MPLS Nov 01, 2022

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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

The Holiest of All Andrew Murray

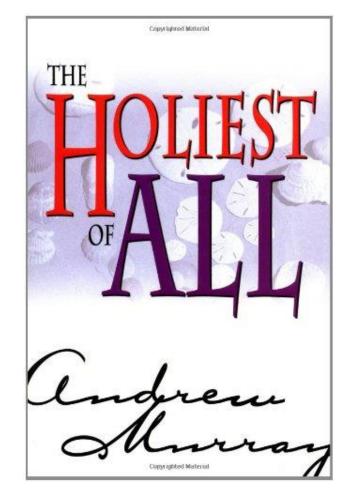
Seminar Study: Hebrews

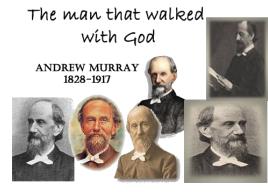
HOA Chapter by Chapter





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





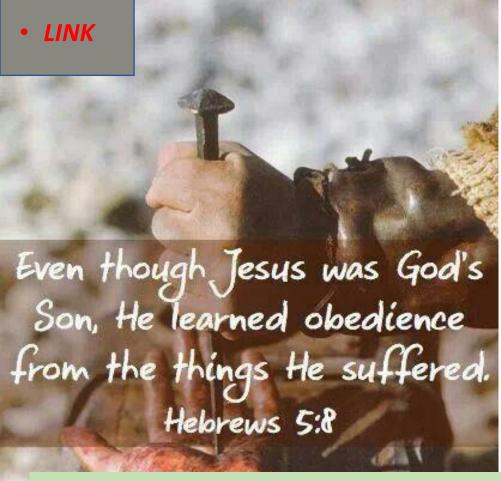
Bluegras Gospel favorites

• LINK

Keep On The Sunny Side

Traditional gospel classics feat the down home pickin' and hom

THE CLUSTER 1



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

othora Donaira Theological Comince

The Southern Baptist Theological Seminary

In Partial Fulfillment of the Requirements for 84940

Jacob J. Denhollander

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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?

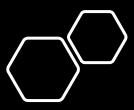
Christian theologians have long held that the incarnation and life of Jesus Christ reveal something of the eternal relationships existing within the Godhead between the Father, the Son, and the Holy Spirit. However, in recent years, many theologians have specifically identified the obedience demonstrated 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. 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. 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. Swain and Allen's strategy to avoid revising traditional Trinitarian metaphysics while holding to a kind of eternal obedience is to

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 Stazin: "The Chedience of the Eternal Son." UST 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 extensional 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. Sephan Evans, ed., Exploring Kenotic Christology: The Self-Emptying of God (Vancourse; BC: Regard College Publishing, 2010).



LINK

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

Paul N. Anderson Professor of Biblical and Quaker Studies, George Fox University, Newberg, OR Extraordinary Professor of Religion, North-West University, Potchefstroom, SA

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 or 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 Epistle to the HEBREWS

f power. When he had made purification a heavenly call, consider Jesus, the apostle to help in time of need. for sins, he sat down at the right hand of and high priest of our confession. 2 He

ther, and he shall be to me a son"? 6 And God.) 5 Now Moses was faithful in again, when he brings the first-born into God's house as a servant, to testify to the world, he says, "Let all God's angels things that were to be spoken later, (worship him." 7 Of the angels he says, Christ was faithful over God's house "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he ever, the righteous scepter is the scepter 7 Therefore, as the Holy Spirit says, of thy kingdom. 9 Thou hast loved righ- day, when you hear his voice, 8 de God, thy God, has anointed thee with the the day of testing in the wilderness oil of gladness beyond thy comrades." 10 where your fathers put me to And "Thou Lord didst found the earth saw my works for forty yea in the beginning, and the heavens are the fore I was provoked with work of thy hands; 11 they will perish, and said, 'They always but thou remainest; they will all grow old hearts; they have not k like a garment, 12 like a mantle thou wilt As I swore in my roll them up, and they will be changed, enter my rest.'
But thou art the same, and thy years will lest there be ever said. "Sit at my right hand, till I make from the thy enemies a stool for thy feet"? 14 Are another they not all ministering spirits sent forth "too to serve, for the sake of those who are to

