

God's Promise: Our Anchored Hope - Our High Priest

Hebrews 6:13–20 (NET)

Introduction — The Promise and the Need

When we open Hebrews 6, we hear a pastor addressing a weary congregation. They've begun their journey with Christ but are tempted to turn back. The writer calls them to maturity—to move forward in faith because God's promises are certain.

Today's Text: Hebrews 6:13–20 (NET)

And that's what this passage is about: God's unbreakable promise, His living oath, and the High Priest who fulfills them both.

But it's not only about what Christ has done—it's also about what we are becoming in Him. The promise is not just that He will hold us fast, but that as we are held, we are being made like Him. The writer of Hebrews clearly expresses that they lay hold to this truth, to become Mature. Our hope is anchored not only in His intercession but in His transformation of us.

So today we ask:
What is God's unbreakable promise?
What is His living oath?
And how does Christ our High Priest make them real in us?

Each week as we are gathered around Christ we are reminded—these are not distant ideas. The One who swore by His own name is still keeping His word and shaping us in Jesus' likeness.

1 · Children of Promise — Learning Obedience Under the Father's Care

Hebrews 6:13–15

*“Now when God made His promise to Abraham, since He could swear by no one greater, He swore by Himself, saying,
‘Surely I will bless you greatly and multiply your descendants abundantly.’
And so by persevering, Abraham inherited the promise.”* (NET)

Abraham's story reveals the faithfulness of our Father. When He made His covenant, He didn't just say, “Trust Me.” He swore by His own name—and the scripture proclaimed *“And so by persevering, Abraham inherited the promise.”* His word will not fail.

Abraham's promise unfolded through endurance. He believed, obeyed, waited, stumbled, and believed again—learning that God's word stands. And every hearer of Hebrews would nod: *Yes, Abraham received what was promised.*

But the invitation doesn't end with him.

If we are his children, we walk in that same faith—to receive the same inheritance by imitating Christ, who, **“though He was a Son, learned obedience through the things He suffered”** (Hebrews 5:8) and was “made perfect through sufferings” (Hebrews 2:10).

And that reveals the kind of relationship we now have with God.

If Abraham was called the friend of God, we are called His sons and daughters.

As every child matures under a parent's care, we grow under the Father's discipline.

To share His life means to share His path—obedience that may lead through suffering, yet always toward glory.

Over time, that obedience becomes our inheritance—the mark of our sonship.

The Father's goal is not only that we be rescued, but that we be remade; not only forgiven, but formed into the image of His Son.

To trust the promise is to walk in the obedience that transforms us into sons and daughters who bear the family likeness of Christ.

Just as Abraham sojourned toward the land of promise—not a city of this world but the one that comes from above—we too walk as pilgrims, pressing on toward that heavenly homeland.

That was Abraham's hope, and now it is ours.

Point: To trust the promise is not merely to wait—it is to walk. Every promise of God begins in trust and ends in transformation.

Abraham persevered and inherited the promise.

So too we persevere, letting faith mature into faithfulness, knowing the One who promised is faithful.

He is not only bringing us to the inheritance—He's making us ready to receive it.

2 · The Living Oath — The Bride and the Bridegroom's Covenant

Hebrews 6:16–18

“For people swear by something greater than themselves, and the oath serves as a confirmation to end all dispute.

In the same way God wanted to demonstrate more clearly to the heirs of the promise that His purpose was unchangeable,

and so He intervened with an oath,

so that through two unchangeable things, in which it is impossible for God to lie,

we who have fled for refuge might have strong encouragement to seize the hope set before us.”

(NET)

I had to mediate on this passage quite a while, I even phoned a friend wrestling with it. Let me offer the following reflection.

The image now shifts from the Father's promise to the covenant of love—like a bridegroom who seals his vow.

Point: A promise expresses intent; an oath seals it forever.
Together, they reveal a God who binds Himself to His people.

Why an oath?

Because human love and faithfulness are fragile.

Israel's priests offered sacrifices continually, but their work could never bring final peace.

Every generation needed new priests and new reminders.

The law could point the way, but it could not heal the heart.

That healing comes only by seizing the hope set before us—the living hope of Christ Himself.

What the law revealed, grace accomplishes.

Where commandments exposed the wound, the covenant in Christ brings the cure.

The very thing the law could not do—make the heart alive to God—the Spirit now does in those who believe.

When I preside at a wedding, after the couple speaks their vows, I invite two witnesses to sign the certificate.

Their signatures end all dispute about what happened that day.

Point: Likewise, God's oath has two witnesses—two divine signatures that end all dispute about His faithfulness.

The first is His Word made flesh, the Son in whom the promise is fulfilled and who fulfills it.

The second is His Spirit, who seals that promise in our hearts.

Together they testify to the unbreakable union between God and His people, the Marriage.

And that is why the text says we “flee for refuge.”

When the storms rise, this is where we run.

We cling to the promise and the oath.

We hold fast not because our grip is strong, but because Christ has said He will be with us to the end—and the Father has sent the Counselor to be with us forever (John 14:16).

This is a living oath—it continues to speak.

Each time we worship, each time we remember His word, we are reminded that His faithfulness has not failed.

