

200628-1 He 6, Leaving the Beginning of Christ's Doctrine in Moses–CThurman

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins...

Paul saying the same as ch.8.3.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

For – In He.4.16 the purpose for coming boldly to the throne of His, God's grace is stated: that we might obtain mercy and find grace to help in time of need against the continual working in us to sin by unbelief and apostasy. So, what follows explains why they should come to Jesus Christ as high priest: because the high priest *is ordained* for those things *pertaining to God ...* The high priest is central to approaching to God. Apart from him there is no one else that has the right, authority or power to present any gift or sacrifice to God. And we must remember this: the high priest didn't offer just any gift or any sacrifice to God. All gifts and sacrifices that any high priest would offer were only those things which the LORD directed them to offer, and nothing else. These gifts and offerings are found particularly in the books of Exodus and Leviticus.

Consider this for a moment. Focus at this place must be strictly upon the high priest and those gifts and sacrifices he offered in behalf of the Israelite. Those gifts and sacrifices under consideration must be the things related to the burnt offering, the meal offering, peace offering, the sin offering, the trespass offering, firstfruits, and others. Without exception all of these were types of Jesus Christ Himself as He presented Himself freely for the sins of His people. So, when the children of Israel presented their offerings it was, at least a figure of the child of God's faith in God's appointed remedy for sin. Jesus Christ died for sinners. The offerers drew near to God by faith in the sacrifice of Jesus Christ for them. But what else? Paul added that it was the high priest that presented these gifts and sacrifices before the LORD in their behalf. Transferring this to our Lord Jesus Christ it means that He presented Himself to God as the gift and the sacrifice for the sins of His people.

Of v.12 – *Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*

Rather than these Hebrews making spiritual inroads with the doctrine of God they were suffering reversals in *the faith* because they were slow, dull to move from the Law, which contained only the pictures, types, figures and shadows of Christ, and into the real, clear, pure, bright light of the NT doctrine of Christ.

Brethren, by my use of the term *doctrine* I might be misunderstood. It is by the doctrine of Jesus Christ that the Hebrews were now being led into a whole new, radical manner of life which was different from what they had previously experienced under the Old Covenant. They were being led away from an exclusively Jewish, religious, nationalistic manner of life and into into a higher inclusive (Jews and Gentiles) manner of life found in the Christ's NT church. This is not to say that God is finished with Israel, but it does acknowledge that the will of God for the moment is to set aside Israel until the work of Jesus Christ among the nations is completed. After this God will return to His dealing with Israel and bring them into the New Covenant to save them all. In this way the apostle Paul, through the NT doctrine of Jesus Christ would have his Hebrew brethren not be content with viewing Christ through the dark glass of the Old Covenant, but to see Him as He is most clearly revealed in the New Covenant.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Chapter 6

διὸ

λόγον

1 ¶ Therefore leaving the principles of the doctrine of Christ,

For which cause putting away beginning (singular) word

therefore, διὸ, is διὰ ὃ, meaning 'on account of which' or 'on which account'; tss. wherefore (41), therefore (10), for which cause (2)

leaving, ἀφέντες, nom. pl. masc. part. aor. of ἀφίημι, tss. *to suffer, to leave, to forgive, to forsake, to let, to let alone, to let go, to send away, to omit, to put away, to yield up; He.2.8, left; 6.1, leaving.*

principles, ἀρχῆς, gen. sing. of ἀρχή; tss. He.1.9; 3.14; 7.3, **Jn.6.64**, *beginning*; He.2.3, *at the first*; He.5.12, adjective, *the first* [principles or elements]; He.6.1, *principles* (singular., principle).

Therefore – The Gr. διὸ, is διὰ ὃ, meaning ‘on account of which’ (solid food is for the matured) ... the main statement is *let us go on* (or reach) *unto perfection*;

the principles – Or *principle*, meaning, the beginning of Christ which began with Moses:

Lk.24.27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

beginning, ἀρξάμενος, nom. sing. masc. part. aor. mid. of ἀρχω, or ἀρχομαι, a verb, *to begin*; the noun is ἀρχή, *the beginning*.

