

SUBJECT: The Book of Hebrews.

TITLE: The High Priesthood of Christ.

PROPOSITION: To look at the high Priesthood of Christ.

OBJECTIVE: To show that it was superior to the Levitical priesthood.

INTRODUCTION:

1. Read the text.

2. Regarding the text.

(1) The first Biblical reference to a priest is Melchisedec (Gen. 14:18).

A. The Hebrew word for priest is "כֹּהֵן kôhên ko-hane' Active participle of H3547; literally one officiating, a priest; also (by courtesy) an acting priest (although a layman): - chief ruler, X own, priest, prince, principal officer" (Strong's Hebrew Dictionary, e-Sword).

B. the New Testament word for priest is "ἱερεὺς hierēus **Thayer**

Definition: 1) a priest, one who offers sacrifices and in general in busied with sacred rites 1a) referring to priests of Gentiles or the Jews 2) metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God, they devote their life to him alone and to Christ **Part of Speech:** noun masculine **A Related Word by Thayer's/Strong's Number:** from G2413 **Citing in TDNT:** 3:257, 349" (*Thayer's Greek-English Lexicon*, e-Sword).

(2) The priesthood under Mosaic law.

A. Made up solely of Levites--Sons of Aaron--humans (Ex. 28:1).

B. People had to bring the sacrifice to them, then they had to offer a sacrifice for themselves before they could offer a sacrifice for the people (Lev. 16:6,7).

(3) The Mosaic Priesthood was inferior to the Priesthood of Christ.

3. Reference To S.T.P.O.

DISCUSSION: IN OUR STUDY, LET US NOTICE THAT--

I. IN THIS PRIESTHOOD ALL CHRISTIANS ARE PRIESTS.

1. The church is a royal priesthood (1 Pet. 2:9).

(1) This means that we don't have to go to find a priest to ask God for forgiveness (Jno. 16:23).

(2) This means we don't have to wait for some man to first ask God for forgiveness of his own sins before he asks for forgiveness for our sins (Heb. 9:7, 11, 12).

2. As a royal priesthood we have a High Priest (Heb. 9:11).

(1) The word "High Priest" comes from "ἀρχιερεὺς archiereus **Thayer**
Definition: 1) chief priest, high priest - He above all others was honoured with the title of priest, the chief of priests. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter into the Holy of Holies (from which the other priests were excluded) and offer sacrifices for his own sins and the sins of the people, and to preside over the Sanhedrin, or Supreme Council, when convened for judicial deliberations. According to Mosaic law, no one could aspire to the high priesthood unless he were of the tribe of Aaron and descended from a high priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of Seleucideae and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high priests, the office neither remained vested in the pontifical family nor was conferred on any for life; but it became venal, and could be transferred from one to another according to the will of civic or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty eight persons held the pontifical dignity.

2) the high priests, these comprise in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs.

3) *Used of Christ because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered into the heavenly sanctuary where he continually intercedes on our behalf.*

Part of Speech: noun masculine **A Related Word by Thayer's/Strong's Number:** from G746 and G2409 **Citing in TDNT:** 3:265, 349" (*Thayer's Greek-English Lexicon*, e-Sword).

(2) With as our High Priest we don't have to worry because our salvation is not tied up in the blood of bulls and goats (Heb. 9:12).

II. JESUS IS A GREAT HIGH PRIEST.

1. He was great because of his location (Heb. 4:14).

(1) He was not on earth and thus is not subject to earthly problems.

A. Denominations have headquarters on earth--RLDS--Now Christ Community Church had problems over women in the priesthood.

B. Our headquarters is in heaven where there are no problems (Heb. 12:23).

(2) As High Priest in heaven he--

A. Appears in the presence of God for us (Heb. 9:24).

B. Appeared to put away sin by the offering of himself ONCE (Heb. 9:26).

2. He was great because of his position.

(1) He is in the position to be High Priest because he has no sin of his own to ask forgiveness of (Heb. 4:15).

A. He was tempted in all points (the lust of the flesh, the lust of the eyes, and the pride of life) yet he resisted (Mt. 4:1-10).

B. We do not have to sin, we can resist (Jas. 4:7; 1 Jno. 2:1,2).

(2) He is in the position to be High Priest because he is the Son of God.

