

Hebrews 6

written and compiled by Gary Kukis

Hebrews 6:1–20

Going on to Maturity/God's Promise Is Certain

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **“For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.”** (John 3:16–18). **“I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!”** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 6 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Hebrews 6 begins with the basic doctrines of the Hebrew believer, and then accuses the Jewish believers of crucifying the Lord afresh (that is, they were offering up animal sacrifices still). Two verses are given over to human good versus divine good. Some hopeful words are written about some of the Hebrews. Finally, this chapter begins to talk about the promises of God and how we know that they are guaranteed. However, this chapter seems to end without going further into the discussion of Jesus as a **priest** after the order of Melchizedek (as opposed to be a priest after the order of Aaron).

*Bible Summary: Let us press on to maturity. It is impossible to restore those who fall away. The promise of God is a steadfast anchor for the soul.*¹

This should be the most extensive examination of Hebrews 6 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)
We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.			

Quotations:

Outline of Chapter 6:

Preface

Introduction

- vv. 1–6 **Going on to Maturity and Not Re-Crucifying the Lord**
- vv. 7–8 **The Resulting Production of Maturity**
- vv. 9–12 **“We are sure of better things”**
- vv. 13–20 **The Absolute Certainty of God’s Promise**

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/hebrews> accessed September 19, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

- v.
- v.
- v.
- v. 17 **Does every writer of Scripture understand every Church Age doctrine?**
- v.
- v.
- v.

- Summary **A Set of Summary Doctrines and Commentary**
- Summary **Why Hebrews 6 is in the Word of God**
- Summary **What We Learn from Hebrews 6**
- Summary **Jesus Christ in Hebrews 6**
- Summary **A Brief Review of Hebrews 6**
- Summary **The Background of Benjamin Brodie**
- Summary

- Addendum **The Doctrine of Baptisms** (R. B. Thieme, Jr.)
- Addendum **The Doctrine of Human Good**
- Addendum **The Doctrine of Divine Good** (by James Allen; edited)
- Addendum
- Addendum **A Complete Translation of Hebrews 6**
- Addendum **Doctrinal Teachers Who Have Taught Hebrews 6**
- Addendum **Word Cloud from the Kukis Paraphrase of Hebrews 6**
- Addendum **Word Cloud from Exegesis of Hebrews 6**

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text	
First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Hebrews	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

In the book of Hebrews, this tends to be a long list.

Definition of Terms	
Abraham, Isaac, and Jacob	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
Agapê love, Christian love	<p>Agapê love (also called Christian love) is not an emotion that we have or work up; it is a mental attitude. Most often, this is used with reference to other believers. We view other believers without thinking any mental attitude sins about them (we are not jealous of them, we are not angry with them, we do not see ourselves as in competition with them, etc.). We treat them in the way that we would like to be treated. This does not mean that we go up to objectionable believers and figure out five nice things to say to them. Some believers you can <i>love</i> from afar. See the Doctrine of Love (HTML) (PDF) (WPD).</p>
Apostle, Apostles, Apostleship	<p>The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined) (Apostleship), Got Questions (What is an Apostle?).</p>
Ark of the Covenant	<p>The Ark of God (also called the Ark of Testimony, Ark of the Covenant) was a box which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron's rod that budded, and a pot of manna were placed. See the Ark of God (HTML) (PDF) (WPD).</p>
Carnal	<p>A believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer becomes carnal by sinning; he gets back into fellowship by naming his sins to God. See the Doctrine of Rebound (HTML) (PDF) (WPD).</p>
Church Age	<p>The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).</p>
The Day of Atonement	<p>Once a year, the High Priest would enter into the Holy of Holies, which is in the Tabernacle, and he will sprinkle blood on the Mercy Seat, which is on top of the Ark of God, which day is known as the Day of Atonement. What is the Day of Atonement (Yom Kippur)? (Got Questions?) Day of Atonement (Bible Study) Day of Atonement.org 5 Things Christians Should Know about the Day of Atonement (Crosswalk).</p>

Definition of Terms	
Dispensation, Dispensations	A dispensation is a period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD).
Eternal Security	Eternal security is also known as <i>once saved, always saved</i> . That is, once you have exercised faith alone in Christ alone, then you are saved forever, no matter what you do, think or say after that point in time. This is because we are saved on the basis of our Lord's merit; on the basis of His sacrifice on the cross, not on the basis of our own merit. There is not some sort of mediocre (or better) Christian life that you must lead in order to retain your salvation or to prove your salvation. External links: Robert Dean , Grace Notes , Robert R. McLaughlin , Lewis S. Chafer , H. A. Ironside , Grace Bible Church of Baytown , and Verse by Verse (click on <i>printed doctrines</i> and then go to <i>Eternal Security</i>).
Hebrew v. Jew	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).
High Priest	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace).
Imputation	The concept of imputation is fundamental to the Christian life. When we are born, Adam's original sin is imputed to us. We are born with a sin nature, so Adam's original sin has a target that it has a natural affinity for. When we believe in Jesus Christ, we are saved, and God's righteousness is imputed to us. This is possible because our sins were imputed to the humanity of Jesus Christ and they were judged in His body on the tree. It is this judicial imputation which makes it possible for God to love us and to bless us. God is able to love us because we now possess His righteousness. Bible Verses on Imputed Righteousness (knowing-jesus.com). Theopedia . Imparted, Infused and Imputed Righteousness (Reasons for Hope in Jesus). The Doctrine of Imputed Righteousness (Gary Ray Branscome).

Definition of Terms	
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
Legalism	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Mercy Seat	On top of the Ark of the Covenant was a lid or a covering, which was made of gold and two angels were a part of this configuration—this is the Mercy Seat. On the Day of Atonement, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat to atone for the sins of the many. This is all representative. The gold represents the pure essence of God; the angels represent the elect and fallen angels who are watching all of these things play out. The blood represents the spiritual death of our Lord on the Roman cross. As on the cross, no one actually saw this take place; they simply knew what happened by the testimony of the Scriptures.
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era	The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.
Priest, Priests	During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Sabbath Day	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis— Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).
Spiritual Advance	Spiritual advance is another way to describe <i>growing in grace and knowledge of the Lord Jesus Christ</i> (2Peter 3:18). We grow by keeping short accounts with God insofar as our sinning goes (that is, we often name our sins to God as per 1John 1:9); and by exposing ourselves regularly (daily) to accurate teaching of the Word of God by a well-qualified pastor-teacher, hearing and believing the spiritual principles being taught. See Basic Themes of the Bible ; aka The Fundamental Themes of Scripture (HTML) (PDF) (WPD); Living the Christian Life (HTML) (PDF) (WPD); and Christian Mechanics (HTML) (PDF) (WPD).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).

Definition of Terms	
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Tithe, Tithes, Tithing	Under the Israel economy, all citizens of Israel paid a tithe (10%) to their government, which was a form of taxation. In Israel, this money was used to maintain the Levitical priesthood, the Tabernacle (and later the Temple). In addition to this, a tithe was paid every third year for the poor. This makes their basic tax rate 13.3% per year. Solomon put additional taxes upon the people (which taxes are not clearly specified but the people believed them to be onerous). Solomon's son, Rehoboam, promised to out-tax his father (1Kings 12:1–14). Tithing is not appropriate for the Church Age. See R. B. Thieme, Jr.'s Giving: Gimmick or Grace?
Type, Antitype, Typical, Typology, Typological	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ³ <i>Typological, an adjective, is, of or relating to typology or types.</i> See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Hebrews 6

Introduction: The first 6 (or 8) verses of Hebrews 6 should have been placed back with Hebrews 5. At the end of v. 5, many of the **Jewish** believers required easy, basic Bible doctrine (called milk); and seemed to be unable to move forward to taking in advanced Bible doctrine. In the first six verses of this chapter, the writer (s) wants to move ahead with more difficult doctrines, but says that they cannot move forward in the Christian life as long

³ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

as they keep on crucifying the Lord again (meaning that the recipients of this letter were still offering up animal sacrifices).

In vv. 7–8, the author of Hebrews suggests that a field can bring forth a bounteous yield or thorns and thistles.

In vv. 9–12, there is the hint that some Jewish believers are advancing, which would allow the writer of Hebrews to speak more deeply about Melchizedek.

In vv. 13–20, we start with God’s promise to Abraham and move forward to God’s promises, which can be rested upon, as they are based upon two immutable things: the promise made and the essence of God (as God swears by Himself). Finally, we are told that Jesus steps into the **Holy of Holies**, but as a priest after the order of Melchizedek. Your feeling at the very end of this chapter ought to be, *okay, now, what exactly did you mean by this?* The writer will answer this question in the next chapter (again, the chapters are very poorly divided, which is not the case for every book of the Bible).

A note: the author of Hebrews continually refers back to *we* or *us*; so much so that I would suggest that this book is a group effort of two or more people. I would assume that they are known to the believers in Jerusalem and Judæa; but there is no clue as to who the writer (s) is (are) to us many centuries later. In order to write this epistle, someone had to be very well-versed in the ancient Scriptures (we call those the *Old Testament* today). There are so many Old Testament references (some of them simply presuppose a knowledge of the Old Testament) that the writer (s) may have had many scrolls available to them when writing this.

A second note: the author of Hebrews does not appear to fully understand **dispensations**. Therefore, he does not stop at any time and say, *listen, if you look at the Christian life from a dispensational point of view, you might understand it better*. No one advanced in every doctrine among the **Apostles** or their students. Therefore, there will occasionally be doctrines missing from this or that epistle. That does not mean that there is anything wrong with that epistle. We can depend upon all of the doctrines taught in the epistles, even if the original author lacked information here or there.

A title or one or two sentences which describe Hebrews 6.

Titles and/or Brief Descriptions of Hebrews 6 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Hebrews 6 (various commentators)

[Chapter Outline](#)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Hebrews 6

Some of these questions may not make sense unless you have read Hebrews 6. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Hebrews 6

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We need to know who the people are who populate this chapter.

The Principals of Hebrews 6

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Hebrews 6

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Hebrews 6

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The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 6 (Various Commentators)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Hebrews 6 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 6 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

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Changes—additions and subtractions:

I began to include Benjamin Brodie’s original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.



Going on to Maturity and Not Re-Crucifying the Lord

The question on my mind at the end of chapter 5 is, *how does the writer of Hebrews know that there is a problem with perception and understanding among the Hebrews to whom he is writing?* This passage and what follows will explain that.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Therefore, having left behind the word of the beginning of the Christ, to the completion we might keep on being carried, not again a foundation [we] keep on laying, a change of mind of dead works, and faith toward God, of baptisms [or, *cleansings*] a teaching, a laying also of hands, a resurrection of deaths [or, *dead ones*], and of a judgment eternal. And this we will do if might permit the God.

Hebrews
6:1–3

Kukis nearly literal:

Therefore, having left behind the teaching of the elementary [doctrines] of the Christ, [that] we might keep on being driven to the completion [of spiritual growth], not laying again the foundation [of the faith, namely:] a change of mind concerning dead works, and faith toward God, and [the] teaching of baptisms, [the] laying on of hands, [the] resurrection from the dead, and of [the] eternal judgment. And we will do this if the God permits [us to].

Kukis paraphrase

Therefore, let us leave behind the elementary doctrines of the Messiah, that we might be guided toward spiritual maturity, not laying again the foundations of the faith, namely: changing our minds about dead works, exercising faith toward God, the teaching about baptisms and cleansings, the laying on of hands, the resurrection from the dead, and eternal judgment. We will do this if God permits us to by giving us the time to regroup and move ahead.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that test primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Therefore, having left behind the word of the beginning of the Christ, to the completion we might keep on being carried, not again a foundation [we] keep on laying, a change of mind of dead works, and faith toward God, of baptisms [or, <i>cleansings</i>] a teaching, a laying also of hands, a resurrection of deaths [or, <i>dead ones</i>], and of a judgment eternal. And this we will do if might permit the God.
Complete Apostles' Bible	Therefore, leaving the subject of the beginning of Christ, let us be moved to perfection, not again laying down a foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of resurrection of the dead, and of eternal judgment. And let us do this if indeed God permits.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Wherefore, leaving the word of the beginning of Christ, let us go on to things more perfect: not laying again the foundation of penance from dead works and of faith towards God, Of the doctrine of baptisms and imposition of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do, if God permit.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT	. Therefore let us leave the commencement of the word of the Messiah, and let us proceed to the completion. Or will ye again lay another foundation for the repentance which is from dead works, and for the faith in God, and for the doctrine of baptism, and for the laying on of a hand, and for the resurrection from the dead, and for the eternal judgment? We will do this, if the Lord permit.
Original Aramaic NT ⁶	Because of this, let us leave the beginning of the message of The Messiah, and let us go on to perfection; or are you laying again another foundation for conversion from dead works and for faith in God, For the teaching of baptism, the laying on of hands, for the resurrection from among the dead, and for eternal judgment? We shall do* this if THE LORD JEHOVAH permits.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁵ From <https://www.thearamaicscriptures.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Plain English Aramaic Bible .
 Lamsa Peshitta (Syriac) .

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English For this reason let us go on from the first things about Christ to full growth; not building again that on which it is based, that is, the turning of the heart from dead works, and faith in God,
 The teaching of baptisms, and of the putting on of hands, and of the future life of the dead, and of the judging on the last day.
 Now we will do this, if God lets us.

Bible in Worldwide English So, let us leave behind the first teachings about Christ. And let us go on to things that are grown up. We must not go back to the beginning again and talk about turning away from doing things that bring death to us. We must not go back again and talk about believing in God. Let us go forward.
 We must not go back to teaching about baptizing people in water, about putting hands on peoples heads, about people being raised from death, and about people being judged for ever.
 If God will let us, we will go on to build on these things.

**Easy English
 Easy-to-Read Version–2008** .
 So we should be finished with the beginning lessons about Christ. We should not have to keep going back to where we started. We began our new life by turning away from the evil we did in the past and by believing in God. That's when we were taught about baptisms, laying hands on people, the resurrection of those who have died, and the final judgment. Now we need to go forward to more mature teaching. And that's what we will do if God allows.

God's Word™ With this in mind, we should stop going over the elementary truths about Christ and move on to topics for more mature people. We shouldn't repeat the basics about turning away from the useless things we did and the basics about faith in God. We shouldn't repeat the basic teachings about such things as baptisms, setting people apart for holy tasks, dead people coming back to life, and eternal judgment. If God permits, we will do this.

Good News Bible (TEV) Let us go forward, then, to mature teaching and leave behind us the first lessons of the Christian message. We should not lay again the foundation of turning away from useless works and believing in God; of the teaching about baptisms and the laying on of hands; of the resurrection of the dead and the eternal judgment. Let us go forward! And this is what we will do, if God allows.

The Message .
 NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. We must try to become mature and start thinking about more than just the basic things we were taught about Christ. We shouldn't need to keep talking about why we ought to turn from deeds that bring death and why we ought to have faith in

God. And we shouldn't need to keep teaching about baptisms or about the laying on of hands or about people being raised from death and the future judgment. Let's grow up, if God is willing.

The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

.
. .
. .
Now is the time for us to progress beyond the basic message of Christ and advance into perfection. The foundation has already been laid for us to build upon: turning away from our dead works to embrace faith in God, teaching about different baptisms, impartation by the laying on of hands, resurrection of the dead, and eternal judgment. So with God's enablement we will move on to deeper truths.

UnfoldingWord Simplified T.

So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not lay again the foundation of repentance from dead works and of faith in God, nor the foundation of teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. We will also do this if God permits.

Williams' New Testament⁷

So then let us once for all quit the elementary teaching about Christ and continue progressing toward maturity; let us stop relaying a foundation of repentance from works that mean only death, and of faith in God, of teaching about ceremonial washings and the laying on of hands, the resurrection of the dead and final judgment. And we will progress, if God permits.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
. .
For this reason, after leaving the message of the beginning of the Anointed King, we should be carried up to the completeness, not throwing down a foundation again of a change of ways out of dead actions and of trust based on God, of *the* teaching of submersions, of laying on of hands, of *the* return back to life of dead *people*, and of judgment that spans *all* time. And this we will do if it is true that God gives permission.

Common English Bible
Len Gane Paraphrase⁸

.
So then leaving the discussion about the basic principles about Christ, let us go on to maturity, not laying the foundation again of repentance from dead works and of faith in God, of the doctrine about baptisms, of laying on of hands, of resurrection from the dead, and eternal judgment. We will do that if God permits it.

A. Campbell's Living Oracles

Wherefore, leaving the first principles of Christian doctrine, let us progress toward maturity, not laying again the foundation concerning reformation from dead works, and faith toward God--concerning the doctrine of immersions, and of imposition of hands, of a resurrection of the dead, and of eternal judgment; for this we will do, if God permit.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
. .
Therefore, let us leave behind the elementary teaching about the Christ and press on to perfection, not always laying over again a foundation of repentance for a lifeless formality, of faith in God--teaching concerning baptisms and the laying on of hands, the resurrection of the dead and a final judgment. Yes and, with God's help, we will.

Mostly literal renderings (with some occasional paraphrasing):

⁷ William's New Testament - 1937 by Charles B. Williams.

⁸ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	
Free Bible Version ⁹	.	So let's not get stuck on the basic teachings about Christ, but let's progress to a more mature understanding. We don't need to go over again the ideas of repenting from what we used to do, about trusting in God—or teachings about baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. So let's get on with it, as God gives us the opportunity!
God's Truth (Tyndale)	.	
International Standard V	.	<i>The Peril of Immaturity</i> Therefore, leaving behind the elementary teachings about the Messiah, [Or Christ] let us continue to be carried along to maturity, not laying again a foundation of repentance from dead actions, faith toward God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do, [Other mss. read Let us do this] if God permits.
Lexham Bible	.	
Montgomery NT	.	So let us get beyond the teaching of the elementary doctrines of Christ, and let us be borne along toward what is mature. Let us not be continually laying again a foundation of repentance from dead works, of faith in God, of the teaching regarding ablutions and the laying on of hands, of the resurrection of the dead, and of eternal judgment. And this we will do, if God permit.
NIV, ©2011	.	
Riverside New Testament	.	THEREFORE let us leave elementary teaching about Christ and hasten on to what is advanced, not laying again a foundation — change of heart from dead works, faith in God, the teaching about baptisms, the laying on of hands, resurrection of the dead, and eternal judgment. This we will do if God permits.
Leicester A. Sawyer's NT	.	Wherefore leaving the account of the beginning of Christ, let us go on to perfection, not laying again the foundation of a change of mind from dead works, and of faith in God, of baptisms taught, and the imposition of hands, and of the resurrection of the dead, and of the eternal judgment. And this we will do if God permits.
UnfoldingWord Literal Text	.	So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not lay again the foundation of repentance from dead works and of faith in God, teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. We will also do this if God permits.
Urim-Thummim Version	.	Therefore leaving the beginning of the Doctrine of Christ, let us go on to spiritual perfection; not laying again the foundation of a change of mind from dead works and of Faith toward Elohim, of the Doctrine of Baptisms, Laying on of Hands, Resurrection from the Dead, and of Age-lasting Judgment. And this will we do if Elohim permit.
Weymouth New Testament	.	Therefore leaving elementary instruction about the Christ, let us advance to mature manhood and not be continually re-laying a foundation of repentance from lifeless works and of faith in God, or of teaching about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgement. And advance we will, if God permits us to do so.
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Christian Community (1988)¹⁰ .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible¹¹

Therefore let us leave the elementary word of the Messiah, and let us proceed on to the completion. Why do you lay again another foundation⁷ for the repentance from dead works, and for the faith in Elohim, and for the doctrine of baptism, and for the laying on of hands¹, and for the resurrection from the dead², and for the eternal judgment³?
 If indeed YAHWEH permits, this we will do.

⁷Paul is not saying to forget these basic doctrines but to build from them and move on to perfection. It is a mystery why many believers do not even believe these basic tenets of the one true faith.

¹ Act 2:37-38, Act 8:12-19, 10:47-48, 16:22- 33, 19:1-6, 1Pet 3:21, Lk 13:1-5, Num 27:15-23, 1Sam 16:10-13.

² 1Cor 15:51-58, 1The 4:14-18, Mat 22:23- 32.

³ Rev 20:10-15, 2Cor 5:10.

Holy New Covenant Trans.

So we should leave the basic things we learned about Christ and go on to more mature things. We should not lay again the foundation of turning away from depending on dead human efforts, of believing in God, teaching about immersions, putting hands on people, rising from death, and eternal judgment. And, if God allows, we will go on.

The Scriptures 2009

Therefore, having left the word of the beginning of the Messiah, let us go on to perfection,^a not laying again the foundation of repentance from dead works, and of belief toward Elohim, of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of everlasting judgment. And this we shall do, if Elohim indeed permits.

^a Matthew 5:48.

Tree of Life Version

Therefore leaving the basic teaching of the Messiah, let us move on toward maturity—not laying again a foundation of repentance from dead works and of trust in God, of teaching about immersions, laying on of hands, resurrection of the dead, and eternal judgment. Now this we will do, if God permits.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹²

...so Leaving the [of] the beginning [of] the christ word to the completion [We] may be borne not again foundation Laying [of] rethinking from dead works and [of] faith to god [of] washings [of] teaching [of] laying also [of] hands [of] standing (up) also [of] [men] dead and [of] judgment continual and this [We] will make if (ever) may allow {it} The God...

¹⁰ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹¹ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Alpha & Omega Bible	THEREFORE LEAVING THE ELEMENTARY TEACHING ABOUT THE CHRIST, LET US PRESS ON TO MATURITY, NOT LAYING AGAIN A FOUNDATION OF REPENTANCE FROM DEAD WORKS AND OF FAITH TOWARD THEOS, OF INSTRUCTION ABOUT WASHINGS AND LAYING ON OF HANDS, AND THE RESURRECTION OF THE DEAD AND ETERNAL JUDGMENT. AND THIS WE WILL DO, IF THEOS (<i>The Alpha & Omega</i>) PERMITS.
Awful Scroll Bible	Through-which sending-away, the primer considerations of the Anointed One, let us be bearing onto maturity, ourselves not putting-down anew a foundation of after-thinking, from dead works and confidence to God, of the doctrine of baptisms and of the laying-on of hands, and of the raising-up of the dead and of everlasting condemnation. Even these-same things we will effect, if- wholly God -shall give-turn-upon.
Concordant Literal Version	Wherefore, leaving the word dealing with the rudiments of Christ, we should be brought on to maturity, (not again disrupting the foundation of repentance from dead works, and of faith on God, of the teaching of baptizings, besides the imposition of hands, and the resurrection of the dead, and of judgment eonian)." And this will we be doing, that is, if God may be permitting."
exeGesés companion Bible	<u>BEARING ON TO COMPLETION/SHALOM</u> So abandoning the beginnings of the word of the Messiah, we bear on to completion/shalom; not casting again the foundation of repentance from dead works, and of trust toward Elohim, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment: and this we do, whenever Elohim allows.
Orthodox Jewish Bible	Therefore, let us leave behind the stam (elementary) ikarim (essentials) of the dvarim hahora'ah (words of teaching) about Rebbe, Melech HaMoshiach, and let us move ahead to hitbagrut (maturity), not laying again a foundation of teshuva from ma'asim metim (dead works) and Emunah toward Hashem, Of divrei torah on tevilot and tohorah and s'michat yadayim and of the Techiyas HaMesim and of the Mishpat Olam. And this we shall do, im yirtzeh Hashem (if the L-rd wills).
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So, we should leave the basic principles of Christ's teaching and go on to maturity. *[We should] not lay again a foundation of repentance [i.e., turning away] from deeds of death [i.e., acts that lead to spiritual death or that spring from a spiritually dead person], and of faith in God; and of teaching about immersions [Note: The use of the plural word here suggests teaching on the distinctions between Jewish washings and John's and Christian immersion, whether in water or the Holy Spirit. See Acts 19:1-7], and about placing hands on people [Note: This act was practiced in the appointment of church leaders, in healing sick people and to impart supernatural gifts], and about people being raised from the dead and about never ending judgment. And we will do so [i.e., go on to more advanced teaching] if God allows us to.*

Benjamin Brodie's trans.¹³

Therefore, having abandoned the elementary doctrine about Christ [Christology in the OT and synoptic gospels], let us advance towards maturity [learning advanced doctrines in the epistles], not laying down again the [kingdom] foundation: (a) of a change of mind away from dead works [clinging to the Mosaic Law and Judaistic rituals], and (b) of faith toward God [waiting for the fulfillment of the Davidic covenant],

(c) the teaching of washings [ceremonial ablutions of Judaism], and (d) the laying on of hands [used in Jewish sacrificial rituals when confessing sins], and (e) the resurrection of the dead [OT saints awaken and possess the earthly Davidic kingdom], and (f) eternal judgment [Messiah ruling and executing justice on David's earthly throne].

Moreover, this [advance toward maturity] we will do [ultimate goal of reversion recovery], if God permits [if you live long enough to complete your recovery]..

The Expanded Bible
Jonathan Mitchell NT

.
But solid food belongs to perfected ones (complete and mature ones; ones who are fully developed and have reached the goal of their destiny) – those, because of habit, having organs of perception trained as in gymnastic exercise and thus being skilled, because of practice, and disciplined with a view to a discerning (or: when facing the act of separating, making a distinction and then a decision about) both good and evil (both that which is excellent, ideal, of good quality, profitable and beautiful, as well as that which is of bad quality, worthless, ugly or of bad form; or: = between right and wrong),

through which [practice and exercise] (or: On account of which), in at some point leaving behind (or: letting flow away) the word from the beginning, in regard to the Christ (or: the message pertaining to the origin and beginning of the Christ; or: the primary thought about the Anointed One) we can be continuously and progressively brought upon (or: carried on [to]) the realization of the end in view (or: the accomplished goal of maturity; completion of the destined, finished product), not again repeatedly conceiving (or: laying; casting down) a foundation which involves a change of mind with a turning away from dead works, and of faith and trust upon God;

of teachings of immersions (baptisms), besides a placing-on of hands; and then of resurrection of dead ones – as well as of the results of an eonian decision (or: the effects of a separation and a judgment which pertains to and has the quality of the Age)!

And this we shall progressively do! – if it be that God may be permitting [it]. Hebrews 5:14 is included for context.

Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

A Serious Warning Against Falling Away

Therefore, leaving behind the elementary message about Christ, let us move on to maturity, not laying again a foundation of repentance from dead works and faith in God, teaching about baptisms and laying on of hands, and resurrection of the dead and eternal judgment. And this we will do, if God permits.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.

¹³ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

The Spoken English NT¹⁴

The Danger of Falling Away

So-let's leave behind the first lessons^a about Christ, and move on to maturity. Let's not lay down the foundation over again, by talking about

* a change of heart^b from deathly behaviors,

* faith in God,

teaching on baptisms,

* laying on of hands, and

* resurrection of the dead and eternal judgment.

And we will move on, with God's permission.^c

a. Lit. "the first teaching/word".

b. Traditionally: "repentance" (see "Bible Words").

c. Lit. "And this we will do, if God lets us".

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, advancing beyond the beginning principles of the doctrines of Christ, we should go on to perfection; not laying again the foundation of repentance from dead works, and of faith in God, Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And we will do this, if indeed God permits.

Analytical-Literal Translation

For this reason, having left the subject of the beginning [principles] of Christ, let us continue being moved to maturity, not laying again a foundation of repentance from dead [fig., utterly useless] works and of faith toward God, of [the] teaching [or, doctrine] of baptisms [or, immersions] and of [the] laying on of hands and of [the] resurrection of the dead and of eternal judgment. And this we shall do, only if God shall be permitting.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

Therefore dropping the discourse of the government of the Christ, let us, without laying again a foundation of reformation from dead works, and of faith in God, of the doctrine concerning baptism, and the laying on of hands, and the resurrection of the dead, and eternal judgment, proceed to the consecration. V. 3 will be placed with the next passage for context.

Context Group Version

Therefore leaving the doctrine of the first principles of the Anointed, let us press on to completion; not laying again a foundation of repentance from dead works, and of trust toward God, of teaching of washings, and of laying on of hands, and of resurrection of the dead, and of age-enduring judgment. And this we will do, if God permits.

English Standard Version

Far Above All Translation¹⁵

That *is* why, leaving the instruction on the starting *point* of Christ, let us be brought along to perfection, not again laying a foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms and of laying on of hands, of resurrection of *the* dead and of age-abiding judgment. And let us do this, if indeed God allows *it*.

