

Lesson 11 | November 13, 2022

The Divine Mediator

Study Text: Hebrews 6:13 through 8:13

Central Truth: Jesus Christ is the only Mediator between God and all people.

Key Verse: Hebrews 8:6

Now hath he [Jesus] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises (KJV).

Now Jesus, our High Priest, has been given a ministry that is far superior to the old priesthood, for he is the one who mediates for us a far better covenant with God, based on better promises (NLT).

Learning Objectives

- Students should understand the significance of recognizing Jesus as Great Mediator and High Priest.
- Students should recognize and value their need for Jesus as High Priest, seeking Him for forgiveness when necessary.
- Students should find encouragement in knowing that Christ is always interceding for them.

Introducing the Study

Say: The word *mediator* refers to someone who serves as ago-between, helping bring reconciliation to a problem or a difficult situation.

Opening Activity—The Mediator

Ask. Can you describe a time when somebody served as a mediator for you during some kind of conflict or problem? What did the mediator do? How did he or she help? Examples might include a parent, pastor, teacher, or even a lawyer or judge. Note that **mediators are especially important when there is no other chance of reconciliation.**

Say: The description of Christ as Mediator appears several times in the New Testament, including outside of Hebrews (cf. 1 Timothy 2:5). **The word reminds us that we cannot make ourselves right with God or fit for His presence. Our sin problem is beyond our control or ability to fix. Only Jesus can bring us into right, covenant relationship with God. In this lesson we find that Hebrews confirms this, declaring Jesus to be the Mediator of a better covenant.** (Share your highlights from the following text.)

While Hebrews 5 mentioned Melchizedek in passing, we find a strong comparison between him and Jesus in the final verse of chapter 6 as well as the opening verses of

chapter 7. Thus, it may be helpful to read 7:1–22 in preparation for this lesson. The comparison is important because it indicates the superior nature of Christ's priesthood to the priesthood of the Old Testament. Even today, we need to remember that every person needs a Mediator to approach a holy God. Only Christ can be that Mediator for us.

[Heb 7:1-10 NLT] 1 This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against the kings, Melchizedek met him and blessed him. 2 Then Abraham took a tenth of all he had captured in battle and gave it to Melchizedek. The name Melchizedek means "king of justice," and king of Salem means "king of peace." 3 There is no record of his father or mother or any of his ancestors--no beginning or end to his life. He remains a priest forever, resembling the Son of God. 4 Consider then how great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle. 5 Now the law of Moses required that the priests, who are descendants of Levi, must collect a tithe from the rest of the people of Israel, who are also descendants of Abraham. 6 But Melchizedek, who was not a descendant of Levi, collected a tenth from Abraham. And Melchizedek placed a blessing upon Abraham, the one who had already received the promises of God. 7 And without question, the person who has the power to give a blessing is greater than the one who is blessed. 8 The priests who collect tithes are men who die, so Melchizedek is greater than they are, because we are told that he lives on. 9 In addition, we might even say that these Levites--the ones who collect the tithe--paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him. 10 For although Levi wasn't born yet, the seed from which he came was in Abraham's body when Melchizedek collected the tithe from him.

Part 1—Anchor of the Soul

God Took an Oath in His Own Name

Hebrews 6:13–17

[Heb 6:13-17 KJV] 13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation [is] to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath:

Say: Hebrews 6:13–20 follows a call for the Jewish Christians to persevere in the faith, to “make certain that what you hope for will come true” (verse 11, NLT). This reminds us

of how the New Testament often links faith, hope, and love. Our hope is sure because we love God and have placed faith in Him, knowing that He honors His promises. (Share your highlights from the following text.)

Abraham is a familiar figure in Hebrews, appearing in ten different passages. He is also the ideal example to illustrate God's faithfulness to His promises, as well as the human responsibility to trust God even in the worst of circumstances. **Here in chapter 6, the writer focused on the existence of God's promise rather than its content. More specifically, verses 13–16 outline what made the promise trustworthy; it is because God has sworn His promise as an oath in His own name (verse 13).**

In Jewish practice, an oath required an appeal to someone greater than the one making the oath, which would then witness to the legitimacy of the oath. But there is no one greater than God. He has sworn an oath by His great and everlasting name. Therefore His oath—and therefore His promise—will endure forever (see also 1 Kings 9:3; 2 Kings 21:4,7; 1 Chronicles 17:24; also, we see God swearing by His name in Jeremiah 22:5, NLT; 49:13, NLT; see also Amos 4:2.) Clearly, God's promises are perfect because they are secured by His own oath.

