

JESUS IS HIGH PRIEST FOREVER

Hebrews 7:1 - 8:13

Key verse 7:25

"Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

Praise be to Jesus, who is our eternal High Priest, seated at the right hand of the throne of Majesty in heaven, making unceasing intercession for our struggle of faith. We give thanks for the Bible study of the Letter to the Hebrews, which exhorts and refreshes us to stand firm in godly faith and celebrate the Spring Bible Conference through His living Word and also prepare GLEF 2022.

The author of the Letter to the Hebrews has so far presented Jesus to us as a merciful and faithful high priest, as the apostle and high priest, and as a great high priest who can sympathize with our weakness and truly help us (2:17; 3:1; 4:14-15). In today's text, the author presents Jesus to us as our high priest forever. Why does he present Jesus to us as the high priest forever? Because we, the Christians, need Jesus, such a high priest. In today's text, he refers to Jesus as an eternal high priest in the order of Melchizedek. Jesus is different from the high priests in the order of Levi or Aaron, but he is an eternal high priest of God, who sits at the right hand of the throne of God in heaven and also intercedes for us today and now. The work of this High Priest in eternity is based on the new covenant sealed in the blood of Christ Jesus. Through his substitutionary death on the cross and resurrection, Jesus became the eternal mediator and Christ for us according to the new covenant, that we may receive the perfect grace of forgiveness and have eternal blessedness. Today, let us come to know the significance of Jesus being our High Priest forever, namely what He did

for our salvation and continues to do for us today.

I. Jesus, the eternal high priest in the order of Melchizedek (7:1-28)

What is the most important thing in a person's life? Wealth or career or human prestige or self-realization or human love or successful child raising? We know very well a rich grain farmer described in Luke 12. He was so lucky and successful with his business that he had to build bigger and bigger barns. He became so rich that he said to himself, "Dear soul, you have a great store for many years; now have rest, eat, drink and have good courage." Externally, he had everything he needed. His life looked enviable to many. But he had to die the same night and went to the woods. We also know an outstanding person with great reputation, Nicodemus, described in John 3. He also achieved everything in his life. But Jesus told him that he lacked the most important thing, that he could not see the Kingdom of God.

Since the Fall of Adam, there has been a great deep gulf between the holy God and sinful humanity. The root of humanity's unhappiness and misery is that they were expelled from paradise and could no longer approach God and live with God. They had to live an uncertain life in uncertainty and eventually die and then go to eternal damnation. Many people tried in various ways to approach God and find true bliss, but they could not do it with their own effort and fell into

deep hopelessness because of their unsolvable sin problem. Praise God who did not abandon the sin-sick people in hopelessness! God, in His great mercy, prepared the sacrificial system through the Mosaic laws, so that people could approach God and establish the love relationship with Him through the blood of the atonement sacrifices.

The main role of this sacrificial system was played by the high priest, who offered atonement sacrifices to God as the mediator between God and people. But this high priest according to the order of Levi was imperfect, so that he had to offer a sacrifice for himself. The sacrificial effect was only very temporary. He was only a shadow of the true priesthood of Christ. That is why we need a true high priest who is perfect and can help us come to God forever and make possible perfect restoration of the eternal love relationship with God. The writer of Hebrews testifies that this true high priest is Jesus, who is perfect and can help us forever.

First, Jesus is the eternal high priest whom God has anointed. (1-19)

Let us look at verses 1 to 3: "This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and Abraham gave him a tenth of everything. First, the name Melchizedek means "king of righteousness"; then also, "king of Salem" means "king of peace." Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever." The writer of Hebrews explains what priesthood Jesus has in comparison to the priesthood of Aaron. We have learned the story of Melchizedek with Abraham. Abraham once waged war against four kings with his servants to save his nephew Lot. When Abraham returned after the victory, Melchizedek appeared to Abraham and blessed him, encouraging him that the Most High God had given him the victory. (Genesis 14:19, 20) Thereupon Abraham gave him tithes, for he recognized that Melchizedek was a priest of the Most High God who had given him the

victory. That Melchizedek carried out wine and bread to Abraham means that Jesus becomes our true bread and true drink through His death on the cross. His name Melchizedek means "King of Righteousness." He was the "King of Salem," which means "King of Peace." His name testifies that Jesus is the Son of God and the true High Priest through whom we may have peace with God. (Isaiah 32:17a) Through Jesus' death on the cross for our sin, we were allowed to be righteous without our own merit and develop the eternal love relationship with God. Romans 3:24 says that this was by the grace of God alone.