Green's Literal Translation

Literal New Testament

WHEREFORE, HAVING LEFT THE OF THE BEGINNING OF THE CHRIST DISCOURSE, TO THE FULL GROWTH WE SHOULD GO ON; NOT AGAIN A FOUNDATION LAYING OF REPENTANCE FROM DEAD WORKS, AND FAITH IN GOD,

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁵ Online: <http://www.faraboveall.com/> by Graham Thomason.

OF WASHINGS OF [THE] DOCTRINE, LAYING ON AND OF OF HANDS, RESURRECTION AND OF OF [THE] DEAD, AND OF JUDGMENT ETERNAL; AND THIS WILL WE DO, IF INDEED PERMIT GOD.

Literal Standard Version .
Modern English Version .
Modern Literal Version 2020

Hence, having left the word of the beginning *principles* of Christ, we should carry upon {i.e. onto, over to} maturity; not putting down again a foundation of repentance from dead works and of faith upon God, of the teaching of immersions* {i.e. O.T. ceremonial washings} and of *the* laying upon of hands and of the resurrection of the dead and of everlasting judgment. And we might do* this, if indeed* God permits*.

Modern KJV .
New American Standard B. .
New European Version .
New King James Version .
NT (Variant Readings) .
Niobi Study Bible

The Foundation (Principles) of Christ

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead and of eternal judgment. And this we will do, if God permit.

Revised Young's Lit. Trans. .
R. B. Thieme, Jr. translation

Therefore having graduated from the elementary doctrines of the Christ — the incarnation, the hypostatic union, the King-priest, the sacrifice of Himself on the cross, the perpetuation of His priesthood in resurrection, ascension and session, the strategic victory of the angelic conflict, our relation to the strategic victory through the baptism of the Spirit and subsequent positional truth, and many other classified areas of Christology and soteriology — let us advance ourselves towards maturity, not laying down again the foundations of (1) a change of mind away from dead works and (2) of faith towards God. (3) and a doctrine of baptisms, (4) as well as of laying on of hands, (5) resurrection out from the source of deaths, (6) and of eternal judgment. And this we will begin to do if only the God gives permission [that is, permits us to live long enough].

A Voice in the Wilderness

Therefore, leaving the discussion of the rudiments concerning Christ, let us move along to maturity, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of immersion, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits.

Updated Bible Version 2.17 .
Webster's Translation .
World English Bible .
Worrell New Testament .
Young's Updated LT .

The gist of this passage:
1-3

Hebrews 6:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διο (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
αφιέμι (ἀφίημι) [pronounced af-EE-ay-mee]	<i>sending [forth, away], dismissing; letting go [from one's power [possession]; letting [something] go free [escape]; leaving [alone, behind], letting go; forsaking; deserting, quitting; passing by, abandoning; metaphorically, releasing from an obligation, forgiving a debt [letting go of a debt], pardoning, forgiving</i>	masculine plural, aorist active participle; nominative case	Strong's #863
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; genitive/ablative case	Strong's #746
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced kreees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: Therefore, having left behind the teaching of the elementary [doctrines] of the Christ,...

The writer of Hebrews is not saying, "Let's leave these doctrines behind; we don't need them anymore." Instead, the idea is, "We need to move from these doctrines; we need to move forward from these doctrines." They are stuck in the basic doctrines which they learned, and they need to move forward in the **spiritual life**.

What was happened was, the churches in Jerusalem and Judæa had become so infused with **legalism**, that they could not seem to move forward. The believers in these churches were not maturing. They were not growing properly as believers.

There is one thing in particular that is a problem, and the writer of Hebrews is aware of it. But, for now, he is working toward that point.

These Jewish believers need to hold their ground and move forward from the basic doctrines.

Hebrews 6:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τήν (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
τελειότης (τελειότης) [pronounced <i>tehl-ee-OHT-ace</i>]	<i>completion, perfection; the state of the more intelligent; moral and spiritual perfection (maturity)</i>	feminine singular noun; accusative case	Strong's #5047
φέρω (φέρω) [pronounced <i>FEH-row</i>]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	1 st person plural, present passive subjunctive	Strong's #5342

Translation: ...[that] we might keep on being driven to the completion [of spiritual growth],...

The writer of Hebrews wants them to allow themselves to be guided or carried to **spiritual maturity**. Their eventual goal is (or ought to be) *τελειότης* (τελειότης) [pronounced *tehl-ee-OHT-ace*], which means, *completion, perfection; the state of the more intelligent; moral and spiritual perfection (maturity)*. Strong's #5047.

Now **spiritual growth** simply involves having positive volition. As long as you are willing to get the teaching, God will provide it for you. As long as you are willing to move forward in the Christian life, God has put everything into place to make that happen.

Now, 95% of the time, this should be taking place in the local church. There are extraordinary circumstances which make this impossible; but, for most people, God provides a place for you to go and grow. And if you do not have such a place, in the United States, moving is quite the easy thing to do. If you are in a city where there are no churches teaching the word carefully, verse-by-verse, chapter-by-chapter, book-by-book, then you want to consider, where else might this be taking place in the United States.

I realize to many people, the idea of moving to another city seems quite absurd if it is just about finding the right church; but bear in mind, when divine discipline comes down on the United States—and this could take place virtually any day—do you want to be in a geographical location where there are few if any mature believers, or do you want to be in a location where there might be 20 or 30 or 500 mature believers?

Remember when God was about to bring the ax down on Sodom and Gomorrah, and Abraham said, “Now hold on there...what if there are so many believers in these cities? Are you going to destroy them and these believers as well?” And then Abraham kept taking this point to where he had God agreeing to spare Sodom and Gomorrah if there were 10 believers which could be found there. Turns out, there were that many, and so God brought down great discipline upon them.

In other words, you want as many believers as possible in your geographical area. And if they are mature, so much the better.

Hebrews 6:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
palin (πάλιν) [pronounced <i>PAL-in</i>]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
themelios (θεμέλιος) [pronounced <i>them-EHL-ee-oss</i>]	<i>foundation, substructure; something put [laid, placed] down</i>	masculine singular noun; accusative case	Strong's #2310
kataballō (καταβάλλω) [pronounced <i>kat-ab-AHL-low</i>]	<i>casting down; throwing (down, to the ground), putting prostrate; putting in a lower place; laying (down) a foundation</i>	masculine plural, present middle participle, nominative case	Strong's #2598

Translation: ...not laying again the foundation [of the faith, namely:]...

Ideally speaking, you lay the foundation for a house once. This would also be true of the spiritual life. You should not need to lay a foundation for the Christian life on many occasions. *Not laying the foundation again* indicates that this foundation, based upon the fundamentals of the faith, should have already been laid.

What follows is a list of six basics in the spiritual life, things which the writer of Hebrews finds himself repeating or about to repeat, when it is unnecessary.

Jews and gentiles often learned the basics of the Christian life differently; so the basics which the writer of Hebrews will speak of here will be those learned by Jewish believers.

Hebrews 6:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	neuter plural adjective; genitive/ablative case	Strong's #3498

Hebrews 6:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041

Translation: ...a change of mind concerning dead works,...

The first is a repentance or a change of mind about dead works. These dead works would be anything associated with the Jewish religious works which legalistic Jews held to. They believed that these things somehow gave them an in with God. Two of these, mentioned a lot in Galatians, are circumcision and keeping the **Mosaic Law**.

Their needs to be a change of mind concerning such works! Now, this is a basic doctrine; this is a fundamental doctrine upon which everything else is build. It is a part of the foundation and if this has be be learned and re-learned and re-learned, then the foundation for the Christian life is being laid again and again.

Hebrews 6:1e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
theos (θεός) [pronounced <i>teh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...and faith toward God,...

The believer has to have faith toward God regarding God's plan and the commission of Jesus as our Savior. Their faith is not to be directed toward the Mosaic Law, but toward God.

Hebrews 6:1 **Therefore, having left behind the teaching of the elementary [doctrines] of the Christ, [that] we might keep on being driven to the completion [of spiritual growth], not laying again the foundation [of the faith, namely:] a change of mind concerning dead works, and faith toward God,...** (Kukis nearly literal translation)

Because this list is continued, there is really no need for a new verse. This is why nearly every translation simply continues from v. 1 into v. 2.

Hebrews 6:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptismoι (βαπτισμοί) [pronounced <i>bap-tis-MOY</i>]	<i>baptisms, washings, purifications (using water)</i>	masculine plural noun; genitive/ablative case	Strong's #909
didachê (διδαχή) [pronounced <i>dihd-ahkh-AY</i>]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, accusative case	Strong's #1322

Translation: ...and [the] teaching of baptisms,...

The word used here is not the normal word for *baptism*. It is baptismoι (βαπτισμοί) [pronounced *bap-tis-MOY*] (that is the plural form), and it means, *baptisms, washings, purifications (using water)*. This is a reference to the washings and purification of the Mosaic Law being transformed to a New Testament counterpart, which includes baptism. This cleansing as a New Testament counterpart would also include the cleansing technique of **rebound**.

This would be a good time for you to check **The Doctrine of Baptisms** (R. B. Thieme, Jr.) in the **Addendum**.

Hebrews 6:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epithesis (ἐπίθεσις) [pronounced <i>ehp-IHTH-ehs-is</i>]	<i>laying (putting) on; an imposition (of hands officially)</i>	feminine singular noun, genitive/ablative case	Strong's #1936
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
cheires (χεῖρες) [pronounced <i>khīr-ehs</i>]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495

Translation: ...[the] laying on of hands,...

In the early church, there was a lot made of the laying on of hands. In many ways, this was a number of people in a church—often those in authority—who had all agreed upon something. This might refer to recognizing the spiritual gift that someone has (like pastor-teacher); or this may be done as several praying for the health of another believer. This also moved the church forward from generation to generation (for instance, when gifts were recognized or when a deputation might be given to send out missionaries like Paul and Barnabas).

This was not something which was practiced in **Judaism**. Today, this has become essentially the votes coming from the board of deacons for this or that matter to be decided.

Hebrews 6:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	neuter plural adjective; genitive/ablative case	Strong's #3498

Translation: ...[the] resurrection from the dead,...

This is a recognition of the future life of the believer, that we will be resurrected from the dead—as our Lord was—and continue an existence elsewhere.

Hebrews 6:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i>	neuter singular noun; genitive/ablative case	Strong's #2917
aīdhnios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, genitive/ablative case	Strong's #166

Translation: ...and of [the] eternal judgment.

There is also a judgment coming, which is slated for every person. Even today, there are crazy people on the left side of the political spectrum who are trying to find, promote or establish what they call justice. Even though they do not mean the exact same thing as we do, this is an inherent need in man for everything to come to a final judgment. We do not like it when someone gets away with anything. We want a final reckoning of justice, and that is what happens here. Believers will be evaluated and rewarded, with their dead works burned. Unbelievers will be given the opportunity to stand on their good works, which will form the basis of their indictment in eternity.

Hebrews 6:2 ...and [the] teaching of baptisms, [the] laying on of hands, [the] resurrection from the dead, and of [the] eternal judgment. (Kukis nearly literal translation)

Vv. 1–2 makes a complete sentence:

Hebrews 6:1–2 Therefore, having left behind the teaching of the elementary [doctrines] of the Christ, [that] we might keep on being driven to the completion [of spiritual growth], not laying again the foundation [of the faith,

namely:] a change of mind concerning dead works, and faith toward God, and [the] teaching of baptisms, [the] laying on of hands, [the] resurrection from the dead, and of [the] eternal judgment. (Kukis nearly literal translation)

There are six things named here which, for the **post-canon** church, made up the foundations of the faith. Specifically, this focused upon believers who had come out of **the Jewish faith** (a legalistic faith).

Hebrews 6:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person plural, future active indicative	Strong's #4160
εἰάν (εἰάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
επιτρέπω (ἐπιτρέπω) [pronounced <i>ep-ee-TREP-oh</i>]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 rd person singular, aorist active subjunctive	Strong's #2010
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: *And we will do this if the God permits [us to].*

What the author of Hebrews wants is for the people to whom he is writing to not get stopped by their legalism, but to move forward in the Christian life.

This is what we will do, he declares in writing. This presupposes the positive volition on the part of those who receive this letter. But even more important than their volition is what God permits. That requires time. Is God going to give them more time? Unfortunately, the answer for many of them is *no, their time will run out*. A million Jews in Jerusalem will be killed by the Romans, and, undoubtedly, some of these are believers dying the **sin unto death**.

Hebrews 6:3 *And we will do this if the God permits [us to].* (Kukis nearly literal translation)

Hebrews 6:1–3 *Therefore, having left behind the teaching of the elementary [doctrines] of the Christ, [that] we might keep on being driven to the completion [of spiritual growth], not laying again the foundation [of the faith,*

namely:] a change of mind concerning dead works, and faith toward God, and [the] teaching of baptisms, [the] laying on of hands, [the] resurrection from the dead, and of [the] eternal judgment. And we will do this if the God permits [us to]. (Kukis nearly literal translation)

Hebrews 6:1–3 Therefore, let us leave behind the elementary doctrines of the Messiah, that we might be guided toward spiritual maturity, not laying again the foundations of the faith, namely: changing our minds about dead works, exercising faith toward God, the teaching about baptisms and cleansings, the laying on of hands, the resurrection from the dead, and eternal judgment. We will do this if God permits us to by giving us the time to regroup and move ahead. (Kukis paraphrase)

It is in this passage where we will find out how the writer of Hebrews knows that these Jewish believers are not growing spiritually.

This is one of the passages often quoted by those who do not believe in **eternal security**.

Now, if you just read these next three verses, out of their context, it sounds pretty bad. It sounds as if there is a way to lose your salvation. However, this all comes in the context of the first three verses of this chapter, as well as the last few verses of the previous chapter (which provide us the set up for what the author of Hebrews is writing).

For impossible the one time being enlightened, tasting even of the gift of the heaven and those partakers coming to be of the Spirit of Holiness. And good they tasted of God a word; powers and being about to of a lifetime. And falling away again to renew to a change of mind, crucifying again to yourselves the Son of the God and publically disgracing [Him].

Hebrews
6:4–6

For [it is] impossible once having been enlightened, even having tasted the heavenly gift and being partakers of the Holy Spirit. And [they also] tasted the good Word of God; and [have seen the works] of powers of an age to come. [It is impossible if] having fallen away, to restore [them] to a change of mind, [as you] crucify again to yourselves the Son of God, publically disgracing [Him].

If a person has been enlightened, having tasted the heavenly gift of salvation, becoming partakers of God the Holy Spirit; having tasted the good Word of God; and having seen the great works of the powers of an age yet to come—it is flat out impossible to restore you to a change of mind about dead works as long as you crucify the Son of God to yourselves again, exposing Him to a public disgrace.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **For impossible the one time being enlightened, tasting even of the gift of the heaven and those partakers coming to be of the Spirit of Holiness. And good they tasted of God a word; powers and being about to of a lifetime. And falling away again to renew to a change of mind, crucifying again to yourselves the Son of the God and publically disgracing [Him].**

Complete Apostles Bible **For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and became partakers of the Holy Spirit, and have tasted the good word of God and the powerful deeds of the age to come, and having fallen away, to renew them again to repentance, since they crucify again for themselves the Son of God, and hold Him up to contempt.**

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For it is impossible for those who were once illuminated, have tasted also the heavenly gift and were made partakers of the Holy Ghost, Have moreover tasted the good word of God and the powers of the world to come, And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God and making him a mockery.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	But they who have once descended to baptism, and have tasted the gift from heaven, and have received the Holy Spirit, and have tasted the good word of God, and the power of the world to come, cannot again sin, and a second time be renewed to repentance; or a second time crucify and insult the Son of God.
Original Aramaic NT	But those who have descended once to baptism* and tasted the gift from Heaven and received The Spirit of Holiness, And tasted the good word of God and the power of the future world, Who would sin* again and again crucify The Son of God, and become contemptible, cannot be renewed to conversion.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	As for those who at one time saw the light, tasting the good things from heaven, and having their part in the Holy Spirit, With knowledge of the good word of God, and of the powers of the coming time, And then let themselves be turned away, it is not possible for their hearts to be made new a second time; because they themselves put the Son of God on the cross again, openly shaming him.
Bible in Worldwide English	Some people had light in their hearts once. They knew the gift from heaven. They had the Holy Spirit. They knew the word of God is good and felt the powers of the next world. If people who were like that leave their faith in Christ, they cannot come to God again. They themselves nail Gods Son up on the cross again. They are holding him up to shame before everyone.
Easy English	.
Easy-to-Read Version–2008	After people have left the way of Christ, can you make them change their lives again? I am talking about people who once learned the truth, received God's gift, and shared in the Holy Spirit. They were blessed to hear God's good message and see the great power of his new world. But then they left it all behind, and it is not possible to make them change again. That's because those who leave Christ are nailing him to the cross again, shaming him before everyone. This is presented simply as v. 4 in the ERV.
God's Word™	Some people once had God's light. They experienced the heavenly gift and shared in the Holy Spirit. They experienced the goodness of God's word and the powers of the world to come. Yet, they have deserted Christ. They are crucifying the Son of God again and publicly disgracing him. Therefore, they cannot be led a second time to God.
Good News Bible (TEV)	For how can those who abandon their faith be brought back to repent again? They were once in God's light; they tasted heaven's gift and received their share of the Holy Spirit; they knew from experience that God's word is good, and they had felt

the powers of the coming age. And then they abandoned their faith! It is impossible to bring them back to repent again, because they are again crucifying the Son of God and exposing him to public shame.

The Message .
 NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. But what about people who turn away after they have already seen the light and have received the gift from heaven and have shared in the Holy Spirit? What about those who turn away after they have received the good message of God and the powers of the future world? There is no way to bring them back. What they are doing is the same as nailing the Son of God to a cross and insulting him in public! Like the ERV, this is presented as a single verse in the CEV.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation It is impossible to restore an apostate. For once a person has come into God's light, and tasted the gifts of the heavenly realm, and has received the Holy Spirit, and feasted on the good Word of God, and has entered into the power of the age that is breaking in, if he abandons his faith, there is no use even trying to lead him to repentance. By their sin of apostasy they re-crucify the Son of God, and have publicly repudiated him.

UnfoldingWord Simplified T. For it is impossible for those who were once enlightened, who tasted the heavenly gift, who were sharers of the Holy Spirit, and who tasted God's good word and the powers of the age to come, but who then fell away— it is impossible to restore them again to repentance. This is because they crucify the Son of God for themselves again, and publicly shame him.

Williams' New Testament For it is impossible for those who have once for all been enlightened and have experienced the gift from heaven, who have been made sharers of the Holy Spirit and have experienced how good God's message is and the mighty powers of the age to come, and then have fallen by the wayside -- it is impossible, I say, to keep on restoring them to their first repentance, since they continue to crucify the Son of God to their detriment and hold Him up to contempt.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, *it is* impossible for the *people* who were once illuminated and who tasted of the free handout of heaven, who became joint possessors of *the* Sacred Spirit, who tasted God's nice statement and *the* abilities of *the* future span of time, and who fell away, again to be made new again for a change of ways, nailing God's Son to a cross again for themselves and making a public example of *Him*.

Common English Bible .
 Len Gane Paraphrase For those who were once enlightened, experienced the heavenly gift, were made partakers of the Holy Spirit, experienced the good word of God and the powers of the coming age, and have fallen away, it is impossible to renew them to repentance again, since they put the Son of God up on the cross again for themselves and expose him to public disgrace.

A. Campbell's Living Oracles For it is impossible to renew again to reformation those who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age which was to come, and yet have fallen away, crucifying again to themselves the Son of God and exposing him to contempt.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament For if those who were once for all brought into the Light, and learned to appreciate the gift from Heaven, and came to share in the Holy Spirit, and learned to appreciate the beauty of the Divine Message, and the new powers of the Coming Age--if those, I say, fell away, it would be impossible to bring them again to repentance; they would be crucifying the Son of God over again for themselves, and exposing him to open contempt.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Evangelical Heritage V. .
Revised Ferrar-Fenton Bible .
Free Bible Version

It's impossible for those who once understood and experienced God's heavenly gift—who shared in receiving the Holy Spirit, who had known God's good word and the power of the coming age—and then completely abandon God, for them to be brought back to repentance once more. They themselves have crucified the Son of God all over again and publicly humiliated him.

God's Truth (Tyndale) .
Holman Christian Standard .
International Standard V

For it is impossible to keep on restoring to repentance time and again people who have once been enlightened, who have tasted the heavenly gift, who have become partners with the Holy Spirit, who have tasted the goodness of God's word and the powers of the coming age, and who have fallen away, as long as they continue to crucify the Son of God to their own detriment by exposing him to public ridicule.

Lexham Bible .
Montgomery NT

For in the case of those who have been once for all enlightened and have tasted of the heavenly gift, and become partakers of the Holy Spirit, and tasted the good word of God, and the powers of the Future Age, and then fallen away, it is impossible to renew them again unto repentance. For they repeatedly crucify to themselves the Son of God afresh, and expose him to an open shame.

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Riverside New Testament

For it is impossible for those who have been once for all enlightened and have tasted the heavenly gift and have become sharers in the Holy Spirit and have tasted God's word and the powers of the coming world, and then have fallen away, to have again a change of heart, since they are crucifying for themselves afresh the Son of God and putting him to open shame.

Leicester A. Sawyer's NT

For those once enlightened and having tasted of the heavenly gift and been made partakers of the Holy Spirit, and having tasted of the good word of God and the powers of the life to come, and having fallen away, it is impossible again to renew to a change of mind, they having crucified again and exposed to shame the Son of God.

The Spoken English NT .
UnfoldingWord Literal Text .

Urim-Thummim Version	Because it is impossible for those who were once enlightened, and have tasted of the Cosmic Gift, and were made partakers of the Sacred Spirit, and have tasted the good Word of Elohim, and the powers of the ages to come. If they will fall away, to renew them again to a change of mind; seeing they crucify to themselves the Son of Elohim afresh, and put Him to an open shame.
Weymouth New Testament	For it is impossible, in the case of those who have once for all been enlightened, and have tasted the sweetness of the heavenly gift, and have been made partakers of the Holy Spirit, and have realized how good the word of God is and how mighty are the powers of the coming Age, and then fell away--it is impossible, I say, to keep bringing them back to a new repentance, for, to their own undoing, they are repeatedly crucifying the Son of God afresh and exposing Him to open shame.
Wikipedia Bible Project Worsley's New Testament	. Wherefore omitting the discourse about the first principles <i>of the doctrine</i> of Christ, let us proceed to perfection: not laying again the foundation of repentance from dead works, and of faith in God, of the doctrine of baptisms, and laying on of hands, and of <i>the</i> resurrection from the dead, and of eternal judgement: (<i>tho'</i> we will do this also, if God permit:) for <i>it is</i> impossible that those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and of the good word of God, and the powers of the gospel-age, and <i>yet</i> fall away, should be renewed again to repentance: since they again crucify to themselves the Son of God, and make an <i>open</i> example of <i>Him</i> . Vv. 1–3 are included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	. For it is impossible for those who have once descended to immersion, and having tasted of the heavenly gift, and becoming sharers of the Holy Spirit, and tasting the good Word of Elohim, and the works of power of the world to come, and having fallen away, it is impossible for them again to renew to repentance, for they crucify the Son of YAHWEH a second time, and put Him to open shame ⁴ . ⁴ If you are blinded and don't know the truth, then YHWH can judge your heart and intention on judgment day (Luk 12:48, Romans 2:14-16), but if you have been baptized into the New Covenant and have received His Holy Spirit and your mind knows the truth and you willingly turn back on it and continue to sin, then that person would be so hardened by the sin that he would never repent and therefore go to the Lake of Fire. Heb 10:26-32, Joh 9:39-41.
Holy New Covenant Trans.	Some people once had the light. They tasted some of the heavenly gift and shared in the Holy Spirit. They tasted how good the word of God is and the powers of the future world, but they have fallen away. It is impossible to bring them back to a change of heart. In their lives they nail the Son of God to the cross again, shaming him publicly.
The Scriptures 2009	For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit, and have tasted

the good Word of Elohim and the powers of the age to come, and fall away, to renew them again to repentance – having impaled for themselves the Son of Elohim again, and put Him to open shame.^b

^bSee Heb. 10:26-31.

Tree of Life Version

For it is impossible for those who once were enlightened—having tasted of the heavenly gift and become partakers of the Ruach ha-Kodesh, and having tasted the good word of God and the powers of the olam ha-ba, and then having fallen away—to renew again to repentance, since they are again crucifying Ben-Elohim for themselves and publicly disgracing Him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Impossible for {is} the [men] once being enlightened tasting also the gift the [one] heavenly and sharers becoming [of] spirit pure and good tasting [of] god word powers also [of] intending age and falling (away) again to renew to rethinking crucifying [to] themselves the son [of] the god and shaming {him}...

Alpha & Omega Bible

FOR IN THE CASE OF THOSE WHO HAVE ONCE BEEN ENLIGHTENED AND HAVE TASTED OF THE HEAVENLY GIFT AND HAVE BEEN MADE PARTAKERS OF THE HOLY GHOST, AND HAVE TASTED THE GOOD WORD OF THEOS (The Alpha & Omega) AND THE POWERS OF THE AGE TO COME, AND THEN HAVE FALLEN AWAY, IT IS IMPOSSIBLE TO RENEW THEM AGAIN TO REPENTANCE WITHOUT AGAIN CRUCIFYING TO THEMSELVES THE SON OF THEOS (The Alpha & Omega) AND PUTTING HIM TO OPEN SHAME. †(It's NOT impossible to repent & come back to JESUS after backsliding/falling away. If it is impossible to repent more than one time in your lifetime, it would be impossible for any person who ever existed to be saved, as all people sin more than once after salvation & many fall away & return. Peter denied Christ 9 times, see Acts 10, but he died a saved man. Luke 17:3 to Luke 17:4 repentance is possible 70x7. But it's impossible to fall away & repent again without bringing more shame to Christ that you go back & forth instead of staying committed.)

Awful Scroll Bible

For it is im-possible, once being enlightened and tasting the upon-the-Expanse gift, and coming about holders-among of the Awful Breath, even tasting the precious Word of God, and the Powers of the age being about to be, and falling-aside, to new-up again to after-thinking, impaling-up to themselves the Son of God, and making- Him -an-example-of.

Concordant Literal Version

For it is impossible for those once enlightened, besides tasting the celestial gratuity and becoming partakers of holy spirit, and tasting the ideal declaration of God, besides the powerful deeds of the impending eon, and falling aside, to be renewing them again to repentance while crucifying for themselves the Son of God again and holding Him up to infamy."

exeGesés companion Bible

FALLING AWAY

For it is impossible for those once enlightened, and tasted of the gratuity of the heavenlies, and became partakers of Holy Spirit, and tasted the good rhema of Elohim, and the dynamis of the eon to come, and fall away, to renew again to repentance: seeing they restake to themselves the Son of Elohim and expose him.

Orthodox Jewish Bible For it is impossible for those who once received the Ohr Hashem, having tasted of the matanah of Shomayim and having become chavrusa partners of the Ruach Hakodesh,
And having tasted the goodness of the Dvar Hashem and the nifla'ot of the Olam Habah,
and then, having fallen away, and become shmad-- it is impossible to renew them again to teshuva, because they have pierced to themselves the Ben HaElohim on HaEtz HaKelalat Hashem and have again held him up to contempt and open bushah (shame).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
For it is impossible to get people who were once enlightened [by the Gospel message], and who had experienced the gift from heaven [i.e., forgiveness, never ending life, etc. See Rom. 6:23], and who had partaken of the [indwelling] Holy Spirit [See Acts 2:38], and who had experienced the good teaching of God and the powers of the coming age [i.e., they had already received some of the blessings of the Christian life, perhaps even miraculous signs], and then have [completely] fallen away [from God], to repent again. [It is] because they [continue to] crucify for themselves God's Son all over again, and hold Him up to contempt.

Benjamin Brodie's trans.

For it is impossible for those [a particular category of legalistic reversionists] who once received illumination [when the sovereignty of God effectively applied the gospel to their souls in efficacious grace], as well as having begun to taste for themselves [developing a relationship with] the gracious gift from heaven [Jesus Christ], and having been made partners with the Holy Spirit [through the baptism and sealing ministries of the Spirit],
And having begun to taste for themselves [doctrinal inculcation] the good Word of God, as well as the powers [miracles during the transitional period of the early church] of the age which is destined to come [the Millennium],
But afterwards going astray [defecting from Church Age protocol and pursuing Judaism], to be restored again [reversion recovery] to repentance [confession of sin, changing one's legalistic lifestyle, and returning to grace protocol], while they are continually crucifying the Son of God [by placing themselves back under the Levitical priesthood] and are continually holding Him up to contempt [pursuing the shadows rather than the reality of Christ]. [Although the overall interpretation given by B. Brodie may seem to be different from R. B. Thieme, Jr.'s, they have a lot in common.]

