

Sept 23, 2016



Oaks Early Risers Bible Class

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

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FOOD FOR THOUGHT

THOUGHT FOR THE WEEK:

Jesus' offering of Himself on our behalf is the measure of His love for us. That willing sacrifice continues to rescue men and women and offer assurance of eternity with Him

PRAYER FOR THE WEEK:

God of love and grace, words can never capture the wonder of the sacrifice that Christ offered on our behalf. May our love respond to You with faith and worship—for Your Son who was slain is worthy of our praise.

SCRIPTURE FOR THE WEEK:

3 Grace to you and peace from God the Father and our Lord Jesus Christ, 4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father

(Gal 1:3-4 NKJV)

(from "Our Daily Bread", Apr 15, 2016)

Series: The Sovereignty of God

UNIT: The Sovereignty of Jesus

NEXT WEEK

**The Author and Finisher of
Our Faith**

(Heb 12:1-13)

The High Priest Forever Heb 7:1-3, 18-28

Aim and Application of the Lesson

The lesson helps us to realize that Jesus is **The High Priest Forever**. The study's aim is to understand that Jesus is eternal and that we have a relationship between His eternity and our salvation. The study's application is to grow in confidence in the security of our salvation.

(Adapted from the Bible Expositor and Illuminator Commentary)

Lesson Introduction and Background

The author has shown us the weakness of the Aaronic priesthood and the law, which were not able to perfect us by drawing us near to God in an intimate relationship. Indeed, rather than draw us near to God by removing the offense of our sin, the law served to expose our sin. Instead of drawing us near to God, the Aaronic priesthood and the law placed barriers between sinners and God, so that they would not be destroyed.

The priesthood was composed of a limited number of men who would stand before God on behalf of the many. Thus, the priests were able to draw nearer to God than the multitudes. But even the priests were restricted in their access to God. So, too, with the high priest, for he was permitted to enter into the holy of holies only once a year. Three times a year the men of the nation were required to appear in Jerusalem for one of the three feasts. This is not anything like the intimate fellowship we can have with God through the Lord Jesus on a daily, moment-by-moment, basis. And so, as our author has shown, while the Old Covenant and the Aaronic priesthood provided a means whereby men could enter into a relationship with God, it was weak and powerless to enable sinners to draw near to God in intimate and constant fellowship with Him. Thus, a New Covenant and a new priesthood were required by the weaknesses of the Old (covenant and priesthood). Our text very plainly points out the weakness of the Old Covenant and of the Aaronic priesthood. It could not perfect men by enabling them to draw near to God in intimate fellowship. It could not deliver them from sin, but could only expose them as sinners. The New Covenant and the new priesthood, however, are able to perfect men. Men and women can experience the forgiveness of sin, and thus they can draw near to God through Christ's priestly work. To fall back into Judaism, then, was to fall away from what is superior and to settle for what is inferior. It is to fall back from Him who can save and keep to a system that can neither save nor keep. No wonder falling back is seen as such a serious matter. So, having considered the application of our text to its first readers, what does this text have to say to Christians today? First, we should appreciate how privileged we are to live under the New Covenant, and to have the Lord Jesus Christ as our Great High Priest. We have it so much better than the ancient people of God who lived under the Old Covenant. We can draw near at any time, without fear or hesitation. And all of this is made possible by our Great High Priest, Jesus Christ. He atoned for our sins on the cross of Calvary, and He continually intercedes on our behalf with the Father. He saves and He keeps His own. Our text underscores the absolute and complete sufficiency of the Lord Jesus. We need nothing else than that which He has accomplished and that which He continues to provide. The "old" is not better; it is inferior. We need to draw near to God and to persevere in the faith, confident in the person and work of Jesus. We need to recognize that falling back to the old is really falling away, and that it has dire consequences.

(Adapted from "From Good to Great: A Better Priest and a Better Covenant" by Bob Deffinbaugh)

NOTES AND CROSS-REFERENCES

Jesus Priest of God (Heb 7:1-3)

Priest of God deserving of Tithes (1-2)

Giving of tithes purposely and cheerfully (2 Cor 9:7)

Giving of tithes by setting it aside for consistent giving (1 Cor 16:1-2)

Giving of tithes that honors God (Prov 3:9)

Giving of tithes that are offered to God (Lev 2:12)

Giving of tithes that come from what God has given (Deut 26:1-2)

Giving of tithes to the Church (Mal 3:10)

Giving of tithes that come from abundance to supply the lacking of others (2 Cor 8:14)

Priest of God with no beginning or end (3)

Eternal because He is the Rock (Isa 26:4)

Eternal because He is the true God and eternal King (Jer 10:10)

Eternal because as King, His dominion endures forever (Dan 4:3)

Eternal because His ways are eternal (Hab 3:6)

Eternal because He has eternal power (Rom 1:20)

Eternal because He is the eternal God (Rom 16:25-27)

Eternal because He is the eternal Spirit (Heb 9:14)

Jesus Priest By Divine Oath (Heb 7:18-22)

Oath of better hope (18-19)

Better hope because God called us into it (Eph 4:4)

Better hope because God is faithful (Heb 10:23)

Better hope because that is what faith is all about (Heb 11:1)

Better hope because God has regenerated us into a living hope (1 Peter 1:3)

Better hope because of belief in God (1 Peter 1:21)

Oath of better covenant (20-22)

Better covenant that was introduced through Jesus' blood (1 Cor 11:23-26)

Better covenant that is mediated by Jesus (Heb 9:13-15)

Better covenant that was illustrated by the two women of Hagar and Sarah (Gal 4:21-31)

Better covenant that is made in the hearts and mind (Heb 10:15-18)

Better covenant that is eternal (Ps 105:8-10)

Jesus' High Priestly Greatness (Heb 7:23-28)

Greatness in intercession (23-25)

Greatness in intercession because Jesus is at the right hand of God (Rom 8:34)

Greatness in intercession because Jesus asked for the Holy Spirit for us (John 14:16)

Greatness in intercession because Jesus is the great mediator (1 Tim 2:5)

Greatness in intercession because Jesus appears for us in God's presence (Heb 9:24)

Greatness in character (26)

Greatness in character because He is majestic in holiness (Ex 15:11)

Greatness in character because He declares Himself holy (Lev 11:44)

Greatness in character because He is above all (Ps 99:2-3)

Greatness in character because He is holy in His calling (1 Peter 1:15)

Greatness in character because He is holy in His righteousness (1 John 1:5)

Greatness in power (27-28)

Greatness in power because of His great majesty (Ex 15:6-7)

Greatness in power because He is great and awesome (Deut 7:21)

Greatness in power because He is known (Ps 62:11-12)

Greatness in power because He causes His enemies to cringe (Ps 66:3)

Greatness in power because He is mighty (Ps 147:5)