

Heb 13:5-6. From Wuest's Word Studies from the Greek New Testament.

Translation. "Let your manner of life be without love of money, being satisfied with your present circumstances. For He Himself has said, and the statement is on record, I will not, I will not cease to sustain and uphold you. I will not, I will not, I will not let you down. So that, being of good courage, we say, The Lord is my helper. I will not fear. What shall man do to me?"

The word "conversation" today is limited in its meaning to converse between two or more persons. In 1611 A.D., when the Authorized Version was translated, it meant what the Greek word means, "manner of life, behaviour." The words "without covetousness" are the translation of *aphilarguros*, made up of *phileo* "to be fond of," *arguros* "silver," and Alpha prefixed, the total word meaning "without fondness for silver." The exhortation is against covetousness in the form of love of money.

The word "content" is the translation of *arkeo* "to be possessed of unfailing strength, to be strong, to suffice, to be enough," finally, "to be satisfied, contented." The underlying thought is that one should be satisfied with that which meets our need, and not desire a superfluity. The cognate noun of this verb is compounded with the personal pronoun "self" in Phil 4:11 to mean "self-sufficient." This latter word was used by the Stoics to express the favourite doctrine of the sect, that man should be sufficient to himself for all things, able by the power of his will to resist the shock of circumstance. Paul was self-sufficient because he was Christ-dependent. The word "content," therefore, in our Hebrew passage means more than "satisfied." It refers to the ability of the Christian dependent upon the Holy Spirit, to be independent of outward circumstances. The words "such things as ye have" are the translation of *tois parousin*, literally, "the things which are at present around one," namely, one's circumstances.

The reason why the child of God can and should obey these admonitions, is now given. The words "He hath said," are intensive in the Greek text, "He Himself hath said." The following promise and guarantee was spoken by God Himself.

The word "leave" is not the usual word, which means "to leave," *leipo*, but *aniemi* "to send back, to relax, to loosen, not to uphold, to let sink." It is preceded by two negatives in the Greek text, which in English make a positive, but which in Greek only serve to strengthen the negation. It is "I will not, I will not cease to sustain and uphold thee."

The word "forsake" is a compound of three Greek words, *egkataleipo*, *eg* meaning "in," *kata* meaning "down," and *leipo* meaning, "to leave." *Leipo* has the idea of forsaking one, *kata* suggests rejection, defeat, helplessness, and *eg* refers to some place or circumstance in which a person may find himself helpless, forsaken. The meaning of the word is that of forsaking someone in a state of defeat or helplessness in the midst of hostile circumstances. The word in its totality means "to abandon, desert, leave in straits, leave helpless, leave destitute, leave in the lurch, let one down." There are three negatives before this word, making the promise one of triple assurance. It is, "I will not, I will not, I will not let thee down, leave thee in the lurch, leave thee destitute, leave thee in straits and helpless, abandon thee." All of which means that our God will come to our rescue when we find ourselves in difficult circumstances.

As a consequence we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." The Greek text is literally, "So that, being of good courage, we say." The writer now quotes the LXX of Ps 118:6. The word "what" in the Greek text is not a relative pronoun but an interrogative. It introduces a question. It is, "The Lord is my helper, I will not be afraid. What shall man do to me?" The first word in the quotation is "Lord," the last word, "man," as it is in the Greek text. These are brought out in strong contrast. The Greek word for Lord is *kurios*, the word used by the LXX to translate the Hebrew word *Jehovah*.

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