ ἀπαύγασμα “radiance” is an action noun where the -μα ending is used to express the **result** of a particular action. In this case, the action is directly associated with the glory from the person of God. If understood here in the active sense meaning with regard to the Son, it has the idea of emitting brightness and the meaning is that the shekinah glory of God is radiated from Him. Even if taken in the passive sense, it expresses not so much that of reflection, but rather the radiation through the source of the light; as the sun radiates its light through rays, so through the Son is the light of God radiated. So whether comprehended in either the active or passive sense, Jesus is the effulgence or radiance of God’s glory. The author is actually using metaphors which had already been applied to Wisdom and the Logos among those of Greek thinking.

⁸ χαρακτήρ literally means “impression, stamp,” it is the source of our word which is transliterated “character,” basically referring to an engraved character or impress made by a die, a seal, or a stamp. It also indicates the characteristic trait or distinctive mark, used to indicate “an exact reproduction.”

⁹ ὑπόστασις (hypostasis) The range of meanings for this word includes “substantial nature, substance, essence, actual being.” In the Hellenic period this word was a popular equivalent to our present day term “existence,” and by the 1st and 2nd centuries B.C. **hypostasis** was already a current philosophical term.

¹⁰ “so much more... than” is used to express instrumentality in measure. That is, in order to express a high degree of difference between the status of Jesus the Christ specifically compared with the status of angels in general. The specific extent of this difference is intended to provide the “measure” by which the reader can use to mentally estimate the difference between the superiority of the status of His inherited Name compared to the name given to angels. So, Jesus’ inherited Name is as superior to the name of angels as the measure of difference in His attained status in His ascension is to their status.

¹¹ Practically every nation of the world, in their intellectual and religious spheres, forms an inseparable connection between the name and the thing or being so named. The prevalent notion is that the name does not belong to things by nature; and that words, which are essentially names, receive their meaning through custom, general agreement and thought. With regard to the relationship of words to names, it is widely established that words as well as names represent things in accordance with their character. With regard to content, the spoken word, the concept and the object itself are considered all alike. The very word used here for “name” ὄνομα is probably a combination of concepts which could be construed literally to mean “the result of the act of thinking.” The implication is that names and words are designations which are given by someone who has thought about or knows the character of the thing or being to be represented. In the OT the designation “name” to refer to Yahweh (Covenant-Keeping God, the LORD) is such a powerful expression of His personal rule and activity that it can be used as an alternative way of speaking of Yahweh Himself. The many “names” of Yahweh are the sides of Him which are turned towards men, in which He reveals Himself. In the NT it is Jesus alone who reveals the name of God as “the Father” to men (John 17.6). The present text makes it clear that Jesus bears the unexcelled name of “Son.” His name is “the Word of God.” God’s name of LORD also becomes His name. The name “Jesus” can therefore be replaced by “the Name” (Acts 5.41, 3 John 7). Hence, the OT Name of Yahweh has been transferred to Jesus and His Name.

5 For to which ¹individual one of the angels has He ever said,
²“You are My Son,
 Today I [*emphasis*] have birthed You”
 and again,
³“I [*emphasis*] shall be to him as Father,
 And he shall be to me as Son” ?

6 But whenever He ⁴might have again brought the firstborn into the inhabited world, He says,
⁵“And I expect all you angels to fall down and worship Him.”

7 And, ⁶on one hand, considering the angels He says,
⁷“The one who makes the angels of Him spirits
 And the ministers of Him a flame of fire,”

8 on the other hand, concerning the Son,
⁸“Your throne O God ⁹is most eternal,
 And the scepter of justice is a scepter of Your kingdom.
 9 You have loved righteousness
 And You have hated lawlessness;
 Because of this thing God ¹⁰anointed You
 With the olive oil of gladness extending beyond Your ¹¹colleagues.”

¹ As a class, angels are called “sons of God” (Elohim) in Psalm 29.1. But no single or individual angel is called God’s Son such as is the Messiah in Psalm 2.7.

² The quotation is from Psalm 2.7.

³ The quotation is from 2 Sam. 7.14.