Therefore we must pay the closer at ntion to what we have heard, lest w Irift away from it. 2 For if the messa seression or disobedience received st retribution. 3 how shall we escape clared at first by the Lord, and it was ted to us by those who heard him, hile God also bore witness by signs and the Holy Spirit distributed according to

the children share in wood, he himself likewise partook of the same nature, that through death discerning the t he might destroy him who has the nower the heart. 13 And before I of death, that is, the devil, 15 and deliver is hidden, but all are open an all those who through fear of death were to the eyes of him with whom we hav subject to lifelong bondage. 16 For surely do.

1:1 In many and various ways God spoke brethren in every respect, so that he might sur, the Son of God, let us hold fast our show more convincingly to the heirs of the daily, first for his own sins and then for of goats and calves but his own blood, thus perfected for all time those who are sanc-of old to our fathers by the prophets; 2 become a merciful and faithful high priest confession. 15 For we have not a high promise the unchangeable character of his those of the people; he did this once for all secturing an eternal redemption. 13 For if tifled. 15 And the Holy Spirit also bears was called to go out to a place which he the earth.

thy of as much more glory than Moses as and sacrifices for sins. 2 He can deal gen- of Melchizedek. 5 For to what angel did God ever say, the builder of a house has more honor than the with the ignorant and wayward, since Thou art my Son, today I have begotten the house. 4 (For every house is built by he himself is beset with weakness. 3 Be- 7:1 For this Melchizedek, king of Salem, sacrifices; hence it is necessary for this them from the transgressions under the way which he opened for us through the scendants as many as the stars of heaven of our faith, who for the joy that was set thee"? Or again, "I will be to him a fa- some one, but the builder of all things

s and hated lawlessness: therefore harden your hearts as in the rebellion ing God. 13 But exh that none of you may l v the deceitfulness of sin. hare in Christ, if only we hold or confidence firm to the end, 15 while not harden your hearts as in the rebellio

Who were they that heard and yet we ebellious? Was it not all those who lett song i unable to enter because of unbelief.

me sort of you may not be slaggish, but imitators of but because they were prevented by death According to this arrangement, gifts and will. He abolishes the first in order to eshim. Now before he was taken he was atthe edge of the sword, won strength out of
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it is not with angels that he is concerned

the descendants of Abraham.

14 Since then we have a great high priest

and in all their disputes ano and in all their disputes and an first high priest and in the descendants of Abraham.

15 Since then we have a great high priest

and in all their disputes ano and in all their disputes and an first high priest are to affer assertions in the three prices and in the first high priest are to affer assertions in the high priest and the first high priest are to affer assertions in the high priest and the first high priest are to affer assertions in the high priest and the first high priest are to affer assertions in the high priest and the high priest are to affer assertions in the high priest and the high priest are to affer assertions in the high priest are to affer assertions in the high priest are to affer assertions in the high priest and the high priest are to affer assertions in the high priest are to affer assertions are the high priest are to affer assertions in the high priest are to affer assertions are the high priest are to affer assertion are the high priest are the high priest are the high priest are the affer assertion are the high priest are the

but in these last days he has spoken to in the service of God, to make explation priest who is unable to sympathize with purpose, he interposed with an oath, 18 when he offered up himself. 28 Indeed, the sprinkling of defiled persons with the witness to us; for after saying, 16 "This was to receive as an inheritance; and he to the contract of the contrac dence draw near to the throne of grace, might have strong encouragement to seize. Son who has been made perfect for ever. blood of Christ, who through the eternal on their minds," 17 then he adds, "I will tents with saac and Jacob, heirs with him thing better for us, that apart from us they fire. ture, upholding the universe by his word 3:1 Therefore, holy brethren, who share in that we may receive mercy and find grace the hope set before us. 19 We have this

a hope that enters into the inner shrine be- is this: we have such a high priest, one who works to serve the living God.