The Expanded Bible
Jonathan Mitchell NT

.
For you see, those once being enlightened, besides tasting (= experiencing) the heavenly gift (or: the granted bounty from the One [holding sway] upon the atmosphere) and after being born (or: coming to be) common-holders (partners; sharing possessors; joint-participants; associates; partaking members) of set-apart spirit (or: of a holy Breath-effect; or: of [the] Holy Spirit),
and then tasting (= experiencing) a beautiful gush-effect of God (or: an ideal result of the flow from God; or: God's fine speech; an excellent declaration pertaining to God; a profitable thing spoken, which is God) – besides abilities and powers of an impending age,
and yet then falling by the side (or: falling aside along the way), [are] powerless and unable to be repeatedly renewing again into a change of mind: [they are] continuously crucifying again in themselves (or: to, for or by themselves) the Son of God, and [are] constantly exposing [Him] to public disgrace.

P. Kretzmann Commentary .

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible *For it is impossible concerning those who have once been enlightened, and have tasted the heavenly gift, and become sharers of the Holy Spirit, and have tasted the good word of God and the powers of the coming age, and having fallen away, to renew them again to repentance, because they [Here “because ” is supplied as a component of the participle (“have crucified again”) which is understood as causal] have crucified again for themselves the Son of God and held him up to contempt.*

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

Now, suppose people have already been enlightened: they’ve tasted the heavenly gift; they’ve shared in the Holy Spirit; and they’ve tasted God’s good word, and the powers of the coming age. If they fall away after that, it’s impossible to bring them back to a change of heart again.^d Because they’re hanging the Son of God on a cross all over again for themselves, and they’re publicly disgracing him.

^{d.} Lit. (vv. 4-6 are one long sentence): “For it’s impossible to restore again to a change of heart [traditionally: “to repentance”] those who’ve once been enlightened, who’ve tasted the heavenly gift, who’ve shared in the Holy Spirit and have tasted God’s good word and the powers of the coming age, when they fall away”.

Wilbur Pickering’s New T.

No one kills Jesus twice

Because, it is impossible to bring back into repentance those who were once for all enlightened, who have partaken¹ of the heavenly gift and were made sharers in the Holy Spirit,² who have experienced God’s good event³ and capabilities of the coming age, and yet have fallen away—they would be crucifying the Son of God all over again, just for themselves, holding Him up to contempt.⁴

(1) The verb here—whether ‘to taste’, ‘to partake’, ‘to obtain’ or ‘to come to know’—has to do with experience.

(2) It seems clear enough that the reference is to people who have the Holy Spirit.

(3) I take it that ‘God’s good event’ refers to regeneration.

(4) No amount of theological shifting and squirming can nullify the plain meaning of this verse. The only way to crucify Jesus again is if you have already done so once before. No one is going to kill Jesus twice; if the first time wasn’t good enough for you, you’ve had it! [Meaning *what*, exactly?]

Literal, almost word-for-word, renderings:

A Faithful Version

For it is impossible for those who were once enlightened, and who personally obtained the heavenly gift, and became partakers of the Holy Spirit, And who have tasted the good Word of God, and the powers of the world to come, If they have fallen away, to renew them again unto repentance; seeing that they are crucifying the Son of God for themselves, and are publicly holding Him in contempt.

Analytical-Literal Translation

For [it is] impossible for the ones once having been enlightened and having tasted of [fig., experienced] the heavenly free gift and having become sharers of [the] Holy Spirit and having tasted [fig., experienced] [the] good word of God and the powers of the coming age, and having fallen away, to be renewing [them] again to repentance, having crucified again to themselves the Son of God and having publicly disgraced [Him].

Berean Literal Bible	For <i>it is</i> impossible for those once having been enlightened, and having tasted of the heavenly gift, and having become partakers of <i>the</i> Holy Spirit, and having tasted <i>the</i> goodness of God's word and <i>the</i> power of <i>the</i> coming age—and then having fallen away—to restore <i>them</i> again to repentance, crucifying in themselves the Son of God and subjecting <i>Him</i> to open shame.
Bond Slave Version C. Thomson updated NT Charles Thomson NT	. . <p>And this we will do if God permit: for with regard to them who have been once enlightened, and have tasted this free, this heavenly gift, and have been made partakers of a holy spirit, and tasted the good word of God, and the miraculous powers of the age about to come, and have fallen off; it is impossible to renew them again for a reformation, since they are crucifying for themselves afresh the son of God and exposing him to open shame. V. 3 is included for context.</p>
Context Group Version	For as concerning those who were once enlightened and tasted of celestial gift, and were made partakers of the Special Spirit, and tasted the good word of God, and the powers of the age to come, and [then] fell away, it is impossible to renew them again to reorient their lives; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
English Standard Version Far Above All Translation	. <p>For <i>it is</i> impossible for those <i>who have</i> once <i>been</i> enlightened and have tasted the upper-heavenly gift, and have become partakers of holy spirit, and have tasted <i>the</i> good word of God and <i>the</i> powers of an age to come, and have fallen away, to renew <i>them</i> to repentance, because they crucify the son of God to themselves again and make an example of <i>him</i>.</p>
Green's Literal Translation Literal New Testament Literal Standard Version	. <p>For this reason, having left the word of the beginning of the Christ, we may advance to perfection, not laying again a foundation of conversion from dead works, and of faith on God, of the teaching of immersions, also of laying on of hands, also of [the] resurrection of the dead, and of continuous judgment, and this we will do, if God may permit, for [it is] impossible for those once enlightened, having also tasted of the heavenly gift, and having become partakers of the Holy Spirit, and tasted the good saying of God, also the powers of the coming age, and having fallen away, to renew [them] again to conversion, having crucified to themselves the Son of God again, and exposed to public shame. Vv. 1–3 are included for context.</p>
Modern English Version Modern Literal Version 2020	. <p>For* <i>it is</i> impossible, the ones who were once enlightened and tasted of the heavenly gift and became partakers of <i>the</i> Holy Spirit and tasted the good word of God and the powers of the future world and <i>then</i> having fallen away, <i>it is impossible</i> to renew <i>them</i> again to repentance, because <i>they are</i> again crucifying for themselves the Son of God and disgracing <i>him</i>.</p>
Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible	. . <p>The Peril of Not Progressing For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God and the powers of the world to come, Be Faithful Because God Is</p>

Faithful if they shall fall away, to renew them again unto repentance, seeing that they crucify to themselves the Son of God afresh and put Him to open shame.

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

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For you see, impossible for those having once been illuminated, and having tasted for themselves the gracious gift from heaven, and having become partners with the Holy Spirit, and having tasted for themselves noble doctrines from God and His inherent abilities of the coming age; [this is the supergrace life where is God doing the pouring], and having gone astray in to reversionism, for you see impossible to restore them again with reference to the basic list [repentance]; so long as they again and again crucify to themselves the Son of God, even exposing Him to public shame and contempt.

Updated Bible Version 2.17
A Voice in the Wilderness

.
For it is impossible for those who at one time were given understanding, and have tasted the Heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good Word of God and the powers of the age to come, and also turn aside, to renew them again to repentance, since they crucify again for themselves the Son of God, and expose Him to public disgrace.

Webster's Translation
World English Bible
Worrell New Testament
Young's Updated LT

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The gist of this passage:
4-6

Hebrews 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adunatos (ἀδύνατος) [pronounced ad-OO-at-oss]	unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible	neuter singular adjective, nominative case	Strong's #102
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
tous (τούς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hapax (ἅπαξ) [pronounced HAP-ax]	once, one time, a single time; once for all	adverb	Strong's #530
phôtizô (φωτίζω) [pronounced foh-TID-zoh]	giving light, shining; being enlighten (spiritually), lighting up, illuminating, shedding light on; bringing light to, making evident [to someone], revealing; bringing something to light	masculine plural, aorist passive participle, accusative case	Strong's #5461

Translation: For [it is] impossible once having been enlightened,...

What is impossible does not occur until we get to v. 6. Although I divided this up into three separate sentences, it is actually one long complex sentence.

The author of Hebrews describes his readers in five ways. They were enlightened at some point in time, which certainly indicated a hearing of the gospel message and possibly a belief in Jesus as a result.

Hebrews 6:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γεύομαι (γεύομαι) [pronounced GHYOO-hm-ah-ee]	<i>tasting, eating, taking nourishment; metaphorically, experiencing</i>	masculine plural, aorist (deponent) middle participle, accusative case	Strong's #1089
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
δώρεά (δώρεά) [pronounced do-reh-AH]	<i>gift, present, gratuity</i>	feminine singular noun, genitive/ablative case	Strong's #1431
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
επουρανίος (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	feminine singular adjective; genitive/ablative case	Strong's #2032

Translation: ...even having tasted the heavenly gift...

Having tasted the heavenly gift suggests that they believed in Christ Jesus. It would be logical to assume that each person who received an epistle (and every congregant) was a believer in Jesus Christ. Else, why would they hang out with these other Christians?

Hebrews 6:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Hebrews 6:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metochoi (μέτοχοι) [pronounced MET-okh-oy]	<i>those sharing in, those partaking; associates, fellows, partakers, partners (in a work, office, dignity), companions, friends</i>	masculine plural adjective; accusative case	Strong's #3353
The author of Hebrews uses this word 5x; Paul never uses this word; and Luke uses it once.			
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) passive participle; accusative case	Strong's #1096
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: ...and being partakers of the Holy Spirit.

All of them had been partakers of the Holy Spirit. By this point in the **Church Age**, when a person believer in the Lord, he simultaneously received the Holy Spirit. There was a period of time when this was an experience (in the **pre-canon period** of the Church Age).

Hebrews 6:4 For [it is] impossible once having been enlightened, even having tasted the heavenly gift and being partakers of the Holy Spirit. (Kukis nearly literal translation)

Hebrews 6:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine singular adjective, accusative case	Strong's #2570
This is not the word translated <i>good</i> earlier in this chapter.			
geuomai (γεύομαι) [pronounced GHYOO-hm-ah-ee]	<i>tasting, eating, taking nourishment; metaphorically, experiencing</i>	masculine plural, aorist (deponent) middle participle, accusative case	Strong's #1089
This is exactly the word and morphology found earlier.			

Hebrews 6:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487

Translation: *And [they also] tasted the good Word of God;...*

The recipients had also tasted the good Word of God. This would indicate that people were not simply evangelized, but they received immediate teaching as well.

Hebrews 6:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnameis (δύναμεις) [pronounced <i>DOO-nahm-ice</i>]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; accusative case	Strong's #1411
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
mellô (μέλλω) [pronounced <i>MEHL-low</i>]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; genitive/ablative case	Strong's #3195
aiôn (αἰών) [pronounced <i>I-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; genitive/ablative case	Strong's #165

Translation: *...and [have seen the works] of powers of an age to come.*

I would understand this to mean that, at this point in time, most believers had seen miraculous works of some kind or another—healings, signs, tongues. Again, these are things which were a part of the pre-canon period of the Church Age.

Hebrews 6:5 *And [they also] tasted the good Word of God; and [have seen the works] of powers of an age to come.* (Kukis nearly literal translation)

Hebrews 6:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
parapíptō (παραπίπτω) [pronounced <i>par-ap-IHP-to</i>]	<i>falling (away, from something; from beside a person or thing); slipping aside; deviating from the right path, turning aside, being caused to wander; being in error; falling away (from the true faith): from worship of Jehovah</i>	masculine plural, aorist active participle, accusative case	Strong's #3895 (hapax legomena)
παλιν (πάλιν) [pronounced <i>PAL-in</i>]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825

Translation: [It is impossible if] having fallen away,...

Here is the point at which we apply the claim that something is impossible.

Falling away is the masculine plural, aorist active participle, accusative case of *parapíptō* (παραπίπτω) [pronounced *par-ap-IHP-to*]. *Parapíptō* means, *falling (away, from something; from beside a person or thing); slipping aside; deviating from the right path, turning aside, being caused to wander; being in error; falling away (from the true faith): from worship of Jehovah*. It is only found in this verse. Strong's #3895.

Had Paul written the book of Hebrews, he already had words in his vocabulary to describe what had happened to the believers in Jerusalem and Judæa. This word is unique to the author of Hebrews (Paul and Luke both use quite a number of unique words themselves).

The common deviation for the Jewish believer was to make something of their circumcision (or require gentiles to be circumcised), and they could not let go of the **Sabbath day** or of the Mosaic Law in general. So, their form of spirituality was to do their best to follow the Mosaic Law as well as the customs and regulations which had been developed over the centuries previous.

Hebrews 6:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakainízō (ἀνακαινίζω) [pronounced <i>an-ak-ahee-NIHD-zo</i>]	<i>to renew, to restore; to renovate</i>	present active infinitive	Strong's #340 (hapax legomena)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; accusative case	Strong's #3341

Translation: ...to restore [them] to a change of mind,...

It is impossible to restore such a person to a change of mind or a change of attitude.

Hebrews 6:6a-b [It is impossible if] having fallen away, to restore [them] to a change of mind,...

There are two ways to interpret this (v. 6a-b): (1) R. B. Thieme, Jr. understands this word *repentance* to go back and pick up that list of 6 things (all found in vv. 1–2 of this chapter). Bob said that it is impossible to renew these Jewish believers to this list of basics, as they had strayed deep into the Mosaic Law (which the next phrase will make clear). (2) Benjamin Brodie understands this to mean, that these Jewish believers could not be restored to a change of mind—that is, a change of mind about the Mosaic Law and about dead works. Both of these interpretations are fairly close in thought. In both cases, the recipients of this letter are saved, but they are participating in a great legalistic evil (which is described in v. 6c). In #1 above, they cannot be brought back to the fundamentals of their faith (even though they are still saved). In #2, they clearly cannot advance any further in the spiritual life.

Now, what kept the Jewish believer from not being able to be restored to a change of mind?

Hebrews 6:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastaurōō (ἀνασταυρόω) [pronounced an-as-tow-RO-oh]	<i>crucifying (again), re-crucifying, again raising up on a cross</i>	masculine plural, present active participle, accusative case	Strong's #388 (hapax legomena)
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYCE]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[as you] crucify again to yourselves the Son of God,...

This is the great evil which the Jewish believers in Jerusalem and Judæa were doing; and this is how the author of Hebrews knew that they were limited in their understanding.

What was happening was, they continued offering up animal sacrifices, which the writer of Hebrews calls, *crucifying again to yourselves the Son of God*. Any believer who, at any time, offered up an animal sacrifice, revealed himself to be woefully confused about the gospel. The animal sacrifices were **types**. They pointed forward to the sacrifice of Jesus Christ for their sins. Quite obviously, there was no need at all to offer up an animal to be sacrificed. Jesus had already given Himself for our sins on the Roman cross. Jesus was our Passover Lamb. Since He already died for our sins, offering up an animal to be sacrificed made no sense. The animal was the type and Jesus is the **antitype**. Once the antitype comes on the scene, there is no longer a need for the type.

Hebrews 6:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
paradeigmatizō (παραδειγματίζω) [pronounced <i>par-ad-igüe-mat-IHD-zo</i>]	<i>disgracing publicly; setting forth as a public example, making an example of; in a bad sense; holding up to infamy; exposing to public disgrace</i>	masculine plural, present active participle, accusative case	Strong's #3856

Translation: ...publically disgracing [Him].

When an animal was offered up to be sacrifice, this was a public disgrace to the Lord. It was the worst thing that a believer could do. Any believer who did this obviously was not advancing at all the Christian life. He was experiencing no spiritual growth at all.

Hebrews 6:6 [It is impossible if] having fallen away, to restore [them] to a change of mind, [as you] crucify again to yourselves the Son of God, publically disgracing [Him]. (Kukis nearly literal translation)

Hebrews 6:4–6 For [it is] impossible once having been enlightened, even having tasted the heavenly gift and being partakers of the Holy Spirit. And [they also] tasted the good Word of God; and [have seen the works] of powers of an age to come. [It is impossible if] having fallen away, to restore [them] to a change of mind, [as you] crucify again to yourselves the Son of God, publically disgracing [Him]. (Kukis nearly literal translation)

Before I knew much of anything in the Christian life, I had a best friend who believed that you could lose your salvation. When we began to have these discussions, I had been listening to the tapes¹⁶ of R. B. Thieme, Jr. for about a year or so. So I did have enough understanding to recognize that God's salvation is greater than my sins and failures.

I don't know which study exactly this came from. However, my recollection is about 8 different approaches. Obviously, this is quite an improvement over that.

Eternal Security Approaches (R. B. Thieme, Jr.)

1. Positional Approach: Romans 8:1; Ephesians 1:3-6; Jude 1. Every believer is in union with Christ—Romans 8:38, 39.
2. Logical Approach: Romans 5:9, 10, 15, 17, 20 with 8:32. God did the “most” for us when we were His enemies and will do “much more” for us as His sons. Romans 8:38, 39.
3. The Hand Approach: John 10:28; Psalm 37:23-24. The believer is held by God's hand, and He will never let go.
4. Experiential Approach: 2Timothy 2:12-13. Though a believer may say he no longer believes, God remains

¹⁶ Today, these are MP3 files.

Eternal Security Approaches (R. B. Thieme, Jr.)

faithful, because He is immutable. The Lord Jesus Christ and the Holy Spirit indwells the believer and He cannot deny Himself.

- 1) 2Tim. 2:12 speaks of rewards. "Deny us" (believers) rewards. When a believer denies Christ, he is out of fellowship and therefore not producing.
- 2) 2Tim. 2:13, "believe not"—stops believing. A believer denouncing Jesus Christ, yet He keeps on abiding faithful—He cannot deny the unconditional quality of our salvation.
5. Family Approach: Galatians 3:26; John 1:12. We are born into God's family, we cannot be unborn.
6. Inheritance Approach: 1Peter 1:4,5, based on Omnipotence. Heirs of God.
7. Body Approach: 1Corinthians 12:13, 21. Christ, the head of the body can never say to any member of the body (a believer) that He does not need him.
8. The Sovereignty of God Approach: 2Peter 3:9; Jude 24.
9. Greek Tense Approach:
 - 1) Aorist tense: (once and for all) Acts 16:31.
 - 2) Perfect tense: (saved in the past with the result that you keep on being saved forever). Ephesians 2:8,9; Colossians 2:6; Romans 8:1.
10. Sealing ministry of the Holy Spirit Approach: Guarantee for protection and safe delivery at destination (heaven). 2Corinthians 1:22; Ephesians 1:13; 4:30; 2Timothy 2:19.
11. Title Deed Approach: Jude 24, 25; 1 Peter 1:5—God will keep any promise made.
12. God's Essence Approach: God never goes back on His character. Romans 8:35, (love); 8:38, 39; 14:4.
13. Marriage Approach: Revelation 19:1-10 (Eternal Relationship).
14. God's Faithfulness Approach: 2Timothy 2:11-13; 1Corinthians 3:4, 5; Revelation 19:11.
15. Jesus Christ's Work on the Cross Approach: Hebrews 10:14. Denying eternal security is to deny the finished work of the Lord Jesus Christ and reduces the sacrifice of Jesus Christ to the level of offering bulls and goats. The sacrifice of Christ abides: John 5:24; Hebrews 10:14.
16. Fact of New Creation Approach: Colossians 2:10 "... ye are complete in Him." 2Corinthians 5:17; Ephesians 2:6.
17. Assignment Approach: Assigned eternal life, Acts 13:48 (Greek).
18. How a Believer is Described Approach: Colossians 3:12; elect, holy, beloved.
19. The Verse Approach: Passage upon passage, verse upon verse screams eternal security. Proverbs 24:12, 14; 1Corinthians 3:11; Psalm 37:24, 28; Colossians 2:6; John 5:14-16, 36; Romans 14:4; Colossians 2:13; John 5:24.
20. The Father Undertakes for the Believer Approach:
 - 1) The Unconditional Covenants: Abrahamic, Palestinian, Davidic & New.
 - 2) Infinite power of the Father to set free, save, keep: John 10:29; Romans 4:21, 8:31, 38, 39; 14:4; Ephesians 1:19-21; 3:20; Phil. 3:21; 2Tim. 1:12; Heb. 7:25; Jude 24.
 - 3) Infinite love of God: Romans 5:7-10; Ephesians 1:4.
 - 4) Influence on the Father of the prayer of the Son of God—John 17:19-20.
21. The Holy Spirit undertakes for the Believer Approach:
 - 1) Regeneration: Entrance into that which cannot be removed. John 3:4-6; 1Peter 1:23; 2 Peter 1:4; 1John 3:9.
 - 2) Indwelling: Holy Spirit is given, Romans 8:15; 1Corinthians 2:12; 6:19; 1John 2:27.
 - 3) Baptism: Spirit, not water, by which the believer is joined to Christ as to stay eternally in new creation. 1Corinthians 12:13; Galatians 3:27.
 - 4) Sealing. Ephesians 1:13-14; 4:30.
22. God the Father Cares Approach: John 3:16
23. God the Son Cares Approach: John 10, 11, 15, 17.
24. God the Holy Spirit Cares Approach: John 14:17, 18, 26; John 16:7-14.
25. Unbeliever's Care Approach: Luke 16:26-31. Even the man in hell had a care for his unbelieving brothers.
26. Angel's Care Approach. Luke 15:7, 10.

From Notebook1 of R. B. Thieme, Jr.'s notes.

Chapter Outline

Charts, Graphics and Short Doctrines

Hebrews 6:4–6 If a person has been enlightened, having tasted the heavenly gift of salvation, becoming partakers of God the Holy Spirit; having tasted the good Word of God; and having seen the great works of the powers of an age yet to come—it is flat out impossible to restore you to a change of mind about dead works as long as you crucify the Son of God to yourselves again, exposing Him to a public disgrace. (Kukis paraphrase)

The context of this passage—particularly considering what follows—is all about production and not about the loss of salvation.

Chapter Outline

Charts, Graphics and Short Doctrines

The Resulting Production of Maturity

For the earth has drunk on her going often the rain and keeps on bringing forth vegetation—fit [for consumption]—to them through whom even they keep on cultivating. It keeps on receiving praise from the God. Now, bearing thorns and thistles—worthless and a curse near at hand—of which the end [is] into burning.

Hebrews
6:7–8

For the soil, nourished by the rain coming [down] often upon her even keeps bringing forth useful vegetation to them, by which [rain], even they keep on cultivating [this good soil]. [In fact, this soil and its production] keep on receiving praise from the God. Now, [land which] is bearing thorns and thistles [is] worthless and near [being] cursed, of which the end [is being placed] into the burning.

Good soil is nourish by the rain which comes down upon it. It continues to bring forth useful vegetation for those who continue to cultivate it. In fact, this soil and its produce are so good as to receive the praise from God. On the other hand, land which bears thorns and thistles is worthless and close to being cursed. Its produce is only good to be thrown into the fire.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For the earth has drunk on her going often the rain and keeps on bringing forth vegetation—fit [for consumption]—to them through whom even they keep on cultivating. It keeps on receiving praise from the God. Now, bearing thorns and thistles—worthless and a curse near at hand—of which the end [is] into burning.
- Complete Apostles Bible For the earth which drinks the rain often coming upon it, and bears suitable vegetation for those on account of whom it is cultivated, receives a blessing from God; but if it bears thorns and thistles, it is worthless and near to being cursed, of which the end is for burning.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) For the earth, that drinketh in the rain which cometh often upon it and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God. But that which bringeth forth thorns and briers is reprobate and very near unto a curse: whose end is to be burnt.
- V. Alexander’s Aramaic .
- Eastern Aramaic Manuscript .

James Murdock's Syriac NT	For the earth that drinketh the rain which cometh often upon it, and produceth the herb that is of use to those for whom it is cultivated, receiveth a blessing from God. But if it should put forth thorns and briers, it would have reprobation, and be not far from a curse, and its end would be a burning.
Original Aramaic NT	But The Earth that drinks rain that comes to it often, and makes vegetation grow that is useful for those for whom it is cultivated, receives blessing from God. But if it should produce thorns and thistles, it would be rejected and not far from curses, but its end is burning.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For a land, drinking in the frequent rain and producing good plants for those for whom it is worked, has a blessing from God: But if it sends up thorns and evil plants, it is of no use and is ready to be cursed; its only end is to be burned.
Bible in Worldwide English	The ground drinks the water that often rains on it. It makes plants grow for the people who take care of it. And God blesses that ground. But if it grows thorns and weeds, it is no good. It will soon be cursed. In the end, it will be burned with fire.
Easy English	.
Easy-to-Read Version–2008	Some people are like land that gets plenty of rain and produces a good crop for those who farm it. That kind of land has God's blessing. But other people are like land that grows only thorns and weeds. It is worthless and in danger of being cursed by God. It will be destroyed by fire.
God's Word™	God blesses the earth. So rain often falls on it, and it produces useful crops for farmers. However, if the earth produces thorns and thistles, it is worthless and in danger of being cursed. In the end it will be burned.
Good News Bible (TEV)	God blesses the soil which drinks in the rain that often falls on it and which grows plants that are useful to those for whom it is cultivated. But if it grows thorns and weeds, it is worth nothing; it is in danger of being cursed by God and will be destroyed by fire.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	A field is useful to farmers, if there is enough rain to make good crops grow. In fact, God will bless that field. But land that produces only thornbushes is worthless. It is likely to fall under God's curse, and in the end it will be set on fire.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<i>For men's hearts</i> are just like the soil that drinks up the showers which often fall upon it. Some soil will yield crops as God's blessing upon the field. But if the field continues to produce only thorns and thistles a curse hangs over it and it will be burned.

UnfoldingWord Simplified T.	For the land that drinks in the rain that often comes on it, and that gives birth to the plants useful to those for whom the land was worked— this is the land that receives a blessing from God. But if it bears thorns and thistles, it is worthless and is near to a curse. Its end is in burning.
Williams' New Testament	For a piece of ground that drinks in the rains so frequently falling on it, and continues yielding vegetation useful to those for whose sakes it is cultivated, receives from God His blessings. But if it continues to yield thorns and thistles, it is considered worthless and in danger of being cursed, and its final fate is burning.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, after the ground drinks the rain coming on it many times, as it also delivers pasture that is suitable for those who, because of <i>them</i> , it is even farmed, with <i>others</i> it receives <i>some of the</i> conferring of prosperity out from God. But as it brings out thorns and thistles, <i>it is</i> unapproved and near a curse of which the conclusion is for a burn.
Common English Bible	.
Len Gane Paraphrase	For the earth, which soaks in the rain that frequently falls on it and produces herbs useful for those who work the soil, receives blessing from God. But that which produces thorns and briars is rejected and about to be doomed, whose final state is to be burned.
A. Campbell's Living Oracles	For the land that drinks in the rain, which often comes upon it, and brings forth herbs, fit for them by whom it is cultivated, receives a blessing from God: but that which produces thorns and briars, is reprobated, and nigh to a curse; whose end is to be burned.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Ground that drinks in the showers that from time to time fall upon it, and produces vegetation useful to those for whom it is tilled, receives a blessing from God; but, if it 'bears thorns and thistles,' it is regarded as worthless, it is in danger of being 'cursed,' and its end will be the fire.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is tended receives the blessing of God. But land that produces thorns and thistles is worthless, and its curse is imminent. In the end it will be burned.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Land that has been watered by rain, and produces crops for those who farm it, has God's blessing. But land that only produces weeds and thorns is worthless, and is about to be condemned. In the end all that can be done is to burn it.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.

