



MPLS
Nov 01, 2022

The Holiest of All

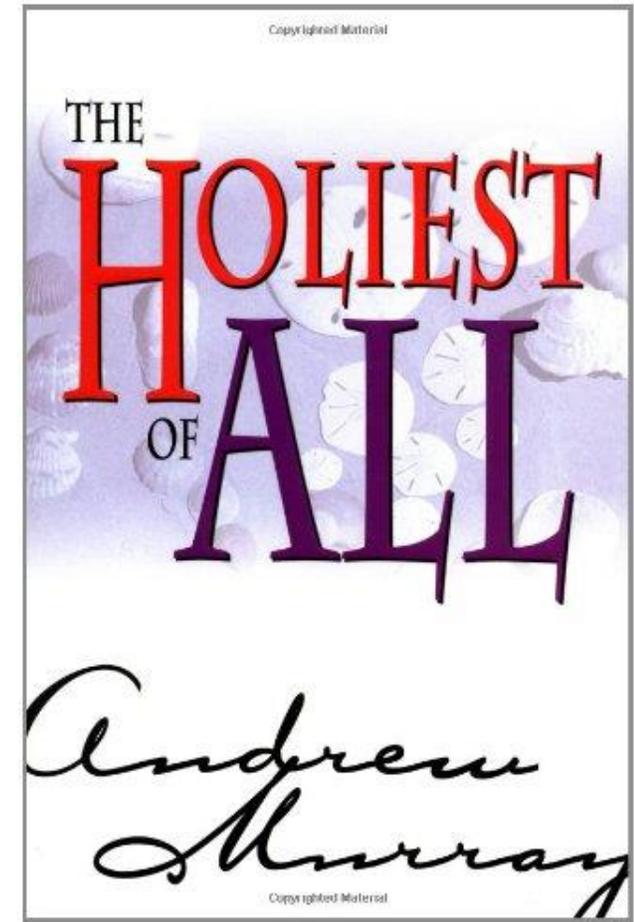
Seminar Study: Hebrews

Andrew
Murray

HOA Chapter by Chapter

- Open
- Web Site Materials
 - Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discussion Points: Eternal Obedience Hypothesis
- Session Schedule: Next Session Date 11/15/22
- HOA Seminar Chap 10 The Danger of Neglecting So great Salvation

Thoughts of NOTE



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OUTSIDE THE CAMP

Heb 13:13 Therefore let us go forth to him outside the camp and bear the abuse he endured.

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Publishing the indwelling Life of Christ in and through the believing Child of God

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.

The LIFE of God sharpens its own expression

Eze 36:23 And I will sanctify my great name... and the heathen shall know that I am the LORD GOD, when I shall be sanctified in you before their eyes.

Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

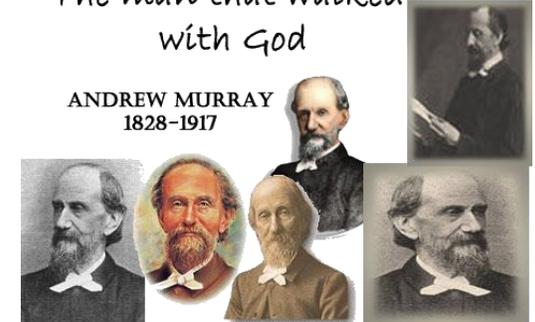
Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;
13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

LINK

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The man that walked with God

ANDREW MURRAY
1828-1917



Heb 13:13 Therefore let us go forth to him outside the camp and bear the abuse he endured.

Bluegrass

GOSPEL FAVORITES

- [LINK](#)

Keep On The Sunny Side

Traditional gospel classics featuring
the down home pickin' and hom

THE CLUSTER I

• LINK

Even though Jesus was God's Son, He learned obedience from the things He suffered.
Hebrews 5:8

Two perspectives on Eternal Obedience within traditional Trinitarianism

In conclusion, I will briefly outline some potential reasons to avoid the eternal obedience position and the benefits of maintaining the classical position that obedience is rendered by the Son through his human nature alone.

