Continue

Life is like a vapor New Living TranslationHow do you know what your life is like the morning fog—it's here a little time, and then vanisheth away. Berean Study BibleYou do not even know what will happen tomorrow! What is your life? You are a mist that appears for a little while and then vanishes. Douay-Rheims BibleWhereas you know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. King James BibleWhereas ye know not what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. World English BibleWhereas you don't know what is your life? For you are a vapor, that appeares for a little time, and then vanishes away. Young's Literal Translation who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing; James 4:14 NASBJames 4:14 NASBJames 4:14 NKJVJames 4:14 NKJVJames 4:14 NKJVJames 4:14 NASBJames 4:14 NKJVJames 4:14 NASBJames 4:14 NKJVJames Page 2New Living TranslationLook here, you who say, "Today or tomorrow we are going to a certain town and will stay there a year. We will do business there and make a profit." American Standard VersionCome now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: Berean Study BibleCome now, you who say, "Today or tomorrow we will go into this city, spend a year there, carry on business, and make a profit." Douay-Rheims BibleBut who art thou that judgest thy neighbour? Behold, now you that say: To day or to morrow we will go into such a city, and there we will go into this city, and spend a year there, and trade, and get gain: King James BibleGo to now, ye that say. Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: King James BibleGo to now, ye that say. 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: World English BibleCome now, you who say, "Today or tomorrow let's go into this city, and spend a year there, trade, and make a profit." Young's Literal Translation Go, now, ye who are saying, 'To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain; James 4:13 Additional Translations ...LinksJames 4:13 NIVJames 4:13 ESVJames 4:13 NASBJames 4:13 NKJVJames 4:13 KJV Page 3New Living TranslationGod alone, who gave the law, is the Judge. He alone has the power to save or to destroy. So what right do you have to judge your neighbor? American Standard VersionOne only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbor? Berean Study BibleThere is only one Lawgiver and Judge, the One who is able to save and destroy and to deliver. English Revised VersionOne only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour? King James BibleOnly one is the lawgiver, who is able to save and to destroy: but who are you to judge another? Young's Literal Translation one is the lawgiver, who is able to save and to destroy. who is able to save and to destroy; thou -- who art thou that dost judge the other? James 4:12 Additional Translations ... LinksJames 4:12 NLTJames 4:12 ESVJames 4:12 NKJVJames 4:12 KJV Page 4New Living TranslationDon't speak evil against each other, dear brothers and sisters. If you criticize and judge each other, then you are criticizing and judging God's law. But your job is to obey the law, not to judge whether it applies to you. American Standard Version Speak not one against another, brethren. He that speaketh against the law, but a judgeth his brother, or judgeth his br judges him speaks against the law and judges it. And if you judge the law, you are not a practitioner of the law, but a judge of it. Douay-Rheims BibleDetract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. English Revised VersionSpeak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, and judgest the law, but a judge. King James BibleSpeak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. Young's Literal Translation Speak not one against another, brethren; he who is speaking against a brother, and is judge, thou art not a doer of law but a judge; James 4:11 Additional Translations ... Links James 4:11 NIV James 4:11 NLT James 4 ESVJames 4:11 NASBJames 4:11 NKJVJames 4:11 KJV Page 5Page 6New Living TranslationLet there be tears for what you have done. Let there be sorrow and deep grief. Let there be sadness instead of laughter, and gloom instead of joy. American Standard VersionBe afflicted, and mourn, and weep: let your laughter to mourning, and your joy to gloom. Douay-Rheims BibleBe afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. English Revised VersionBe afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy into sorrow. and your joy to heaviness. World English Bible Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. Young's Literal Translation be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness; James 4:9 Additional Translations ... Links James 4:9 NIV James 4:9 Page 7New Living TranslationCome close to God, and NLTJames 4:9 ESVJames 4:9 NASBJames 4:9 NKJVJames 4:9 KJV God will come close to you. Wash your hearts, you sinners; purify your hearts, for your loyalty is divided between God, and he will draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Douay-Rheims BibleDraw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. English Revised VersionDraw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. English Revised VersionDraw nigh to God, and he will draw nigh to you. doubleminded.King James BibleDraw nigh to God, and he will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.Young's Literal Translation draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled! James 4:8 Additional Translations ...LinksJames 4:8 NIVJames Page 8New Living TranslationSo humble yourselves before God. Resist the devil, and he will flee from you. Berean Study BibleSubmit yourselves, then, to God. Resist the devil, and he will flee from you. Douay-Rheims BibleBe subject therefore to God, but resist the devil, and he will flee from you. World English BibleBe subject therefore to God. But resist the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. Young's Literal Translation be subject, then, to God; stand up against the devil, and he will flee from you. 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Young's Literal Translation be subject, then, to God; stand up against the devil, and the will flee f Page 9New Living TranslationAnd he gives grace generously. As the Scriptures say, "God opposes the proud but gives grace to the humble."American Standard VersionBut he givet more grace. Wherefore the scripture saith, God resisteth the proud, but gives grace to the humble."Douay-Rheims BibleBut he givet grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he givet grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he givet grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he gives grace. Wherefore he saith: God opposes grace grace. Wherefore he saith: God opposes grace grace grace. Wherefore he saith: God opposes grace grace. Wherefore he saith: God opposes grace grace grace grace. Wherefore grace resisteth the proud, and giveth grace to the humble. English Revised VersionBut he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. World English BibleBut he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble."Young's Literal Translation and greater grace he doth give grace?'James 4:6 NIVJames 4:6 NIVJ Page 10Page 11New Living TranslationYou adulterers! Don't you realize that friendship with 4:6 NKJVJames 4:6 KJV the world makes you an enemy of God? I say it again: If you want to be a friend of the world, you make yourself an enemy of God. Berean Study Bible You adulteresses! Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God? Whosoever therefore will be a friend of the world renders himself an enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God? Whosoever therefore will be a friend of this world. God. English Revised VersionYe adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. World English BibleYou adulterers and adulteresses, don't you know that friendship of the world is enmity with God? Whoever therefore wants to be a friend of the world is enmity with God? Whoever therefore wants to be a friend of the world is enmity with God? Whoever therefore wants to be a friend of the world is enmity with God? Whoever therefore wants to be a friend of the world is enmity with God? Whoever therefore wants to be a friend of the world is enmity with God? Whoever therefore wants to be a friend of the world is enmity with God? 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Links James 4:4 NIV James 4:4 ESV James 4:4 NASB James 4:4 NKJV James 4:4 NIV Jam Page 12New Living TranslationAnd even when you ask, you don't get it because your motives are all wrong—you want only what will give you pleasure. American Standard VersionYe ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. Berean Study BibleAnd when you do ask, you do not receive, because you ask amiss: that you may consume it on your concupiscences. English Revised VersionYe ask, and receive not, because you ask amiss, that ye may spend it in your pleasures. Young's Literal Translation ye ask, and don't receive not, because you ask with wrong motives, so that you may spend it for your pleasures. Young's Literal Translation ye ask, and don't receive not, because evilly ye ask, that in your pleasures ye may spend it.James 4:3 Additional Translations ...LinksJames 4:3 NIVJames 4:3 ESVJames 4:3 NASBJames 4:3 NKJVJames 4:3 KJV Page 13New Living TranslationYou want what you don't have, so you scheme and kill to get it. You are jealous of what others have, but you don't have what you want because you don't ask God for it. American Standard VersionYe lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not because you do not have; you kill and covet, but are unable to obtain it. You quarrel and fight. You do not have, because you do not ask. Douay-Rheims BibleYou covet, and have not: you kill, and envy, and can not obtain You contend and war, and you have not, because ye ask not. English Revised VersionYe lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. World English BibleYou lust, and don't have. You kill, covet, and can't obtain. You fight and make war. You don't have, because you don't have not; ye murder, and are not able to attain; ye fight and war, and ye have not, because of your not asking; James 4:2 Additional Translations ...Links James 4:2 NIVJames 4:2 NLTJames 4:2 ESVJames 4:2 NASBJames 4:2 NKJVJames 4:2 KJV Page 14Page 15Page 16New Living TranslationBut the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and the fruit of good deeds. It shows no favoritism and is always sincere. American Standard VersionBut the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without variance, without variance, without variance, without variance, without hypocrisy. Berean Study BibleBut the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. English Revised VersionBut the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. King James BibleBut the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. Young's Literal Translation and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhypocritical: -- James 3:17 Additional Translations ...LinksJames 3:17 NLTJames 3:17 ESVJames 3:17 NASBJames 3:17 NKIVJames 3:17 KJV Page 17Page 18New Living TranslationFor jealousy and selfishness are not God's kind of wisdom. Such things are earthly, unspiritual, and demonic. American Standard VersionThis wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. Berean Study BibleSuch wisdom does not come from above, but is earthly, sensual, devilish. English Revised VersionThis wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. English Revised VersionThis wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. English Revised VersionThis wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. but is earthly, sensual, devilish. King James Bible This wisdom descendeth not from above, but is earthly, sensual, devilish. World English Bible This wisdom is not descending from above, but earthly, physical, demon-like, James 3:15 Additional Translations ...Links ames 3:15 NIV ames 3:15 NLT ames 3:15 ESV ames 3:15 NASB ames 3:15 NKJV ames 3:15 KJV Page 19New Living TranslationBut if you are bitterly jealous and there is selfish ambition in your heart, don't cover up the truth with boasting and lying. American Standard VersionBut if you harbor bitter jealousy and selfish ambition in your hearts, do not boast in it or deny the truth. Douay-Rheims BibleBut if you have bitter zeal, and there be contentions in your hearts; glory not and lie not against the truth. King James BibleBut if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. World English BibleBut if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth. Young's Literal Translations 3:14 Additional Translations and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth. Young's Literal Translation in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young's Literal Translation and lie not against the truth. Young lie not against the truth ag ...LinksJames 3:14 NIVJames 3:14 NLTJames 3:14 ESVJames 3:14 NASBJames 3:14 NKJVJames 3:14 KJV 21New Living TranslationDoes a fig tree produce olives, or a grapevine produce figs? No, and you can't draw fresh water from a salty spring. American Standard VersionCan a fig tree grow olives, or a grapevine bear figs? Neither can a salt spring produce fresh water. Douay-Rheims BibleCan the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet. English Revised VersionCan a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. World English BibleCan a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water is able to make. James 3:12 Additional Translations ...LinksJames 3:12 NIVJames 3:12 NLTJames 3:12 ESVJames 3:12 NASBJames 3:12 NKJVJames 3:12 KJV Page 22Page 23New Living TranslationAnd so blessing and cursing come pouring out of the same mouth. Surely, my brothers and sisters, this is not right! American Standard Versionout of the same mouth come blessing and cursing. My brethren, these things ought not so to be. Berean Study BibleOut of the same mouth come blessing and cursing. and cursing. My brothers, this should not be! Douay-Rheims BibleOut of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. King James BibleOut of the same mouth proceedeth blessing and cursing. My brothers, these things ought not so to be.World English BibleOut of the same mouth comes forth blessing and cursing; it doth not need, my brothers, these things so to happen; James 3:10 Additional Translations ...LinksJames 3:10 NIVJames 3:10 NLTJames 3:10 ESVJames 3:10 NASBJames 3:10 NKJVJames 3:10 KJV Page 24New Living TranslationSometimes it praises our Lord and Father, and sometimes it curses those who have been made in the image of God. American Standard VersionTherewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God. Berean Study BibleWith the tongue we bless our Lord and Father, and with it we curse men, who have been made in God's likeness. Douay-Rheims BibleBy it we curse men, who are made after the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and therewith curse men, who are made after the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and therewith curse men, who are made after the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and therewith curse men, who are made after the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and there is a supplication of the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and there is a supplication of the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and the likeness of God. English Revised VersionTherewith bless we the Lord and Eng BibleTherewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. World English BibleWith it we do bless the God and Father, and with it we do curse the men made according to the similitude of God; James 3:9 Additional Translations ...Links James 3:9 NIV James 3:9 NLT James 3:9 NSB James 3:9 NKJV James Page 25New Living Translation to one can tame the tongue. It is a restless evil, full of deadly poison. Berean Study Biblebut no man can tame the tongue. It is a restless evil, full of deadly poison. Berean Study Biblebut no man can tame the tongue. It is a restless evil, full of deadly poison. poison.Douay-Rheims BibleBut the tongue no man can tame, an unquiet evil, full of deadly poison. English Revised Versionbut the tongue can no man tame; it is an unruly evil, full of deadly poison. World English BibleBut nobody can tame the tongue. It is a restless evil, full of deadly poison. Young's Literal Translation and the tonque no one of men is able to subdue, it is an unruly evil, full of deadly poison, James 3:8 NLTJames 3:8 NLTJames 3:8 NSJVJames 3:8 NKJVJames 3:8 NKJVJames 3:8 NKJVJames 3:8 NKJVJames 3:8 NKJVJames 3:8 NLTJames 3:8 Page 26New Living TranslationPeople can tame all kinds of animals, birds, reptiles, and fish, American Standard VersionFor every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind. Berean Study BibleAll kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by mankind. Berean Study BibleFor every nature of man: English Revised Version For every kind of beasts and birds, of creeping things in the sea, is tamed, and hath been tamed by mankind: World English Bible For every kind of beasts, and of things in the sea, is tamed, and thing in the sea, is tamed, and has been tamed by mankind. Young's Literal Translation For every nature, both of creeping things and things of the sea, is subdued, by the human nature, James 3:7 NLTJames 3:7 NLTJa You do not even know what will happen tomorrow! This phrase emphasizes human limitations and the uncertainty of life. In biblical context, it reflects the wisdom literature, such as Proverbs 27:1, which advises against boasting about the future. The unpredictability of life is a theme throughout Scripture, reminding believers of their dependence on God's sovereignty. Historically, this would resonate with early Christians who faced persecution and uncertainty about their future. It underscores the need for humility and trust in God's plan, as seen in Matthew 6:34, where Jesus teaches not to worry about tomorrow. What is your life? This rhetorical question invites introspection about the nature and purpose of life. It echoes the existential inquiries found in Ecclesiastes, where the brevity and seeming futility of life are explored. The question challenges believers to consider their priorities and the eternal perspective, aligning with Jesus' teachings in Matthew 16:26 about the value of the rich fool in Luke 12:16-21. You are a mist that appears for a little while and then vanishes. This metaphor highlights the transient nature of human existence. The imagery of mist or vapor is used in Job 7:7 and Psalm 39:5 to convey life's fleetingness. In the cultural context of the ancient Near East, where life was often short and unpredictable, this would be a poignant reminder of mortality. Theologically, it points to the eternal nature of God in contrast to human temporality, as seen in Isaiah 40:6-8. It also serves as a call to focus on eternal matters, encouraging believers to store treasures in heaven, as Jesus taught in Matthew 6:19-21. Persons / Places / Events1. JamesThe author of the epistle, traditionally identified as James, the brother of Jesus. He was a leader in the early Jerusalem church and wrote to Jewish Christians scattered among the nations. 2. Jewish Christians The primary audience of the Epistle of James, who were facing trials and needed guidance on living out their faith practically. 3. The Early ChurchThe context in which James wrote, characterized by persecution, dispersion, and the need for strong community ethics and faith. Teaching PointsThe Uncertainty of LifeCur lives are like a mist, emphasizing the importance of living with an eternal perspective and prioritizing what truly matters. Dependence on GodRecognizing our limitations should lead us to trust in God's sovereignty and seek His guidance in our plans. Living Purposefully, aligning our actions with God's will and making the most of our time. Eternal Perspective Understanding the temporary nature of life should encourage us to invest in eternal treasures and relationships.Lists and QuestionsTop 10 Lessons from James 4Is "This too shall pass" found in the Bible?What does "life is a vapor" mean?Why worry about tomorrow's troubles today?How do I measure the days of my life?(14) Whereas ye know not--Read, Whereas ye know not aught of the morrow--what, i.e., the event may be. The hopeless misery of the unfaithful servant comes into mind at this; he has left the greater business to perform the less; or, it may be, said in heart, "My lord delayeth his coming," and so has begun "to smite his fellow-servants, and to eat and drink with the drunken." And lo! the thunder of the chariot wheels, the flash of the avenging sword, the "portion with the hypocrites," the "weeping and gnashing of teeth." (Read Matthew 24:42-51.) For what is your life? It is even a vapour. -The rebuke is stronger still, the home-thrust more sharp and piercing--Ye are even a vapour: ye yourselves, and all belonging to you; not merely life itself, for that confessedly is a breath; and many a man, acknowledging so much, counts of the morrow that he may lay up in store for other wants besides his own. A vapour, that appeareth for a little time, and then vanisheth as it came; and thus even a heathen poet says--"Dust we are, and a shadow." (Comp. Wisdom Of Solomon 5:9-14.) Verse 14 fortifies the rebuke of ver. 13 by showing the folly of their action; cf. Proverbs 27:1, "Boast not thyself of tomorrow (τὰ εἰς αὕριον), for thou knowest not what a day may bring forth." Whereas ye know not; rather, seeing that, or, inasmuch as ye know not, etc (οἵτινες οὐκ ἐπίστασθε). The text in this verse again in a somewhat disorganized condition, but the general drift is clear. We should probably read, Οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὕριον ποίαἡ ζωὴ ὑμῶν ἀτμὶς γὰρ ἐστε ἡ πρὸς ὁλίγον φαινομένη ἔπειτα καὶ ἀφανιζομένη, R.V., "Whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, our that appeareth for a little time and then vanisheth away." Parallel Commentaries ...GreekYouoἴτινες (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong's 3748: Whosoever, whichsoever, whichsoever, whichsoever, whichsoever, whichsoever, whichsoever, whichsoever, whichsoever, whichsoever, which are a vapor, our that appeareth for a little time and then vanisheth away." Parallel Commentaries ...GreekYouoἵτινες (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong's 3748: Whosoever, which are a vapor, our that appeareth for a little time and then vanisheth away." Parallel Commentaries ...GreekYouoἵτινες (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong's are a vapor, our that appeareth for a little time and then vanisheth away." Parallel Commentaries ...GreekYouoἵτινες (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong's are a vapor, our that appeareth for a little time and then vanisheth away." Parallel Commentaries ...GreekYouoἵτινες (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong's are a vapor, our that appeareth for a little time and then vanisheth away." Parallel Commentaries ...GreekYouoἵτινες (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong (hoitines)Personal / Relative Pronoun - Nominative Masculine PluralStrong (hoitines)Personal / Relative Pronoun - Nominative PluralStrong (hoitines)Personal / Relative PluralStron 1987: To know, know of, understand. Apparently a middle voice of ephistemi; to put the mind upon, i.e. Comprehend, or be acquainted with.what [will happen]τὸ (to)Article - Accusative Neuter SingularStrong's 3588: The, the definite article; the tomorrow!