NIV, ©2011 Riverside New Testament	.	For ground that drinks the rain that comes often upon it and bears plants useful to those for whom it is farmed shares in God's blessing; but if it bears thorns and thistles it is judged worthless and is near to being cursed. In the end it will be burnt over.
Leicester A. Sawyer's NT	.	But the land which drinks in the rain that often falls on it, and produces plants beneficial to those by whom it is cultivated, receives a blessing from God; but that which produces thorns and thistles is disapproved, and is nigh to a curse, the end of which is to be burned.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	.	.
	.	For land which has drunk in the rain that often falls upon it, and brings forth vegetation useful to those for whose sakes, indeed, it is tilled, has a share in God's blessing. But if it only yields a mass of thorns and briars, it is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire.
Wikipedia Bible Project Worsley's New Testament	.	For <i>as</i> the earth, which imbibeth the rain that is frequently coming upon it, and produceth herbs fit for those by whom it is cultivated, receiveth a blessing from God: but that which bringeth forth thorns and briars, <i>is</i> rejected and near to a curse, (whose end is burning) <i>so are they</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	.	For the earth that drinks in the rain which comes often upon it, and produces herbs that are useful to those for whom it is cultivated, receives blessing from Elohim. "But, if it should bear thorns and thistles," it is rejected and near a curse, and in the end will be burned up. (<i>Gen 3:17, 18, Mar 4:7, 18-19</i>)
Holy New Covenant Trans.	.	God blesses land which drinks in the rain that often falls on it. This land produces a good crop for the people who farm it. But land which produces thorny weeds and thorn bushes is not good and it is near to being condemned. It will end up being burned.
The Scriptures 2009	.	For ground that is drinking the rain often falling on it, and is bearing plants fit for those by whom it is tilled, receives blessing from Elohim, but if it brings forth thorns and thistles , Genesis 3:18 it is rejected and near to being cursed, and ends up by being burned.
Tree of Life Version	.	For the earth—having soaked up the rain frequently falling on it—brings forth vegetation useful to those for whom it is farmed; and it shares in God's blessing. But if it produces thorns and thistles, it is worthless and near to being cursed—its end is to be burned over.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Earth for The [One] Drinking the on her coming often rain and Producing crop fit [for] those because of whom* and [She] is cultivated receives blessing from the god [She] Producing but thorns and thistles {is} Worthless and curse near [of] whom The End {is} to burning...
Alpha & Omega Bible Awful Scroll Bible	.
Concordant Literal Version	For the ground that is drinking rain, coming frequently upon it, and bearing forth plants well-set-forth, for those by whom it is being cultivated, receives-among well-considerations from God, but that bearing-out thorns and ~thistles is not-supposed, and is near being imprecated-against, whose end is for burning.
exeGeses companion Bible	For land which is drinking the shower coming often on it, and bringing forth herbage fit for those because of whom it is being farmed also, is partaking of blessing from God;" yet, bringing forth thorns and star thistles, it is disqualified and near a curse, whose consummation is burning."
Orthodox Jewish Bible	For the earth that drinks in the rain often coming upon it and brings botany wellfitting for them through whom it is cultivated, partakes blessing from Elohim: Psalm 65:10 and whoever brings thorns and briers is disapproved and is near cursing - whose completion/shalom is to scorching.
Rotherham's Emphasized B. .	For the Adamah (Mud), which drinks the geshem (rain) that often falls upon it, and brings forth ESEV (plants, BERESHIS 1:11) suitable for those for whom it is cultivated, receives a bracha from Hashem; But if Adamah (Mud) is producing KOTZ V'DARDAR (thorns and thistles, BERESHIS 3:18), it is worthless and near to being arurah (cursed, BERESHIS 3:17), whose Ketz (End) is for burning in Eish [T.N. the allusion is to Eish Gehinnom].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	For God blesses land that has soaked up the rain which has fallen on it, and it produces a profitable crop for those people for whom the land was farmed. But if the land produces [only] thorns and thistles, it is worthless and in danger of being cursed [by God], and will end up being burned.
The Expanded Bible Jonathan Mitchell NT	For the ground [lifestyle of the super-abounding grace Christian] which has absorbed the rain [doctrinal inculcation] which has frequently come upon it [daily habit], and which brings forth suitable vegetation [divine good] for the benefit of those whom also it has been cultivated [the super-abounding grace believer shares what he has learned with others], receives its share of blessing from God [super-abounding grace prosperity], But if it [the ground: believer] bears thorns and thistles [dead works, human good], it is worthless [the unsuitable crop is rejected] and close to infertile [one step above no vegetation at all], which end is burning [of wood, hay & stubble at the Judgment Seat of Christ]..
	For you see, a piece of land (or: ground; soil; = a field; or: a territory) which is drinking (= soaking in) the rain often coming upon it, and producing vegetation (pasture; produce) fit for and useful to them through whom it is habitually being cultivated, [is] also continuously sharing in and partaking of a blessing from God;

but when repeatedly and progressively bearing forth thorns and thistles [it is] disqualified (worthless; unable to stand the test [for planting a new crop]) and [is] close to (or: near) [the] curse (or: a down-prayer and a corresponding wish against [the situation] is at hand), the end (the resultant situation) of which [the thorn, briars, thistles and the field is] into [a time of] burning (or: = the field ends up being burned off). [comment: this is a time-honored agricultural practice for preparing a field for planting a crop – the competition has been removed and the ground has been enriched by the ash]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible For ground that drinks the rain that comes often upon it, and brings forth vegetation usable to those *people* for whose sake [Literally “for the sake of whom”] *it is also cultivated, shares a blessing from God. But if it* [*Here “if ” is supplied as a component of the participle (“produces”) which is understood as conditional] *produces thorns and thistles, it is worthless and near to a curse, whose end is for burning.*

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT After all, when the ground drinks up the rain that often falls on it, and it grows plants acceptable to the people it’s farmed for, then it gets a blessing^e from God. But if it produces thorns and thistles, then it’s worthless, and it’s close to being cursed.^f It’s destined to be burned.^g

^{e.} Lit. “it gets a share of blessing”.
^{f.} See Genesis 3:17-18.
^{g.} Lit. “Its end is for burning”.

Wilbur Pickering’s New T. Now the ground that drinks in the rain that frequently falls on it and produces a crop useful to those for whom it is really cultivated receives blessing from God; but should it bear thorns and thistles, it is disqualified, almost a curse, whose destiny is a burning.⁵
 (5) This ground was cultivated, not an unplowed weed patch, and planted with good seed; if it still produces thorns and thistles there’s something wrong with it. Thistle seeds need to be burned, not plowed under.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation For [the] ground, the one drinking the frequently coming upon it rain and yielding vegetation suitable for those on account of whom indeed it is cultivated, receives a blessing from God; but [if] producing thorn plants and thistles [it is] worthless and on the verge of being cursed, whose end [is] for burning.

Berean Literal Bible .
 Bond Slave Version For the earth which drinks in the rain that comes often upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God: But that which bears thorns and briars is rejected, and is nigh to cursing; whose end is to be burned.

C. Thomson updated NT .
 Charles Thomson NT .

Context Group Version	For the land which has drank the rain that comes often on it, and brings out herbs suitable for them for whose sake it is also tilled, receives esteeming from God: but if it bears thorns and thistles, it is disqualified and near to a curse; whose end is to be burned.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	(For the earth drinking in the rain often coming upon it, and producing vegetation suitable for those for whom it is also worked, receives blessing from God; "but bearing thorns and thistles," it is deemed unfit and near a curse, of which the end is for burning.) Gen. 3:17, 18
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* the soil, which drank the rainfall, <i>while</i> coming upon her often, and is bearing forth vegetation fit for those because of whom it is also cultivated, receives blessing from God. But <i>the soil</i> bringing forth thorns and thistles, <i>it is</i> unapproved and near to a curse; whose end is *for burning.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For the ground [the believer positive toward doctrine] having drunk the rain [the believer GAPing it; the rain is doctrine] coming many times upon it, and producing a harvest of crops by them [the Trinity], because of whom [the Trinity] it [the ground] is also cultivated, obtains blessing [supergrace] from the source of the God. But when it is producing [growing] thorns and thistles it becomes worthless, and near a curse; whose end is for burning [= the sin unto death; the thorns are burned up].
Updated Bible Version 2.17	.
A Voice in the Wilderness	For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; but if it bears thorns and briars, it is unfit and near to being cursed; its end is to be burned up.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.
Young’s Updated LT	.

The gist of this passage:
7-8

Hebrews 6:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
gê (γῆ, γῆς, ῆ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; nominative case	Strong’s #1093

Hebrews 6:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
pinô/riô/roô (πίνω/πίω/πόω) [pronounced PEE-noh/ PEE-oh/POH-oh]	<i>drinking, imbibing; figuratively, receiving into the soul what serves to refresh strengthen, being nourished [to life eternal]</i>	feminine singular, aorist active participle; nominative case	Strong's #4095
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, accusative case	Strong's #2064
pollakis (πολλάκις) [pronounced poh-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178
huetos (ὑετός) [pronounced HOO-eh-toss]	<i>rain, a shower</i>	masculine singular noun, accusative case	Strong's #5205

Translation: For the soil, nourished by the rain coming [down] often upon her...

This is clearly an analogy. The writer of Hebrews did not decide to start writing to his audience about the right way to farm. This is within the context of the end of Hebrews 5 where he spoke to them of not being able to take in

advanced doctrine and unable to grow; and within the context of the previous six verses, which is all about why he knows that many of the Jewish believers are not advancing but they are stuck.

Essentially, the author of Hebrews has told them, “If you are still offering up animal sacrifices—for any reason—then that indicates that you do not understand even the basics of the Christian life.”

Furthermore, if the **Hebrew** believers are not growing, then they are not producing. Spiritual production is tied to spiritual growth.

Now, as an aside, when a new believer is placed under a great deal of pressure and suffering, the potential is there for that believer to grow quickly spiritually. Such a believer can enjoy not only accelerated spiritual growth, but increased spiritual production as well. However, the method of growth is still the same—stay in fellowship by naming your sins to God and hearing the Word of God taught accurately (and believing it).

Hebrews 6:7a **For the soil, nourished by the rain coming [down] often upon her...**

Now, all that being said, the writer of Hebrews begins to talk about soil that is nourish by the rain.

The analogy here is the believer who is growing, nourished by the water of the Word.

Hebrews 6:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tiktō (τίκτω) [pronounced <i>TIHK-tow</i>]	<i>bearing, bringing forth; producing (from seed, as a mother, a plant, the earth, etc.); being in travail; being born, being delivered</i>	feminine singular, present active participle, nominative case	Strong's #5088
botánē (βοτάνη) [pronounced <i>bot-AN-ay</i>]	<i>(growing) plant, vegetation, herbage, an herb fit for fodder, green herb</i>	feminine singular noun; accusative case	Strong's #1008 (hapax legomena)
euthetos (εὐθετος) [pronounced <i>YOO-theht-oss</i>]	<i>well placed; fit, appropriate; useful</i>	feminine singular adjective; accusative case	Strong's #2111
This rarely used adjective is only found in Luke and Hebrews. Luke 9:62 14:35 Hebrews 6:7.			
ekeinois (ἐκείνοις) [pronounced <i>ehk-INE-oyç</i>]	<i>to them, of them, by them</i>	3 rd person masculine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Hebrews 6:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
geôrgēō (γεωργέω) [pronounced gheh-ore- GHEH-oh]	<i>to cultivate, to till, to dress, to farm, to practise agriculture, to till the ground</i>	3 rd person singular, present passive indicative	Strong's #1090 (hapax legomena)

Translation: ...even keeps bringing forth useful vegetation to them, by which [rain], even they keep on cultivating [this good soil].

This good soil brings forth good vegetation; useful vegetation (it might be eaten; it might be used to feed livestock).

The analogy is, the growing believer has good production. He is producing divine good (as opposed to the dead works previously spoken of in this chapter).

Hebrews 6:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metambánō (μεταλαμβάνω) [pronounced met-al- am-BAN-oh]	<i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate; genitive case, to accept (and use)</i>	3 rd person singular, present active indicative	Strong's #3335
This word is used by Luke, Paul and the writer of Hebrews. Acts 2:46 24:25 27:33 2Timothy 2:6 Hebrews 6:7 12:10.			
eulogia (εὐλογία) [pronounced yoo-log- EE-ah]	<i>1) praise, commendation, laudation, panegyric: of Christ or God; 2) fine discourse, polished language; 2a) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches; 3) an invocation of blessing, benediction; 4) consecration; 5) a (concrete) blessing, benefit; a gift, a present, a bounty</i>	feminine singular noun; genitive/ablative case	Strong's #2129
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Hebrews 6:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: [In fact, this soil and its production] keep on receiving praise from the God.

Even God praises the production of such good land (which means, by analogy, that God praises the believer who is growing spiritually).

Hebrews 6:7 For the soil, nourished by the rain coming [down] often upon her even keeps bringing forth useful vegetation to them, by which [rain], even they keep on cultivating [this good soil]. [In fact, this soil and its production] keep on receiving praise from the God. (Kukis nearly literal translation)

Hebrews 6:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekphérō (ἐκφέρω) [pronounced <i>ehk-FEHR-oh</i>]	<i>carrying out, bearing forth (the dead for burial); [those] bringing (out, forth), leading out; producing (of the earth bearing plants)</i>	feminine singular, present active participle, nominative case	Strong's #1627
Interestingly enough, this verb is used many times by Luke, once by Paul and twice in the book of Hebrews. Luke 15:22 Acts 5:6, 9, 10, 15 1Timothy 6:7 Hebrews 2:8 6:8.			
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akanthai (ἄκανθαι) [pronounced <i>AK-an-thigh</i>]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; accusative case	Strong's #173
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
triboloi (τριβόλοι) [pronounced <i>TRIHB-ohl-oy</i>]	<i>thistles, briars, prickly wild plants, hurtful to other plants; properly, a crow-foot (three-pronged obstruction in war), (by analogy) thorny plants (caltrop)</i>	masculine plural noun; accusative case	Strong's #5146

Translation: Now, [land which] is bearing thorns and thistles...

However, there is the situation where land might also bear thorns and thistles. This is analogous to the believer producing dead works (which is true of any believer who is not growing in the spiritual life).

Hebrews 6:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adokimos (ἀδόκιμος) [pronounced <i>ad-OHK-ee-moss</i>]	<i>worthless (literally or morally); unqualified; unapproved, rejected; by implication, something to be cast away, rejected, reprobate</i>	masculine singular adjective; nominative case	Strong's #96
An adjective used almost exclusively by Paul (it is found once in Hebrews 6:8). Found 8x in Scripture.			
Thayer definitions: 1) <i>not standing the test, not approved; 1a) properly used of metals and coins; 2) that which does not prove itself such as it ought; 2a) unfit for, unproved, spurious, reprobate.</i>			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κατάρα (κατάρα) [pronounced <i>kat-AR-ah</i>]	<i>curse, an execration, imprecation</i>	feminine singular noun; nominative case	Strong's #2671
engus (ἐγγύς) [pronounced <i>eng-GOOÇ</i>]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451

Translation: ...[is] worthless and near [being] cursed,...

Such land is worthless, meaning that it produces nothing of value. This is the believer who, due to his own negative volition, is not producing any divine good.

What does it mean for the land to be *near to be cursed*? This land might not be used again. The analogy is, this could be a believer who will die the sin unto death. If a million Jews were killed in Jerusalem, then surely many of these were believing Jews who were dying the sin unto death.

Hebrews 6:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced <i>hayç</i>]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
telos (τέλος) [pronounced <i>TEHL-oss</i>]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; nominative case	Strong's #5056
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Hebrews 6:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καῦσις (καῦσις) [pronounced KOW-sis]	<i>burning (up), the act of burning</i>	feminine singular noun; accusative case	Strong's #2740 (hapax legomena)

Translation: ...of which the end [is being placed] into the burning.

It is the bad production of this land which is placed into the fire. The believer who produces worthless works might die the sin unto death. These worthless works will be thrown into the fire; but the believer will be saved. Anyone who believes in Jesus Christ is saved by God. There are no exceptions. See the [Doctrine of Eternal Security](#).

See the doctrines of [Human Good](#) and [Divine Good](#) in the [addendum](#).

Hebrews 6:8 **Now, [land which] is bearing thorns and thistles [is] worthless and near [being] cursed, of which the end [is being placed] into the burning.** (Kukis nearly literal translation)

Hebrews 6:7–8 **For the soil, nourished by the rain coming [down] often upon her even keeps bringing forth useful vegetation to them, by which [rain], even they keep on cultivating [this good soil]. [In fact, this soil and its production] keep on receiving praise from the God. Now, [land which] is bearing thorns and thistles [is] worthless and near [being] cursed, of which the end [is being placed] into the burning.** (Kukis nearly literal translation)

Hebrews 6:7–8 **Good soil is nourish by the rain which comes down upon it. It continues to bring forth useful vegetation for those who continue to cultivate it. In fact, this soil and its produce are so good as to receive the praise from God. On the other hand, land which bears thorns and thistles is worthless and close to being cursed. Its produce is only good to be thrown into the fire.** (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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"We are sure of better things"

I found this passage very difficult to translate. I think the idea is, the writer (s) of this epistle recognize that some of the Hebrew believers are probably leading good spiritual lives. However, there is no language which specifically indicates that the writer of Hebrews is speaking to a subset of Hebrew believers.

At this point, there is a very big change in the writer's approach. This would have been a very good place for a chapter division (as opposed to the division between chapters 5 & 6).

<p>Now, we have been persuaded concerning you (all), beloved ones, the better (things), even [those things] being held to salvation, if even therefore we keep on speaking. For [is] not unrighteous the God to forget the work of yours and the agape love from which you (all) manifested to the name of Him, having served the holy ones and continued serving.</p>	<p>Hebrews 6:9–10</p>	<p>Now, beloved ones, we have been persuaded concerning you (all) [and of] better things, even [those things] belonging to salvation, even if we speak in this manner. For the God [is] not unrighteous to forget your work and [your] agape love, of which you (all) manifested His name, having ministered to the saints and continue to minister [to them].</p>
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Now, beloved ones, we are confident of better things concerning some of you, that you are acting in accordance with your saved state, despite the way we seem to be speaking to you in this epistle. For our God is not unrighteous to the point that He would forget your work or your love, which many of you have manifested in His name, having ministered to fellow believers in the past and continue ministering to them even today.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, we have been persuaded concerning you (all), beloved ones, the better (things), even [those things] being held to salvation, if even therefore we keep on speaking. For [is] not unrighteous the God to forget the work of yours and the agape love from which you (all) manifested to the name of Him, having served the holy ones and continued serving.
Complete Apostles Bible	But we are persuaded concerning you, beloved, of better things and those pertaining to salvation, even though we speak in this manner. For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus. For God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered and do minister to the saints.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But, in regard to you, my brethren, we are persuaded better things, and things pertaining to life, although we thus speak. For God is not unrighteous, to forget your works, and your charity which ye have shown in his name, in that ye have ministered and do minister to the saints.
Original Aramaic NT	But we are persuaded concerning you, my brethren, those things that are excellent and that accompany life, even though we speak in this way. For God is not evil, that he would disregard your works and your love which you have shown in his name, which you have ministered to the Saints and you do minister.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But, my loved ones, though we say this, we are certain that you have better things in you, things which go with salvation; For God is true, and will not put away from him the memory of your work and of your love for his name, in the help which you gave and still give to the saints.
Bible in Worldwide English	This is the way we talk. But dear people, we are sure that better things are true about you. Yes, you show all the good ways of people who have been saved from their wrong ways. God does what is right. He will not forget your work and the love you have shown for him. You have helped Gods people and you are still helping them.
Easy English	.

Easy-to-Read Version–2008	Dear friends, I am not saying this because I think it is happening to you. We really expect that you will do better--that you will do the good things that will result in your salvation. God is fair, and he will remember all the work you have done. He will remember that you showed your love to him by helping his people and that you continue to help them.
God's Word™	Dear friends, even though we say these things, we are still convinced that better things are in store for you and that they will save you. God is fair. He won't forget what you've done or the love you've shown for him. You helped his holy people, and you continue to help them.
Good News Bible (TEV)	But even if we speak like this, dear friends, we feel sure about you. We know that you have the better blessings that belong to your salvation. God is not unfair. He will not forget the work you did or the love you showed for him in the help you gave and are still giving to other Christians.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	My friends, we are talking this way. But we are sure that you are doing those really good things that people do when they are being saved. God is always fair. He will remember how you helped his people in the past and how you are still helping them. You belong to God, and he won't forget the love you have shown his people.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Having said that, beloved, we are fully convinced that there are more beautiful and excellent things, which flow from your salvation. For God, the Faithful One, is not unfair. How can he forget the work you have done for him? He remembers the love you demonstrate as you continually serve his beloved ones for the glory of his name.
UnfoldingWord Simplified T.	But we are convinced about better things concerning you, beloved ones, things that concern salvation, even though we speak like this. For God is not so unjust that he would forget your work and the love that you have shown for his name, because you served the believers and still serve them.
Williams' New Testament	But in your case, my dearly loved friends, even though we speak in such a tone, we are sure of better things, yea, things that point to salvation. For God is not so unjust as to forget the work you have done and the love you have shown His name in the service you have rendered for your fellow-Christians, and still are doing.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But we have been confident concerning you, loved <i>ones</i> , of the better <i>things</i> and of <i>things</i> that include rescue, even though we speak like this. You see, God doesn't do what is wrong: to be forgetful of your work and the love that you displayed in His name after you served and as you serve the sacred <i>people</i> .
Common English Bible	.

Len Gane Paraphrase	And beloved we are convinced of better things of you and things that go along with salvation, even though we speak this way. For God is not unrighteous to forget your work and labor of love, which you have shown in his name in that, you have served and do serve the saints.
A. Campbell's Living Oracles	But, beloved, we hope better things of you, even things which are connected with salvation, though we thus speak. For God is not unrighteous, to forget your work, and the love which you have showed toward his name, in that you have ministered to the saints, and do minister.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	But about you, dear friends, even though we speak in this way, we are confident of better things--of things that point to your Salvation. For God is not unjust; he will not forget the work that you did, and the love that you showed for his Name, in sending help to your fellow Christians--as you are still doing.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But dear friends, we believe better of you and your salvation, even if we talk like this! God wouldn't be so unjust as to forget what you've done and the love you've shown for him by the care you've shown for fellow-believers—something you're still doing.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	Be Diligent Even though we speak like this, dear friends, we are convinced of better things in your case, things that point to salvation. For God is not so unjust as to forget your work and the love you have shown him [Lit. shown for his name] as you have ministered to the saints and continue to minister to them.
Lexham Bible Montgomery NT	. But though we thus speak, we are persuaded better things of you, beloved, and things that accompany salvation. For God is not unjust; he will not forget your work and the love you showed for his cause, in sending help to your fellow Christians, as you are still doing.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But beloved, we are persuaded better things of you, and things that accompany salvation, though we speak about this. Because Elohim is not unrighteous to forget your work and labor of brotherly love that you have showed toward his Name, in that you have attended to the saints and do service.
Weymouth New Testament	But we, even while we speak in this tone, have a happier conviction concerning you, my dearly-loved friends--a conviction of things which point towards salvation. For God is not unjust so that He is unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them.

Wikipedia Bible Project
Worsley's New Testament

But, beloved, we are persuaded better *things* of you, and things that accompany salvation, though we thus speak *for your caution*. For God is not unjust to forget your work and labor of love, which ye have shewn to his name, *by* having ministred to the saints, and *yet* ministring.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

But, in regard to you, my brethren, we are persuaded better things, and things pertaining to life, even though we speak in this manner.
For Elohim is not unjust, to forget your work and the labor of love which you showed to His name, ministering to the saints, and now are ministering.

Holy New Covenant Trans.

But, friends, to whom we give ourselves, even though we talk like this, we are sure of better things for you — things that go with deliverance from sin. God is fair. He will remember what you did and the giving to others, for their good, expecting nothing in return, that you showed toward His name. You have helped God's saints and continue to do so.

The Scriptures 2009

But although we speak in this way, beloved, we are persuaded, concerning you, of better matters which possess deliverance. For Elohim is not unrighteous to forget your work and labour of love which you have shown toward His Name, in that you have attended to the set-apart ones, and *still* attend.

Tree of Life Version

But even though we speak like this, loved ones, concerning you we are convinced of better things—things coming with salvation. For God is not unjust so as to forget your work and the love that you showed for His name, in having served and continuing to serve the kedoshim.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament

...[We] have been agreed but about you* [Men] Loved the [things] better and being had [of] saving if and so [We] speak {them} not for Wrong {is} The God to overlook the work [of] you* and the love whom [You*] show to the name [of] him Serving the [men] pure and Serving {them}...

Alpha & Omega Bible

BUT, BELOVED, WE ARE CONVINCED OF BETTER THINGS CONCERNING YOU, AND THINGS THAT ACCOMPANY SALVATION, THOUGH WE ARE SPEAKING IN THIS WAY.

FOR THEOS (*The Alpha & Omega*) IS NOT UNJUST SO AS TO FORGET YOUR WORK AND THE LOVE WHICH YOU HAVE SHOWN TOWARD HIS NAME, IN HAVING MINISTERED AND IN STILL MINISTERING TO THE SAINTS.

Awful Scroll Bible

Yet beloved, we have been persuaded, of more availing things concerning yous and coming to be held Deliverance, if-indeed, we the same-as-this speak.

	For God is not in-just, to be unaware-upon you all's undertakings and toils in dear love, which you yourselves show-from-among. Be showing-from-among His Name, ministering to the awful ones and running errands.
Concordant Literal Version	Yet we are persuaded of better things concerning you, beloved, and those which have to do with salvation, even if we are speaking thus." For God is not unjust, to be forgetting your work and the love which you display for His name when you serve the saints, and are serving."
exeGesés companion Bible	And beloved, we are convinced of better concerning you and regarding salvation, though we thus speak. For Elohim is not unjust to forget your work and the labor of love you indicate to his name, ministering to the holy, and ministering.
Orthodox Jewish Bible	However, Chaverim, even though we speak in this way, we have been convinced of better things concerning you and of things belonging to Yeshua'at Eloheinu. For Hashem is not unjust so as to forget your po'al (work) and the ahavah which you have shown toward ha-Shem of him, having rendered avodas kodesh ministry service to the Kadoshim, ken, and you are still serving them.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
But, my dearly loved ones, even though we talk this way, we are persuaded that you will do better than that [*i.e., you will not fall away from God*], and will end up being saved. For God is not [*so*] unjust as to forget the work you are doing and the love you have shown for Him, as you ministered to the saints [*i.e., His holy people*] and continue to minister [*to them*].

Benjamin Brodie's trans. .
But concerning you [pastors and teachers in Paul's remote, non-resident congregations], beloved, we are convinced of more advantageous things [abundant fruit rather than dead works], namely those which accompany salvation [inheritance-salvation], even though we communicate in this manner [warning you about dead works],

For God is not unjust to disregard your production [directed toward pastors and teachers who minister the Word] and the virtue love which you have demonstrated toward His Person [Jesus Christ] by beginning to minister to the saints [they completed their training program and had begun to start teaching] and by continuing to minister [they didn't give up when things got tough].

The Expanded Bible Jonathan Mitchell NT

.
Yet we have been persuaded of more excellent things [than this] concerning you folks, beloved ones (= dear, accepted friends) – as well as things (or: aspects; qualities) normally clinging closely to (or: holding in themselves from) the sphere of wholeness, health, rescue, safety, deliverance and restoration – even though we keep on speaking in this way!

For the case is, God [is] not unjust (contrary to fairness and equity shown in the Way pointed out) to be at any point forgetful (or: to fully escape the knowledge or be unaware; in any case to be completely neglectful, disregarding or unnoticed) of your work and of the love which you pointed out and display into [showing forth] His Name: waiting upon and giving attending service and support of life's necessities to the set-apart (or: sacred; holy) folks – even continuously dispensing [goods] and habitually providing the means of living!

P. Kretzmann Commentary

.

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible But even if we are speaking in this way, dear friends, we are convinced of better things concerning you, and belonging to salvation. For God is not unjust, so as to forget your work and the love which you demonstrated for his name by [*Here “by” is supplied as a component of the participle (“having served”) which is understood as means] having served the saints, and continuing to serve them.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT Now, dear friends, even though we’re talking like this, we’re convinced of better things in your case. We believe you’re holding on to your salvation.^h After all, God isn’t so unfair as to forget the things you’ve done, and the love you’ve shown for God’s name. You’ve served the holy ones, and you’re serving them now.^h Lit. “we’re convinced of the better things concerning you, and things that belong to/hold to salvation”.

Wilbur Pickering’s New T. **A word of encouragement**
For all that, dear ones, we are confident of the better things concerning you—things that accompany salvation—even though we speak like this. Because God is not unjust so as to ignore your work, even the labor of love you have invested in His name, in that you have ministered to the saints and continue to do so.

Literal, almost word-for-word, renderings:

A Faithful Version But, although we speak these things, beloved, we are persuaded of better things concerning you, even the fruits that accompany salvation. For God is not unrighteous to forget your work, and the labor of love by which you have showed honor to His name, in that you have served the saints and are continuing to serve them.

Analytical-Literal Translation But we have been convinced concerning youp, beloved, the better [things] and having [fig., those accompanying] salvation, even though we are speaking in this way. For God is not unjust to forget yourp work and labor of love which youp yourselves showed toward His name, having served the holy ones [or, saints] and [still] serving [them].

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT But respecting you, beloved, we are persuaded better things, even things which accompany salvation; though we speak thus. For God is not unjust to forget your work, and the labour of that love which you have shewn for his name, by the assistance which you have given and continue to give to the saints.