THE ONE WHO IS SENT AND CAN DO NOTHING ON HIS OWN:
MUST THE SON OF GOD BE ETERNALLY OBEDIENT?

A Research Paper

Presented to

Dr. Stephen J. Wellum

The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for 84940

by

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November 8, 2017

THE ONE WHO IS SENT AND CAN DO NOTHING ON HIS OWN:
MUST THE SON OF GOD BE ETERNALLY OBEDIENT?

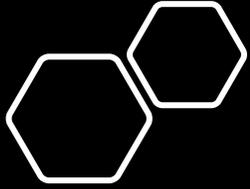
Christian theologians have long held that the incarnation and life of Jesus Christ reveal something of the eternal relationships existing within the Godhead between the Father, the Son, and the Holy Spirit. However, in recent years, many theologians have specifically identified the obedience demonstrated by Jesus Christ as a key factor in understanding these relationships. Karl Barth, the fountainhead of this idea, argued that the humility and obedience of Christ point to a prior capacity for humility and obedience within the Godhead.¹ As Scott Swain and Michael Allen have noted, this increasingly common trend to understand the obedience of Jesus Christ as indicative of the Son's eternal mode of subsistence within the Godhead is usually accompanied by significant revisions to traditional Trinitarian metaphysics.² However, many theologians, including Swain and Allen, believe that such metaphysical revisions are unnecessary, and that it is possible to hold to a form of the eternal obedience of the Son while affirming the Church's historic Trinitarian teaching.

The purpose of this essay is to examine the rationale for this turn to the eternal obedience hypothesis, specifically as it has been presented by theologians eager to operate within the Church's historic Trinitarian and Christological.³ Swain and Allen's strategy to avoid revising traditional Trinitarian metaphysics while holding to a kind of eternal obedience is to

¹ See Karl Barth, *Church Dogmatics IV/1: The Doctrine of Reconciliation*, ed. G.W. Bromiley and T.F. Torrance, trans. G.T. Thomson and Harold Knight (Edinburgh: T&T Clark, 1956), 192–210.

² Michael Allen and Scott Swain, "The Obedience of the Eternal Son," *ISST* 15.2 (2013): 115.

³ I do not deal, for instance, with kenotic Christologies, even those which purport to operate within the boundaries set by the ecumenical creeds, because even such kenotic theories are explicitly based on redefinition or re-imagining of the meaning of the creeds and classical theological formulation in order to allow space for kenotic theories. See C. Stephen Evans, ed., *Exploring Kenotic Christology: The Self-Emptying of God* (Vancouver, BC: Regent College Publishing, 2010).



• **LINK**

**The Christ-Hymn of John 1—
From Response to Prologue
[draft]¹**

Paul N. Anderson

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There are few more momentous and history-impacting texts in world literature than John 1:1-18. It served as an engaging introduction to John's story of Jesus, which became the most widely embraced text in the history of early Christianity; it contributed to the most intense of theological controversies—and their resolutions—in the first four Ecumenical Councils (325-451 CE); it became a favorite text throughout church history of heretics and orthodox alike; it became a theologized basis for the excluding the Johannine witness from the first three historical quests for Jesus in the modern era; it has posed a basis for a number of diachronic theories of Johannine composition; and it has offered a literary basis for synchronic interpreters to see the Johannine Gospel as a literary whole—it's literary features announced and prefigured by the Johannine Prologue.

