



**The Oaks
Baptist Church**
Grand Prairie, Texas

Lesson Leaders:

James Haymon
Jose Cisneros

Class Leaders:

Inreach: Pat Hester
Secretary: Mary Clark
Deacon: C M Hester

FOOD FOR THOUGHT

THOUGHT FOR THE WEEK:
Our tendency to wander is matched by God's willingness to pursue

POEM FOR THE WEEK:
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for Thy courts above. —
Robinson

SCRIPTURE FOR THE WEEK:
With my whole heart I have sought You; Oh, let me not wander from Your commandments
(Ps 119:10 NKJV)
(from "Our Daily Bread", Mar 14, 2014)

Series: Covenants with God
UNIT: An Everlasting Covenant

NEXT WEEK
Promise of a New Covenant
(Jeremiah 31:27-34)

Faithful God, Unfaithful People Num 25:10-13; 1 Sam 2:30-36

Aim and Application of the Lesson

The lesson reviews the truth of God's faithfulness when there is a **Faithful God and Unfaithful People**. The study's aim is to realize that our responses to God's faithfulness to us is to be faithful to Him. The study's application is to increase our faithfulness to God in an area where we have not been faithful.

(Adapted from the Bible Expositor and Illuminator Commentary)

Lesson Introduction and Background

The Old Testament priest was charged with the duty of representing the people to God. He was different from the prophet, who spoke to the people on behalf of God. The priest spoke on behalf of the people to God. It was a holy office and an intercessory role. Through teaching, the sacrifices, and the rituals, the priests brought the people before God and were a vital part of the people's walk before Him. Given that it was an office occupied by fallen humans, its duties were not always executed faithfully. Embedded in the Old Testament priesthood was the promise of an ultimate priest—an eternal priest. This fact has messianic implications. The prophetic Scriptures indicated that there would come One who would represent the people before God perfectly and provide atonement for their sins (cf. Isa. 53). One of the first things we see in the Bible is the inadequacy of a merely human priesthood. Sinful human priests were not always faithful to God and could not bring the people to God in any ultimate or perfect sense. This truth is displayed in a dark episode back in the days of Israel's history just before they entered the Promised Land. Israel joined in the sins of the people of Moab. Phinehas, the grandson of Aaron the priest, put a stop to it, which brought forth a prophetic word that Phinehas's family line would continue in the priesthood (Num. 25:13). God's grace remained at work even amid the continuing moral frailty of His people. As we move ahead to 1 Samuel 2:27-36, we see another bleak situation: the failed priesthoods of Eli and his sons. Eli's sons were wicked; they abused their sacred obligations as God's priests. Throughout the Old Testament, we witness this struggle to find a faithful priest. But here again there is a note of hope. God's promise remained consistent and faithful, that one day there would be a truly holy priesthood. Our text outlines what the faithful priest would look like. He would be faithful to God. He would do what was in God's mind and heart, not whatever he wanted to do, as so many earthly priests had done. God promised that this priest would have a sure house, that is, a sure people formed by His Word who would walk before the king forever. No doubt many hearts hungered to receive this promise from a faithful God, a promise of a priest who would not fail, who would be pleasing to God, and who would be established always as a helper to needy, sinful people. As it turned out, the record of Israel's priesthood over their long history was pretty spotty. Men are often unfaithful; only God is completely faithful, and only the faithfulness of God could fulfill the priestly role perfectly. In truth, our text points toward the reality of the Lord Jesus Christ, who is "a priest forever" (Heb. 5:6). He represents the people to God, provides atonement for them, and teaches them how to walk with God. The Lord Jesus is our High Priest, erasing all the unfaithfulness of our lives through His atoning work. He walks before God forever on our behalf.

(Adapted from the Bible Expositor and Illuminator Commentary)

NOTES AND CROSS-REFERENCES

God's Faithfulness Displayed (Num 25:10-13)

Faithful mercy (10-11)

- God's mercy keeps God from putting an end to the wicked (Neh 9:29-31)
- God's mercy endures forever (Ps 106:1)
- God's mercy sometimes causes Him to relent (Ps 106:45)
- God's mercy empowers perseverance (James 5:11)
- God's mercy makes Christians a people of God (1 Peter 2:10)
- God's mercy is great (Ps 5:7)
- God's mercy for the wicked who have forsaken their ways (Isa 55:7)

Faithful covenant promises (12-13)

- God is faithful to His promises because He does not violate His covenants (Ps 89:33-36)
- God is faithful to His promises regardless of our rebellion (Ps 106:43-45)
- God is faithful to His promises by continuing to redeem His people (Ps 111:9)
- God is faithful to His promises by upholding His people (Isa 42:6)
- God is faithful to His promises through Jesus' blood (Matt 26:28)
- God is faithful to His promises because He cannot lie (Heb 6:13-19)

People's Unfaithfulness Consequences (1 Sam 2:30-36)

Consequence of God's wrath (30-32)

- Wrath is a consequence because it is the punishment for the ungodliness and wickedness of man (Rom 1:18)
- Wrath is a consequence because man's stubbornness and unrepentant heart stored it up (Rom 2:5)
- Wrath is a consequence because God says that it comes on those who are disobedient (Eph 5:6)
- Wrath is a consequence because it is part of our sinful and earthly nature (Col 3:5-6)
- Wrath is a consequence as a response to unrighteousness (Rom 3:5-6)
- Wrath is a consequence as a response to detestable conduct (Ezek 7:8)

Consequence of death (33-36)

- Death is a consequence for sin (Gen 2:17)
- Death is a consequence because the wages of sin is death (Rom 6:23)
- Death is a consequence because it entered man's destiny through sin (Rom 5:12)
- Death is a consequence because the sinful nature reaps death (Gal 6:8)
- Death is a consequence because when sin is full grown, it is the punishment (James 1:15)