

## Hebrews

### Chapter 6:9-20

<sup>9</sup> But, **beloved**, we are **convinced** of better things regarding you, and things that **accompany** salvation, **even though we are speaking in this way**.

**Beloved** > Strong's > *agapetos* > beloved

**Convinced** > Strong's > *peitho* > to persuade, to have confidence

HELPS > the root of *pístis*, "faith"

Precept Austin > *Peitho* is in the **perfect tense** meaning "I have come to a settled conviction" (and still hold that conviction).

**Accompany** > Strong's > to have, hold

Utley > This Greek phrase is literally "having salvation"

Vincent > (This is) a common Greek idiom meaning to hold one's self to a person or thing; hence to be closely joined to it.

**Even though we are speaking in this way** > Wuest translation of this verse > *But we have come to a settled persuasion concerning you, divinely loved ones, the things which are better and which are attached to a saved condition of life, even if we also thus speak.*

<sup>10</sup> For God is **not unjust** so as to **forget** your work and the love which you have **shown** toward His name, by having served and by still serving the saints.

**Unjust** > Constable > This is also a *litotes*, a figure of speech that sets forth a positive idea by stating its negative opposite

Dictionary > *litotes* > ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., *you won't be sorry*, meaning *you'll be glad*).

**Acts 12:18 (NASB)** > <sup>18</sup> Now when day came, there was **no small disturbance** among the soldiers as to <sup>19</sup> what could have become of Peter.

**Acts 15:2 (NKJV)** > Therefore, when Paul and Barnabas had **no small dissension and dispute with them**, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

**Acts 19:4 (NKJV)** > <sup>4</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought **no small profit** to the craftsmen.

**Not** > Precept Austin > *Not* signifies absolute negation. The literal rendering of the Greek is "for the absolutely not unjust God".

**Forget** > Strong's > to forget, neglect

**Shown** > Strong's > to indicate (by word or act), to prove

HELPS > (This Greek word) always occurs in the Greek *middle* voice which underlines the high level of personal interest shown by the one making something *very evident*.

<sup>11</sup> **And** *we desire that each one of you demonstrate the same diligence so as to realize the full assurance of hope until the end,*

**And** > Pink > "And", or rather (Greek) "But we desire". (The Greek word is *de* > *but*)

**Desire** > HELPS > from *epí*, "focused on" intensifying *thymós*, "passionate desire" – properly, to show *focused passion* as it aptly builds on (Gk *epi*, "upon") what a person truly yearns for; to "*greatly desire* to do or have something

Precept Austin > His ambition for them is a noble one and he uses a very strong word for "desire", *epithumeō*, that same word used by the Saviour on the night of His betrayal, "*With desire I have desired to eat this passover with you before I suffer*" (Luke 22:15).

**Each** > Precept Austin > (*hekastos* from *hékas* = separate) every single one. This idea of separation or singling out is expressed still more strongly by *heís hékastos*. It means each and every one of you. The writer gets very personal and does not want to leave anyone out.

**Demonstrate** > This is an excellent translation of the Greek word. Read Precept Austin's explanation > *endeíknumi* from preposition *en* = *in*, to + *deíknumi* = *to show*) means to point out, to demonstrate, to put on display, to prove, to show proof, to show forth, to show oneself, to give visible proof, to show in anything and implies an appeal to facts. The preposition (*in*) in the compound suggests more than the simplest demonstration. It is like laying the index finger, as it were, on the object. It means to show something *in* someone. It can mean to do something to someone, as Alexander the coppersmith "*did*" (*endeíknumi*) Paul much harm (2 Timothy 4:14 note). In the papyri it could have a quasi-legal sense of proving a petition or charge or of proving that a charge was wrong. Josephus used *endeíknumi* to describe Herod Agrippa's display of generosity to those of other nations (Josephus, Antiquities, 19:330).

**Diligence** > Precept Austin > is primarily an attitude which leads to an action. *Spoude* means to do something with intense effort and motivation, with quick movement and is in opposition to the attitude of slothfulness. The individual who is "*spoude*" who is eager to do something and ready to expend the necessary energy and effort.

**Full assurance** > Barnes > The word rendered "full assurance," means firm persuasion, and refers to a state of mind where there is the fullest conviction, or where there is no doubt

McGee > Full assurance is an interesting expression; it literally means "to be under full sail."

Witsius > According to its etymology, this word denotes "a carrying with full sail"; the metaphor being taken, probably, from ships when their sails are filled with favourable gales.