Let's read verse 3: "Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever." For the legitimacy of the priesthood, the family tree of the priestly family is carefully recorded according to the order of Aaron, as we can read in Chronicles. In contrast, Melchizedek has no record in any genealogy book. This fact says that his priesthood is not imperfect and limited like the Levitical priesthood, but that he is the true eternal High Priest appointed by God. (3) Hereby the writer of Hebrews teaches us with three facts the superiority of Jesus' priesthood over that of the Levites.

The first fact is that Melchizedek was greater than Abraham and thus is greater than the Levites, who are the descendants of Abraham. For the Jews, it is a shocking statement that someone is considered greater than Abraham. Abraham was the faith progenitor of the Israelites who is most honored in Israel's history. According to the promise of God, he is set up to be the father of many nations. Despite this, Melchizedek is greater than Abraham because Abraham himself honored Melchizedek as the priest of the Most High God by giving him the tithe of his spoils. (5.6) When Abraham tithed to Melchizedek, Levi also tithed to Melchizedek along with Abraham. (9.10) The second fact is that Melchizedek blessed Abraham. Verse 7 says, "And without doubt the lesser is blessed by the greater." The third fact is that the Levites died, but Melchizedek is declared alive. (8) Based on these facts, Melchizedek

is greater than Abraham and therefore greater than the Levites. The priesthood of Jesus is superior to that of the Levites because it came after the order of Melchizedek.

In verses 11-19, the author points out that Jesus' priesthood was instituted by God, based on Psalm 110:4. The Levitical priesthood was instituted by God's law, but it was imperfect and had only a temporary effect. Therefore, God had to institute a new priesthood. When the priesthood changed, the law of the sacrificial system had to be changed as well. (12) The law required that a priest must be from the tribe of Levi. But the prophecy of God says that the promised Christ is from the tribe of Judah. Jesus was from the tribe of Judah, therefore Jesus could not be a high priest according to the Law of Moses. (13-14). Therefore, the Jewish believers were very confused because the Law of Moses was the basis of the priesthood. They did not want to recognize Jesus as the priest of God because of this. But the author teaches here, using the example of Melchizedek, that there was also a high priest in the OT who was not of Levi, whose family tree is not known, but their faith ancestor Abraham honored him as the high priest of the Most High and gave him tithes. This happened even before God gave them the law of priesthood through Moses. The author mentioned here Psalm 110:4 that Jesus was promised as the eternal High Priest whose priesthood is the power of an indestructible life, as with Melchizedek. Let's look at verses 15 and 16: "And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life." Melchizedek had not become a priest according to the law of Moses, but solely because of the eternal power of God. In the same way, Jesus became our high priest because of the indestructible eternal power of God. That power is the power of resurrection. No one could defeat the power of death. But Jesus could. (Acts 2:24) Jesus, through the power of an indestructible life, defeated the power of sin and the power of death. He can give eternal true life to those who trust in Him.

Thus, the author called him our High Priest forever.

Furthermore, Jesus' appointment came from God. Verse 17 says, "For it is declared (Psalm 110:4), "You are a priest forever in the order of Melchizedek." This prophecy announced the abolition of the Levitical priesthood and its replacement by a better priesthood. Just as God established the law of the priesthood for the Israelites, so He can change it for us according to His good will and eternal counsel. If God changes the law, who can raise an objection? When the sovereign Creator God declared the promised Christ to be the High Priest forever, He put an end to the old sacrificial system and opened a new and living way to God for mankind. The former system was abolished because it was imperfect and useless. Let's read verse 19 together: "(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God." Jesus is the "better hope" through which we can draw near to God. (19b) The word "better" occurs twelve times in this letter. In Christ Jesus we have a better hope and a better covenant with better promises. Christ is a better perfect atonement. A "better hope" means that we can have our sin problem completely solved and freely draw near to God at any time and in any place and develop the love relationship with Him.