‘[T]he ceremonies of the law, which were the elements of the Jews’ religion, and the *beginning*, as the word may be here rendered, of the doctrine of Christ; which were shadowy and typical of Christ, and taught the Jews the truths of the Gospel concerning Christ...’
Exposition of the Old & New Testaments, John Gill, vol. 9, p403

subjunctive.

let us go on
reach

ἐπὶ
unto perfection;
perfectness

let us go on, φερώμεθα, 1ppl. pres. subj. mid. of φέρω *to be, to bring, to bring forth, to bear, to come, to go on, to reach, to carry, to lead, to lay, to drive, to uphold, to move, to endure; cf. He.1.3, upholding; 6.1, let ... go on; 9.16, be; 12.20, endure; 13.13, bearing.*

up into, mature in the doctrine of Jesus Christ as He is revealed in the New; things which Paul, as we know well, through the Holy Spirit, was about to reveal to them of Christ's high priestly office.

repentance from dead works – they learned of this as it related to the bloody sacrifices rather than a work upon the heart. The NT doctrine, the gospel of Christ, brings this to light, makes it crystal clear.

and ἐπὶ
of faith toward God,
of the doctrine upon

faith toward God – But even more precisely called in the NT, the faith of Jesus Christ.

This Jesus said to his disciples:

Joh 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

This runs parallel to the remarks that Paul made in ch.5.12.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

In that place, Paul found it difficult to communicate to his Jewish brethren how that Jesus Christ was a high priest because they were not exercising themselves to discern the truths of Christ in the word of God. Paul would have his Hebrew brethren to leave the things so understood under the Law, the Old Covenant, and to bear themselves along into the understanding of Christ in New Covenant. Same Scripture: new vision.

Those things which Paul mentions are elemental doctrines (vss. 1b-2), somewhat obscured before but now become clearer with as they receive the NT Scriptures. With the fact that the NT Scripture were not completed at this time we think of Paul's instruction as he, and the other apostles,

gleaned so much from the OT Scriptures. The Hebrews were hearing doctrine that they had not so clearly understood before. Paul leads them to it and as he proves it to them they are to see it for themselves, receive it, and perfect themselves in it. The following doctrines should be thought of in terms of the OT, not NT.

‘As we have repeated so often in the course of this series of articles, the theme of our Epistle is the immeasurable superiority of Christianity over Judaism. Unless the interpreter keeps this steadily in mind as he proceeds from chapter to chapter, and from passage to passage, he is certain to err.’ *Exposition of Hebrews*, Authur Pink, p.272

1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν

διδασχῆς

2 Of the doctrine of baptisms,
act of teaching

doctrine, διδασχῆς, gen. sing. of διδασχῆ; noun tss. *doctrine* (29), teaching (as hath been taught), **cf. 6.2; 13.9**; the verb διδάσκω, always tss. *to teach*; the noun διδάσκαλος, is tss. *M[m]aster* (44), *T[t]eacher* (10), *doctor* (1); the noun διδασκαλία, tss. *doctrine, learning, teaching*.

‘Doctrine (-s)

1. διδασχη, teaching, process of teaching, thing taught; *esp.* the act.

2. διδασκαλία, teaching, *esp.* the substance or result of teaching.’

A critical Lexicon and Concordance to the English and Greek New Testament, E. W. Bullinger, p232

doctrine of baptisms – This reference to plural baptisms should be understood in the Old Covenant sense and as it is translated in He.9.10 with the word *washings*. These *washings* refer to things *dipped, plunged, or immersed* into water, blood, oil, or filth. Things that were so baptized were *a finger, hyssop, vessels, a bird, a foot or feet, a morsel, a staff, a thick cloth, and a person*.