αὕριον (aurion)AdverbStrong's 839: Tomorrow. From a derivative of the same as aer; properly, fresh, i.e. to-morrow.What [is]ποία (poia)Interrogative / Indefinite Pronoun - Nominative Feminine SingularStrong's 4169: Of what sort. From the base of pou and hoios; individualizing interrogative what sort of, or which one.yourὑμῶν (hymōn)Personal / Possessive Pronoun - Genitive 2nd Person PluralStrong's 4771: You. The person pronoun of the second person singular; thou.life?ζωἡ (zōē)Noun - Nominative Feminine SingularStrong's 222: Life, both of physical (present) and of spiritual (particularly future) existence. From zao; life. You areέστε (este)Verb - Present Indicative Active - 2nd Person PluralStrong's 1510: I am, exist. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist.a mistἀτμὶς (atmis)Noun - Nominative Feminine Singular present indicative; a prolonged form of a primary and defective verb; I exist.a mistἀτμὶς (atmis)Noun - Nominative Feminine SingularStrong's 5316: Prolongation for the base of phos; to lighten, i.e. Show.for a little [while]ολίγον (oligon)Adjective - Accusative Neuter SingularStrong's 2532: And, even, also, namely. then επειτα (epeita)AdverbStrong's 1899: Then, thereafter, afterwards. From epi and eita; thereafter.vanishes.ἀφανιζομένη (aphanizomenē)Verb - Present Participle Middle or Passive - Nominative Feminine SingularStrong's 853: From aphanes; to render unapparent, i.e. consume, or disappear.LinksJames 4:14 NIVJames 4:14 NASBJames 4: ParalelaJames 4:14 Chinese BibleJames 4:14 Chinese BibleJames 4:14 Chinese BibleJames 4:14 Chinese BibleJames 4:14 Whereas you don't know what your life (Ja Jas. Jam) Page 2You adulteresses! This phrase uses the metaphor of adultery to describe unfaithfulness to God. In the Old Testament, Israel is often depicted as God's bride, and idolatry or turning away. from God is likened to adultery (e.g., Hosea 3:1, Jeremiah 3:20). This strong language underscores the seriousness of spiritual infidelity. The term "adulteresses" implies a breach of covenant, highlighting the expectation of exclusive devotion to God.Do you not know that friendship with the world is hostility toward God?"Friendship with the world" refers to adopting values and behaviors contrary to God's will. In biblical terms, "the world" often signifies a system opposed to God (1 John 2:15-17). This phrase suggests that aligning with worldly values creates enmity with God, as seen in Romans 8:7, where the mind governed by the flesh is hostile to God. The cultural context of James' audience involved pressures to conform to societal norms, which often conflicted with Christian teachings. Therefore, whoever chooses to be a friend of the worldThe act of choosing indicates a deliberate decision. This choice reflects a heart posture and allegiance. In the biblical narrative, choices often determine one's relationship with God, as seen in Joshua 24:15, where the Israelites are urged to choose whom they will serve. The concept of choice emphasizes personal responsibility and the consequence, highlighting the incompatibility between God's holiness and worldly values. This echoes Jesus' teaching in Matthew 6:24, where one cannot serve two masters. The language of enmity recalls the broader biblical theme of spiritual warfare, where believers are called to resist worldly influences and remain faithful to God (Ephesians 6:12). The stark dichotomy presented here serves as a warning and a call to repentance. Persons / Places / Events1. JamesThe author of the epistle, traditionally identified as James, the brother of Jesus and a leader in the early Jerusalem church. He writes with authority and pastoral concern for the spiritual well-being of his readers. 2. The Recipients Early Jewish Christians scattered among the nations, facing trials and temptations, and needing guidance on living out their faith authentically.3. The WorldRepresents the system of values, beliefs, and behaviors that are opposed to God and His ways. It is characterized by materialism, pride, and self-centeredness.4. GodThe Creator and Sustainer of all, who desires a relationship with His people and calls them to holiness and separation from worldly influences.5. AdulteressesA metaphorical term used by James to describe those who are unfaithful to God by aligning themselves with worldly values, echoing the fieltyJust as in a marriage, faithfulness to God requires exclusive devotion. Aligning with worldly values is akin to spiritual adultery. Worldly Friendship Friendship Friendship Friendship with the world is not merely about association but about adopting its values and priorities, which are contrary to God's. Hostility Toward GodChoosing the world over God places one in opposition to Him. This is a serious matter that requires repentance and realignment with God's will. Call to HolinessBelievers are called to live distinctively, reflecting God's holiness in their choices and relationships. Eternal Perspective Understanding that the world's allure is temporary helps believers focus on eternal values and God's kingdom. Lists and Questions Top 10 Lessons from James 4:4 implies that loving worldly affairs makes one God's kingdom. Lists and Questions Top 10 Lessons from James 4:4 implies that loving worldly affairs makes one God's kingdom. enemy, how can believers be part of society and still follow this command? What defines being an enemy of God? How can you avoid conforming to this world? (4) Ye adulterers and is wrong. It should be, ye adulteresses! as accusing those who have broken their marriage vow to God. The sense is familiar to us from many passages in the Old Testament, in which God speaks of Israel in a similar manner, e.g., Psalm 73:27; Isaiah 54:5; Jeremiah 2:2; Ezekiel 16 passim; Ezekiel 23:37-43; Hosea 2:2. Again in the New Testament. Matthew 12:39; Matthew 16:4; Mark 8:38; Revelation 17:1; Revelation 17:15, &c.; St. Paul's description of the church (2Corinthians 11:2), espoused "as a chaste virgin to Christ;" and comp. 2Peter 2:14, specially the margin. "God is the Lord and husband of every soul that is His;" and in her revolt from Him, and love for sin, her acts are those of an adulteresses. Omit μοιχοὶ καί, with ν, A, B. The Vulgate has simply adulteri; the Old Latin (ff), fornicatores. Similarly the Syriae. Very strange is this sudden exclamation, "ye adulteresses!" and very difficult to explain. The same word (μοιχαλίς) is used as a feminine adjective by our Lord in the expression, "an evil and adulterous generation" (Matthew 12:39; Matthew 12:39; Matthew 12:39; and in this possibly lies the explanation of St. James's use of the term. More probably, however, it should be accounted for as a reminiscence of Ezekiel 23:45, where we read of Samaria and Jerusalem under the titles of the term. Aholah and Aholibah: "The righteous men, they shall judge them after the manner of adulteresses, and blood is in their hands." It is remarkable too that in Malachi 3:5 the LXX. has μοιχαλίδες, although the Hebrew has the masculine, and men are evidently referred to. If, then, in the Old Testament the Jewish communities to which he was writing; and the word should probably be taken, just as in the Old Testament, of spiritual fornication, i.e. apostasy from God, shown in this case, not by actual idolatry, but by that "friendship of the world" which is "enmity with God," and by "covetousness which is idolatry." Φιλία. The word occurs here only in the New Testament. With the thought of this verse, compare our Lord's words in John 15:18, 19. Parallel Commentaries ... Greek[You] adulteresses! Μοιχαλίδες (Moichalides) Noun - Vocative Feminine PluralStrong's 3428: A prolonged form of the feminine of moichos; an adulteress.Do you not knowοἴδατε (oidate)Verb - Perfect Indicative Active - 2nd Person PluralStrong's 1492: To know, remember, appreciate. thatὅτι (hoti)ConjunctionStrong's 3754: Neuter of hostis as conjunction; demonstrative, that; causative, because.friendshipφιλία (philia)Noun - Nominative Feminine SingularStrong's 3588: The, the definite article, Including the feminine he, and the neuter to in all their inflections; the definite article; the.worldκόσμου (kosmou)Noun - Genitive Masculine Singular Strong's 2889: Probably from the base of komizo; orderly arrangement, i.e. Decoration; by implication, the world (morally).isἐστιν (estin)Verb - Present Indicative; a prolonged form of a primary and defective verb; I exist.hostilityἔχθρα (echthra)Noun - Nominative Feminine SingularStrong's 2189: Enmity, hostility, alienation. Feminine of echthros; hostility; by implication, a reason for opposition. [toward]τοῦ (tou)Article - Genitive Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the God?Θεοῦ (Theou)Noun - Genitive Masculine SingularStrong's 2316: A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very. Therefore, oὖν (oun)ConjunctionStrong's 3767: Therefore, then. Apparently a primary word; certainly, or accordingly.whoeverος (hos)Personal / Relative Pronoun - Nominatively. Masculine Singular Strong's 3739: Who, which, what, that. choosesβουληθη̃ (boulēthē) Verb - Aorist Subjunctive Passive - 3rd Person Singular Strong's 1014: To will, 'i.e. be willing to beείναι (einai) Verb - Present Infinitive Active Strong's 1510: I am, exist. The first person singular present person singular present Infinitive Active Strong's 1014: To will, 'i.e. be willing to beείναι (einai) Verb - Present Infinitive Active Strong's 1510: I am, exist. The first person singular present person singular present Infinitive Active Strong's 1014: To will, 'i.e. be willing to be einai) Verb - Present Infinitive Active Strong's 1014: To will, 'i.e. be willing to be einai) Verb - Present Infinitive Active Strong's 1014: To will, 'i.e. be willing to be einai) Verb - Present Infinitive Active Strong's 1014: To will, 'i.e. be will be einai) Verb - Present Infinitive Active Strong's 1014: To will, 'i.e. be will be einai) Verb - Present Infinitive Active Strong's 1014: To will be einai) Verb - Present Infinitive Active Strong's 1014: To will be einai) Verb - Present Infinitive Active Strong's 1014: To will be einai) Verb - Present Infinitive Active Strong's 1014: To will be einai) Verb - Present Infinitive Active Strong's 1014: To will be einai) Verb - Present Infinitive Active Strong's 1014: To will be einaid to be ein indicative; a prolonged form of a primary and defective verb; I exist.a friendφίλος (philos)Adjective - Nominative Masculine Singular Strong's 3584: Friendly, of the τοῦ (tou)Article - Genitive Masculine Singular Strong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the worldκόσμου (kosmou)Noun - Genitive Masculine SingularStrong's 2889: Probably from the base of komizo; orderly arrangement, i.e. Decoration; by implication, the world (morally).renders himselfκαθίσταται (kathistatai)Verb - Present Indicative Middle or Passive - 3rd Person Singular Strong's 2525: From kata and histemi; to place down, i.e. to designate, constitute, convoy, an enemy έχθρὸς (echthros) Adjective - Nominative Masculine Singular Strong's 2190: Hated, hostile; subst: an enemy. From a primary echtho; hateful; usually as a noun, an adversary. of God. Θεοῦ (Theou) Noun - Genitive Masculine SingularStrong's 2316: A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very.LinksJames 4:4 KJVJames and adulteresses don't you know (Ja Jas. Jam) Page 3And when you do askThis phrase highlights the act of prayer, a central practice in Christian life. In the biblical context, prayer is a means of communication with God, reflecting a relationship of dependence and trust. The act of asking in prayer is seen throughout Scripture, such as in Matthew 7:7, where Jesus encourages believers to ask, seek, and knock. The emphasis here is on the sincerity and intention behind the request.you do not receiveThis part of the verse addresses the issue of unanswered prayers. In the broader biblical narrative, there are various reasons why prayers may not be answered, including lack of faith (James 1:6-7) or unconfessed sin (Psalm 66:18). The concept of not receiving what is asked for is a call to self-examination and alignment with God's will, as seen in 1 John 5:14-15, which emphasizes asking according to His will.because you ask with wrong motivesThe focus here is on the heart's intention behind the prayer. The Bible frequently addresses the importance of motives, as seen in Proverbs 16:2, which states that the Lord weighs the motives. This phrase suggests that God is concerned not just with the eaching of Jesus in Matthew 6:1-18 about practicing righteousness for the right reasons.that you may squandering with the teaching of Jesus in Matthew 6:1-18 about practicing righteousness of the heart, aligning with the each ingular transfer of the right reasons.that you may squandering with the each ingular transfer of the heart, aligning with the each ingular transfer of the right reasons. it on your pleasuresThis phrase points to the misuse of God's blessings for selfish desires. The term "squander" implies wastefulness and a lack of stewardship, which is contrary to biblical teachings on the responsible use of resources (Luke 16:1-13). The reference to "pleasures" connects to the broader theme of worldly desires versus spiritual priorities, as seen in 1 John 2:15-17, which warns against loving the world and its desires. This serves as a reminder of the early Jerusalem church He writes to Jewish Christians scattered among the nations, addressing practical aspects of Christian living. Early Christian Communities and temptations. James addresses their struggles with worldliness and internal conflicts. GodThe ultimate recipient of prayers, whose will and purposes are central to the teaching in this passage. Teaching PointsThe Importance of Motives in Prayer or self-indulgence. Self-Examination Regularly examine your motives in prayer. Are you seeking God's glory or personal gain? Aligning Desires with God's God with humility, acknowledging His sovereignty and wisdom over our lives and desires. Lists and Questions from James 4What is the definition of wish fulfillment? Why don't you receive when you ask incorrectly? What does 'You have not because you ask not' mean? What hinders effective prayer? Verse 3. - An evident allusion to the sermon on the mount, Matthew 7:7, "Ask, and it shall be given to you... for every one that asketh receive hot, because ye ask amiss;" for our Lord elsewhere limits his teaching, "All things whatsoever ye shall ask in prayer believing," etc. (Matthew 21:22). Aiτεῖτε... αἰτεῖσθε. The active and middle voices are similarly interchanged in 1 John 5:15, on which Dr. Westcott writes as follows: "The distinction between the middle, while the request is left wholly undefined as to its destination by the active." That ye may consume it upon your lusts; render, with R.V., that ye may spend it in your pleasures; ήδοναί, as in ver. 1. Parallel Commentaries ...Greek[And when] you do ask,αἰτεῖτε (aiteite)Verb - Present Indicative Active - 2nd Person PluralStrong's 3756: No, not. Also ouk, and ouch a primary word; the absolute negative adverb; no or not.receive, λαμβάνετε (lambanete) Verb - Present Indicative Active - 2nd Person PluralStrong's 1360: On this account, because, for. From dia and hoti; on the very account that, or inasmuch as you askαἰτεῖσθε (aiteisthe) Verb - Present Indicative Middle - 2nd Person PluralStrong's 154: To ask, request, petition, demand. Of uncertain derivation; to ask.with wrong motives, κακῶς (kakōs) AdverbStrong's 2443: In order that, so that. Probably from the same as the former part of heautou; in order that you may squander [it]δαπανήσητε (dapanēsēte)Verb - Aorist Subjunctive Active - 2nd Person PluralStrong's 1722: In, on, among, A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, 'at, on, by, etc.yourὑμῶν (hymōn)Personal / Possessive Pronoun - Genitive 2nd Person pronoun of the second person NLTJames 4:3 ESVJames 4:3 NASBJames 4:3 KJVJames 4:3 Biblia ParalelaJames 4:3 Biblia ParalelaJames 4:3 Chinese BibleJames 4:3 French BibleJames 4:3 KJVJames 4:3 carefully. It reflects a common rhetorical device used by biblical writers to address their audience directly. The phrase suggests a sense of urgency and importance, indicating that the following message is crucial for the listeners' spiritual understanding and growth. "Today or tomorrow we will go to this or that cityThis part of the verse highlights the presumption of making plans without considering God's will. In the ancient world, travel was fraught with uncertainty and danger, making such statements bold and potentially reckless. The reference to "this or that city" suggests a lack of specificity, emphasizing the human tendency to make plans based on personal desires rather than divine guidance. This echoes Proverbs 27:1, which warns against boasting about tomorrow.spend a year thereThe mention of spending a year indicates a long-term commitment and investment in the plans being made. In biblical times, a year was a significant period for business ventures, reflecting the agricultural and trade cycles. This phrase underscores the human inclination to assume control over time, which is ultimately in God's hands, as seen in Ecclesiastes 3:1-8.carry on businessThe phrase refers to engaging in trade or commerce, a common practice in the ancient Near East. Cities like Tyre and Sidon were known for their bustling trade activities. The Bible often addresses the ethical and spiritual implications of business, urging believers to conduct their affairs with integrity and reliance on God, as seen in Proverbs 16:3.and make a profit itself, it warns against the love of money and the dangers of greed, as seen in 1 Timothy 6:10. This phrase challenges believers to consider their motivations and to prioritize spiritual riches over material gain, aligning with Jesus' teaching in Matthew 6:19-21 about storing treasures in heaven. Persons / Places / Events 1. James The author of the epistle, traditionally identified as James, the brother of Jesus and a leader in the early Jerusalem church. He writes with authority and pastoral concern for the spiritual well-being of his readers.2. Merchants/Business PeopleThe individuals addressed in this verse are those who plan their business ventures with confidence in their own ability to control the future, without acknowledging God's sovereignty.3. CitiesRepresents the various places where people plan to conduct their business. In the ancient world, cities were centers of commerce and trade.4. Time (Today or Tomorrow)Indicates the human tendency to plan for the future with certainty, assuming control over time and events.5. ProfitThe goal of the business ventures, highlighting the focus on material gain and selfreliance. Teaching PointsAcknowledge God's SovereigntyRecognize that all plans should be made with the understanding that God is in control. Our lives are subject to His will, and we should seek His guidance in all our endeavors. Humility in PlanningApproach future plans with humility, acknowledging our limitations and the uncertainty of life. This humility should lead us to depend on God rather than our own understanding. Eternal Perspective Focus on what truly matters—our relationship with God and His kingdom. Material success is fleeting, but spiritual growth and obedience have eternal significance. Trust in God's ProvisionInstead of being anxious about future success or failure, trust that God will provide for our needs as we align our lives with His purposes. Live in the PresentWhile planning is not inherently wrong, we should not be so focused on the future that we neglect the opportunities and responsibilities of the present moment. Lists and QuestionsTop 10 Lessons from James 4Why does James 4:13-15 warn so strongly against making plans without God's will, when so much of human progress relies on forward planning and initiative? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow's events? Is everything permissible also beneficial? What does the Bible say about tomorrow is events. It is everything to the Bible say about tomorrow is events. It is everything to the Bible say about tomorrow is events. It is everything to the Bible say about tomorrow is events. It is everything to the Bible say about tomorrow is events. It is everything to the Bible say about tomorrow is events. It is everything to the Bible say about tomorrow is events. It is event any and all absorbed in the quest of gain or advancement. The original is represented a little more closely, thus: Today and tomorrow we will go into this city, and spend a year there, and trade and get gain. "Mortals think all men mortal but themselves;" yet who does not boast himself of tomorrow (Proverbs 27:1), in spite of a thousand proverbs; and reckon on the wondrous chance of That untravelled world, whose margin fadesFor ever and for ever as he roams?" Verses 13-17. - DENUNCIATION OF OVER-WEENING CONFIDENCE IN OUR ABILITY TO PERFORM THEM. Verse 13. - Go to; Άγε, properly, the imperative, but here used adverbially, a usage common in Greek prose, and found again in James 5:1. (For the word, comp. Judy. 19:6; 2 Kings 4:24; and for similar instances of the singular where more than one person is referred to, see Wetstein, col. 2. p. 676.) The Received Text (Stephens) requires some correction in this verse. Read, σήμερον η} αὔριον with ν, Β; the futures πορεύσομεθα ποιήσομεν έμπορευσόμεθα and κερδήσομεν (B, Latt., Syriac) instead of the subjunctives; and omit ἔνα after ἐνιαυτόν, with a, B, Latt., Coptic. Continue there a year; rather, spend a year there, ἐνιαυτόν being the object of the verb and not the accusative of duration. For ποιεῖν, used of time, cf. Acts 15:33; Acts 18:23; Acts 20:3; 2 Corinthians 11:25. The Latins use facto in the same way; e.g. Cicero, 'Ad Attic.,' 5. 20, "Apamea quinque dies morati... Iconii decem fecimus." Parallel Commentaries ... GreekCome Ayε (Age) Verb - Present Imperative Active - 2nd Person Singular Strong's 3568: A primary particle of present time; 'now'; also as noun or adjective present or immediate.you whooi (hoi)Article - Vocative Masculine PluralStrong's 3588: The, the definite article; the.say,λέγοντες (legontes)Verb - Present Participle Active - Vocative Masculine PluralStrong's 3004: (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. "TodayΣήμερον (Sēmeron)AdverbStrong's 4594: Today, now. Neuter of a presumed compound of the article ho and hemera; on the day; generally, now.orἣ (ē)ConjunctionStrong's 2228: Or, than. A primary particle of distinction between two connected terms; disjunctive, or; comparative, than.tomorrow.we will goπορευσόμεθα (poreusometha) Verb - Future Indicative Middle - 1st Person PluralStrong's 4198: To travel, journey, go, die. toείς (eis)PrepositionStrong's 1519: A primary preposition; to or into, of place, time, or purpose; also in adverbial phrases.this or that τήνδε (tende)Demonstrative Feminine SingularStrong's 3592: This here, this, that, he, she, it. city,πόλιν (polin)Noun - Accusative Feminine SingularStrong's 4172: A city, the inhabitants of a city. Probably from the same as polemos, or perhaps from polus; a town.spendποιήσομεν (poiēsomen) Verb - Future Indicative Active - 1st Person PluralStrong's 4160: (a) I make, manufacture, construct, (b) I do, act, cause. Apparently a prolonged form of an obsolete primary; to make or do.a yearένιαυτὸν (eniauton) Noun - Accusative Masculine SingularStrong's 1763: A year, cycle of time. Prolongation from a primary enos; a year, there, by extension, thither, there, by extension, the boundary of the boundary o and poreuomai; to travel in, i.e. to trade.andκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. make a profit."κερδήσομεν (kerdēsomen)Verb - Future Indicative Active - 1st Person PluralStrong's 2770: To gain, acquire, win (over), avoid loss. From kerdos; to gain.LinksJames 4:13 NLTJames 4:13 NLTJames 4:13 NASBJames 4:13 KJVJames 4:13 BibleApps.comJames 4:13 Chinese BibleJames 4:13 Chinese BibleJames 4:13 Chinese BibleJames 4:13 Come now you who say Today (Ja Jas. Jam) Page 5But the one who looks intently into the perfect law of freedomThis phrase emphasizes the importance of deep and careful examination of God's Word. The "perfect law of freedom" refers to the Gospel, which liberates believers from the bondage of sin. In the context of James, this law is not a set of legalistic rules but a guide to living a life that reflects Christ's teachings. The concept of freedom here aligns with Jesus' words in John 8:32, "Then you will know the truth, and the truth will set you free." The idea of looking intently suggests a deliberate and focused study, akin to the Bereans in Acts 17:11, who examined the Scriptures daily.and continues to do soThis phrase highlights the necessity of perseverance in studying and applying God's Word. It is not enough to merely glance at the Scriptures; one must persist in their study and application. This continuous action is reminiscent of the call to meditate on the law day and night as seen in Psalm 1:2. The ongoing nature of this study reflects a lifestyle of discipleship and commitment to spiritual growth.not being a forgetful hearerThis part of the verse warns against the danger of hearing God's Word without retaining or acting upon it. The cultural context of the time placed a strong emphasis on oral tradition and memory, making the act of forgetting particularly significant. Jesus' parable of the sower in Matthew 13:19-23 illustrates how the Word can be snatched away if not properly received and remembered. The call is to internalize the teachings, much like the Israelites were instructed to bind the law on their hearts (Deuteronomy 6:6-9). but an effective doer the importance of action in the Christian faith. James consistently emphasizes that faith without works is dead (James 2:26). The effective doer is one who not only hears the Word but also puts it into practice, reflecting the teachings of Jesus in the Sermon on the Mount (Matthew 7:24-27). This active obedience is a demonstration of genuine faith and aligns with the biblical principle that true belief results in transformed behavior he will be blessed in what he does The promise of blessing is a recurring theme in Scripture, often associated with obedience to God's commands. This blessing is not necessarily material but encompasses spiritual prospers in all he does. The assurance of blessing serves as motivation for believers to live out their faith actively and consistently, trusting in God's faithfulness

to reward those who diligently seek Him. Persons / Places / Events1. JamesThe author of the epistle, traditionally identified as James, the brother of Jesus and a leader in the early Jerusalem church. He writes to Jewish Christians scattered abroad. The Perfect Law of FreedomRefers to the teachings of Christ and the moral law fulfilled in Him,

emphasizing liberty from sin and the bondage of legalism. 3. Hearers and DoersJames contrasts those who merely hear the word with those who actively live it out, emphasizing the importance of action in faith. Teacon merely stripting to understand and apply it. The Role of Memory and ActionBeing a "forgetful hearer" implies neglecting to internalize and act upon God's Word, freeing us from sin's bondage. Consistency in PracticeThe call to "continue to do so" highlights the need for perseverance in living out our faith, not just occasional obedience. Blessing Through Obedience. Blessi

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attributive has the article. This construction serves to give greater prominence to the attributive, and requires the rendering given above (see Winer, § 20:4). The conception of the gospel as a "law" is characteristic of St. James (cf. James 2:8, "the royal law," and James 4:11). A forgetful hearer (ἀκροατὴς ἐπιλησμονής); i.e. a hearer characterized by
forgetfulness, contrasted with ποιητής ἐργοῦ, a doer characterized by work. Parallel Commentaries ...GreekButδὲ (de)ConjunctionStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the
definite article; the looks intentlyπαρακύψας (parakypsas) Verb - Aorist Participle Active - Nominative Masculine Singular Strong's 3879: To stoop, peer in, look down, look intently. From para and kupto; to bend beside, i.e. Lean over.intoείς (eis) Preposition Strong's 1519: A primary preposition; to or into, of place, time, or purpose; also in adverbial
phrases.[the] perfectτέλειον (teleion)Adjective - Accusative Masculine SingularStrong's 3551: From a primary nemo; law, genitive case, specially, (including the volume); also of the Gospel), or figuratively.of freedom, ἐλευθερίας
 (eleutherias)Noun - Genitive Feminine SingularStrong's 1657: Freedom, liberty, especially: a state of freedom from slavery. From eleutheros; freedom.andκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. continues to do so—παραμείνας (parameinas)Verb - Aorist Participle Active - Nominative Masculine SingularStrong's 3887: To remain
by, abide with; met: I persevere in. From para and meno; to stay near, i.e. Remain.notoùκ (ouk)AdverbStrong's 3756: No, not. Also ouk, and ouch a primary word; the absolute negative adverb; no or not.beingγενόμενος (genomenos)Verb - Aorist Participle Middle - Nominative Masculine SingularStrong's 1096: A prolongation and middle voice form of
a primary verb; to cause to be, i.e. to become, used with great latitude.a forgetfulence, hearer of, a listener to. From a derivative of epilanthanomai; negligence.hearer, ακροατής (akroatēs) Noun - Nominative Masculine Singular Strong's 202: A hearer of, a listener to. From
akroaomai; a hearer.butἀλλὰ (alla)ConjunctionStrong's 235: But, except, however. Neuter plural of allos; properly, other things, i.e. contrariwise.an effectiveἔργου (ergou)Noun - Genitive Masculine SingularStrong's 4163: (a) a
maker, poet, (b) a doer, carrier out, performer. From poieo; a performer; specially, a 'poet'.[he]οὑτος (houtos)Demonstrative Pronoun - Nominative Masculine Singular Strong's 3778: This; he, she, it. will beἔσται (estai)Verb - Future Indicative Middle - 3rd Person Singular Strong's 1510: I am, exist. The first person singular present indicative; a
prolonged form of a primary and defective verb; I exist.blessedμακάριος (makarios)Adjective - Nominative Masculine Singular Strong's 3107: Happy, blessed, to be envied. A prolonged form of the poetical makar; supremely blest; by extension, fortunate, well off.inἐν (en)Preposition Strong's 1722: In, on, among. A primary preposition denoting position
and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc.whatτῆ (tē)Article - Dative Feminine SingularStrong's 3588: The, the definite article; the.heαὐτοῦ (autou)Personal / Possessive Pronoun - Genitive Masculine 3rd Person SingularStrong's 846: He, she, it,
they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.does.ποιήσει (poiēsei)Noun - Dative Feminine SingularStrong's 4162: A doing, making, performance. From poieo; action, i.e. Performance.LinksJames 1:25 NLTJames 1:25 NLTJames 1:25 NASBJames 1:25 NASBJam
1:25 BibleApps.comJames 1:25 Biblia ParalelaJames 1:25 Chinese BibleJames 1:25 Catholic BibleJames 1:25 Catholic BibleNT Letters: James 1:25 But he who looks into the perfect (Ja Jas. Jam) Page 6ContinueThe exhortation to "continue" implies an ongoing action, suggesting that the recipients of the letter were already practicing brotherly love. This
continuation is a call to perseverance and consistency in their actions. The Greek word used here, "meno," often conveys the idea of remaining or abiding, which is a common theme in the New Testament, especially in the writings of John (e.g., John 15:4-9). This persistence in love is essential for the Christian community, reflecting the enduring
nature of God's love for humanity.in brotherly love. The term "brotherly love" is translated from the love shared among believers, akin to the love between siblings. This concept was revolutionary in the early Christian context, where social and ethnic divisions were prevalent. The early church
was marked by its radical inclusivity and mutual care, as seen in Acts 2:44-47, where believers shared everything in common. This love is rooted in the teachings of Jesus, who commanded His followers to love one another as He loved them (John 13:34-35). The emphasis on brotherly love also reflects the fulfillment of the law, as Paul states in Romans
13:8-10, where love is the essence of the commandments. This love is not merely an emotion but is demonstrated through actions and service, as seen in the parable of the Good Samaritan (Luke 10:25-37), which challenges believers to extend love beyond cultural and social boundaries. Persons / Places / Events 1. The Author of Hebrews Traditionally
attributed to Paul, though the exact authorship is uncertain. The author writes to Jewish Christians, encouraging them to remain faithful to Christians. The Early ChurchThe context in which the letter was written, characterized by
communal living and mutual support among believers. Teaching PointsUnderstanding Brotherly Love (philadelphia) The Greek term "philadelphia" refers to the love shared among siblings. In the Christian context, it extends to the spiritual family of believers, emphasizing a deep, familial bond. The Continuity of Love The command to "continue" suggests
that brotherly love is not a one-time act but an ongoing commitment. It requires perseverance and intentionality in our relationships with fellow believers. Love as a WitnessBrotherly love serves as a powerful testimony to the world of the transformative power of the Gospel. It reflects the unity and care that should characterize the body of
Christ.Practical Expressions of LoveThis love can be expressed through acts of kindness, hospitality, encouragement, and support, especially in times of need or persecution. Challenges to Brotherly LoveRecognize and address barriers such as pride, jealousy, or unforgiveness that can hinder genuine love among believers. Lists and QuestionsTop 10
Lessons from Hebrews 13What does 'Persecuted but not Forsaken' mean? How can I emulate Christ more closely? Does enduring to the end ensure our salvation? What is the Brotherhood of Light? (1) Brotherly love. --Better, The love of the brethren. (See Romans 12:10, and Note; 1Thessalonians 4:9; 1Peter 1:22.) The love which they had shown to the
Christian brotherhood is commended in Hebrews 10:33); and yet there was some ground for fear that such affection might not "continue" (Hebrews 10:35). . . . Verse 1. - Let brotherly love continue. Φιλαδελφία does not mean general philanthropy, but the peculiar love of Christians to each other as brethren; "a narrower sphere within
the wider sphere of ἀγάπη (Delitzsch); cf. 1. Peter 2:17, "Honor all men, love the brotherhood;" and 2 Peter 1:7, where Christians are exhorted to add ἀγάπη to their φιλαδεληία. This grace of φιλαδεληία they had already, and had evinced it by their conduct (cf. Hebrews 6:10, etc.); they are only to take care that it continue; and let them, among other
ways, evince it in hospitality (ver. 2), and in sympathy with the afflicted brethren (ver. 3). Parallel Commentaries ... GreekContinueμενέτω (meneto) Verb - Present Imperative Active - 3rd Person Singular Strong's 3306: To remain, abide, stay, wait; with acc: I wait for, await. A primary verb; to stay in brotherly love φιλαδελφία (philadelphia) Noun
Nominative Feminine Singular Strong's 5360: Brotherly love, love of Christian brethrens 13:1 KJVHebrews 13:1 NIVHebrews 13:1 Biblia Paralela Hebrews 13:1 ESVHebrews 13:1 French Bible Hebrews 13:1 Fren
13:1 Catholic BibleNT Letters: Hebrews 13:1 Let brotherly love continue (Heb. He. Hb) Page 7It will not be like the covenant I made with their fathersThis phrase refers to the Mosaic Covenant included the Ten Commandments and
various laws governing religious, moral, and social life. The new covenant, as prophesied in Jeremiah 31:31-34, is distinct in that it is based on internal transformation rather than external adherence to the law. The Mosaic Covenant was a foreshadowing of the new covenant, highlighting the need for a savior and the insufficiency of the law to bring
about true righteousness.when I took them by the hand to lead them out of the land of EgyptThis phrase recalls the Exodus, a foundational event in Israel's history where God delivered the Israelites from slavery in Egypt. It signifies God's direct intervention and guidance, demonstrating His power and faithfulness. The Exodus is a type of Christ's
redemptive work, as Jesus leads believers out of the bondage of sin. The imagery of God taking them "by the hand" emphasizes His care and personal involvement in their deliverance. because they did not abide by My covenantThe Israelites' failure to keep the covenant is a recurring theme in the Old Testament. Despite God's faithfulness, the people
repeatedly turned to idolatry and disobedience. This failure underscores the need for a new covenant, one that would enable true obedience through a transformed heart. The inability to abide by the covenant highlights human sinfulness and the necessity of divine intervention for redemption. This failure underscores the need for a new covenant highlights human sinfulness and the necessity of divine intervention for redemption.
indicates God's response to Israel's unfaithfulness. "Disregarded" suggests a withdrawal of favor and protection, leading to consequences such as exile and suffering. It reflects the conditional nature of the Mosaic Covenant, where blessings were contingent upon obedience. However, the new covenant promises a permanent relationship with God
secured by the sacrificial work of Jesus Christ, who fulfills the law and offers grace and forgiveness. Persons / Places / Events1. The FathersRefers to the Israelites and forgiveness. Persons / Places / Events1. The FathersRefers to the Israelites of the Mosaic Covenant at Mount Sinai. 2. EgyptThe land from which God delivered the Israelites, symbolizing
bondage and oppression. The Exodus from Egypt is a foundational event in Israel's history. 3. The Covenant with Israel and led them out of Egypt. He is the one who
declares the new covenant in Hebrews 8.5. The New Covenant The context of Hebrews 8 is the introduction of a new covenant was based on the law and required Israel's obedience. It served as a tutor to lead us to Christ,
highlighting the need for a savior due to human inability to fully keep the law. The Faithfulness of GodDespite Israel's unfaithfulness, God remained faithful to His promises. The new covenant is based on better
promises and is mediated by Jesus Christ. It is internal, written on hearts, and offers complete forgiveness of sins. Personal Relationship with God, where He is known intimately by His people, not just through external laws. Living in the New Covenant Believers are called to live in the
reality of the new covenant, embracing the grace and truth found in Jesus Christ, and allowing the Holy Spirit to transform their lives. Lists and Questions from Hebrews 8What is the Ark of the Covenant? What are the Holy Days of Obligation? Psalm 132:8: Is there any scientific or historical basis for believing the ark's physical location
could host God's presence? Is God all-loving? (9) Not according to the covenant.--The difference is declared below (Hebrews 8:10-12). "In the day when" they were led forth out of Egypt the token of God's covenant was the deliverance itself. At Sinai, Exodus 24:7-8 (see Hebrews 9:18-22), the "book of the covenant" was read, and "the blood of the
covenant" was "sprinkled on the people," who had promised obedience to all the words that the Lord had said. And I regarded them not.--It is here that the translation departs from the Hebrew, which, as is now generally believed, is faithfully represented in our Authorised version: "although I was an husband unto them" (that is, had the authority of a
husband). The quotation here follows the LXX. without change.Parallel Commentaries ...Greek[It will] noto' (ou)AdverbStrong's 3756: No, not. Also ouk, and ouch a primary word; the absolute negative adverb; no or not.be likeκατὰ (kata)PrepositionStrong's 2596: A primary particle; down, in varied relations (genitive, dative or accusative) with which
it is joined).theτήν (tēn)Article - Accusative Feminine SingularStrong's 3588: The, the definite article; the.covenantδιαθήκην (diathēkēn)Noun - Accusative Feminine SingularStrong's 1242: From diatithemai; properly, a disposition, i.e. a contract.I madeἐποίησα
(epoiēsa) Verb - Aorist Indicative Active - 1st Person Singular Strong's 4160: (a) I make, manufacture, construct, (b) I do, act, cause. Apparently a prolonged form of an obsolete primary; to make or do.withτοῖς (tois) Article - Dative Masculine Plural Strong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their
inflections; the definite article; the.theirαὑτῶν (autōn)Personal / Possessive Pronoun - Genitive Masculine 3rd Person, and of the other persons.fathersπατράσιν (patrasin)Noun - Dative Masculine PluralStrong's 3962: Father,
(Heavenly) Father, ancestor, elder, senior. Apparently a primary word; a 'father'.whenἡμέρα (hēmera)Noun - Dative Feminine SingularStrong's 2250: A day, the period from sunrise to sunset. Ιμου (mou)Personal / Possessive Pronoun - Genitive 1st Person SingularStrong's 1473: I, the first-person pronoun. A primary pronoun of the first person
I.tookἐπιλαβομένου (epilabomenou) Verb - Aorist Participle Middle - Genitive Masculine Singular Strong's 846: He, she, it, they, them, same. From the
particle au; the reflexive pronoun self, used of the third person, and of the other persons.by theτης (tes)Article - Genitive Feminine Singular Strong's 3588: The, the definite article; the.handχειρὸς (cheiros)Noun - Genitive Feminine Singular Strong's 5495: A hand. to
 leadἐξαγαγεῖν (exagagein)Verb - Aorist Infinitive ActiveStrong's 1806: To lead out, sometimes to death, execution. From ek and ago; to lead forth.themαὐτοὺς (autous)Personal / Possessive Pronoun - Accusative Masculine 3rd Person PluralStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third
person, and of the other persons.out ofέκ (ek)Preposition Strong's 1537: From out, out from among, from, suggesting from the interior outwards. A primary preposition denoting origin, from, out.[the] landyῆς (gēs)Noun - Genitive Feminine SingularStrong's 1093: Contracted from a primary word; soil; by extension a region, or the solid part or the
 whole of the terrene globe.of Egypt, Aἰγύπτου (Aigyptou) Noun - Genitive Feminine Singular Strong's 125: Egypt. Of uncertain derivation.because of hostis as conjunction function (autoi) Personal / Possessive Pronoun - Nominative Masculine 3rd Person Plural Strong's 125: Egypt. Of uncertain derivation.because of hostis as conjunction function 
846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons.did not abideἐνέμειναν (enemeinan)Verb - Aorist Indicative Active - 3rd Person PluralStrong's 1696: To remain (abide) in, abide by, maintain, persevere in. From en and meno; to stay in the same place, i.e.
