

## **Hebrews 6:13-20**

### The Certainty of God's Promise

<sup>13</sup>When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself, <sup>14</sup>saying, "I will surely bless you and give you many descendants." <sup>15</sup>And so after waiting patiently, Abraham received what was promised.

<sup>16</sup>People swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. <sup>17</sup>Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. <sup>18</sup>God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. <sup>19</sup>We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, <sup>20</sup>where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

## **1 Peter 3:8-18**

<sup>8</sup>Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. <sup>9</sup>Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing. <sup>10</sup>For,

"Whoever would love life and see good days  
must keep their tongue from evil and their lips from deceitful speech.

<sup>11</sup>They must turn from evil and do good;  
they must seek peace and pursue it.

<sup>12</sup>For the eyes of the Lord are on the righteous  
and his ears are attentive to their prayer,  
but the face of the Lord is against those who do evil."

<sup>13</sup>Who is going to harm you if you are eager to do good? <sup>14</sup>But even if you should suffer for what is right, you are blessed. "Do not fear their threats; do not be frightened."

<sup>15</sup>But in your hearts revere Christ as Lord. **Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,** <sup>16</sup>**keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.**

<sup>17</sup>For it is better, if it is God's will, to suffer for doing good than for doing evil.

<sup>18</sup>For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.

## “God’s Promises – Reason to Hope”

1) I believe in God’s promises – I have great hope! I am fearless in living a Christian life.

2) The Christian life gives the impression to others that we are not hoping in what they are hoping in (security, comfort, approval, wealth, etc). They do not know where our fearlessness and our joy in affliction are coming from. But they assume we have a hope different from theirs

3) Fearless hope in the God of **great mercy** (1 Peter 1:3) and **all grace** (1 Peter 5:10) produces a life of overflowing good deeds that even the unbelieving world often finds irresistibly compelling.

4)

Our hope in God is not about freedom from God’s wrath and desire for eternal blessings.

Our hope is from the certainty of forgiveness, of rightness with God.

God made a blood covenant with us. First through Abraham, then through Christ.

5) When God called Abraham out of his hometown and away from all things familiar, He gave Abraham some promises. A covenant is a kind of promise, a contract, a binding agreement between two parties. The fifteenth chapter of Genesis reiterates the covenant God had made with Abraham at his calling. Except this time, God graciously reassures His promise with a visual of His presence. He asks Abraham to find and kill a heifer, a ram, a goat, a dove, and a pigeon. Then, Abraham was to cut them in half (except the birds) and lay the pieces in two rows, leaving a path through the center ([Genesis 15:9-10](#)).

The scene would look quite ominous to modern-day observers—five bloody animal carcasses on the ground, three of them split in half, with the halves separated a short distance from each other. But in Abraham’s time it would not have been so menacing. The arrangement of divided animal carcasses would have been instantly recognized as the set-up for making a type of blood covenant.

In ancient Near Eastern royal land grant treaties, this type of ritual was done to “seal” the promises made. Through this blood covenant, God was confirming primarily three promises He had made to Abraham: the promise of heirs, of land, and of blessings ([Genesis 12:2-3](#)). A blood covenant communicated a self-harming oath. The parties involved would walk the path between the slaughtered animals so to say, “May this be done to me if I do not keep my oath.” [Jeremiah 34:18-19](#) also speaks about this type of oath-making.

However, there was an important difference in the blood oath that God made with Abraham in [Genesis 15](#). When the evening came, God appeared in the form of a “smoking fire pot and flaming torch [that] passed between the pieces” ([Genesis 15:17](#)). But Abraham had fallen asleep. Thus, God alone passed through the pieces of dead animals, and the covenant was sealed by God alone. Nothing depended on Abraham. Everything depended on God, who promised to be faithful to His covenant. “When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself” ([Hebrews 6:13-18](#)). Abraham and his descendants could trust, count on, and believe in everything God promised.

The New Covenant is the promise that God makes with humanity that He will forgive sin and restore fellowship with those whose hearts are turned toward Him. Jesus Christ is the mediator of the New Covenant, and His death on the cross is the basis of the promise ([Luke 22:20](#)). The New Covenant was predicted while the [Old Covenant](#) was still in effect—the prophets Moses, Jeremiah, and Ezekiel all allude to the New Covenant. - As we will talk about later.

## 6) God listens, cares, responds.

...The prophet Jeremiah also predicted the New Covenant. “‘The day will come,’ says the Lord, ‘when I will make a new covenant with the people of Israel and Judah. . . . But this is the new covenant I will make with the people of Israel on that day,’ says the Lord. ‘I will put my law in their minds, and I will write them on their hearts. I will be their God, and they will be my people’” ([Jeremiah 31:31, 33](#)). Jesus Christ came to fulfill the Law of Moses ([Matthew 5:17](#)) and to establish the New Covenant between God and His people. The Old Covenant was written in stone, but the New Covenant is written on our hearts. Entering the New Covenant is made possible only by faith in Christ, who shed His blood to take away the sins of the world ([John 1:29](#)). [Luke 22:20](#) relates how Jesus, at the Last Supper, takes the cup and says, “This cup that is poured out for you is the new covenant in my blood” (ESV).

1 John 5:13-14 “13 I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. 14 This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.”

## God is with you now

The New Covenant is also mentioned in [Ezekiel 36:26-27](#), “I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.” Ezekiel lists several aspects of the New Covenant here: a new heart, a new spirit, the [indwelling Holy Spirit](#), and true holiness. The Mosaic Law could provide none of these things (see [Romans 3:20](#)).

## God has a plan for eternity with you.

Philippians 1:6 “he who began a good work in you will carry it on to completion until the day of Christ Jesus.”

## 7) God’s promises still hold trustworthy and true. That is the reason for our hope.

Peter begins his letter on this note: “According to God’s great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3). To be born again is to be alive with hope.

Hope is not an add-on to Christian experience. It is part of the first things. The essential things. It is a vital component of saving faith, because part of what we believe relates to our future. It is impossible to be a Christian and keep on believing that your eternity will be bleak. Saving faith is the “assurance of things hoped for,” and such faith believes that “God is the rewarder of those who seek him” (Hebrews 11:1, 6). Our hope in God is not about freedom from God’s wrath and desire for eternal blessings.

Our hope is about the certainty of forgiveness, of rightness with God. Believe in God’s promises – have great hope! Fearlessly live a Christian life.