

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 2

Jesus: The Great High Priest

The Great High Priest

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To explain the significance of Christ being our High Priest, who through His shed blood gives us access to Almighty God.

Key Verses

Hebrews 10:1-22—Main Teaching Passage

Matthew 27:51

Leviticus 16:2

Habakkuk 1:13

John 1:29

Memory Verse - Ephesians 2:18

"For through Him we both have access by one Spirit to the Father."

Hook Review last week's memory verse, Hebrews 4:15.

Tell the students that you are going to form an exclusive club. In order to become a member of the club, they have to know the "secret handshake." You can invent a handshake yourself, or have a student from the class invent the handshake. When everyone knows the handshake, you can announce that all the students are allowed to join your club.

Tell the students about the Holy of Holies, which was so exclusive that only the High Priest could enter it, and only once a year. Then ask the students, "What happened so that we could be given access to the Holy place of God?" When Christ died, the veil of the temple was torn in two, opening up the house of God for everyone, everywhere.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In Hebrews 10, the author is responding to questions regarding the sacrificial system of Moses. He is effectively putting to bed the question, “Why did Moses demand that we sacrifice every year for the forgiveness of sin, yet you say we never need to sacrifice again?” His answer is that God desires obedience, not sacrifice, and therefore sent His Son to become our great High Priest to make one final sacrifice, Himself. Instead of entering into the Holy of Holies and sprinkling the blood of a lamb, Christ tore open the veil and poured His blood out on the ground, giving everyone access to the Father forever.

For the believer this is especially beautiful, for as it says in Hebrews 10:19, we can now have boldness to enter into God’s presence and we can draw near with a true heart in full assurance of faith. God cannot bear the presence of sin, but because of what Christ did, we are clothed in His righteousness (Isaiah 61:10), and therefore have no need to fear God. Instead, we are adopted as sons and heirs of the Kingdom. Christ made the once-for-all, final sacrifice (Hebrews 10:12-14) so that we could walk forever with our God.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

The room known as the Holy of Holies was the innermost and most sacred area of the ancient tabernacle of Moses and temple of Jerusalem. The Holy of Holies was constructed as a perfect cube. It contained only the Ark of the Covenant, the symbol of Israel’s special relationship with God. The Holy of Holies was accessible only to the Israelite high priest. Once a year, on Yom Kippur (the Day of Atonement), the high priest was permitted to enter the small, windowless enclosure to burn incense and sprinkle the blood of a sacrificial animal on the mercy seat of the Ark. By doing so, the high priest atoned for his own sins and those of the people. The Holy of Holies was separated from the rest of the tabernacle/temple by the veil, a huge, heavy drape made of fine linen and blue, purple, and scarlet yarn and embroidered with gold cherubim.

God said that He would appear in the Holy of Holies (Leviticus 16:2); hence, the need for the veil. There exists a barrier between man and God. The holiness of God could not be accessed by anyone but the high priest, and then only once a year. God’s “eyes are too pure to look on evil” (Habakkuk 1:13), and He cannot tolerate sin. The veil and the elaborate rituals undertaken by the priest were a reminder that man could not carelessly or irreverently enter God’s awesome presence. Before the high priest entered the Holy of Holies on the Day of Atonement, he

LOOK (Continued)

had to wash himself, put on special clothing, bring burning incense to let the smoke cover his eyes from a direct view of God, and bring sacrificial blood with him to make atonement for sins (Exodus 28; Hebrews 9:7).

The significance of the Holy of Holies to Christians is found in the events surrounding the crucifixion of Christ. When Jesus died, an amazing thing happened: “When Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom” (Matthew 27:50-51a). The veil was not torn in half by any man. It was a supernatural event done by the power of God to make a very specific point: because of the death of Christ on the cross, man was no longer separated from God. The Old Testament temple system was made obsolete as the New Covenant was ratified. No longer would we have to depend on priests to perform once-a-year sacrifices on our behalf. Christ’s body was “torn” on the cross, just as the veil was torn in the temple, and now we have access to God through Jesus: “we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body” (Hebrews 10:19-20).