Second, Jesus' perfect and superior priesthood (20-28).

Let us look at verses 20 and 21. When God appointed Jesus as high priest, he said to him, "but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.'" (21) This verse says that Jesus' priesthood was instituted with an oath of God forever, so that we may trust in Him and come to God through Him. Verse 22 says, "Because of this oath, Jesus has become the guarantor of a better covenant." A guarantor is a person who endorses a firm guarantee to believers, even if the person owed could not pay his debts. Normally, a covenant or contract is made between two parties. But

the new covenant did not originate from an agreement between equal parties; it is God's unilateral promise of salvation for people living under the power of death. Because the new covenant has been backed by God's oath, it cannot and will not be changed. It is God's absolute promise of salvation for people living under the power of sin. Whoever comes to God through Jesus may and can be 100% sure of his salvation. Our salvation is not guaranteed by our works or our merit, but with the oath of God. God Himself is guarantor of our salvation through Jesus. Let's read verse 22 together, "Because of this oath, Jesus has become the guarantor of a better covenant." Wow! Jesus is the guarantor of our eternal salvation through the new covenant with God.

Let's look at verse 27: "Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself." When Jesus offered Himself on the cross as an atoning sacrifice, He offered Himself once for all for our sin. Jesus accomplished God's work of salvation once for all, while Aaron's high priests offered to God their sin offerings daily and annually. The essential difference between Jesus and the other high priests is that they are all human beings living under the power of sin, while Jesus is the Son of God who is undefiled, sinless and perfect. (28) Other high priests were appointed by the law, but Jesus was appointed by the oath of God. God appointed Jesus as the eternal High Priest to give us perfect redemption and true blessedness forever. Now, through Jesus, who fulfilled God's righteousness once and for all through His atoning sacrifice, we may come to God and enjoy God's eternal perfect life. We may enjoy the Kingdom of God in heaven while living in this world. We only need Jesus, not Jesus plus anything or anyone else. If we come to God through Jesus, then our God can make us perfect through the power of Christ's blood and give us eternal blessedness.

Let's read verse 25: "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them." According to chapters 10 and 11, the recipients of this letter were in hard persecution because of their faith. In such times of hard affliction, the writer did not try to deal with the political concerns or comfort them humanly, but he warns them to pay attention to the way to God through Jesus and thereby be blessed. Verse 25: "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them." He praised Jesus, who alone can make blessed forever those who come to God through Jesus. Jesus lives forever. Jesus prays for us here and now. For the Jewish believers, it was not the hostile persecutors who were their enemies, nor the fiery tribulations in their lives that were the cause of their unhappiness, but that in every situation they did not come to God through Jesus. For the Jewish believers, it was now time to let go of the old life according to the legal sacrificial system and to hold and bind themselves to Christ alone. They needed Jesus alone if they wanted to approach God. Really only Jesus? Yes, Jesus alone! For the Jewish believers, the new covenant of God was like a revolution. For about 1500 years they had followed the Levitical sacrificial and priestly system and offered millions of sacrifices. It was the core of their life and the essence of their identity. That is why they stuck to their religious old life based on their tradition of Judaism, even if they accepted Jesus. The main reason was lack of their spiritual insight that Jesus is the only way to God who gives us perfect forgiveness grace and represents us before God with the unspeakable groaning. (Rom 8:26) How often we, like Jewish believers, get caught up in various human thoughts and in uncertainty for the future, seeking security and bliss elsewhere, or living a life according to the worldly pattern. However, when we come to God through Jesus, God fills our souls with His peace. Jesus alone can save us completely and make us blessed forever.