the Majesty on high, 4 having become was faithful to him who appointed him, 5:1 For every high priest chosen from hind the curtain, 20 where Jesus has gone is seated at the right hand of the throne of

as a sure and steadfast anchor of the soul, 8:1 Now the point in what we are saying God, purify your conscience from dead more." 18 Where there is forgiveness of forward to the city which has foundations

Spirit offered himself without blemish to remember their sins and their misdeeds no of the same promise. 10 For he looked should not be made perfect.

these, there is no longer any offering for whose builder and maker is God. 11 By 12:1 Therefore, since we are surrounded neglect to show hospitality to strangers faith Sarah herself received power to con- by so great a cloud of witnesses, let us for thereby some have entertained angel as much superior to angels as the name be; just as Moses also was faithful in God's mong men is appointed to act on behalf, having be. the Majesty in heaven, 2 as minister in the 15 Therefore, be is the mediator cities and the same of the mediator of the mediator cities and the same of the sam not by man but by the Lord. 3 For every receive the promised eternal inheritance, confidence to enter the sanctuary by the promised. 12 Therefore from one man, severance the race that is set before us, 2 those who are ill-treated, since you also high priest is appointed to offer gifts and since a death has occurred which redeems blood of Jesus, 20 by the new and living and him as good as dead, were born de-

be shaken may remain. 28 Therefore let us be grateful for receiving a kingdom that

13-1 Let brotherly love continue 2 Do not

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)

whose bodies fell in the wilderness? 18 faculties trained by practice to distinguish further need would there have been for the Lord, for all shall know me, from the has appeared once for all at the end of hard struggle with sufferings, 33 some-

5 For it was not to angels that God sub- ing his rest remains, let us fear lest any of God, 2 with instruction about ablutions, belonged to another tribe, from which no ish away. jected the world to come, of which we are you be judged to have failed to reach it. 2 the laying on of hands, the resurrection one has ever served at the altar. 14 For speaking, 6. It has been testified some- For good news came to us just as to them; of the dead, and eternal judgment. 3 And it is evident that our Lord was descended 9:1 Now even the first covenant had reguest for him? 7 Thou didst make him for faith in the hearers. 3 For we who have tance those who have once been enlight-Inothing outside his con- 4 For he has somewhere spoken of the to come, 6 if they then commit apostasy, ment concerning bodily descent but by the cense and the ark of the covenant covered worshipers had once been cleansed, they are not of those who shrink back and are that the Destroyer of the first-born might everith day in this way, "And God rested since they crucify the Son of God on their power of an indestructible life. 17 For it on all sides with gold, which contained a would no longer have any consciousness destroyed, but of those who have faith and not touch them. in the seventh day from all his works." 5 own account and hold him up to contempt. is witnessed of him, "Thou art a priest for golden urn holding the manna, and Aar- of sin. 3 But in these sacrifices there is keep their souls. and again in this place he said, "They shall 7 For land which has drunk the rain that ever, after the order of Melchizedek." 18 on's rod that budded, and the tables of the a reminder of sin year after year. 4 For it

r hand, a better hope is detail.

which we draw near

en God made a promise to Abra- is able for all time to save those who draw ablutions, regulations for the body imhe had no one greater by whom near to God through him, since he always posed until the time of reformation. ore by himself, 14 saying, lives to make intercession for them.