He still leans toward us, saying, *“I am keeping My word.”*

This living oath anchors our assurance not in feelings but in God's unchanging character.

And in holding fast to this covenant, our hearts are healed and our love made whole.

We are no longer distant from Him but united—bride to Bridegroom, heart to heart.

3 · Christ Our High Priest — Mature Heirs and Co-heirs with the Son

Hebrews 6:19–20

“We have this hope as an anchor for the soul, sure and steadfast,
which reaches inside behind the curtain,

where Jesus, our forerunner, entered on our behalf since He became **a priest forever** in the order of Melchizedek.” (NET)

Here the writer isn’t merely shifting the analogy—he is *graduating* it.

The promise that began with the Father’s word and was sealed in the covenant of love now reaches its eternal fulfillment in the priesthood of Christ.

Each image finds its completion in Him—promise, oath, and priesthood—because what is true of Christ is true forever.

in Him, the Word becomes the Promise fulfilled (the true Prophet),
the Covenant becomes the Oath sealed (the true King),
and *His Self* Offering becomes the Priesthood eternal (the true Priest).

And this maturity is not only His; it is the maturity into which we are invited.

We are called to relate with Christ in His maturity, and to keep maturing in Him—sharing the life of the Son who has entered beyond the veil.

The promise has ripened; the covenant has borne fruit.

Hope is no longer just something we hold—it is someone who holds us.

And so the writer gives us the image of an anchor: steady, secure, reaching “behind the veil.”

Behind that veil was the Holy of Holies—the dwelling of God’s presence.

Only the high priest could enter, and only once a year, with the blood of atonement.

It was there to depict distance: holiness on one side, humanity on the other.

But now Jesus has gone there *for us*.

He is the *forerunner*—the one who enters first, not to leave us behind but to open the way so we may follow.

The veil that once separated now becomes the passageway to communion.

Why do I need a High Priest?

Because I cannot stand before a holy God on my own.

I need someone who bears my weakness and brings me near.

Why do I need a better High Priest?

Because every priest before Christ was limited—by time, by death, and by sin.

Their ministry pointed forward but could not finish what it began.

A better priest was needed—one who could offer a perfect, eternal mediation through His own life poured out in love.

Why is Christ the only one qualified?

Because only He bridges both sides of the covenant.

He is fully divine, perfectly representing God’s faithfulness.

And fully human, perfectly representing ours.
 He doesn't just stand between; He unites.
 He is the priest and the sacrifice, the offerer and the offering.
 Only in Him can the human heart be healed and restored to its true vocation—to dwell with God and share His life.

That's why Hebrews calls Him "a priest forever in the order of Melchizedek."
 Melchizedek was both king and priest who blessed Abraham with bread and wine—king of righteousness, ruler of peace.
 He foreshadows Christ's priesthood—eternal, royal, and without end.

Christ's offering is not ritual; it is His very life, given once for all, continually interceding for us in heaven.
 Every time we worship, we stand on the ground He has opened.
 Our hope is not a wish—it is participation in His living presence.

No prophet, no priest, no king could bring God and humanity together.
 Our Forerunner—the author and perfecter of our faith, our High Priest—has made the way for us to mature into His likeness.
 He calls us to follow Him into the Holy of Holies.
 The way is to become like Him—letting Him heal, guide, feed, and lead us by His Spirit.
 The One who has gone before now lives within us, drawing us ever nearer to the heart of God.

Pastoral Prayer

Let us pray.

Lord Jesus Christ, our eternal High Priest and faithful Bridegroom,
 You have gone before us and opened the way.
 Anchor us in Your presence and steady us in Your love.

As sons and daughters of the promise,
 teach us to walk in the obedience that leads to life.

As Your Bride, seal us again with Your Spirit —
 make our hearts steadfast in covenant faithfulness.

As Your priests and heirs,
 send us into the world as witnesses of Your mercy,
 to speak truth, to love boldly, to serve humbly,
 and to carry Your presence wherever we go.

Lord, You are the anchor of our souls,
 the Forerunner who holds us fast,
 the King who reigns in righteousness and peace.

Keep us faithful,
and bring us at last to that city whose builder and maker is God.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

If time permits:

Conclusion and Benediction — The Anchor That Holds Us Steady

God's unbreakable promise shows His faithfulness through time.
His living oath guarantees that His faithfulness will never fail.
And Christ our High Priest brings both together in Himself — He is the promise, the oath, and the priesthood made flesh.

That means the anchor of our hope is not an idea but a person — Jesus Christ, the same yesterday, today, and forever.
He has gone before us, and He holds us fast.
He is the Word who speaks truth to our confusion,
the King who rules in steadfast love,
and the Priest who intercedes for us even now.

So when the storms rise, when faith feels fragile, when obedience costs you something — remember this:
The anchor still holds.
Not because our grip is strong, but because His faithfulness never wavers.
He will finish what He began in you.
He will bring you through suffering into maturity,
and through obedience into glory.

You are children of the promise.
You are the Bride He has bound to Himself in love.
You are heirs of the kingdom, priests of His mercy, and witnesses of His faithfulness.
And the One who calls you is faithful — He will surely do it.