We have ancestors of faith who relied solely on Jesus, their eternal High Priest, in the

time of tribulations and attained true blessedness. When Stephen was stoned, he saw his high priest Jesus: "But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God." (Acts 7:55, 56) When the persecutors stoned Stephen, he cried out to the Lord, "Lord Jesus, receive my spirit!" (Acts 7:59) Stephen struggled in every situation even in the midst of afflictions to come to God through Jesus and gained the true victory of faith. The Apostle Paul was a heroic fighter of the faith who served the mission to the Gentiles despite harsh persecution by faith. Because of the fiery persecution, he was often overwhelmed with fear. He faithfully fought the spiritual battle of coming to God through Jesus. Acts 18:9 says, "One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent." Acts 27:24, "and said, 'Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you.'" Paul, through the help of God, was allowed to overcome all his inner fear and fulfill his mission. Thanks and praise be to God who, when we come to Him through Jesus, helps us to have true blessedness and lead a victorious shepherd life. We have also known, through the Master Course on Church History, countless ancestors of faith (such as Athanasius of Alexandria, Ambrose of Milan, John Chrysostom, Jerome, Augustine of Hippo,) who, in the time of tribulations, kept their faith to the point of martyrdom, because they looked up to Jesus and followed the footsteps of faith.

In the time of slander, M. Peter also came to Jesus, to the living stone, rejected by men, but chosen and precious to God. Jesus made him blessed forever because he struggles spiritually in every situation, came to God through Jesus. Jesus, our High Priest lives forever and intercedes for us with inexpressible groans. I may share in the faith struggle of Monica of Tagaste (332-387), who was the mother of Augustine. Her husband led a double life, her son led a dissolute

life from his youth, brought home an illegitimate child at 17 and lived with the heresy of Gnosticism. However, Monica did not look at her situation or herself, but struggled with Bible study and persistent prayer to learn from Jesus and come to God through Him. Just as Jesus prayed for her and struggled with patience, she also prayed with patience for the conversion of her husband and that of her son, Augustine without ceasing. She experienced the conversion of both of them and died of an illness at the age of 55, but she was full of blessedness and had confidence that God would hear and work her prayer in the name of Jesus. She was full of bliss because she knew that Jesus lives forever and prays with inexpressible groans for her husband and her son at the right hand of the throne of God. She was full of bliss because she believed that Jesus lives forever and is praying for the salvation of her husband and son. In this way, she was able to fulfill her mission and have her prayer of faith answered much more after her death than during her lifetime, that God established Augustine as a distributor of the Gospel for his time and for the time to come.

"Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them." (25) Here I learn what it means to have Jesus as my High Priest and to come to God through Jesus. I am greatly encouraged, like Monika, to fight spiritually with firm confidence for the salvation of the entrusted soul those of Samuel, Priska and Peter and those of Dasom and for Fam. Jeon and for the philosophy faculty. We see how powerfully God worked in the life of St. Augustine after Monica's death still in our time through His spiritual influence. Monica prayed for over 30 years, but Jesus is always alive and working for 1700 years after her death until today and will continue to work. In the same way, through our Mothers of Faith (M. Pauline, M. Priska, M. Debora, M. Maria, M. Hanna, M. Sarah), Jesus will work forever in the next 1500 years. (If someone does not feel blessed or happy, one must know that the problem is that he has neglected the spiritual struggle to come to God through Jesus.

For Jesus can make all blessed forever who come to God through Him; for Jesus lives forever and intercedes for them).

This is the greatest privilege for us, that we may have Jesus as our High Priest forever and also live with Him forever. With this privilege, let us dedicate our new life to His work of salvation in Germany and Europe, no matter what the cost! Let us come to God through Jesus at all times, even in times of need. Jesus can make us blessed forever through the power of his blood and works mightily for the salvation of the young people in this generation!

II. Jesus, the Mediator of the New Covenant (8:1-13)

In this chapter the author emphasizes the superiority of Christ's high priestly work over that of the Levitical priests, whereas in chapter 7 he emphasized the superiority of the nature of Jesus Christ. Christ's high priestly work is grounded in the new covenant sealed in his blood. As the mediator of the new covenant, we met Jesus who came to us for our salvation. Even though we live in the grace of the new covenant, we often remain in the legal mentality and mindset of the old covenant. Thus, we easily become self-righteous or we fall into self-preoccupation with self-condemnation or inferiority complex. We become haughty or frustrated. Let us know the high priestly works of Jesus and learn what Jesus does for us and what blessed life and spiritual privileges we have.