⁴ In this subordinate clause, the verb form is an aorist subjunctive active. As such several factors are implied; **potentiality**, **repetition**, **contingency**, and **prior completion**. With regard to **potentiality**, the subjunctive mood implies that the action of the verb “leading or bringing His firstborn into the inhabited world,” is not as yet a “reality,” therefore it has not as yet occurred. With regard to **repetition**, the adverb “again” implies a previous sending into the world, which would appear to be referenced to the first coming of Jesus at His incarnate birth. At that time as well, the angels did all worship Him (Luke 2.13f.). With regard to **contingency**, the coordinating conjunction “whenever” together with the subjunctive potentiality of the verb, implies that the time of completion of the action is a factor based on the will of the Father. With regard to **prior completion** by the aorist, this could possibly reference the prior decree of the Father for the second return of the Messiah Jesus. Finally, when this action shall have occurred, the Father is issuing the command to all angels to fall down and worship Him, the Son. See also Heb. 9.28.

⁵ This quotation is from Psalm 97.7.

⁶ The couplet, “On the one hand...on the other hand,” introduces a carefully balanced contrast.

⁷ The quotation is from Psalm 104.4. Apparently the meaning is that He can reduce angels to the elemental forces of wind and fire. There is also the possible implication that those whom the Lord sends forth with a commission; angels, ministers, preachers, servants, etc., are in some sense, instrumentally His Spirit and His fire.

⁸ The quotation is from Psalm 45.7f. A king here is treated as Messianic. See also Heb. 11.21.

⁹ “Is” is understood, as this form of Greek expression of omitting an obvious couplet is common.

¹⁰ The verb form indicates an act that has been previously performed. The stem of this word “to anoint” χρίω is the source of the word Christos (Anointed One). Jesus makes reference to His own anointing in Luke 4.18, which is an OT reference to Isaiah 61.1.

¹¹ This word for “colleagues” μέτοχος is an old word, appearing in the NT only in Hebrews and in Luke 5.7, which covers a range of meanings including “partners, sharers, associates, comrades, ones who share and companions.” Hence, the implication that Jesus’ anointing extends well beyond that of all others.

10 Also,

¹“You [*emphasis*], with reference to beginnings, Lord,
have laid a foundation, the earth,
And the heavens are the works of Your hands;

11 They themselves will perish,
But You [*emphasis*] are continuing throughout
And all creation will continue to ²grow old
just as an outer garment,

12 And You will roll up all creation just as a costly robe,
just as an outer garment
And they will be transformed;
But You [*emphasis*] are the same Yourself
And Your years shall not cease.

13 But to which individual one of the angels has He at any time ever said,

³“Sit down at My right hand,
Until such time as I have placed Your enemies a footstool
for Your feet”?

14 Are they not indeed every one (of the angels) ⁴ministering spirits ⁵sent
out with a commission for ministry for the sake of those who are destined
to receive salvation?

¹ Verses 10 to 12 are a quotation from Psalm 102.26-28. The emphasis on “You” is intentional. Here the Messianic Psalm portrays the Son in his Creative work and in his final triumph represented by a series of comparisons, especially drawing a bold contrast between the temporality of creation and the eternal immutable existence of the Son. The Son is Creator and Preserver of the universe (cf. John 1.1-3, Col. 1.14ff.).

² The implication is made of a better place than the present creation. The key word used to express that thought is “παλαιόω” in future passive indicative. It is also used to express a parallel thought by the present passive participle, found in Luke 12.33 and Heb.8.13, with regard to things which are become old and obsolete as they have already worn out, including the old covenant. Hence, we now have a better covenant and will have a better place.

³ The quotation is from Psalm 110.1 and offers proof of the Son’s superiority as the Son of God (his deity) to angels. This is another Messianic Psalm frequently quoted in Hebrews and is also found quoted by Jesus himself in Luke 20.43. At present, the whole earth is God’s footstool (Matthew 5.35).

⁴ “λειτουργικά πνεύματα” ministering spirits or spirits engaged in holy service. Λειτουργία is the source of our word liturgy and denotes the work of service to God through the performance of certain forms of holy acts.