However, does the Johannine Prologue advocate the divinity of Jesus, or the humanity of Christ, or both? Were these verses the first stroke of the evangelist's quill, or do we have here a later confessional

**How Does Jesus Reveal God? | Gospel
According to Luke | N.T. Wright Online**



THE HOUSE OF GOD

Pre-creation Eternity God's Purpose in Creation

Physical order=Expression & Participation

Eph 1:4 even as he chose us in him before the foundation of the world

New Covenant Details

Jer. 31.33

Ex 36.22-28; 37.24-28

Eze 36:22 "Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but **for the sake of my holy name**, which you have profaned among the nations to which you come. 23 And I will vindicate the holiness **has been profaned** a which you have profaned among the nations, and the nations will know that I am the Lord GOD, when through holiness before their eyes.

25 I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.

26 A **new heart** I will give you, and a **new spirit** I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. 27 And I will put **my spirit within you**, and **cause you to walk in my statutes and be careful to observe** my ordinances.

Eze 37:27 My dwelling place shall be with them; and I will be their God, and they shall be my people. 28 Then the nations will know that I the LORD sanctify Israel, when **my sanctuary is in the midst of them for evermore.**"

Prophetic Foundational Sources OT?

The Father has qualified us!

Col 1:12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

sprinkle clean water upon you

clean from all your uncleannesses

all your idols I will cleanse you

put within you

or flesh the heart of stone

give you a heart of flesh

put my spirit within you

cause you to walk in my statutes

be careful to observe my ordinances

God's Eternal Purpose Finished

Eph 3:9 and to make all men see what is the plan of the mystery hidden for ages in God who created all things; 10 that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. 11 This was according to the eternal purpose which he has realized in Christ Jesus our Lord, 12 in whom we have boldness and confidence of access through our

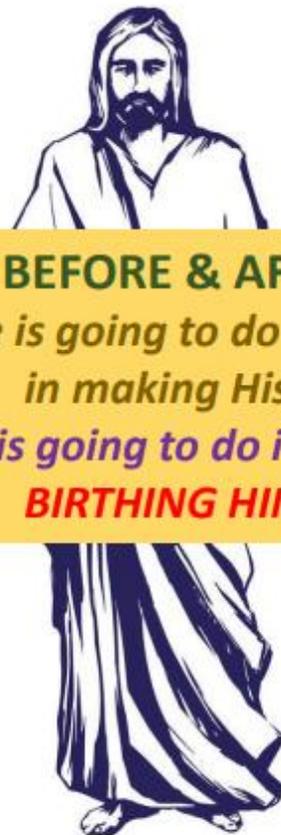
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God Indwelling His House

1Jo 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life— 2 the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us— 3 that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. 4 And we are writing this that our joy may be complete.

Tells us ahead of time :
How WE ARE TO PARTICIPATE!

Tells us BEFORE & AFTER :
What he is going to do in making His House!
How he is going to do it!
BIRTHING HIMSELF



THE FIRST WARNING.—ii. 1-4.

To take heed to what the Son speaks.

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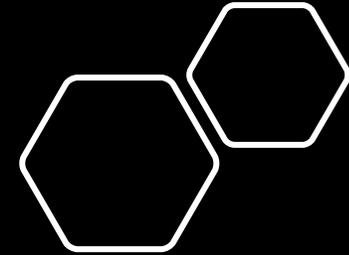
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Five Warning Sections

First Warning 2: 1-4

*Pay closer attention
Drift away
No escape*

1 Therefore we must pay the closer attention to what we have heard, lest we drift away from it. *2* For if the message declared by angels was valid and every transgression or disobedience received a just retribution, *3* how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, *4* while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will.