Context Group Version But, beloved, we are persuaded better things of you (pl), and things that accompany rescue, though we speak in this way: for God is not decadent {or condemned, unreliable} to forget your (pl) work and the allegiance which you (pl) showed toward his name, in having served the special ones and still serving.

English Standard Version .
 Far Above All Translation .

Green’s Literal Translation .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 **But beloved, even if we speak so, we have confidence of the better things concerning you^o, even those things being held to salvation. For* God is not unrighteous to forget your^o work and the labor of the love* which you^o showed toward his name, having served the holy-ones and still serving them.**

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible **A Better Promises**
But, beloved, though we thus speak, we are persuaded that there are better things for you(p), things that accompany salvation. For God is not unrighteous so as to forget your(p) work and labor of love, which you(p) have shown toward His name, in that you(p) have ministered to the saints, and do minister.

Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation **But, beloved ones, we have been convinced of better things concerning you, and things attached to salvation, if also in this manner we habitually communicate [doctrine], [and we do]. For the Lord is not unjust to disregard your occupation [pastors], also the love which you yourselves [pastors] have demonstrated with reference to His Person, having ministered the word with reference to the saints, and continuing to minister [the Word].**

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster’s Translation .
 World English Bible .
 Worrell New Testament .
 Young’s Updated LT .

The gist of this passage:
 9-10

Hebrews 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
peithō (πειθω) [pronounced PIE-thoh]	to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey	1 st person plural, perfect passive indicative	Strong’s #3982
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161
peri (περί) [pronounced per-EE]	about, concerning, on account of, because [of], around, near	preposition	Strong’s #4012
humôn (ὁμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong’s #5216 (genitive case of #5210)

Hebrews 6:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapêtos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	[dearly, well] beloved, esteemed, dear, favourite, worthy of love	masculine plural adjective, vocative	Strong's #27

Translation: Now, beloved ones, we have been persuaded concerning you (all)...

I believe that it is at this point where the writer of Hebrews (who appears to be more than one person here and elsewhere in this epistle) speaks to a subset of the Hebrew believers, but without specifically saying that. That is, the writer does not say, "There are a few of you who have your heads screwed on right. It is to those I speak right now." That would be somewhat harsh and divisive.

The author of Hebrews addresses the believers as *beloved ones* (or, *esteemed ones*, *those worth of love*; or possibly even *my favorites*). Now, in one sense, all of the Hebrew believers are loved by God. They all possess His righteousness by **imputation**. However, perhaps the author of Hebrews is slyly referring to those Hebrew believers who are advancing in the plan of God. Those who have not allowed themselves to be held back by adherence to the Mosaic Law.

It is at this point that I believe the author of Hebrews separates out a portion of believers in Jerusalem and Judæa to address.

Hebrews 6:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
kreisson (κρείσσον) [pronounced KRICE-son]	<i>better, greater advantage</i>	neuter plural comparative adjective; accusative case	Strong's #2908 (hapax legomena)

Translation: ...[and of] better things,...

We are convinced of better things, beloved ones, than this epistle might seem to indicate, is the message which is being conveyed right here.

The writer (s) has been quite harsh, and he seems to be saying, "Surely, this is not all of you. There are believers there who must be advancing in the spiritual life."

Hebrews 6:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Hebrews 6:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	neuter plural, present passive participle; accusative case	Strong's #2192
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991

Translation: ...even [those things] belonging to salvation,...

Some of the believers, the writer is assuming, are acting in accordance with their salvation. They are acting as if they have been saved.

Hebrews 6:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ¹⁷			
On rare occasions, where ei (εἰ) [pronounced I] is used to begin two phrases, it can be translated, <i>whether...or (whether)...</i>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoútô (οὕτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
laléô (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	1 st person plural, present active indicative	Strong's #2980

Translation: ...even if we speak in this manner.

Again, the writer uses the 1st person plural verb here. "We have been quite harsh," he says, "but this is not a reference to every Jewish believer, despite how we sound in this epistle."

Hebrews 6:9 **Now, beloved ones, we have been persuaded concerning you (all) [and of] better things, even [those things] belonging to salvation, even if we speak in this manner.** (Kukis nearly literal translation)

¹⁷ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Hebrews 6:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ἀδικος (ἄδικος) [pronounced AHD-ee-koss]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	masculine singular adjective, nominative case	Strong's #94
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
epilanthánomai (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ahēē]	<i>to forget; neglecting, no longer caring for; forgotten, given over to oblivion, uncared for</i>	aorist (deponent) middle infinitive	Strong's #1950
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, genitive/ablative case	Strong's #2041
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: For the God [is] not unrighteous to forget your work...

“God is not unrighteous,” the author of Hebrews asserts (obviously, He is not). “So He will not forget your (plural) work (singular).” There must be a consider number of Jewish believers; but their works are referred to in the singular. Does this mean that there is one well-known thing which they have acted according to God’s plan? That seems to be a bit of an indictment to me.

Hebrews 6:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Hebrews 6:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
endeiknumi (ἐνδείκνυμι) [pronounced en-DIKE-noo-mee]	<i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i>	2 nd person plural, aorist middle indicative	Strong's #1731
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and [your] agape love, of which you (all) manifested His name,...

God is not going to forget your **agapê love**, the writer says. This agape love was manifested toward the name or character of the Lord.

How exactly was this done? The author will give a single example.

Hebrews 6:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakoneô (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i>]	<i>serving, attending to, being an attendant, waiting upon</i> (menially or as a host, friend or [figuratively] teacher); technically <i>acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine plural, aorist active participle, nominative case	Strong's #1247
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #40

Translation: ...having ministered to the saints...

“You have been known to minister to the saints.” First of all, too often when we read the word *saints*, we think of super believers or of believers who are officially full-time Christian servants (they have a vocation which most recognize as religious or as Christian). However, every person who believes in Jesus Christ is a saint. This includes the most **carnal** believer that you can think of; and the best believer that you can think of.

The verb used here is the aorist active participle of diakoneô (διακονέω) [pronounced *dee-ak-on-EH-oh*], which means (as a participle): *serving, attending to, being an attendant, waiting upon* (menially or as a host, friend or [figuratively] teacher); technically *acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon*. Strong's #1247.

What seems to be the case is, various believers have traveled to Jerusalem and Judæa and they have been welcomed and taken care of. The aorist tense indicates that there were several episodes of this in the past.

Hebrews 6:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
diakoneô (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i>]	<i>serving, attending to, being an attendant, waiting upon</i> (menially or as a host, friend or [figuratively] teacher); technically <i>acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine plural, present active participle, nominative case	Strong's #1247

Translation: ...and continue to minister [to them].

He concludes by saying, “And you (all) apparently continue to receive saints and to take care of them there.

Hebrews 6:10 For the God [is] not unrighteous to forget your work and [your] agape love, of which you (all) manifested His name, having ministered to the saints and continue to minister [to them]. (Kukis nearly literal translation)

Hebrews 6:9–10 Now, beloved ones, we have been persuaded concerning you (all) [and of] better things, even [those things] belonging to salvation, even if we speak in this manner. For the God [is] not unrighteous to forget your work and [your] agape love, of which you (all) manifested His name, having ministered to the saints and continue to minister [to them]. (Kukis nearly literal translation)

Hebrews 6:9–10 Now, beloved ones, we are confident of better things concerning some of you, that you are acting in accordance with your saved state, despite the way we seem to be speaking to you in this epistle. For our God is not unrighteous to the point that He would forget your work or your love, which many of you have manifested in His name, having ministered to fellow believers in the past and continue ministering to them even today. (Kukis paraphrase)

Now we keep on desiring of you the same diligence to be put forth, face to face with the full assurance of the hope until the end; that not lazy you (all) might become, now imitators of them through faith and patience being heirs to the promises.

Hebrews
6:11–12

Now we keep on desiring from you (all) to put forth the same diligence, with the full assurance of confidence until the end. [We keep on desiring] that you (all) [are] not languid, but [that] you (all) might become imitators of those who, through faith and patience, become heirs to the promises.

It is our firm desire that you put forth this same diligence in your spiritual lives, with the full assurance of confidence all the way to the end. We also desire that you are not languid in your spiritual growth, but that you might become imitators of those who, through faith and patience, become heirs to all the promises of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we keep on desiring of you the same diligence to be put forth, face to face with the full assurance of the hope until the end; that not lazy you (all) might become, now imitators of them through faith and patience being heirs to the promises.
Complete Apostles Bible	But we desire that each one of you show the same diligence to the full assurance of hope until the end, lest you become dull, but become imitators of those who through faith and patience inherit the promises.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end: That you become not slothful, but followers of them who through faith and patience shall inherit the promises.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And we desire, that each one of you may show this same activity, for the completion of your hope, even to the end: and that ye faint not; but that ye be emulators of them who by faith and patience have become heirs of the promise.

Original Aramaic NT But we desire that each one of you have this diligence for the perfection of your hope until the end,
And that you should not lose heart, but that you would be imitators of those who by faith and patience have become heirs of The Promise.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And it is our desire that you may all keep the same high purpose in certain hope to the end:
So that you may not be slow in heart, but may take as your example those to whom God has given their heritage, because of their faith and their long waiting.

Bible in Worldwide English We want every one of you to try in the same way. Then you will get what you hope for right up to the end.
Do not give up. But be like the people who get what God has promised. They believe God and keep on believing for a long time.

Easy English .
Easy-to-Read Version–2008 We want each of you to be willing and eager to show your love like that the rest of your life. Then you will be sure to get what you hope for.
We don't want you to be lazy. We want you to be like those who, because of their faith and patience, will get what God has promised.

God's Word™ We want each of you to prove that you're working hard so that you will remain confident until the end.
Then, instead of being lazy, you will imitate those who are receiving the promises through faith and patience.

Good News Bible (TEV) Our great desire is that each of you keep up your eagerness to the end, so that the things you hope for will come true.
We do not want you to become lazy, but to be like those who believe and are patient, and so receive what God has promised.

The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. We wish that each of you would always be eager to show how strong and lasting your hope really is.
Then you would never be lazy. You would be following the example of those who had faith and were patient until God kept his promise to them.

The Living Bible .
New Berkeley Version .
New Century Version .
New Living Translation .
The Passion Translation But we long to see you passionately advance until the end and you find your hope fulfilled. So don't allow your hearts to grow dull or lose your enthusiasm, but follow the example of those who fully received what God has promised because of their strong faith and patient endurance.

UnfoldingWord Simplified T. We greatly desire that each of you may show the same diligence to the end, in order to make your hope certain. This is so that you will not become lazy, but imitators of those who by faith and patience inherit the promises.

Williams' New Testament And we desire each one of you to continue to show the same earnestness to the very end, that you may enjoy your hope to the fullest, so that you may not grow careless, but may follow the example of those who through their faith and patient endurance are now possessors of the blessings promised.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version We desire each of you to be displaying the same concern toward the full accomplishment of the anticipation of *good* until *the* conclusion so that you might not become sluggish, but imitators of the *people* who inherit the promises through trust and lengthy patience.

Common English Bible .
 Len Gane Paraphrase We desire that each one of you would show the same diligence to [obtain] the unshakeable assurance of hope all the way to the end, so that you will not be apathetic but followers of those who through faith and patience inherit the promises.

A. Campbell's Living Oracles Yet, we earnestly desire every one of you to show the same diligence, in order to the realizing of this hope, to the end-that you may not be slothful, but imitators of them who, through faith and patience, are inheriting the promises.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament But our great desire is that every one of you should be equally earnest to attain to a full conviction that our hope will be fulfilled, and that you should keep that hope to the end. Then you will not show yourselves slow to learn, but you will copy those who, through faith and patience, are now entering upon the enjoyment of God's promises.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version We want each of you to show the same kind of commitment, confident in God's hope until it's fulfilled.
 Don't be spiritually lazy, but follow the example of those who through trusting in God and patience inherit what God has promised.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT For God is not unjust; he will not forget your work and the love you showed for his cause, in sending help to your fellow Christians, as you are still doing. but I am longing that each of you continue to show the same diligence to realize the fulness of your hope, even to the end.
 Then do not become slack, but be imitators of those who through faith and patience are inheriting the promises. V. 10 is included for context.

NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 UnfoldingWord Literal Text .

Urim-Thummim Version	.
Weymouth New Testament	But we long for each of you to continue to manifest the same earnestness, with a view to your enjoying fulness of hope to the very End; so that you may not become half-hearted, but be imitators of those who through faith and patient endurance are now heirs to the promises.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But we desire each of you to show the same eagerness, to the full assurance of the hope to the end; that you not become slothful, but imitators of those who through faith and long-suffering are inheriting the promises.
Holy New Covenant Trans.	We want each one of you to continue doing your best until the very end. Then you can make sure of your hope. We don't want you to become lazy. Be like people who will receive God's promises through faith and patience.
The Scriptures 2009	And we desire that each one of you show the same eagerness, to the entire confirmation of expectation until the end, in order that you do not become sluggish, but imitate those who through belief and patience inherit the promises.
Tree of Life Version	But we long for each of you to show the same eagerness for the certainty of hope to the very end—so you will not be sluggish, but imitators of those inheriting the promises through trust and perseverance.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[We] desire but each [man] [of] you* the her to show eagerness to the assurance [of] the hope until end that not Dull [You*] may become Imitators but {You* may become} [of] the [men] through faith and patience inheriting the promises...
Alpha & Omega Bible	.
Awful Scroll Bible	Furthermore, we enrage-over each of yous, to exhibit- yourselves -from-among the same eagerness, in the interest of fully-bearing the expectation until the intention, in order that yous shall not come about indolent, but imitators, through confidence and being long-in-passion, who are lawfully-allotting the heralds-beforehand.
Concordant Literal Version	Now we are yearning for each one of you to be displaying the same diligence toward the assurance of the expectation until the consummation, that you may not be becoming dull. Now be imitators of those who through faith and patience are enjoying the allotment of the promises.
exeGesés companion Bible	And we pant that each of you indicate the same diligence to the full bearance to the completion/shalom: to not be sluggish,

but mimickers of them,
 who through trust and patience,
 inherit the pre-evangelisms.

Orthodox Jewish Bible . . . And we desire that each one of you show the same zerizut (diligence) so as to realize the full bitachon of the tikvah (hope) until HaKetz,
 That you not become atzlanit (sluggards) but imitators of the ones who through Emunah and zitzfleisch (patience) inherit the havtachot (promises).

Rotherham's Emphasized B. . .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version . . . And it is our desire that each one of you shows the same eagerness [to live for Christ], so as to be fully assured of your hope [in never ending life] until the end [of your days]. We do not want you people to be [spiritually] slack, but to imitate those who will inherit [God's] promises because of their faith and patience.

Benjamin Brodie's trans.

Moreover, we [apostles and pastors] desire that each one of you [believers] demonstrate the same diligence [devotion to the Word of God], toward a full measure of spiritual understanding [spiritual self-esteem], with confidence [spiritual autonomy], unto completion [spiritual maturity],
 So that you may not become sluggish in thought [neglecting Bible doctrine], but rather imitators of those [OT super-abounding grace heroes], who by means of doctrine and steadfastness, obtain the promises [inheritance-salvation].

The Expanded Bible
 Jonathan Mitchell NT

. . . Now we are constantly setting our hearts and our full desires upon each of you to habitually display the same diligence (or: earnestness; eagerness) with a view to the bearing of the full measure of the expectation (or: face to face with the full carrying of the expectant hope) – until the closing act (the goal; the end; the finished product; the completion),
 so that you may not be birthed (or: come to be) dull or lazy folks, but instead [be] imitators of those [who] through faith and long-breathing (or: trust and long-enduring; loyalty and perseverance) are normally and presently inheriting the promises (or: one after another acquiring by lot and enjoying the added messages and announcements).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

The Spoken English NT .

We just really want each of you to show the same commitment to the fulfillment of your hope, right to the end.

That way you won't get lazy, but you'll imitateⁱ those who inherit the promises through their faith and patience.

ⁱ Lit. "...the end, so that you won't be lazy, but imitators".

Wilbur Pickering's New T. You see, we really do want each of you to show this same diligence to the very end, so as to fulfill the hope; so that you not become lazy, but rather imitators of those who through faith and patience inherit the promises.⁶
 (6) We inherit the promises through faith and perseverance—the author keeps insisting: we have to persevere, hang on, stay with it, whatever, until the end of our earthly life.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But we desire [for] each of you ^p to be showing the same diligence to the full assurance of the hope [or, confident expectation] to [the] end, so that you ^p do not become sluggish, but imitators of the ones [who] through faith and patient endurance [are] inheriting the promises.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Now we earnestly desire that every one of you would shew the same diligent concern for the full assurance of this hope to the end: that you may not become languid, but imitators of them who through faith and long suffering inherit the promises.
Context Group Version	And we desire that each one of you (pl) may show the same diligence to the fullness of abiding confidence even to the end: that you (pl) are not sluggish, but imitators of them who through trust and patience inherit the promises.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	. longsuffering
Literal New Testament	.
Literal Standard Version	For the earth, having drunk in the rain coming on it many times, and is bringing forth herbs fit for those because of whom it is also dressed, partakes of blessing from God, but that which is bearing thorns and briers [is] disapproved of, and near to cursing, whose end [is] for burning; but we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak, for God is not unrighteous to forget your work, and the labor of love that you showed to His Name, having ministered to the holy ones and ministering; and we desire each one of you to show the same diligence, to the full assurance of the hope to the end, that you may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises. Vv. 7–10 are included for context.
Modern English Version	.
Modern Literal Version 2020	But we are desiring each of you ^o to show the same diligence to the full assurance of hope till <i>the</i> end; in-order-that you ^o should not become sluggish, but imitators of the ones who are inheriting the promises through faith and patience.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.

R. B. Thieme, Jr. translation **And we [pastors] continually desire each one of you believers individually to demonstrate the same devotion [to doctrine], moving face to face toward the full assurance of the confidence [supergrace status] until the end [of your life]. Lest you become apathetic [toward doctrine], but instead become imitators of them [supergrace heroes], the ones who through faith and persistence [in GAPing it] acquired possession of the promises [supergrace blessings].**

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 11-12

Hebrews 6:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epithumēō (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	1 st person plural, present active indicative	Strong's #1937
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
endeiknumi (ἐνδεικνυμι) [pronounced en-DIKE-noo-mee]	<i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i>	present middle infinitive	Strong's #1731
spoudê (σπουδή) [pronounced spoo-DAY]	<i>speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness; to give all diligence</i>	feminine singular noun; accusative case	Strong's #4710

Translation: Now we keep on desiring from you (all) to put forth the same diligence,...

So far, I do not recall an instance of the author of Hebrews saying, *Now I keep on desiring that... or, this is my thinking on this matter...* At first, there were references to *us* (as in the writer of Hebrews and the audience—Hebrews 4:1–3); but in this chapter, there are a number of references to *we* where the recipients of this letter are not included (Hebrews 5:11 6:3, 9, 11). This occurs so many times and so consistently, that it seems that there are two or more people writing this letter to the Hebrews. Perhaps one person is writing it and several people are doing simultaneous research, while there is discussion occurring at the same time. Is there a single writer who announces to one or more with him, *here is where I am going next with this epistle?* Obviously, what exactly is taking place is speculative; but the consistency of references to a 1st person plural suggests that two or more people are somehow involved in the writing of this epistle.

When being speculative, we should not rule out the more simple explanation that this is someone with authority of that era dictating to a secretary (on the other hand, Paul did this, but nearly always used 1st person singular verbs and suffixes).

Whoever this *we* is, they have strong desires for the Hebrew people. “Put forth the same diligence (speed, earnestness, eagerness) toward your **spiritual advance**.”

Hebrews 6:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τὴν (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
πλήροφωρία (πληροφωρία) [pronounced <i>play-rohf-ohr-EE-ah</i>]	<i>full assurance, most certain confidence, having complete certainty</i>	feminine singular noun; accusative case	Strong's #4136
τῆς (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ἐλπίς (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
ἄχρι/ἄχρις (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i>]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891
τέλος (τέλος) [pronounced <i>TEHL-oss</i>]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; genitive/ablative case	Strong's #5056

Translation: ...with the full assurance of confidence until the end.

The end is quite non-specific. Is the writer referring to the end of a person's life, their end goals, eternity with Christ? In any case, the recipients are to move toward this end with complete confidence in the Person of Jesus Christ.

One of the aspects of spiritual growth is, you hear truth and then you believe it. The Christian cannot grow if he refuses to believe the truths which God reveals to him (95% of the time, these truths are going to be revealed by means of a pastor-teacher, as that is God's design).

Hebrews 6:11 **Now we keep on desiring from you (all) to put forth the same diligence, with the full assurance of confidence until the end.** (Kukis nearly literal translation)

Hebrews 6:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
nōthρός (νωθρός) [pronounced no-THROSS]	<i>lazy, slow, sluggish, indolent, languid, or (figuratively) stupid, dull</i>	masculine plural adjective; nominative case	Strong's #3576
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 nd person plural, aorist (deponent) middle/passive subjunctive	Strong's #1096

Translation: [We keep on desiring] that you (all) [are] not languid,...

V.12 continues with v. 11. I have just pulled the verb from v. 11 and placed it here for a new sentence.

We do not want you to be languid or slow or lazy, the writer of Hebrews says. This would be all about spiritual advance.

Hebrews 6:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mimētai (μιμηταί) [pronounced mim-ay-TIE]	<i>imitators; followers; copies, replicas, mimics</i>	masculine plural noun, nominative case	Strong's #3402
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Hebrews 6:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
πίστις (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μακροθυμία (μακροθυμία) [pronounced mak-roth-oo-MEE-ah]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; genitive/ablative case	Strong's #3115
κληρονομέω (κληρονομέω) [pronounced klay-ron-om-EH-oh]	<i>being an heir to (literally or figuratively), inheriting, those receiving an inheritance</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2816
τάς (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ἐπαγγελίαι (ἐπαγγελίαι) [pronounced eh-pang-eh-EE-ī]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, accusative case	Strong's #1860

Translation: ...but [that] you (all) might become imitators of those who, through faith and patience, become heirs to the promises.

The imitation here that is being called for is not imitating a person's vocabulary, demeanor, figures of speech, mode of dress, etc. They are to imitate that same path of spiritual growth, which includes faith and steadfastness; a willingness to stick with the faith.

Hebrews 6:12 [We keep on desiring] that you (all) [are] not languid, but [that] you (all) might become imitators of those who, through faith and patience, become heirs to the promises. (Kukis nearly literal translation)

Hebrews 6:11–12 Now we keep on desiring from you (all) to put forth the same diligence, with the full assurance of confidence until the end. [We keep on desiring] that you (all) [are] not languid, but [that] you (all) might become imitators of those who, through faith and patience, become heirs to the promises. (Kukis nearly literal translation)

Hebrews 6:11–12 It is our firm desire that you put forth this same diligence in your spiritual lives, with the full assurance of confidence all the way to the end. We also desire that you are not languid in your spiritual growth, but that you might become imitators of those who, through faith and patience, become heirs to all the promises of God. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Absolute Certainty of God's Promise

At this point, the writer of Hebrews says, “Let’s talk about some of these promises made by God.”

For, to the father Abraham promised the God since by no one He was having a greater (person) to swear, He swore upon Himself; saying, “If surely a blessing I will bless you and increasing I will increase you.”

Hebrews
6:13–14

For the God promised to the father Abraham—[and] since He was having no one greater (person) [than Himself by whom] to swear, He took an oath upon Himself, saying, “If surely I will bless you a blessing and I will increase you an increasing.”

Speaking of inheriting the promises of God, when God was making those fundamental promises to our father Abraham, He recognized that there was no one greater than Himself by whom He could swear, so He took on another on Himself, saying, “In blessing you, I will blessing you; and as I increase you in the land, you will be increased.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For, to the father Abraham promised the God since by no one He was having a greater (person) to swear, He swore upon Himself; saying, “If surely a blessing I will bless you and increasing I will increase you.”
Complete Apostles Bible	For when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless you, and multiplying I will multiply you."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For God making promises to Abraham, because he had no one greater by whom he might swear, swore by himself, Saying: Unless blessing I shall bless thee and multiplying I shall multiply thee.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For when God made the promise to Abraham, because there was none greater than himself by whom he could swear, he swore by himself; and said: Blessing, I will bless thee, and multiplying I will multiply thee.
Original Aramaic NT	For when God made a promise to Abraham, because there was no greater than he by whom to swear, he swore by himself, And he said, "Blessing, I shall bless you, and multiplying, I shall multiply you."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For when God made his oath to Abraham, because there was no greater oath, he made it by himself, Saying, Be certain that I will give you my blessing, and make your numbers very great.
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Bible in Worldwide English	God made a promise to Abraham. God did not have anyone greater than himself to hear his promise. So he promised to himself when he said, I will surely bless you and you will have many children.
Easy English Easy-to-Read Version–2008	. God made a promise to Abraham. And there is no one greater than God, so he made the promise with an oath in his own name--an oath that he would do what he promised. He said, "I will surely bless you. I will give you many descendants."
God's Word™	God made a promise to Abraham. Since he had no one greater on whom to base his oath, he based it on himself. He said, "I will certainly bless you and give you many descendants."
Good News Bible (TEV)	When God made his promise to Abraham, he made a vow to do what he had promised. Since there was no one greater than himself, he used his own name when he made his vow. He said, "I promise you that I will bless you and give you many descendants."
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	No one is greater than God. So he made a promise in his own name when he said to Abraham, "I, the Lord, will bless you with many descendants!"
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Now when God made a promise to Abraham, since there was no one greater than himself, he swore an oath on his own integrity to keep the promise as sure as God exists! So he said, "Have no doubt, I promise to bless you over and over, <i>and give you a son</i> and multiply you without measure!"
UnfoldingWord Simplified T.	For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone greater. He said, "I will certainly bless you, and I will greatly increase you."
Williams' New Testament	For when God made His promise to Abraham, He took an oath by Himself, since He had no one greater by whom He could take it, saying: "I will certainly bless you over and over again, I will extensively increase your numbers."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, when God made a promise to Abraham, since He had no one greater to guarantee <i>it</i> under, He guaranteed <i>it</i> under Himself, saying <i>in Genesis 22:17</i> , "If, as I confer prosperity, I will not confer prosperity on you, and as I increase, I will not increase you, <i>may I be punished.</i> "
Common English Bible	.
Len Gane Paraphrase	For when God made a promise to Abraham, since he couldn't solemnly swear by anyone greater, he swore by himself, saying, "Most assuredly blessing, I will bless you and multiplying, multiply you."

A. Campbell's Living Oracles *For when God made promise to Abraham, since he could swear by no one greater, he swore by himself- saying, "Surely, blessing, I will bless you, and multiplying, I will multiply you"; and so, having patiently waited, he obtained the promise. V. 15 is included for context.*

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V

God's Promise is Reliable

For when God made his promise to Abraham, he swore an oath by himself, since he had no one greater to swear by.

He said, "I will certainly bless you and give you many descendants." [Gen 22:17]

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .
 Weymouth New Testament

For when God gave the promise to Abraham, since He had no one greater to swear by, He swore by Himself, saying, "ASSUREDLY I WILL BLESS YOU AND BLESS YOU, I WILL INCREASE YOU AND INCREASE YOU."

Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible

For YAHWEH having made a promise to Abraham, since He had no one greater to swear by, "He swore by Himself,"

	saying, "Surely blessing I will bless you, and multiplying I will multiply you." (Genesis 22:16, 17-18)
Holy New Covenant Trans.	When God vowed to Abraham, He could not make a vow by anyone greater than Himself. So God made the vow by Himself. He said: "I will surely bless you, and I will surely give you many descendants."
The Scriptures 2009	For Elohim, having promised Abraham, since He could swear by no one greater, swore by Himself, ^c ° Genesis 22:16. saying, "Truly, blessing I shall bless you, and increasing I shall increase you." Genesis 22:18.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[to] the for abraham Promising {someone} The God since against no [one] [He] had greater to vow vows against himself Saying if certainly Blessing {someone} [I] will bless you and Multiplying {someone} [I] will multiply you...
Alpha & Omega Bible Awful Scroll Bible	.
Concordant Literal Version	For God heralding-beforehand to Abraham, whether-upon He was holding to swear, accordingly to not-even-one greater, swears accordingly by Himself, confirming, "Most assuredly in well-considerations, I will well-consider you, and in multiplying I will multiply you."
exeGesés companion Bible	For God, promising Abraham, since He had no one greater to swear by, swears by Himself, saying, "If, in sooth, it is blessing, I shall be blessing you, and multiplying, I shall be multiplying you!" [Could this be <i>in truth?</i>]
Orthodox Jewish Bible	For when Elohim pre-evangelized to Abraham - since he could oath by no greater he oathed by himself, wording, Surely in blessing, I bless you and in multiplying I multiply you. Genesis 22:16,17
Rotherham's Emphasized B.	For when Hashem gave the havtachah (promise) to Avraham Avinu, als (since) Hashem had no one greater by which to make a shevu'ah (oath), Hashem made a shevu'ah by Himself, [BERESHIS 22:16] Saying "Surely blessing I will bless you and multiplying I will multiply you" (BERESHIS 22:17)

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	.
Benjamin Brodie's trans.	For when God made a promise to Abraham, since He could not make a vow by anyone greater, He vowed by Himself, saying [Gen. 22:16-17], "I will certainly bless you and will multiply you [<i>i.e., give you many descendants</i>]."
The Expanded Bible Jonathan Mitchell NT	For when God Himself promised to Abraham, since He had nobody greater to swear an oath by, He swore an oath [unconditional promise] on the basis of Himself, When He was saying: Indeed [affirming an oath], I will bless you by means of continual blessing [sexual blessing] and I will multiply you by means of continual multiplication [father of a new race: Israel]. . For you see God – after at one point promising to Abraham – since He had, and continues to have, no greater in line with (or: down into the sphere of; to the level

of; according to; by; against) **which to swear, swore in line with** (down into; by; etc.) **Himself,** proceeding in saying, "Assuredly, continuously speaking good (or: blessing) I will continuously speak good to (or: bless) you, then progressively multiplying I will progressively multiply and fill you." [Gen. 22:17]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

The Reliability of God's Promise

For when [*Here "when" is supplied as a component of the temporal participle ("made a promise")] **God made a promise to Abraham, since he had no one greater to swear by, he swore by himself, saying,** "Surely I will greatly bless [Literally "blessing I will bless"] you, and I will greatly multiply [Literally "multiplying I will multiply"] you."

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .

God's Promise is Certain to be Fulfilled

Now, God made a promise to Abraham.^j Having nobody greater to swear by, God swore by God's very own self:

I swear I'm really going to bless you, and I'm really going to multiply your descendants.^k

^j Genesis 22:16.

^k Lit. "Since he had no one greater by whom to swear, he swore by himself, saying: 'Surely, blessing, I will bless you, and, multiplying, I will multiply you' (quoting Genesis 22:17). Repeating the verb, as in "Blessing, I will bless," is the normal way of making a statement emphatic in the original Hebrew language of the Old Testament.

Wilbur Pickering's New T.

Our secure anchor

Now when God made a promise to Abraham, since He had no one greater to swear by, He swore by Himself saying, "Indeed, blessing I will bless you, and multiplying I will multiply you."⁷

(7) I didn't want to lose the Hebrew idiom; a freer rendering would be, "Indeed, I will bless you greatly, and I will multiply you greatly"—the 'multiply' referring to descendants.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version .

For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely esteeming I will esteem you, and multiplying I will multiply you.

English Standard Version .

- Far Above All Translation .
- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 **For* after God promised to Abraham, since he was holding no one greater to swear according-to, he had sworn according-to himself, saying, Absolutely in blessing, I will bless you and in multiplying, I will multiply you. {Gen 22:17}**

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible **God’s Infallible Purpose in Christ**
For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, "Surely in blessing I will bless you(s), and in multiplying I will multiply you(s)."

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation **For the God when He Himself had promised to Abraham, because He had no one greater by whom to take an oath, he took an oath on the basis of His Own Person [or, in the name of Himself].**
When he was saying, Assuredly [or, decidedly] just as I am God, blessing I intend to bless you, and multiplying I intend to multiply you.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

The gist of this passage:
13-14

Hebrews 6:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong’s #11

Hebrews 6:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggellō (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i>]	<i>announcing that one is about to do or furnish something; promising (of one's own accord); engaging voluntarily (in); professing an art, professing one's skill in something</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1861
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: For the God promised to the father Abraham...

The Jewish believers were very concerned about what they read in the Old Testament, about the promises and laws. So, the writer of Hebrews speaks to these promises. However, he goes back to Abraham, who was called by God 600 or more years before the Law was given; and there was a different priesthood at this time.

The Jews rightly revere Moses and the Mosaic Law; but they certainly understood who Abraham was, and how the Jewish race began with Abraham.

The writer of Hebrews is going to focus on Abraham and on the priest to whom Abraham paid **tithes**—all taking place long before the Mosaic Law.

Hebrews 6:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επει (ἐπει) [pronounced <i>ehp-IH</i>]	<i>regarding time: as, when, since, after that; regarding cause: since, seeing that, because, inasmuch as</i>	conjunction; preposition	Strong's #1893
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; genitive/ablative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762

This word designates exclusivity of a matter or a group of people. This word is used in a conditional negation: οὐδείς...εἰ μή..., which means *no one...except*. The pleonastic construction οὐ...οὐδείς means *not...anyone*. This adjective is used as an emphatic negation when strung together with additional negatives. Balz has additional combinations.

Hebrews 6:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, imperfect active indicative	Strong's #2192
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; genitive/ablative case	Strong's #3173
omnuô (ὀμνύω) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	aorist active infinitive	Strong's #3660

Translation: ...—[and] since He was having no one greater (person) [than Himself by whom] to swear,...

God was going to take an oath before Abraham concerning the promises that He would make. When a person takes an oath, he often takes an oath based upon someone or something greater than himself (we place our hands on the Bible). But there is nothing greater than God.

Hebrews 6:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
omnuô (ὀμνύω) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 rd person singular, aorist active indicative	Strong's #3660
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: ...He took an oath upon Himself,...

The greatest thing there is, is God. So He took an oath upon Himself. This is the basis for God's promises to Abraham.

Hebrews 6:13 For the God promised to the father Abraham—[and] since He was having no one greater (person) [than Himself by whom] to swear, He took an oath upon Himself,... (Kukis nearly literal translation)

Hebrews 6:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ¹⁸			
On rare occasions, where ei (εἰ) [pronounced I] is used to begin two phrases, it can be translated, <i>whether...or (whether)...</i>			
mên (μήν) [pronounced mane]	<i>surely, assuredly, verily, certainly, truly</i>	particle, particle of affirmation; disjunctive particle	Strong's #3375
eulogēō (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: blessing [of man], speaking well of; praising [of God]; passive: being blessed, being happy; being well spoken of; being praised</i>	masculine singular, perfect active participle; nominative case	Strong's #2127
eulogēō (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	1 st person singular, future active indicative	Strong's #2127
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...saying, "If surely I will bless you a blessing..."

God promises Abraham that He will bless him with a blessing.

Hebrews 6:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

¹⁸ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Hebrews 6:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêthunô (πληθύνω) [pronounced play-THOO-noh]	<i>increasing; growing, abounding, multiplying, being multiplied</i>	masculine singular, present active participle, nominative case	Strong's #4129
plêthunô (πληθύνω) [pronounced play-THOO-noh]	<i>to increase; to grow, to abound, to multiply</i>	1 st person singular, future active indicative	Strong's #4129
se (σε) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...and I will increase you an increasing.”

God would also increase Abraham’s blessing with an increasing.

Hebrews 6:13–14 ...saying, “If surely I will bless you a blessing and I will increase you an increasing.” (Kukis nearly literal translation)

Hebrews 6:13–14 For the God promised to the father Abraham—[and] since He was having no one greater (person) [than Himself by whom] to swear, He took an oath upon Himself, saying, “If surely I will bless you a blessing and I will increase you an increasing.” (Kukis nearly literal translation)

Hebrews 6:13–14 Speaking of inheriting the promises of God, when God was making those fundamental promises to our father Abraham, He recognized that there was no one greater than Himself by whom He could swear, so He took on another on Himself, saying, “In blessing you, I will blessing you; and as I increase you in the land, you will be increased.” (Kukis paraphrase)

All of this would be understood by the recipients of this missive. They all agree with what is being taught so far.

Although v. 16 at first seemed like a good stopping point, at least 10 translations continue that into v. 17. So I took this to the next stopping point, with is verse 18. However, just as many translations did not stop at v. 18. The next natural stopping point is v. 20, but I don’t want to group that many verses together, so I will go back to v. 16.

There were a few translation which treat vv. 16–20 as a complete sentence.

<p>And this one, being patient attained the promise. For men, by the greater (thing) keep on swearing, and of all to them of a dispute an end, to a confirmation the oath.</p>	<p>Hebrews 6:15–16</p>	<p>And this one (Abraham) attained to the promise, having been patient. For men keep on taking oaths by the greater (thing), and an end for them of every dispute [is accomplished] for the oath [to be] confirmed.</p> <p>Abraham had obtained the promise, having been patient. For men continually take oaths by the greater thing. In fact, every dispute is brought to an end by this, and the oath is confirmed.</p>
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Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And this one, being patient attained the promise. For men, by the greater (thing) keep on swearing, and of all to them of a dispute an end, to a confirmation the oath.
Complete Apostles Bible	And so, after he had been patient, he obtained the promise. For men indeed swear by the greater, and the oath for confirmation is an end of every dispute to them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And so patiently enduring he obtained the promise. For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And so he was patient, and obtained the promise. For men swear by one greater than themselves: and in every controversy that occurs among them, the sure termination of it is by an oath.
Original Aramaic NT	And in this way he was patient and received The Promise. For among men, they swear by that which is greater than they, and concerning every dispute which they have had among them, a sure end of it has come by an oath.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so, when he had been waiting calmly for a long time, God's word to him was put into effect. For men at all times make their oaths by what is greater; and any argument is ended by the decision of the oath.
Bible in Worldwide English	Abraham kept on believing God. And so he got what God had promised him. When men make a promise, they ask someone to hear it who is greater than they are. When someone great has heard a promise, it stops any quarrel about it.
Easy English	.
Easy-to-Read Version–2008	Abraham waited patiently for this to happen, and later he received what God promised. People always use the name of someone greater than themselves to make a promise with an oath. The oath proves that what they say is true, and there is no more arguing about it.
God's Word™	So Abraham received what God promised because he waited patiently for it. When people take oaths, they base their oaths on someone greater than themselves. Their oaths guarantee what they say and end all arguments.
Good News Bible (TEV)	Abraham was patient, and so he received what God had promised. When we make a vow, we use the name of someone greater than ourselves, and the vow settles all arguments.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Then after Abraham had been very patient, he was given what God had promised. When anyone wants to settle an argument, they make a vow by using the name of someone or something greater than themselves.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So Abraham waited patiently in faith and succeeded in seeing the promise fulfilled. It is very common for people to swear an oath by something greater than themselves, for the oath will confirm their statements and end all dispute.
UnfoldingWord Simplified T.	In this way, Abraham obtained what was promised after he had patiently waited. For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as confirmation.
Williams' New Testament	And so by patiently waiting he obtained what God had promised him. For it is a custom among men to take oath by something greater than themselves, and an oath taken for confirmation settles any dispute among them.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	And this is how after he was patient for a long time, he obtained the promise. You see, people guarantee under the bigger <i>one</i> and the oath for authentication is <i>the end</i> of every dispute for them,...
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	And so, after he had patiently endured, he obtained the promise. Truly men swear by the greater, and an oath of confirmation is to them the end of all argument.
A. Campbell's Living Oracles	For when God made promise to Abraham, since he could swear by no one greater, he swore by himself- saying, "Surely, blessing, I will bless you, and multiplying, I will multiply you"; and so, having patiently waited, he obtained the promise. For men, indeed, swear by the greater; and an oath for confirmation is, to them, an end of all contradiction. Vv. 13–14 are included for context..
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And so, after patiently waiting, Abraham obtained the fulfillment of God's promise. Men, of course, swear by what is greater than themselves, and with them an oath is accepted as putting a matter beyond all dispute.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	And so Abraham, after waiting patiently, obtained the promise. Men swear by someone greater than themselves, and their oath serves as a confirmation to end all argument.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	And so, after patiently waiting, Abraham received the promise. People swear on things that are greater than they are, and when they have some dispute the oath is taken as the final word on the matter. The FBV actually begins a new paragraph with v. 16.
God's Truth (Tyndale)	.
Holman Christian Standard	.

International Standard V Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT	.	And so, when Abraham waited patiently, he got the promise. Of course, people swear by somebody greater than themselves. And for them, when an oath is sworn to confirm something, it puts an end to all argument.
UnfoldingWord Literal Text	.	In this way, Abraham obtained what was promised after he had patiently waited. For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as confirmation.
Urim-Thummim Version	.	And so, after he had patiently endured, he obtained the promise. Because men truly adjure by the greater: and an oath for confirmation is to them an end of all strife.
Weymouth New Testament	.	And so, as the result of patient waiting, our forefather obtained what God had promised. For men swear by what is greater than themselves; and with them an oath in confirmation of a statement always puts an end to a dispute.
Wikipedia Bible Project Worsley's New Testament	.	And thus waiting patiently he obtained the promise. For men swear by a greater <i>Being</i> , and an oath for confirmation <i>is</i> to them an end of all controversy.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	.	And so, being patient, he obtained the promise. For men indeed swear by one greater than themselves, and in every dispute that occurs among them, the true settlement of it is by an oath.
Hebrew Names Version	.	Thus, having patiently endured, he obtained the promise. For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.
Holy New Covenant Trans.	.	Abraham was patient and later he received what God promised. People make vows by someone who is greater than they are. This confirms agreements and stops all arguments among them.
The Scriptures 2009 Tree of Life Version	.	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentand so Waiting [He] obtains the promise Men for against the [one] greater vow and [of] every [for] them opposition End to confirmation {is} The Oath...
Alpha & Omega Bible Awful Scroll Bible	.	Even the same-as-this being long-in-passion, he hit-upon the heralding-beforehand.

	For men surely swear accordingly to a greater, and the oath for affirmation, is to them an end of all that is being spoken-against,...
Concordant Literal Version exeGesés companion Bible	. And thus, being patient, he obtained the pre-evangelism. For humanity indeed oaths by the greater: and an oath establishes a finality of all controversy.
Orthodox Jewish Bible	And thus, having waited with zitzfleisch, Avraham Avinu obtained the havtachah (promise). For Bnei Adam make a shevu'ah by someone greater than themselves, and a shevu'ah given as confirmation, settles every matter decisively.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And so, after waiting patiently, Abraham received what [God] had promised. For people make vows by someone greater [than themselves], and an argument is settled when someone takes an oath [that he is telling the truth].
Benjamin Brodie's trans.	And without further ado, having waited patiently [reference to the faith-rest drill], he obtained the promise [God was true to His word]. For men customarily swear an oath on the basis of a greater [usually God], and for each type of dispute of theirs, the oath is the surety [conclusion] for the guarantee [legal bond],...
The Expanded Bible Jonathan Mitchell NT	. And so, in this way enduring long (breathing and blowing long) he hit upon the target of (= obtained) the promises. For you see, men are swearing by (or: down on; according to) the greater, and to (or: for; with; among) them the oath [is] an end (limit; boundary; termination) of all contradiction and dispute (or: from talking-back in face-to-face opposition), unto an established confirmation.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	And so, by [*Here "by " is supplied as a component of the participle ("persevering") which is understood as means] persevering, he obtained the promise. For people swear by what is greater than themselves , and the oath for confirmation is the end of all dispute for them.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	And so, after he had been patient, ⁸ he obtained the promise. V. 16 will be placed with the next passage for context. (8) Well, his 'patience' was an up and down thing (Ishmael, and all that), but he never gave up altogether.

Literal, almost word-for-word, renderings:

A Faithful Version	Now after he had patiently endured, he obtained the promise. For indeed, men swear by the greater, and confirmation by an oath puts an end to all disputes between them.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bond Slave Version	And so, after he had patiently endured, he obtained the promise. For men truly swear by the greater: and an oath for confirmation is to them an end of all strife.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	And in the same way, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	And so, being long-suffering, he obtained the promise. For men indeed swear by the greater, and an oath to make things sure is to them the end of all gainsaying.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And thus <i>Abraham</i> , having <i>had</i> patience, obtained the promise. For* indeed, men swear according-to the greater and the oath <i>made</i> *for confirmation is an ending in every dispute with them.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For the God when He Himself had promised to Abraham, because He had no one greater by whom to take an oath, he took an oath on the basis of His Own Person [or, <i>in the name of Himself</i>]. For mankind customarily takes an oath by the greater [by God]: and to them [the opposition] such an oath with reference to guaranteeing security is the termination of all opposition.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
15-16

Hebrews 6:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (kaí) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Hebrews 6:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]; also hoútōs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
makrothumeō (μακροθυμέω) [pronounced mak-roth-oo-MEH-oh]	<i>being long-spirited, being (objectively) forbearing or being (subjectively) patient, being longsuffering, having patience, being patient, patiently enduring</i>	masculine singular, aorist active participle, nominative case	Strong's #3114
epitugchanō (ἐπιτυγχάνω) [pronounced ehp-ee-toonng-KHAHN-oh]	<i>to light or hit upon any person or thing; to chance upon; to attain to, obtain</i>	3 rd person singular, aorist active indicative	Strong's #2013
tēs (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860

Translation: And this one (Abraham) attained to the promise, having been patient.

Abraham waited on God's promise. He stumbled once and perhaps he even doubted now and again, but God is always faithful, even when we are not.

Hebrews 6:15 And this one (Abraham) attained to the promise, having been patient. (Kukis nearly literal translation)

Hebrews 6:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596

Hebrews 6:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; genitive/ablative case	Strong's #3173
omnuô (ὀμνύω) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 rd person singular, present active indicative	Strong's #3660

Translation: For men keep on taking oaths by the greater (thing),...

Men, when they make promises or take oaths, often swear upon something greater than themselves. In American society, we often swear upon the Bible (for instance, when in court).

Hebrews 6:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
antilogia (ἀντιλογία) [pronounced an-tee-lohg-EE-ah]	<i>gainsaying, contradiction; dispute; hostility, opposition, rebellion</i>	feminine singular noun; genitive/ablative case	Strong's #485
péras (πέρας) [pronounced PER-as]	<i>extremity, bound, end; of a portion of space; boundary; frontier; the ends of the earth; the remotest lands, uttermost land; of a thing extending through a period of time (termination)</i>	neuter singular noun; nominative case	Strong's #4009

This noun, oddly enough, occurs thrice in Hebrews and once each in Luke and Jude. Luke 11:31 Hebrews 6:16 7:7 12:3 Jude 1:11.

Translation: ...and an end for them of every dispute [is accomplished]...

Often, a dispute can be brought to an end by making such an oath.

This does not mean that such an oath automatically resolves every dispute or is a complete guarantee to resolve every dispute. It simply means that, in many cases, a dispute is brought to a close by making such an oath.

Hebrews 6:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
bebaiōsis (βεβαίωσις) [pronounced behb-AH-yoh-sihs]	<i>confirmation, ratification, establishment</i>	feminine singular noun, accusative case	Strong's #951
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
horkos (ὄρκος) [pronounced HOHR-koss]	<i>an oath, a sacred restraint; that which has been pledged or promised with an oath; a limit</i>	masculine singular noun; nominative case	Strong's #3727

The word is found in the gospels, Hebrews, Acts and James.

Translation: ...for the oath [to be] confirmed.

The oath made by a person is confirmed or affirmed because that person swears on something greater than himself.

Hebrews 6:16 For men keep on taking oaths by the greater (thing), and an end for them of every dispute [is accomplished] for the oath [to be] confirmed. (Kukis nearly literal translation)

Hebrews 6:15–16 And this one (Abraham) attained to the promise, having been patient. For men keep on taking oaths by the greater (thing), and an end for them of every dispute [is accomplished] for the oath [to be] confirmed. (Kukis nearly literal translation)

Hebrews 6:15–16 Abraham had obtained the promise, having been patient. For men continually take oaths by the greater thing. In fact, every dispute is brought to an end by this, and the oath is confirmed. (Kukis paraphrase)

There was almost no agreement on the length of the final sentence of Hebrews 6 among the translators. Many of them began with v. 16 (which is legitimate, as v. 17 begins with a relative pronoun). The context of each translation will be maintained below.

In retrospect, I can see that I should have simply presented vv. 16–20 as a single passage. However, that is not going to change the meaning of anything.

Many times, in order to reduce a very long Greek sentence into smaller bite-sized English sentences, a relative pronoun is often replaced by the substantive it represents, and that substantive becomes the subject. About the only translation which does not do this is the Literal Standard Version, and there are times I wonder if they do not

go overboard on the length of the Greek sentence at hand (the LSV begins this sentence at v. 13). In any case, that is a part of them being *literal*.

This is certainly an issue when presenting a very literal translation. Are you really going to give an English translation which may present 5 or 10 verses as a single sentence? Most translations do not do this (no matter how literal a translation that they claim to be). In fact, there are translations which seek to make a full sentence of each verse (the Bible in Worldwide English does this). In saying this, I should ask you to bear in mind that the division into verses is not inspired; nor are the chapter divisions (something which makes a choppy mess out of the book of Hebrews).

Wikipedia: *The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards in 1560.*¹⁹

In any case, the passage which follows is quite difficult, and you will find the paraphrase to be very helpful in your initial understanding of what is being said.

In which [way, time] desiring more the God to demonstrate to the heirs of the promise the immutability of will of Him, He acted as a mediator by an oath, that through two things immutable, in which [is] unable to lie—God—stronger encouragement we might keep on having, the ones taking refuge to take of the present hope, which, in such an anchor, we keep on having of the soul, not only reliable but also sure, even entering into the inside of the veil, where a Forerunner instead of us entered—Jesus—according to the order of Melchizedek, a Chief Priest being to the forever.

Hebrews
6:17–20

In which [way], the God keeps on being minded to demonstrate to the heirs of the promise the immutability of His plan, He has acted as a mediator of [this] oath, that through two immutable things, in which God is unable to lie, we keep on having stronger encouragement, [as] the ones having fled for refuge to seize the hope (confidence) at hand, which, as an anchor, we keep on having of the soul, [which is] not only reliable but well-established, even to [the] entering to the inside of the veil, where Jesus, [our] Forerunner entered instead of us, according to the order of Melchizedek, a Chief Priest continuing forever.

By this, God keeps on being willing to demonstrate to us, the heirs of His promise, the immutability of His plan. He acts as a Mediator of this oath, to show us that, by two immutable things—by which God is unable to lie—we continue to have strong encouragement as ones who have fled for refuge, seizing the confidence which is before us, which acts as an anchor for our souls. This confidence in Jesus is both reliable and well-established, as He has gone before us into the Holy of Holies, behind the veil, according to the order of Melchizedek; and there He will act as the Chief Priest forever.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **In which [way, time] desiring more the God to demonstrate to the heirs of the promise the immutability of will of Him, He acted as a mediator by an oath, that through two things immutable, in which [is] unable to lie—God—stronger encouragement we might keep on having, the ones taking refuge to take of the present hope, which, in such an anchor, we keep on having of the soul, not only reliable but also sure, even entering into the inside of the veil, where a Forerunner**

¹⁹ From https://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible accessed October 29, 2022. As an aside, this did not occur all at once. See this same article for more information.

Complete Apostles Bible	<p>instead of us entered—Jesus—according to the order of Melchizedek, a Chief Priest being to the forever.</p> <p>Thus God, wanting to show even more clearly to the heirs of the promise the unchangeableness of His counsel, guaranteed it by an oath, in order that through two unchangeable things, in which it is impossible for God to lie, we might have strong encouragement, who have fled to take hold of the hope being set before us;</p> <p>which hope we have as an anchor of the soul, both sure and secure, and which enters into the inner side of the veil,</p> <p>where the Forerunner has entered in behalf of us, even Jesus, having become a High Priest forever according to the order of Melchizedek.</p>
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	<p>.</p> <p>Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:</p> <p>That by two immutable things in which it is impossible for God to lie, we may have the strongest comfort, we who have fled for refuge to hold fast the hope set before us.</p> <p>Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil:</p> <p>Where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.</p>
V. Alexander’s Aramaic Eastern Aramaic Manuscript James Murdock’s Syriac NT	<p>.</p> <p>.</p> <p>Therefore, God, being abundantly willing to show to the heirs of the promise, that his promising was irreversible, bound it up in an oath;</p> <p>so that, by two things which change not, and in which God cannot lie, we, who have sought refuge in him, might have great consolation, and might hold fast the hope promised to us;</p> <p>which is to us as an anchor, that retaineth our soul, so that it swerveth not; and it entereth into that within the veil,</p> <p>whither Jesus hath previously entered for us, and hath become a priest for ever, after the likeness of Melchisedec.</p>
Original Aramaic NT	<p>Because of this, God was all the more willing to show the heirs of The Promise that his Promise would not change, and he bound it with an oath,</p> <p>That by two unchangeable matters, because God cannot lie about them, we who have sought refuge in him have great comfort, and we may seize the hope which was promised to us,</p> <p>Which we have as an anchor that holds fast in our soul, which will not be moved, and has entered inside the veil,</p> <p>Where Yeshua entered before for our sake and has become The Priest for eternity in the image of Melchizedek.</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>.</p> <p>.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>So that when it was God's desire to make it specially clear to those who by his word were to have the heritage, that his purpose was fixed, he made it more certain with an oath;</p> <p>So that we, who have gone in flight from danger to the hope which has been put before us, may have a strong comfort in two unchanging things, in which it is not possible for God to be false;</p>
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And this hope is like a strong band for our souls, fixed and certain, and going in to that which is inside the veil;
Where Jesus has gone before us, as a high priest for ever after the order of Melchizedek.

Bible in Worldwide English

God made a promise to people. He wanted to show them that he would surely do as he said. So he promised to himself to keep the promise.
These two things cannot be changed and God cannot lie about them. So we can trust him. We have run to him to get what he has promised us.
This promise gives our hearts something to hold on to. It keeps our hearts strong and steady. It will take us into the Holy Place right inside Gods house.
Jesus has gone there ahead of us. He has been made high priest for ever like Melchizedek.

Easy English

Easy-to-Read Version–2008

God wanted to prove that his promise was true. He wanted to prove this to those who would get what he promised. He wanted them to understand clearly that his purposes never change. So God said something would happen, and he proved what he said by adding an oath. These two things cannot change: God cannot lie when he says something, and he cannot lie when he makes an oath. So these two things are a great help to us who have come to God for safety. They encourage us to hold on to the hope that is ours. This hope is like an anchor for us. It is strong and sure and keeps us safe. It goes behind the curtain. Jesus has already entered there and opened the way for us. He has become the high priest forever, just like Melchizedek.

God's Word™

God wouldn't change his plan. He wanted to make this perfectly clear to those who would receive his promise, so he took an oath.
God did this so that we would be encouraged. God cannot lie when he takes an oath or makes a promise. These two things can never be changed. Those of us who have taken refuge in him hold on to the confidence we have been given.

Good News Bible (TEV)

We have this confidence as a sure and strong anchor for our lives. This confidence goes into the holy place behind the curtain where Jesus went before us on our behalf. He has become the chief priest forever in the way Melchizedek was a priest.
To those who were to receive what he promised, God wanted to make it very clear that he would never change his purpose; so he added his vow to the promise. There are these two things, then, that cannot change and about which God cannot lie. So we who have found safety with him are greatly encouraged to hold firmly to the hope placed before us. We have this hope as an anchor for our lives. It is safe and sure, and goes through the curtain of the heavenly temple into the inner sanctuary. On our behalf Jesus has gone in there before us and has become a high priest forever, in the priestly order of Melchizedek.

The Message

NIRV

New Life Version

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

So when God wanted to prove for certain that his promise to his people could not be broken, he made a vow. God cannot tell lies! And so his promises and vows are two things that can never be changed. We have run to God for safety. Now his promises should greatly encourage us to take hold of the hope that is right in front of us. This hope is like a firm and steady anchor for our souls. In fact, hope reaches behind the curtain and into the most holy place. Jesus has gone there ahead of us, and he is our high priest forever, just like Melchizedek.

The Living Bible

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New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation

So in the same way, God wanted to end all doubt and confirm it even more forcefully to those who would inherit his promises. His purpose was unchangeable, so God added his vow to the promise. So it is impossible for God to lie for we know that his promise and his vow will never change! And now we have run into his heart to hide ourselves in his faithfulness. This is where we find his strength and comfort, for he empowers us to seize what has already been established ahead of time—an unshakeable hope! We have this certain hope like a strong, unbreakable anchor holding our souls to God himself. Our anchor of hope is fastened to the mercy seat which sits in the heavenly realm beyond the sacred threshold, and where Jesus, our forerunner, has gone in before us. He is now and forever our royal Priest like Melchizedek.