(cf. Ex.12.22; Le.4.6, 17; 9.9; 11.32; 14.6, 16, 51; Nu.19.18; Deu.33.24; Jos 3.15; Ru.2.14; 1Ki.[Sa.]14.27; 4Ki.[2Ki.]8.15; Job 9.31; Ps.67[68].23)

‘[S]ince there is but one baptism, and the above reasons for the plural expression are not solid, and sufficiently satisfying, it is best to interpret this of the divers baptisms among the Jews, spoken of in Heb. ix.10, which has a *doctrine* in them, to that people; teaching them the cleaning virtue of the blood of Christ, and leading them to it, to wash in for sin, and for uncleanness’ *Exposition of the Old & New Testaments*, John Gill, vol. 9, p.404

This poses no difficult for our NT understanding of the word *baptism*, as it still means what it ever did, to dip, plunge, or immerse into water. The priests this this to the vessels to purify them.

and of laying on of hands,
the doctrine the placement or application (to emphasize the noun form)

laying, ἐπιθέσεως, gen. sing. (a noun) ἐπίθεσις, ἐπί upon + τίθημι, tss. *put put, lay down, lay aside, sink down, etc., ...*

of laying on of hands – Instances such as Ge.48.14, Jacob conferring blessing upon his two grandsons, Manasseh and Ephraim; Le.8.14, imputation of sins to the animal; Nu.27.23; Deu.34.9, Moses conferring the duty of leadership of Israel to Joshua.

In the NT the four instances where this noun ἐπίθεσις, is found are: Ac.8.18, an instance when the Spirit was given to what should be understood as possibly the first church of Samaria; 1Ti.4.14, the

presbytery or elders in that day, of the church where Timothy was placed their hands on Timothy to confirm to him the pastoral gift or gift of an evangelist, which I understand to be the same reason for Paul's placement of his hands on Timothy in 2Ti.1.6. **It is good to remember that at this point in time there was no NT Scripture. The laying on of hands was to note something significant before others.**

and *of resurrection of the dead, and* *of eternal judgment.*
the doctrine the doctrine

Of course in the NT the resurrection is defined even more to involve a first and a last resurrection; and that there is a final and eternal judgment.

2 βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου

3 And this *will we do, if God permit.* subjunctive mood
going on or reaching unto perfection should give liberty.

if, ἐάνπερ, a strengthening of ἐάν, if, if so, except, unless; only in He.3.6, 14; 6.3.

permit, ἐπιτρέπη, 3ps. pres. subj. act. of ἐπιτρέπω, ἐπί unto, upon + τρέπω, to rout, lit. to root up and carries to idea of 'not to be overruled; in the NT it is tss, to suffer, to let, to leave, to give license, to give liberty & only this once in Hebrews.

The main statement is compounded, which began in verse 1 and combines with this verse, verse 3. Let us go on unto perfect, and this, going on unto perfection will we do if God permits [it].

And this will we do, if God permit[s] – As they leave the beginning of Christ in the Law they were to bear themselves along unto perfection in the new covenant knowledge as God gave them the liberty to do.

Ja.4.13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

Paul hopes, if the Lord grants the liberty to do so, not to have to go back at this time, and in this epistle, to instruct them in such elemental doctrines again, but to lead them into a more perfect knowledge of Christ.

Now Paul cites a 3rd person example of what would happen to those who *if* they were truly brought so far as they are and yet fall away.

ὅ καὶ τοῦτο ποιήσομεν ἕάνπερ ἐπιτρέπη ὁ θεός

γὰρ ἀδύνατον

4 For [it is] impossible [for] those who were once enlightened,
cannot be done illuminated [in the
understanding to perceive
the doctrines of Christ

impossible, ἀδύνατον, ἄ negative particle + δύνατος, tss. to be possible, to be mighty, to be able, can, the power, to be strong; nom. sing. neut. of ἀδύνατος, tss. impossible, impotent, cannot do, the weak.

who were ... enlightened, φωτισθέντας, nom. sing. masc. part. aor. pass. of φωτίζω; a verb tss. to light, to bring light, to give light, to be enlightened (He.6.4), to make see, to be illuminated (He.10.32).

once, ἄπαξ, adv. & 15 times only tss. once, meaning 'only once.'

and have tasted of the heavenly gift,

[which is spiritual & eternal rather than
earthly & temporal.]