**Hope** > Barnes > Hope is a compound emotion made up of an earnest "desire" for an object, and a corresponding "expectation" of obtaining it.

Precept Austin > I like *John Blanchard's* definition of the Christian's hope = "'Hope' is biblical shorthand for unconditional certainty."

Wuest translation of this verse > *But we are strongly desirous that each one of you exhibit the same diligence which will develop your hope into full assurance until the end*

<sup>12</sup> *so that you will not be **sluggish**, but **imitators of those who through faith and endurance inherit the promises.***

**Sluggish** > Precept Austin > *nothros* from negative *nê* = *no* + *ôtheô* = *to push* > means *no push in the hearing*) is literally "no push" and thus means slow, sluggish, "numbed" in mind as well as in the ears.

Constable > Earlier the writer had described his readers as being poor listeners (lit. **lazy**, 5:11 > <sup>11</sup> *Concerning him we have much to say, and it is difficult to explain, since you have become **poor listeners***). Now he urged them to be diligent and to stop being lazy (v. 12; cf. Prov. 24:30-34; 2 Pet. 1:5, 10). The same Greek word (*nothroi*) occurs in both places.

**Inherit** > Vincent > Notice the present participle, *are inheriting*

Wuest translation of this phrase > *through faith and patience are now inheriting the promises*

**Endurance** > Precept Austin > *makrothumia* from *makros* = *long, distant, far off, large* + *thumos* = *temper, passion, emotion* or *thumoomai* = *to be furious or burn with intense anger*) is literally *long-temper* (as opposed to "short tempered"), a long holding out of the mind before it gives room to action or passion. It describes a state of emotional calm or quietness in the face of provocation, misfortune or unfavorable circumstances.

**Imitators of those who through faith and endurance inherit the promises** > Think back to the author's example of the "Wilderness" vs. "Promised Land" experience.

<sup>13</sup> For when God made the promise to **Abraham**, since He could swear an oath by no one greater, He swore by Himself, <sup>14</sup> saying, "**indeed I will greatly bless you and I will greatly multiply you.**" <sup>15</sup> And so, having **patiently waited**, he obtained the promise.

**Abraham** > Swindoll > It shouldn't surprise us that Abraham is the author's "go-to" man for an example of persevering faith. The writer has just exhorted his readers to be "imitators of those who through faith and patience inherit the promises" (6:12).

Pink > It behooves us, if we value our souls, to examine closely the Scriptural account of the nature and character of Abraham's faith. It was far more than a bare assenting to the veracity of God's Word. It was an *operative faith*, which caused him to separate himself from the world (Hebrews 11:8-9), which led him to take the place of a stranger and pilgrim down here (Hebrews 11:13), which enabled him to patiently endure under severe trials and testings. In the light of other scriptures, the words, "patiently endured" (Hebrews 6:15) enable us to fill in many a blank in the Genesis history.

***Indeed I will greatly bless you and I will greatly multiply you > Genesis 22:15-18*** > <sup>15</sup> Then the angel of the LORD called to Abraham a second time from heaven, <sup>16</sup> and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, <sup>17</sup> indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand, which is on the seashore; and your <sup>18</sup>seed shall possess the gate of their enemies. <sup>18</sup> And in your seed all the nations of the earth shall <sup>19</sup>be blessed, because you have obeyed My voice."

**Patiently waited** > 25 years!!! Barnes > To see the force of this, we are to remember:

(1) that when he was called by God from Haran, and when the promise of a numerous posterity was made to him, he was **seventy-five years old**; Genesis 12:1-5.

(2) **Twenty-four years elapsed after this**, during which he was a sojourner in a strange land, before the manner in which this promise would be fulfilled was made known to him; Genesis 17:1-16.

(3) **It was only when he was an hundred years old**, and when he had persevered in the belief of the truth of the promise against all the natural improbabilities of its accomplishment, that he received the pledge of its fulfillment in the birth of his son Isaac; Genesis 21:1-5.

(4) The birth of that son was a pledge that the other blessings implied in the promise would be granted, and in that pledge Abraham may be said to have "received the promise."

<sup>16</sup> For people swear an **oath** by one greater (than themselves), and with them an **oath** (serving) as confirmation is an end of every dispute.

**Oath** > Wuest > The word "oath" is preceded by the definite article in the Greek text. The oath, which is used with a view to confirming something, is the end of all disputes. Thus, the act of God in confirming His promise by an oath, is justified by human practice.