UnfoldingWord Simplified T.

When God decided to show more clearly to the heirs of the promise the unchangeable quality of his purpose, he guaranteed it with an oath. He did this so that by two unchangeable things— with which it is impossible for God to lie— we, who have fled for refuge, will have a strong encouragement to hold firmly to the hope set before us. We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place behind the curtain, where Jesus, who went before us, has entered into that place on our behalf. He has become a high priest forever after the order of Melchizedek.

Williams' New Testament

Therefore, because God wanted to make the strongest demonstration of the unchangeable character of His purpose, He interposed with an oath, so that by these two unchangeable things in which it is impossible for God to prove false, we who have taken refuge with Him may have encouragement strong enough to make us seize upon the hope that lies ahead of us. This hope we have as an anchor for our souls, secure and safe, which reaches up behind the heavenly veil, where Jesus has blazed the way for us and became a High Priest with the rank of Melchizedek.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version

You see, people guarantee under the bigger *one* and the oath for authentication *is the end of every dispute* for them, in which, since God intends much more to show the inheritors of the promise the unchangeable *attribute* of His intention, He ratified *it* with an oath so that through two unchangeable things (in which *it is* impossible for God to lie), we may have strong encouragement, the *people* who ran down to take hold of the anticipation of good that is lying up ahead, that we have as an anchor of the soul, certain, firm, and going into the inside of the *temple's* curtain, where a scout went in on our behalf, Jesus, who became a head priest (in line with the arrangement of Melchizedek) for the span of time. V 16 is included for context.

Common English Bible .
 Len Gane Paraphrase

In which God wanting even more abundantly to show to the heirs of promise the unchangeableness of his counsel confirmed it with an oath, so that by two unchangeable things, in which it was impossible for God to lie, we, who have fled for refuge, could have strong encouragement to hang on to the hope set before us. That [hope] we have is a sure and steadfast anchor for the soul and enters into the other side of the veil, where our forerunner, Jesus, entered, having become a high priest forever in the order of Melchizedek.

A. Campbell's Living Oracles

Therefore, God, willing more abundantly to show to their heirs of promise the immutability of his purpose, confirmed it with an oath; that, by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who

have fled away to lay hold on the hope set before us; which we have as an anchor of the soul, both sure and steadfast, and entering into the place within the veil, where a forerunner has entered on our account; even Jesus, made a High Priest for ever, according to the order of Melchisedec.)

New Advent (Knox) Bible
 NT for Everyone
 20th Century New Testament

And therefore God, in his desire to show, with unmistakable plainness, to those who were to enter on the enjoyment of what he had promised, the unchangeableness of his purpose, bound himself with an oath. For he intended us to find great encouragement in these two unchangeable things, which make it impossible for God to prove false--we, I mean, who fled for safety where we might lay hold on the hope set before us. This hope is a very anchor for our souls, secure and strong, and it 'reaches into the Sanctuary that lies behind the Curtain,' where Jesus, our Forerunner, has entered on our behalf, after being made for all time a High Priest of the order of Melchizedek.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version
 Berean Study Bible
 Christian Standard Bible
 Conservapedia Translation
 Evangelical Heritage V.
 Revised Ferrar-Fenton Bible
 Free Bible Version

That's why God wanted to demonstrate more clearly to those who would inherit the promise that he would never ever change his mind.
 So by these two actions* that can't be changed, and since it's impossible for God to lie, we can have total confidence, having run for safety to take hold of the hope God presented to us.
 This hope is our spiritual anchor—it's both certain and reliable, and it takes us past the curtain to the presence of God.
 That's where Jesus went in on our behalf, because he had become a high priest according to the order of Melchizedek.

God's Truth (Tyndale)
 Holman Christian Standard
 International Standard V
 Lexham Bible
 Montgomery NT

On which principle God, wishing to show more convincingly to the heirs of the promise the immutability of his purpose, mediated with an oath; that by means of two immutable things—his promise and his oath—in which it is impossible for God to break faith, we refugees may have strong encouragement to grasp the hope set before us.
 This hope we have as an anchor of the soul, secure and strong, and passing into the sanctuary which is beyond the veil; whither Jesus himself is entered as a forerunner on our behalf, having become a priest forever, after the order of Melchizedek.

NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT
 The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version
 Weymouth New Testament

In the same way, since it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order

that, through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement--we who, for safety, have hastened to lay hold of the hope set before us. That hope we have as an anchor of the soul--an anchor that can neither break nor drag. It passes in behind the veil, where Jesus has entered as a forerunner on our behalf, having become, like Melchizedek, a High Priest for ever.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible--1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible--1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible .

Therefore, YAHWEH, being abundantly willing to show to the heirs of the promise, that His promising was irreversible, He sealed it by an oath; so that, by the promise and the oath which change not, and in which Elohim cannot lie, we find courage to hold fast to the hope that has been promised to us by Him in whom we have taken refuge; (*Tit 1:2*) which we have as an anchor of the soul, both certain and sure, and it enters into that within the veil, (*Leviticus 16:12*) where Yahshua entered as forerunner for us, having become a High Priest forever, according to the order of Melchizedek. (*Psa 110:1-4*)

Holy New Covenant Trans.

God wanted to show very clearly that His plan would not change. So He made a vow to confirm it to the people who received the promise made to Abraham. It is impossible for God to lie: God wanted to use these two things (which cannot change) to give us much comfort. We have run for safety to take hold of the hope that is in front of us. This hope that we have is like an anchor for our lives. It is safe and sure. It goes behind the curtain inside the heavenly temple sanctuary where Jesus has already entered for us. He has become High Priest forever, in the category of Melchizedek.

The Scriptures 2009

In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath, so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us, which we have as an anchor of the life, both safe and firm, and entering into that within the veil, where עֲשׂוּהָי has entered as a forerunner for us, having become **High Priest forever according to the order of Malkitse~~deq~~**. Psalm 110:4.

Tree of Life Version

In the same way God, determining to point out more clearly to the heirs of the promise the unchanging nature of His purpose, guaranteed it with an oath. So by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to take hold of the hope set before us. We have this hope as an anchor of the soul, both firm and steady—a hope that

enters the inner place behind the curtain. Yeshua has entered there as a forerunner on our behalf, having become Kohen Gadol "forever, according to the order of Melchizedek."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in whom more Wanting The God to show [to] the heirs [of] the promise the [thing] unchangeable [of] the will [of] him confirms {her} [by] oath that through two things unchangeable in which* Impossible {is} to lie the god strong encouragement [We] may have The [Men] Fleeing to hold the lying (ahead) hope whom as anchor [We] have [of] the soul secure also and sure and entering to the [thing] inner [of] the curtain where Leading for us enters Jesus in the order {of} melchizedek Priest (Chief) Becoming to the age...
Alpha & Omega Bible Awful Scroll Bible	. For men surely swear accordingly to a greater, and the oath for affirmation, is to them an end of all that is being spoken-against, from-within which God intending abundantly to illustrate-before, to they lawfully-allotting of the heralding-beforehand, the not-placing-after of His Purpose, mediates the oath, in order that because of the two, the not-placing-after matter, from-within which it is im-possible for God to lie, we shall hold a prevailing calling-by, thoroughly-fleeing, to seize the expectation setting-before us, which we hold as an anchor for Life, both secure and affirmed, and coming-towards into the inner side of the veil, whereas the Dasher-ahead in our behalf came-into, Jesus, coming about a Chief-Priest into eternity, according to the order of Melchizedek. V. 16 is included for context.
Concordant Literal Version	For men are swearing by a greater, and to them an oath for confirmation is an end of all contradiction, in which God, intending more superabundantly to exhibit to the enjoyers of the allotment of the promise the immutability of His counsel, interposes with an oath, that by two immutable matters, in which it is impossible for God to lie, we may have a strong consolation, who are fleeing for refuge to lay hold of the expectation lying before us, which we have as an anchor of the soul, both secure and confirmed, and entering into the interior beyond the curtain, where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek for the eon." V. 16 is included for context.
exeGesés companion Bible	Wherein Elohim willed more superabundantly to show the heirs of pre-evangelism the immutability of his counsel, he confirmed it by an oath: that through two immutable matters, in which it is impossible for Elohim to lie, we who fled for refuge, have a mighty consolation to empower the hope set in front of us: which we have as an anchor of the soul - both certain and steadfast that enters within the veil; <u>THE SON, OUR ARCHPRIEST TO THE EONS</u> where the forerunner - Yah Shua entered for us - Yah Shua - being an archpriest to the eons after the order of Malki Sedeq.
Orthodox Jewish Bible	Similarly, when Hashem wanted to demonstrate even more emphatically to the yoreshim (heirs) of the havtachah (promise) the unchangeableness of his willed tachlis (purpose), Hashem guaranteed it with a shevu'ah,

In order that by two unchangeable things in which it is impossible for Hashem to speak sheker, we may have chozek (strength) and great encouragement, we who say that "he is my MAKHSEH (refuge, shelter TEHILLIM 91:2)" and have taken hold of the tikvah (hope) set before us.

This tikvah we have as an ogen (anchor) for the neshamah, a tikvah both firm and secure, which enters inside the parokhet,

Where Yehoshua has entered as a foroisgeier (forerunner) on behalf of us, having become a KOHEN L'OLAM AL DIVRATI MALKI TZEDEK ("Kohen forever according to the order of Malki Tzedek" Ps 110:4).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Since God wanted to show conclusively to those who would inherit the promise [*i.e.*, Abraham and all of his spiritual descendants], how unchangeable His purpose was, He confirmed it with an oath. He did this so that by two unchangeable things [*i.e.*, His promise and His oath], (and it is impossible for God to lie), we, who have fled [*to God*] for refuge, could be greatly encouraged to take hold of the hope set before us [*i.e.*, the hope of never ending life]. We have this hope as an anchor for the soul, [*a hope*] that is safe and secure, and one that enters the curtain [*i.e.*, figuratively, of the heavenly sanctuary], where Jesus, our forerunner, [*already*] entered on our behalf, having become a Head Priest forever according to the order of Melchizedek.

Benjamin Brodie's trans.

Concerning which [reference to man's oath], desiring to demonstrate to a much greater degree to the heirs of the promise the immutability of His divine will, acted as the Surety [guarantee] with an oath [unconditional covenant],

So that, by means of two immutable things [the promise and the oath], in which it is impossible for God Himself to lie, we might keep on having strong encouragement when we take refuge [in Christ and His Word], to apprehend the confidence which has been set before us [reach the objective of super-abounding grace],

Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident super-abounding grace life] which is inside the veil [Holy of Holies],

Where Jesus, the Forerunner [point-man], entered on our behalf [strategic victory], having become a High Priest [at the right hand of the Father] unto the age [Kingdom of the Son of Man] according to the battalion of Melchizedek.

The Expanded Bible

Jonathan Mitchell NT

In [line with] which God – intending (or: willing; purposing) more abundantly to fully demonstrate to the heirs (or: possessors) of the promise the unchangeableness (immutable position) of His intent (will; purpose) – interposed (mediated between two parties) with an oath,

so that by two unchangeable transactions (practice-effects) in which [it is] impossible (without power or ability) [for] God to deceive (to lie or be false), we – those fleeing to refuge – may be constantly having (holding; possessing) strong consolation (a calling alongside with relief, aid and encouragement; services of the Paraclete) to be strong to get into one's power the prescribed and settled expectation (or: expectant hope) continuously lying before [us],

which we continuously have (hold; possess) as an anchor of and pertaining to the soul (or: from the inner life and being), both secure from falling and established (firm; steadfast; = on sure footing), even habitually entering into the interior (or: then progressively going fully into the inner part) with reference to the veil (= entering into the interior [behind] the curtain)

where a Forerunner (= spy or scout), Jesus, entered over us (or: on our behalf; over our [situation]), down from (or: in accord with; in the line of [succession of]) the station (order; placement) of Melchizedek, being born (or: coming to be) a Chief (or: Ranking) Priest on into the midst of the Age (or: [proceeding] unto the Age [of Messiah]).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

In the same way God, because he [*Here “because ” is supplied as a component of the participle (“wanted”) which is understood as causal] wanted to show even more to the heirs of the promise the unchangeableness of his resolve, guaranteed it with an oath, in order that through two unchangeable things, in which it is impossible for God to lie, we who have taken refuge may have powerful encouragement to hold fast to the hope set before us , which we have like an anchor of the soul, both firm and steadfast, and entering into the inside of the curtain, where Jesus, the forerunner for us, entered, because he [*Here “because ” is supplied as a component of the participle (“became”) which is understood as causal] became a high priest forever [Literally “to the age”] according to the order of Melchizedek.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

So when God wanted to demonstrate very clearly^l (to those who inherit the promise) the unchangeableness of God’s intention, God guaranteed it with an oath.

So we, who have run^m to take hold of the hope that lies ahead of us, can have strong assurance. We take our assurance from two unchangeable things: the promise and the oath. With each of them, it’s impossible for God to lie.ⁿ

Our hope is like an anchor for our life.^o It’s steady and secure, and it goes right in to the innermost place, behind the curtain.^p

That’s where Jesus has gone in first^q on our behalf. He’s become a high priest forever, in the priestly line of Melchizedek.^r

^l Lit. “to demonstrate all the more”.

^m Lit. “who have fled,” or “who have fled for refuge”. Verses 16-20 are one long, complex sentence in Greek, and I’ve simplified the structure.

ⁿ The point isn’t that God is forced to tell the truth, but that God used two self-commitment customs, the promise and the oath, to assure human beings that God will not back out of the promise.

^o Or “for the soul”.

^p He’s now introducing the concept of the heavenly Holy of Holies, corresponding to the holiest place in the Tent of Witness and the Temple. See Leviticus 16:2-3; Leviticus 16:12; Leviticus 16:15.

^q Or “has entered as a forerunner”.

^r Prn. *mel-kizz-a-dek*. Psalm 110:4; see Genesis 22:17. The author has changed the words from the quotation so that it reads “high priest,” rather than “priest”.

Wilbur Pickering’s New T.

Because since men swear by the greater, and for them the confirming oath puts an end to every dispute, similarly God, being determined to show even more clearly to the heirs of the promise the unchanging nature of His purpose, guaranteed it by an oath, so that by two unalterable things in which it is impossible for God to lie we

should have a strong encouragement, we who have taken refuge by grasping the hope set before us; which hope we have as an anchor for the soul, both certain and secure,⁹ actually entering the inner sanctuary behind the curtain, where Forerunner Jesus has entered on our behalf, having become High Priest forever according to the order of Melchizedek. V. 16 is included for context.

(9) Oh, praise God! With an ‘anchor’ like that we have every reason to persevere.

Literal, almost word-for-word, renderings:

A Faithful Version

Literal-
Analytical-Literal Translation .
For people indeed take an oath by the greater, and with them the oath [given] as confirmation [is] an end of every dispute, in which God wanting to show even more [clearly] to the heirs of the promise the unchangeable nature of His purpose, guaranteed [it] by an oath, so that through two unchangeable things, in which [it is] impossible for God Himself to lie, we shall be having a strong encouragement, the ones having fled for refuge to take hold of the hope [or, confident expectation] being set before [us], which [hope] we have as an anchor of the soul, both sure and secure, and having entered into the inner side of the veil [of the temple], where Jesus, [the] Forerunner, entered on our behalf having become a High Priest "into the age [fig., forever] according to the order of Melchisedek." [Psalm 110:4]. V. 16 is included for context.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

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. .
God, willing on this occasion to shew more fully to the heirs of this promise the immutability of his determination, interposed an oath, that by two immutable things, in which it was impossible for God to deceive, there might be strong consolation for us who have fled to take hold of this proffered hope, which we have as an anchor of the soul, both sure and steadfast; and which entereth within the veil, whither a forerunner hath entered for us, namely Jesus, made a chief priest forever, after the order of Melchisedek.

Context Group Version

Wherein God, being minded to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the abiding confidence set before us: which we have as an anchor of the life, [a abiding confidence] both secure and steadfast and entering into that which is inside the veil; where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.

English Standard Version

Far Above All Translation

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And so God, wishing to show the unchangeableness of his will all the more forcibly to the heirs of the promise, intervened with an oath, in order that through two unchangeable things, in which it is impossible for God to lie, we may have a robust encouragement, we who have fled to lay hold of the hope that lies before us, which we have as a safe and firm anchor for our life, which also enters into the inside area behind the veil, where Jesus went in as a forerunner for us, having become a high priest according to the order of Melchisedec throughout the Age.

Green’s Literal Translation

Literal New Testament

Literal Standard Version

.
. .
For God, having made promise to Abraham, seeing He was not able to swear by [any] greater, swore by Himself, saying, “Blessing I will indeed bless you, and multiplying I will multiply you”; and so, having patiently endured, he obtained the promise;

Hebrews 6:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
perissóteron (περισσότερον) [pronounced per-is-SOT-er-on]	<i>more; exceeding some number or measure or rank or need; over and above; superior, extraordinary, surpassing, uncommon,</i>	neuter singular comparative adjective; nominative case	Strong's #4054
boulomai (βούλομαι) [pronounced BOO-lohm-ah-ee]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1014
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
epideiknumi (ἐπιδείκνυμι) [pronounced ehp-ee-DIKE-noo-mee]	<i>to exhibit, to show; to bring forth to view; to furnish; to be looked at, to produce what may looked at; to display something belonging to one's self; to prove, to demonstrate, to set forth to be known and acknowledged</i>	aorist active infinitive	Strong's #1925
This verb occurs 9x in the Scriptures: in the books of Matthew, Luke, Acts and Hebrews.			
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
klêronomoi (κληρονόμοι) [pronounced klay-roh-OHM-oy]	<i>heirs; inheritors (literally or figuratively); by implication, possessors; those receiving by lot; in Messianic usage, those receiving their allotted possession by right of sonship; those who have acquired or obtained the portion allotted</i>	masculine plural noun, dative, locative or instrumental case	Strong's #2818

Hebrews 6:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860

Translation: In which [way], the God keeps on being minded to demonstrate to the heirs of the promise...

The context refers back to the previous verse, which is a reference to how men, when they take an oath, take this oath on something which is greater than them (for instance, *I swear by God*; or one swears putting his hand on the Bible).

God desired to show by an oath what He had planned for the heirs of the promise.

Originally, the heirs of the promise are the Jews—those who have been descended through **Abraham, Isaac, and Jacob**; who first received these promises.

Jesus Himself is the fulfillment of these promises; and Jesus is given not just to the Hebrew people, but to us, gentiles, who believe in His Name.

Does every writer of Scripture understand every Church Age doctrine?

There are things to consider at this point: does the writer of Hebrews understand dispensations? I would suggest that he (they) did not. However, the co-Author, God the Holy Spirit, does understand dispensations and what we find written here cannot contradict our current understanding of dispensations (and of the all the writers of the epistles, it is possible that only Paul had a clear understanding of them).

When we study chapters like this, we come in knowing all about the different dispensations and the change of time periods; but we may not appreciate that not every writer of Scripture understood them. Because of God the Holy Spirit, we know that everything that is written is accurate in the epistles, even if the individual writers did not know everything.

When a house is being built, there are plans, there is an architect, there is the building contractor, and there are dozens of people who actually physically build the house. The people who lay the foundation have never met the architect; they may know nothing at all about the electrical aspects of the house (nor are they able to understand the electrical notations on the house plans); and the same thing is true of everyone involved in this process. People have their special skills, including the builder of the home (often called the contractor); who may himself not drive a single nail through a single board, lay even 1 foot of pipe, or lay even a cubic inch of cement. Most of these people do not know each other and have never met; and will never meet. They may work together on the next 30 homes and they may never work on the same project ever again.

The analogy that I am attempting to draw here is, God the Holy Spirit is very much like the contractor, who coordinates all of the players. The plans of the house are very much like the plan of God (or like the Scriptures). And we are the workers in God's plan. We may have places where we intersect yet are not even aware of it (for

instance, I learned a massive amount of material from R. B. Thieme, Jr., but he never knew that I existed—except in theory²⁰).

God the Holy Spirit had to coordinate all of the writers of Scripture. He had to make certain that, for instance, the writer of Hebrews, who did not have a full understanding of dispensations, write things which do not contradict that particular understanding of history. You see, Paul, Luke, Mark, Peter, John and the other writers of New Testament Scripture did not know everything. The Church Age was a brand new thing. Paul seemed to have the greatest handle on that concept. But it does not matter that James, the writer of Hebrews or Peter did not. God the Holy Spirit is able to coordinate their work and their contributions to Scripture, so that we can read these works and not realize where they are lacking.

I only mention this because, there are times in this epistle where I might think, *this would be a marvelous time to approach this subject dispensationally*. But, if the writer of Hebrews does not understand dispensations, then he can never approach any topic *dispensationally*.

On the other hand, I am able to examine his work from the standpoint of dispensations, even if the original writer could not.

At this point, gentiles have become a part of this great movement (the Christian movement); and they are as much a part of this spiritual movement as any Jew who has believed in Jesus Christ. The writer of Hebrews, who is probably a gentile, certainly understands that much.

Furthermore, it seems to be generally understood, from very early on, that all of the animal sacrifices were set aside because Jesus has come in the flesh and offered Himself.

Hebrews 6:17a *In which [way], the God keeps on being minded to demonstrate to the heirs of the promise...*

We, as gentiles believers in Jesus Christ, have become heirs to the promises of God (not necessarily the exact same ones as the Jews); and those who are reading and studying this epistle are heirs to the promises made by God to Abraham, Isaac, and Jacob; and to others.

God desired to make the reality of His promises known to the recipients.

Hebrews 6:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ametáthetos (ἀμετάθετος) [pronounced am-et-ATH-et-oss]	<i>immutable, unchangeable; not transposed, not to be transferred, fixed, unalterable</i>	masculine singular adjective; accusative case	Strong's #276
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

²⁰ Just as those who lay the foundation of the house know that framers, sheetrock people, painters, electricians and plumbers will all come in after; but no one who comes later necessary has ever known or met the foundation guys. The foundation guys know in theory that someone is going to follow up on their work; but has never met those who come in later.

Hebrews 6:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will; plan</i>	feminine singular noun; genitive/ablative case	Strong's #1012
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...the immutability of His plan,...

God's plan is immutable. That is, it cannot be changed. So, despite the changes of the era, everything that God has promised the Hebrew people still stands. These promises have not been taken away from some other group of people.

Or, to put it bluntly, we gentile Christians are not the new Jews; and the promises to the old Jews are not for us. Every promise that God made still stands; and it stands for the people to whom God made the promise.

In a sense, the believer of the Church Age has temporarily supplanted the Jewish believers when it comes to the advancement of God's plan. However, this does not mean that God has abandoned His people; nor does it mean that, somehow in some way, God's promises to the Jews were transferred over to us. All of the promises which God made to the Jewish people will be fulfilled by God to the Jewish people.

This is no doubt a difficult concept at this time, as there are those having a difficult time putting all of this information together.

Hebrews 6:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mesiteuô (μεσιτεύω) [pronounced meh-s-ih-t-YOO-oh]	<i>to act as a mediator between litigating or covenanting parties; to accomplish something by interposing between two parties; to mediate; act as a sponsor or surety; to pledge one's self</i>	3 rd person singular, aorist active indicative	Strong's #3315 (hapax legomena)
horkos (ὄρκος) [pronounced HOHR-koss]	<i>an oath, a sacred restraint; that which has been pledged or promised with an oath; a limit</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3727

Translation: ...He has acted as a mediator of [this] oath,...

God not only gave this oath, but He acts as the mediator of this oath.

So, there is this confusion. There are the original Hebrews. Now there are Hebrew believers in Jesus. But there is also a very large group of gentiles who have believed in Jesus.

Knowing all of this, how do we sort out all of God's promises? God's Son acts as a mediator of all of His promises.

Hebrews 6:17 In which [way], the God keeps on being minded to demonstrate to the heirs of the promise the immutability of His plan, He has acted as a mediator of [this] oath,... (Kukis nearly literal translation)

Hebrews 6:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
pragmata (πράγματα) [pronounced PRAG-maht-ah]	<i>deeds; by implication, affairs; by extension, objects (material), business, matters, things, works; accomplished facts; things having been done or accomplished</i>	neuter plural noun; genitive/ablative case	Strong's #4229
ametáthetos (ἀμετάθετος) [pronounced am-et-ATH-et-oss]	<i>immutable, unchangeable; not transposed, not to be transferred, fixed, unalterable</i>	neuter plural adjective; genitive/ablative case	Strong's #276

Translation: ...that through two immutable things,...

There are two immutable things. I would understand these two immutable things to be God's plan or promises and His essence (as He swears by Himself). God has made a number of promises to Abraham (and to his descendants). These promises are immutable things. God swore by Himself (by His essence) that these promises are good. So God's Person, God's essence, is the second immutable thing.

Could the reference be to His Son, Jesus?

Hebrews 6:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hoiç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
adunatos (ἀδύνατος) [pronounced ad-OO-at-oss]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter plural adjective, nominative case	Strong's #102

Hebrews 6:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	<i>to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie</i>	aorist (deponent) middle infinitive	Strong's #5574
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...in which God is unable to lie,...

The Jewish people who have believed in Jesus—they certainly understand that God cannot lie. He cannot make promises or take oaths; and then just take those things away. Or He cannot simply give them to someone else.

Hebrews 6:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ischuros (ἰσχυρός) [pronounced is-khoo-ROSS]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	feminine singular comparative adjective; accusative case	Strong's #2478
paraklêsis (παράκλησις) [pronounced par-AK-lay-sis]	<i>comfort, consolation, exhortation, entreaty; imploration, solace; encouragement; a calling near</i>	feminine singular noun; accusative case	Strong's #3874
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active subjunctive	Strong's #2192
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
katapheugô (καταφεύγω) [pronounced kat-af-OO-go]	<i>fleeing away, taking refuge; those who flee, those who take refuge</i>	masculine plural, aorist active participle, nominative case	Strong's #2703
krateô (κρατέω) [pronounced krat-EH-oh]	<i>to seize or to retain (literally or figuratively); to hold (by, fast), to keep, to lay hand (hold) on, to obtain, to retain, to take (by)</i>	aorist active infinitive	Strong's #2902
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 6:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prokeimai (πρόκειμαι) [pronounced PROHK-i-mahee]	lying (in sight), being placed before (in front of) (a person or a thing); setting before; being placed before the eyes, standing forth; being appointed, being destined; being there, being present, being at hand	feminine singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4295
elpís (ἐλπίς) [pronounced el-PIS]	hope; confidence, a confident expectation; desire of some good with expectation of obtaining it	feminine singular noun, genitive/ablative case	Strong's #1680

Translation: ...we keep on having stronger encouragement, [as] the ones having fled for refuge to seize the hope (confidence) at hand,...

Because of the character and essence of God, we who have taken refuge (the writer is referring to himself and others who have had to occasionally behave circumspectly, so as not to be persecuted or arrested), we seize the hope or confidence which is before us. This is Jesus and the promises which He has made to all of us.

Hebrews 6:18 ...that through two immutable things, in which God is unable to lie, we keep on having stronger encouragement, [as] the ones having fled for refuge to seize the hope (confidence) at hand,... (Kukis nearly literal translation)

Hebrews 6:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
hôs (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong's #5613
agkura (ἄγκυρα) [pronounced ANG-koo-rah]	an anchor; used metaphorically for any stay or safeguard	feminine singular noun, accusative case	Strong's #45
echô (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	1 st person plural, present active indicative	Strong's #2192
tês (τῆς) [pronounced tayç]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 6:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; genitive/ablative case	Strong's #5590

Translation: ...which, as an anchor, we keep on having of the soul,...

Jesus is our anchor; our faith in Jesus is our anchor. This is what steadies us and makes our souls solid.

Hebrews 6:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asphalês (ἀσφαλής) [pronounced as-fal-ACE]	<i>firm (that which can be relied on); certain, certainty, true, a fact, factual; suited to confirm</i>	neuter singular noun, accusative case	Strong's #804
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
bébaios (βέβαιος, α, ον) [pronounced BEB-ah-yoss]	<i>sure, certain; dependable, trustworthy, reliable, stable, firm, well-established</i>	masculine singular comparative adjective in the accusative case	Strong's #949

This word is used figuratively from that upon one may build, rely or trust. It is a word not used for people but for things which do not fail, waver, or are immovable, or things upon people may rely.

Translation: ...[which is] not only reliable but well-established,...

This anchor is our souls is reliable and well-established. This continues to refer to Jesus.