Second Warning 3: 7- 4: 13

*Enter by faith
Unbelief & Disobedience
Shall not enter*

7 Therefore, as the Holy Spirit says, "Today, when you hear his voice, *8* do not harden your hearts as in the rebellion, on the day of testing in the wilderness, *9* where your fathers put me to the test and saw my works for forty years." *10* Therefore I was provoked with that generation, and said, "They always go astray in their hearts; they have not known my ways." *11* As I swore in my wrath, "They shall never enter my rest." *12* Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. *13* But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. *14* For we share in Christ, if only we hold our first confidence firm to the end, *15* while it is said, "Today, when you hear his voice, do not harden your hearts as in the rebellion." *16* Who were they that heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? *17* And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness? *18* And to whom did he swear that they should never enter his rest, but to those who were disobedient? *19* So we see that they were unable to enter because of unbelief. *4:1* Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. *2* For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. *3* For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall never enter my rest,'" although his works were finished from the foundation of the world. *4* For he has somewhere spoken of the seventh day in this way, "And God rested on the seventh day from all his works." *5* And again in this place he said, "They shall never enter my rest." *6* Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, *7* again he sets a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, when you hear his voice, do not harden your hearts." *8* For if Joshua had given them rest, God would not speak later of another day. *9* So then, there remains a sabbath rest for the people of God; *10* for whoever enters God's rest also ceases from his labors as God did from his. *11* Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. *12* For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. *13* And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

Third Warning 5: 11- 6:20

*On to perfection
Sloth & Apostasy
No renewal unto repentance*

11 About this we have much to say which is hard to explain, since you have become dull of hearing. *12* For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; *13* for every one who lives on milk is unskilled in the word of righteousness, for he is a child. *14* But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil. *6:1* Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, *2* with instruction about ablutions, the laying on of hands, the resurrection of the dead, and eternal judgment. *3* And this we will do if God permits. *4* For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, *5* and have tasted the goodness of the word of God and the powers of the age to come, *6* if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt. *7* For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. *8* But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned. *9* Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. *10* For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do. *11* And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, *12* so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. *13* For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, *14* saying, "Surely I will bless you and multiply you." *15* And thus Abraham, having patiently endured, obtained the promise. *16* Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. *17* So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, *18* so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. *19* We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, *20* where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

Fourth Warning 10: 26-39

*Boldly enter
Wilful sin & drawing back
No sacrifice remains*

10:26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, *27* but a fearful prospect of judgment, and a fiery of fire which will consume the adversaries. *28* A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. *29* How much worse punishment do you think will be deserved by the man who has sinned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? *30* For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." *31* It is a fearful thing to fall into the hands of the living God. *32* But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, *33* sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated. *34* For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. *35* Therefore do not throw away your confidence, which has a great reward. *36* For you have need of endurance, so that you may do the will of God and receive what is promised. *37* For yet a little while, and the coming one shall come and shall not tarry; *38* but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." *39* But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

