

Hebrews 6:18 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST
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Charts from [Jensen's Survey of the NT](#) - used by permission
[Swindoll's Chart](#), [Interesting Pictorial Chart of Hebrews](#), [Another Chart](#)

The Epistle to the Hebrews				
INSTRUCTION Hebrews 1-10:18				EXHORTATION Hebrews 10:19-13:25
Superior Person of Christ Hebrews 1:1-4:13	Superior Priest in Christ Hebrews 4:14-10:18			Superior Life In Christ Hebrews 10:19-13:25
BETTER THAN PERSON Hebrews 1:1-4:13	BETTER PRIESTHOOD Heb 4:14-7:28	BETTER COVENANT Heb 8:1-13	BETTER SACRIFICE Heb 9:1-10:18	BETTER LIFE
MAJESTY OF CHRIST	MINISTRY OF CHRIST			MINISTERS FOR CHRIST
DOCTRINE				DUTY
DATE WRITTEN: ca. 64-68AD				

See [ESV Study Bible "Introduction to Hebrews"](#)
(See also [MacArthur's Introduction to Hebrews](#))

Hebrews 6:18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. (NASB: Lockman)

Greek: [hina dia duo pragmaton ametageton. en ois adunaton pseusasthai](#) (AMN) [\[ton\] Theon. ischuran paraklesin echomen](#) (1PPAS) [oi kataphugontes](#) (AAPMPN) [kratesai](#) (AAN) [tes prokeimenenes](#) (PMPFSG) [elpidos](#)

Amplified: This was so that, by two unchangeable things [His promise and His oath] in which it is impossible for God ever to prove false or deceive us, we who have fled [to Him] for refuge might have mighty indwelling strength and strong encouragement to grasp and hold fast the hope appointed for us and set before [us]. ([Amplified Bible - Lockman](#))

Barclay: so that by two unalterable things, in which it is impossible that God should lie, we, who have fled to him for refuge, might be strongly encouraged to lay hold upon the hope that is set before us. ([Westminster Press](#))

KJV: 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:

NLT: So God has given both his promise and his oath. These two things are unchangeable because it is impossible for God to lie. Therefore, we who have fled to him for refuge can have great confidence as we hold to the hope that lies before us. ([NLT - Tyndale House](#))

Phillips: So that by two utterly immutable things, the word of God and the oath of God, who cannot lie, we who are refugees from this dying world might have a source of strength, and might grasp the hope that he holds out to us. ([Phillips: Touchstone](#))

Wuest: in order that through the instrumentality of two immutable facts in which it is impossible for God to lie, we might be having a strong encouragement, we who fled for refuge for the purpose of laying fast hold of the hope which is lying before us

Young's Literal: that through two immutable things, in which it is impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before us,

Paraphrase: God made both a promise and an oath, and since He cannot lie, these two guarantees give us absolute certainty. Because of this, we who have run to Him for safety can be greatly encouraged to hold tightly to the hope He has set before us.

Paraphrase: God has given us a double assurance—His promise and His oath—and since it is impossible for Him to deceive, we can rest in total confidence. For those who have fled to Him for refuge, this means we can cling with strong encouragement to the hope of eternal life that lies before us.

Paraphrase: So that, through two unchangeable things—His promise and His oath—in which it is absolutely impossible for God to lie, those of us who have taken shelter in Him might have powerful encouragement to grasp firmly the hope He has placed in front of us as our goal.

Paraphrase: Because God gave both His promise and His oath—and since lying is impossible for Him—we can be absolutely confident. This gives those who run to Him for safety the strength to grab hold of the hope that is right there in front of us.

Paraphrase: Because God confirmed His word with both promise and oath—and since it is utterly impossible for Him to be false—those who have run to Him for refuge can hold on with unshakable courage to the hope He has placed before us, an anchor for the soul.

Paraphrase: By giving both a promise and an oath, God has made His purpose absolutely secure. And since He cannot lie, we who seek shelter in Him find powerful encouragement to seize and cling to the hope He has laid out before us.

- **Two unchangeable things** - Heb 3:11; 7:21; Psalm 110:4; Matthew 24:35
- **impossible for God to lie** Nu 23:19 1Sa 15:29 Ro 3:4 2Ti 2:13 Tit 1:2 1Jn 1:10 5:10
- **we may have strong encouragement:** Isa 51:12 66:10-13 Lu 2:25 Ro 15:5 2Co 1:5-7 Php 2:1 2Th 2:16,17
- **we who have fled:** He 11:7 Ge 19:22 Nu 35:11-15 Jos 20:3 Ps 46:1 62:8 Isa 32:1,2 Zec 9:12 Mt 3:7 2Co 5:18-21 1Th 1:10
- **laying hold of** 1Ki 2:28 Pr 3:18 4:13 Isa 27:5 56:4 64:7 1Ti 6:12
- **the hope:** Col 1:5,23,27 1Ti 1:1

- **set before us:** He 12:1,2 Ro 3:25
- [Hebrews 6 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Deuteronomy 19:15+ (**DUAL WITNESS IN THE OT**) A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

Numbers 23:19+ "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?"

1 Samuel 15:29+ "Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind."

Numbers 35:11-15+ then you shall select for yourselves cities to be your cities of refuge, that the manslayer who has killed any person unintentionally may flee there. 12 'The cities shall be to you as a refuge from the avenger, so that the manslayer will not die until he stands before the congregation for trial. 13 'The cities which you are to give shall be your six cities of refuge. 14 'You shall give three cities across the Jordan and three cities in the land of Canaan; they are to be cities of refuge. 15 'These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who kills a person unintentionally may flee there.

Numbers 35 describes an interesting spiritual parallel between the city of refuge and the High Priest in the OT and the strong encouragement we as partakers of Christ can experience through exercise of faith and patience. Note what happens when the manslayer went outside the boundary of the city of refuge!

Colossians 1:5+ because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel

Isaiah 55:11 So shall My word be which goes forth from My mouth. It shall not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

Isaiah 45:22-23 Turn to Me, and be saved, all the ends of the earth; For I am God, and there is no other. **I have sworn by Myself**, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance. **Comment:** Isaiah 45:22 was the text that the Spirit used to save young Charles Spurgeon - see C H Spurgeon's Testimony

Joshua 23:14+ Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed.

Luke 1:37+ For no promise from God will be impossible of fulfilment. (Weymouth Translation,) (**Literally**, "No word of God can fail.") (**Comment:** Beloved, do you believe this statement?)

DUAL WITNESS OF TWO UNCHANGEABLE THINGS GIVE STRONG ENCOURAGEMENT

So that ([hina](#)) Always pause to prayerfully ponder and peruse this poignant term of purpose or result (so that, in order that, that, as a result) and you often glean helpful insights from your Teacher the Holy Spirit. You can always ask at least one question "What is the purpose or result?" This result clause flows from God's promise and oath, and the result is strong encouragement. The verse flows like this - God's action → promise + oath → Our security → God cannot lie → Our result → we receive strong encouragement → Our response → we lay hold of the hope set before us.

By two ([duo](#)) **unchangeable** ([ametathetos](#)) **things in which it is impossible** ([adunatos](#)) **for God to lie** ([pseudomai](#)) - Is not **two** ([duo](#)) an act of God's grace? A single "yea and amen" from the Almighty God would have been enough, but He condescends to give His doubting saints two firm planks on which they can walk forth as emboldened disciples of Christ! **Two unchangeable things** specifically refers to God's promise and His oath. **Unchangeable** ([ametathetos](#)) means incapable of being changed! In other words, what God promised (first in Ge 12:1-3+) and what he vowed (25 years later swore to Abraham in Ge 22:16-18+) cannot change and thus will most surely happen. It stresses that not only has God not changed His purpose, but that He cannot change His purpose, for His promise and oath are fixed eternally. The unconditional Abrahamic Covenant is happening today in part and will be fully fulfilled when "all Israel will be saved" (Ro 11:26+) and they receive the full allotment of land (Ge 15:18+ see [note below](#)).

Absolute certainty is now followed by absolute impossibility! **It is impossible** ([adunatos](#)) **for God to lie** ([pseudomai](#)) expresses absolute impossibility, not just difficulty. God's word is pure truth (Ps 119:160). It reflects God's very nature: there are things God cannot do because they contradict His character. This phrase links to the **two unchangeable things** (and "the unchangeableness of His purpose" Heb 6:17). If God could lie, His promise and His oath would be worthless. But because He is truth itself, His word is perfectly reliable. In short, God's promise and His oath (Heb 6:17–18) are on unshakeable bedrock, doubly secured by His truthfulness.

Abrahamic Promises Regarding the Land - Regarding the land 2 Chronicles 9:26 — Solomon reigned over all the kings from the Euphrates to Egypt as the closest historical fulfillment, but even then it was through tributary nations, not permanent possession. Ezekiel 37:21-25+ gives the future fulfillment of promise to Abraham regarding the land. (cf Jer 31:38-40+, Amos 9:14-15+, Zech 14:9-11+) (See Table [The Promise of Land to Abraham](#))

THOUGHT - Believers' hope rests not on shifting sands of human reliability but on the granite immutability of God's character. We still must make a deliberate, daily, decisive choice to fasten firmly to the solid anchor (Heb 6:19) so that we do not drift. We can fix our hope firmly because we know God cannot lie and is faithful to His promises. Let these truths frequently echo in your heart and mind and your hope will grow. The OT truths including two unchangeable things were written so that "through perseverance and the encouragement of the Scriptures we might have hope." (Romans 15:4+) Are you memorizing so you can meditate on God's unchangeable promises? Ultimately our hope isn't vague optimism but it's a real **Person** (Col 1:27 — "Christ in you, the hope of glory") on Whom we need to fix our eyes (Heb 12:2+).