A. In the Levitical Priesthood, the High Priest would follow his father.

B. Christ is the Son of God and God gave all things into his hand (Jno. 3:35).

III. IN ORDER FOR CHRIST TO BECOME HIGH PRIEST MOSAIC LAW HAD TO BE CHANGED.

1. Under Mosaic law Christ could not have served because Christ came from the tribe of Judah (Heb. 7:12-14).

(1) Instrumental music (Eph. 5:19; Col. 3:16).

(2) The implication argument is a strong argument showing that something does not have to be explicitly stated to be wrong.

2. Christ's priesthood was after the order of Melchisedec (Heb. 7:15).

(1) Melchisedec was without Priestly father or mother genealogy.

(2) Christ's priesthood was after this order, no priestly lineage.

CONCLUSION:

SUMMARY: We have seen in this lesson that--

1. In this priesthood, all Christians are priests.

2. Jesus is the great High Priest.

3. In order for Christ to become High Priest the law of Moses had to be changed.

APPEAL: The High Priesthood of Christ is superior to that of Mosaic Priesthood, therefore our priesthood is superior that that of Mosaic.

Preached at Belle, MO on July 19, 2009, morning lesson.

SUBJECT: The Book of Philemon.

TITLE: The Communication of our Faith.

PROPOSITION: To look at the communication of our faith.

OBJECTIVE: So we will know how we are to share our faith.

INTRODUCTION:

1. Read the text.

2. Regarding the text.

(1) The word "communication" is translated from the word "koinonia" and means "partnership, or participation" (*Strong's Greek Dictionary*, e-Sword).

A. Paul had instructed Philemon that by sharing his faith the way that he did it might become effectual by the acknowledging of every good thing that was in him him Christ Jesus.

B. Philemon's faith had been heard of far and wide and much good had been done because of it.

(2) In this lesson we want to notice how we can participate in our faith; or be partners in it--share it with each other and with others so that good may come about.

(3) Let us look at some things that we may do in the communication of our faith.

3. Reference to S.T.P.O.

DISCUSSION: IN THIS STUDY LET US NOTICE THAT--

I. We are to be partners in sharing our faith to the lost.

1. One of the problems in evangelism is that brethren don't work well together.

(1) I am not discussing congregations, I am discussing individuals (3 Jno. 9; Phil. 4:2).

(2) When brethren do not cooperate in the local congregation the local work cannot get done (Acts 2:42-47).

2. The Bible commands us to give a reason of the hope that is in us (1 Pet. 3:15).

(1) How often do we allow opportunities to slip by because of fear (Mt. 25:25 Rev. 21:8).

(2) How often do we pre-judge a person based on income, looks, etc (Jas. 2:1-5).

3. Philemon shared his faith to those in darkness and he was known because of it.

II. We can all share our faith by living our faith.

1. Our actions speak louder than our words (Mt. 7:20).

- (1) People pretend to be Christians yet they are not faithful in their attendance (Heb. 10:25).
- (2) People pretend to be Christians yet they will not commit themselves to the work of preaching the gospel of Jesus Christ (Lk. 9:59-60).
2. When people see us living hypocritical lives it--
 - (1) Brings reproach against the church (1 Tim. 5:14).
 - (2) It keeps people from coming to Christ (Mt. 18:6).
3. Philemon shared his faith by living his faith.

III. We can share our faith teaching others.

1. This is our charge from Christ (Mt. 28:19, 20).
 - (1) We are under the great commission (Mk. 16:15-16).
 - (2) If we don't carry it out we will be lost (Ezk. 3:18,19).
2. Paul told Timothy to teach others the things he had heard of him (2 Tim. 2:2).
 - (1) Timothy was a good example of believers (1 Tim. 4:12).
 - (2) If we don't care enough to teach the lost, they will be eternally lost (2 Thess. 1:7-9).
3. Philemon shared his faith by teaching others.

CONCLUSION:

SUMMARY: We have seen in this lesson that--

1. We are to be partners in sharing our faith to the lost.
2. We can all share our faith by living our faith.
3. We can share our faith by teaching others.

APPEAL: Let us share or communicate our faith.

Preached at Belle, MO on July 19, 2009, evening service.