Fifth Warning 12: 14-29

*Follow peace & holiness
Fall short of grace
No place of repentance*

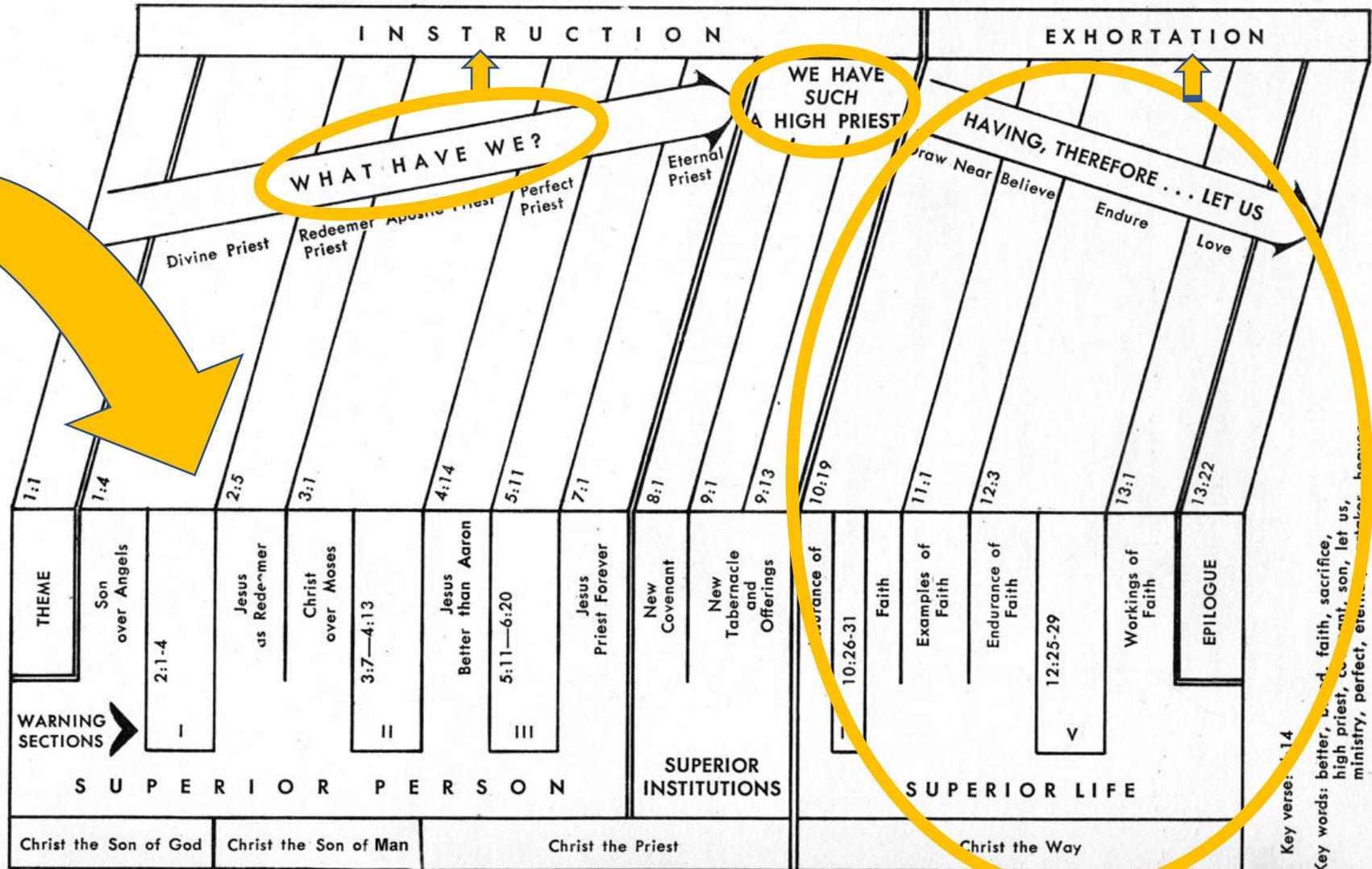
12:14 Strive for peace with all men, and for the holiness without which no one will see the Lord. *15* See to it that no one fail to obtain the grace of God; that no "root of bitterness" spring up and cause trouble, and by it the many become defiled; *16* that no one be immoral or irreligious like Esau, who sold his birthright for a single meal. *17* For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears. *18* For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, *19* and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages be spoken to them. *20* For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." *21* Indeed, so terrifying was the sight that Moses said, "I tremble with fear." *22* But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, *23* and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, *24* and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel. *25* See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape if we reject him who warns from heaven. *26* His voice then shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." *27* This phrase, "Yet once more," indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. *28* Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; *29* for our God is a consuming fire.

Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



We are Here

Hebrews
A Self-Study Guide
by Irving L. Jensen

HEBREWS



Study Guide
Jensen

Key verse: 1:14

Key words: better, blood, faith, sacrifice, high priest, covenant, son, let us, ministry, perfect, eternal, tabernacle, offerings

THE DANGER OF NEGLECTING SO GREAT SALVATION

Heb 2:1 Therefore we must pay the closer attention to what we have heard, lest we drift away from it. **2** For if the message declared by angels was valid and every transgression or disobedience received a just retribution, **3** how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, **4** while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will. **(RSV)**

Audio Chp 9

THE FIRST WARNING

Chap. 2.1-4

To Take Heed to What the Son speaks (1-4)

CHAPTER X.