⁵ The use of the present passive participle of ἀποστέλλω implies a sending forth repeatedly, from time to time as occasion requires. In this case the sending forth is for the sake of ministering to those “that are going to inherit” or “destined to inherit” salvation. “Salvation” is used here in the sense of the final salvation at its consummation (cf. Heb. 6.12, 12.17). The statement made is simply the fact that angels are used for our good. We do not find support here for a doctrine of special guardian angels for each of us.

Chapter 2

1 Because of ¹this thing it is ²necessary even more so for us to ³addict ourselves to the specific things we have heard, otherwise we might be ⁴carried away. 2 For ⁵since the ⁶word having been spoken through angels became effective and ⁷sin and ⁸disobedience received a deserved punishment, ⁹how is it possible that we [*emphasis*] shall escape (retribution) ¹⁰after having neglected such a great salvation, (*especially*) after we have received that very salvation ¹¹which was first spoken by the Lord (*and then*) by those who, after hearing (*His word*) it was proven to be true to us, 4 together with further testimony from God by means of both miraculous signs and wondrous things; also by means of ¹²various kinds of acts of supernatural power and by gifts of the Holy Spirit according to His ¹³will?

¹ "this thing" τοῦτο serves as a summary figure for that which came before; namely, "because of this **thing**: Jesus' superiority to prophets and angels and because the new revelation is superior to the old."

² The implication is made for the urgency of necessity as opposed to wisdom of obligation in light of the gravity of the possible consequences of ignoring or rejecting the Word of special revelation from God in the Person of Jesus Christ.

³ "προσέχειν" present tense infinitive in the active voice, meaning "to continually pay close attention to, hold on to, to

addict oneself to" that which follows in the sentence. That is, "to the specific things we have heard." The implication is that the believer should continually pay close attention to the specific words of Christ's revelation by responding positively to them, and in the best sense, by addicting ourselves to them.

⁴ The notion of being carried away is expressed through a subjunctive aorist passive verb meaning "to be glided by, to flow by or past (*some place* is implied)." The figure is metaphoric of a river flowing by, so that one might be swept along *past the place* of sure anchorage, a place which would otherwise have remained within reach. The use of the **aorist** places the emphasis upon the notion of avoiding action which might likely initiate the process of drifting away, rather than the notion of discontinuing a process which has already begun. In other words, this expression adds strength to the force of the warning in the sense that the drifting process is presented as being so powerful of its self, that any action which might lead to the beginning of the process should, by necessity, be avoided altogether.

⁵ Verse 2 is the first half of a first-class conditional sentence consisting of two parts; a *hypothetical* "if-statement" and a *consequence* "then-statement." A first-class conditional sentence is one in which the hypothetical, or "if" portion is assumed to be reality. The Greek-thinking mind would hear this conditional sentence as: "If the word spoken through angels became effective, **and it did**; and sin and disobedience received a deserved punishment, **and it did; then...**" To the English-thinking mind, a grammatical equivalent can be made by simply including the word "**since...**" at the beginning of the sentence.

⁶ Literally the expression reads, "the through angels after having been spoken word." Here **the word** (λόγος) **of the Law**, an allusion to God's use of angels in giving the law at Sinai, is differentiated from **the Word** (λόγος) who is **Jesus**. Hence, the Law is the **kind** of word that God spoke to us through the agency of angels, and His Son is the **kind** of Word He speaks to us in these last days. This differentiation becomes the basis for the author's comparison of the old covenant to the new covenant, which he accomplishes by means of comparing the status of their respective agencies of expression: namely, the status of angels and "Son."

⁷ The word used to express "sin" παράβασις is a compound form consisting of παρα + βάσις; where παρα means *aside* and βάσις means *foot*. Therefore, it can be translated literally as "the act of side-stepping." That is, sin is portrayed here as "the refusal to obey."

