

## **200712-1 He 6, 17-20, God Interposed an Oath to Encourage Hope—CThurman**

My plan for this lesson today is to present a brief review the first portion of last week's lesson in chapter 6, and then pick up at the 17<sup>th</sup> verse of this same chapter. As you might recall we read through to the end of the 6<sup>th</sup> chapter, but it is necessary for me to give more thought to the closing verses of the 6<sup>th</sup> chapter.

Vss. 1 and 3 tell us that the Hebrews saints should leave the beginning of the doctrine of Christ in the law, which presented Him through shadows, figures, and types, seeing Him as though they were looking through a veil, and go on unto perfection or perfectness in the doctrine of Christ (the Messiah) as the Lord granted them liberty. They were to leave the old way and receive the new. For example,

*Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

*Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

Vss. 4 through 10, is a difficult portion of Scriptures. This is my opinion at this place until the LORD shows me otherwise. This seems to be a rhetorical sub-thought presented for effect, that if they have been illumined, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come and they yet fall away there is nothing remaining that will turn their minds again to Christ. In light of the grace of God, the gifts of Spirit to learn and discern the things of God and Christ, apostacy leaves nothing to the Christian but extreme shame. (comp. to the warning in He.3.14-19; He.10.38, 39; 1Co.3. 11-18; 1Pe.4.14-19) So, ...

Vss.11 and 12, The apostles of Christ desired that every one of them show the same kind of diligence as did their forebears, who through faith and longsuffering inherit the promises.

Vss. 13 through 16 – Abraham is a prime example of what hope in the promise of God does, especially so when it is confirmed with an oath by Himself.

Notice, I want to begin reading at verse 16.

**Heb 6:16 For men verily swear by the greater: and an oath for confirmation [of a promise] is to them an end of all strife.**

The idea is that men indeed confirm a promise by swearing an oath to something greater than the oath itself. For example, Jesus condemned the popular practice in His day of confirming oaths by swearing to the temple, or to the altar, or to the gift on the altar ... [cf. Mt.23.16-22]). Such a procedure to validate promises with an oath to something greater was meant to settle all further contention.

ἐν ᾧ

### 17 **Wherein**

In which ([procedure] for confirmation of an oath)

**God, willing more abundantly to shew unto the heirs of promise**  
purposing to present before

περισσότερον, He.6.17, *more abundantly*, & 7.15, *far more*.

*more earnest*, περισσοτέρως, adv. tss. *more exceedingly*, *more abundant*, *more abundantly*, *more frequent*, *much more*, and *the rather*; in Hebrews this adv. is found in He.2.1, *more earnest*, (Wigram tss. *lit. we ought much more to attend*) & 13.19, *the rather*; see the adv.

*to show unto*, ἐπιδείξαι, aor. infin. of ἐπιδείκνυμι, meaning, to present before, to put on display; for εἰς, *before* see Ja.2.6

**the immutability of his counsel, confirmed [it] by an oath:**  
unchangeableness interposed - -

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

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

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

Main statement: God confirmed His promise by an oath. Or, as the Greek would have it: God interposed an oath [for confirmation of his promise to us].

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

ἵνα	διὰ	δύο	πραγμάτων
<b>18 That</b>	<b>by</b>	<b>two immutable</b>	<b>things,</b>
In order that	through	unchangeable	matters (his counsel, which is His promise, and the oath)

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

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

ἔχωμεν	ἰσχυρὰν παράκλησιν
<b>in which it was impossible for God to lie, we might have</b>	<b>a strong consolation,</b>
possess	powerful comfort or encouragement

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

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

*consolation, παράκλησιν, acc. sing. of παράκλησις, tss. the consolation (He.6.18), the exhortation (He.12.5; 13.22), the comfort, the intreaty; παράκλητος, is always the Comforter, Advocate; the verb παρακαλέω, παρά by, near, with at + καλέω, to call; so to call near, tss. to comfort, to beseech (He.13.19; 22), desire, to pray, to exhort (He.3.13; 10.25), to intreat, to call for.*

God interposed an oath to Himself in order that we might have a strong consolation [to believe His promises].

*Ro 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

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

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

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

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

**who have fled for refuge** – In what way? The idea is of *let us go on unto perfection* or perfectness. Perfection in what way? They were to go on unto the perfectness of the doctrine of the Christ of God. They were to leave the *beginning* of the doctrine of Christ, which was the imperfect, incomplete, partial, veiled revelation of Jesus Christ the Lord in the old covenant and view Him as He is clearly being revealed in the New Covenant through the apostles' doctrine. *All* of the influences of the old covenant upon the regenerated remnant of Israel were fading away into the past as

the apostles' doctrine and the NT Scriptures bring to light the doctrine concerning Jesus Christ. These were showing a bright light upon the Messiah for the people of God. Whereas before they were confused about the things of Christ.

*Joh 7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.*

*Joh 7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?*

During the Lord Jesus' earthly ministry He warned the disciples they the time will come when they must make preparations to leave Palestine. He taught them this in the parable of the unjust steward. Remember what the purpose is for parables?