Citing Genesis 22:17 in Hebrews 6:14, the writer identified the promise of God as being in view here. God would most certainly bless Abraham—a promise that the original readers of Hebrews could relate to quite readily (Hebrews 6:14). And how did Abraham respond? **Note three key terms: He waited, he was patient, and he received (verse 15). Abraham was confident in God's promises, evidenced by his patience, and that confidence was rewarded. Yet the reward did not come immediately, and the ultimate fulfillment of the blessing came in Christ, long after Abraham had died.**

In verse 16, the writer returned to the oath, noting that when a person made an oath in Bible times, the oath was made in the name of someone greater, with the expectation of punishment if the oath was violated. This is why God's promises can always be trusted. For Him to violate an oath would be to violate His own holy name and reputation. There could, therefore, be no greater assurance than His oath.

Furthermore, God was under no obligation to swear an oath, given that there is no name higher than His own. Yet He did, "so that those who received the promise could be perfectly sure that he would never change his mind" (verse 17, NLT). This reminds us that God is both the giver and the guarantor of His promises. We, then, like those first-century Jewish believers, know that nothing can derail God's promises.

Discuss

? Scholars note that the mere presence of an oath indicates that there will be waiting involved before the promise is completely fulfilled. Why do you think God makes waiting a part of His promises?

? What does it mean to be patient as we wait upon the Lord?

God Has Given Both His Promise and His Oath

Hebrews 6:18–20

[Heb 6:18-20 KJV] 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: 19 Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.

[Heb 6:18-20 NLT] 18 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. 19 This hope is a strong and trustworthy anchor for our souls. It leads us through the curtain into God's inner sanctuary. 20 Jesus has already gone in there for us. He has become our eternal High Priest in the order of Melchizedek.

Say: No matter who we are or where we are in life, we will face change. The world we live in is filled with change. In fact, the very idea of change is often presented as something we must pursue or risk missing out, such as in ads that claim if you do this, or buy this, or download this, it will change your life. Amid all of this talk of change, we should remember that God never changes—and that includes His promises to us. (Share your highlights from the following text.)

God had confirmed His promise to Abraham with an oath (see Hebrews 6:17). After some struggles and difficulties (see Genesis 16), Abraham had demonstrated through his words and actions that he trusted God's promise (see Genesis 21:1–5). But it was important that the heirs of Abraham would trust God as well. Abraham's heirs include his physical descendants, the people of Israel, as well as all of us who believe in Christ by faith (Galatians 3:29). For them, and us, God's oath is a reminder that He does not change.

God's unchanging nature, and the hope that this gives us, is confirmed in Hebrews 6:18: "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" (NLT). The promise here refers to

something called the immutability of God. That is, **God does not change. His plans do not change. His nature does not change. And His promises do not change. Abraham rested secure in his hope, trusting the promises God had made to him. We lay hold of the hope God has given us, as well, when we trust in Christ for salvation.**

God's promises, then, serve as an anchor for our souls (verse 19). Such an illustration serves two purposes. **(1) An anchor brings safety in the storm, reminding us of the safety we have in Christ. Our hope is sure. We can know that we will one day lay hold of what God has promised us (see 11:1). (2) An anchor brings stability. We need not be disturbed by outside threats, nor should we be moved by false teaching and human distractions. We are free to run the course of our race, to live our lives for Christ, unencumbered by the weight of this world (see 12:1).**

Following this triumphant word of encouragement, we are given the practical result of this hope in our Christian lives: “[Hope] leads us through the curtain into God’s inner sanctuary. Jesus has already gone in there for us. He has become our eternal High Priest in the order of Melchizedek” (6:19–20, NLT). This begins a long section describing the unique priesthood of Christ. **Clearly, such a priesthood is necessary; our hope is tethered to it. Only by His priestly actions are we able to enjoy the hope that we can stand confidently in the presence of God.**

Discuss

? Take a moment to think about and list some of God’s great qualities. Now list ways in which knowing these qualities of God are unchanging helps you to have hope in Him.

? How do you respond when you struggle to have hope?

Part 2—Holy Intercessor He Lives Forever To Intercede

Hebrews 7:23–25

[Heb 7:23-25 KJV] 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this [man], because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Say: People often struggle with recognizing their sinfulness. Some don’t want to admit their sins and others feel overwhelmed with shame. Hebrews 7 addresses these issues by confirming our need for Christ and highlighting Christ’s perfect priestly work.

(Share your highlights from the following text.)

Resource Packet Item 1: Accomplishments/Limitations of the OT Priesthood

Distribute the work sheet. Allow time for students to complete it, then go through their responses as a class. Note that the information and Scriptures on the sheet help explain Hebrews 7:23–28.

Hebrews 7 is a chapter of contrasts: contrasting priesthoods and sacrifices, and ultimately the contrast between the Law and a “better covenant” (verse 22, NLT). Verses 18–21 form the heart of this contrast, setting the stage for verses 23–28. The old priesthood was rooted in regulations that had been annulled, or “set aside” (verse 18, NLT)—a term conveying a sense that it was ineffective. It could not take away sin or cleanse guilt (verse 19). Only the new covenant could do these things, and such a covenant was established by God’s oath. This is what Scripture means when it says that Jesus “guarantees” this better covenant (verse 22, NLT). Jesus was the only priest who could properly mediate the Father’s covenant with humanity.