have tasted, γευσάμενους, acc. pl. masc. part. aor. of γεύομαι, **the very same in verse 5**; verb tss. *to taste* (12), *to eat* (3); in this sense it means to come into the experience of (cf. Mt.16.28, *to taste death*; Lk.14.24, *to taste my supper* [those refusing invitation to come to a great supper]; Col.2.21, *taste not*; He.6.4, 5, *to taste the heavenly gift, the good word of God*; & 1Pe.2.3, *to taste the graciousness of the Lord*; must be syn. to the following word, *partakers*; **He.2.9, should taste.**

gift, δωρεᾶς, gen. sing. of δωρεά, noun and always tss. *gift* (11), which is with reference to the *gift* of God (δῶρα, acc.. pl. of δῶρον, tss. *gift* (8), *offering* (1), **which refers to freewill offerings. There were offerings which were voluntarily given by the people, offerings freely given. (Le.22.18, 21, 23, 29)**; cf. δωρεά, He.6.4, *the gift*; cf. He.5.1; 8.3, 4; 9.9; 11.4.

‘The gift that is from heaven.’ Owen

Jn 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Jn 6.32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

and were made partakers of the Holy Ghost,
fellows
possessors

were made, γενηθέντας, acc. pl. masc. aor. pass. of γίνομαι; *to be.*

partakers, μετόχους, acc. pl. of μέτοχος, μετά with + ἔχω to have, possess; this noun is tss. Lk.5.7, *partners*; **He.1.9, fellows; He.3.1, 14; 6.4; 12.8, partakers**; the verb μετέχω, *to be partakers*; He.2.14, *to*

if they shall fall away, παραπεσόντας, acc. pl. masc. part. aor. of παραπίπτω, παρά also, *by the side or away* + πίπτω, to fall; only this once in the NT.

to renew, ἀνακαινίζειν, pres. infin. act. of ἀνακαινίζω, ἀνά again, re- + καινίζω, means *to make new*, the noun καινός, is always tss. *new* (42); ἀνακαινίζω, only this once in the NT; the verb ἀνακαινόω, is twice in the NT and tss. *is renewed*; the noun ἀνακαίνωσις, is tss. *the renewing*.

repentance, μετάνοιαν, acc. sing. of μετάνοια, μετά a change + νοέω, to understand; **He.6.1, 6; 12.17.**

It is impossible to bring those that had formerly possessed a renewed state of mind to repentance should they be able to *fall by the way side*.

Mt 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

seeing they crucify	to themselves the Son of God	afresh,
re-crucify		-
or, crucify again

crucify ... afresh, ἀνασταυροῦντας, acc. pl. masc. part. pres. of the verb ἀνασταυρόω, ἀνά again, re- + σταυρόω, always tss. *to crucify*; so, ἀνασταυροῦντας is *to crucify again*

and put him to an open shame.

put ... to an open shame, παραδειγματίζοντας, acc. pl. masc. part. pres. of παραδειγματίζω, παρά above, by, near + δειγματίζω, to make a shew (Col.2.15); παραδειγματίζω, is twice in the NT, **Mt.1.19, aor. inf. act., to make a public example** & He.6.6, *to put to an open shame*.

Get this point: For it is impossible ... for those that were *once ...*, and *have tasted ...*, and *were made partakers ...*, AND they fall away ... to renew them to repentance again, to renew them again to have a change of mind. It runs completely contradictory to the grace of God not to desire to reach unto perfection.

6 καὶ παραπεσόντας πάλιν ἀνακαινίζειν εἰς μετάνοιαν ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας

γὰρ

7 For *the earth which drinketh in the rain that cometh oft upon it,*

example

δι'

and *bringeth forth herbs* *meet* *for them by whom it is dressed,*
delivers fit, suitable cultivated

bringeth forth, τίκτουσα, nom. sing. fem. part. pres. act. of τίκτω; a verb tss. *to bring forth, to be born, to deliver, to travail*; the noun τέκνον, tss. *child, children, son, daughter*; τεκνίον, *children*.

