



The Epistle of Saint Paul to the Hebrews

رسالة بولس الرسول
إلى العبرانيين



Introduction to the epistle to the Hebrews

مقدمة إلى رسالة بولس الرسول إلى العبرانيين

Date: 63-64 AD

التاريخ: 63-64 م

Written from: Italy

مكتوبة من: إيطاليا

To: The Hebrews

إلى: العبرانيين

Who are the Hebrews?

Christians who were of Jewish origin

من هم العبرانيين؟

المسيحيين الذين كانوا من أصل يهودي

Why it was written?

The Jews who became Christians were subjected to persecution from their Jewish brothers, so Paul wrote to confirm them in the faith and support them in their spiritual struggle. Paul writes to these Hebrews because they were thinking of converting to Judaism amidst temptations from the Jews to accept them back into the temple and restore their dignity.

لماذا كتبت؟

تعرض الذين صاروا مسيحيين من اليهود إلى الإضطهاد من إخوانهم اليهود، فكتب يثبتهم في الإيمان ويسندهم في جهادهم الروحي. بولس يكتب لهؤلاء العبرانيين لأنهم كانوا يفكرون في الارتداد لليهودية وسط إغراءات من اليهود بقبولهم ثانية في الهيكل ورد إعتبارهم

الأصاح السابع (المسيح وملكي صادق)	مقدمة
الأصاح الثامن (المسيح رئيس الكهنة السماوي)	الأصاح الأول (المسيح والأنبياء)
الأصاح التاسع (الخدمة السمائية)	الأصاح الثاني (المسيح والملائكة)
الأصاح العاشر (الدخول إلى الأقداس السمائية)	الأصاح الثالث (المسيح وموسى)
الأصاح الحادي عشر (الإيمان)	الأصاح الرابع (المسيح ويشوع)
الأصاح الثاني عشر (الجهاد)	الأصاح الخامس (المسيح وهرون)
الأصاح الثالث عشر (وصايا ختامية)	الأصاح السادس (أحاديث إيمانية)

DIVISIONS OF THE EPISTLE AND ITS CONTENTS

St. Paul declares what we have received in the Lord Jesus, the Sacrifice and Priest, through its comparison with the blessings and the privileges that the Jews have obtained in the Old Testament. Hence, his epistle addressed the following topics:

- | | |
|-------------------------------------|------------------|
| 1. Christ and the prophets | Ch. 1:1-3 |
| 2. Christ and the angels | Ch.1:4-14, Ch. 2 |
| 3. Christ and Moses | Ch. 3 |
| 4. Christ and Joshua | Ch. 4 |
| 5. Christ and Aaron | Ch. 5 |
| 6. Talks about faith | Ch. 6 |
| 7. Christ and Melchizedek | Ch. 7 |
| 8. Christ, the Heavenly High Priest | Ch. 8 |
| 9. The Heavenly ministry | Ch. 9 |
| 10. Entry into heavenly holies | Ch. 10 |
| 11. Faith | Ch. 11 |
| 12. Strive | Ch. 12 |
| 13. Concluding commandments | Ch. 13 |

1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

١ فَلْنَخَفْ، أَنَّهُ مَعَ بَقَاءِ وَعْدٍ بِالذُّخُولِ
إِلَى رَاحَتِهِ، يُرَى أَحَدٌ مِنْكُمْ أَنَّهُ قَدْ
خَابَ مِنْهُ! ٢ لِأَنَّا نَحْنُ أَيْضاً قَدْ
بُشِّرْنَا كَمَا أَوْلَيْكَ، لَكِنْ لَمْ تَنْفَعْ كَلِمَةُ
الْخَبَرِ أَوْلَيْكَ. إِذْ لَمْ تَكُنْ مُمْتَزِجَةً
بِالْإِيمَانِ فِي الَّذِينَ سَمِعُوا.

a promise of entering His rest: God promised eternal rest to believers.

He have come short of it : that is, he did not get it.

God promised his people in ancient times to enter the Promised Land, and not all of the people fulfilled this promise because most of them who complained and refused to enter fell and died in the Sinai wilderness. The Messenger warns us of the need to be careful lest we do not receive God's promise of comfort like those who did not enter.

**وعد بالدخول إلى راحته : وعد الله
للمؤمنين بالراحة الأبدية.**

خاب منه : أى لم يحصل عليه.

