

- I. Be Diligent v.11-12
 - a. The Jewish were growing weary of the persecution. The author encouraged them
 - b. Keep the same Diligence-
 - i. **earnest commitment in discharge of an obligation or experience of a relationship, eagerness, earnestness, diligence, willingness, zeal**¹
 - c. Do not get sluggish- lazy
 - d. Be Imitators-

- II. God's Promise v.13-16
 - a. God Promise-- Declaration by one person to another that something will or will not be done, giving the person to whom it is made the right to expect the performance of whatever has been specified.²
 - i. **to declare to do someth**³. **with implication of obligation to carry out what is stated, promise, offer**⁴
 - b. He Swears to Himself- **to affirm the veracity of one's statement by invoking a transcendent entity, freq**⁵. **w. implied invitation of punishment if one is untruthful, swear, take an oath**
 - i. There is no transcendent being Higher than himself. He can only swear upon himself.
 - ii. He is bound to fulfill his promises and character
 - iii. The divine oath provides the guarantee that excludes doubt and affirms the abiding validity of the promise.
 - c. His Promises ends disputes-
 - d. Abraham received the promise. Gen 22:16-
 - i. Enduring disbelief- His wife Sarah Genesis 18:12-14
 - ii. His faith in the promise changed his behavior
 - i. Willing to sacrifice his son- Committed to the promise
 - ii. He knew God would provide
 - iii. He believed in God's promise
 - a. He was patient with the promise
 - iv. He had already tried acting outside of God's promise with Ishmael Genesis 15-16
 - iii. Patiently- he received the promise
 - i. **A synonym, *hypomonē*, "endurance, perseverance," means the ability to remain steadfast in the face of undesirable circumstances;**

¹ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 939.

² Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1080.

³**someth. someth.** = something

⁴ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 356.

⁵**freq. freq.** = frequent(ly)

III. Promise of Hope

- a. God's offer Immutable promise for His Heirs
 - i. God's Character is unchanging
 - ii. Interposed with an oath or promise.
 - iii. Heir -
 - i. All Christians are heirs of the Abrahamic promise according to Gal 3:29: "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."⁶
 - ii. Purpose-This purpose is for the readers to be "greatly encouraged." The means by which they are to be encouraged are "two unchangeable things,"⁵⁰⁷⁸ a reference in context most likely to God's promise and his oath⁸
 - iii. God placed Himself between Himself and the inheritors of the promise
 - iv. For His Heirs- **one who receives someth⁹. as a possession, beneficiary¹⁰**
- b. God's Immutable promise provides Hope
 - i. The one who are running have hope
 - i. There is refuge in His promise -suppliants fleeing or resorting to anyone for help will gain shelter from their danger
 - ii. There is no doubt in his mind about the character of the encouragement. It is a seizure of *the hope set before us*. The idea of seizure implies a taking hold of and grasping in a resolute manner, which again stresses the supreme importance of the action. Hope is of such a character that it needs tenacity to retain it.¹¹
 - ii. Hope- Hope- An expectation or belief in the fulfillment of something desired. Present hurts and uncertainty over what the future holds create the constant need for hope
 1. hope says that the future is the basis for changing the present, and that Christian service should be an attempt to make otherworldly hopes a present reality

⁶ David L. Allen, *Hebrews*, The New American Commentary (Nashville, TN: B & H Publishing Group, 2010), 400.

⁷⁵⁰⁸ D. R. Worley, "Fleeing to Two Immutable Things: God's Oath Taking," ResQ 36 (1994): 222–36.

⁸ David L. Allen, *Hebrews*, The New American Commentary (Nashville, TN: B & H Publishing Group, 2010), 400.

⁹ **someth. someth.** = something

¹⁰ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 548.

¹¹ Donald Guthrie, *Hebrews: An Introduction and Commentary*, vol. 15, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1983), 155–156.

2. Christian hope is securely based upon the words and actions of God. The promises of God have proven to be dependable. The resurrection of Jesus becomes the ultimate basis for hope. Since God has already overcome death through Christ, the Christian can live with confidence in the present
- c. Those who are running have an anchor
- i. Anchor –
 - a. Anchors were used many centuries before the time of Christ, beginning as simple stone weights and evolving into wooden hooks weighted with lead or stone. Not long after the time of Christ, iron anchors of the familiar modern shape were used. Anchors are mentioned in Luke’s account of the apostle Paul’s voyage to Rome (Acts 27:13, 29, 30, 40). Hebrews 6:19 uses “anchor” in a figurative sense to indicate the immovability of God’s promise of salvation to those who believe in him.
 - b. Nowhere else in the New Testament is this used in a metaphorical way. It is a rich image. The job of the anchor is to remain fixed in the seabed whatever the conditions at sea. Indeed the rougher the weather the more important is the anchor for the stability and safety of the boat. It is an apt symbol of Christian hope¹²
 - c. The entire phrase is metaphorical since an anchor connotes stability and security, hence the use of the adjectives “firm” and “secure.” The anchor is “firm” because it won’t bend, twist, or break when placed under strain, and it is “secure” because it won’t drag or slip in the storm¹³
 - ii. Soul - The use of *psuchē*, “soul,” here refers to life as a whole.
 - iii. Jesus is sure and steadfast
 - a. “firm and secure,” were used to describe anything that had sufficient stability and firmness not to be moved
 - iv. Jesus our High priest and frontrunner entered the veil
 - a. We can draw near to God
 - b. to “a new hope by which we draw near to God” (7:19). The objective content of the promised hope is the assurance that with the consummation of redemption the community may draw near to God in priestly service (so Hofius, *Vorhang*, 86; cf. Michel, 273). They have already been encouraged to “draw near” through prayer

¹² Donald Guthrie, *Hebrews: An Introduction and Commentary*, vol. 15, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1983), 156.

¹³ David L. Allen, *Hebrews*, The New American Commentary (Nashville, TN: B & H Publishing Group, 2010), 401.

- c. We are reminded that the veil of the temple was split from top to bottom when Jesus died (Matt. 27:51). But our writer is concerned with a deeper spiritual reality. It is a *fait accompli* that our high priest is ‘behind the curtain’, i.e. in the direct presence of God. The close connection between Christian hope and our exalted high priest is one of the major themes in this epistle. Hope is based on the finished and yet continuing work of Jesus as high priest.
- d. He is first described as *forerunner* (*prodromos*), a word which occurs only here in the New Testament and which was used of an advanced reconnoitring part of an army. A forerunner, therefore, presupposes others to follow. It is a great inspiration to realize that what Jesus has done, he has done *on our behalf*, a statement which strongly brings out his representative character and may indeed imply a substitutionary role.¹⁴
- e. Forerunner –
 - i. Regardless of the specific metaphor the author may have had in mind, the enthroned Christ in the heavenly sanctuary as our forerunner is the guarantee that we shall one day enter heaven as well. As our anchor of hope, he secures our entrance. Our author has invested this term with significant Christological freight, and along with *archēgos*

¹⁴ Donald Guthrie, [*Hebrews: An Introduction and Commentary*](#), vol. 15, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1983), 157.