βοτάνην, this noun is only this once in the NT as an acc. sing. of βοτάνη, transliterated is the English *botany*, which refers to all plant life; LXX, tss. Ge.1.11, 12, *herb*; Ex.9.22, *herbage*; Ex. 9.25, *grass*, etc.

meet, εὔθετον, nom. neut. of εὔθετος, εὖ well + τίθημι, to appoint, purpose, set, ordain, etc.; εὔθετος, Lk.9.62; 14.35, *fit*; He.6.7, *meet*.

is dressed, γεωργεῖται, 3ps. pres. ind. pass. of γεωργέω, γῆ earth + ἔργον, *the work*, and so a work of the earth; a verb only this once in the NT; the noun form of this is γεωργός, and always tss. *husbandman* (19); another noun γεώργιον, is tss. *husbandry*.

receiveth blessing from God:

The husbandman would expect for his labors to receive the fruit of his field. This seems to be saying that Paul expected to see fruit in his brethren as he labored among them in the word and doctrine. He expected, and rightly so,

his brethren to become perfected in the solid food of Christ's NT doctrine. Otherwise ...

7 γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ

8 But that which beareth thorns and briars is rejected,
reprobate, cast away

is rejected, ἀδόκιμος, a noun, ἄ a negative particle + δόκιμος, an adj. *approved, tried*; ἀδόκιμος, tss. *reprobate, castaway, and rejected*.

and is nigh unto cursing; whose end is εἰς **to be burned.**
lit. unto burning

cursing, κατάρας, gen. sing. of κατάρα, κατά *down, under, against* + ἄρά *cursing*; the noun κατάρα, is always tss. *a curse* (6); the verb καταράομαι, is tss. *to curse* (6).

end, τέλος, noun, tss. *end, custom, uttermost, final*; **He.3.6, 14; 6.8, 11; 7.3.**

be burned, καῦσιν, acc. sing. (a noun) of καῦσις; the verb καυσόω, tss. *fervent heat*; another noun, καυσῶν, tss. *heat, burning heat*.

In Paul's example there are parcels of earth which received the precious rain and produced but thorns and briars. According to the parable of Mt.13.19-23, three of the four grounds (the way side, the stony places, the thorny place, & the good ground) all received the rain from heaven, but only one produced good fruit. Why did the three ground not produce fruit? They were reprobate, unelect, outside of God's grace of election to receive everlasting life.

8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγὺς ἢς τὸ τέλος εἰς καῦσιν

9 ¶ *But, beloved, we are persuaded better things* περὶ
of you,
concerning

we are persuaded, πεπείσαμεθα, 1ppl. perf. ind. pass. of πείθω, tss. to trust, to persuade, to obey, to yield, to be confident, to be assured; cf. He.2.13, I will put my trust; He.6.9, we are persuaded; He.11.13, were persuaded; He.13.17, obey; He.13.18, trust.

and things that accompany *salvation, though we thus speak.*
necessitate (the experience of)

that accompany ἐχόμενα, acc. pl. neut. part. pres. pass. of ἔχω, *to have or possess; in Mk.1.38, the phrase 'next towns', next tss. from the Gr. ἐχομένας, an acc. pl. fem. part. pres. pass. of ἔχω, Wigram notes it reading 'towns holding nigh'.*

salvation, σωτηρίας, gen. sing. of σωτηρία, a noun tss. salvation, deliver (deliverance); the verb σώζω, tss. to save, to make whole, to heal, to do well, to preserve.

though we thus speak – in this example of those that go on unto perfection and of those that do not.

Paul believed that they had shown the proper fruit of repentance and faith in Christ and so labored with the hopes that they could receive those things which he would show to them concerning Christ.