*Lu 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

The parable of the unjust steward concerns the Jewish believing remnant and the necessity for them in the coming years to make preparations against the time when national Israel would be removed from the stewardship of God's word, His worship, and His service. This stewardship would be given another people. That people is the NT churches of the Lord Jesus Christ. (refer to this topic either in the Luke Series or the 'Word in a Hurry' series on Sermon Audio; enter *hiddenhillssgbapt* in the 'my church' space.)

*Lu 16:9 And I (the Lord Jesus) say unto you (the Hebrew disciples of Christ), Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. (cf. Lk.16.1-10)*

The study of Biblical hermeneutics concerns learning to interpret Scripture. The truth is, Scripture has but one

meaning. We might make many different applications, but it only has one meaning. Learning what the text means will help us to make better, sound applications of Scripture. The one meaning and interpretation of Luke chapter 16.1-12 has no reference to Gentile believers or saints at all. It only concerns the Hebrew disciples in the days of the apostles. A good application is to remind the Jewish brethren today that they should still be serving Christ with the Gentiles in one body, the local, NT church that Christ began during His earthly ministry. There is no such thing as a Jewish church and a Gentile church. Absolutely not! (cf. Eph.2.14-22)

The Jewish NT believer must forsake the old national, political, and religious manner of life and come into a new covenant relationship prepared for them by the Messiah Himself, which is in His NT churches; churches that shall become predominately constituted of Gentile members. The churches are not to be conformed to a Jewish synagogue, because it is not a synagogue. It is not a Judeo-Christian congregation. It is a Christian congregation. There is no such thing as a Jewish church and a Gentile church. Both Jew and Gentiles are to come together into one body, a church and serve together. The church is not Israel reborn (the replacement theology heresy). The government of the church is not modeled after the old covenant which God made with Israel. The government of the church is modeled after the words, *the commandments* of Jesus Christ her Lord under the terms of the new covenant.

*Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

*Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

The old covenant pertained to the elect, natural people of God, Israel. The new covenant pertains to the spiritual people of God, the elect of every nation. It is to this kind of church and to Christ's doctrine that the believing Hebrews *have fled for refuge*.

These dear Hebrew brethren have truly fled to Christ (they were persecuted and cast out by their own countrymen), but they must continue following him by receiving His NT doctrine, and it is in this vein that they have any hope to inherit the promises of God. Otherwise their hope is not *properly* fixed upon God by Jesus Christ.

To the Jewish disciples of Jesus Christ living in the day of the apostle Paul, and to all Jewish disciples that live today, it is clear that had Abraham lived in Paul's day he would have done the same thing that Paul was telling his brethren to do then. And every Jewish Christian today is under the very same commandments of Christ. The churches of Jesus Christ are the places for the people of God today, whether they are Jew or Gentile. The promises of God compelled Abraham by faith to forsake all and to follow after the LORD in His day. If he had lived today he would have been compelled by those same promises to forsake all and follow after Jesus Christ.

*Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

The promises of the new covenant aren't based on circumcision or personal law-keeping, but on a living, vital faith in Jesus Christ. (cf. Gal.3.16-18) And it is the expectation or hope of receiving those promises that makes faith strong.

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

*That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

**19 Which hope we have**  
expectation to receive the promises

Paul and his Hebrew brethren fled for refuge to Christ by faith and in the hopes of receiving the promises that God made to them through Jesus Christ.

ἄγκυραν

***as an anchor of the soul,***

*hope*, ἐλπίδος, gen. sing. of the noun ἐλπίς; tss. *hope* (53), *faith* (1, He.10.23); the verb ἐλπίζω, is tss. *trust* (18), *hope* (13); and means as a noun *the expectation* and as a verb *to expect*; in NT Scripture the term *expectation* is tss. from the Gr. προσδοκέω, so to be thinking toward or forward thinking (Mt.11.3, *look for*; Lk.1.21, *waited for*; Lk.3.15, *were in expectation*; Lk.7.19; 2Pe.3.12, 13, 14, *look for*).

This hope in the promise of God is founded upon the unchangeable counsel and oath of God. It is this hope which is founded upon Jesus Christ Himself, not upon figures and types, which were so misconstrued by the religious leaders of national Israel.

***both sure and stedfast,***

*sure & stedfast* are adjectives describing either our hope or the anchor. The statement can be read 'We have a hope both sure and stedfast, as an anchor of the soul. Or, it can be read, 'We have a hope as an anchor for the soul both sure and stedfast ...'.

*stedfast*, βέβαιος, an adj. tss. *sure, stedfast, firm, of force*; Thayer, also, *stable, fast*; Liddell & Scott, also, *trusty, safe* (cf. He.2.2; 3.6, 14; 6.19; 9.17); the verb, βεβαιόω, is tss. He.2.3, *to confirm, to stablish*, He.13.9, *to establish*).

***an anchor of the soul*** – The soul, ψυχή, is the life. There is no soul, no life so anchored against every circumstance in this present age as that which has its hope properly fixed upon Jesus Christ. So many believers and Christians are saved by grace but yet have not a sure and stedfast hope in Christ, and as result they are ... *children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning*



*craftiness, whereby they lie in wait to deceive ...* (Eph 4:14) Without hope being set properly in Christ they live as it were without mooring, unsecured and adrift. They are ignorant and unaware of all that Christ has done in the past and is doing at this present time for them, and will do. So many in the day of the apostle Paul, of both the believing Hebrews and Gentiles vacillated between the issues of law and grace, old and new covenants. And it is still so today. Though dear children of God, so many don't know that the doctrine of Christ should govern their behavior, their hearts, their passions, their loves, their thoughts, their tongues, their families, their politics, their social interactions, their friends, their vocations, their recreations, their church, their religion, their learning: in other words they simply do not understand the importance of knowing Christ's NT doctrine. It's not something we do on Sunday and leave behind the other six days of the week. Christ taught us how to live to the fullest extent before God in this present evil age.

*Joh 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

Our Lord Jesus' teaching touches every part of their lives. A hope that is properly instructed is sure and steadfast. This kind of hope anchors the life of the Christian well in Jesus Christ. This one is not prone to fall for this or that bad teaching. He is aware of the day and the evils about him. He is watchful and diligent to the things of Christ. He fellowships with Christ. He loves the brethren.

You know, a boat can have an anchor but it doesn't do any good if it is *aweigh*, and not put down into the depths of the sea. The boat might have an anchor but as long as it is *aweigh* it drifts wherever the current leads. Only when the anchor is dropped and reaches bottom is the vessel secured from drifting along wherever the current leads it. Then, when the vessel is put to the strains of the various currents, the hold of the anchor is proved to be sure and steadfast. The purpose for the promises to the children of God, and in our text for these dear Hebrew brethren, was to give them strong consolation to set their hopes on Christ which is in glory at that very

moment ministering for them so that they might put their lives into His care.

*2Co 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

As they set their lives upon all that Jesus Christ taught, and act on that teaching their lives become anchored by hope. And when all of the strains of life come, and they will, their hope will be to them sure and steadfast, proved to be genuine, as they patiently endure to the time when they should inherit the promises.

Yes, they will suffer trouble. They will suffer anxieties and depressions. They will suffer set-backs. The Lord will allow Satan to put them into his sieve. And by these things, when they begin to feel the various strains upon their faith (that cable which leads to that doctrinal anchor) this hope in Christ, this firm foundation, this anchor for the soul will prove to be sure and steadfast through it all; yes, though in us imperfectly.

There is not a person in the famous Hall of Faith chapter, Hebrews 11, that didn't suffer, some of them, serious lapses of judgement and faith. Yet the tenor of their lives was faith in God. Though they believed and hoped imperfectly, none apostatized.

Apart from a proper hope in Christ there is no anchor for our lives, whether we are Jew or Gentile. No child of God can afford to be ignorant of the doctrine of Christ as it is revealed in His word. Feel whatever we feel in our hearts, think whatever we think in our minds, do whatever we will in our service, if our hearts, our thoughts, and our deed aren't properly founded upon Christ's doctrine when we come into the strains of life we won't bear up. Our faith will fail. We'll curse, we'll blaspheme, we'll deny Christ like Peter did, in that moment.

Peter learned something in his trial. He wasn't the same man in the beginning of his faith in Christ as he was after his trial. He learned something about himself through that trial. He learned the painful truth of trusting in one's own strength rather than in Christ alone. I wonder are we



These Hebrews knew precisely what it meant to say that Jesus entered within the veil. They knew that it meant that Jesus must be the high priest of God that ascended into glory, into the presence of the holiest of all, into the very presence of God His Father and theirs.

*Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Paul presses upon their minds that Jesus Christ is the high priest of God. They must go on unto the perfectness of Christ's doctrine as it is revealed in the NT Scriptures and by the doctrine derived from it by the apostles. They must come away from Moses' and the system of Judaism to the faith of Christ, away from law to grace, from old shadows, types and figures in the old covenant and into NT Christianity. It is this Jesus has come into the presence of God to minister in their behalf because He is high priest *after the order of Mechisedec*.

It is not like the OT priesthood. No one came into this place but he. But here Jesus Christ is called a forerunner which suggests that He has prepared for His people the way to God, to come into his holy presence. And that is what He did.

*Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us ...*

*Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

*3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

*1Th.4.17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

*18 Wherefore comfort one another with these words.*

*Re.21.1 ¶ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

*2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

*3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

*4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

...

*22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

*23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

*Re.22.3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

*4 And they shall see his face; and his name shall be in their foreheads.*

When Christ died for our sins we read that the veil in the temple was torn. By His death the way to God was opened to the people of God. Now, by Him we are accepted with God, we have access to God, and we shall be with God. Christ, because He is high priest of God after the order of Melchisedec has gone before us into the presence of God and we shall certainly follow after.

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