14— 20. HEBREWS. 661   
   
   
 AUTHORIZED V. SION. AUTHORIZED VERSION ft ISED.   
 17 Wherein God, willing tion. 17 In whicly behalf God, willing   
 more abundantly to shew more abundantly to shew unto \*the seb.x10.   
 unto the heirs of promise heirs of the promise \*the immuta- v20m.xi.20,   
 the immutability of his bility of his counsel, interposed with   
 counsel, confirmed it by an an oath: 1that by means of two   
 oath: that by treo im- immutable things, in which it is   
 mutable things, in waich it impossible for God ever to lie, we   
 was impossible for God fo may have encouragement,   
 lie, we might have a strony who have fled for refuge to lay   
 cousolation, who have fled hold upon the hope ¢set before us: ees.   
 for refuge to lay hold upon Wwhich we have as an anchor of   
 the hope set before us+   
 1 which hope we have as   
 both anchor of the soul, |   
 which entereth into that’ our soul, both sure and stedfast,   
 within the veil; whither @and entering into the part within ¢zey,   
 the forerunner is for us the veil; 0° where as forerunner ¢®   
   
 Bs   
 much as he does not speak of it as having sition into separate incidents) to Hie (in   
 formerly been in use, but yet subsisting”). cach and either of them, it is out of all   
 17.] In which behalf (nearly equi- question that falschood should be suspected   
 valent to“ wherefore.” This seems the best, in Him), we may have strong encourage-   
 rendering, and not, with the A. V., to take ment (or, exhortation, which amounts to   
 it as signifying wherein or én which) God, the sam better than consolation: sce   
 willing to shew more abundantly (than he ch. xii. 5, 22, the same Greek   
 would have done without an oath) to the word occurs), Who have fled for refuge to   
 heirs of the promise (from cb. xi. 9, Isaac lay hold on the hope (taken here objec-   
 and Jacob were “ co-heirs of the same pro- tively, or very nearly so: hope as em-   
 mise” with Abraham. But there is no bodying the thing hoped for) set before   
 need to confine the title to them: it may us (proposed to us as a prize in a contest):   
 well be extended down tous, who are “ the which (viz. the hope: in its subjective   
 seed of Abraham and heirs according to the resting on objective grounds now to be set   
 promise,” Gal. iii. 29) the unchangeable- forth) we have (not, ‘we hold fast,” as   
 ness of His counsel, interposed (became some) as an anchor of our soul (the sim   
 mediator : so Josephus says in one place, tude is a very common one in Greek and   
 “They said these things with oath, and Roman writers ; and on coins and medals,   
 constituted God the Mediator of their pro- where hope is represented by an anchor.   
 mises.” And thus when He Himself swears, A saying is attributed to Socrates, “A   
 having no greater to swear by, He swears ship is not to he held by one anchor, nor   
 by Himself, so making Himself as it were life by one hope”), safe and firm (the ad-   
 a third person the parties to the jectives belong to anchor, not to “which   
 oath) with an oath (the instrument: it {hope].” An anchor may be unsafe and   
 was by means of the oath that He exer- unsteady, as well as safe and firm), and   
 ci-ed the office of or Mediator entering into the part within the veil   
 that by means of two (“what two?” says (first, to what is entering in to be re-   
 Chrysostom: and replies, “the saying and ferred ? to the anchor, or to the hope?   
 promising, the adding an oath to His The former is the more obvious construc-   
 promise.” ‘The Writer is impressing on tion : and been accepted by many, thus   
 us the strength of that method of assur- explaining it: “As a ship’s anchor’ does   
 ance which God has been pleased to give not fasten in the water, but enters the   
 us, in that He has not\_only promised earth beneath the water, and there fixes :   
 fin both cases in question], but also con- so our hope, the anchor of the soul, thinks   
 firmed it by an oath) unchangeable things, it not enough to enter the vestibule, i.e.   
 in which (as the inaterial of the lie, if not content with earthly and visible bless-   
 it were possible) it is impossible for God ings, but penetrates even to those things   
 ever (this force is given by the original which are within the veil, even into the   
 construction, which distributes the propo- very Holy of Holies: i.e. lays hold of God