THE DANGER OF NEGLECTING
SO GREAT SALVATION

- 2.1. *Therefore we ought to give more earnest (Abundant) heed to the things that were heard lest haply we drift away.*
2. *For if the word, spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward;*
3. *How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed, unto us by them that heard;*
4. *God also bearing witness with them, both by signs and wonders, and, by manifold powers, and by gifts (Marg., Distributions) of the Holy Ghost, according to his own will.*

THE first chapter has set before us the divine glory of Christ the Son, in whom God hath spoken to us in these days. In the second the humanity and the humiliation of Jesus are to be unfolded. Ere the writer proceeds to this, he pauses to sound a **note of warning**. He reminds his readers of the greater responsibility and greater danger in case of neglect, which greater privileges bring, and to urge them to take more earnest, more abundant **heed to what God is speaking in His Son.**

Thoughts of NOTE



heed to what God is speaking in His Son.

Therefore, this is the link between the teaching of chap. 1. with regard to the Godhead and glory of the Son, and the **warning that now comes**. The everlasting God speaks to us in His Son; we surely ought to **give more abundant heed**.

More abundant heed, it is the same word as is used in chap. 6. 17. “God being minded to **shew more abundantly unto the heirs of the promise, the immutability of His counsel**.” In what God speaks and does, it is all with the desire to show to us *more abundantly*, in full and overflowing measure, what the purpose of His heart is. It is for this He speaks in none less than His own Son. He has a right to claim that we meet Him with a corresponding whole-heartedness, and give *more abundant* heed to what He speaks. Nothing less will satisfy Him; nothing less, in the very nature of things, will satisfy us, because nothing less than man’s more abundant heed is capable of receiving God’s more abundant grace. It is the lack of this taking more earnest heed, the lack of intense earnestness, giving God and religion the first place and the best powers of our life, which is at the root of the feebleness and sickliness of the Christian life. *God is speaking to us in His Son*, therefore we *ought* to take more abundant heed.

Lest haply we drift away – and perish more surely and more terribly than those who sinned under the Old Testament. There the word spoken, with its threatening, was stedfast, and every transgression was punished. **How shall we escape, if we neglect so great salvation?** **The gospel does not, as so many think, lessen – it increases our danger.** It does not diminish, but will terribly intensify, the soreness of the punishment in those who neglect it. Oh, let us sound out the warning: it is not only positive enmity or open sin that will be punished. No, simply “not taking earnest heed,” just “drifting

Thoughts of NOTE



The gospel does not, as so many think, lessen – it increases our danger

away” unconsciously with the current of worldliness and half-hearted religion, “neglecting” to give the great salvation that supremacy, that entire devotion which it claims,— it is this which will render escape impossible.

And why? How can we show men that it is right and meet that it should be so? And what is the motive that will stir men to take heed? **The answer is in the one word: So great salvation.** The insight into the more abundant glory, the divine, the all-surpassing greatness of this salvation, is what will compel men willingly and joyfully to give up all and buy this pearl of great price.

And wherein does the greatness of this salvation consist? In this that it comes to us from and through THE TRIUNE GOD; the Holy Trinity is revealed as combining to work out this salvation for us. Listen. “**So great salvation, which having at the first been spoken by the Lord,** was confirmed unto us by them that heard.” Christ the Son, the brightness of the Father’s glory, and the express image of His substance, it was He in whom God spoke to us; it was He, the Redeemer, God and King, who Himself first preached the kingdom which He established when He effected the cleansing of our sins, and sat down on the right hand of the throne.