Let's look at verse 1: "Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven." The writer says here in present tense that we have such a high priest now. It doesn't say, "We will have him" or "We used to have him," but "We do have such a high priest." We have our High Priest Jesus "here and now" and forever with us, so that we need not live fearful and anxious or lonely. Rather, we can be allowed to live dynamic lives with confi-

dence and trust in the midst of adverse circumstances. Let's read verses 1b-2: "...who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being." These verses say who is our High Priest originally, who performed great servanthood for our salvation by giving His own life? He is our Christ, the Son of God, who sits majestically at the right hand of the throne of God, making unceasing intercession for us in the heavenly sanctuary to God. (Zechariah 6:11-13) He is our heavenly High Priest, Jesus, who ministers to us with unspeakable intercession at the true tabernacle where God dwells, to give us the true victory of faith. It is eternal, indestructible and unshakable. He is the eternal sovereign ruler of the world and the almighty Creator. But he came into the world so humbly and quietly to redeem us from the power of sin and death. After accomplishing his work of redemption, he went back to heaven and sits at the right hand of the Majesty in heaven. There he continues to intercede for us until the perfect redemption. He is Jesus. Praise Jesus!

Let's look at verse 5: "They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." Both the sacrificial system and the priesthood and the tabernacle in the Old Testament were imperfect and only a shadow image of what was to be erected in heaven. (5a) Therefore, the shadow image now had to be replaced with the true better priesthood according to the new covenant and established as a perfect sacrificial system. The better perfect priesthood of the true high priest was also to be established. It was the priesthood of Jesus as the mediator of the new covenant. Let us look at verse 6: "But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises." Jesus' priesthood is much better and superior than the priesthood

of Aaron's descendants in the Old Testament. The new covenant is a much better covenant of God because it is based on better promises that can give us perfect forgiveness and redemption. (6) Jesus has received the higher office as the mediator of God's new covenant to fulfill God's better promise and give us perfect redemption.

In verses 7-13, the author contrasts the first covenant with the new covenant. He teaches us that it is in the promises of God that the sacrificial and priestly system by men under the old covenant had to be replaced by the ministry and priesthood of the true Mediator, Jesus under the new covenant. If everything had been fine with the first covenant, there would have been no need for a new covenant. (7) Because of their sinfulness, people are unable to obtain perfect forgiveness through the old covenant. They kept breaking their faithfulness to their covenant because of its inadequacy. They needed a new better covenant with God. Thanks be to God who did not abandon His people, but was so gracious and merciful to them. He, instead of condemning them, prepared a new better covenant with better promises.

Let us look at verses 8 and 9. The author quotes the prophecy of Jeremiah 31:31-31 and says about the necessity and superiority of the new better covenant for people. "But God found fault with the people and said: "The days are coming, declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord." He is faithful and cares for everything and loves His people of the covenant to the end and cares for His people now with the new better covenant. Although they broke the covenant again and again and left God, God did not abandon them and rather he prepared a new better covenant for his people.

Now the author teaches about the nature of the new covenant. Let us read verses 10-12: "This is the covenant I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, 'Know the Lord, 'because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more. " The new covenant is a covenant of God's marvelous grace. In what way is the new covenant better than the first covenant?

First, it is an effective covenant of the heart because God writes His commandments and laws in our hearts. (10b) For the first covenant, the laws did come from God, but it was engraved on stone tablets by fire. The laws revealed God's righteousness, but no one could keep it. Meanwhile, for the new covenant, God writes His laws in our hearts. The words of God written in our hearts changes our hearts by the power of God, for the word of God is living and powerful and sharper than any two-edged sword, piercing through until it divides soul and spirit, even marrow and bone, and a judge of the thoughts and intents of the heart. (Heb 4:12) When we receive the new covenant, God justifies us and makes us His children. Not only that, God writes His laws in our hearts through the Holy Spirit that we may obey God and bear good fruits of life.