persevere.byἐν (en)PrepositionStrong's 1722: In, on, among. A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc. Myμου (mou)Personal / Possessive Pronoun - Genitive 1st Person Singular Strong's 1473: I, the first-person pronoun. A primary pronoun of the first person I.covenant, διαθήκη
(diathēkē)Noun - Dative Feminine SingularStrong's 1242: From diatithemai; properly, a disposition, i.e. a contract.and Ικάγω (kagō)Personal / Possessive Pronoun - Nominative 1st Person SingularStrong's 2504: To also, I too, but I. From kai and ego; so also the dative case kamoi, and accusative case kame and I, me.disregardedήμελησα
(ēmelēsa)Verb - Aorist Indicative Active - 1st Person SingularStrong's 272: To neglect, be careless of, disregard. To be careless of.them, αὐτῶν (autōn)Personal / Possessive Pronoun - Genitive Masculine 3rd Person, and of the
other persons.declaresλέγει (legei)Verb - Present Indicative Active - 3rd Person SingularStrong's 2004: (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. [the] Lord. Kύριος (Kyrios)Noun - Nominative Masculine SingularStrong's 2962: Lord, master, sir; the Lord. From kuros; supreme in authority, i.e.
controller; by implication, Master.LinksHebrews 8:9 NIVHebrews 8:9 NIVHebrews 8:9 NIVHebrews 8:9 NIVHebrews 8:9 ESVHebrews 8:9 ESVHebrews 8:9 ESVHebrews 8:9 EVHebrews 8:9
there have been many other priestsThe Levitical priesthood, established under the Mosaic Law, consisted of many priests because no single priest could serve indefinitely. The priesthood was hereditary, passed down through the line of Aaron, and each
priest served for a limited time. This phrase highlights the multiplicity and temporality of the Levitical priesthood, contrasting it with the eternal priesthood of Jesus Christ. The many priests served as mediators between God and the people, offering sacrifices and performing rituals as prescribed in the Law.since death prevented themThe mortality of
the priests is a significant limitation of the Levitical system. Each priest, being human, was subject to death, which interrupted their service. This mortality underscores the imperfection and incompleteness of the old covenant priesthood. This limitation is
contrasted with the eternal life of Jesus, who, as the resurrected High Priest, lives forever to intercede for believers.from continuity of death. The priesthood required continuity, which was disrupted each time a priest died. This
phrase emphasizes the transient nature of the Levitical priesthood and the need for a permanent solution. In contrast, Jesus' priesthood is unending, as He holds His office eternally. This permanence fulfills the prophecy of a priest in the order of Melchizedek, as mentioned in Psalm 110:4, and provides believers with a constant and unchanging
mediator before God. Persons / Places / Events 1. Levitical Priests The verse refers to the priests from the tribe of Levi who served in the temple. Their priesthood was temporary due to their mortality. 2. MelchizedekWhile not directly mentioned in this verse, the context of Hebrews 7 contrasts the Levitical priesthood with the eternal priesthood of
Melchizedek, which is a type of Christ's priesthood. Iges Christ's priesthood. Iges Christ's priesthood is eternal and unchangeable, unlike the Levitical priests. The New Covenant Iges Christ's priests served, representing the old covenant Iges Christ's priests.
covenant, represented by the Levitical priests highlights the limitations of the new covenant, established by Jesus. Teaching Points The Limitations of the new covenant. Their inability to continue in office due to death points to the need for a greater, eternal priesthood. The Superiority of Christ's
PriesthoodJesus' eternal priesthood offers believers a permanent and perfect mediator. Unlike the Levitical priesthood is unending, providing continuous intercedes for us, believers can have full assurance of Salvation. His eternal priesthood guarantees that
our relationship with God is secure. The Call to Faithfulness Understanding the eternal nature of Christ's priesthood should inspire believers to remain faithful, knowing that our High Priest is always advocating on our behalf. The Transition from Old to New Covenant The change from the Levitical priesthood to Christ's priesthood signifies the
fulfillment of the old covenant and the establishment of the new covenant, inviting believers to embrace the new life in Christ.Lists and QuestionsTop 10 Lessons from Hebrews 7What were the key events in Jesus' trials?What does sacerdotalism mean?How do Jesus' trials?What does sacerdotalism mean
Were many priests.--Rather, have been made priests many (i.e., in large numbers), because by death they were prevented from continuing. But he, because of his
abiding forever, hath his priesthood unchangeable. This second point of contrast has already been twice touched on - ver. 8, with respect to the eternal personality, and hence the perpetual and complete efficiency, of our one Priest. The
repetitions are not tautological, having each time different bearings. The contrast here, as before, is between mortal men who succeed each other in the office inherent in himself forever. The word ἀπαράβατον (translated "unchangeable") is taken by some in an intransitive sense, as in margin of the A.V., that
doth not pass to another, equivalent to ἀδιάδοχον. This, however, is not the proper force of this late Greek word, nor does the sense of the passage of necessity require it. Parallel Commentaries ... GreekNowκαὶ (Kai)ConjunctionStrong's 1510: I
am, exist. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist.have beenγεγονότες (gegonotes) Verb - Perfect Participle Active - Nominative Masculine PluralStrong's 1096: A prolongation and middle voice form of a primary verb; to cause to be, i.e. to become, used with great latitude.manyπλείονές
(pleiones) Adjective - Nominative Masculine Plural - Comparative Strong's 4119: Or neuter pleion, or pleon comparative Masculine Plural Strong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the
definite article; the priests, ispec (hiereis) Noun - Nominative Masculine PluralStrong's 2409: A priest, one who offers sacrifice to a god (in Jewish and pagan religions; of Christians only met.). From hieros; a priest.sinceδιὰ (dia) Preposition Strong's 1223: A primary preposition denoting the channel of an act; through deathθανάτω (thanatō) Noun-
Dative Masculine Singular Strong's 2288: Death, physical or spiritual. From thnesko; death.prevented them from κωλύεσθαι (kölyesthai) Verb - Present Infinitive Middle or Passive Strong's 2967: To prevent.continuing [in office]. παραμένειν (paramenein) Verb
Present Infinitive ActiveStrong's 3887: To remain by, abide with; met: I persevere in. From para and meno; to stay near, i.e. Remain.LinksHebrews 7:23 BibleApps.comHebrews 7:23 Biblia ParalelaHebrews 7:23 Chinese BibleHebrews 7:23 French
BibleHebrews 7:23 Catholic BibleNT Letters: Hebrews 7:23 Many indeed have been made priests because (Heb. He. Hb) Page 9We want each of youThis phrase indicates a personal and communal appeal. The author of Hebrews is addressing a collective group, likely Jewish Christians, emphasizing individual responsibility within the community. The
use of "we" suggests a shared leadership or apostolic authority, possibly including figures like Paul or other early church leaders. This communal aspect reflects the early church leaders and perseverance in faith and
good works. The context of Hebrews 6 includes warnings against falling away and encouragement to mature in faith. This diligence is a call to active faith, reminiscent of James 2:17, which states that faith without works is dead. The early church faced persecution, making perseverance a crucial aspect of their spiritual journey.to the very endThis
phrase underscores the necessity of perseverance in the Christian life. The "end" can be interpreted as the end of one's life or the return of Christ, aligning with the eschatological hope found throughout the New Testament. The call to endure to the end will be saved. This reflects
the historical context of trials and the need for steadfastness. in order to make your hope is a confident expectation based on God's promises. The assurance of hope is a central theme in Hebrews, particularly in the context of the New Covenant established through Jesus Christ. This hope is not wishful thinking but is
authorship is uncertain. The author writes with authority and deep understanding of Jewish traditions and Christians who were familiar with the Old Testament and were facing persecution and temptation to revert to Judaism. The Context of HebrewsThe letter addresses the superiority of Christ and
encourages perseverance in faith amidst trials. Teaching PointsDiligence in FaithThe Greek word for "diligence" (spoud?) implies earnestness and zeal. Believers are encouraged to pursue their faith with intentionality and vigor. Assurance of hope is not passive but requires active participation in faith. This assurance is rooted in
the promises of God and the work of Christ.Perseverance to the EndThe phrase "to the very end" underscores the necessity of enduring faith. Believers are called to remain steadfast, reflecting the perseverance of Christ.Community Encourage one another in their
spiritual journey, fostering a supportive faith community. Living with Purpose and assurance of hope invites believers to live with purpose, aligning their lives with God's will and promises. Lists and Questions from Hebrews 6Does enduring to the end ensure our salvation? Will you heed the warnings and remain
faithful?What are the first and second resurrections in Christianity?What does the Bible say about being passive?(11) Full assurance.--Rather, fulness (full productiveness) of hope (Hebrews 10:22). His desire is that the zeal which they have manifested in works of love may be directed toward the attainment of the full harvest of Christian hope--may be
shown until the very end (Hebrews 3:6; Hebrews 3:14). Verse 11. - But (however hopeful may be your charity, still more is needed) we desire (ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἤν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἡν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὅ πατρικῆς ἡν φιλοστοργίας καὶ πλέον τοῦ θέλειν ἐπιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὁ πατρικῆς πλέον επιθυμοῦμεν - expressing earnest desire - οὐκ ἔιπε θέλω ἀλλ ὁ πατρικῆς επιθυμοῦμεν - expressing earnest θέλω α θ
diligence unto the full assurance (or simply fullness; for the meaning of πληροφορία, cf. Hebrews 10:22; 1 Thessalonians 1:5; Colossians 2:2) of hope even to the end (i.e. evince the same diligence in this regard as you have already shown in your works of charity: "eandem in spe et fide guam in amore," Bengel). Parallel Commentaries ... GreekWe
want Επιθυμοῦμεν (Epithymoumen) Verb - Present Indicative Active - 1st Person PluralStrong's 1937: To long for, covet, lust after, set the heart upon. From epi and thumos; to set the heart upon, i.e. Long for each έκαστον (hekaston) Adjective - Accusative Masculine Singular Strong's 1538: Each (of more than two), every one. As if a superlative of
hekas; each or every.of youὑμῶν (hymōn)Personal / Possessive Pronoun - Genitive 2nd Person pronoun of the second person p
Feminine SingularStrong's 3588: The, the definite article au; the reflexive pronoun - Accusative Feminine 3rd Person SingularStrong's 846: He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third
person, and of the other persons.diligenceσπουδην (spoudēn) Noun - Accusative Feminine Singular Strong's 4710: (a) speed, haste, (b) diligence, earnestness, enthusiasm. From speudo; 'speed', i.e. despatch, eagerness, earnestness, ea
very] end, τέλους (telous)Noun - Genitive Neuter SingularStrong's 5056: (a) an end, (b) event or issue, (c) the principal end, aim, purpose, (d) a tax. so thatπρὸς (pros)Preposition of direction; forward to, i.e. Toward.[your]τῆς (tēs)Article - Genitive Feminine SingularStrong's
3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.hopeἐλπίδος (elpidos)Noun - Genitive Feminine SingularStrong's 1680: Hope, expectation, trust, confidence. From a primary elpo; expectation or confidence. may be fully assured. πληροφορίαν (plērophorian)Noun - Accusative
Feminine SingularStrong's 4136: Full assurance, conviction, confidence. From plerophoreo; entire confidence. From pleropho
BibleNT Letters: Hebrews 6:11 We desire that each one of you (Heb. He. Hb) Page 10Therefore let us leave the elementary teachings about ChristThis phrase suggests a transition from basic to advanced understanding. The "elementary teachings likely include the
basics of Christ's identity and work. The call to "leave" them does not mean to abandon them but to build upon them. This reflects a common theme in the New Testament, where believers are encouraged to grow in their faith but needed
(Philippians 3:12-14). The author of Hebrews is urging the audience to progress beyond the basics and strive for a more profound comprehension of their faith, which is essential for enduring trials and living a life that reflects Christ.not laying again the foundation of repentance from dead works refers to turning away
from actions that are spiritually unproductive or sinful. In the Jewish context, this could include reliance on the law for salvation, which is considered ineffective without faith in Christ (Galatians 2:16). The foundation of repentance is a fundamental aspect of Christian conversion, but the author encourages moving beyond this initial step to build a
more robust faith. This reflects the broader biblical theme of repentance as a starting point for a transformed life (Acts 3:19), and of faith in God's promises and character. This phrase underscores the importance of faith as foundational, yet it also suggests that believers
should deepen their understanding and application of faith. The call to move beyond the basics of faith aligns with that influences every aspect of their lives, reflecting a complete trust in God's sovereignty and alive through works. The audience is encouraged to develop a mature faith is shown to be active and alive through works.
and goodness. Persons / Places / Events 1. The Author of Hebrews Traditionally attributed to Paul, though the exact authorship is uncertain. The author is addressing Jewish Christians The primary audience of the letter, who were familiar with Jewish traditions and teachings. 3. ChristCentral to the teachings being discussed,
representing the foundation of Christian faith.4. Elementary TeachingsRefers to the basic doctrines of Christianity that the audience is encouraged to move beyond.5. Maturity in FaithThe goal for believers, emphasizing growth and deeper understanding of Christian doctrine. Teaching PointsUnderstanding the FoundationRecognize the importance of
foundational teachings, such as repentance and faith, but strive to build upon them. Pursuing Spiritual Maturity Encourage believers to seek deeper understanding and application of their faith, moving beyond the basics. Avoiding Stagnation Warn against complacency in spiritual growth; continually seek to grow in knowledge and practice. Role of
Repentance and FaithEmphasize that repentance from dead works and faith in God are starting points, not the end goal. Active Engagement in FaithEncourage active participation in learning and applying deeper biblical truths. Lists and QuestionsTop 10 Lessons from Hebrews 6:1: Does the call to move beyond "elementary doctrines"
ought to be teachers," but have so perilously sunk down into the lower state of Christian knowledge and experience. The principles of the doctrine. The word of the beginning. Comp. Hebrews 5:12, "the rudiments of the first principles of the oracles of
God. "Let us go on.--Better, let us press onwards unto perfection. There is an urgency in the words which is missed by the ordinary rendering. The word "perfection" (teleios) in the preceding verse, and expresses maturity, fulness of growth. There is an urgency in the words which is missed by the ordinary rendering. The word "perfection" (teleios) in the preceding verse, and expresses maturity, fulness of growth. There is an urgency in the words which is missed by the ordinary rendering.
relates to Christian instruction--the elementary and the complete. The closeness of the connection would seem to show that the same meaning must be intended here also: "Let us--I, as your teacher, leading you on with me--press on to maturity of Christian knowledge." But if what precedes makes this reference clear, the following verses show not less
clearly that teaching and learning are not alone in the writer's thoughts. The relation between Hebrews 6:3-4 proves that, as is natural, he assumes a necessary union between learning and practice: indeed, the connection between throughout the Epistle
Hence, though the direct meaning of "leaving the doctrine of the beginning" is ceasing to speak of elementary truths, there is included the further thought of passing away from that region of spiritual life to which those must belong who choose the "milk" of the Christian word as their sole sustenance. Not laying again the foundation.--Better, a
foundation. There can be no doubt that the particulars which follow are intended to illustrate the nature of the elementary teaching which will not be taken up in this Epistle. It will be observed (1) that there is no disparagement of these subjects of teaching. They belong to the foundation; but neither teachers nor learners must occupy themselves with
laying a foundation again and again. (2) That the subjects here specified are not in themselves distinctively Christian. One and all they belonged to the ancient faith, though each one became more or less completely transformed when Jesus was received as the Messiah. Hence these were literally first principles to the Hebrew Christian, --amongst the
truths first taught and most readily received. We have many indications, both within and without the pages of the New Testament, that the tendency of Jewish converts was to rest satisfied with this class of truths. Repentance from dead works to serve the
living God" (see Note). The meaning cannot be "works that bring death," as some have supposed; rather, works in which there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom there is no principle of life, wrought by those who are "alienated from the life of God" (Ephesians 4:18), in whom the 
judgments" should find life in them (Leviticus 18:5, quoted in Galatians 3:12); but even these works are "dead," for no man can show more than partial obedience, and the separation by repentance from all "dead works." On the importance
 assigned to repentance in the Jewish creed little need be said. The teaching of the prophets (Ezekiel 18, et al.) is faithfully reflected in the Day of Atonement completes the atonement;" "Without repentance the world could not stand.".