**وعد الله شعبه قديماً بدخول أرض
الميعاد، وهذا الوعد لم ينله كل الشعب
لأن الأكثرين الذين تذرروا ورفضوا
الدخول سقطوا وماتوا فى برية سيناء.
فينبهنا الرسول إلى ضرورة الحذر لئلا لا
نحصل على وعد الله بالراحة مثل هؤلاء
الذين لم يدخلوا.**

Verse 2: The word: God's promise and good news to his people in ancient times about entering the Promised Land.

The Apostle Paul warns us that we have heard the good news of Christ the Savior, just as the Jews in ancient times heard the good news of entering the Promised Land, but most of them did not enter due to their lack of faith and complaining about Moses, so they died in the wilderness.

٢٤ : كلمة الخبر : وعد الله وبشارته لشعبه قديماً بدخول أرض الميعاد.

ينبهنّا بولس الرسول أنّنا قد سمعنا البشارة بالمسيح المخلص كما سمع اليهود قديماً البشارة بدخول أرض الميعاد، ولكن معظمهم لم يدخلوا لعدم إيمانهم وتذمرهم على موسى فماتوا في البرية

3 For we who have believed do enter that rest, as He has said: “So I swore in My wrath, ‘They shall not enter My rest,’” although the works were finished from the foundation of the world. 4 For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works”; 5 and again in this place: “They shall not enter My rest.”

٣ لِأَنَّا نَحْنُ الْمُؤْمِنِينَ نَدْخُلُ
الرَّاحَةَ، كَمَا قَالَ: «حَتَّى أَقْسَمْتُ فِي
غَضَبِي: لَنْ يَدْخُلُوا رَاحَتِي» مَعَ
كَوْنِ الْأَعْمَالِ قَدْ أُكْمِلَتْ مُنْذُ تَأْسِيسِ
الْعَالَمِ. ٤ لِأَنَّهُ قَالَ فِي مَوْضِعٍ عَنِ
السَّابِعِ هَكَذَا: «وَاسْتَرَاحَ
اللَّهُ فِي الْيَوْمِ السَّابِعِ مِنْ جَمِيعِ أَعْمَالِهِ». ٥
وَفِي هَذَا الْمَوْضِعِ: «لَنْ يَدْخُلُوا رَاحَتِي».

هناك ٣ أنواع من الراحة:

There are 3 types of rest:

- 1. God's rest is on the Sabbath, which is God's rest when He accomplished the salvation of man on the seventh day of creation.**
- 2. The people entered the land of rest under the leadership of Joshua. This earthly rest is a symbol of the heavenly rest in heavenly Canaan.**
- 3. Our entry into eternal rest in Christ Jesus is the secret of our rest, and their entry into Canaan is a symbol of it.**

١ . راحة الله يوم السبت ، وهى راحة الله حين تتم الخلاص للإنسان فى اليوم السابع للخلقة .

٢ . دخول الشعب إلى أرض الراحة تحت قيادة يشوع وهذه راحة أرضية رمزاً للراحة السماوية فى كنعان السماوية .

٣ . دخولنا إلى الراحة الأبدية فى المسيح يسوع سر راحتنا وكرمز لها دخولهم كنعان .

We believers enter eternal rest because of our faith in Christ, but the ancient people of Israel did not enter the Promised Land due to their lack of faith, even though God had completed the creation of everything before He created man.

**نحن المؤمنون ندخل الراحة
الأبدية من أجل إيماننا بالمسيح،
ولكن لم يدخل شعب إسرائيل
قديماً أرض الميعاد لعدم إيمانهم،
مع أن الله قد أكمل خلقه كل شيء
قبل أن يخلق الإنسان.**

4 For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works”; 5 and again in this place: “They shall not enter My rest.”

If God rested on the seventh day, then the six days refer to the temporal life where God is always working on our behalf until when the great day of the Lord, that is, the true Sabbath, comes.

In this: that is, on the Sabbath, which was a symbol of eternal rest.

**؛ لِأَنَّهُ قَالَ فِي مَوْضِعٍ عَنِ السَّابِعِ هَكَذَا:
«وَأَسْتَرَحَ**

**اللَّهُ فِي الْيَوْمِ السَّابِعِ مِنْ جَمِيعِ أَعْمَالِهِ». ٥
وَفِي هَذَا أَيْضًا: «لَنْ يَدْخُلُوا رَاحَتِي».**

**إن كان الله قد استراح في اليوم السابع، فإن
الستة أيام تشير إلى الحياة الزمنية حيث يعمل
الله على الدوام لحسابنا حتى متى جاء يوم
الرب العظيم أي السبت الحقيقي**

**في هذا : أى فى يوم السبت الذى كان رمزا
للراحة الأبدية.**

The Jews did not enjoy rest on the Sabbath because:

1- They understood rest to mean ceasing to work, not doing good.