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

9 Πεπείσαμεθα δὲ περὶ ὑμῶν ἀγαπητοί τὰ κρείττονα καὶ ἐχόμενα σωτηρίας εἰ καὶ οὕτως λαλοῦμεν

ἔργου

10 For God is not unrighteous to forget your work and labour of love,

conceal deed toil

to forget, ἐπιλαθέσθαι, aor. infin. of ἐπιλανθάνομαι, ἐπί at, among, upon + λανθάνομαι tss. to hide, to be unaware, to be ignorant; so, ἐπιλανθάνομαι, is always tss. to forget (8).

labor, κόπου, gen. sing. of κοπός, a noun, tss. a labor (13), a trouble (5), & a weariness (1),

εἰς

which ye have shewed toward his name,

unto

ye have shewed, ἐνεδείξασθε, 2ppl. aor. ind. of ἐνδείκνυμι, tss. to shew, to shew forth; v.11; cf. δεικνύμι, also to shew; the idea is to present for display.

in that ye have ministered to the saints, and do minister.

in that ye have ministered, διακονήσαντες, nom. pl. masc. part. aor. of διακονέω, tss. to serve, to minister, to administer, to use the office; the noun διακονία ministry, ministration, office, administration, service; the noun διάκονος, a minister, servant;

10 οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης ἢ ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες

11 And we desire that every one of you do shew the same

either the apostles [cf.2.3], or
those ministering with Paul
at that time

we desire, ἐπιθυμοῦμεν, 1ppl. pres. ind. of ἐπιθυμέω, ἐπί upon, over + θυμός or θύω, which is a strong passion (tss. fiercenss, wrath,

indignation); ἐπιθυμέω, *to lust after, to desire, to fain* (to be inclined), *to covet*.

do shew, ἐνδείκνυσθαι, pres. infin. mid. of ἐνδείκνυμι, tss. *to shew, to shew forth*; **v.10**; cf. δεικνύμι, also *to shew*; the idea is to present for display.

	πρὸς		ἄχρι	
diligence	to	the full assurance	of hope	unto
				the end:
as us		persuasion or proof	even to, He.4.12	uttermost

diligence, σπουδὴν, acc. sing. of σπουδή; tss. *haste, diligence, business, carefulness, care, forwardness, earnest care*.

full assurance, πληροφορίαν, acc. sing. of πληροφορία, πλήρης adj., always tss. *full* + φορέω, *to wear, bear*; πληροφορία, is tss. *assurance, full assurance*, and Wigram also notes in a margin, *full bearing*; the verb πληροφορέω, *most surely believed* (Wigram marg., *which have full course, to be fully persuaded, to make full proof, to be fully known*

hope, ἐλπίδος, gen. sing. of ἐλπίς, tss. *hope* (53), *faith* (1, **He.10.23**); **5 times in Hebrews, 3.6; 6.11, 18; 7.19; 10.23.**

end, τέλους, gen. sing. (a noun), tss. *end, custom, uttermost, final*; **He.3.6, 14; 6.8, 11; 7.3.**

11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους

		γένησθε		
12	That	ye	be	not
	slothful, but followers of them			
In order that		should [not] become	dull	duplicators
				resemblers

be, γένησθε, 2prpl. aor. subj. of γίνομαι, *to be*

slothful, νωθοὶ, nom. pl. masc. of νωθρός, adjective only twice and both in Hebrews, **5.11, dull; 6.12, slothful**.

followers, μιμηταὶ, nom. pl. of μιμητής, a noun always tss. *follower*; the verb μιμέομαι, is always tss. *to follow*; from this Gr. we have the English *mimic* (to imitate, resemble, copy, simulate), *mimésis*, to imitate.

who through faith and patience inherit the promises.
longsuffering are inheriting

patience, μακροθυμίας, gen. sing. of μακροθυμία, μακρός long + θυμος; μακροθυμία, a noun tss. *longsuffering, patience*; the verb μακροθυμέω, is tss. *to be patient, to bear long, to suffer long, to patiently endure* (He.6.15), *to be long patient, to be longsuffering*.

inherit, κληρονομούντων, gen. pl. masc. part. pres. of κληρονομέω; κληρος tss. *a part, a lot, an inheritance, an heritate* + νέμομαι LXX, tss. *to tend, to feed*; so to tend or receive a part or lot; κληρονομέω, a verb tss. *to inherit* (13), *to be an heir* (2); cf. He.1.4, *hath by inheritance obtained*; 1.14, [to] *be heirs of*; 6.12, *who ... inherit*; 12.17, *inherited*.

vss. 13-15 ... This is what Abraham did ...