. Verses 1, 2. - Wherefore (since it is so incumbent on us to advance out of the state of milk-fed infants), leaving the principles of the doctrine of Christ, let us press on unto perfection (τελειότητα, continuing the image of maturity). The proper translation of τὸν τῆς ἀρχῆς τοῦ Ξριστοῦ λόγον is doubtful, the question being whether τῆς αρχῆς is to be
connected with λόγον as an adjective genitive (so taken, as above, in the A.V.; cf. Hebrews 5:12, στοιχεῖα τῆς ἀρχῆς), or with τοῦ Ξριστοῦ, the word of the beginning of Christium, saepe quippe Christum, saepe quippe Christum, saepe quippe Christum, saepe quippe Christium Christi, meaning discourse concerning the first principles of Christianity.
pro Christianismo" (Bengel). A further question is whether the writer merely expresses his own intention of proceeding at once in this Epistle to the more advanced doctrine, or whether he is exhorting his readers to make spiritual progress, using the first person plural, φερώμεθα (as in Hebrews 2:1 and Hebrews 4:1, φοβήθωμεν) out of sympathetic
courtesy. The correspondence of this delicate form of exhortation with that of the earlier passages, the very words φερώμεθα, "let us be borne on," "press forward" (implying more than mere passing to a new line of thought), and τελειότητα (which expresses personal maturity, not advanced subject of discourse), as well as the earnest warnings that
follow against falling back, seem to necessitate the second of the above views of the meaning of this verse. The writer has, indeed, in his mind his intention of proceeding at once to the perfect doctrine; for he hopes that what he thus exhorts them to do they will do, so as to be able to follow him; but exhortation, rather than his own intention, is surely
what the verse expresses. Not laying again the foundation of repentance from dead works, and of laying on of hands, and of resurrection of the doctrine of baptisms, and of laying on of hands, and of resurrection of the doctrine of baptisms, and of laying on of hands, and of resurrection of the doctrine of baptisms, and of laying on of hands, and of resurrection of the doctrine of baptisms, and of laying on of hands, and of resurrection of the doctrine of baptisms, and of laying on of hands, and of laying on of hands, and of resurrection of the doctrine of baptisms, and of laying again the foundation of repentance from dead works, and of laying on of hands, and of laying again the foundation again the foundation of laying again the foundation again again the foundation again the foundation again the founda
which a superstructure should be raised (cf. for the same figure, 1 Corinthians 3:11, a further instance of Pauline modes of thought). Of course no disparagement of the superstructure: it has in itself the elements of the superstructure, which rises from it in the way of growth. What is
meant is, "With us this foundation has been already laid; I will not suppose any need for laying it anew: let us, then, go on to contemplate and understand the building that rests on and rises from it." The fundamentals enumerated are six - two essential principles of the religious life, and four heads of doctrine; for the word διδαχής rules βαπτισμῶν
and the three succeeding genitives, but not μετανοίας and πίστεως which precede. These are the fundamentals, or first principles, of Christianity; but (as has been intimated) so defined as to express no more, by the language used, than what even enlightened Jews might accept and understand. Fully understood, they carry the Christian
superstructure; but they are such as a "babe" in Christ might rest content with; without seeing their ultimate bearing. The principles first mentioned are repentance and faith, the requisite qualifications for baptism, the essence of John the Baptist's teaching, and announced by Christ at the commencement of his ministry as the first steps into his
kingdom: "The kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15; cf. also Acts 20:21). By the dead works, which may be so called because of sin being a state of spiritual death, and having death for its wages (cf. "dead in trespasses and sins,
Ephesians 2:1), or as being in themselves barren and fruitless (cf. τοῖς ἔργοις τοῦ σκότους Ephesians 5:11). In an enumeration of elementary principles like this, the allusion, supposed by some commentators, to the deadness of "the works of the Law," as set forth by St. Paul, is not likely to have been intended. The faith spoken of is not
faith in Christ, but simply "faith towards God," which is, of course, the foundation and necessary preliminary of Christian faith. The reason for the expression is to be found in the writer's intention to specify only the first principles of the gospel, in which the Christian was still on common ground with the Jew (cf. John 14:1, "Ye believe in God, believe
also in me"). The four fundamental doctrines follow. (1) Of baptisms. Observe, the word is not βάπτισμος, and that in the plural, βαπτισμος, and that in the plural, βαπτισμος, and that in the plural, βαπτισμος denotes the various lustrations practised by the Jews - "washings of pots and cups" (Mark 7:8); "divers washings
(Hebrews 9:10). Hence we may suppose these to be included in the general idea, and also the Jewish baptism of proselytes. On the other hand, the elementary doctrines of the writer's view, but only with regard to the first simple conception of its
recanting, which it had in common with other symbolical washings, the significance of which was understood by enlightened Jews (cf. John 3:10, Art thou a master of Israel, and knowest not these things?"). (2) The doctrine of laying on of hands. This also was a Jewish rite, understood as signifying the bestowal of blessing and of power from above (cf.
Genesis 48:14; Deuteronomy 34:9; Mark 10:13), and was, as well as baptism, adopted into the Christian Church, acquiring there a new potency. The apostles practiced it for conferring the gifts of the Spirit after baptism (Acts 8:17; Acts 19:6), for ordination (Acts 6:6; Acts 13:3; 1 Timothy 4:14; 2 Timothy 1:6), and also for reconciling penitents (1
Timothy 5:22), and for healing' (Mark 16:18; Acts 28:8). Mentioned here immediately after "the doctrine of baptisms," and in an enumeration of elements in which all Christians were concerned, we can hardly fail to understand special refer-once to the imposition of hands after baptism, i.e. to confirmation. The two remaining doctrines of (3) the
resurrection of the dead, and . . . Parallel Commentaries ...GreekTherefore Διὸ (Dio)ConjunctionStrong's 1352: Wherefore, on which account, therefore, on which account, therefore. From dia and hos; through which thing, i.e. Consequently.let us leave αφέντες (aphentes)Verb - Aorist Participle Active - Nominative Masculine PluralStrong's 863: From apo and hiemi; to send forth
in various applications.theτον (ton)Article - Accusative Masculine SingularStrong's 3588: The, the definite article; the.elementaryἀρχῆς (archēs)Noun - Genitive Feminine SingularStrong's 746: From archomai; a commencement, or chief.teachingsλόγον (logon)Nour
- Accusative Masculine Singular Strong's 3056: From lego; something said; by implication, a topic, also reasoning or motive; by extension, a computation; specially, the Divine Expression. about Christ Xριστοῦ (Christou) Noun - Genitive Masculine Singular Strong's 5547: Anointed One; the Messiah, the Christ. From chrio; Anointed One, i.e. The Messiah,
an epithet of Jesus.[and] go οηφερώμεθα (pherōmetha) Present Subjunctive Middle or Passive - 1st Person PluralStrong's 5342: To carry, bear, bring; I conduct, lead; perhaps: I make publicly known. A primary verb.toἐπὶ (epi) PrepositionStrong's 1909: On, to, against, on the basis of, at. maturity, τελειότητα (teleiotēta) Noun - Accusative Feminine
Singular Strong's 5047: Perfectness, perfection, maturity. From teleios; completeness.notμ\(\text{i}\) (m\(\text{e}\)) (kataballomenoi) (kataballomenoi) (verb - Present Participle Middle - Nominative Masculine Plural Strong's 2598:
(a) mid: I lay, of a foundation, (b) met: I cast down, prostrate. From kata and ballo; to throw down.againπάλιν (palin)AdverbStrong's 3825: Probably from the same as pale; anew, i.e. back, once more, or furthermore or on the other hand.[the] foundationθεμέλιον (themelion)Noun - Accusative Masculine SingularStrong's 2310: From a derivative of
tithemi; something put down, i.e. A substruction.of repentance μετανοίας (metanoias) Noun - Genitive Feminine Singular Strong's 3341: From metanoeo; compunction; by implication, reversal (another's) decision). from από (apo) Preposition Strong's 575: From, away from. A primary particle; 'off, 'i.e. Away, in various senses. deadνεκρῶν
(nekrōn)Adjective - Genitive Neuter PluralStrong's 3498: (a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse. From an apparently primary ergo; toil; by implication, an act.andκαί (kai)ConjunctionStrong's 2532: And, even, also,
namely. of faithπίστεως (pisteōs)Noun - Genitive Feminine SingularStrong's 4102: Faith, belief, trust, confidence; fidelity, faithfulness. inἐπὶ (epi)PrepositionStrong's 2316: A deity, especially the supreme Divinity; figuratively, a magistrate; by
Hebraism, very.LinksHebrews 6:1 NIVHebrews 6:1 NIVHebrews 6:1 NIVHebrews 6:1 NIVHebrews 6:1 Biblia ParalelaHebrews 6:1 ESVHebrews 6:1 ESVHebrews 6:1 Biblia ParalelaHebrews 6:1 NIVHebrews 6:1 NIVHebrews 6:1 ESVHebrews 6:1 Biblia ParalelaHebrews 6:1 ESVHebrews 6:
not be sluggishThe term "sluggish" here refers to spiritual laziness or a lack of diligence in one's faith journey. In the broader context of Hebrews 5:11). This exhortation is a call to active engagement in faith, contrasting with the Israelites' failure to enter God's rest due
to unbelief and disobedience (Hebrews 3:18-19). The cultural context of the early church, facing persecution and temptation is a key concept in discipleship, reflecting the Jewish tradition of learning through example. The author of Hebrews
encourages believers to look to the faithful examples of those who have gone before them. This aligns with the broader biblical theme of mentorship and following godly examples, as seen in Paul's exhortation to imitate him as he imitates Christ (1 Corinthians 11:1). The historical context of the early church, which relied heavily on oral tradition and
the example of apostles and early church leaders, highlights the importance of this practice. who through faith and patience are central virtues in the christian life. Faith is the assurance of this practice are central virtues in the face of trials. The combination
of these virtues is essential for inheriting God's promises, as demonstrated by figures like Abraham, who waited patiently for the fulfillment of God's promise (Hebrews 6:15). This reflects the broader biblical narrative where faith and patience are often linked, such as in James 1:3-4, which speaks of the testing of faith producing perseverance inherit
what has been promised The concept of inheritance is deeply rooted in the biblical narrative, beginning with God's promises to Abraham and his descendants (Genesis 12:1-3). In the New Testament, believers are seen as heirs of God's promises through faith in Christ (Galatians 3:29). The promises referred to here include eternal life, rest, and the
kingdom of God. The historical context of the letter to the Hebrews, written to Jewish Christians familiar with the Old Testament promises in Christ. This inheritance is not earned but received through faith, aligning with the theme of grace throughout Scripture. Persons / Places / Events1. The Recipients of
HebrewsThe letter is addressed to Jewish Christians who were facing persecution and were tempted to revert to Judaism. The author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown, the author of HebrewsWhile the exact identity is unknown.
the spiritual maturity of the recipients.3. The Patriarchs for believers to emulate.4. The Promises of GodRefers to the covenantal promises made by God to His people, including eternal life and a
relationship with Him through Jesus Christ.5. Faith and PatienceCentral themes in the Christian life, emphasizing trust in God's promises and enduring through trials. Teaching PointsAvoiding Spiritual sluggishness can lead to stagnation in faith. Believers are called to be active and diligent in their spiritual walk, continually
growing and maturing in Christ.Imitating the FaithfulLook to biblical examples and contemporary believers who demonstrate faith and patience in Inheriting PromisesPatience is not passive but an active endurance. It involves trusting God's timing and remaining
steadfast in faith, even when immediate results are not visible. Faith as a Foundation Faith is the assurance of things hoped for. It is foundational to inheriting God's promises, requiring believers to trust in God's character and His Word. Encourage ment in Community Surround yourself with a community of believers who encourage and support on
another in faith and patience. This communal aspect strengthens individual resolve. Lists and QuestionsTop 10 Lessons from Hebrews 6Isn't the God of the Old Testament cruel and genocidal? What is the Bible's teaching on patience? John 15:7: Why do many devout believers experience unanswered prayers despite Jesus's promise that abiding in him
ensures requests are granted? How does the Bible teach patience?(12) That ye be not slothful.--Rather, that ye become not sluggish. The same word is used as in Hebrews 5:11, there applied to apprehension of truth, here to the Christian hope and life; if the truth be not welcomed, there will be no vigour in the life. Followers.--Better, imitators. (Comp
Hebrews 13:7; 1Corinthians 11:1, et al.). They are not the first to whom "hope" has been given, and who have needed zeal that they might not fail of their hope. As in Hebrews 11 the writer appeals to precursors of faith, so here of hope; to men who, having lived in hope, passed to the actual possession of the promised blessings by means of faith
(which accepted and clung to the promise) and patience. The last word is not that which occurs in the similar exhortation in Hebrews 10:36. That is a brave endurance; this is the word usually rendered "long-suffering," which here and in James 5:7 signifies patient waiting. . . . Verse 12. - That ye become not slothful (νωθροί, the same word as was
 used in Hebrews 5:11, νωθροι ταις ακοαις. There, with regard to intelligence, they were accused of having already become so; here, n here a hopeful view is taken of their desire of making progress), but followers (i.e. following the example - surely a better English
word than imitators) of them who through faith and patience inherit the promises. The present participle κληρονομούντων does not confine the sense of the expression to those who are now so inheriting. Abraham being presently adduced as an example, it refits to all who at any time so inherit, equivalent to, "the inheritors of." The drift is - Faith and patience inherit to all who are now so in
patience are ever required in order that the Divine promises, however assured, may be inherited: these qualifications (in opposition to your being νωθροί) are what you want for securing your own inheritance. Parallel Commentaries ...GreekThenἴνα (hina)ConjunctionStrong's 2443: In order that, so that. Probably from the same as the former part of
heautou; in order that.you will not be sluggish, νωθροί (nothroi)Adjective - Nominative Masculine PluralStrong's 3576: Blunt, dull, hence spiritually; sluggish, remiss, slack. From a derivative of nothos; sluggish, i.e. lazy, or stupid.butδè (de)ConjunctionStrong's 1161: A primary particle; but, and, etc.will imitateμιμηταί (mimētai)Noun - Nominative
Masculine PluralStrong's 3402: An imitator, follower. From mimeomai; an imitator.those whoτῶν (tōn)Article - Genitive Masculine PluralStrong's 3588: The, the definite article; the.throughδιὰ (dia)PrepositionStrong's 1223: A primary preposition denoting the
channel of an act; through.faithπίστεως (pisteos)Noun - Genitive Feminine SingularStrong's 4102: Faith, belief, trust, confidence; fidelity, faithfulness. andκαί (kai)ConjunctionStrong's 2532: And, even, also, namely. patience μακροθυμίας (makrothymias)Noun - Genitive Feminine SingularStrong's 3115: Patience, forbearance, longsuffering. From the
same as makrothumos; longanimity, i.e. forbearance or fortitude.inheritκληρονομούντων (klēronomountōn) Verb - Present Participle Active - Genitive Masculine PluralStrong's 2816: To inherit, obtain (possess) by inheritance, acquire. From kleronomous; to be an heir to.what has been promised. ἐπαγγελίας (epangelias) Noun - Accusative Feminine
PluralStrong's 1860: A promise. From epaggello; an announcement.LinksHebrews 6:12 NIVHebrews 6
be sluggish but imitators (Heb. He. Hb) Page 12When God made His promise to AbrahamThis phrase refers to the covenant God established with Abraham, a foundational moment in biblical history. The promise included land, descendants, and blessings (Genesis 12:1-3). This covenant is pivotal as it sets the stage for the unfolding of God's redemptive
plan through Abraham's lineage, ultimately leading to the coming of Jesus Christ. The promise is reiterated and expanded in Genesis 15 and 17, emphasizing its importance.since He had no one greater to swear byIn ancient cultures, oaths were sworn by invoking a higher authority to guarantee the truthfulness of one's word. God, being the supreme
being, has no higher authority to appeal to. This highlights God's ultimate sovereignty and the absolute certainty of His promises. The concept of swearing by a higher power is seen in various biblical contexts, such as in Matthew 5:33-37, where Jesus discusses the nature of oaths. He swore by HimselfGod's self-swearing underscores the unchangeable
nature of His promise. This act is unique and signifies the utmost seriousness and reliability of His word. In Genesis 22:16-18, God swears by Himself after Abraham's willingness to sacrifice Isaac, reinforcing the promise of blessing and multiplication. This self-oath is a profound assurance to believers of God's faithfulness and is echoed in other
scriptures, such as Isaiah 45:23 and Philippians 2:10-11, where God's word is depicted as irrevocable. Persons / Places / Events1. GodThe supreme being who made a significant promise, highlighting his role as a key figure in the
faith account.3. Promise to AbrahamRefers to God's covenant with Abraham, which includes blessings and the establishment of a great nation through his descendants. Teaching PointsGod's Unchanging NatureGod's promise to Abraham is a testament to His unchanging nature and faithfulness. He swears by Himself because there is no higher
authority, underscoring His reliability. The Importance of FaithAbraham's example teaches us the importance of God's Promises. Despite circumstances, Abraham trusted God, which is a model for our own faith journey. The Assurance of God's Promises I god fulfilled His promise to Abraham, we can have confidence that He will fulfill His
promises to us. This assurance should encourage us in times of God's OathGod's oath by Himself significance of God's Promises. It is a reminder that God's word is trustworthy and binding. Living in the Light of God's Promises Understanding God's faithfulness should inspire us to live obediently and
expectantly, knowing that His promises are sure and will come to pass. Lists and Questions Form Hebrews 6Didn't Jesus mean by 'Before Abraham was, I am'? Is the Old Testament God different from the New Testament God? If God is omnipotent, why does He need to swear by Himself to
carry out judgment (Amos 6:8)? (13) The connection seems to be this: "You, like them, have promises--promises to which God has given all possible certainty; you, like them, can attain the fulfilment only through faith and patient waiting." For when God has given all possible certainty; you, like them, can attain the fulfilment only through faith and patient waiting." For when God has given all possible certainty; you, like them, can attain the fulfilment only through faith and patient waiting.