The once-for-all-time sacrifice of Christ did away with the necessity of yearly sacrifices, which could never take away sins (Hebrews 10:11). Those sacrifices were merely a foreshadowing of the perfect sacrifice to come, that of the holy Lamb of God, slain for the sins of the world (John 1:29). The Holy of Holies, the very presence of God, is now open to all who come to Christ in faith. Where, before, there was an imposing barrier guarded by cherubim, God has opened a way by the shed blood of His Son.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class memorize Ephesians 2:18

Ask the class, “Why is it important that we have access to God? What did Christ do so that we can always be with our Heavenly Father?”

Pray: Thank God that He has granted us the right to be with Him always. Praise Him for the final sacrifice of Jesus. Ask for help in living out a life of obedience before Him.

Family Activity: As a family, study through and discuss the crucifixion account in Matthew 27.

FURTHER STUDY

Commentary on Hebrews 10 by David Guzik

Hebrews 10 - Holding Fast With a Perfect Sacrifice

A. The once for all sacrifice of Jesus.

1. (1-4) Sacrifice under the Old Covenant could not truly take away sin.

For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those *sacrifices there is* a reminder of sins every year. For *it is* not possible that the blood of bulls and goats could take away sins.

a. **Having a shadow of the good things to come:** The idea that the Old Covenant (**the law**) is a mere **shadow** of the substance that is the New Covenant is also communicated in Colossians 2:17 and Hebrews 8:5. **Shadow** means that the law communicated the outline and the figure of the fulfillment in Jesus, but was **not the very image of the things**.

i. **Shadow** isn't a bad thing. Sometimes a **shadow** can tell you a lot. But the **shadow** is not the substance. The Old Covenant and its law were not themselves bad or evil, they are only *incomplete* and *insufficient* to bring total cleansing from sin, and to save. The **shadow . . . can never . . . make those who approach perfect**.

ii. Newell notes that here the law is called a **shadow** and **not the very image of the things** - it is *not* an *eikon*. "An image, or *eikon*, like a good statue or a photograph, reveals features and facts accurately. This a shadow cannot do. . . . Now **The Law** had *only shadows*." (Newell)

iii. "For example, you need a load of wood: you go to the wood man, and he takes you to a large oak tree in the far corner of the lot. Pointing to the long shadow it casts, he offers to sell you this *shadow*. Will you take it? Now, if God says that in the Law there was a *shadow*, not even the very image of the things - and of course, not the things themselves, why will you hold to the shadow?" (Newell)

iv. "In effect he is saying: 'Without Christ you cannot get beyond the shadows of God.' " (Barclay)

b. **Would they not have ceased to be offered?** The writer to the Hebrews repeats a familiar argument: the *repetition* of sacrifice shows its inherent *weakness*. If animal sacrifice had "fixed" the sin problem, then they could **have ceased to be offered**.

i. **For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year:** Every repeated sacrifice was a **reminder of sins**. It brought the **consciousness of sins** to the people again and again. But the work of Jesus on the cross *takes away sin!*

c. **For it is not possible that the blood of bulls and goats could take away sins:** Animal sacrifice under the Old Covenant could *cover* sin. The Hebrew word for *atonement* *iskophar*, which literally means, "to cover." But animal sacrifice could never **take away sins**. Only Jesus, the Perfect Sacrifice of the New Covenant, takes sins **away**.

2. (5-10) A prophetic foundation for Jesus' perfect sacrifice under the New Covenant.

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and *sacrifices* for sin You had no pleasure. Then I said, 'Behold, I have come; in the volume of the book it is written of Me; to do Your will, O God.' " Previously saying, "Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*" (which are offered according to the law), then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ *once for all*.

a. **He said:** This quotation is taken from the Septuagint version of Psalm 40:6-8 (the Septuagint is the ancient Greek translation of the Old Testament that was the most commonly used Bible in the first century). It shows that prophetically Jesus declared the insufficient character of Old Covenant sacrifice and declared His willingness to offer a perfect sacrifice under the New Covenant.

i. **Sacrifice and offering You did not desire:** More animal sacrifices, made under the law, would not please God.

ii. **But a body You have prepared for Me:** Instead, what pleased God could only come through Jesus, the incarnate Son of God.