2- They did not believe in Christ the Savior, who is the Lord of the Sabbath and the Giver of true rest.

God prepared rest for His people in Canaan and called them to it, but there were those who failed to reach it, due to lack of faith. God has prepared for us a rest in heaven, so let us be careful so that we do not fail and lose it.

لم يتمتع اليهود بالراحة فى يوم السبت لأنهم:

١- فهموا الراحة بمعنى الكف عن العمل وليس عمل الخير.

٢- لم يؤمنوا بالمسيح المخلص الذى هو رب السبت ومعطى الراحة الحقيقية.

فالله هيا الراحة لشعبه فى كنعان ودعاهم إليها ولكن هناك من فشل فى الوصول إليها، وذلك بسبب عدم الإيمان. والله أعد لنا راحة فى السماء فلنحذر حتى لا نفشل وتضيع منا.

6 Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, 7 again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice,

Do not harden your hearts.”

8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His.

٦ فَإِذْ بَقِيَ أَنَّ قَوْمًا يَدْخُلُونَهَا، وَالَّذِينَ
بُشِّرُوا أَوَّلًا لَمْ يَدْخُلُوا لِسَبَبِ الْعِصْيَانِ،
٧ يُعَيِّنُ أَيْضًا يَوْمًا
قَائِدًا

لَا فِي دَاوُدَ: «الْيَوْمَ» بَعْدَ زَمَانٍ هَذَا مِقْدَارُهُ، كَمَا قِيلَ: «الْيَوْمَ، إِنْ سَمِعْتُمْ صَوْتَهُ فَلَا تُقَسِّمُوا قُلُوبَكُمْ

٨ لِأَنَّهُ لَوْ كَانَ يَشُوعُ قَدْ أَرَا حَهُمْ لَمَا
تَكَلَّمَ بَعْدَ ذَلِكَ عَنْ يَوْمٍ آخَرَ. ٩ إِذَا بَقِيََتْ
رَاحَةٌ لِشَعْبِ اللَّهِ! ١٠ لِأَنَّ الَّذِي دَخَلَ
رَاحَتَهُ اسْتَرَا حَ هُوَ أَيْضًا مِنْ أَعْمَالِهِ،
كَمَا اللَّهُ مِنْ أَعْمَالِهِ.

Some must enter it: Believers in Christ.

Those who were preached first: The Jews who were invited by Moses to enter the Promised Land and who were rejected because of their lack of faith

Believers in Christ will enter the heavenly kingdom, but the children of Israel, whom God called to enter the Promised Land as a symbol of entering the kingdom of heaven - they complained and did not obey God - they did not enter.

قوما يدخلونها : المؤمنون بالمسيح.

الذين بُشّروا أولا : اليهود الذين دعاهم موسى لدخول أرض الميعاد ورفضوا لعدم إيمانهم

المؤمنين بالمسيح سيدخلون الملكوت السماوى، أما بنى إسرائيل الذين دعاهم الله لدخول أرض الميعاد رمزا لدخول ملكوت السموات - تذمروا ولم يطيعوا الله - فلم يدخلوا.

٧ يُعَيِّنُ أَيْضاً يَوْماً

قَائِدٍ

لَا فِي دَاوُدَ: «الْيَوْمَ» بَعْدَ زَمَانٍ هَذَا مِقْدَارُهُ، كَمَا قِيلَ: «الْيَوْمَ، إِنْ سَمِعْتُمْ صَوْتِي» تَقَبَّلُوا قَوْلِي

Do not harden your hearts."

"Today," after such a long time: Today is the days of David, and it is about 500 years after the children of Israel entered the Promised Land. David, of course, is talking about a rest other than the Promised Land that they had previously entered.

اليوم بعد زمان هذا مقداره : اليوم هو أيام داود وهو بعد زمن حوالى ٥٠٠ عام من دخول بنى إسرائيل أرض الميعاد. فداود يتكلم بالطبع عن راحة أخرى غير أرض الميعاد التى سبق فدخلوها.

8 For if Joshua had given them rest, then He would not afterward have spoken of another day.

Paul affirms that if the true rest in the land of Canaan was at the hands of Joshua, David would not have spoken about another rest that we enter through faith in Christ if we hear the good news about him.

There is another rest for the people of God, which is neither the Sabbath nor the land of Canaan, and it is the eternal rest that the new people of God obtain, that is, the believers in Christ the Savior.