promise. Abraham is chosen for special mention as the most illustrious example of those who "inherit the promises" (comp. John 8:58); also because (1) the assurance given to him was confirmed by oath; and (2) in it lay included the promises made to Abraham were essentially one, with various parts progressively fulfilled. It
seems likely that, though the next verse is quoted from Genesis 22:17, the writer also has in mind ("had promised") Genesis 15. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
And so, having patiently endured, he obtained the promise. Abraham - the ancestor of the Hebrews, the first recipient of the promises, the father of the faithful - is now appropriately adduced as an example. He (Genesis 22:16), as is the case with you (Psalm 110.), was assured of his inheritance by the Divine oath; and so he obtained it, but only
through "faith and patience." You have the like assurance, but attended with the like conditions. And then this Divine oath, the significance of which is set forth in vers. 16-18, is made a link of connection between the hortatory section (Hebrews 5:11-6:20) and the coming argument about Melchizedek. This is one instance of the artistic way in which
throughout the Epistle, the interposed hortatory passages are so turned as to connect the divided sections of the argument. But what is said about Abraham (vers. 13, 14, 15) has been variously understood. It is connected with ver. 12 thus: "Be ye followers of them who inherit the promises through faith and patience: for God, in his promise to
Abraham, swore by himself in confirmation of it; and so (καὶ ὀὕτω) through patience he obtained the promise. Be it here observed that μακροθυμίας in ver. 12, and expresses essentially the same idea. The aorist participle μακροθυμήσας does not in itself imply that the
patience was previous to the obtaining; it expresses only that by patiently enduring he obtained. Observe also that καὶ οὕτω (cf. Acts 7:8; Acts 27:44; Acts 28:14) denotes the consequence from what has been previously stated; i.e. that μακροθυμήσας ἐπέτυχε followed from the Divine oath ensuring the fulfillment of the promise. Both his eventually
obtaining and his patience in awaiting fulfillment in the multiplication of his seed and the inheritance of the Promised Land, much less the spiritual fulfillment in Christ, was during his own life. Both he could
but see "afar off." In respect to the latter it is expressly said (Hebrews 11:13, 39) that the patriarchs did not receive the promises - μὴ λαβόντες τὰς ἐπογγελίας: οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν. What, then, is meant by μακροθυμήσας ἐπέτυχε? Bleek understands the time of the oath (Genesis 22.), when the promise was irrevocably assured, to have
been the time of obtaining. But more than this is suggested by the phrase, ἐπέτυχε τῆς ἐπαγγελίας (cf. Hebrews 11:33), as well as by καὶ οὕτω, viz. the actual attainment of the blessing assured to him by oath. There are two other ways of explaining: (1) to identify Abraham with his seed, in whom, though not in his own person, he may be conceived to
have obtained, - of which view it may be significant that πληθυνῶ τὸ σπέρμα σου of the LXX. (Genesis 22:17) is changed in the Epistle to πληθυνῶ σε: (2) to regard Abraham, still alive in the unseen world, as himself enjoying the fulfillment of the ancient promise. So Delitzsch, who, dwelling on the thought that nothing less than the blessing of
Abraham extended to the whole world (cf. κληρονόμος τοῦ κόσμου, Romans 4:13) can be regarded as complete fulfill-merit, says, "God's oath-sealed word of promise is now fulfilled in Christ, and Abraham, while living on in the unseen world, is conscious of and enjoys that fulfillment, and so may be said to have "obtained the promise." This view
derives some support from Hebrews 11:13-16, where the longings of the pilgrim patriarchs is so beautifully represented as reaching to a heavenly fulfillment. On the expression (see below, or Hebrews 11:39). With regard to the general
drift, it is obvious how μακροθυμία, as well as πίστις, in respect to the promise first made to him "in Charran," is strikingly displayed in Abraham's recorded life. Parallel Commentaries ... Greek[When]γὰρ (gar)ConjunctionStrong's 1063: For. A primary particle; properly, assigning a reason. GodΘεός (Theos)Noun - Nominative Masculine
SingularStrong's 2316: A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very.made His promiseἐπαγγειλάμενος (epangeilamenos)Verb - Aorist Participle Middle - Nominative Masculine SingularStrong's 1861: From epi and the base of aggelos; to announce upon, i.e. to engage to do something, to assert something to assert something.
respecting oneself to Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham))) (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham))) (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham))) (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham, Aβραὰμ (Abraham))) (Abraham)) (Abraham, Aβραὰμ (Abraham))) (Abraham)) (Abraham, Aβραὰμ (Abraham))) (Abraham)) (Abra
(eichen) Verb - Imperfect Indicative Active - 3rd Person Singular Strong's 2192: To have, hold, possess. Including an alternate form scheo skheh'-o; a primary verb; to hold.no oneοὐδενὸς (oudenos) Adjective - Genitive Masculine Singular -
ComparativeStrong's 3173: Large, great, in the widest sense. to swearouoous (omosai)Verb - Aorist Infinitive ActiveStrong's 3660: A prolonged form of a primary, but obsolete omo, for which another prolonged form of a primary particle; down, in varied
relations (genitive, dative or accusative) with which it is joined). He swore ωμοσεν (ōmosen) Verb - Aorist Indicative Active - 3rd Person Singular Strong's 3660: A prolonged form of a primary, but obsolete omo, for which another prolonged form of a primary, but obsolete omo, for which another prolonged form of a primary, but obsolete omo, for which another prolonged form of a primary, but obsolete omo, for which another prolonged form of a primary (kath') Preposition Strong's 2596: A primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form of a primary (but obsolete omo, for which another prolonged form 
particle; down, in varied relations (genitive, dative or accusative) with which it is joined). Himself, έαυτοῦ (heautou) Reflexive Pronoun - Genitive Masculine 3rd Person Singular Strong's 1438: Himself, herself, itself. LinksHebrews 6:13 NIVHebrews 6:1
6:13 Biblia ParalelaHebrews 6:13 Chinese BibleHebrews 6:13 French BibleHebrews 6:13 French BibleHebrews 6:13 For when God made His promise to Abraham, since He had no one greater to swear by, He swore by Himself, 14saying,
"I will surely bless you and multiply your descendants." 15And so Abraham, after waiting patiently, obtained the promise....Berean Standard Bible · DownloadCross ReferencesGenesis 22:16-18saying, "By Myself I have sworn, declares the LORD, that because you have done this and have not withheld your only son, / I will surely bless you, and I will
multiply your descendants like the stars in the sky and the sand on the seashore. Your descendants will possess the gates of their enemies. / And through your offspring all nations of the earth will be blessed, because you have obeyed My voice." Genesis 12:2-3I will make you into a great nation, and I will bless you; I will make your name great, so that
you will be a blessing. / I will bless those who bless you and curse those who curse you; and all the families of the earth will be blessed through you." Genesis 15:5-6And the LORD took him outside and said, "Now look to the heavens and count the stars, if you are able." Then He told him, "So shall your offspring be." / Abram believed the LORD, and it
was credited to him as righteousness. Genesis 17:4-8"As for Me, this is My covenant with you: You will be the father of many nations. / I will make you exceedingly fruitful; I will make nations of you, and kings will descend from you.
...Genesis 26:3-5Stay in this land as a foreigner, and I will give them all these lands, and through your offspring, and I will give them all these lands, and through your offspring all nations of
the earth will be blessed, / because Abraham listened to My voice and kept My commandments, My statutes, and My laws."Genesis 28:13-14And there at the top the LORD was standing and saying, "I am the LORD, the God of Isaac. I will give you and your descendants the land on which you now lie. /
Your descendants will be like the dust of the earth, and you will spread out to the west and south. All the families of the earth will be blessed through you and your offspring. Exodus 32:13Remember Your servants Abraham, Isaac, and Israel, to whom You swore by Your very self when You declared, 'I will make your descendants as
numerous as the stars in the sky, and I will give your descendants all this land that I have promised, and it shall be their inheritance forever."Deuteronomy 7:13He will love you and bless you and multiply you. He will bless the fruit of your womb and the produce of your land—your grain, new wine, and oil, the young of your herds and the lambs of
your flocks—in the land that He swore to your fathers to give you. Deuteronomy 28:2-6And all these blessed in the country. / The fruit of your womb will be blessed, as well as the produce of your land and the offspring of
your livestock—the calves of your herds and the lambs of your flocks. ... Psalm 105:8-11He remembers His covenant forever, the word He ordained for a thousand generations—/ the confirmed it to Jacob as a decree, to Israel as an everlasting covenant: ... Isaiah 51:2Look to
Abraham your father, and to Sarah who gave you birth. When I called him, he was but one; then I blessed him and multiplied him. Romans 4:13-16For the promise to Abraham and his offspring that he would be heir of the world was not given through the law, but through the righteousness that comes by faith. / For if those who live by the law are
heirs, faith is useless and the promise is worthless, / because the law brings wrath. And where there is no transgression. ...Romans 9:7-9Nor because they are Abraham's descendants are they all his children. On the contrary, "Through Isaac your offspring will be reckoned." / So it is not the children of the flesh who are God's children.
but it is the children of the promise who are regarded as offspring. / For this is what the promise stated: "At the appointed time I will return, and Sarah will have a son." Galatians 3:8-9The Scripture foresaw that God would justify the Gentiles by faith, and foretold the gospel to Abraham: "All nations will be blessed through you." / So those who have
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faith are blessed along with Abraham, the man of faith. Galatians 3:16The promises were spoken to Abraham and to his seed. The Scripture Saying, Surely blessing I will bless you, and multiplying I will multiply in grant of seeds. The Scripture Saying, Surely blessing I will bless you, and multiplying I will multiply in grant of seeds. you.multiplying.Genesis 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.Genesis 48:4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.Exodus 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. Jump to Previous Assuredly Bless Blessing Descendants Great Increase Indeed Multiply Multiplying Numbers SurelyJump to NextAssuredly Bless Blessing Descendants Great Increase Indeed Multiplying Numbers SurelyHebrews 61. He exhorts not to fall back from the faith; 11. but to be steadfast, 12. diligent, and patient to wait upon God; 13. because God is most sure in his promise. Page 14And so Abraham Abraham is a central figure in the Bible, known as the father of faith. His story begins in Genesis 12, where God calls him to leave his homeland and promises to make him a great nation. Abraham's journey is foundational for understanding God's covenant with His people. He is revered in Judaism, Christianity, and Islam, highlighting his significant role in biblical history. after waiting patiently Abraham's patience is exemplified in his long wait for the fulfillment of God's promise of a son. Despite his advanced age and Sarah's barrenness, Abraham believed God's promise. This period of waiting is a testament to his faith and trust in God's timing, as seen in Genesis 15:6, where Abraham's faith is credited to him as righteousness.obtained the promise The pro Jesus Christ, as seen in the New Testament, where Jesus is the promised seed of Abraham (Galatians 3:16). Persons / Places / Events 1. Abraham (Galatians 3:16). Persons / Places / Events 1. Abraham (Galatians 3:16). promise of a son, Isaac, and the subsequent blessings through his lineage.3. PatienceThe period of waiting that Abraham endured before the fulfillment of God's promise, highlighting his faith and perseverance. Teaching PointsThe Importance of Patience in FaithAbraham's account teaches us that God's timing is perfect, and patience is a vital component of faith. We must trust in God's promises, even when fulfillment seems delayed. Faith journey involves trials and waiting periods. These are opportunities for growth and deeper reliance on God. God's Faithfulness. We can trust that God will fulfill His promises to us as well. The Role of Perseverance Perseverance is crucial in our spiritual walk. It strengthens our character and deepens our relationship with God, as seen in Abraham's life. Encouragement in Waiting Abraham's example encourages us to remain steadfast and hopeful, knowing that God is working even when we cannot see immediate results.Lists and QuestionsTop 10 Lessons from Hebrews 6What is faith's role in overcoming life's challenges?What defines the patience of the saints?John 15:7: Why do many devout believers experience unanswered prayers despite Jesus's promise that abiding in him ensures requests are granted?What is the Bible's perspective on waiting?(15) And so, after he had patiently endured.--Better, and thus (thus being in possession of the promise and the oath of God), having patiently waited (Hebrews 6:12) he obtained the promise and the promise and the oath of God), having patiently waited (Hebrews 6:12) he obtained the promise and the oath of God), having patiently waited (Hebrews 6:12) he obtained the promise and the oath of God), having patiently waited (Hebrews 6:12) he obtained the promise and the oath of God). (See Hebrews 6:12, and Hebrews 11:13.)Parallel Commentaries ...GreekAndκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. so [Abraham],οὕτως (houtōs)AdverbStrong's 3779: Thus, so, in this manner. Or (referring to what precedes or follows).after waiting patiently,μακροθυμήσας (makrothymēsas)Verb - Aorist Participle Active -Nominative Masculine Singular Strong's 3114: From the same as makrothumos; to be long-spirited, i.e. forbearing or patient. obtain, acquire. From epi and tugchano; to chance upon, i.e. to attain. theτῆς (tēs) Article - Genitive Feminine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the.promise. From epaggello; an announcement. Links Hebrews 6:15 NIVHebrews 6:15 NLTHebrews 6:15 ESVHebrews 6:15 ESVHebrews 6:15 NIVHebrews 6:15 NIVHebrews 6:15 NIVHebrews 6:15 ESVHebrews 6:15 ESVHebrews 6:15 NIVHebrews 6 NASBHebrews 6:15 KJVHebrews 6:15 Biblia ParalelaHebrews 6:15 Chinese BibleHebrews 6:15 Thus having patiently endured he obtained (Heb. He. Hb) Page 15who have tastedThis phrase suggests an experiential knowledge rather than a mere intellectual understanding. In biblical context, "tasting" implies a personal encounter or experience, as seen in Psalm 34:8, "Taste and see that the LORD is good." It indicates a genuine, albeit possibly incomplete, experience of spiritual realities. The "goodness" highlights the beneficial and life-giving nature of God's word, as seen in passages like Psalm 119:103, "How sweet are Your words to my taste, sweeter than honey to my mouth!" This phrase underscores the transformative power of Scripture in the believer's life.and the powers of the coming age—This refers to the miraculous works and spiritual gifts that are a foretaste of the future kingdom of God. The "coming age" is a reference to the eschatological future, the time when God's kingdom will be fully realized. This is connected to the "already but not yet" tension in Christian theology, where believers experience aspects of the kingdom now, but await its full consummation. This is seen in passages like Romans 8:23, where believers have the "firstfruits of the Spirit" as a quarantee of what is to come. Persons / Places / Events1. Recipients of the Letter to the HebrewsThe original audience of the letter, likely Jewish Christians who were familiar with the Old Testament and were facing persecution or temptation to revert to Judaism.2. The Author of HebrewsWhile the author is not explicitly named, the letter is traditionally attributed to Paul or another early Christian leader who had a deep understanding of Jewish traditions and the new covenant in Christ.3. The Coming AgeRefers to the eschatological future, the time when God's kingdom will be fully realized, and Historian leader who had a deep understanding of Jewish traditions. power will be fully manifested.4. The Word of GodIn this context, it refers to the message of the Gospel and the teachings of Christ, which are seen as the ultimate revelation of God's will.5. The PowersThis likely refers to the miraculous works and spiritual gifts that were evident in the early church, serving as a foretaste of the full power of God's kingdom. Teaching Points Experiencing God's Goodness Believers are called to not only know about God intellectually but to experience His goodness personally through His word and Spirit. Foretaste of the full reality of God's kingdom, encouraging us to live with hope and anticipation. Responsibility of Revelation With the privilege of tasting God's goodness comes the responsibility to live faithfully and not fall away, as warned in the surrounding context of Hebrews 6. Spiritual Maturity The passage challenges believers to move beyond elementary teachings and grow into maturity, fully embracing the depth of God's word and power. Perseverance in FaithUnderstanding the powers of the coming age should motivate believers to persevere in their faith, even amidst trials and temptations. Lists and Questions from Hebrews 6.4-6 vs. John 10:28) What defines spiritual maturity? (5) Tasted the good word of God.--There is a change of construction in the Greek which suggests that the words rather mean, tasted that God's word was "spoken through the Lord" (Hebrews 2:3); the Hebrew Christians had heard and received this word, and had proved for themselves its excellence. (Comp. 1Peter 2:3.) Powers of the world to come.--Literally, powers of a coming (or, future) age. As has been before remarked, the last word is different from that which we find in Hebrews 2:5, the one relating to time, the other to the world as inhabited by man. Perhaps we may say that this is the only difference; the same future is contemplated in both places, namely, the age of the Messianic reign. We have seen (see Hebrews 1:2) that in the earliest days of the full manifestation of the kingdom of God; the "powers" received from God by those who believed (Hebrews 2:4) belonged to no earthly state, but were as truly anticipation of the "heavenly gift" an anticipation of the "heavenly gift" and anticipation of the "heavenly gift" Masculine PluralStrong's 1089: (a) I taste, (b) I experience. A primary verb; to taste; by implication, to eat; figuratively, to experience. [the] goodnessκαλὸν (kalon)Adjective - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. [of the] wordρημα (rhēma)Noun - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. [of the] wordρημα (rhēma)Noun - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. [of the] wordρημα (rhēma)Noun - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. [of the] wordρημα (rhēma)Noun - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. [of the] wordρημα (rhēma)Noun - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. [of the] wordρημα (rhēma)Noun - Accusative Neuter SingularStrong's 2570: Properly, beautiful, but chiefly good, i.e. Valuable or virtuous. 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A primary particle of connection or addition; both or also.[the] powersδυνάμεις (dynameis)Noun - Accusative Feminine PluralStrong's 3195: A strengthened form of melo; to intend, i.e. Be about to be, do, or suffer something.age αίῶνος (aiōnos)Noun - Genitive Masculine SingularStrong's 165: From the same as aei; properly, an age; by extension, perpetuity; by implication, the world; specially a Messianic period.LinksHebrews 6:5 BibleApps.comHebrews 6:5 Biblia ParalelaHebrews 6:5 NLTHebrews 6:5 NLTHeb Chinese BibleHebrews 6:5 French BibleHebrews 6:5 French BibleHebrews 6:5 And tasted the good word of God (Heb. He. Hb) Page 16It is impossible for those who have once been enlightenedThis phrase suggests a definitive experience of receiving knowledge or understanding, often associated with the initial acceptance of the gospel The term "enlightened" is reminiscent of the early Christian experience of conversion and baptism, where individuals were brought from spiritual darkness into light (Ephesians 5:8). The impossibility mentioned here is a strong statement, indicating the seriousness of the condition being described. The context of Hebrews, written to Jewish Christians, emphasizes the gravity of turning away after receiving the truth, paralleling the warnings found in Hebrews 10:26-27 about the consequences of willful sin after receiving knowledge of the truth. who have tasted the heavenly gift"Tasted" implies a personal and experiential encounter with the divine, suggesting more than a superficial understanding. The "heavenly gift" is often interpreted as salvation or the grace of God, which believers experience through Jesus Christ. This phrase echoes Psalm 34:8, "Taste and see that the LORD is good," inviting believers to experience God's goodness. The use of "tasted" rather than "consumed" may imply that the experience, while genuine, was not fully embraced or internalized.who have shared in the Holy Spirit suggests a deep involvement in the community of believers and fruits that the Spirit imparts (Galatians 5:22-23). The Holy Spirit's role in the believer's life is central to the New Testament, as seen in Acts 2:38, where the gift of the Holy Spirit is promised to those who repent and are baptized. This sharing implies a communal and individual experience of the Spirit's work, reinforcing the seriousness of turning away after such an encounter. Persons / Places / Events 1. The Recipients of Hebrews The letter to the Hebrews was addressed to Jewish Christians who were familiar with the Old Testament and were facing persecution, which tempted them to revert to Judaism. 