iii. **Behold, I have come . . . to do Your will, O God:** Jesus' submission to God's the Father's will had its ultimate fulfillment in His obedience to the cross. This desire to do God's will was shown in the Garden of Gethsemane (Luke 22:39-44).

b. **Behold, I have come to do Your will, O God:** The sacrifice of Jesus was determined before the foundation of the world (1 Peter 1:20; Revelation 13:8). But it was still an act of His will to submit to the cross at the appointed time and **by that will we have been sanctified through the offering of the body of Jesus Christ**.

i. Our sanctification - our being set apart to God - is founded on the **will** of Jesus, not our own will. It is founded on the **offering** of Jesus, not on our own offering or sacrifices for God.

c. **Once for all:** These are the important words of this passage, and the writer to the Hebrews repeats the theme over and over again: **once for all**.

3. (11-18) The finished work of Jesus Christ.

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after He had said before, "This *is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them," *then He adds*, "Their sins and their lawless deeds I will remember no more." Now where there is remission of these, *there is* no longer an offering for sin.

a. **Every priest stands ministering daily:** The priests had to *stand* continually in their work. Their work con-

tinued **daily** and sacrifices had to be **repeatedly** offered. The priests could never sit down! But Jesus **sat down at the right hand of God**, having finished His work of sacrificing for sin.

i. The seated posture of Jesus is important. It shows that His work is finished. He doesn't need to stand **ministering daily and offering repeatedly the same sacrifices** as priests under the Old Covenant had to do. Jesus still ministers in heaven - He has a ministry of intercession for His people. But that ministry flows from His completed work, so He can adopt a posture of *rest* - He **sat down at the right hand of God**.

ii. Spurgeon pointed out that the comma can be placed differently in the sentence, **after He had offered one sacrifice for sins forever, sat down at the right hand of God**. It is possible to translate, **after He had offered one sacrifice for sins, forever sat down at the right hand of God**. Either one is permitted and either one is correct, though the common translation is probably preferred.

b. **He has perfected forever those who are being sanctified**: This makes it plain that the work of Jesus is effective only for **those who are being sanctified**. The work of Jesus is *capable* of saving every human being, but it is only *effective* in saving **those who are being sanctified** (set apart to God).

i. "What a glorious word! Those for whom Christ has died were perfected by his death. It does not mean that he made them perfect in characters so that they are no longer sinners, but that he made those for whom he died perfectly free from the guilt of sin. When Christ took their sins upon himself, sin remained no longer upon them, for it could not be in two places at one and the same time." (Spurgeon)

c. **The Holy Spirit also witnesses to us . . . says the LORD**: In this passage, the writer to the Hebrews clearly shows that the **Holy Spirit is the LORD**, *Yahweh* of the Old Testament. When the **Holy Spirit** speaks, the **LORD** speaks.

d. **This is the covenant**: In the passage quoted from Jeremiah, the writer to the Hebrews makes note of the promises of the new **covenant**, instituted by the Messiah.

i. **I will make with them after those days**: The new covenant is *new*. It comes **after those days**.

ii. **I will put My laws into their hearts**: The new covenant has to do with an *inner transformation*. God changes the heart of man and writes His law **into their hearts**.

iii. **Their sins and their lawless deeds I will remember no more**: The new covenant offers *complete forgiveness*. The forgiveness is so complete that God can say that He doesn't even **remember** our sins in light of the new covenant!

iv. The Christian must endeavor to do with their sin exactly what God has done: forget about it. As well, this reminds us that the believer is *in no way* on probation. Before God, past sin has no bearing on God's present dealing.

e. **Now where there is remission of these, there is no longer an offering for sin**: Where sins are really forgiven and forgotten (**remission of these**), there no longer must be an offering for sin.

i. "In the words, **No more offering for sin**, we reach the conclusion of the doctrinal part of this great epistle to the **Hebrews**." (Newell) What follows after is mainly *exhortation*.

ii. "The Christ who died on Calvary's cross, will not have to die again for my new sins, or to offer a fresh atonement for any transgressions that I may yet commit. No; but, once for all, gathering up the whole mass of his people's sins into one colossal burden, he took it upon his shoulders, and flung the whole of it into the sepulcher wherein once he slept, and there it is buried, never to be raised again to bear witness against the re-

deemed any more for ever." (Spurgeon)

iii. The work of Jesus for atonement is *finished*. If it is not enough for us, then nothing will be. "God has set forth Christ for you as guilty sinners to rest on; and if that is not enough for you, what more would you have? Christ has offered himself, and died and suffered in our stead, and gone into his glory; and, if you cannot depend upon him, what more would you have him do? Shall he come and die again? You have rejected him once; you would reject him though he died twice." (Spurgeon)

B. Encouraging the discouraged in light of Jesus' perfect sacrifice.

1. (19-22) Knowing Jesus has opened the way, let us draw near to God.