Spurgeon - two unchangeable things The one is God's promise, a sure and stable thing indeed. We are very ready to take a good man's promise, but perhaps the good man may forget to fulfil it, or be unable to do so: neither of these things can occur with the Lord. He cannot forget and He cannot fail to do as He has said. To this sure word is added another divine thing, namely, God's oath. I scarcely dare speak upon this sacred topic. God's oath, His solemn assertion, His swearing by Himself! Conceive the majesty, the awe, the certainty of this!

Spurgeon - it is impossible for God to lie He has done this; He who has not twice destroyed the earth with a flood, notwithstanding all her sins; He who settled the mountains, and fixed the hills in their sockets, has said that the mountains shall depart and the hills be removed, but that His love shall not depart from us, neither shall His covenant be removed from us. He has said it whose power is equal to His truth, whose love, with golden hands, encircles both His power and His faithfulness. He has said it who never knows the shadow of a change, the sun without a parallax, and without a tropic. The worst possible trial to a believer is to have it suggested to him that the gospel is not true, that pardon through the precious blood is a fiction, and that God is not reconciled through the atoning sacrifice. If we are absolutely certain as to the truth of God's gospel and our own salvation thereby, then all other things are of small concern to us. Therefore has the Lord fixed on a sure basis of promise and oath this cornerstone of our comfort, and set His promise in such a light that it becomes blasphemy to doubt it.

We who have taken refuge ([katapheugo](#) - fled for refuge) **would have** ([echo](#) - present tense) **strong** ([ischuros](#)) **encouragement** ([paraklesis](#)) **to take hold of** ([krateo](#) - active voice = deliberate choice of our will to grasp firmly) **the hope** ([elpis](#)) **set before** ([prokeimai](#) - placed in view for) **us** - **Have taken refuge** ([katapheugo](#)) means they have fled for safety, escaped to a place of protection. Just as in the Old Testament taking refuge describes the person who fled to the cities of refuge (Nu 35:11; Josh 20:3), spiritually, it pictures those who have fled from judgment to the only safe place—Christ Himself. What had they fled from? They knew they were sinners and were fleeing for refuge from the penalty of sin, to their High Priest Who had sacrificed Himself as the atonement for their sin. Speaking to Jewish believers, this picture may have reminded them of the cities of refuge in Nu 35:11-15+ which were but a faint shadow of their perfect Refuge in Messiah, their High Priest, Who had entered within the veil as their Forerunner. How had they taken refuge? By faith they had "fled" to Christ by believing God's promises, just as Abraham did in Genesis 15:6+. In short, the NT refuge was not a city but a Person the true "Rock of our salvation" (Ps 95:1; cf 1 Cor 10:4). To take refuge is to believe in Him, to entrust oneself fully to His saving work.

Leon Morris on taken refuge - The writer does not specify what we have "fled" from, but the context makes it clear that he is thinking of some aspect of life in a sinful world.

Philip Hughes on taken refuge (fled for refuge) - it is of much greater importance to recognize that his language here and elsewhere applies to all believers of every age and clime, whatever their immediate circumstances may be: we are all strangers and pilgrims in this world on our way to the heavenly city. For every Christian, whether exiled or in his homeland, imprisoned or free, to "flee for refuge" is to turn to Christ and in Him to find salvation and security (cf. Acts 9:35; 11:21). Our hope in Him, as the next verse declares, is "a sure and steadfast anchor of the soul." "The hope set before us" is the assurance that at last we shall be with Christ and be like Christ (Jn. 14:3; 1 Jn. 3:2), that ours will be the ultimate joy of witnessing and sharing in his eternal glory (Jn. 17:24), the experience, in short, of that imperishable inheritance which is ours in Christ (1 Cor. 2:9; 1 Pet. 1:3ff.). This is indeed a hope worth

seizing; and, while it is appropriated by faith, it is far removed from all the uncertainties and disappointments that attend merely human hopes, for it is founded on the infallible and irrevocable verities of God's promise and God's oath. (See [A Commentary on the Epistle to the Hebrews](#))

Spurgeon - we who have taken refuge Although the original Greek does not quite so plainly refer to a refuge, yet the figure here used is undoubtedly that of the city of refuge to which the manslayer fled when he was in danger from the avenger of blood.

Observe that fleeing for refuge implies that a man flees from his sin. He sees it and he repents of it, but he flees away to Christ the sin-bearer directly. His thoughts return gloomily to the sad memories of the past, but from all these he flies to Christ. He thinks of himself as under the law, and he soon finds that he cannot keep it, and therefore the law curses him for his failures. He will then have no consolation unless he flees away to Christ who kept the law on our behalf. In Christ is our refuge from the law, and nowhere else. When despair hovers over a man like a black cloud charged with lightning, he must run to Jesus. "How can you be justified?" says the wounded conscience: the answer must be found in Jesus. When we fly to Christ, the fulfiller of the law, despair vanishes at once, for we see that we are righteous in the righteousness of Christ and accepted in the Beloved.

The strong consolation mentioned in the text belongs to those who have fled to Christ for refuge, and surely this is the very beginning of the divine life. It belongs also to those who lay hold upon the hope of the gospel, and this also is a very elementary part of Christian experience. If you have only newly fled to Christ for refuge, and if by a childlike faith you have freshly laid hold upon the hope that is set before you, then the riches of grace are yours, and God's oath and promise are intended to afford you strong consolation.

We may have ([echo](#)) means to possess or hold and in the present tense pictures the believer's potential of continually possessing this **encouragement**, which is a great need for all saints as we are in a spiritual war with invisible forces in which there is never a moratorium! (see Ephesians 6:10-18+)

Strong ([ischuros](#)) **encouragement** ([paraklesis](#)) comes from God's oath and God's promise. This dual witness brings to mind the standard for legal proof in ancient Israel which required at least two witnesses to agree, Moses recording that "A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. (Deut 19:15+) **Jesus** reaffirmed this principle when He said "But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. (Mt 18:16+) The idea added by **strong** ([ischuros](#)) is not just a gentle word of encouragement, but a powerful strengthening rooted in God's unchangeable promise and oath, which enables believers to persevere despite persecution, discouragement, or temptation to return to Judaism. **Strong encouragement** is both objective and subjective for It is rooted in God's unchangeable acts, but experienced subjectively as courage, comfort, and renewed strength. The next verse (Heb 6:19) makes clear this encouragement leads us to anchor our souls in Christ within the veil.

THOUGHT - Believers today have as **strong an encouragement** as Abraham had in his day because our assurance is even greater: *Jesus Himself has already entered the very presence of God on our behalf.* His entrance guarantees our own. As our Hope and our Anchor, Christ has gone ahead into heaven. Though unseen to natural eyes, He is clearly seen with the eyes of faith, and He holds us secure through every storm.

Kenneth Wuest on **strong encouragement** - **Strong** in the Greek text is [ischuros](#) which speaks of indwelling strength embodied or put forth either aggressively or as an obstacle to resistance, as an army or a fortress. Thus the **encouragement** ([paraklesis](#)) which God's promise and God's oath afford is a strong army or a fortress against doubt and discouragement. God's promise and God's oath should keep these Jews from apostatizing through the encouragement they give....The writer says that this encouragement is for those of his readers who have fled for refuge to lay hold of the hope set before them. ([Hebrews Commentary](#))

Spurgeon - **encouragement to hold fast** It seems a great change in this chapter from the sad tone at the beginning to the joyous note at the end. But, indeed, there is no contradiction between the two. Paul is but giving us two sides of the truth—both equally true—the one needful for our warning, the other admirable for our consolation. God will not leave you; He has pledged Himself by covenant to you, and He has given an oath that His covenant shall stand. Why, be of good courage, and press forward in the divine life, for your work of faith and labor of love are not in vain in the Lord; so let us "hold fast to the hope set before us."

The hope ([elpis](#)) **set before** ([prokeimai](#) - placed in view for) **us** - **The hope** ([elpis](#)) is the sure and certain future of eternal life in God's presence, guaranteed by Christ, who has already entered heaven on our behalf. **Set before** ([prokeimai](#) - placed in view for) **us** in the present tense signifies the **hope** is continually set before us, visible, attainable, not hidden suggesting a goal placed in sight—like a finish line.. Thus the **hope** lies before us in full view in the sense that it is appointed or destined to be attained. Believers don't create it; they take hold of what God has already placed before them. It is objective and secure, not subjective or fluctuating with feelings. **The hope set before us** is both a present reality and a future certainty. We can have confidence or absolute assurance that we will safely enter the into the Kingdom of Heaven.

THOUGHT - This certainty that God will do us good in the future (= "hope") should feed and renew our mind

so that we hold fast no matter what storm the Lord is allowing us to go through, for our good and for His glory. Hope causes us to hang in there! Christ is our Refuge. We have already been carried into court, and at the trial we were found guilty. We were all sinners and all sentenced to die. As believers, we can run into our Refuge (cf "cities of refuge") where we are safe, for He Himself has paid the penalty for our sins. Dear saint, are you caught in the miry clay, the slough of despond, etc? Fear not, your Refuge is a firm foundation. You might consider reading (and singing) the songs of the great old hymn

*Our hope, based upon his promises,
is our spiritual anchor*

-- F F Bruce

Phillip Hughes - the **hope set before us**, or, more fully expressed, the glorious goal on which our hope is fixed. With this powerful incentive there is no excuse for sluggishness (Heb 6:10, 11), for the encouragement of God's word and oath is constantly there for those who have turned their backs on the passing allurements of this world and have fled for refuge. (See [A Commentary on the Epistle to the Hebrews - Page 233](#))

We must personally lay hold on the hope.

There is the hope, but we are bound to grasp it and hold it fast.

Spurgeon - the hope set before us We must personally lay hold on the hope. There is the hope, but we are bound to grasp it and hold it fast. As with an anchor the cable must pass through the ring, and so be bound to it, so must faith lay hold upon the hope of eternal life. The original Greek signifies "to lay hold by main force and so to hold as not to lose our hold when the greatest force would pull it from us." We must take firm hold of firm truth.

Notice the balanced theology of the writer. In the first section this verse he lays a firm foundation (God's sovereignty and specifically His immutability) and in this section outlines the believer's responsibility to lay hold of these great truths. Practical theology! God has a refuge of hope for you to run into and be safe dear discouraged reader.

For persecuted, weary believers, this hope is like a bright beacon ahead: Eternal inheritance in Christ. Full access to God's presence. Unshakable assurance because it rests on God's promise + God's oath. Thus, the "hope set before us" is nothing less than our future with God, secured by Jesus our High Priest who has already entered heaven on our behalf. Hope is Jesus Himself, and the gospel He has brought. Paul speaks of his Savior as "Christ Jesus, who is our hope" (1Ti 1:1). In Colossians he speaks of the gospel as our hope (Col 1:5).

Grant Osborne - Hope is the antidote to spiritual defeat. In Hebrews 2:1 the danger is "drifting away" and becoming shipwrecked on the shoals and rocks of sin. Here the answer is to "take hold of" (Heb 6:18) hope and the promises of God that provide an anchor and safety from the dangers. (See [Hebrews Verse by Verse](#))

F F Bruce - Abraham rested his hope in the promise and oath of God; but we have more than that to rest our hope upon: we have the fulfilment of his promise in the exaltation of Christ. No wonder that our hope is secure and stable. (Borrow [Hebrews Commentary](#))

Donald Guthrie - 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. It does not simply happen. It is both set out as an objective reality to be seized and also as a subjective reality to be personally experienced. (Borrow [Hebrews Commentary](#))

F B Hole writes that "His Word and His Oath. These are two immutable things — things that never change, never shift, never shake. They establish for us the immutability of His counsel. Never, never, NEVER, will He fail in any promise He has given, in anything which He has said that He will do. And all this, you notice, is valid for us today. Heb 6:18 makes this very clear. What God was for Abraham He is for us. This is the beauty of these Old Testament unfoldings of God. What He is, He is in all times and places, and to all. The strong consolation flowing from these two immutable things is to be enjoyed by us who have embraced the Christian hope. The Hebrews are said to have "fled for refuge to lay hold upon the hope." Why put it thus? Because it would at once carry their minds back to the regulations given concerning the cities of refuge, in Numbers 35. Those regulations had a typical significance which was exactly fulfilled in the case of the converted Jew. He was just like the manslayer who had fled to the nearest city of refuge. Had Israel's national sin, in crucifying their Messiah, been reckoned as murder by God there would have been absolutely no hope. All must have fallen before the avenger of blood. The prayer of Jesus on the cross was however, "Father, forgive them, for they know not what they do." That was just as if He had said, "Father, account this sin of theirs to be manslaughter and not murder." God heard that prayer, so there was hope even for those who encompassed His death. Consequently on the Day of Pentecost Peter preached forgiveness for those who would turn in faith to the risen and exalted Jesus. That day the heavenly city of refuge was opened and there fled to it three thousand souls. Multitudes of course did not believe, and consequently did not flee for safety, and

they fell before the avenging Romans when Jerusalem was destroyed. Their unbelieving descendants in a future day have to face the great tribulation, and the judgment of God (Rev 20:11-15+). But those who have entered the city of refuge have a hope set before them. It is connected with the moment when Jesus shall come in His glory; when He will cease to exercise His priestly functions after the pattern of Aaron and do so after the pattern of Melchizedec. Thus will be fulfilled the type as to the change of the priest (See Numbers 35:25). When that takes place our hopes will be realized with Him in glory, and on earth it will be the time of jubilee, when every man will go back to his own proper inheritance. ([Hebrews Commentary Notes](#))

Unchangeable (276) ([ametathetos](#) from **a** = without + **metatithemi** = change condition or place, transfer, put in another place) literally never changing, not to be transferred. The idea is that which is fixed, unalterable or immutable. This word was used in secular Greek in the context of wills and contracts and signified a stipulation that could not be disregarded or annulled. Once properly made a will was *ametathetos* unchangeable by anyone but the maker. The writer of Hebrews uses this word (in the only 2 uses in Scripture in Hebrews 6:17 [note] and Hebrews 6:18 [note]) with powerful, well known forensic (legal) ramifications (immutability of a legally written will) to add to the force of the encouragement he extended to his readers.

Things (4229) (**pragma** from **práссо** = to do, perform where suffix **-ma** = the result of; English = pragmatic [dealing with things in a way that is based on practical rather than theoretical considerations: practical as opposed to idealistic]; derivative words = *pragmateia* = affairs in 2 Timothy 2:4 (note), *pragmateuomai* = trade, do business, put capital to work, Lk 19:13) describes that which has been done or that which happens (a happening), and thus a deed, a thing, an event, an occurrence or an accomplished fact. In this meaning **pragma** speaks of something in the past. When speaking of something in the present or future, **pragma** means that which occurs as a result of activity -- the thing being done or to be done (in secular Greek in the phrase "great **undertakings**", "the **tasks** of everyday life"), matter, business, affair.

In Romans 16:2+ Paul's uses **pragma** to speak of an obligatory activity to be done for another (task, business, undertaking). **Pragma** was used by the Romans for the legal representative of a foreigner. In Jewish communities **pragma** meant the legal representative or wealthy patron. In first Corinthians (1Cor 6:1+) he uses it with the sense of a legal process (lawsuit, dispute). In 1Th 4:6+ Paul uses *pragma* to refer to a thing which is disgraceful.

PRAGMA - 11V - Matt. 18:19 (pas = all + *pragma* = thing); Lk. 1:1; Acts 5:4; Rom. 16:2 (Louw-Nida says this use refers to "an activity involving a measure of complexity and responsibility" - [ref](#)); 1 Co. 6:1; 2 Co. 7:11; 1 Thess. 4:6; Heb. 6:18; Heb. 10:1; Heb. 11:1; Jas. 3:16

Pragma is used 54 times in the Septuagint - Ge 19:22; 21:26; 44:15; Ex 1:18; Lev. 5:2; 6:5; 7:21; Nu 20:19; 22:8; 31:23; Deut. 17:10; 22:26; 23:14, 19; 24:1, 5; Jos. 9:24; Jdg. 19:19; 1 Ki. 9:15; 11:27; 1 Chr. 21:7, 8; 2 Chr. 23:19; Esther 2:4; 3:13, 15; 7:5; 8:12; Job 1:1, 8; Ps. 64:3; 91:6; 101:3; Prov. 11:13; 13:13; 16:20; 25:2; Eccl. 3:1, 17; 5:8; 8:6; Isaiah 25:1; 28:22; Jer. 40:16; 44:4, 22; Dan. 1:20; 2:8, 10, 48, 49; 4:1; 6:17; Amos 3:7

Impossible (102) (**adunatos** from **a** = w/o + **dunátos** = possible, able, powerful) means incapable of happening or being done, incapable of occurring. In other contexts it can mean impotent (without strength), which clearly is not the meaning in this verse. **Adunatos** is used figuratively to describe Christians whose faith is not yet quite firm (Romans 15:1+) He will not allow His word to fail, and what He says in His Word, He will accomplish in His perfect timing.

ADUNATOS - 10V - Matt. 19:26; Mk. 10:27; Lk. 18:27; Acts 14:8; Rom. 8:3; Rom. 15:1; Heb. 6:6; Heb. 6:18; Heb. 10:4; Heb. 11:6

Lie (5574) (**pseudomai** from **pseúdo** = to cheat, defraud, falsify) means to utter an untruth, attempt to deceive by falsehood, to speak deceitfully, to willfully deceive (recall Satan is the father of lies - Jn 8:44+). Since God does not lie and since He is all-powerful, He will fulfill all of His promises. (See related resource on the Attributes of God - specifically His Immutability)

PSEUDOMAI - 12V - Matt. 5:11; Acts 5:3; Acts 5:4; Rom. 9:1; 2 Co. 11:31; Gal. 1:20; Col. 3:9; 1 Tim. 2:7; Heb. 6:18; Jas. 3:14; 1 Jn. 1:6; Rev. 3:9

Strong (mighty) (2478) (**ischuros** from **ischuo** = to be able) is an adjective which means strong, powerful, mighty (usually referring to inherent physical strength), able, forcible. Strong, having moral power. Inherently strong. *Ischuros* denotes power or ability and places "stress on the actual power that one possesses rather than on the mere principle of power.

The root word **ischus** refers to "power as an endowment." **Ischus** is the inherent ability which stresses the factuality of the ability, not necessarily the accomplishment. *Ischus* is inherent power or force. A muscular man's big muscles display his might, even if he doesn't use them. It is the reserve of strength. **Ischus** therefore conveys the sense of endowed power or ability.

Vincent writes that "**strong** implies indwelling strength embodied or put forth either aggressively or as an

obstacle to resistance; as an army or a fortress. ([Hebrews 6 Word Studies](#))

ISCHUROS - 26V - Matt. 3:11; Matt. 12:29; Mk. 1:7; Mk. 3:27; Lk. 3:16; Lk. 11:21; Lk. 11:22; Lk. 15:14; 1 Co. 1:25; 1 Co. 1:27; 1 Co. 4:10; 1 Co. 10:22; 2 Co. 10:10; Heb. 5:7; Heb. 6:18; Heb. 11:34; 1 Jn. 2:14; Rev. 5:2; Rev. 6:15; Rev. 10:1; Rev. 18:2; Rev. 18:8; Rev. 18:10; Rev. 18:21; Rev. 19:6; Rev. 19:18

Encouragement (3874) (**paraklesis** from **pará** = side of + **kaléo** = call, summon) literally describes a calling near or calling to one's side. The idea is a calling to one's side to offer help. Paraklesis conveys the ideas of solace, consolation, exhortation, encouragement. It describes the act of emboldening another in a particular belief or course of action. It's both *comfort for the fainthearted* and *exhortation to the wavering*. Context determines emphasis.

PARAKLESIS - 28V Lk. 2:25; Lk. 6:24; Acts 4:36; Acts 9:31; Acts 13:15; Acts 15:31; Rom. 12:8; Rom. 15:4; Rom. 15:5; 1 Co. 14:3; 2 Co. 1:3; 2 Co. 1:4; 2 Co. 1:5; 2 Co. 1:6; 2 Co. 1:7; 2 Co. 7:4; 2 Co. 7:7; 2 Co. 7:13; 2 Co. 8:4; 2 Co. 8:17; Phil. 2:1; 1 Thess. 2:3; 2 Thess. 2:16; 1 Tim. 4:13; Phlm. 1:7; Heb. 6:18; Heb. 12:5; Heb. 13:22

Have fled for refuge (2703) (**katapheugo** from **katá** = intensifier or down + **pheugo** = flee) means to flee down or away. To flee away to some place for refuge.

The only other NT use of **katapheugo** is by Luke in Acts describing the results of Paul's preaching of the gospel in Iconium (2 Timothy 3:12-note) - And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, 6 they became aware of it and **fled** (katapheugo) to the cities of Lycaonia, Lystra and Derbe, and the surrounding region and there they continued to preach the gospel. (Acts 14:5-7)

Vincent on **katapheugo** - Only Heb 6:17 and Acts 14:6. The cpd verb is well rendered by KJV, since, as distinguished from the simple pheugein = to flee, it expresses flight to a definite place or person for safety. Hence often used in connection with an altar or a sanctuary. The distinction between the simple and the compound verb is illustrated in Hdt. iv. 23, where, speaking of the barbarous tribe of the Iyrcae, he says, "Whoever flees (pheugon) and betakes himself for refuge (katapheuge) to them, receives wrong from no one." So Xen: "Conon fled (eppeuge) in swift vessels, and betakes himself for refuge (katapheugei) to Mitylene." ([Hebrews 6: Word Studies](#))

KATAPHEUGO in the Septuagint (LXX) - Gen. 19:20; Exod. 21:14; Lev. 26:25; Num. 35:25; Num. 35:26; Deut. 4:42; Deut. 19:5; Jos. 10:27; Jos. 20:9; Est. 4:17; Ps. 143:9; Isa. 10:3; Isa. 17:3; Isa. 54:15; Isa. 55:5; Jer. 50:5; Zech. 2:11; Acts 14:6; Heb. 6:18

The first use of **katapheugo** is by Lot who in the context of the imminent destruction of Sodom and Gomorrah requested "now behold, this town is near enough to flee to, and it is small. Please, **let me escape** (LXX = katapheugo) there (is it not small?) that my life may be saved." 21 And he said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken. (Genesis 19:20-21)

Then Moses set apart three cities across the Jordan to the east, that a manslayer might flee there, who unintentionally slew his neighbor without having enmity toward him in time past; and by **fleeing** (LXX = katapheugo) to one of these cities he might live (Deut 4:41-42)

"Now this is the case of the manslayer who may flee there and live: when he kills his friend unintentionally, not hating him previously-- as when a man goes into the forest with his friend to cut wood, and his hand swings the axe to cut down the tree, and the iron head slips off the handle and strikes his friend so that he dies-- **he may flee** (LXX = katapheugo) to one of these cities and live (Deut 19:4-5)

And beyond the Jordan east of Jericho, they designated Bezer in the wilderness on the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. These were the appointed cities for all the sons of Israel and for the stranger who sojourns among them, that whoever kills any person unintentionally may **flee** (LXX = katapheugo) there, and not die by the hand of the avenger of blood until he stands before the congregation. (Joshua 20:8-9)

Old Testament Background: Cities of Refuge - The Greek phrase kataphygontes (having fled for refuge) alludes to the Cities of Refuge (Num 35; Josh 20; Deut 19). In Israel, someone guilty of manslaughter could flee to a city of refuge and be safe from the avenger of blood until trial. This imagery highlights urgency, desperation, and safety provided by God's appointed place. So, the writer uses that imagery: just as a manslayer ran to a city of refuge, so we run to God in Christ for safety from judgment. How We Flee for Refuge - We "run to Him" not physically, but spiritually: By Faith in Christ's Work. We abandon all trust in

ourselves and flee to Jesus as our only shelter (John 6:37; Matt 11:28). In Repentance- Like one running from danger, repentance is turning from sin and rushing toward God's mercy in Christ. Seeking Protection from Wrath - Romans 5:9–10 describes believers saved from God's wrath through Christ. We flee to Him as our ark of safety from judgment (Gen 7 typology).

Take hold (2902) (**krateo** from **kratos**) means to seize and cling to that which has been taken hold of. The idea is to hold in one's hand, holding fast so as not to discard or let go. In the context of the present verse, **krateo** could mean to hold on to something one already has or to reach out and grasp something one does not yet have. Which one is favored depends on whether one interprets **hope** as the act of hoping or the object hoped for.

Vine - The verb **krateo**, which is rendered "hold fast" in Hebrews 4:14 (see note = let us hold fast), is here in the **aorist**, or point, tense, and indicates a decisive act. ([Collected writings of W. E. Vine](#))

Friberg - (1) take hold of (forcibly), seize, grasp (Mt 9.25); (2) take into custody, seize, arrest (Mt 14.3); (3) take control of, hold (fast) (Acts 2.24); (4) hold back, restrain from, hinder, prevent (Lk 24.16); (5) of following a doctrine, creedal confession, or course of life hold fast to, keep hold of, continue firmly in (Heb 4.14); of causing a state to continue retain, keep (Jn 20.23)

Hope (1680)(**elpis**) in Scripture is not the world's definition of "I **hope** so", with a few rare exceptions (e.g., Acts 27:20) **Hope** is defined as a desire for some future good with the expectation of obtaining it. **Hope** is confident expectancy. **Hope** is the looking forward to something with some reason for confidence respecting fulfillment. And so in this same chapter Peter encouraged the suffering saints writing "Therefore (on the basis of the salvation and the "living hope" they now possessed) (to) gird your minds for action, keep sober in spirit, **fix your hope** (elpizo - verb form of elpis) completely on the grace to be brought to you at the revelation of Jesus Christ." (1 Peter 1:13+)

Hope is a repeated theme in Hebrews. Study the 5 uses in context...

Hebrews 3:6 but Christ was faithful as a Son over His house --whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Hebrews 6:11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

Hebrews 6:18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Hebrews 7:19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

Related Resources:

- Hope: In depth survey of Biblical hope
- The Blessed Hope: Part 1
- [The Blessed Hope: Definition](#)
- [The Blessed Hope: Source of](#)
- The Blessed Hope: Part 2
- The Blessed Hope: Stabilizing Effect
- The Blessed Hope: Sanctifying Effect
- Other Resources on the Blessed Hope

Set (4295) (**prokeimai** from **pros** = in front of + **keimai** = to lie, lie outstretched) means to be set before one or in front of. **Prokeimai** means to exist openly or in an evident manner. To be placed before the eyes and so to lie in sight or be on public display. For example, in Jude **prokeimai** refers to destroyed cities exhibited as an example for all to see. Figuratively **prokeimai** means to be present to the mind as an example or reward (as in the other 2 uses in Hebrews - Heb 12:1, 2-note v1; note v2). It means to be set before all, as the prize of a contest. In 2 Corinthians **prokeimai** means to lie or be before the mind of someone and so to be present before him. The idea **prokeimai** is that of something lying before one, open to public view. It is like a road that stretches out before one's gaze. **Prokeimai** was used in secular Greek to describe corpses lying in state (in open view). The idea of **prokeimai** is that of something lying before one like a road that stretches out before one's gaze.

Prokeimai reminds us that Christian hope isn't a "wishful maybe." It's like a finish line (Heb 12:1), already marked, in full view, guaranteed by the One who cannot lie. We run toward it not with uncertainty but with strong encouragement, knowing the prize is already set in front of us.

FRIBERG on **prokeimai** - (1) lie before, be on public display; of dead bodies be exposed to view; of destroyed cities exhibited as an example exist for all to see (Jude 1:7); (2) figuratively, of a prescribed goal or prospect lie ahead, be set before (Heb 12:1); (3) of an attitude be present, be there (2Co 8:12) (BORROW [Analytical Lexicon of the Greek New Testament](#))

Vincent notes that **prokeimai** means "literally, to lie exposed. Used of meats on the table ready for the guests; of a corpse laid out for burial; of a question under discussion. Thus the corruption and punishment of the cities of the plain are laid out in plain sight."

Prokeimai is used 8 times in the Septuagint (LXX) (Ex 10:10; 37:10; 39:36; Lev. 24:7; Num. 4:7; Esther 1:7; 10:3) and five times in the NT...

2 Corinthians 8:12+ For if the readiness is **present** (**prokeimai** = in this context speaks of an attitude of willingness which is present), it is acceptable according to what a man has, not according to what he does not have.

Hebrews 6:18+ in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope **set before** us.

Hebrews 12:1-2+ Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is **set before** us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy **set before** Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (See **notes** Hebrews 12:1; Hebrews 12:2)

Jude 1:7+ Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are **exhibited** (**prokeimai**) as an example, in undergoing the punishment of eternal fire.

ILLUSTRATION OF LAYING HOLD OF HOPE - An example of **hope set before** a believer -- in 1934, when twenty-eight-year-old [John Stam](#), missionary to China, was being led away to execution by the communists with his wife Betty, someone on the road asked, "Where are you going?" John laid hold on the hope set before him and said, "**We are going to heaven.**"

Richard Phillips - The result of this is hope for us. How greatly people need hope today, but how few actually have hope! This is something even secular authorities are pointing out today. Armand Nicholi Jr., professor of psychiatry at Harvard Medical School and editor of The Harvard Guide to Psychiatry, notes the explosive increase in depression today. As of 1996, he tells us, about 11 million Americans were receiving treatment for depression and in that year 250,000 people attempted to take their own lives. What can account for such huge figures in a society with few external threats and unprecedented material abundance? Nicholi argues that it is a crisis of hope: "Our culture has forsaken its spiritual roots, [and] we live in an overtly secular society without even the pretense of spiritual values. Many young people today feel that their cultures fail to provide answers to questions of purpose and meaning and destiny. We fail, they feel, to provide some reason for hope. The consequence is that we are now in a cultural crisis and living in what is being called 'The Age of Despair.' ".....All Christians flee to God for refuge from the trials of life in a fallen world—from death, sorrow, and futility. These are things non-Christians contend with, only without real hope. Lacking refuge, the unbelieving world falls prey to despair. Believers flee not only from despair but also to hope. We remember that Christian in The Pilgrim's Progress fled not only from the City of Destruction but also to the Celestial City. Philip Hughes writes, "For every Christian ... to flee for refuge is to turn to Christ and in him to find salvation and security."

Samuel Rutherford "Our hope is not hung upon such an untwisted thread as, 'I imagine so,' or 'It is likely'; but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is eternal verity. Our salvation is fastened with God's own hand, and Christ's own strength, to the strong stake of God's unchangeable nature."

REFUGEES - Vance Havner

We... who have fled for refuge.... Hebrews 6:18.

Never has history seen so many refugees as in this sad century. All over this unhappy world uncounted multitudes have had to leave home and country for safety elsewhere. Our hearts are wrung by the spectacle of frightened parents and hungry children tramping highways, loaded on overcrowded trains and boats and planes bound for new homelands. But the refugees of earth are not all victims of war. Everywhere people not touched by war and living in their own homes are nevertheless looking for a hiding place from the storm and stress of today. The Bible speaks often of refuge, our God, our Rock of Ages, a high place, a shelter in time of storm,

and our Saviour bids the weary and heavy laden come to Him for rest. We are all refugees in this wrecked and ruined world. Have you found in God your hiding place?

Spurgeon - [Strong consolation for the Lord's refugees](#) Hebrews 6:18

In the forcible language of the Greek 'lay hold' would imply firm retention of that which we have seized. I remember well when first I 'lay hold upon the hope' that God had set before me. I was terribly afraid to grasp it for I thought it was too good to be true: but I saw that there was no other chance for me, and therefore I was driven right out of myself to be bold and venture all. I knew that I must flee somewhere and it seemed to be that or nothing; I was forced to believe in the wondrous plan of salvation by another and in another, even in salvation by Jesus Christ. I made a dash at it and believed it, and joy and peace filled my spirit. That is twenty-seven years ago now and I am laying hold upon it still. Brethren and sisters, I have not gone an inch beyond the old hope. Jesus Christ was all in all to me then, and he is the same now, only I am more resolved than ever to lean my soul on him and upon him alone. I profess to you this day that I dare not place a shadow of reliance upon any sermons I have preached, or any alms I have given, or any prayers I have offered, or any communions with Christ I have enjoyed, or on anything that I have done, said or thought: but I rely wholly on what Jesus did and is doing as my covenant Head and Surety. I know he bore my sin 'in his own body on the tree', I know he buried my sin where it never shall have a resurrection, I know he sits as my representative at the eternal throne, and I also know that I shall soon be where he is, because I am one with him, since I have believed in him.

David Jeremiah - ANTICIPATION - Hebrews 6:18 [Revealing the Mysteries of Heaven](#)

Psychologists tell us that anticipation is an emotion with marvelous healing powers. People who are snowbound sustain their spirits by anticipating the longer days of spring and summer. Couples who are separated by military deployment stay sane by anticipating their reunion. Students anticipate the end of the semester. Employees look forward to their vacations. Brides and grooms are eager for their wedding day.

Can you imagine a world without anticipation? How would we feel with nothing to look forward to? Welcome to non-Christianity. Without Christ, there's no ultimate anticipation. There may be momentary excitement, but lasting expectancy is missing. The future has no promise; it holds no hope. Everything will perish. For a non-Christian, death is the termination of any happiness that may be found on the earth. But for Christians, death brings us to the beginning of an eternity spent in heaven.

Thank God we have a message of hope! Our joy is complete as we look to the future return of our Lord and to the mansions He is preparing for us. Let's live in anticipation today!

F. E. Marsh once listed some of God's blessings for his children:

- An acceptance that can never be questioned. (Ephesians 1:6).
 - An inheritance that can never be lost (1 Peter 1:3–5).
 - A deliverance that can never be excelled (2 Corinthians 1:10).
 - A grace that can never be limited (2 Corinthians 12:9).
 - A hope that can never be disappointed. (Hebrews 6:18, 19).
 - A bounty that can never be withdrawn. (1 Colossians 3:21–23).
 - A joy that need never be diminished (John 15:11).
 - A nearness to God that can never be reversed (Ephesians 2:13).
 - A peace that can never be disturbed (John 14:27).
 - A righteousness that can never be tarnished (2 Corinthians 5:21).
 - A salvation that can never be canceled (Hebrews 5:9)
-

Chris Tiegreen - Pure Truth [The One Year Worship the King Devotional: 365 Daily Bible ...](#) - Page 6

It is impossible for God to lie. Hebrews 6:18

IN WORD On the surface, this declaration does not startle us. Of course God doesn't lie. He is the truth. He defines truth and is the standard all things are measured by. He is the only truly absolute being in this or any universe. Whatever He says is, by definition, true.

Furthermore, we're well trained in the idea that God is honest. He does not deceive. He who tells us to be faithful and trustworthy is Himself faithful and trustworthy. He who has no corruption in Him cannot utter corrupt words. No, of course God doesn't lie. So we quickly move on to other, more theologically intriguing verses.

But stop and consider this assertion, spelled out both in Titus and Hebrews and implied in other places throughout the Bible. God can't lie. It's impossible for Him to do so. Forget the contradictory riddles posed by pseudo-theologians, idle speculations such as whether God can create a rock so large that He cannot move it. And forget also, when it comes to God's character, the oft-repeated biblical truth that "nothing is impossible with God." Certainly no event, no problem, no catastrophe is too great for Him. But when it comes to His character, there are impossibilities. There are things He cannot do. He cannot contradict His own nature, and He cannot cease to be the holy, loving, infinite, immortal, all-wise, all-powerful God. He cannot cease to be Himself.

Think of the implications! Every word that God has ever uttered to you—by any means of revelation—every word is inviolable. When God says He delivers His people from all their troubles (Psalm 34:17), He does. Why? He cannot lie. When God says that those who delight in Him will be given the desires of their heart (Psalm 37:4), they will. Why? Because God cannot lie.

IN DEED Every promise ever uttered by our God is unbreakable. There is no fine print, because God does not deceive. He does not bait and switch. He does not equivocate. He does not renege. His words to you are surer than the sun coming up tomorrow. He does not, cannot lie.

God is the God of promise. He keeps His word, even when that seems impossible. —COLIN URQUHART

Ian Paisley - Be Sure and Steadfast

"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: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hebrews 6:18–19

When we enter troubled waters, when the storm hits us and the strong winds toss us, we need an anchor to keep the soul.

The Anchor Appointed

"an anchor of the soul"

An anchor is appointed to do three things:

1. To keep the vessel from being wrecked;
2. To keep the vessel from damage which could eventually prove fatal;
3. To keep the vessel from losing the headway already made. The Anchor of the soul is appointed to save the soul.

The Anchor Appraised

"both sure and steadfast"

The anchor has two flukes or hooks. These hooks on the divine anchor are: 1, God's Covenant; 2, God's Oath. These are the two immutable things mentioned in verse 18.

The Anchor Appropriated

"we have an anchor"

The anchor must be connected to the ship. It is before us and we have to lay hold upon it (verse 18).

The Anchor Applied

"entereth into that within the veil"

The anchor must be lost to sight, beyond the sight of human eye. It does not stop the storm but it enables the ship to outride it. The greater the storm the deeper the anchor grips. The anchor causes the ship to face the storm not flee before it.

Be very sure your anchor holds and grips the solid rock. That Rock is Jesus. Hallelujah!

Don Fortner - Hebrews 6:18 'Fled for refuge'

Read Psalm 91:1–16

The manslayer in Israel had to flee to one of the cities of refuge which God had appointed. If he had fled to any other city for refuge, he would have found no mercy. The avenger of blood would find him and slay him. If he would be saved, he must flee to the refuge God had appointed. Even so, all who would be saved by the grace of God must flee by faith to the refuge God has appointed, and

that refuge is Christ. 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12). The only refuge for our souls is the Lord Jesus Christ. Both for salvation and for the consolation of our souls in any time of trouble, we must flee to Christ alone. Christ is our refuge, not the church. Christ is our refuge, not our works.

Salvation is obtained only by fleeing to Christ. There was no place of mercy, peace, safety and rest for the manslayer until he ran through the gates into one of those cities of refuge. It was not enough that he knew where the city was located, how large the city was, what provisions were in the city and how to get to the city. If he would be saved he must enter the city. Once he entered the city four things happened: (1) He declared his cause, confessing his offense. (2) He came under the protection of the city. (3) He received a complete acquittal of all guilt. (4) He was cleansed from all guilt, representatively, when the high priest died. None of these benefits were his until he entered the city. But once he entered, all were his, and his soul was peaceful. In exactly the same way, when the guilty sinner flees to Christ for refuge, he declares his cause: 'I am a sinner in need of mercy' (1 John 1:9). He comes under the protection of Christ (John 10:27–28). He receives a complete acquittal, full justification, being absolved from all guilt (Rom. 3:24). And he is cleansed from all sin by the blood of Christ, who died as his Representative (Heb. 9:14). Having fled to Christ for refuge, we are safe and secure in him.

Flying to Christ As the Only Hope—Heb. 6:18.

Brother Wise: Another incident in the revival, of which I wrote in my last, may not be uninteresting to the lovers of revivals of pure religion. One evening, after the most part of the congregation had retired, we tarried to pray with thirty or forty broken-hearted penitents, when, to our great astonishment, up rose an old atheist doctor in the gallery, and exclaimed, "You may think it strange, my friends, to see me rise to speak; but I am constrained to confess that I believe the work going on here is the work of an Almighty God," and sat down. Strange? Yes, we did think it strange to hear such a confession from the man who had been foolhardy enough to deny the being of God. I said in my heart that God had put a hook in the jaws of that Leviathan—and so it proved. After this, little knots of these skeptics could be seen at different points, seriously inquiring if they felt anything of this mysterious influence, which affected a greater part of the community to an extent never known before. One of the most influential infidels of the place told me, one day, "he might preach his doctrines till doomsday, and not see such great results." The old doctor became very much alarmed, and discovered in his countenance that a terrible conflict was going on in his soul. He was asked by one of his infidel companions, one morning, how he felt. "My life," he replied, "behind me is black as hell; an angry God is above me, and a yawning perdition beneath me." "What are you going to do in such a case?" was the inquiry. "I'm going to fly to the Lord Jesus Christ; if he fails me; I must sink to hell." He did fly, and found a refuge from the storm, and so did many others, in the same glorious work. Glory be to God for a gospel that has a power in it to save to the uttermost.

J C Philpot - Hebrews 6:18

If ever there was in your experience a season never to be forgotten of alarm, of fear, of terror, of guilt, of apprehension; and then when you scarcely knew what to do, think or say, there was a view opened up to you of a refuge in the Person and work, blood and righteousness of the Lord the Lamb; if as driven or drawn you fled to it, were kindly received, and found safe harborage from guilt and doubt and fear, then you surely know what it is to have fled for refuge to lay hold upon the hope set before you. It is these, and these only, who are heirs of promise; and therefore how important it is to have had some personal experience of these things. How are we to know whether we possess the life of God in our soul, the grace of God in our heart, unless there has been some such fleeing and some such laying hold? Do see, then, if you can trace these two things in your breast--first, if there ever was a season with you when you feared, and trembled at the wrath to come, and were compelled to flee for refuge from it. But, secondly, finding no refuge in self, and that all your own righteousness was a bed too short and a covering too narrow, you fled to Jesus as your only hope; and as there was a sweet opening up to the eye of your faith of a refuge provided in the Lord the Lamb, you were enabled to take hold of him in his covenant characters and blessed relationships, and found in him rest and peace. If, then, you can find these two features of divine life in your soul, you are one of the characters of whom our text speaks; you have fled for refuge to lay hold upon the hope set before you in the everlasting gospel.

Theodore Epp Not One Thing Has Failed

Joshua 23:14-16; Hebrews 6:16-20

Recognizing that his death was imminent, Joshua told the Israelites that he was going the way of all the earth and then reminded them, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14).

What a faithful God! What He promised He fulfilled.

As I think back over my own life and God's dealing with us at Back to the Bible Broadcast, I too have to say that not one thing God has promised has failed. I have failed at times to appropriate what God has for me, but He has never failed.

It is this very fact that should cause us to press on with Him. He is faithful and willing, in fact eagerly desirous, to see us go on to the end in victory. So why not appropriate all things that God has provided for us?

A serious warning is also given. God was faithful in keeping His promises to the Israelites. He was faithful in blessing. He was equally faithful in judgment when that was necessary.

The same warning is needed by us. God has offered us everything in Christ. He will not fail, but if we go back in our Christian experience, we will be the losers.

To know truth and not obey it is to retrogress. God wants us to grow in the knowledge of Christ and appropriate by faith all that has been provided for us.

"If we believe not, yet he abideth faithful: he cannot deny himself" (see note 2 Timothy 2:13).

ILLUSTRATIONS

HEBREWS 6:18

Cities of Refuge (OT background) When someone accidentally killed another, they fled to a city of refuge (Num 35:11; Josh 20:3). There, they were safe from the avenger of blood. Spiritual parallel: We flee to Christ, our Refuge, from the wrath of God. Just as the fugitive trusted the city's walls, we trust God's unchangeable promise and oath. **City of Refuge** – protection from judgment.

In the Old Testament, a man who had accidentally taken another's life had one option: flee to a city of refuge. There, within its walls, he was safe from the avenger of blood. If he stayed outside, he was exposed; but once inside, he was untouchable. This is the picture Hebrews gives. We too are guilty and in danger, but God has provided a better refuge in Christ. To flee to Him by faith is to find perfect safety. Outside of Him, there is only fear; in Him, there is absolute security.

Clinging to the Mast in a Storm - Sailors in a storm lash themselves to the ship's mast for safety. Even though the waves pound and winds howl, they are secured. Spiritual parallel: Our "mast" is hope in Christ anchored within the veil (v. 19). The encouragement of God's oath and promise gives us something unshakable to hold on to when life storms rage. **Clinging to Mast** – security in storm.

Picture sailors caught in a furious storm at sea. Waves crash, the deck tilts, and all seems lost. In desperation, they tie themselves to the mast, knowing that as long as it stands, they will not be swept away. That mast becomes their strength in weakness. Likewise, God's oath and promise are our mast in life's storms. When trials threaten to pull us under, hope in Christ holds us firm. Our safety isn't in our grip, but in the unshakable mast to which we are bound.

The Finish Line in a Race - In a long marathon, the finish line is set before the runner. Even when weary, the sight of the goal strengthens resolve to press on. Spiritual parallel: Our "hope set before us" is eternal salvation in Christ. The promise of God fuels endurance when the road feels long. **Race Finish Line** – hope motivates endurance.

Anyone who has run a long marathon knows the power of the finish line. The body aches, the mind grows weary, but when the runner sees the line stretched before them, something stirs inside—courage to endure just a little longer. Hebrews says our hope is "set before us" like that finish line. Though the Christian race is long and sometimes exhausting, the goal is not uncertain—it is clearly laid out. The sight of Christ at the end renews our strength to keep going.

The Anchor Dropped in a Harbor - A ship approaching a dangerous shore lowers its anchor into the harbor, holding it steady until it can enter safely. Spiritual parallel: Believers drop their anchor of hope into heaven itself where Christ already is (Heb 6:19–20). God's promise and oath assure us that our anchor will not drag. **Anchor in Harbor** – stability and assurance.

When storms threatened ancient ships, sailors often lowered anchors into the harbor even before they entered it. The anchor dug deep into the unseen seabed, giving stability until the vessel could safely arrive. That's the imagery in Hebrews 6:19. Our anchor is hope, cast not into the earth but into heaven itself, "within the veil," where Jesus has already gone. We may not yet see the harbor with our eyes, but our anchor is already there,

holding us steady.

Courtroom Witnesses - Two or three witnesses in court confirmed the truth (Deut 19:15). A defendant could rest, knowing the case was secured by multiple testimonies. Spiritual parallel: God has given not just His promise but His oath—two unchangeable witnesses—to assure us of salvation. **Courtroom Witnesses** – God’s double guarantee.

In Jewish law, no testimony was valid unless two or three witnesses agreed (Deut 19:15). Imagine a courtroom where two credible witnesses testify on your behalf—you can breathe freely, knowing the case is settled. Hebrews applies this to our salvation. God has given not only His promise but also His oath—two unchangeable witnesses that He cannot lie. When doubts arise, we need not wonder if His word is true; the case is settled forever in heaven’s courtroom.

A Child Running into a Father’s Arms - When frightened, a child flees to a parent’s embrace. The fear subsides because the father is strong and trustworthy. Spiritual parallel: We take refuge in God’s arms, receiving strong encouragement to keep holding to Him. His unchangeable word steadies our trembling. **Child to Father** – comfort in His embrace

A little child, frightened by thunder, bolts down the hallway in the middle of the night. Where do they run? Straight into the arms of their father. There, in the strength of someone greater, fear melts away. That is what it means to take refuge in God. We flee not to a place but to a Person—the Rock of our salvation. His promise and oath are like those strong arms around us, giving courage to face the storm outside.

The Lifeboat on a Sinking Ship - When the Titanic sank, those who survived were the ones who fled to the lifeboats. Safety wasn’t in staying aboard but in taking refuge in the provided way of escape. Spiritual parallel: The world is sinking under judgment. Christ is the “lifeboat”—the only refuge. To flee to Him is to find life and hope. **Lifeboat** – the only true rescue.

On the night the Titanic sank, those who survived were the ones who left the doomed vessel and fled to the lifeboats. No amount of clinging to the grand staircase or dining hall could save them—the only way of escape was provided outside themselves. The gospel is God’s lifeboat. The world is sinking under sin and judgment, but Christ is the refuge set before us. To flee to Him is to live; to remain apart from Him is to perish.

The Refugee Crossing the Border = legal safety,

A refugee seeking asylum, escaping persecution flees across a border into a safe country. The moment they cross, their legal status changes—they are under new protection. So it is with believers. When we “take refuge” in Christ, we cross out of the kingdom of darkness into the kingdom of God’s Son (Col 1:13). Our safety doesn’t lie in how fast we ran, but in the protection of the King we fled to.

The Bank Vault Guarantee = secure deposit,

When someone deposits a treasure in a secure bank vault, they rest easy. Why? Because it’s under double lock and key—guarded by promises, guarantees, and laws. In the same way, our hope is doubly secured by God’s promise and oath. It is not fragile, nor stored in weak human hands, but locked in the vault of heaven where no thief can break in.

The Soldier Gripping the Banner = courage in battle,

On the battlefield, the flag bearer holds the standard high. If the flag falls, soldiers lose courage. Even when wounded, a soldier clings to the banner, for it reminds the army of their cause and their king. In Hebrews 6:18, hope is that banner “set before us.” It gives courage in the fight, reminding us of victory already secured in Christ.

The Bridge Across the Chasm = certainty of crossing,

Imagine a traveler approaching a deep canyon with no way across. Suddenly, he sees a strong steel bridge “set before” him. To reach the other side, he doesn’t build or imagine something—he simply steps onto what has already been laid down. Our hope is like that bridge: Christ Himself, placed before us. To cross into eternal life, we do not construct, but trust what God has set before us.

The Lighthouse on the Shore = guidance in darkness,

In the darkness of night, sailors fix their eyes on the light from a lighthouse. That beacon “set before them” assures them that land is near and guides them safely through the rocks. So it is with hope. Though storms rage, God’s promise shines like a lighthouse—fixed, immovable, guiding us to the safe harbor of His presence.

The Shepherd's Refuge Cave = shelter in storm,

When a sudden storm hits in the Judean hills, shepherds lead their flock into caves cut into the rock. Inside, the sheep are safe, dry, and calm. In Scripture, God is that Rock, that Refuge. To take refuge in Him is to follow our Good Shepherd into the safety of His promises, where fear gives way to peace.

The Rope in the Rescue Helicopter = lifeline in danger,

When climbers are stranded on a mountain face, a helicopter lowers a rope. The rope is “set before them”—their lifeline. They don't debate or negotiate; they grab hold with all their strength. That is the picture of Hebrews 6:18: God has let down the rope of hope in Christ, and we, having fled to Him, take hold and find rescue.

The Court-Sealed Contract = unbreakable guarantee.

In ancient times, two parties sealed an agreement with witnesses and an oath. Once sealed, it could not be annulled. Hebrews reminds us that God has not only promised but confirmed it with His own oath. It's as if the King Himself has stamped our hope with His signet ring, making it unbreakable.

The Tornado Shelter

When sirens wail, families run to a storm shelter underground. Outside, the winds can devastate, but inside, the walls protect. In the same way, when judgment approaches, those who have “taken refuge” in Christ find unshakable safety. He is our shelter from wrath.

The Firefighter's Oxygen Mask

In a burning building, a firefighter cannot survive by sheer willpower. He takes refuge in his oxygen mask and tank. His life depends on it. For us, hope is like that mask—set before us, offered freely. If we trust it, we breathe life even in the fires of trial.

The Lifeguard's Buoy

A drowning swimmer thrashes in panic. The lifeguard tosses a buoy “set before” them. Survival is not in swimming harder, but in grabbing hold of the buoy provided. In the gospel, Christ is that lifeline—we must cling to Him, the only hope of rescue.

The Asylum in the Embassy

A man in danger flees to a U.S. embassy in a foreign land. Once inside, he is safe—not because of his power, but because of the protection of a greater authority. So we flee into Christ. His promise and oath are heaven's guarantee that no enemy can drag us out.

The Tour Guide's Rope in the Caves

In pitch-dark caves, guides often string a rope from entrance to exit. Visitors must hold fast to the rope “set before” them or risk getting lost. The rope is their guide to safety. In the same way, God's promise and oath are like that rope: a line stretching from earth into heaven, giving us direction and security.

The Mother Hen's Wings

When a hawk circles overhead, chicks run under their mother's wings. There, they are safe, hidden, sheltered. Jesus used this image of Jerusalem (Matt 23:37). To take refuge in Christ is to run under His wings, where God's oath guarantees no predator can touch us.

The Bridge of Trust in War

During WWII, soldiers sometimes crossed hastily built bridges over rivers. They could hear creaks and see the gaps, but their survival depended on trusting the bridge “set before” them. For the Christian, hope is not rickety—it's steel. It is God's oath-and-promise bridge into glory.

The Beacon at an Airport Runway

Pilots landing in fog fix their eyes on the landing lights “set before” them. Though they cannot see the runway itself, the lights give confidence to descend. Our hope is like those lights—clear, steady, drawing us safely home though we walk by faith, not sight.

The Shepherd's Staff Extended

A sheep slips toward a ravine. The shepherd extends his staff “set before” the animal. All the sheep must do is grab hold with its neck, and the shepherd pulls it to safety. Our hope is that staff: God’s strong hand stretched out to pull us into eternal security.

The King's Safe-Conduct Letter

In ancient days, travelers carried a king’s letter guaranteeing safe passage. Enemies could not touch them, because the king’s word stood behind them. That is what Hebrews means: God’s oath is the King’s letter, giving us encouragement to journey on without fear until we reach His presence.

The Storm-Proof Lighthouse Foundation

When hurricanes batter the coast, some lighthouses remain unmoved after centuries because their foundations are drilled into bedrock. Our hope is like that lighthouse—anchored in Christ, immovable in the fiercest storm. We flee there for refuge, and it never collapses.

The Refuge in a Fortress Castle

In medieval times, when villagers saw invaders approach, they fled into the lord’s castle. Thick walls and armed guards meant safety. Likewise, Proverbs 18:10 says, “The name of the Lord is a strong tower; the righteous run into it and are safe.” Hebrews 6:18 paints the same picture: Christ is our fortress, and once inside, we are secure.

The Iron Safe for Treasures

A family heirloom placed in an iron safe cannot be stolen by thieves or destroyed by fire. That safe is its refuge. Our souls are placed in God’s “safe”—His promise and His oath. Nothing can snatch us from His hand.

The Life Jacket in Deep Waters

A swimmer tossed into the ocean without a life jacket tires and drowns. But with a life jacket “set before” them, they float—even if weak, even if exhausted. Hope in Christ is that life jacket: it keeps us from sinking under waves of doubt and despair.

The Seal of the King

In Esther’s day, a royal decree sealed with the king’s signet ring was irreversible (Esth 8:8). Hebrews reminds us that God has both promised and sworn with an oath—our salvation bears His double seal. The encouragement is strong because it’s unalterable.

The Railroad Tracks

A train doesn’t wander—it runs on tracks “set before” it. As long as it stays on the rails, it will arrive at its destination. Our hope is like those tracks—laid down by God, directing us straight to glory. We don’t invent the path; it’s already fixed.

The Contract with Two Signatures

Imagine signing an important legal contract, but it isn’t valid until the second party signs. God gave His promise—that’s one “signature.” Then He confirmed it with His oath—that’s the second. The contract of our salvation is eternally binding, giving us strong encouragement.

The Beacon Buoy in the Ocean

Sailors navigating treacherous waters watch for buoys anchored in place. They are markers “set before” them to guide to safe passage. Our hope is that buoy: fixed, visible, dependable, showing us the way to the harbor.

The Judge's Gavel

When a judge slams down the gavel, the case is settled—there’s no further debate. God has done the same in Hebrews 6:18. By His promise and oath, He has “slammed the gavel,” declaring salvation sure for those who take refuge in Him. The verdict stands forever.

The Rope Bridge Over the Gorge

Travelers find a deep canyon with a rope bridge stretched across. Fear may whisper, “It won’t hold you.” But others have crossed safely, and the bridge is there “set before” them. The only way across is to step out in faith. Christ is that bridge, placed in full view, strong enough to carry us across death into life.

The Tornado Siren and Safe Room

When a tornado siren sounds, families don’t debate the storm—they run to the safe room. The danger outside doesn’t vanish, but inside they rest secure. Hebrews 6:18 is that safe room: God’s promise and oath guarantee that those who take refuge in Christ are untouchable by final judgment.

The Shepherd’s Fold at Night

Sheep are vulnerable to wolves, thieves, and wild weather. But once inside the shepherd’s fold, with the shepherd himself lying at the door, they are safe. Christ said, “I am the door of the sheep” (John 10:7). To take refuge in Him is to sleep in peace, knowing the Good Shepherd keeps watch.

The Passport to Another Country

A citizen in danger can only escape by presenting a valid passport at the border. Without it, there’s no entry. For believers, hope is our “passport”—stamped with God’s promise and oath, and guaranteed by Christ’s blood. It’s the proof of citizenship in a heavenly country already “set before us” (Heb 11:16).

The Doctor’s Prescription

A dying patient doesn’t invent their own cure—they cling to the prescription given by the doctor. That prescription, when trusted, becomes life. God’s promise and oath are His prescription for our souls. We cling to it as the only remedy, and find strong encouragement.

The North Star for Sailors

For centuries, sailors navigated by the North Star. Clouds may cover it, but they knew it was fixed and dependable. Our hope is like that star “set before us.” The world shifts, feelings change, storms rise—but our hope is fixed in heaven, guiding us safely on course.

The Judge’s Protective Order

In a courtroom, when a judge issues a protective order, the person under threat is secure by law. Enemies may rage, but the decree stands. In the same way, God has issued His decree: His people are safe in Christ. His promise and oath are heaven’s protective order over our souls.

The Fire Insurance Policy

When a house is insured, the owner rests knowing that even if fire strikes, the policy covers the loss. God’s oath is like a divine policy—He has insured our salvation. No matter the losses here, the hope of heaven is guaranteed and set before us.

The Airline Boarding Pass

Travelers often wait nervously until they hold their boarding pass. That small piece of paper is the assurance they’ll be admitted on the flight. In Christ, God has given us a “boarding pass” into His eternal presence. His promise and oath are our guarantee that our seat in glory is reserved.

The Contract Signed in Blood

In ancient covenants, contracts were sealed with blood, binding them beyond reversal. Our hope is secured not only by God’s word but by Christ’s blood. The oath is signed, sealed, and delivered—making our encouragement unshakable.

The Safety Net Under the Acrobat

High-wire performers walk with confidence because a safety net stretches beneath them. Without it, the risk is fatal. Hebrews 6:18 reminds us that God’s promise and oath are that safety net. Even if we stumble, our final fall is impossible—we are caught in the net of His unbreakable word.

SUMMARY OF THE 45 ILLUSTRATIONS ABOVE:

I. Refuge Imagery – Safety from Judgment & Wrath

- **City of Refuge** – OT manslayer fleeing into the city walls for safety (Num 35; Josh 20).
- **Tornado Shelter** – sirens drive families into a safe room where no storm can reach.
- **Shepherd's Fold** – sheep rest secure behind the shepherd guarding the door (John 10:7).
- **Embassy Asylum** – refugees protected by a greater authority once inside.
- **Fortress Castle** – villagers fleeing into a lord's stronghold for protection.
- **Mother Hen's Wings** – chicks safe under the wings of their mother (Matt 23:37).
- **Storm-Proof Lighthouse Foundation** – unmoved by waves, like God's immovable promise.

II. Anchor & Stability Imagery – Security in Storms

- **Clinging to the Mast** – sailors lash themselves to the mast for safety in storms.
- **Anchor in the Harbor** – anchor dropped inside the harbor keeps ship steady (Heb 6:19).
- **Safety Net Under the Acrobat** – confidence on the high-wire because the net will catch them.
- **Life Jacket in Deep Waters** – floating secure, even when weak or exhausted.
- **Firefighter's Oxygen Mask** – life preserved in danger by refuge in what's provided.

III. Hope Set Before Us – Goal, Direction, Finish Line

- **Race Finish Line** – the sight of the finish line empowers endurance (Heb 12:1).
- **Bridge Across the Chasm** – strong bridge laid down before us—we step onto it.
- **Rope Bridge Over the Gorge** – faith steps forward because others crossed safely.
- **Railroad Tracks** – the train's destination secured because the tracks are laid out.
- **Tour Guide's Cave Rope** – rope strung in dark caves leads to safety.
- **Lighthouse Beacon** – steady light guiding ships through darkness.
- **Airport Runway Lights** – pilots descend by lights "set before" them in the fog.
- **North Star for Sailors** – constant, fixed, guiding them safely across the seas.

IV. Courtroom & Legal Imagery – God's Oath & Promise

- **Courtroom Witnesses** – two witnesses confirm the truth (Deut 19:15).
- **Judge's Gavel** – when God speaks, the case is settled forever.
- **Protective Order** – decree of safety guaranteed by the Judge's authority.
- **Sealed Contract with Two Signatures** – God's promise + God's oath = binding forever.
- **Royal Seal of the King** – an unalterable decree stamped with His signet (Esth 8:8).
- **Court-Sealed Covenant in Blood** – signed and ratified by Christ's sacrifice.
- **Passport / Citizenship Document** – proof of belonging to a heavenly country (Heb 11:16).
- **Boarding Pass** – guarantee of entrance into the journey ahead.

V. Everyday Life Parallels – Accessible, Relatable Images

- **Child Running to Father's Arms** – safety in His embrace despite fear.
- **Refugee Crossing the Border** – new status and protection once inside.
- **Bank Vault Guarantee** – treasure secure under double lock and key.
- **Iron Safe for Heirloom** – valuables untouchable once locked inside.
- **Lifeboat on the Sinking Ship** – those who flee to it are saved, others perish.
- **Lifeguard's Buoy** – survival in danger by grabbing the lifeline thrown.
- **Rescue Helicopter Rope** – all the stranded climber must do is grab hold.
- **Shepherd's Staff Extended** – staff "set before" the sheep to pull it to safety.
- **Insurance Policy** – loss covered by a guaranteed promise.
- **Doctor's Prescription** – the cure provided, trusted, and followed.
- **Soldier Clinging to the Banner** – courage to fight by fixing on the standard.
- **WWII Bridge of Trust** – frail but real crossing into safety.

VI. Summary: What Each Theme Teaches

- **Refuge:** Christ is our safe place from wrath.
- **Anchor:** Our encouragement is steady no matter the storm.
- **Hope Set Before Us:** We have a goal laid out—clear, visible, attainable in Christ.
- **Courtroom:** God Himself has sworn; the verdict is unchangeable.
- **Everyday Life:** Every sphere of life cries, *"Christ is our only true hope and refuge."*

The Haven of Rest

Words by Henry L. Gilmour

My soul in sad exile was out on life's sea,
 So burdened with sin and distressed,
 Till I heard a sweet voice, saying,
 "Make Me your choice";
 And I entered the Haven of Rest!

I've anchored my soul in the haven of rest,
 I'll sail the wide seas no more.
 The tempest may sweep o'er the wild, stormy deep
 In Jesus, I'm safe evermore.

How Firm a Foundation

by John Rippon

How firm a foundation, ye saints of the Lord,
 Is laid for your faith in His excellent Word!
 What more can He say than to you He hath said,
 You, who unto Jesus for refuge have fled?

In every condition, in sickness, in health;
 In poverty's vale, or abounding in wealth;

At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be.

Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen and help thee, and cause thee to stand
Upheld by My righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathways shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

Even down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake

THE PROMISE OF LAND TO ABRAHAM AWAITS A FUTURE FULFILLMENT				
OT Promise (Anchor)	Scope / Wording	Partial Historical Fulfillment	Closest Historical Reach	Final / Full Possession (Prophetic)
Genesis 15:18–21	“From the river of Egypt to the great river, the Euphrates”; specific peoples listed	<ul style="list-style-type: none">Joshua 11:23Joshua 21:43–45	<ul style="list-style-type: none">1 Kings 4:212 Chronicles 9:26	<ul style="list-style-type: none">Ezekiel 37:21–25Ezekiel 47:13–20Amos 9:14–15
				<ul style="list-style-type: none">Ezekiel 36:24–28Jeremiah 32:36–41Jeremiah 31:38–40
Deuteronomy 30:1–10	Promise of end-time regathering, heart renewal, and prosperity “in the land”	<ul style="list-style-type: none">Ezra 1:1–4; Nehemiah 7:73 (partial post-exilic return)	<ul style="list-style-type: none">—	<ul style="list-style-type: none">Deuteronomy 30:3–5Zechariah 14:9–11
2 Samuel 7:10	“A place... to dwell and be disturbed no more” (Davidic covenant context)	<ul style="list-style-type: none">1 Kings 4:24–25 (“each under his vine and fig tree”)	<ul style="list-style-type: none">—	<ul style="list-style-type: none">Ezekiel 34:25–28Micah 4:4

Additional key “final/full possession” passages:

- Ezekiel 37:26–28 (everlasting covenant; sanctuary among them forever)
- Ezekiel 48 (tribal allotments in the restored land)
- Isaiah 11:11–16; 27:12–13 (regathering from Egypt/Assyria; border language)
- Jeremiah 33:6–13 (restoration, security, Davidic rule confirmed)
- Zephaniah 3:19–20 (gathering and renown “in the land”)
- Obadiah 1:17–21 (“the house of Jacob will possess their possessions”)

Notes: Under Solomon, Israel “ruled over” territory up to the Euphrates (1 Ki 4:21), often via tributary states—this is not the same as permanent, covenantal *possession*. Prophetic texts emphasize *forever*, *never again uprooted*, and rule under the Davidic/Messianic King (Ezek 37:24–25; Amos 9:15).