⁸ The word used to express "disobedience" παρακοή is a compound form consisting of παρα + ἀκοή; where παρα means *aside* and ἀκοή is that which has to do with the ear, or *that which is heard*. Therefore, it can be translated literally to mean "setting aside that which is heard." In contrast, **obedience** ὑπακοή (ὑπο + ακοή) is an expression of *coming under*, or *complying with that which is heard*.

Hence, both words for **sin** and **disobedience** are variations of the notion of neglect or refusal to act upon the word of truth by our actions and by our thinking.

⁹ "how is it possible that we [*emphasis*] shall escape (retribution)" is a rhetorical question as well as the *consequence* or "**then...**" portion of the conditional sentence.

¹⁰ Negligence of God's revealed Word is tantamount to neglect of His salvation.

¹¹ The source of this new revelation is "*the Lord*" Jesus, who is God's full revelation and is superior to angels.

¹² "*various kinds of acts of supernatural power*" expressed by an adjective denoting a large variety of acts, as in many-colored in appearance; the thought comes from the word "*manifold*," just as the many-folds of a cloth reveal a variety of shades and colors.

¹³ The author is fond of using "-σις" ending words, which are action nouns; that is, nouns that denote "*the act of...*" In this instance the verb is "θέλησις" the root form of "**I will**." Hence, the notion that acts of supernatural power and spiritual gifts are distributed according "*the act of the will*" of God the Holy Spirit.

5 ¹For He did not put the ²world to come in subjection to angels, namely this world of which we are speaking. 6 But a certain man while he was speaking under a ³solemn oath said,

4“What is man that You are mindful of him,
Or the ⁵son of man that You are concerned about him?
7 For a ⁶little while You made him lower compared alongside angels,
You have crowned him with glory and honor,
8 You have ⁷placed all things in subjection beneath his feet.

For in (*doing*) this, ⁸by putting all things in subjection [to him], He left behind absolutely nothing not made subject to him. ⁹But now we are not yet observing all things as having been completely subjected to him; ⁹ but so that for a little while we are able to observe a certain one, ¹⁰Jesus, having been made lower compared alongside angels, ¹¹on account of the suffering of death He is ¹²crowned with glory and honor, in order that by the grace of God He might ¹³experience death in behalf of ¹⁴every kind of person.

¹ The author shows “how” the humanity of Jesus, the Son of Man, also proves His superiority to angels (Heb 2.5-18).

² “*the world to come*” refers to the future destiny of the new order of salvation that was previously referred to implicitly, and which the author’s readers would have understood to mean the new eternal order inaugurated by and to be consummated at Christ’s return. This new order makes the old system of rites and symbols obsolete. The key idea here is that God put Jesus, not angels, in charge of the new order.

³ The figure of an “*oath*” is used when a speaker or writer calls God or heaven to witness to the truth of what is said, or to the facts which he states. Here it is used to magnify the grace of God for lifting up insignificant man to make him inherit the throne of glory.

⁴ The quotation is from Psalm 8.5-8.

⁵ The “*son of man*” used here is **not** the Messianic term which Jesus used so often about himself, but literally “the son of man,” apart from Messianic denotation. Hence, the reference is to the *insignificant status of man*.

⁶ “*little while*” is an accusative neuter adjective of degree. Just as in Heb 2.9, it is used here with regard to **time**. Hence, man is made lower than angels for a relative length of time, i.e. “*a little while*.” Jesus the man, was also made less important than angels only for “*a little while*” (Heb 2.9).

⁷ The Psalmist refers to God’s original purpose in creating man with such a destiny as mastery over nature.

⁸ “*by putting all things in subjection [to him]*” God initially meant for man’s sovereignty to be all inclusive, including the administration of “the world to come.”

⁹ Because of the sin of Adam, man is far short of this destiny, we are “*not yet observing all things as having been completely subjected to him.*”

¹⁰ We do, however, see Jesus realizing man’s destiny, in our stead and in our behalf.

¹¹ “*on account of the suffering of death He is crowned with glory and honor*” is a parenthetical sentence which is inserted by the author in order to explain the context. Grammatically, the context is complete without the parenthesis, but is not as clear and sensible without it. This shows that the Lord Jesus was made lower than the angels for a little while in order that He might die, and that He was crowned with glory and honor on account of His sufferings.