12 ἵνα μὴ νωθοὶ γένησθε μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας

13 For when God made promise to Abraham,
example: to establish the
certainty of the promises made

εἶχεν κατ'
because he could swear by no greater, he sware by himself,
lit. seeing he had not one greater to swear by,

he could, εἶχεν, 3ps. imperf. of ἔχω, to have or to possess.

swear, ὀμόσαι aor. infin. of ὀμνυμι or ὀμνύω, which is always tss. to sware; cf. He.3.11, 18; 4.3, 6.13, 16; 7.21.

ὤμοσεν, 3ps. aor. ind.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὀμόσαι ὤμοσεν καθ' ἑαυτοῦ

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

This was said to Abraham after the birth of his son and after the trial which involved sacrificing Isaac in the mountainous area of Moriah.

14 λέγων, Ἥ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε

15 And so, after he had patiently endured, he obtained the promise.

longsuffered, He.6.12

after ... had patiently endured, μακροθυμήσας, nom. sing. masc. part. aor. of μακροθυμέω.

he obtained, ἐπέτυχεν, 3ps. aor. ind. of ἐπιτυγχάνω, ἐπί at, upon, on + τυγχάνω to obtain, to be granted or assigned; always tss. to obtain.

In what way did Abraham receive the promise? He received it in that he patiently waiting upon his God through the day of his life. In one sense he didn't receive them. He didn't receive them in his lifetime.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας

immutability, ἀμετάθετον, acc. sing. neut. of ἀμετάθετος (**only vss. 17, 18**), ὄ negative particle + μετά to change + τίθημι, to appoint, ordain, purpose, set.

[he] *confirmed*, ἐμεσίτευσεν, 3ps. aor. ind. of μεσιτεύω; **only this once in the NT**; cf. the Gr. adj. μέσος, tss. *midst, among, between, way*; KJV margin, *interposed himself by*.

by an oath, ὄρκῳ, dat. sing. of ὄρκος.

Main statement: God confirmed the promise by an oath.

17 ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ

	ἵνα	διὰ	δύο		πραγμάτων
18	That	by	two	immutable	things,
	In order that	through		unchangeable	matters

things, πραγμάτων, gen. pl. of πρᾶγμα, tss. *business, thing, matter, work*.

Those two things be the unchangableness of His counsel and His oath.

ἔχωμεν

in which it was impossible for God to lie, we might have a strong consolation,
powerful comfort

we might have, 1ppl. pres. subj. of ἔχω, *to have, to hold, to possess*.

strong, ἰσχυρὰν, acc. sing. fem. of ἰσχυρός, a Gr. adj. tss. *mighty, strong, boisterous, powerful, valiant*.

consolation, παράκλησιν, acc. sing. of παράκλησις, tss. *the consolation (He.6.18), the exhortation (He.12.5; 13.22), the comfort, the intreaty*; παράκλητος, is always *the Comforter, Advocate*; the verb παρακαλέω, παρά by, near, with at + καλέω, to call; so *to call*

near, tss. to comfort, to beseech (He.13.19; 22), desire, to pray, to exhort (He.3.13; 10.25), to intreat, to call for.

who have fled for refuge to lay hold upon the hope set before us:
to hold fast

to lay hold, κρατῆσαι, aor. infin. act. of κρατέω; tss. to take by, to lay hold on, to lay hands on, to take, to hold fast, to keep, to retain, to obtain; cf. He.4.14; 6.18.

hope, ἐλπίδος, gen. sing. of ἐλπίς, tss. hope (53), faith (1, He.10.23); 5 times in Hebrews, 3.6; 6.11, 18; 7.19; 10.23.