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

a. **Having boldness**: Access is given to us for a bold approach to God. The point is simple: we must take advantage of this access, and take it with **boldness**. On the Day of Atonement, the high priest entered the holiest place of all with fear and trembling, but we can **enter the Holiest** with **boldness**.

i. We can have **boldness** because we **enter the Holiest by the blood of Jesus**. If we entered as the Old Testament high priest did, with the blood of animals, we wouldn't have **boldness**. But with the **blood of Jesus** providing **a new and living way which He consecrated for us**, we really can come into the presence of God with **boldness**.

ii. This **boldness** is a complete contrast to the way the High Priest entered the Holy Place under the Old Covenant. "He went with fear and trembling, because, if he had neglected the smallest item prescribed by the law, he could expect nothing but death. Genuine believers can come even to the throne of God with confidence, as they carry into the Divine presence the infinitely meritorious blood of the great atonement; and, being justified through that blood, they have a right to all the blessings of the eternal kingdom." (Clarke)

b. **A new and living way**: This means that the sacrifice of Jesus is *always fresh* in the mind of God. Though it happened centuries ago it is not "stale." It means that a **living** Jesus ushers us into the presence of God.

i. Newell on **a new and living way**: "It is eternally as if *just now* He had borne our sins in His own body on the Tree, as if *just now* He had said, 'It is finished,' and the soldier had pierced His side and there had come forth blood and water. He is evermore **freshly-slain**."

ii. "This is evidently an allusion to the blood of the victim *newly shed, uncoagulated*, and consequently proper to be use for *sprinkling*. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was *warm and fluid*." (Clarke)

iii. It is a **living way**. Under the Old Covenant, the High Priest had access because of the blood of a dead animal. Now under the New Covenant we have access because of the perfect sacrifice of the sinless Son of God, and it is as if the living, resurrected Jesus ushers us into the throne room of God.

c. **Through the veil**: The **veil** separated **the Holiest** from the holy place. To enter into **the Holiest**, you had to pass **through the veil**. But this veil separating man from God's intimate presence is forever open, being torn into two from top to bottom (Matthew 27:51).

i. **That is, His flesh**: The writer to the Hebrews makes an analogy between the veil that stood between God

and man and the body of Jesus. Jesus' body was "torn," and so was the veil, each indicating that now we can come to God boldly.

d. **Having a High Priest over the house of God:** We have a High Priest who presides over the heavenly courts to make certain the believer has total access.

e. **Let us draw near:** With the perfect cleansing available to us, cleansing both the inner man (**hearts sprinkled**) and the outer man (**bodies washed**) we can **draw near** to God in a way never available to someone under the Old Covenant. The work of Jesus makes us able to draw near in a **full assurance of faith**.

f. **Let us draw near:** We can **draw near** because several issues are settled. The problem of access to God has been settled. The problem of a perfect High Priest has been settled. The problem of moral and spiritual pollution has been settled.

i. The encouragement to **draw near** wouldn't be given unless it was necessary. These discouraged Christians had a problem in drawing near. This was their *real* problem: they lost their intimate relationship with Jesus, and nothing else is going right.

ii. Perhaps they thought they had many problems: persecution, difficult relationships, hard times with culture or economy. But the real problem was that their relationship with God wasn't on track. They didn't draw near to God on the basis of what Jesus did on the cross, through the empty tomb, and in heaven..

iii. When we are in tough times, we should remember that many people have gone through worse times and have had a better attitude, and more joy, than you do now. What is the difference? They knew how to **draw near**.

iv. Just as importantly, the original readers of this letter are reminded that they will never regain that intimacy coming through the institutions of the Old Covenant.