<sup>17</sup> ***In the same way*** God, ***desiring even more*** to ***demonstrate*** to the heirs of the promise the fact that His purpose is unchangeable, confirmed it with an oath, <sup>18</sup> so that by ***two unchangeable things*** in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to hold firmly to the hope set before us.

***In the same way*** > Wuest > Since the oath has this convincing power among men, God disregards the insult implied in man's doubting His Word, and condescends to human infirmity, confirming His Word by an oath

***Desiring*** > HELPS > to plan with *full resolve* (determination).

***Even more*** > HELPS > *erissós* (an adjective, derived from *perí*, "all-around, excess") – properly *all-around*, "more than" ("abundantly"); beyond what is anticipated,

***Demonstrate*** > This is the same word we saw earlier in verse 11. Here is part of that definition > *endeíknumi* from preposition *en = in*, to + *deíknumi = to show*) means to point out, to demonstrate, to put on display, to prove, to show proof, to show forth, to show oneself, to give visible proof, to show in anything and implies an appeal to facts. The preposition (*in*) in the compound suggests more than the simplest demonstration. It is like laying the index finger, as it were, on the object. It means to show something *in* someone.

Did you get this!!!! The GOD, the Supreme Being, Our LORD ... Desired even more than we to demonstrate the fact that His purpose is unchangeable so that we would have strong encouragement to hold firmly to the hope set before us!

***Two unchangeable things*** > Constable > He gave him: (1) the assurance of the promise of the God who does not lie, and (2) the assurance that God specially guaranteed that particular promise.

<sup>19</sup> ***This (hope) we have as an anchor of the soul***, a (hope) both ***sure*** and ***reliable*** and one which enters within the veil, <sup>20</sup> where Jesus has entered as a ***forerunner*** for us, having become a high priest ***forever*** according to the order of Melchizedek.

***This (hope) we have as an anchor of the soul*** > Precept Austin > Literally the Greek reads "which like anchor we continually have" with obvious subject being "Hope". (**Hebrews 6:18-19** > <sup>18</sup> ... we who have taken refuge would have strong encouragement to hold firmly to the hope set before us. <sup>19</sup> This (hope) we have as an anchor of the soul, a (hope) both sure and reliable and one which enters within the veil,)

**Sure** > Strong's > certain, secure

Precept Austin > *aphales* from *a* = w/o + *sphallo* = throw down, trip up, totter, bring to the ground, make someone fall) is an adjective which literally means that which cannot be thrown down, tripped up, tottered or overthrown. It describes that which is secure and safe from stumbling or falling.

**Reliable** > Strong's > firm, secure

HELPS > *bébaios* (literally, "what can be tread upon") then refers to what is fully dependable, i.e. worthy of confidence because on "*solid footing*." This describes what is fully *secure* (stable), and therefore can be trusted to give *full support*.

Precept Austin > *Bebaios* has a legal sense, signifying a legal guarantee, obtained by the buyer from the seller, to be gone back upon should a third party claim the thing. Thus in classic Greek *bebaios* described a warranty deed somewhat like a guarantee one might have today on an automobile or similar product.

**Forerunner** > HELPS > from *pró*, "before" and *drómos*, "a race-course") – properly, a person running ahead (a *forerunner*) to reach the destination *before* others

Precept Austin > *Prodromos* was used in Greek to describe one who was sent before to take observations or act as spy or a light-armed soldier sent out ahead of a main force so as to gather information about the enemy's position, strength, or movements.

Barclay > The harbor of Alexandria was very difficult to approach. When the great corn ships came into it, a little pilot boat was sent out to guide them in. It went before them, and they followed it as it led them along the channel to safe waters. That pilot boat was called the *prodromos*.

Vincent > *prodromos* " expresses an entirely new idea, lying completely outside of the Levitical system. The Levitical high priest did not enter the sanctuary as a forerunner, but only as the people's representative. He entered a place into which none might follow him; in the people's stead, and not as their pioneer. The peculiarity of the new economy is that Christ as High Priest goes nowhere where His people cannot follow Him. He introduces man into full fellowship with God.

**Forever** > Precept Austin > is actually the phrase "unto the ages"

Wuest translation of this verse > *which we are having as an anchor of the soul both stable and steadfast and which anchor enters into the place within the veil, where a forerunner on behalf of us entered, Jesus, having become a High Priest forever after the order of Melchisedec.*