Beginning in verse 23, the writer described two specific ways in which Jesus’ priesthood is superior to that of Old Testament priests. **First, the succession of Levitical priests was necessary because priests were human; they would die and be succeeded by other priests. Jesus, however, is the Son of God, the God-man who lives forever and functions in a permanent priesthood (verse 24). He died on the cross, then rose in testimony to the Father’s power over death. There is no danger of Him ever exiting from the scene or ceasing to serve as Great High Priest. He will forever intercede before the Father on behalf of His people (verse 25).**

What a marvelous promise! Jesus is always interceding for us. Our perfect Savior represents us before the Father, asking that He act in grace on our behalf. Jesus’ ministry never ends, a promise to which we can cling with matchless joy.

Discuss

? What does Hebrews 7:23–25 tell us about our sinfulness and need for Jesus?

? How does it make you feel to know that Jesus “lives forever to intercede with God” on your behalf (verse 25, NLT)?

He Is the Perfect Priest and Sacrifice

Hebrews 7:26–28

[Heb 7:26-28 KJV] 26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the

oath, which was since the law, [maketh] the Son, who is consecrated for evermore.

Say: Think about some of the common flaws, failings, and weaknesses of humanity; but even the Levitical priests were ordinary people, subject to failings. No person is capable of bringing us into God's presence. Only Jesus can do that—and He did.

(Share your highlights from the following text.)

Beyond the humanity of the Levitical priests (making them frail and temporary), these priests were themselves guilty of sin. As a result they deserved separation from God—just like the people they served (Hebrews 7:27). Christ, however, is holy, pure, and thoroughly innocent of any and all sin (verse 26). He does not need to offer sacrifices for His own sin. This is in stark contrast to the Levitical priesthood, as those priests not only needed to offer sacrifices for their sins, but their sinfulness

brought sin upon the entire community (see Leviticus 4:1–12). Because He was perfect and sinless, Christ could offer himself “once for all” (Hebrews 7:27, NLT) as a sacrifice for sins. He now stands as “the perfect High Priest forever” (verse 28, NLT).

Through the course of verses 26–28, the reader is reminded of the frailty and weakness of humanity, both from a physical and a spiritual standpoint. Even the priests, who served as the mediators between God and the people, were subject to all manner of human shortcomings. This is an important principle for us. The greatest of spiritual leaders must be seen as ordinary men and women, human flesh subject to the same limitations as anyone else.

The description of human spiritual leadership in verses 27–28 stands in stark contrast to the latter half of verse 28. Note the emphatic conjunction: “But after the law was given, God appointed his Son with an oath, and his Son has been made the perfect High Priest forever” (NLT). The phrase “after the Law was given” (verse 28, NLT) is a reminder that Jesus did not come to abolish the Law and the prophets, but “to accomplish their purpose” (see Matthew 5:17, NLT).

Discuss

? Why is it important to recall that every person, no matter the role he or she fills, is a frail, fallible human being, subject to the same flaws as you are?

? In light of Hebrews 7:26–28, as well as Matthew 5:17, what would you describe as the purpose of the Law for Christians today? What can the Christian conclude from the declaration that Jesus did not come to abolish the Law, but to fulfill it?

Part 3—Mediator of a Better Covenant

A Superior Priest Brings a Superior Covenant

Hebrews 8:1–6

[Heb 8:1-6 KJV] 1 Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Say: Studying the Old Testament Law can seem heavy and difficult. However, Hebrews 8 reminds us that this study is valuable, both in showing us the need for Christ's sacrifice and encouraging us that the descriptions of the tabernacle actually foreshadow the heavenly realities we will one day experience. (Share your highlights from the following text.)

As noted earlier, Hebrews 7 describes the contrast between Christ and the Levitical priesthood, proclaiming in verse 28 that Jesus is the true and ultimate Great High Priest, according to the will and design of the Father. This fact is punctuated by a description of glorious heavenly realities in Hebrews 8:1–2. These two verses also remind us that Jesus is indeed God, for such words can only describe God himself. Note how the heavenly is contrasted with the temporal in the mention of the “throne of the majestic God” (verse 1, NLT). **Jesus ministers in the “heavenly Tabernacle, the true place of worship” (verse 2, NLT), in contrast to the Old Testament tabernacle. To say that this heavenly tabernacle is the true place of worship does not mean that true worship cannot or does not take place in temporal dwellings (be they the tabernacle or churches). Rather, it reminds us that such dwellings are only copies of the true reality of God's holy presence. His presence, then, can be fully experienced only in the heavenly realm.**

Christ's exalted position is why only He can minister from heaven (verses 3–5). These verses provide insight into why the Old Testament provided so much detail

about the tabernacle. Somehow, this structure was patterned after heavenly realities that had been revealed to Moses. Yet, like any earthly structure it could not be a heavenly reality in itself. It was only a copy.