¹² Jesus is crowned already “*with glory and honor*” at God’s right hand. And there is more glory to come to Jesus.

¹³ The phrase to “*experience death*” means to “*taste death.*” That is, *to see death*; not as a rapid sip is tasted, but as the cup of a bitter experience is swallowed fully.

¹⁴ “*every kind of person*” παντός denotes all manner of men, Jew and Gentile without distinction, but not all men without exception!

10 ¹For it was fitting for Him, for the sake of whom all things *are* and through whom all things *are*, the author of their salvation, having led many sons into glory made perfect by means of sufferings. 11 For both ²He who sanctifies and the ³ones who are being sanctified, all kinds of persons *are* ⁴[sons] out of one [Father]; for which reason He is not ashamed to call them brothers, 12 while asserting,

⁵“I will declare Your name to My brothers,
In the midst of the assembly I will sing praise to You,”

13 and again,

⁶“I [emphasis] will be in complete reliance upon Him,”

and again,

⁷“Look! Here *am* I and the children which God has given to Me.”

¹ “For it was fitting for Him...” that is, it has always been a fitting action or plan of God that Christ the Son should voluntarily take upon Himself humiliation and incarnation in order to save all kinds of people. The phrase, “for Him” αὐτῷ refers to God, **not** to Christ. The implicit idea is plain in John 3.16, where God is identifiable as the author of the plan of salvation. Here God is referred to as “the author” of the plan of salvation of them who are made perfect through Christ’s suffering. Since the plan is already actuated, Jesus is now the author of salvation in the active sense, as well as the leader of the sons of God and the Elder Brother of us who are saved.

² “He who sanctifies” is Jesus the Sanctifier.

³ “ones who are being sanctified” is expressed by a participle in the present tense passive, which here and in Heb 10.14, denotes a present state of sanctification as a process. In contrast, a perfect passive participle is used in Heb 19.10, denoting a “completed state of sanctification.”

⁴ “[sons] out of one [Father]” The phrase contains two **ellipses**, where two nouns were omitted, yet are intended to be repeated mentally. The words supplied are from a preceding clause or from a previously established concept.

⁵ The quotation is from Psalm 22.22 when the Messiah is presented as engaged in public worship and as speaking the kingdom message “unto my brethren.”

⁶ The quotation is from Isaiah 8.17. The author represents Jesus the Messiah as putting his trust in God just as other men do.

⁷ The quotation is from Isaiah 8.18 where the author presents the messiah closely associated with the children of God, namely the “many sons” referenced in Heb 2.10.

14 Therefore, since the children [which God gave to Christ] are become¹ partners of blood and of flesh (in intimate fellowship with Christ), even He Himself likewise has² taken hold of the same things (blood and flesh),³ in order that through the⁴ death [the particular results of Christ's atoning death] He might⁵ make the one having the dominion of [physical] death completely useless, namely the Devil, **15** and⁶ [in order that] He might set them free, whosoever for fear of death had remained enslaved throughout their lives.

¹ "are become partners of blood and flesh" is expressed by a perfect tense active verb, where the author indicates that believers are in a present state which has been made possible as the result of events having already been completed in the past; that is to say, we **now** experience the results of the **completed** deeds of Jesus' immortal blood and flesh (divine nature).

² "taken hold" because Jesus "likewise" (adverb παραπλησίως) took hold of the same kind of blood and flesh of mortal man to Himself, "blood and flesh" become the **intermediary** of life exchange; that is, because He shared in our **common** blood and flesh, we share in His **resurrected** blood and flesh.

³ "in order that" introduces a dual-part purpose clause with regard to the purpose of the incarnation.

⁴ "death" The author uses a literary idiom called "clashing of words" by repeating two identical words in the same sentence having different meanings in order to grammatically express the clash between two opposing thoughts, and to intensify the impact of what seems to be a profound paradox. The first appearance of the word "death" is used to express the distinctiveness of Jesus' cross work death as the means to accomplish extraordinary results. The second appearance of the word "death" is used in its ordinary, natural sense of physical death.