So great salvation! First spoken by the Lord, *God also bearing witness* both by signs and wonders, and by manifold powers. God the Father Himself set His seal from heaven on the preaching of the word. The existence of His church is His standing sign and wonder, the proof of His divine power. **Not to take heed, to neglect the great salvation, is nothing less than despising God Himself.**

God also bearing witness, *by distributions of the Holy Ghost,* according to His own will. Not only did God bear witness

Thoughts of NOTE



The insight into the more abundant glory, the divine, the all-surpassing greatness of this salvation, is what will compel men willingly and joyfully to give up all and buy this pearl of great price.

to the great salvation by signs and wonders and powers, but above all by the Holy Ghost sent down from heaven. The Holy Spirit is God come to dwell on earth, to strive and plead and testify in the hearts of men. There is no fellowship with the Father but through the Son, and *no fellowship with His Son and His salvation, but through the Holy Spirit in us*. Let us enter the study of Christ's person and work in the Epistle in this faith. Yes, this is the greatness of the great salvation –in its offer THE THREE-ONE God comes to us. The Lord preached, the Father bore witness, the Holy Spirit came as the power of God to work. **What a salvation!** What sin to neglect it! May God reveal to us, as we study this Epistle, the glory of the so great salvation, that we may indeed more abundantly take heed to it.

1. *To know the Son who speaks and reveals the Father; to know the Father to whom, and whose love, the Son brings us in; to know the Holy Spirit with His wonderful gifts of grace and power; to be restored to the image and fellowship of the Holy Trinity: this is salvation.*
2. *Let every thought of the glory of Christ, and of God, and of the Spirit, and of the great salvation leave this one impression: Take more abundant heed to what you hear! meet God's abounding grace with abounding desire to listen and believe.*
3. *To the preaching of Christ and the apostles God bore witness. If this was needful then, how much more now, at this long distance from those days of heavenly joy and power. Ask, for the study of the Word in the Epistle, that God bear witness of the Holy Ghost. Claim and expect it. **Without this, even the teaching of the apostles by Christ Himself availed little.***
4. *Once again. This is the greatness of salvation; the everlasting Father in His love speaks to me Himself in the Son. The Son shows and brings and gives me all the Father speaks; and I have the Holy Spirit in me, fitting me to hear and know and possess and enjoy all that the Father in the Son speaks and gives. Let us, above all, hold this fast that there is no divine witness, or assurance, or experience of the salvation Christ effected, except as the Holy Spirit, which came from heaven, communicates and maintains it within us. Let us, therefore, take more abundant heed to the Holy Spirit in us, in whom the Father and the Son come to us.*

Thoughts of NOTE



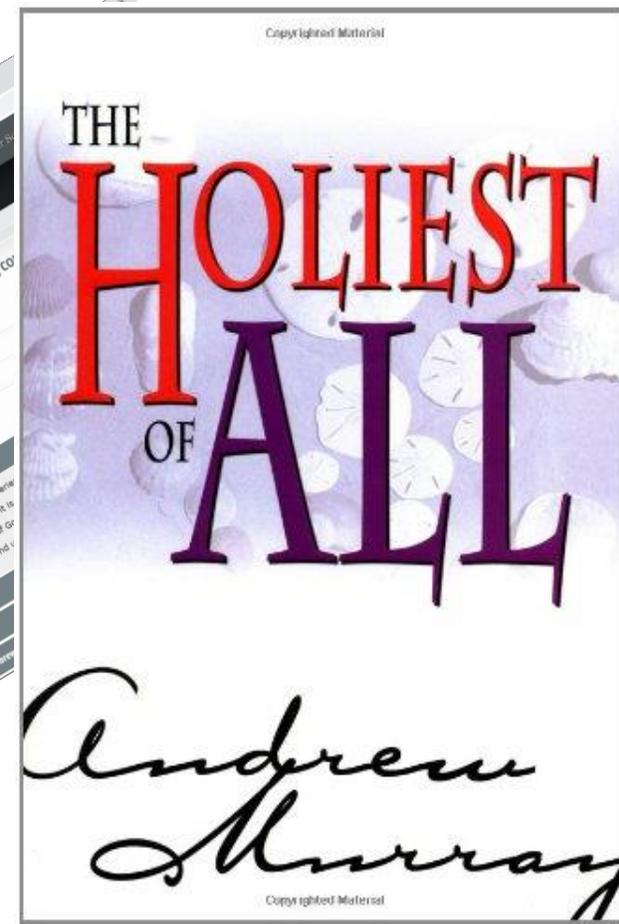
Holy Spirit is God come to dwell on earth, to strive and plead and testify in the hearts of men.