**٨ لِأَنَّهُ لَوْ كَانَ يَشُوعُ قَدْ أَرَاهُمْ لَمَا تَكَلَّمَ
بَعْدَ ذَلِكَ عَنْ يَوْمٍ آخَرَ. ٩ إِذَا بَقِيَتْ رَاحَةٌ
لِشَعْبِ اللَّهِ!**

**يؤكد بولس أنه لو كانت الراحة الحقيقية
في أرض كنعان على يد يشوع، لما تكلم
داود عن راحة أخرى ندخلها بالإيمان
بالمسيح إن سمعنا البشارة به.**

**هناك راحة أخرى لشعب الله، ليست هي
السبت ولا أرض كنعان، وهي الراحة
الأبدية التي ينالها شعب الله الجديد أي
المؤمنون بالمسيح المخلص.**

10 For he who has entered His rest has himself also ceased from his works as God did from His.

The first one to complete his work was Christ, and his work was redemption and the cross, after which he entered into this rest as the first fruits. We begin to enter this rest the moment we believe in Christ, and it will be completed in eternity. Just as God rested after creation, so the Son rested after the renewal of creation through redemption. The believer in Christ who enters into a happy eternity enjoys true comfort, such as the comfort that God feels after completing the creation of the world, which is spiritual comfort.

١٠ لِأَنَّ الَّذِي دَخَلَ رَاحَتَهُ اسْتَرَاحَ هُوَ أَيْضاً مِنْ أَعْمَالِهِ، كَمَا اللَّهُ مِنْ أَعْمَالِهِ.

أول من أكمل عمله كان هو المسيح وكان عمله الفداء والصليب وبعدهما دخل لهذه الراحة كباكورة. ونحن نبدأ فى دخول هذه الراحة لحظة إيماننا بالمسيح وستكمل فى الأبدية. وكما إستراح الله بعد الخلقة إستراح الإبن بعد تجديد الخلقة بالفداء.

المؤمن بالمسيح الذى يدخل إلى الأبدية السعيدة يتمتع بالراحة الحقيقية كالراحة التى يشعر بها الله بعد إكمال خلقة العالم وهى الراحة الروحية.

١١ فَلَنَجْتَهِدْ أَنْ نَدْخُلَ تِلْكَ الرَّاحَةَ،

لِنَدْ

11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. 12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

لَا يَسْقُطُ أَحَدٌ فِي عِبْرَةِ الْعَصِيَّانِ هَذِهِ عَيْنَهَا. اللَّهُ حَيَّةٌ وَفَعَّالَةٌ وَأَمْضَى مِنْ كُلِّ سَيْفٍ ذِي حَدَّيْنِ، وَخَارِفَةٌ إِلَى مَفْرَقِ النَّفْسِ وَالرُّوحِ وَآبِلٌ كُلُّ شَيْءٍ عُرْيَانٌ وَمَكْشُوفٌ لِعَيْنِي ذَلِكَ الَّذِي مَعَهُ أَمْرُنَا.

11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

True comfort is in Christ the Savior, who gives it to us in the heavens. Let us strive spiritually to abandon every sin and adhere to faith and a life of righteousness, so that we will have a place in heaven. We do not fall into disobedience to God's commandments, as the Jews disobeyed in the past, but rather we learn from their lack of faith.

١١ فَلْنَجْتَهِدْ أَنْ نَدْخُلَ تِلْكَ الرَّاحَةَ،
لِنَدِّ

لَا يَسْقُطُ أَحَدٌ فِي عِبْرَةِ الْعَصِيَّانِ هَذِهِ عَيْنَهَا.

الراحة الحقيقية هي في المسيح
المخلص الذي يعطيها لنا في السموات،
فلنجاهد روحيا لترك كل خطية والتمسك
بالإيمان وحياة البر فيكون لنا مكان في
السماء، ولا نسقط في عدم طاعة وصايا
الله كما عصى اليهود قديما، بل نتعظ من
عدم إيمانهم.

١٢ لَأَنَّ كَلِمَةَ

اللَّهِ حَيَّةٌ وَفَعَّالَةٌ وَأَمْضَى مِنْ كُلِّ سَيْفٍ ذِي حَدَّيْنِ، وَكَارِكَةٌ إِلَى مَفَارِقِ النَّفْسِ وَالرُّوحِ وَالْمَفَاصِلِ أَوْ الْمَ

12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

سيف ذي حدين:

Two-edged sword:

The first edge: cutting off the love of sin from the heart

The second edge: condemning those who do not believe the word of God

Whoever rejects me and does not accept my words has someone who judges him.