Hebrews 6:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>entering [in]; going in [through]; coming in [through]</i>	feminine singular, present (deponent) middle/passive participle; accusative case	Strong's #1525
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Hebrews 6:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
esôteros (ἐσώτερος) [pronounced <i>es-OH-ter-oss</i>]	<i>inner; inside, interior; within</i>	feminine singular adjective, accusative case	Strong's #2082
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
katapetasma (καταπέτασμα) [pronounced <i>kat-ap-EHT-as-mah</i>]	<i>a veil spread out, a curtain</i>	neuter singular noun, genitive/ablative case	Strong's #2665

Translation: ...even to [the] entering to the inside of the veil,...

The Hebrew people began to worship in front of the **Tabernacle**, which God gave directions for them to build back in the book of Exodus. Later, God allowed Solomon to build a **Temple**. In both of these structures, there was a place called the Holy of Holies; and this was behind a veil. Only the **priests** could enter into the Temple itself in order to perform certain functions (like to keep the lampstand lit or the Bread of Presence refreshed); but no one went into the Holy of Holies except for the **High Priest**; and he only went into that room once a year on the **Great Day of Atonement** to sprinkle blood on the top of the **Mercy Seat** which is over the **Ark of the Covenant**.

Jesus, by all that He has done, has entered into the Holy of Holies, going to the other side of the thick veil. There is no place on earth more sacred than this place.

Hebrews 6:19 ...which, as an anchor, we keep on having of the soul, [which is] not only reliable but well-established, even to [the] entering to the inside of the veil,... (Kukis nearly literal translation)

Hebrews 6:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced <i>HOHP-oo</i>]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
prodromos (πρόδρομος) [pronounced <i>PROD-rom-oss</i>]	<i>a forerunner; especially one who is sent before to take observations or act as a spy, a scout, a light armed soldier; one who comes in advance</i>	masculine singular adjective, nominative case	Strong's #4274 (hapax legomena)
hypér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228

Hebrews 6:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: ...where Jesus, [our] Forerunner entered instead of us,...

Jesus has gone into the Holy of Holies, as our forerunner. The Holy of Holies represents the very presence of God. He goes in first; and His righteousness is imputed to us, so that we may go into the presence of God after Him.

Hebrews 6:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
taxis (τάξις) [pronounced TAHX-iss]	<i>an arranging, an arrangement, an order, a fixed succession in a fixed time; an orderly condition, a post, a rank; nature, character, fashion, quality, style</i>	feminine singular noun; accusative case	Strong's #5010
Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK]	<i>king of righteousness; transliterated, Melchizedek, Melchizedec, Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198

Translation: ...according to the order of Melchizedek,...

Yet Jesus is a priest according to the order of Melchizedek.

Now, this is rather confusing, because there was no Tabernacle and there was no Temple during the time of Melchizedek. Melchizedek is the chief priest and Abraham paid homage to him,

So, as you can tell, there might be some confusion on the part of the Jewish believers. Jesus entering into the Holy of Holies? And He is a priest according to the order of Melchizedek and not according to Aaron? But Melchizedek never entered into the Temple or Tabernacle, as those places did not exist during his time.

There is a lot here to be confused about.

Now, for us, less so. Melchizedek is a type of Christ. Aaron was a type of Christ. The high priest is a type of Christ. So typology holds all of this together for us.

Hebrews 6:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; nominative case	Strong's #749
gínomai (γίνομαι) [pronounced GIN-oh-mī]	that which has come to be, the thing which has happened; becoming, being; coming to be	masculine singular, aorist (deponent) passive participle; nominative case	Strong's #1096
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the	masculine singular definite article in the accusative case	Strong's #3588
aiōnes (αἰῶνες) [pronounced ī-OHN-ehs]	lifetimes, generations; things which continue forever, ages, perpetuities of time, eternal things, eternities; worlds, universes; (long) periods of time, ages	masculine plural noun; accusative case	Strong's #165

Translated forever, forever more.

Translation: ...a Chief Priest continuing forever.

Jesus Christ continues as our Chief Priest forever.

Hebrews 6:20 ...where Jesus, [our] Forerunner entered instead of us, according to the order of Melchizedek, a Chief Priest continuing forever. (Kukis nearly literal translation)

Hebrews 6:17–20 In which [way], the God keeps on being minded to demonstrate to the heirs of the promise the immutability of His plan, He has acted as a mediator of [this] oath, that through two immutable things, in which God is unable to lie, we keep on having stronger encouragement, [as] the ones having fled for refuge to seize the hope (confidence) at hand, which, as an anchor, we keep on having of the soul, [which is] not only reliable but well-established, even to [the] entering to the inside of the veil, where Jesus, [our] Forerunner entered instead of us, according to the order of Melchizedek, a Chief Priest continuing forever. (Kukis nearly literal translation)

Hebrews 6:17–20 By this, God keeps on being willing to demonstrate to us, the heirs of His promise, the immutability of His plan. He acts as a Mediator of this oath, to show us that, by two immutable things—by which God is unable to lie—we continue to have strong encouragement as ones who have fled for refuge, seizing the confidence which is before us, which acts as an anchor for our souls. This confidence in Jesus is both reliable and well-established, as He has gone before us into the Holy of Holies, behind the veil, according to the order of Melchizedek; and there He will act as the Chief Priest forever. (Kukis paraphrase)

Right at this point, you ought to be thinking to yourself. I need to hear more about this. I don't have a full picture yet. And the writer of Hebrews will accommodate our questions, but not until the next chapter (again, the chapter divisions for this book are very inconvenient). We simply have to assume that, immediately after studying this chapter, you move right into the next.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text	
First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Hebrews	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Hebrews 6 is in the Word of God

- 1.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Hebrews 6

- 1.

Chapter Outline

Charts, Graphics and Short Doctrines

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Hebrews 6

A Brief Review of Hebrews 6

Although I was thinking about breaking out the R. B. Thieme, Jr. translation, I think I will go with Benjamin Brodie's translation in order to sum up what we have studied.

There is more information about Mr. Brodie if you follow that link out.

The Background of Benjamin Brodie

I've been sending my work in Microsoft Word documents to various individuals over the past couple of decades. Cyberspace is a much better way to share my efforts.

No two theologians have ever agreed on everything in Scripture, so don't be surprised if you find something here that upsets your theological applecart. Relax. He will straighten me out when I get to heaven!

You're probably wondering if you can trust my exegesis. Of course you can! I obtained my exegetical training from professors at Western Theological Seminary, Dallas Theological Seminary, and Regents College. Do I have any theological beliefs that color my work? Like every other student of the Word, of course I do! In case you want to know what some of them are, I'm going to share a few of them with you here.

This was taken directly from <https://www.versebyverse.com/background.html> (accessed October 30, 2022).

We are going to go back a few verses, as the last portion of Hebrews 5 really leads into Hebrews 6.

In this examination of this section of Hebrews, I will continue to refer to the author or writer of Hebrews in the singular, although it will appear that this is a group effort of two or more men.

There is more Old Testament Scripture quoted and referred to in the book of Hebrews than any other book of the New Testament. It would make sense that there might be several people involved in the writing of this letter, including those who are doing the research and pulling out the verses necessary to substantiate the point of view which is being offered up.

Hebrews 5:11 **Concerning whom [Melchisedek] many doctrines could be communicated to you, but they are hard to explain, since you have become dull [sluggish, apathetic, and stupid] of hearing [negative volition towards Bible doctrine].**

The Hebrews people are very knowledgeable about their priesthood, known as the Aaronic or the Levitical priesthood. They know less about Melchizedek; and at this point, they are unable to take in the more complex doctrines concerning the Melchizedek priesthood.

Hebrews 5:12 **For when you ought to be communicators [teaching divine viewpoint] due to the lapse of time [that you have already logged on earth as believers], you [reversionists] require someone [pastor-teacher] to teach you again elementary things, basic precepts [doctrinal ABC's] from God, and have become [in your reversionism] ones having need for milk [basic doctrine], and not solid food [advanced doctrine].**

These Jewish believers ought to be teachers who go out throughout the land teaching and establishing churches, but they are stick, sometimes not fully understanding the most basic precepts of Bible doctrine.

Hebrews 5:13 **Moreover, each person** [reversionistic believer] **who drinks milk** [a meager diet of the basics] **is ignorant of doctrine pertaining to righteousness** [God's protocol plan for attaining maturity], **because he is immature** [perpetual spiritual infancy],...

The writer of Hebrews accuses the believers in Jerusalem and Judæa as wanting only milk to consume. They are simply unable to take in the meat of the Word of God.

Hebrews 5:14 **But solid food** [advanced doctrine] **is for the mature** [super-abounding grace believers], **those who, because of practice** [spiritual self-discipline], **keep on having their perceptive faculties** [ability to concentrate on doctrine] **thoroughly exercised** [spiritual discipline] **for the purpose of discerning between good and evil** [life in the divine system compared to life in the cosmic system].

Solid food in the Christian life is designed for those who have advanced beyond the basics; and the believers in Jerusalem and Judæa are not spiritually advancing.

Hebrews 6:1 **Therefore, having abandoned the elementary doctrine about Christ** [Christology in the OT and synoptic gospels], **let us advance towards maturity** [learning advanced doctrines in the epistles], **not laying down again the** [kingdom] **foundation: (a) of a change of mind away from dead works** [clinging to the Mosaic Law and Judaistic rituals], **and (b) of faith toward God** [waiting for the fulfillment of the Davidic covenant],...

You believers need to advance beyond the basics, those basics being: (1) changing your minds about dead works; that is, they were not to depend upon the dead works of Judaism to move them forward (or to gain them salvation). (2) They needed to have exercised faith in Christ Jesus. #1 and #2 are flip sides of the same coin. This is salvation adjustment to the justice of God. It is not a two step process; but these things occur simultaneously.

Hebrews 6:2 **(c) the teaching of washings** [ceremonial ablutions of Judaism], **and (d) the laying on of hands** [used in Jewish sacrificial rituals when confessing sins], **and (e) the resurrection of the dead** [OT saints awaken and possess the earthly Davidic kingdom], **and (f) eternal judgment** [Messiah ruling and executing justice on David's earthly throne].

(3) They participated in ceremonial washings; but there was more to that now, with baptisms taking place. They needed to understand what all of these things meant. (4) There was a laying on of hands which often recognized authority or spiritual gifts. (5) There is the expected resurrection from the dead. (6) There is the eternal judgment of God.

These six basics view the basics of the Christian way of life very much from a Jewish standpoint. That is, these are the basics as a Jew would understand them. These are concepts taught in the Law of Moses which continue into the Church Age (which dispensational teaching is not taught specifically in the book of Hebrews).

Hebrews 6:3 **Moreover, this** [advance toward maturity] **we will do** [ultimate goal of reversion recovery], **if God permits** [if you live long enough to complete your recovery].

The writer of Hebrews promises that he will help the believers in Jerusalem and Judæa move toward spiritual maturity, if God gives them enough time.

I do not believe that the author of Hebrews knew that Jerusalem was about to be destroyed and 1 million Jews killed by the Romans; but he knew that there was not an unlimited amount of time to move forward.

Hebrews 6:4 **For it is impossible for those** [a particular category of legalistic reversionists] **who once received illumination** [when the sovereignty of God effectively applied the gospel to their souls in efficacious grace], **as well as having begun to taste for themselves** [developing a relationship with] **the gracious gift from heaven** [Jesus Christ], **and having been made partners with the Holy Spirit** [through the baptism and sealing ministries of the Spirit],...

There is something which is impossible to do. This sentence continues all the way through v. 6 (and it is legitimate to repeat the word *impossible* at the beginning of v. 6).

V. 4 fully recognizes the salvation of those in receipt of this letter. The writer is not going to later say, *now you all just had a head belief, but not a heart belief.*

Hebrews 6:5 **And having begun to taste for themselves** [doctrinal inculcation] **the good Word of God, as well as the powers** [miracles during the transitional period of the early church] **of the age which is destined to come** [the Millennium],...

The author of Hebrews recognizes that these believers in Jerusalem and Judæa have had some clear indication to themselves that they have been accepted in the Beloved. That is, they know that they are believers.

Hebrews 6:6 **But afterwards going astray** [defecting from Church Age protocol and pursuing Judaism], **to be restored again** [reversion recovery] **to repentance** [confession of sin, changing one's legalistic lifestyle, and returning to grace protocol], **while they are continually crucifying the Son of God** [by placing themselves back under the Levitical priesthood] **and are continually holding Him up to contempt** [pursuing the shadows rather than the reality of Christ].

There is no spiritual advancement possible for believers who continue to offer up animal sacrifices, thus crucifying the Son of God afresh, holding Him up to public contempt.

When a ritual is a type and it has been fulfilled, then you do not continue to go back to that ritual.

If you think that this is the right thing to do, the writer of Hebrews says, then you cannot advance in the spiritual life; you are too confused at this very basic point.

Hebrews 6:7 **For the ground** [lifestyle of the super-abounding grace Christian] **which has absorbed the rain** [doctrinal inculcation] **which has frequently come upon it** [daily habit], **and which brings forth suitable vegetation** [divine good] **for the benefit of those whom also it has been cultivated** [the super-abounding grace believer shares what he has learned with others], **receives its share of blessing from God** [super-abounding grace prosperity],...

The writer of Hebrews then draws an analogy. In the right kind of soil, there will be great production of crops.

Hebrews 6:8 **But if it** [the ground: believer] **bears thorns and thistles** [dead works, human good], **it is worthless** [the unsuitable crop is rejected] **and close to infertile** [one step above no vegetation at all], **which end is burning** [of wood, hay & stubble at the Judgment Seat of Christ].

In the wrong kind of soil, there will only be thorns and thistles which are produced, and they will be burned up.

The Hebrew believer who has moved forward in the Christian life, beyond the basics mentioned above, that believer will produce great spiritual production.

Hebrews 6:9 **But concerning you** [pastors and teachers in Paul's remote, non-resident congregations], **beloved, we are convinced of more advantageous things** [abundant fruit rather than dead works], **namely those which accompany salvation** [inheritance-salvation], **even though we communicate in this manner** [warning you about dead works],....

Brodie incorrectly sees Paul as the author of Hebrews. Paul is not.

The author of Hebrews is saying, *we believe that there are some who receive this letter who are moving ahead spiritually, and the topic at hand will be returned to for their benefit.*

Hebrews 6:10 **For God is not unjust to disregard your production** [directed toward pastors and teachers who minister the Word] **and the virtue love which you have demonstrated toward His Person** [Jesus Christ] **by beginning to minister to the saints** [they completed their training program and had begun to start teaching] **and by continuing to minister** [they didn't give up when things got tough]....

For those believers who produce divine good, God is not going to set their production aside. But, God is not unjust to correctly evaluate the good produced by any believer.

Hebrews 6:11 **Moreover, we** [apostles and pastors] **desire that each one of you** [believers] **demonstrate the same diligence** [devotion to the Word of God], **toward a full measure of spiritual understanding** [spiritual self-esteem], **with confidence** [spiritual autonomy], **unto completion** [spiritual maturity],...

It is the desire of the writers of Hebrews to bring every believer forward in the Christian experience.

Hebrews 6:12 **So that you may not become sluggish in thought** [neglecting Bible doctrine], **but rather imitators of those** [OT super-abounding grace heroes], **who by means of doctrine and steadfastness, obtain the promises** [inheritance-salvation].

The writer continues: *you all have to be careful not to be sluggish or lazy in the appropriation of Bible doctrine.*

Hebrews 6:13 **For when God Himself promised to Abraham, since He had nobody greater to swear an oath by, He swore an oath** [unconditional promise] **on the basis of Himself**,...

God made promises to Abraham, and He could make an oath by no one greater, so He made these promises to Abraham by taking an oath on Himself.

Hebrews 6:14 **When He was saying: Indeed** [affirming an oath], **I will bless you by means of continual blessing** [sexual blessing] **and I will multiply you by means of continual multiplication** [father of a new race: Israel].

God promises Abraham to bless him and multiply him.

Hebrews 6:15 **And without further ado, having waited patiently** [reference to the faith-rest drill], **he obtained the promise** [God was true to His word].

Abraham waited and God began to fulfill this promise.

Now, bear in mind, Abraham did not see the fulfillment of every promise given by God. He had one son according to the promise of God. There were many more promises for God to fulfill.

Hebrews 6:16 **For men customarily swear an oath on the basis of a greater** [usually God], **and for each type of dispute of theirs, the oath is the surety** [conclusion] **for the guarantee** [legal bond],

Men, when they take an oath, swear on something greater than themselves (perhaps they swear on their mother's grave).

Hebrews 6:17 **Concerning which** [reference to man's oath], **desiring to demonstrate to a much greater degree to the heirs of the promise the immutability of His divine will, acted as the Surety** [guarantee] **with an oath** [unconditional covenant],...

God's oath is much greater; the promises which He has made to His heirs.

Hebrews 6:18 **So that, by means of two immutable things** [the promise and the oath], **in which it is impossible for God Himself to lie, we might keep on having strong encouragement when we take refuge** [in Christ and His Word], **to apprehend the confidence which has been set before us** [reach the objective of super-abounding grace],...

God cannot lie; and this is true by two immutable things. The two immutable things would be the promise that God made which is made upon the basis of His essence (He swears by Himself). By these two immutable things, we know that God's promises will stand the test of time.

Hebrews 6:19 **Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident super-abounding grace life] which is inside the veil [Holy of Holies],...**

We can anchor our souls based upon the promises of God.

Hebrews 6:20 **Where Jesus, the Forerunner [point-man], entered on our behalf [strategic victory], having become a High Priest [at the right hand of the Father] unto the age [Kingdom of the Son of Man] according to the battalion of Melchizedek.**

Jesus has gone before us, into the Holy of Holies, according to the priesthood of Melchizedek.

Now, this is an odd place to end the chapter, because there is a great deal of explanation which needs to be given next to explain this statement.

Addendum

This is an early doctrine of baptisms done by R. B. Thieme, Jr.; and it was probably presented several times like this.

The Doctrine of Baptisms (R. B. Thieme, Jr.)

- I. The meaning of the word *baptism*:
 1. The verb "baptize" and the noun "baptism" are Greek words that are not translated but transliterated. We know the etymology because of the use of the word in ancient Greek literature. They are words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The Greek word for baptize means to identify one thing with another, to identify with "something else."
 2. Homer, in the IX book of The Odyssey, used the word baptize in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water.
 3. Herodotus used the word baptize in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war: the spear was identified with its intent, to draw blood. When the Spartans went to war they always took an oath to kill the enemy and in doing so they plunged it into the pig's blood. That was called the baptism of the spear. It was now a warrior's spear, it had touched blood. So the point of the spear, which is something, goes into something else (pig's blood) which has been offered as a sacrifice to the god of war.
 4. Euripides used baptize in identifying a sunken ship with the sea. The "something else" was the bottom of the sea. He said the ship was baptized in the sea. Thus, the connotation of the word is always identification with "something else" and that is what baptizo means. It means to put something into something else, and that is all.
 5. We know this because there are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms something or someone is identified with something else. That is what baptizo really means. "Baptize" is not an English word, and the only way to translate it is give it its proper meaning: to identify, to identify something with something else.
 6. To summarise: Baptizo or baptise means to identify. That is the translation of the noun and "to identify" is the verb. This was true in the days of Homer. Homer used these words in the sense of

The Doctrine of Baptisms (R. B. Thieme, Jr.)

identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word bapto, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be "identification."

7. Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

II. There are seven baptisms in the scriptures (Four real, three ritual)

1. Real Baptisms: (Actual Identification)

- 1) Baptism of Moses — 1 Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
- 2) Baptism of the cross or cup — Matthew 20:22; 2 Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1 Peter 2:24.
- 3) Baptism of the Holy Spirit — (Believer), 1 Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
- 4) Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2 Thessalonians 1:7-9.

2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.

- 1) Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolising that identification with His Kingdom by baptism."
- 2) Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation — Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His baptism.
- 3) Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolises retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
 - (1) The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death."
 - (2) The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
 - (3) Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - (4) The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

A lot of believers really have no idea what human good is or what it is all about.

The Doctrine of Human Good

- I. Human good is the good that unbelievers do and the good that believers do when not filled with the Holy Spirit.
 1. This can include some of the great works of philanthropy. In some cases, the glorification of man is obvious. *60 Minutes* often does segments on rich people who give their money away to various philanthropic causes. One such segment had one of these men putting his name to various buildings to immortalize his own philanthropy.¹
 2. Believers do the same thing. Believers who are not filled with the Spirit or do not know how to be filled with the Spirit often do good things, like giving to the church, working in a soup kitchen, seeing a touching cause on television and sending them money. These are all good things, but they are not a part of the eternal plan of God. 1Cor. 3:10–15
- II. Because human good is dead within the plan of God; it is called dead works in Heb. 6:1.
- III. All human good is repulsive to God. God does not appreciate, accept, encourage or condone human good. Isaiah 64:6 (*All of our righteousness acts are as filthy rags in His sight*) Gen. 4:4
- IV. Human good has no value in the plan of God. 2Tim. 1:9: *Our Lord saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began.*
- V. Human good is not the same as legitimate morality under the Laws of Divine Establishment. Rom. 13:1–7
 1. A society must be moral in order to survive.
 2. A society which is immoral but filled with human good could easily self-destruct. This describes a significant portion of the culture of the United States today.
- VI. The production of human good will not save man. In fact, no amount of good works (human good) will save man. Titus 3:5 Eph. 2:8–9
- VII. The human good of believer will be both revealed and destroyed at the Judgment Seat of Christ. 1Cor.3:10–16
- VIII. In the final judgement of Rev. 20:12–15 (which is not the same as the Judgment Seat of Christ), the basis of the indictment against unbelievers will be human good. Sin has been paid for on the cross, which means that God does not punish the unbeliever for his sins. Just as it would violate God's justice to ignore sin, it would also violate His justice to judge sin twice. The only sin in play, is the sin of rejecting Jesus Christ as Savior. John 3:36 Rom. 2:6–8
- IX. Human good often results in human glorification. Rom. 4:2 Eph. 2:9
- X. Human good is the good the believer produces when he is not filled with the Spirit. This can include things that believers associate with divine good, such as, giving money to a church, visiting the sick, missionary activity, etc. If you are not filled with the Holy Spirit, then whatever you do will not have eternal impact, but it will be burned at the Judgment Seat of Christ. 1Cor. 3:11–16
- XI. Human good is also the good which unbelievers produce. This may include any of the activities listed above (unbelievers do go to church) or things like, picking up a piece of trash, buying compact fluorescent bulbs for your house to save the environment, being nice to someone they do not like, etc.
- XII. We believers remain on this earth, after salvation, for the purpose of producing divine good. Divine good glorifies God and is represented by *gold, silver and precious stones* in 1Cor. 3:12. Eph. 2:10

¹ <http://www.cbsnews.com/video/watch/?id=7363716n>

See also <http://www.versebyverse.org/doctrine/humangood.html> which doctrine was originally taught by R. B. Thieme Jr.

http://www.gbible.org/_files/pdf/022700.pdf

Although I say that this doctrine came from James Allen, it is not a complete match to his work. I don't know if I got this from someone else or if I have edited his work.

The Doctrine of Divine Good (by James Allen; edited)

- I. Preliminary considerations.
 - A. Divine good is the application of Bible Doctrine in the soul under the filling of the Holy Spirit, Gal.5:22,23 "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."
 - B. It is divine good because God sponsors it as a part of His perfect plan for each believer, Eph.2:10.
 - C. The intake of Bible Doctrine is the basis for establishing the frame of reference for what is divine good production, 2Tim.3:16,17 "All Scripture is inspired by God and profitable for doctrine, for reproof, for correction, for training in righteousness; that the man of God might be mature, equipped for every good work."
 - D. Greek vocabulary for the doctrine.
 1. The adjectives agathos: good, 2Tim.2:21; and kalos: good, Ti.3:8.
 2. The noun ergon: work, deed.
 3. The noun karpos: fruit.
 4. The noun, agape: love, Eph.1:15; cp. Heb.10:24.
- II. Divine good production must be distinguished from human good.
 - A. The unbeliever cannot produce divine good, Rm.8:8 "and those who are in the flesh cannot please God."
 - B. Human works of righteousness cannot provide salvation, Ti.3:5 "He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and the renewing of the Holy Spirit."
 - C. Satan sponsors human good as a part of his activity to deceive the human race, 2Cor.11:13-15 "For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants disguise themselves as servants of righteousness; whose end shall be according to their deeds."
 - D. Human good constitutes any activity that is not clearly mandated by the Word of God, and is a part of the cosmic system in its alienation from God.
- III. Divine good production is the will of God for every believer.
 - A. God has decreed that every believer, as a part of the normal Christian way of life, should engage in divine good, Eph.2:10 "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."
 - B. Divine good production is essential to maturity, Lk.8:15 "And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with patience"; also, vs.14.
- IV. Ingredients necessary to divine good production as seen in the analogy of the vine in Jn.15:18.
 - A. Union with Christ (the true vine) provides the positional qualification, vss.1,3.
 - B. The imperative "abide in Me" refers to being in fellowship, vss.47.
 - C. The words "I in you" refers to having doctrine in the soul, vs.4; cp. vs.7.
 - D. Pruning is analogous to testing, which results in greater production, vs.2.
 - E. Failure to abide in Christ and to have His words in the individual believer (branch) is to suffer discipline and loss of reward, vs.6.
 - F. There is a promise for those who follow the way to divine good production in
 - G. Divine good production glorifies God and is conclusive proof of complete discipleship, vs.8.
- V. How God views the divine good of believers.
 - A. God knows our works, Rev.2:2,19; 3:15.
 - B. Divine good glorifies God, Jn.15:8a.
 - C. Our production is not in vain in the Lord, 1Cor.15:58.
 - D. God is not so unjust as to forget our divine good, Heb.6:10.
 - E. God impartially judges each one's works, 1Pet.1:17.
- VI. How we should regard divine good.
 - A. Be zealous for divine good, Ti.2:14 "who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people, zealous for good deeds"; 3:8.

The Doctrine of Divine Good (by James Allen; edited)

- B. Do not grow tired of applications in your niche, Gal.6:9 "And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary";
- C. Stimulate others to apply doctrine, Heb.10:24 "and let us consider how to stimulate others to love and good deeds."
- D. Do not neglect doing good and helping others in need, Heb.13:16.
- VII. The importance of Rebound with respect to divine good is seen in:
 - A. The passage on vessels of honor and dishonor, 2Tim.2:20,21.
 - B. The teaching on the isolation of the indwelling sinful trend of Adam (STA),
 - C. The two categories of good, 1Cor.3:12,13.
- VIII. Occupational hazards associated with divine good production.
 - A. Failure to be in fellowship, Jn.13.
 - B. Failure to know doctrine, 2Pet.1:5-8.
 - C. Pursuit of the details of life, Lk.8:14.
 - D. Faith minus works, Jam.2:14-20.
 - E. Religious reversionism, Ti.1:15,16.
- IX. The Pastor-Teacher's role in the divine good production of his congregation.
 - A. He is to teach so they can do the work of the ministry, Eph.4:12.
 - B. He is to pray for this end, Col.1:10; 2Thess.2:17.
 - C. He is to set an example in good works, Ti.2:7.
 - D. He is to exhort with respect to divine good production, Ti.3:8.
- X. Each believer's niche has great potential for divine good production.
 - A. Ladies in the Royal Family, 1Tim.2:10; 5:10; Ti.2:35.
 - B. The well-to-do in the church, 1Tim.6:18.
 - C. Young people, Col.3:20.
 - D. Church leaders, 1Thess.5:12,13.
 - E. Employers and employees, Eph.4:28,29; Col.3:22.
 - F. Older saints, Ps.92:12-15.
- XI. Surpassing grace blessings in Phase 3 (SG3) are the incentive for divine good, 2Cor.5:10 "For we must all stand before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad"; cp. 1Cor.3:12-15.
- XII. There is a Phase 2 justification by works for the believer who puts the application of Bible Doctrine above personal security and interests.
 - A. Abraham, the patriarch, obeyed God and proceeded to offer up his only son Isaac, Jam.2:21-24.
 - B. Rahab, the prostitute, hid the spies in Jerico at great personal risk because doctrine was more real than the seemingly impregnable walls of the city, Jam.2:25.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Hebrews 6

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Hebrews/	Hebrews 1–13
Robert H. Kreger	https://www.angelfire.com/mt/tabor/bibledoctrine.html	Hebrews 1–13
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf	Hebrews 1–13 (translation only)
Syndein	http://syndein.com/Hebrews.html	Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Hebrews 6

Word Cloud from Exegesis of Hebrews 6²¹

These two graphics should be very similar; this means that the exegesis of Hebrews 6 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Hebrews

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.