2. The Author of Hebrews who had a deep understanding of Jewish traditions and the new covenant in Christ.3. The EnlightenedThis term refers to those who have received the knowledge of the truth of the Gospel, having been exposed to the teachings and the power of the Holy Spirit.4. The Heavenly GiftThis likely refers to those who have received the knowledge of the truth of the Gospel, having been exposed to the teachings and the power of the Holy Spirit.4. which believers receive through faith in Jesus Christ.5. The Holy SpiritThe third person of the Trinity, who plays a crucial role in the life of believers, empowering and guiding them in their faith journey. Teaching PointsThe Seriousness of ApostasyHebrews 6:4 warns about the grave danger of apostasy, which is the deliberate turning away from the faith after having received the truth. This serves as a sobering reminder of the Holy Spirit's leading to avoid falling away. The Assurance of SalvationWhile the warning is severe, it also underscores the assurance that comes from a genuine, ongoing relationship with Christ. Believers are encouragement to Persevere the broader context of Hebrews encourages believers to persevere in faith drawing strength from the community of believers and the promises of God.Lists and QuestionsTop 10 Lessons from Hebrews 6:4-6: If repentance becomes "impossible" for those who fall away, how does that align with the Bible's broader message of limitless grace and forgiveness? Is the Trinity visible in heaven? If Christianity is true, why do some ex-Christians claim their lives improved after deconverting? What does "fall from grace" mean? (4) For it is impossible for those . . .--The connection of thought has been already explained (Hebrews 6:6). It will be seen that the greater part of this long sentence is dependent on the word "renew" in Hebrews 6:6, "It is impossible to renew again unto repentance those who were once," &c. Those who were once enlightened.--This metaphor is introduced again in Hebrews 10:32; neither there nor here does the context contain any notice or expansion of the figure. In that passage, however, it is applied generally to all who are addressed, and includes everything that was involved in the reception of the Christian faith. This inclusive application of the term (familiar from prophecy, from our Lord's own words, from Apostolic usage; see Acts 26:18; Ephesians 1:18; 1Peter 2:9) throws light on the construction of the verse before us. As the words stand in the Authorised version "enlightened" is but the first term of a series; but it is far more probable that the clauses which follow should be regarded as explanatory of the enlightenment itself: "... those who were once enlightened, having both tasted ... and been made partakers ... and tasted Verses 4-6. - For it is impossible for those who have been once enlightened, and have tasted of the heavenly gift, and have fallen away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. It is not, of course implied that the Hebrew Christians had fallen into the condition thus described, or were near it; only that such a condition might be, and that, if they went back instead of advancing, they might arrive at it. The process intimated is that of complete apostasy from the faith after real conscious enjoyment of the gifts of grace. In such a case the hopelessness of the fall is in proportion to the privileges once enjoyed. This is the drift of the passage, though other views have been taken of its meaning, which will be noticed below. "Once enlightened" denotes the first apprehension of the light, which could be but once; when those that saw not began to see (John 5:39); when the light of the gospe of the glory of Christ shone once for all upon believers (2 Corinthians 4:4); when (according to the cognate passage, Hebrews 10:26; cf. Hebrews 10:26; cf. Hebrews 10:32) they received the knowledge of the truth. The verb φωτίζω means in the LXX." to enlighten by instruction," and was in common use in the early Church to express the enlightenment that accompanied baptism; whence baptism itself was called φωτισμός. Thus Justin Martyr ('Apol.' 1:62) says, Καλεῖται δὲ τοῦτο τὸ λοῦτρον φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων Cf. the title of Chrysostom's 'Hem.' 49, Πρός τοὺς μέλλοντας φωτίζεσθαι, Since the expression was thus commonly used as early as Justin Martyr, there may probably be in the text a special reference to baptism as the occasion of the enlightenment. But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment. But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been "once enlightenment." But, if so, more is meant by the phrase than "those who have been said of Simon Magus that he had been said of Simon this is indeed the real meaning of φωτισμός as applied to baptism by Justin Martyr, as his explanation, above quoted, shows. So also Chrysostom ('Hem.' 116.), "The heretics have baptism by Justin Martyr, as his explanation, above quoted, shows not enlightened." This consideration is important in view of one misapplication of the passage before us, which will be noticed below. But, further, those whom it is impossible to renew unto repentance are supposed not only to have been enlightened, but also to have "tasted of the heavenly gift," the emphatic word here being apparently γενσαμένους: they have had experience as well as knowledge (cf. Psalm 34:8, "Oh, taste and see that the Lord is gracious"). The word "gift" (δωρεά) is elsewhere used both for that of redemption generally (Romans 5:15-17), and especially, and most frequently, for the gift of the Holy Ghost (cf. 2 Corinthians 9:15, "Thanks be to God for his unspeakable Gift"). They have become also partakers of the Holy Ghost, not merely been within the same meaning, though here followed by an accusative) what is further spoken cf. The expression ὑήματα occurs, Joshua 21:45; Joshua 23:15; Zechariah 1:13, for gracious Divine utterances. The idea of the Word of God being what is "tasted" may be suggested by Deuteronomy 8:3, quoted by our Lord in Matthew 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the month of God." By the powers (δυνάμεις) are to be especially understood (as in Hebrews 2:4 and elsewhere in the New Testament) the extraordinary ones in which the gift of the Holy Ghost was manifested, the χαρίσματα of this expression, see under ἐνσχάτεν τῶν ἠμερῶν τούτων (Hebrews 1:1), and οἰκουμένην τὴν μέλλουσαν (Hebrews 2:5). It denotes the predicted age of the Messiah's triumph. And if (as has appeared most probable, and as μέλλοντος here seems evidently to imply) that age was regarded as still future, not properly beginning till the second advent, still the "powers" spoken of are of it, being earnests and foretastes of a new order of things (cf. Ephesians 1:14, where the "Holy Spirit of promise" is called "the earnest of our inheritance;" also 2 Corinthians 1:22; 2 Corinthians 5:5). There are other passages in which Christians are regarded as already in the dawn of the future daybreak, and irradiated by the coming glory. The falling away (παραεσόντας) after such enlightenment and such experience means (as aforesaid) total apostasy from the faith. This appears from the expressions that follow, and still more from those in the cognate passage, Hebrews 10:26-31. "Non relapses mode dicit in pristina, sed nova pernicie praeterlapsos a toto statu illo lautissimo, simulque a fide, spe, et amore" (Bengel). Such an utter apostasy was possible to Hebrews oscillating between Church and synagogue: they might be so drawn at last into the atmosphere of the latter as, with the unbelieving Jews, to reject with contumely, and so to themselves recrucify, the Son of God. The force of "to themselves" is illustrated by Galatians 6:14, where St. Paul says that he so glories in the cross of Christophere of the latter as, with the unbelieving Jews, to reject with contumely, and so to themselves recrucify, the Son of God. The force of "to themselves" is illustrated by Galatians 6:14, where St. Paul says that he so glories in the cross of Christophere of the latter as, with the unbelieving Jews, to reject with contumely, and so to themselves recrucify, the Son of God. The force of "to themselves" is illustrated by Galatians 6:14, where St. Paul says that he so glories in the cross of Christophere of the latter as, with the unbelieving Jews, to reject with contumely, and so to themselves recrucify, the Son of God. The force of "to themselves" is illustrated by Galatians 6:14, where St. Paul says that he so glories in the cross of Christophere of the latter as a supplication of th that through Christ the world is crucified to him, and he to the world; i.e. all fellowship between him and the world is broken off. So here the ἐαυτοῖς implies the breaking off of all fellowship with what a man is said to crucify. "They crucify again the Son of God, repeating what their fathers had done formerly when they gave him over to the death of the cross; and this, be it observed, still more culpably., since it is after personal experience proving him to be "the Son of God." And they not only make him as one dead to themselves: they also expose him (παραδειγματίζοντας: cf. Numbers 25:4, LXX.) to the reproach and mockery of the world. "Ostentantes, scil aliis" (Bengel). The above explanation is adopted from Delitzsch. Be it observed next what is said of those who do this - not that no repentance can henceforth avail them, but that even unto repentance it is impossible to renew them. Such falling away after such experience precludes the possibility of repentance. On such persons the powers of grace have been exhausted. It is not in the nature of things that they should return to Christ, or see the things that belong unto their peace any more. The correspondence between the state here described and the consequence of the "blasphemy against the Holy Ghost" (Matthew 12:31; Mark 3:28; Luke 12:10) suggests itself at once; our Lord's words, in speaking of that unpardonable sin, being rightly supposed to point to obduracy in spite of experience of the Holy Spirit's power. Especially obvious is the correspondence with St. Luke's account of the Savior's warning - one of the not infrequent instances of resemblance between our Epistle and the writings of that evangelist. For St. Luke records the saying as spoken, not to the Jews on the occasion of their attributing Christ's works to Beelzebub, but to the disciples themselves, after a warning to them against "the leaven of the Pharisees," and against being moved by the fear of men, and immediately after the words, "He that denieth me before men shall be denied before the angels of God." Compare also the "sin unto death" spoken of by St. John (1 John 5:16). Misconceptions of the drift of this passage, once prevalent, or possible, remain to be noticed. (1) It has been from early times a main support of the strict Church discipline according to which deadly sin committed after baptism precludes re-admission to Church communion. It was so cited by Tertullian as early as the second century ('De Pudicitia,' cf. 20), and in the third used to justify the Novatians in their refusal of communion, even after penance, to the lapsi. The passage, as above explained, was really irrelevant, since it refers, not to the treatment by the Church of penitents, but to the impossibility of some persons being brought to penitence at all. (2) The Catholic Fathers, rightly rejecting the Novatian position, generally understood the text as forbidding the iteration of baptism; thus turning it against the Novatians, who rebaptized those who joined their communion. So Ambrose, Theodoret, and others. But, though their position on this subject was in itself sound, the passage, as above explained, is as irrelevant to it as to that of the Novatians. (3) This, and the other texts referred to in connection with it, have led some Christians to despair of salvation, however anxious for it, under the idea that they had themselves committed the unpardonable sin. This desperate view goes beyond that of the Novatians, who only precluded from Church communion, not of necessity from the mercies of God (Socrates, 'Hist. Eccl.,' 4:21). But the very state of mind of those who entertain such fears is a sign that they are not of those to whom this text applies. They cannot have entirely fallen from grace, if they have the grace to repent and long for pardon. (4) Calvin's predestinarian views compelled him and his followers to do violence to the plain meaning of the passage. Holding the doctrine of the indefectibility of grace, which involved (a) that consequently one who falls away cannot have been really regenerate, he had to explain away the clauses descriptive of the grace enjoyed, as meaning only a superficial experience of it. With this view he laid stress on the word as intended in this place, any more than in Hebrews 2:9, where it is plainly inadmissible. Nor can an impartial reader fail to see in the whole accumulation of pregnant clauses an intention of expressing the very reverse of a mere apparent and delusive experience of saving grace. The depth of the experience is, in fact, a measure of the hopelessness of the fall. Art. XVI. of the English Church is a protest against all the erroneous conclusions above specified. Vers, 7, 8 - For land which hath drunk in the oftcoming rain upon it, and bringeth forth herbs meet for them for whom (not, as in A.V., "that which beareth"), it is rejected, and nigh unto cursing, whose end is to be burned (literally, for burning; cf. Isaiah 44:15, ἵνα ῆ ἀνθρώποις εἰς καῦσιν). fault, and it is regarded as responsible for it, and deserving of its final fate. This exactly illustrates the case of those who "fall away" after not only difference is that in their case, free-will being a constituent of their productive power, the responsibility figuratively attributed to the land is real (cf. ἐκουσίως ἀμαρτανόντων, Hebrews 10:26). For similar illustrations drawn from unproductiveness in nature in spite of culture, cf. Isaiah 5:4 and Luke 20:23. The "blessing from God" refers to the view, pervading the Old Testament, of fruitfulness being the result and sign of the Divine blessing on the land (cf. Genesis 27:27, "The smell of my son is as the smell of a field which the Lord hath blessed"). And it is further implied that incipient fruitfulness is rewarded by more abundant blessing, according to our Lord's words, Matthew 13:12, "Whosoever hath, to him shall be given," and John 15:2, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The "thorns and thistles," connected with a curse on the ground, seem suggested by Genesis 3:17, 18, Απικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι. LXX. (cf. "Cursed shall be the fruit of thy land," Deuteronomy 28:18). It is to be observed, further, that the land, though bearing thorns instead of fruit, is not spoken of as yet under the final curse, but only nigh unto it, so as to avoid even a remote suggestion that the Hebrew Christians had actually reached the hopeless state. But, unless fruitfulness should ensue, they are warned of the inevitable end by the fate of thorns and thistles, which is, not to be garnered, but to be burnt (cf. 2). Samuel 23:6, "The sons of Belial shall be all of them as thorns thrust away.... and they shall be utterly burned with fire in the same place;" cf. also Deuteronomy 29:23, "The whole land thereon" - a state of final hopeless barrenness). Parallel Commentaries ...Greek[It is] impossible Aδύνατον (Adynaton) Adjective - Nominative Neuter Singular Strong's 102: Of persons: incapable; of things: impossible for those who to be the impossible of things: impossible for those who to be the impossible of things: impossible for those who to be the impossible for the impossible for those who to be the impossible for the impossible for those who to be the impossible for the impo feminine he, and the neuter to in all their inflections; the definite article; the have once been enlightened, φωτισθέντας (phōtisthentas) Verb - Aorist Participle Passive - Accusative Masculine PluralStrong's 5461: From phos; to shed rays, i.e. To shine or to brighten up.[who] have tasted γευσαμένους (geusamenous) Verb - Aorist Participle Middle Accusative Masculine PluralStrong's 1089: (a) I taste, (b) I experience. A primary verb; to taste; by implication, to eat; figuratively, to experience. A primary verb; to taste; by implication, to eat; figuratively, to experience. The definite article in figuratively, to experience article. Including the feminine he, and the neuter to in all their inflections; the definite article; the heavenly επουρανίου (epouraniou) Adjective - Genitive Feminine Singular Strong's 2032: From epi and ouranos; above the sky.gift, δωρεᾶς (dōreas) Noun - Genitive Feminine Singular Strong's 1431: A (free) gift, a gift (without repayment). From doron; a gratuity. [who] have shared γενηθέντας (genēthentas) Verb - Accusative Masculine Plural Strong's 1431: A (free) gift, a gift (without repayment). 1096: A prolongation and middle voice form of a primary verb; to cause to be, i.e. to become, used with great latitude.in [the] Holy Aγίου (Hagiou) Adjective - Genitive Neuter Singular Strong's 40: Set apart by (or for) God, holy, sacred. Spirit, Πνεύματος (Pneumatos) Noun - Genitive Neuter Singular Strong's 4151: Wind, breath, spirit. LinksHebrews 6:4 NIVHebrews 6:4 NIVHebrews 6:4 NLTHebrews 6:4 ESVHebrews 6:4 ESVHebrews 6:4 ESVHebrews 6:4 ESVHebrews 6:4 ESVHebrews 6:4 EibleApps.comHebrews 6:4 EibleApps.comHebrews 6:4 ESVHebrews 6:4 ESVHebrews 6:4 EibleApps.comHebrews 6:4 EibleApps.comHebrews 6:4 ESVHebrews 6:4 ESVHebrew phrase indicates a continuation of the actions or teachings previously mentioned. In the context of Hebrews 6, the author is discussing the foundational elements of Christian doctrine and the need to move beyond them to maturity. The "we" suggests a collective effort among believers, emphasizing the communal aspect of spiritual growth. This aligns with the broader New Testament teaching on the body of Christ working together (1 Corinthians 12:12-27).if God permitsThis phrase acknowledges the sovereignty of God in the process of spiritual growth and maturity. It reflects a deep understanding of divine providence, recognizing that human efforts are ultimately subject to God's will. This echoes James 4:15, where believers are encouraged to say, "If it is the Lord's will, we will live and do this or that." The conditional "if" underscores the humility and dependence on God that is central to the Christian faith. It also connects to the broader biblical theme of God's control over human plans, as seen in Proverbs 16:9, "In their hearts humans plans, as seen in Proverbs 16:9, plan their course, but the Lord establishes their steps. "Persons / Places / Events1. Author of HebrewsTraditionally attributed to Paul, though the exact authorship is uncertain. The author is addressing Jewish Christians. 2. Jewish Christians. 2. Jewish Christians. 3. GodCentral to the PointsDependence on God's SovereigntyRecognize that all spiritual growth and progress are contingent upon God's will and permission. Pursuit of Spiritual MaturityStrive to move beyond basic teachings and grow in deeper understanding and practice of faith, as God allows. Humility in PlanningApproach plans and goals with humility, acknowledging and practice of faith, as God allows. Humility in PlanningApproach plans and grow in deeper understanding and practice of faith, as God allows. Humility in PlanningApproach plans and grow in deeper understanding and practice of faith, as God allows. Humility in PlanningApproach plans and grow in deeper understanding and practice of faith, as God allows. Humility in PlanningApproach plans and grow in deeper understanding and practice of faith, as God allows. Humility in PlanningApproach plans and grow in deeper understanding and practice of faith, as God allows. Humility in PlanningApproach plans are continued as a faith of the practice of faith, as God allows. Humility in PlanningApproach plans are continued as a faith of the practice of faith, as God allows. Humility in PlanningApproach plans are continued as a faith of the practice of faith and practi that they are subject to God's will. Prayer for Guidance Regularly seek God's guidance and permission in your spiritual journey and daily life. Trust in God's TimingTrust that God knows the best timing for your spiritual growth and the unfolding of His plans in your life. Lists and QuestionsTop 10 Lessons from Hebrews 6How can we judge angels if they judge us?What does "If the Lord wills" mean?In Job 22:5, Eliphaz accuses Job of great wickedness, yet Job 1:1 calls him blameless; how do we resolve this apparent contradiction?How do we resolve this apparent contradiction. -There may be some with whom it will be impossible for him thus to press on to maturity of teaching and of Christian experience. There is a case excepted by God Himself from all efforts of the Christian teacher; in this case, though nothing can avail except the laying of a new foundation of repentance, God has appointed no agencies by which such foundation can be laid. Verse 3. - And this will we do (cf. let us do; ποιήσωμεν, A, C, D, La) if God permit; i.e. press on to perfection, as aforesaid, if only (as we firmly hope and trust, see ver. 6, etc.) you are still in a state in which God will permit advance; for (as is set forth in the following verses) there may be a retrogression from which recovery is impossible. Parallel Commentaries ...GreekAndκαὶ (kai)ConjunctionStrong's 2532: And, even, also, namely. thisτοῦτο (touto)Demonstrative Pronoun - Accusative Active - 1st Person PluralStrong's 4160: (a) I make, manufacture, construct, (b) I do act, cause. Apparently a prolonged form of an obsolete primary; to make or do.ifἑάνπερ (eanper)ConjunctionStrong's 1437: If. From ei and an; a conditional particle; in case that, provided, etc.GodΘεός (Theos)Noun - Nominative Masculine SingularStrong's 2316: A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very.permits.