set before [us], προκειμένης, gen. sing. fem. part. pres. of πρόκειμαι, πρό before, above, ago, ever + κείμαι, to lay, to set, to lay up, to lay by, to appoint, to be made; πρόκειμαι, tss. to be first, to set before, to set, to set forth; cf. He.6.18; 12.1, 2.

who have fled for refuge – In what way? The idea is of *let us go on unto perfection* or perfectness. Concerning what? The Christ of God. Leave the principles of the doctrine of Christ, that imperfect, veiled revelation of Christ in the old covenant and view Him as He is clearly shown in the New. The influences of the old covenant upon the true people of God (of Israel) is passing away. Jesus Christ even said as much in the gospel of Luke in the parable of the unjust steward. (cf. Lk.16.1-10) They must forsake the old national, political, and religious manner of life and come into that new relationship for them in the Lord's church until His second coming. This is what is meant by the words *who have fled for refuge*. These dear Hebrew brethren have truly come to Christ, but they must continue following him as those who through faith and patience (longsuffering) inherit the promises. This is precisely the example that Abraham sets forth to all the true children of God to follow, and so they were to do. (cf. vss.12-15)

18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων ἐν οἷς ἀδύνατον ψεύσασθαι θεὸν ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος

ἄγκυραν

19 Which hope we

have as an anchor of the soul,

Paul and his Hebrew brethren that have
truly fled for refuge to Christ by faith

This hope is founded upon the unchangeable counsel and oath of God. It is this hope with is founded upon Jesus Christ Himself, not upon figures and type of Him, which were so misconstrued by national Israel.

an anchor of the soul – The soul, ψυχή, is the life. There is no soul, no life so anchored against every circumstance in this present age as that which is founded properly upon Jesus Christ. So many believers and Christians are truly saved by grace but yet are so moved by the things of this age. Their lives are not anchored in Him. They are ignorant and unaware of all that Christ has done and is doing for them. They don't know that His doctrine governs their behavior, their hearts, their passions, their loves, their thoughts, their tongues, their families, their politics, their social interactions, their friends, their vocations, their recreations, their church; everything. A properly founded hope in Jesus Christ will anchor the life of every child of God, young and old. But we have no such anchor as long as our hope is not properly fixated upon Him. This doesn't mean that we will not suffer trouble. This doesn't mean that we're not going to suffer anxiety or depression. It doesn't mean that we're not going to suffer set-backs. This doesn't mean that the Lord won't allow Satan to put us into his sieve. But it does mean that when we do come into these things, AND WE WILL, when we begin to feel the various strains in our lives that this hope in Christ, this firm foundation, this anchor of the soul will keep us firm through it all. Apart from a proper hope in Christ there is no anchor for our lives. No child of God can afford to be ignorant of the revealed will of God by Jesus Christ in His word. We need to know His Christ's NT doctrine.

both sure and stedfast,

adjectives describing the anchor

stedfast, βέβαιος, an adj. tss. *sure, stedfast, firm, of force*; Thayer, also, *stable, fast*; Liddell & Scott, also, *trusty, safe* (cf. He.2.2; 3.6, 14;

So, Paul has laid the groundwork to show the necessity of Jesus Christ's high priestly office, and leads them away from Moses' and the system of Judaism. Christ and Moses, law and grace, Judaism and Christianity do not mix.

It might seem strange to consider leaving the Beginning of Christ's Doctrine in Christ in Moses, but the doctrine of the Old Covenant is Christ's doctrine just as is the New Covenant. Christ's doctrine in the Old Covenant served its purpose. It was now time for the Hebrew brethren to come into Christ's doctrine as it is given in the NT. Christ's doctrine had become twisted by the religious leaders. (cf. Mt.5.21-43) Before Christ has rejected Israel He correct His doctrine and these leaders became offended with Him. All of what the apostle taught came from the OT. The Hebrew brethren were to investigate for themselves their teachings and prove whether these things were true or not. As Gentile I think we take this for granted, but what a powerful work of the Spirit of God it was to turn them to the truths of Christ as had not been revealed until this time. That same Spirit works the same in us that have believed.

20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς κατὰ τὴν τάξιν
Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα