

Hebrews

**"Where *there is* no vision, the people perish:
but he that keepeth the law, happy *is* he"**

Part IV ([Heb 6:15-20](#))

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

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

Heb 6:18 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:

Heb 6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Heb 6:20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

In this week's study we will start off by reminding ourselves how last week's study which discussed the "two immutable things" spoken of in ([Heb 6:13-14](#)), is the "**strong consolation**" that God gives to those "**who have fled for refuge to lay hold upon the hope set before us**" ([Heb 6:18](#)).

[Heb 6:13](#) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

[Heb 6:14](#) Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

[Heb 6:18](#) 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:

That hope set before us is being able to endure until the end through Christ as we go from glory to glory looking to the joy set before us that is manifest through the author and finisher our faith Jesus Christ who is our hope of glory ([Heb 12:1-2](#) , [2Co 3:18](#) , [Col 1:27](#)).

[Heb 12:1](#) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so

easily beset *us*, and let us run with patience the race that is set before us, **Heb 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image **from glory to glory**, *even* as by the Spirit of the Lord.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, **the hope of glory**:

These promises found in (**Heb 6:13-14**), as we recently discussed, were declared of our Father who cannot lie so that we could lay ahold of this promise (**Heb 6:17**) that has been made to those whose inheritance is in the Lord (**Col 1:12** , **Luk 17:21** , **Pro 13:22**). "Wherein God, willing more abundantly to shew unto the **heirs of promise** the immutability of his counsel, confirmed *it* by an oath" is just another way of saying "**fear not, little flock; for it is your Father's good pleasure to give you the kingdom**", which is where that inheritance is found (**Luk 12:32**).

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Col 1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

Luk 17:21 **Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you**. [**Col 1:27**]

Pro 13:22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

(Pro 13:22) demonstrates for us what "Wherein God, willing more abundantly to shew" of (Heb 6:17) is talking about, and is no small inheritance. The "wealth of the sinner is laid up for the just" of (Pro 13:22) represents those who God's elect will judge in the lake of fire, and they in turn will be our inheritance in Christ. So we are Christ's inheritance, and the world is our inheritance as was typified with Abraham's promise of "multiplying I will multiply thee" in (Heb 6:14), and all of these blessings and inheritances are governed by God (Eph 1:11) who will ultimately be "all in all" (1Co 15:28).

God's elect are indeed the "**heirs of promise**" being spoken of in ([Heb 6:17](#)) typified by Abraham who was promised "**Surely blessing I will bless thee, and multiplying I will multiply thee**" and an heir in Christ is someone who is going to receive an inheritance, and a place of honour given to them for having suffered in this life ([Php 1:29](#) , [2Ti 2:12](#)). We are being judged and being made ready and going through much tribulation for that express purpose of being made ready ([Rev 19:7](#)) to receive that fullness of that inheritance which will occur in the first resurrection ([1Pe 4:17](#) , [Act 14:22](#) , [Rev 20:6](#)).

[Php 1:29](#) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Rev 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

God's elect are called to endure until the end, losing their life so that we might be found with the righteousness of Christ in us ([Mat 10:39](#) , [Php 3:8-9](#)) and God has promised His children we'll be able to overcome through a narrow but certain escape by giving us the power to put off our flesh through all the things we can endure through Christ ([Php 4:13](#)) who makes it possible for us to be the first to truly trust in God ([Eph 1:12](#)) and no longer have confidence in our own flesh ([1Pe 4:18-19](#) , [Mat 24:24](#) , [Mat 7:14](#) , [Php 3:3](#)).

[1Pe 4:18](#) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

[1Pe 4:19](#) Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

[Mat 24:24](#) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

[Mat 7:14](#) Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

[Mat 7:15](#) Beware of false prophets, which come to you in sheep's clothing, but

inwardly they are ravening wolves.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

In this study we'll look at how we can, through the grace and faith of Christ, patiently endure until the end and in so doing obtain the promises in full (**Heb 6:15**). We are coming together often to remind each other of the faithfulness of God who continues to show us how he can deliver and will continue to deliver us (**2Co 1:10**) as He provides the vision that we will all need in order to endure until the end of this age (**Pro 29:18**).

Heb 6:15 And so, after he had patiently endured, he obtained the promise.

2Co 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

Pro 29:18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

Our first verse:

Heb 6:15 And so, after he had patiently endured, he obtained the promise.

When we have the overview of God's plan in our heavens, it is easier to be less anxious and to patiently endure, with the vision that comes from knowing our Father and Jesus Christ (**Pro 29:18** , **Joh 17:3**).

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

It is through hearing the word in "**an honest and good heart**" and then keeping it (**Luk 8:15**), as we go through the afflictions (**2Co 12:9**) , persecutions (**2Ti 3:12**) and much tribulation (**Act 14:22**) of this life, that we learn to endure as the body of Christ as the veil of our heavens is ripped so we can enter into the "**hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil**". It is through those trials that God prepares our hearts to endure that we can be amongst those who have "**patiently endured**" and "**obtained the promise**" as his power rests upon us so we can go to the Father through "**the forerunner**" who "**is for us**

entered, *even* Jesus, made an high priest for ever after the order of Melchisedec"([Eph 1:6](#) , [Joh 14:6](#)).

[Luk 8:15](#) But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[Joh 14:6](#) Jesus saith unto him, *I am the way, the truth, and the life: no man cometh unto the Father, but by me*.

So, as we just read, it is "**after he had patiently endured, he obtained the promise**" which is referring to Abraham who is a type of Christ who is our hope of glory within who is making it possible for us to obtain "**the promise**". The promise is to receive eternal life, age abiding life, as a kind of first fruits of God ([Psa 133:2-3](#) , [Zec 4:6](#) , [Joh 6:29](#) , [Mat 13:11](#) , [Php 1:29](#) , [Joh 11:25-26](#) , [Joh 6:40](#)).

[Psa 133:2](#) *It is* like the **precious ointment** upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

[Psa 133:3](#) As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

[Zec 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but **by my spirit**, saith the LORD of hosts.

[Joh 6:29](#) Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent*.

[Joh 11:25](#) Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

[Joh 11:26](#) *And whosoever liveth and believeth in me shall never die. Believest thou this?*

[Joh 6:40](#) *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

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

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

God has to show us that we are beasts ([Ecc 3:18](#)) and part of that beastly nature is our inability to keep the promises that we make both to God and to man. Presently all these scriptures ([2Ti 3:4-7](#) , [Rom 11:18-20](#) , [Rev 20:8-9](#) , [Act 4:27-28](#)) have their present inward application, that apply to our daily dying old man that cannot inherit the kingdom of God ([1Co 15:50](#)). Our vision of what God is doing at any given time is dependant on knowing that His word is an eternal is-was-and-will-be word that will not change, and as such we will not be destroyed ([Joh 6:68](#) , [Mal 3:6](#)). Flesh on the other hand, and all carnal souliness, will be destroyed ([Luk 12:5](#)).

[Ecc 3:18](#) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

[2Ti 3:4](#) Traitors, heady, highminded, lovers of pleasures more than lovers of God;

[2Ti 3:5](#) Having a form of godliness, but denying the power thereof: from such turn away.

[2Ti 3:6](#) For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

[2Ti 3:7](#) Ever learning, and never able to come to the knowledge of the truth.

["Silly women" represent the churches of Babylon that we've come out of where we were "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 4:14-16](#)]

[Eph 4:14](#) That we *henceforth* be no more 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 4:15](#) But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

[Eph 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Making "an oath" as it says is "**for confirmation is to them an end of all strife**", meaning for the time-being we can say in our flesh -- because of our swearing "by the greater" -- that we have peace. Whoever we're subject to, they are "the greater", and so now with Christ in us we ought to be subject only to Christ in one another and only knowing Christ, as opposed to being under tutors and governors ([Gal 4:2-6](#)). As such we do not have need that any man teach us, meaning any carnal man who is still under the law for the lawless, the tutors and governors that represent the milk of the word that we must be established upon but not remaining in ([1Jn 2:27](#) , [Heb 5:11-14](#))

[Gal 4:2](#) But is under tutors and governors until the time appointed of the father.

[Gal 4:3](#) Even so we, when we were children, were in bondage under the elements of the world:

[Gal 4:4](#) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

[Gal 4:5](#) To redeem them that were under the law, that we might receive the adoption of sons.

[Gal 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[1Jn 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

[Heb 5:11](#) Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

[Heb 5:12](#) For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

[Heb 5:13](#) For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

[Heb 5:14](#) But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. [[Eph 4:14-16](#)]

The truth is the only lasting peace that the world will ever have, and will come through Jesus Christ abiding in us. God has promised the "heirs of promise" that the oath or promise that he made to us is not dependent on some other power greater than Himself because there is none greater ([Isa 45:5-7](#)), and therefore

we can rest in the Lord and "the immutability of his counsel" that is confirmed by the two immutable promises that are spoken of in ([Heb 6:18](#)).

[Isa 45:5](#) I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

[Isa 45:6](#) That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

[Isa 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

[Heb 6:18](#) 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:

Heb 6:18 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:

These two immutable promises that God has given the elect should cause us to move with fear to the saving of our spiritual house ([Heb 11:7](#)) which is what "**who have fled for refuge to lay hold upon the hope set before us**" means, and it is possible because God has granted us the grace and faith, or the unction, to do so ([1Jn 5:4](#) , [Eph 2:8](#) , [1Jn 2:27](#)). Therefore, because of this anointing, "**we might have a strong consolation, who have fled for refuge**".

[1Jn 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Our refuge is in Christ in the city of refuge that we go to, and going to that city of refuge ([Num 35:15](#)) is another way of saying we go without the camp where our Lord went for us which is where our "**refuge**" is ([Heb 13:13](#)).

[Num 35:15](#) These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. [[Luk 12:5](#)]

[Heb 13:13](#) Let us go forth therefore unto him without the camp, bearing his reproach. [[Luk 12:5](#)]

We "**lay hold upon the hope set before us**" by going without the camp where we are "bearing his reproach" of being hated by all men ([Mat 10:22](#)) and not by shrinking back ([Heb 10:39](#)).

[Heb 10:39](#) But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. [[Luk 12:5](#)]

It is through the giants in our land that God will perfectly position in our lives that we will be nourished and given the strength to lay down our lives as we ought for one another ([Num 14:9](#)). Laying hold "**upon the hope set before us**" can also be thought of as simply looking to Christ who is the faithful author and finisher of our faith ([Heb 12:2-3](#)) who for the joy set before him endured the cross.

[Num 14:9](#) Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not. [[Luk 12:5](#)]

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb 12:3](#) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.[[Luk 12:5](#)]

Heb 6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Heb 6:20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

We can't have any stronger consolation than to know that the one who has promised to bless us and multiply us ([Heb 6:14](#)) has sworn by himself that these things are true, and it is with such a promise that we can patiently endure ([Heb 6:15](#)) with this "**hope**" that "**we have as an anchor of the soul, both sure and stedfast**" that is given to the elect so that we can "**entereth into that within the veil**". That veil represents the flesh ([Eph 5:30](#)) and Christ who is our hope of glory within ([Col 1:27](#)) is the "**forerunner**" who "**is for us entered, even Jesus**" who was "**made an high priest for ever after the order of Melchisedec**".

Christ has entered into heaven in the fullness as our resurrected Saviour "**after the order of Melchisedec**" ,and that was the expedient action that had to occur in order for us to receive God's holy spirit that can and will lead us into all

truth if we have that spirit within us ([Joh 16:7](#) , [Joh 16:13](#) , [Rom 8:9](#)). We are therefore raised now in heavenly places ([Eph 2:4-6](#)) and the veil or carnal sinful mind is being overcome daily as we die daily and neglect not so great a salvation that is unfolding in this manner: "by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God" ([Eph 2:8](#)).

Salvation has an order to it that starts with our "**forerunner**" ([1Co 15:23-24](#)), then the elect "**firstfruits**", and when Christ returns "**they that are Christ's at his coming**" who won't precede those who have already died in the Lord ([1Th 4:15-17](#)). When this is all accomplished and the bride of Christ is come together, "then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign [[1Co 6:2](#) , [2Ti 2:12](#)], till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death." [[Rev 11:15](#)].

[1Co 15:23](#) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

[1Co 15:24](#) Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

[1Th 4:15](#) For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

[1Th 4:16](#) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

[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.

[1Co 6:2](#) Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[Rev 11:15](#) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Without a clear vision ([Pro 29:18](#)) of what "the mark for the prize of the high calling of God in Christ Jesus" is, we won't be motivated to press toward that mark ([Php 3:14-16](#)). However, if Christ is in us as our hope of glory, then we are bound to the altar and nothing can separate us from the love of God that is in Christ Jesus ([Psa 118:27-29](#) , [Rom 8:35-39](#)).

[Pro 29:18](#) Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

[Php 3:15](#) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

[Php 3:16](#) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

[Psa 118:27](#) God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

[Psa 118:28](#) Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

[Psa 118:29](#) O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

[Rom 8:35](#) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.