

Hebrews 4:14-16; 7:26-28; 9:24-28

Epistolary 28:1-4

THE THIRD REFERENCE TO THE HIGH PRIESTHOOD OF CHRIST

1. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (18) For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:17,18
2. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house. Heb. 3:1,2
3. IN OUR LESSON TODAY: Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession. Heb. 4:14
 1. Other references to our High Priest follow in Hebrews.

SOME REASONS WHY JESUS IS DESIGNATED A "GREAT HIGH PRIEST." His greatness arises from:

1. His greatness arise from the dignity of his person. He is not only the Son of man, but Son of God also. Heb. 4:14
2. He is so designated because of the purity of his nature. He is "without sin" (Heb, 4:15) For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. 7: 26.
3. He is our "great high priest" because of the eminency of his order. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Hebrews 5:6
4. He is qualified to be our "great high priest" because of the perfection of his administration: If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron. Heb. 7:11

THREE REASONS WHY JESUS AS HIGH PRIEST IS GREATER THAN THE LEVITICAL PRIESTHOOD

1. Un-like the levitical priests who died and who therefore could not continue in office, Jesus holds his priesthood forever, for death cannot touch him. Heb. 7:23-25
2. Being the Great (perfect) High Priest Jesus has no need to offer sacrifice for his own sins as the levitical priest were required to do. Heb. 7:26,27
3. The sacrifice that Jesus made of himself and his obedience, never needs to be remade, as required of the levitical priests. It has been made once and for all. Heb. 7:26,27
Heb. 9:28: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

"SEEING THEN THAT WE HAVE A GREAT HIGH PRIEST." Heb. 4:14 Three things suggested:

1. "Let us hold fast our profession," the Christian faith. Some things implied:
 1. There is a danger of renouncing, if we neglect so great salvation, this profession of faith. This danger might arise:
 - (1) From opposition from without. (2) From a subtle solicitation, which is more to be dreaded than opposition from without. (3) From negligence on our part.
 2. Effort is required to retain "hold fast" this profession of faith. This would include:
 - (1) Perseverance in the faith. (2) Perseverance in the Christian fellowship. (3) Association with Christian people. (4) Attending the assemblies of the church. This demands: Believing, Watching, Praying, and Working.

SEEKING THEN THAT WE HAVE A GREAT HIGH PRIEST: Continued. THREE THINGS SUGGESTED:

2. There is a helpful nearness to man of the true High Priest. Heb. 4:15. This includes:
 1. A view of the inmost workings of Christ's (our High Priest's) Heart. He is touched with the feelings of our infirmities. Heb. 4:15
 - (1) Through his own experience while in the flesh he knows the precise force of every evil suggestion which may try us.
 - (2) He is touched with the feeling of our infirmities of health, of temper, of devotion, of resolution, of service.
 2. In contrast to our Great High Priest, men often are unable, or being able are not willing to sympathize with other men in their sins and weaknesses. Men sometime may sympathize with others in their sickness, temporal calamity, while at the same time they often have nothing but denunciation for the man who is caught up in a great web of sin the result of weaknesses of the flesh. (WE SHOULD BE SYMPATHETIC BUT NOT COMPROMISING OR APOLOGETIC FOR SUCH SINS IN THE LIVES OF SUCH)
3. We may boldly, with confidence, approach the throne of grace. "Let us therefore come boldly unto the throne of grace."
 1. The purpose of this approach to the throne of grace. Heb 4:16
 - (1) "That we may obtain mercy." Heb. 4:16 The sinner stands in need of:
 1. Forbearing mercy. Because we are sinners we require mercy.
 2. Preventing mercy. Being human we are inclined to evil from nature and habit. We pray, "Hold us back from those things..."
 3. Forgiving mercy. If we obtain not this we must perish. Without God's mercy we are lost. Having it, we have salvation.
 - (2) "And find grace to help in time of need." Heb. 4:16. This would indicate that there are seasons in which man needs special help. What are they:
 1. This time when we find ourselves assailed by temptation, or beset by a danger, or assailed by dark doubts, or standing in slippery places. Some suggested seasons
 - A. There are times when temptation to sin is strong within us.
 - B. There are trials arising from temporal prosperity.
 - C. There are trials arising from bodily afflictions.
 - D. There are trials that arise from bereavement in the death of a friend.
 - a. We may question the reality of life beyond, or the wisdom and love of God.
 - E. There are the trials that are sure to come in our own dying hour.
 - a. Great is the mystery which surrounds death. The moment of dissolution must be very solemn.
 - b. Who can overcome then without "Grace to help in time of need"?

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... THAT WE HAVE A DEEP NEED FOR: Continued ...

There is a wonderful necessity to man of the Holy Spirit. Heb. 4:12. This indicates:

1. A view of the present condition of man's heart (our high priest's heart). He is laboring with the feelings of our infirmities. Heb. 4:15

(1) Through his own experience while in the flesh he knows the precise forces of every evil temptation which may try us.

(2) He is touched with the feeling of our infirmities of heart, of body, of mind, of resolution, of service.

In contrast to our great high priest, man often is unable, or being able, to do anything for us. He is sympathetic with other men in their state and weakness, but sometimes may sympathize with others in their sinners, temptations, calamities, while at the same time they often have nothing but condemnation for the man who is caught up in a great work of sin.

(WE SHOULD BE SYMPATHETIC BUT NOT CONDEMNATING OR APPOINTING FOR SUCH SIN IN THE LIFE OF SUCH)

... approach the throne of grace. Heb. 4:16. This would indicate that there are reasons in which we need:

1. The purpose of this approach to the throne of grace.

(1) That we may obtain mercy. Heb. 4:16. The higher standard in Heb. 4:16

1. Forgiving mercy. Because we are sinners we require mercy.

2. Sustaining mercy. Righteousness are inclined to evil from nature and habit.

3. Restoring mercy. "Hold us back from those things..."

4. Delivering mercy. If we obtain mercy we must persevere. Without God's mercy we are lost. Having it, we have salvation.

(2) "And find grace to help in time of need." Heb. 4:16. This would indicate that there are reasons in which we need:

1. This is when we find ourselves assailed by temptation, or beset by a danger, or assailed by dark doubts, or standing in slippery places. Some suggested reasons:

A. There are times when Satan's power is so strong within us.

B. There are times when we are tempted from worldly prosperity.

C. There are times when we are tempted from bodily afflictions.

D. There are times when we are tempted from the death of a friend.

E. There are times when the reality of life beyond, or the vision and love of God, are not manifest in our hearts.

F. There are times when we are tempted from our own sin.

G. There are times when we are tempted from our own weakness.

H. There are times when we are tempted from our own sin.

I. There are times when we are tempted from our own sin.

J. There are times when we are tempted from our own sin.

K. There are times when we are tempted from our own sin.

L. There are times when we are tempted from our own sin.