⁵ "make the one having the dominion of [physical] death completely useless" The main verb of the purpose clause used to express "to make completely useless" καταργήση is a compound word consisting of κατά + ἀργός; where κατά carries the notion of *perfection* or *completion* and ἀργός has a range of meaning from "useless" to "worthless." In this compound form the word means: *to make perfectly useless, ...perfectly unproductive, ...perfectly unemployed, ...perfectly worthless.* The object of the sentence is "the Devil," the one who in some unexplained way had dominion over the realm of death at the time when Jesus died an atoning death in our stead, suddenly become unemployed, completely out of that job. As paradoxical as it seems; Jesus' death broke the power κράτος of the devil over death.

⁶ "[in order that]" marks the second prong of the purpose of the incarnation; namely, "to set free" aorist active subjunctive of ἀπαλλάσσω meaning, "to change or alter someone from the way which they are to another way." The recipients of this action of change are those who have been enslaved their entire lives by the fear of death. It should be noted that the verb forms used to express both aspects of this purpose clause are aorist subjunctive active, with the implication that the kind of action taken by Jesus should be viewed as a one-time event which took place at a particular point in time by deliberate design which anticipated the result of accomplishing two specific goals: *to render (the Devil) the one having the dominion of [physical] death completely useless and to change those who have been enslaved their entire lives by the fear of death.*

16 ¹For it is clear He does not [emphasis] take hold of angels (to redeem), to the contrary, He takes hold of the ²seed of Abraham (to redeem).

17 Therefore, He was always ³obliged to bear resemblance in all things corresponding to the brethren, in order that He might be a merciful and faithful high priest in things pertaining to God, in the (propitiatory act of) taking away the sins of the people. 18 For in that he has suffered after being ⁴tempted Himself, He is ⁵willing and able to ⁶help ⁷those who are being tempted.

¹ "For it is clear" This verse gives the reason for what Jesus does in verse 17. Because He takes hold of the spiritual seed of Abraham to redeem them, not angels (verse 16), He had to partake of the nature of Abraham's seed, not of angels (verse 17).

² "seed of Abraham" This does not refer to the natural descendants of Abraham or the collective nation of Israel, but to the spiritual Israel as clearly presented in **Galatians 3:29** "And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise." If you are of Christ, then you are seed of Abraham. The writer's choice to use a noun for "seed" absent of a definite article indicates his intent to stress the "character" of seed instead of the particular "identity" of the same. The seed to which he is referring is **characterized** by its direct association with Jesus the Christ. This notion is also brought out in **Romans 9.7** "nor *are they* all children because they are the seed of Abraham..." Once again, the distinction is made between the **character** of natural Israel and the **character** of spiritual Israel, where spiritual Israel refers collectively to children of faith in Christ.

³ "obliged" Having voluntarily taken on the incarnation and work of redemption, Jesus was under obligation to be properly equipped as both victim-priest.

⁴ "tempted" The classical use of this verb was "to make proof or trial of." In the LXX the meaning was extended to the "mode or trial;" that is, to refer to the means, by affliction or disaster. So basically, "trial" and "temptation" became synonymous to mean "trouble," as that which most effectively tries anyone. In the NT these senses of tribulation, trouble, and persecution are more suitable translations, especially here to the readers where the notion immediately applies to the hardships suffered through the plots and conspiracies of the Jews.

⁵ "willing and able" δύνανται The idiomatic usage of this verb "able to do" when applied to God or Christ, denotes both "willingness and ability."

⁶ "help" βοηθέω is an old compound verb consisting of βοη + θέω; where βοη means *a cry* and θέω means *to run*. Hence, βοηθέω means "to run at a cry" or "run at a call for help." Jesus is willing and able to respond to our calls for help because He is able to identify with our troubles.

⁷ "those who are being tempted" Christ's power to help is not only due to His deity as God's Son, but also to his humanity which enables Him to sympathize, identify with us. These Jewish Christians were tempted daily to give up Christ and to apostatize from Christianity; they needed to know, as we need to know, that He is willing and able to help us to be faithful.