Verse 6 punctuates the description of heavenly realities by declaring that the new covenant under Christ is itself better because it is established on what Scripture calls “better promises.” **The phrase “better promises” is intriguing. How can the promises of God be better when both the old and new covenants were established by Him? Simply put, this does not mean that the old covenant was less reliable or less trustworthy. After all, God cannot lie or fail, and He is true to His promises. Rather, the new covenant has better promises because the objectives of those promises were superior to those set up by the Mosaic Law. God intended the new covenant to be permanent, unlike the old. And so Jesus—and Jesus alone— must be our Source as we seek the great promises of God.**

Resource Packet Item 2: An Inadequate Covenant

Distribute the work sheet and complete it in class. Discuss and review why the old covenant was inadequate. Highlight the final question on the sheet.

Discuss

? What are some sources people seek out in attempting to experience God today?

? What can Hebrews 8:1–6 teach you about the heavenly realm?

Christ Brought an Everlasting Covenant

Hebrews 8:7–13

[Heb 8:7-13 KJV] 7 For if that first [covenant] had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new

[covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

Say: Hebrews 8:9–12, which quotes Jeremiah 31:31–34, offers a good understanding of the old and new covenants for the New Testament believer. Under the new covenant, we enter into a new relationship with God, one in which His commandments are written on our hearts, not on stone tablets. (Share your highlights from the following text.)

Resource Packet Item 3: A Better Covenant

Distribute the work sheet, referring to it as you move through the following material. **Have students note a specific, personal reason why each point is significant to them, and invite them to share their reasons in class.**

Hebrews 8:7 may have startled those first-century Jewish Christians. The old covenant was flawed, but not because of the Law itself. The Law was holy, just, and good (see Romans 7:12); it commanded His people to love Him and one another (see Leviticus 19:18). But the Law did not empower people to live holy—which is only possible through the Holy Spirit. Human weakness is what made the Law ineffective.

God had been telling His people of a new covenant even in Old Testament times (compare Hebrews 8:8–12 and Jeremiah 31:31–34). In Jeremiah’s day, the people faced exile for breaking the old covenant—illustrating the need for the new covenant. Hebrews 8:10 is key. God desires a change of heart, which the old covenant could not accomplish. Thus, the old is now obsolete (verse 13). The new covenant would be internalized, written on people’s hearts, and it would bring about everlasting forgiveness and freedom from sin. Through Christ, we can know the Father in our hearts, serve Him with joyful love, and look forward to eternity with Him.

Discuss

? What happens if a person tries to be holy unto God without a change of heart?

? How would you describe what it means to say that God has changed your heart?

What Is God Saying to Us?

Say: As a Christian, you have the privilege and blessing of direct access to God the Father through Jesus Christ His Son, your eternal High Priest. When facing struggles and trials in this uncertain world, keep in mind that you can approach God at any time, in any circumstance, knowing that He is with you.

Living It Out Ministry in Action

- Encourage a fellow Christian this week who is struggling in their faith, or with a challenge in their lives.
- Pray that God will strengthen your understanding of the new covenant, so that you might share the good news of Christ even more effectively.
- Take time this week to praise the Lord for the incredible mercies you have experienced through Christ.

Daily Bible Readings

Monday:

Moses Intercedes for Israel.
Numbers 14:17–25

[Num 14:17-25 KJV] 17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, 18 The LORD [is] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing [the guilty], visiting the iniquity of the fathers upon the children unto the third and fourth [generation]. 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. 20 And the LORD said, I have pardoned according to thy word: 21 But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD. 22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

Tuesday:

The Servant Intercedes for Sinners.
Isaiah 53:10–12

[Isa 53:10-12 KJV] 10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Wednesday:

Daniel Intercedes for the Exiles.
Daniel 9:3–10

[Dan 9:3-10 KJV] 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 O Lord, righteousness [belongeth] unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, [that are] near, and [that are] far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8 O Lord, to us [belongeth] confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 To the Lord our God [belong] mercies and forgivenesses, though we have rebelled against him; 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Thursday:

Jesus Agonizes in Prayer.
Luke 22:39–44

[Luk 22:39-44 KJV] 39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Friday:

Jesus Prays for All Believers.
John 17:20–26

[Jhn 17:20-26 KJV] 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they

may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.

Saturday:

Christ Continually Intercedes for Us.
Romans 8:31–39

[Rom 8:31-39 KJV] 31 What shall we then say to these things? If God [be] for us, who [can be] against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. 34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.