ἐπιτρέπη (epitrepē)Verb - Present Subjunctive Active - 3rd Person SingularStrong's 2010: To turn to, commit, entrust; I allow, yield, permit. From epi and the base of trope; to turn over, i.e. Allow.LinksHebrews 6:3 NLTHebrews 6:3 NLTHebrews 6:3 NLTHebrews 6:3 NLTHebrews 6:3 NLTHebrews 6:3 KJVHebrews 6:3 BibleApps.comHebrews 6:3 BibleApps.comHebrews 6:3 NLTHebrews ParalelaHebrews 6:3 Chinese BibleHebrews 6:3 French Bi purification purposes, as seen in the Old Testament (e.g., Leviticus 16:4, Numbers 19:7). In the New Testament, baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John the Baptism takes on a new significance with John takes on a new significa about the transition from Jewish ceremonial washings to Christian baptism, symbolizing repentance and new life in Christ. the laying on of hands is a practice with roots in the Old Testament, where it was used for blessing (Genesis 48:14), commissioning (Numbers 27:18-23), and transferring sin to a sacrificial animal (Leviticus 16:21). In the New Testament, it is associated with healing (Mark 6:5), the impartation of the Holy Spirit (Acts 8:17), and ordination (1 Timothy 4:14). This foundational teaching underscores the continuity and transformation of the Holy Spirit (Acts 8:17), and ordination (1 Timothy 4:14). resurrection of the deadThe resurrection of the dead is a core doctrine in both Jewish and Christian eschatology. In the Old Testament, the concept is hinted at in passages like Daniel 12:2 and Isaiah 26:19. The New Testament, the concept is hinted at in passages like Daniel 12:2 and Isaiah 26:19. The New Testament, the concept is hinted at in passages like Daniel 12:2 and Isaiah 26:19. The New Testament, the concept is hinted at in passages like Daniel 12:2 and Isaiah 26:19. The New Testament, the concept is hinted at in passages like Daniel 12:2 and Isaiah 26:19. The New Testament, the concept is hinted at in passages like Daniel 12:2 and Isaiah 26:19. The New Testament provides a fuller revelation, with Jesus' resurrection as the firstfruits (1 Corinthians 15:20) and the promise of believers resurrection at His return (1 Thessalonians 4:16-17). This teaching is central to Christian hope, affirming the future bodily resurrection and eternal judgment of all people, as described in passages like Matthew 25:31-46 and Revelation 20:11-15. This doctrine emphasizes God's justice and the ultimate accountability of every individual. It serves as a warning and a call to repentance, highlighting the eternal judgment is integral to understanding the seriousness of sin and the necessity of salvation through Jesus Christ. Persons / Places / Events 1. The Author of HebrewsTraditionally attributed to Paul, though the exact authorship is uncertain. The author writes to Jewish Christians, encouraged to move beyond elementary teachings.3. BaptismsRefers to various washings or ceremonial cleansings, both in Jewish tradition and Christian practice, symbolizing purification and initiation.4. Laying on of HandsA practice used in the early church for blessing, healing, and commissioning individuals for ministry.5. Resurrection of the Dead and Eternal JudgmentCore Christian doctrines concerning the end times, emphasizing the hope of resurrection and the reality of divine judgment. Teaching PointsFoundational teachings are not the end but the beginning of a deeper walk with Christ. Symbolism and PracticeBaptisms and the laying on of hands are not just rituals but carry deep spiritual significance, symbolizing purification, empowerment, and commissioning. Eternal Perspective, focusing on the hope and accountability that come with faith in Christ.Maturity in FaithBelievers are encouraged to move beyond elementary teachings and strive for maturity, deepening their understanding and application of God's Word.Community and the church's role in recognizing and supporting individuals in their spiritual journey and ministry. Lists and QuestionsTop 10 Lessons from Hebrews 6:2: Do historical or archaeological records confirm the practices of multiple baptisms and the laying on of hands among early believers? Hebrews 6:2: How can modern science reconcile the supernatural aspects of "resurrection of the dead" and "eternal judgment"? What distinguishes angels from humans? Why do Muslim women wear hijabs? (2) Of the doctrine of baptisms.-The meaning of these words has been much controverted. The order of the Greek has been thought to require the rendering baptisms of doctrine (or, teaching); and it has been believed that the writer in this manner seeks to characterise Christian baptism as contrasted with the Jewish lustrations. Matthew 28:19, "baptising them... teaching them," is often quoted in favour of this view. The whole question of baptism amongst the Jews of the Apostolic age is full of difficulty, since the first references to the rite in connection with proselytes belong to a much later date. But, waiving this we must surely regard it as most unlikely that the baptism specifically Christian would be marked as "baptism of teaching." Teaching would rather be the point of resemblance than the point of contrast between the Jewish and the Christian rite. We must, therefore, adhere to the ordinary view. The word doctrine, or teaching, seems to be introduced in order to avoid the ambiguity which would lie in the words, "a foundation of repentance, faith, baptism," &c.; not a doctrine, but the repetition of a rite might seem to be intended. But what are we to understand by teaching regarding baptisms? Both the word itself and the use of the plural are remarkable. The word (which is not the ordinary term baptisma, but baptismus) occurs in Hebrews 9:10, Mark 7:4, in the plural, and in Colossians 2:12 in the singular; in the last of these passages it denotes Christian baptism, but in the others the ceremonial washings of the Jews. We must not forget the importance which of right belonged to these washings in the Levitical law, as one of the appointed modes of removing that uncleanness which excluded from every sacred place. The baptism of John attached itself to passages in the Scriptures in which this symbol was taken up by the prophets with profound spiritual application (Ezekiel 36, et al.). Both John's baptism and that of Christ, therefore, would, from the Hebrew point of view, be "washings"; and the teaching which every new convert must receive would include instruction on the symbolical purifications of the Old Covenant and the New. (See the very interesting Notes in Vol. II. on Acts 18:24-25; Acts 19:4.) . . . Parallel Commentaries ... Greekinstructionδιδαχὴν (didachēn)Noun - Accusative Feminine SingularStrong's 1322: Teaching, doctrine, what is taught. From didasko; instruction.about baptisms, βαπτισμῶν (baptismōn)Noun - Genitive Feminine Singular Strong's 1936: A laying on; an attack, assault. From baptizo; ablution.[the] laying one in the continuous feminine Singular Strong's 1936: A laying on; an attack, assault. From baptizo; ablution.[the] laying one in the continuous feminine Singular Strong's 1936: A laying 1936: A laying 1936: A laying 1936: A la epitithemi; an imposition.of hands,χειρῶν (cheirōn)Noun - Genitive Feminine PluralStrong's 3495: A hand. [the] resurrection. From anistemi; a standing up again, i.e. a resurrection from death (its author), or a recovery.of [the] dead,νεκρῶν (nekrōn)Adjective - Genitive Masculine PluralStrong's 3498: (a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse. From an apparently primary nekus; dead.andκαί (kai)ConjunctionStrong's 2532: And, even, also, namely. eternalαίωνίου (aiōniou)Adjective - Genitive Neuter SingularStrong's 166: From aion; perpetual.judgment.κρίματος (krimatos)Noun - Genitive Neuter SingularStrong's 2917: From krino; a decision ('crime').LinksHebrews 6:2 Biblia ParalelaHebrews 6:2 Biblia ParalelaHebrews 6:2 ESVHebrews 6 BibleNT Letters: Hebrews 6:2 Of the teaching of baptisms of laying (Heb. He. Hb) Page 19A Call to Maturity1Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying on of hands, the resurrection of the dead, and eternal judgment. 3And this we will do, if God permits. 4It is impossible for those who have tasted the powers of the word of God and the powers of the coming age— 6and then have fallen away—to be restored to repentance, because they themselves are crucifying the Son of God all over again and subjecting Him to open shame. 7For land that drinks in the rain often falling on it and that produces thorns and thistles is worthless, and its curse is imminent. In the end it will be burned. 9Even though we speak like this, beloved, we are convinced of better things in your case—things that accompany salvation. 10For God is not unjust. He will not forget your work and the love you have shown for His name as you have ministered to the saints and continue to do so. 11We want each of you to show this same diligence to the very have shown for His name as you have ministered to the saints and continue to do so. 11We want each of you to show this same diligence to the very have shown for His name as you have ministered to the saints and continue to do so. 11We want each of you to show this same diligence to the very have shown for His name as you have ministered to the saints and continue to do so. 11We want each of you to show this same diligence to the very have shown for His name as you have ministered to the saints and continue to do so. 11We want each of you to show this same diligence to the very have shown for His name as you have ministered to the saints and continue to do so. 11We want each of you to show this same diligence to the very have shown for His name as you have ministered to the very have an experiment of the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have ministered to the very have a shown for His name as you have a shown fo end, in order to make your hope sure. 12Then you will not be sluggish, but will imitate those who through faith and patience inherit what has been promised. God's Unchangeable Promise13When God made His promise to Abraham, since He had no one greater to swear by, He swore by Himself, 14saying, "I will surely bless you and multiply your descendants." c 15And so Abraham, after waiting patiently, obtained the promise. 16Men swear by someone greater than themselves, and their oath serves as a confirmation to end all argument. 17So when God wanted to make the unchanging nature of His purpose very clear to the heirs of the promise, He guaranteed it with an oath. 18Thus by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be strongly encouraged. 19We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, 20where Jesus our forerunner has entered on our behalf. He has become a high priest forever in the order of Melchizedek. Page 20The Perfect High Priest (Psalm 110:1-7)1Every high priest is appointed from among men to represent them in matters relating to God, to offer gifts and sacrifices for sins. 2He is able to deal gently with those who are ignorant and misguided, since he himself is beset by weakness. 3That is why he is obligated from among men to represent them in matters relating to God, to offer gifts and sacrifices for sins. 2He is able to deal gently with those who are ignorant and misguided, since he himself is beset by weakness. to offer sacrifices for his own sins, as well as for the sins of the people. 4No one takes this honor upon himself; he must be called by God, just as Aaron was. 5So also Christ did not take upon Himself the glory of becoming a high priest, but He was called by the One who said to Him: "You are My Son; today I have become Your Father." a 6And in another passage God says: "You are a priest forever in the order of Melchizedek." b 7During the days of Jesus' earthly life, He offered up prayers and petitions with loud cries and tears to the One who could save Him from death, and He was heard because of His reverence. 8Although He was a Son, He learned obedience from what He suffered. 9And having been made perfect, He became the source of eternal salvation to all who obey Him 10and was designated by God as high priest in the order of Melchizedek. Milk and Solid Food(1 Corinthians 3:1-9)11We have much to say about this, but it is hard to explain, because you are dull of hearing. 12Although by this time you ought to be teachers, you need someone to reteach you the basic principles of God's word.c You need milk, not solid food! 13For everyone who lives on milk is still an infant, inexperienced in the message of righteousness. 14But solid food is for the mature, who by constant use have trained their senses to distinguish good from evil.Page 21The Sabbath Rest(Genesis 2:1-3; Exodus 16:22-30)1Therefore, while the promise of entering His rest still stands, let us be careful that none of you be deemed to have fallen short of it. 2For we also received the good news just as they did; but the message they heard was of no value to them, since they did not share the faith of those who comprehended it.a 3Now we who have believed enter that rest. As for the others, it is just as God has said: "So I swore on oath in My anger, 'They shall never enter My rest.' "b And yet His works have been finished since the foundation of the world. 4For somewhere He has spoken about the seventh day in this manner: "And on the seventh day God rested from all His works." c 5And again as He says in the passage above: "They shall never enter My rest." 6Since, then, it remains for some to enter His rest, and since those who formerly heard the good news did not enter because of their disobedience, 7God again designated a certain day as "Today," when a long time later He spoke through David as was just stated: "Today, if you hear His voice, do not harden your hearts." d 8For if Joshua had given them rest, God would not have spoken later about another day. 9There remains, then, a Sabbath rest for the people of God. 10For whoever enters God's rest also rests from his own work, just as God did from His. 11Let us, therefore, make every effort to enter that rest, so that no one will fall by following the same pattern of disobedience. The Living Word(2 Timothy 3:10-17)12For the word of God is living and active. Sharper than any double-edged sword, it pierces even to dividing soul and spirit, joints and marrow. It judges the thoughts and intentions of the heart. 13Nothing in all creation is hidden from God's sight; everything is uncovered and exposed before the eyes of Him to whom we must give account. 14Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold firmly to what we profess. 15For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who was tempted in every way that we are, yet was without sin. 16Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. Page 22 Jesus Our Apostle and High Priest Whom we confess. 2He was faithful to the One who appointed Him, just as Moses was faithful in all God's house a 3For Jesus has been counted worthy of greater glory than Moses, just as the builder of everything. 5Now Moses was faithful as a servant in all God's house, b testifying to what would be spoken later. 6But Christ is faithful as the Son over God's house, if we hold firmlyc to our confidence and the hope of which we boast. Do Not Harden your hearts, as you did in the rebellion, in the day of testing in the wilderness, 9where your fathers tested and tried Me, and for forty years saw My works. 10Therefore I was angry with that generation, and I said, 'Their hearts are always going astray, and they have not known My ways.' 11So I swore on oath in My anger, 'They shall never enter My rest.' "d The Peril of Unbelief12See to it, brothers, that none of you has a wicked heart of unbelief that turns away from the living God. 13But exhort one another daily, as long as it is called today, so that none of you may be hardened by sin's deceitfulness. 14We have come to share in Christ if we hold firmly to the end the assurance we had at first. 15As it has been said: "Today, if you hear His voice, do not harden your hearts, as you did in the rebellion." e 16For who were the ones who heard and rebelled? Were they not all those Moses led out of Egypt? 17And with whom was God angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18And to whom did He swear that and disobedience received its just punishment, 3how shall we escape if we neglect such a great salvation? This salvation was affirmed by God through signs, wonders, various miracles, and gifts of the Holy Spirit distributed according to His will. Jesus like His Brothers5For it is not to angels that He has subjected the world to come, about which we are speaking. 6But somewhere it is testified in these words: "What is man that You care for him? 7You made him a little lowera than the angels; You crowned him with glory and honorb 8and placed everything under many sons to glory, it was fitting for God, for whom and through whom all things exist, to make the authord of their salvation perfect through suffering. 11For both the One who sanctified are of the same family. So Jesus is not ashamed to call them brothers. 12He says: "I will proclaim Your name to My brothers; I will sing Your praises in the assembly." e 13And again: "I will put My trust in Him." f And once again: "Here am I, and the children God has given Me." g 14Now since the children have flesh and blood, He too shared in their humanity, so that by His death He might destroy him who holds the power of death, that is, the devil, 15and free those who all their lives were held in slavery by their fear of death. 16For surely it is not the angels He helps, but the descendants of Abraham. 17For this reason He had to be made like His brothers in every way, so that He might become a merciful and faithful high priest in service to God, in order to make atonementh for the sins of the people. 18Because He Himself suffered when He was tempted, He is able to help those who are being tempted. Page 24The Supremacy of the Son(Colossians 1:15-23)10n many past occasions and in many different ways, God spoke to our fathers through whom He appointed heir of all things, and through whom He made the universe.b 3The Son is the radiance of God's glory and the exact representation of His nature, upholding all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty on high. 4So He became as far superior to the angels as the name He has inherited is excellent beyond theirs. 5For to which of the angels did God ever say: "You are My Son; today I have become Your Father"c? Or again: "I will be His Father, and He will be My Son"d? 6And again, when God brings His firstborn into the world, He says: "Let all God's angels worship Him."e 7Now about the angels He says: "He makes His angels winds, His servants flames of fire."f 8But about the Son He says: "Your throne, O God, endures forever and ever, and justice is the scepter of Your kingdom. 9You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You above Your companions with the oil of joy."g 10And: "In the beginning, O Lord, You laid the foundations of the earth, and the heavens are the work of Your hands. 11They will perish, but You remain; they will all wear out like a garment. 12You will roll them up like a garment they will be changed; but You remain; they will all wear out like a garment. 12You will roll them up l for Your feet"i? 14Are not the angelsk ministering spirits sent to serve those who will inherit salvation? Page 25God's Final Word: His Son1In the past God spoke to our ancestors through the prophets at many times and in various ways, 2but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. 3The Son is the radiance of God's glory and the exact representation for sins, he sat down at the right hand of the Majesty in heaven, 4So he became as much superior to the angels as the name he has inherited is superior to theirs. The Son Superior to Angels5For to which of the angels did God ever say, "You are my Son," today I have become your Father of the angels worship him." 7In speaking of the angels he says, "He makes his angels spirits, and his servants flames of fire." 8But about the Son he says, "Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. 9You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions and hated wickedness; therefore God, your God, will last for ever and ever; a scepter of justice will be the scene wil laid the foundations of the earth and the heavens are the work of your hands. 11 They will perish, but you remain; they will be changed. But you remain the same, and your years will never end." 13 To which of the angels did God ever say. "Sit at my right handuntil I make your enemiesa footstool for your feet"? 14Are not all angels ministering spirits sent to serve those who will inherit salvation? Footnotes: 5 5 6 7 9 12 13 Page 26Warning to Pay Attention1We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away. 2For since the message spoken through angels was binding, and every violation and disobedience received its just punishment, 3how shall we escape if we ignore so great a salvation, which was first announced by the Lord, was confirmed to us by those who heard him. 4God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will. Jesus Made Fully Human5It is not to angels that he has subjected the world to come, about which we are speaking. 6But there is a place where someone has testified: "What is mankind that you care for him? 7You made them a little lower than the angels; you crowned them with glory and honor 8 and put everything under their feet." In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them. 9But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste

death for everyone. 10In bringing many sons and daughters to glory, it was fitting that God, for whom and through what he suffered, 11Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. 12He says, "I will declare your name to my brothers and sisters; in the assembly I will put my trust in him." And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me." 14Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—15 and free those who all their lives were held in slavery by their fear of death. 16 For surely it is not angels he helps, but Abraham's descendants. 17 For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in

service to God, and that he might make atonement for the sins of the people. 18Because he himself suffered when he was tempted, he is able to help those who are being tempted. Footnotes: 7 8 8 8 8 8 11 12 13 13 17

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