Second, He effects in us a right and personal love relationship with God. (10c) God said, "I will be their God, and they will be my people." The root of unhappiness and misery is a broken relationship with God because we are created in the image of God as a soul and spiritual being. Through the substitutionary atonement of Jesus and His unconditional love, we can have a right and personal love relationship with God restored. Not only that, but the power of Jesus' atoning blood also enables God to develop our relationship with others. God gives us true peace in our souls through the restoration of our love relationship with Him and with our neighbors in

Christ Jesus. (Romans 8:1) The first covenant emphasizes that we are His chosen people, while the new covenant emphasizes that the Savior-God, Christ, Immanuel, God is with us and dwells in our midst.

Third, it helps all who participate in the new covenant to grow in the deep knowledge of God. "No longer will they teach their neighbor, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest." (11) In the Old Testament, indeed in the first covenant, God limited his revelation to a few people, such as prophets, priests and kings. But in the New Testament, all who participate in the work of the new covenant through Jesus can receive abundant and clear revelations of God through the Holy Spirit. Everyone who takes up the new covenant can and may personally encounter Jesus at any time and grow in the knowledge of God. "Knowing God" is not just a matter for theologians. Everyone can and may, even a small child, come to know God personally through Bible study, prayer life, and the help of the Holy Spirit.

Fourth, he gives us perfect forgiveness forever. Through the new covenant, God wants to give us perfect forgiveness grace for our guilt and sin, and remember our sins no more. (12) "For I will forgive their wickedness and will remember their sins no more." (12) This is the greatest blessing for all who are under the grace of the new covenant, because the validity of the forgiveness grace continues through the ninth covenant forever. In the first covenant, every time one committed a sin, whether intentionally or unintentionally, one had to offer an animal sacrifice. That is, in the first covenant, one loses their validity of the forgiveness grace when one sins. One had to offer his lifelong animal sacrifice to God every time he sins. In the new covenant, however, the validity of the forgiveness grace lasts forever because, first, God has completely blotted out all our sins through Jesus. Second, He wants to be gracious to our unrighteousness and remember our sins no more. Through the new covenant, God no longer wants to hold us responsible for our sin. Therefore, God laid all the guilt and sin

of us on Jesus and let Him die vicariously on the cross. Not only that, God had His Son, Christ intercede for us at the right hand of the throne of God with groans that cannot be uttered. Thus, we are truly freed forever from our guilt and the condemnation of sin. Thus we have become free from the power of sins and death. Sometimes we suffer because of the memory of past sins. But we may know that God no longer wants to remember our sins. What we may do is to come to Jesus with our sins and humbly ask Him for forgiveness and actively surrender to God with heavenly reassurance.

The new covenant is the anchor of our soul. Because it is secure and firm, it will bring us back to our original place in His kingdom. Our five baptized and our youth are God's people who participate in the work of the new covenant through faith. Because God has forgiven their sins and because Jesus is their High Priest, sitting at the right hand of God's throne and interceding for them, who can be against them? God says, "Because they will all know me from the least to the greatest." (12) This is the wonderful promise of God through the new covenant. God made the first covenant obsolete by calling the second covenant "the new covenant. Verse 13 says, „and what is obsolete and outdated will soon disappear.“ We may throw overboard our old mentality and mindset of the first and old covenants and perceive and receive the blessings of the new covenant.

Today we have learned that Jesus is our High Priest forever. Jesus, through his substitutionary death on the cross and resurrection, has become the mediator of God's new covenant, sitting at the right hand of the throne of God and interceding for them. Because Jesus is our High Priest, we may be confident, courageous and steadfast for the heavenly calling, and patiently serve the young people on campus and among the next generation with the power of Jesus' sacrificial lamb, that they may be raised up as disciples of Jesus through our one-to-one Bible study and life fellowship. Above all, let us personally receive the new covenant and live a blessed life. Let us gain the deep spiritual

insight for the new covenant, so that we may come to God through Jesus all the time and live a victorious and blessed pastoral life.