The word that I have spoken will judge him at the last day (John 12:48)

Joints: outside

Marrow: inside

الحد الأول: قطع حب الخطية من القلب
الحد الثاني: إدانة الذين لا يؤمنون بكلمة

الله

مَنْ رَدَّنِي وَلَمْ يَقْبَلْ

كَلِمَتِي

لَأَمِي فَلَهُ مَنْ يَدِينُهُ. الْكَلَامُ الَّذِي تَكَلَّمْتُ بِهِ هُوَ يَدِينُهُ فِي الْيَوْمِ الْآخِرِ (يُوحَنَّا ١٢: ٤٨)

المفاصل: الخارج

المخاخ: الداخل

13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

The Word of God has the ability to discern what is hidden within the soul. Christ is the Word of God, who searches hearts and kidneys.

١٣ وَلَيْسَتْ خَلِيقَةٌ غَيْرَ ظَاهِرَةٍ قَدَّامَهُ،
بَلْ كُلُّ شَيْءٍ عُرْيَانٌ وَمَكْشُوفٌ لِعَيْنِي
ذَلِكَ الَّذِي مَعَهُ أَمْرُنَا.

كلمة الله لها قدرة على تمييز ما هو خفي
داخل النفس. والمسيح هو كلمة الله فاحص
القلوب والكلى.

14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

١٤ فَإِذْ لَنَا رَئِيسٌ كَهَنَةٌ عَظِيمٌ قَدْ
اجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ
اللَّهِ، فَلْتَمَسْكَ بِالْإِقْرَارِ. ١٥ لِأَنَّ لَيْسَ
لَنَا رَئِيسٌ كَهَنَةٌ غَيْرُ قَادِرٍ أَنْ يَرْتِي
لِضَعْفَاتِنَا، بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ
مِثْلُنَا، بِلاَ خَطِيئَةٍ. ١٦ فَلْتَقَدِّمْ بِثِقَةٍ إِلَى
عَرْشِ النُّعْمَةِ لِكَيْ نَنَالَ رَحْمَةً وَنَجِدَ
نِعْمَةً عَوْنًا فِي حِينِهِ.

14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

In the OT, the high priest used to enter with blood and pass into the Holy of Holies to make atonement for the people, and this was a symbol of Christ.

Confession: faith in Christ.

**١٤ فَإِذْ لَنَا رَئِيسٌ كَهَنَةٌ عَظِيمٌ قَدْ
اجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ
اللَّهِ، فَلْنَتَمَسَّكَ بِالْإِقْرَارِ.**

**كان رئيس الكهنة قديما يدخل بالدم
ويجتاز إلى قدس الأقداس ليكفر عن
الشعب وكان هذا رمزا للمسيح.
الإقرار : الإيمان بالمسيح.**

15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Which encourages us to cling to faith, that is, our Christ is not a god far from us, but rather he was incarnate and endured suffering like us in order to make us feel close to us and compassion for our weakness, and at the same time he is without sin, meaning he is able to save us from it.

١٥ لِأَنَّ لَيْسَ لَنَا رَئِيسٌ كَهَنَةً غَيْرُ قَادِرٍ أَنْ يَرْتَبِيَ لِمُضْعَفَاتِنَا، بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلُنَا، بِلاَ خَطِيئَةٍ.

الذى يشجعنا على التمسك بالإيمان أى مسيحنا ليس إلها بعيدا عنا، بل تجسد واحتمل الآلام مثلنا ليشعرنا بقربه إلينا وإشفاقه على ضعفنا، وفى نفس الوقت هو بلا خطية أى قادر أن يخلصنا منها.

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

The Apostle Paul encourages us to be bold and confident in approaching our great God, not only God who sits on His throne, but also who pours His grace upon us because He loved us and died for us, to forgive us for our sins, to support us with His mercy at all times, and to give us His help in every distress in which we turn to Him.

**١٦ فَلْنَتَقَدَّمْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ
لِكَيْ نَنَالَ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي
حِينِهِ.**

يشجعنا بولس الرسول على الجرأة
والثقة في التقدم إلى إلهنا العظيم، ليس
فقط الله الجالس على عرشه، بل الذي
يفيض نعمته علينا لأنه أحبنا ومات عنا
ليسامحنا على خطايانا ويسندنا برحمته
كل حين ويعطينا معونته في كل ضيقة
نلتجئ إليه فيها.