Without this, even the teaching of the apostles by Christ Himself availed little.

Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, 18 having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, 19 and what is the immeasurable greatness of his power in us who believe, according to the working of his great might 20 which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; 22 and he has put all things under his feet and has made him the head over all things for the church, 23 which is his body, the fulness of him who fills all in all.

(RSV)

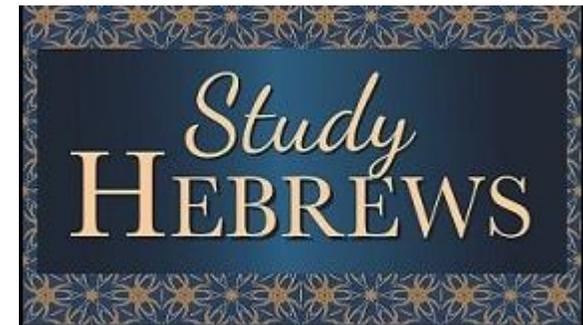
Next Session Date: 11/08/22



For Next Time

Chapter 10 HOA
Read Hebrew Epistle

Audio Chp 10 PDF Chp 10



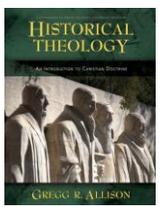
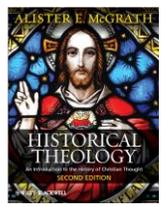
LINKS & RESOURCES



House of God

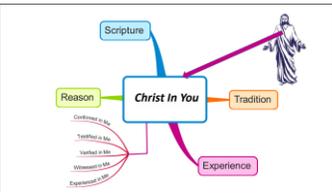


Historical Theology [LINK](#)



Chapter 17 THE PERSON OF JESUS CHRIST [LINK](#)

Christ In You PP

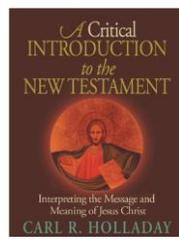


LIFE IS IN THE BLOOD: [LINK](#)
ENVISIONING ATONEMENT WITH REGARDS TO
LEVITICAL THEOLOGY
Melanie Bair

The Gospels in Early Christian Literature [LINK](#)



A_Critical_Introduction_to_the_New_Testament [LINK](#)

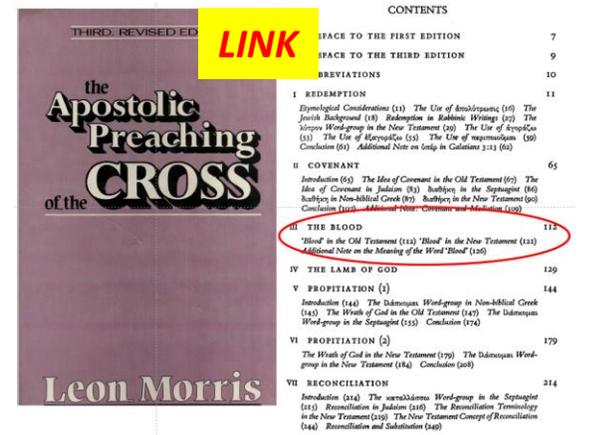


[Andrew Murray](#)
[The Kingdom of God is Within You](#)



[LINK](#) THE MEANING OF
THE WORD 'BLOOD'
IN SCRIPTURE

BY
THE REV. A. M. STIBBS
Vice-Principal, Oak Hill Theological College, London





- *The question is:*

- *The question is:*