etation useful to those for whose sake it is is set aside because of its weakness and of glory overshadowing the mercy seat. goats should take away sins. the law made nothing Of these things we cannot now speak in

made, the priests go continually into the without an oath. 21 outer tent, performing their ritual duties; ings and sin offerings thou hast taken no by became priests took 7 but into the second only the high priest pleasure. 7 Then I said, 'Lo, I have come 4 By faith Abel offered to God a more an oath, but this one goes, and he but once a year, and not with- to do thy will, O God, as it is written of acceptable sacrifice than Cain, through 32 And what more shall I say? For time God, the heavenly Jerusalem, and to in- all the saints. Those who come from Italy

Egypt under the leadership of Moses? 17 milk is suskilled in the word of righteousness to those who have that is, the fruit of lips that acknowledges and with whom was he provoked forty ness, for he is a child. 14 But solid food through the Levitical priesthood (for unterprint they shall not teach every one his fellow would have had to suffer repeatedly since God. 32 But recall the former days when, the Israelites and gave directions concerns been trained by it. years? Was it not with those who sinned, is for the mature, for those who have their der it the people received the law), what or every one his brother, saying, 'Know the foundation of the world. But as it is, after you were enlightened, you endured a ing his burial.

er enter my rest." 6 Since therefore it often falls upon it, and brings forth veg. On the one hand, a former commandment covenant; 5 above it were the cherubim is impossible that the blood of bulls and 11:1 Now faith is the assurance of things. Sea as if on dry land; but the Egyptians, of a trumpet, and a voice whose words to whom be glory for ever and ever hoped for, the conviction of things not when they attempted to do the same, were made the hearers entreat that no further Amen. seen. 2 For by it the men of old received drowned. 30 By faith the walls of Jericho messages be spoken to them. 20 For they 5 Consequently, when Christ came into divine approval. 3 By faith we understand fell down after they had been encircled for could not endure the order that was given, 22 I appeal to you, brethren, bear with the world, he said, "Sacrifices and offer-that the world was created by the world of seven days, 31 By faith Rabab the harlot," "If even a heast touches the mountain, it, my world of exhortation, for I have write. 6 These preparations having thus been ings thou hast not desired, but a body hast God, so that what is seen was made out of did not perish with those who were dis-

> an oath, "The Lord has out taking blood which he offers for himme in the roll of the book." 8 When he which he received approval as righteous, would fail me to tell of Gideon, Barak, numerable angels in festal gathering, 23 send you greetings. 25 Grace be with all inge his mind, 'Thou self and for the errors of the people. 8 said above, 'Thou hast neither desired. God bearing witness by accepting his Samson, Jephthah, of David and Samuel and to the assembly of the first-born who of you. Amen. 2 This makes Je- By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offer- gifts; he died, but through his faith he is and the prophets- 33 who through faith are enrolled in heaven, and to a judge who way into the sanctuary is not yet opened ings and burnt offerings and sin offerings and sin offerings as till speaking. 5 By faith Enoch was tale conquered kingdoms, enforced justice, re- is God of all, and to the spirits of just men as 9 (which is symbolic for the present ago, then he added, "Lo. I have come to do thy he was not found, because God had taken lines." J quenched raging fire, escaped to roof a new covenant and to the spiritide and to the spiritide of a new covenant covenant and to the spiritide of a new covenant and the spiritide of a new covenant and to the spiritide of a new covenant and to the spiritide of a new covenant and t his priesthood permanently, because he the conscience of the worshiper, 10 but have been sanctified through the offering out faith it is impossible to please him. For eign armies to flight. 35 Women received continues for ever. 25 Consequently he deal only with food and drink and various of the body of Jesus Christ once for all. whoever would draw near to God must their dead by resurrection. Some were torbelieve that he exists and that he rewards tured, refusing to accept release, that they speaking. For if they did not escape when 11 And every priest stands daily at his those who seek him. 7 By faith Noah, be- might rise again to a better life. 36 Others they refused him who warned them on service, offering repeatedly the same sacriing warned by God concerning events as suffered mocking and scourging, and even earth, much less shall we escape if we re-11 But when Christ appeared as a high fices, which can never take away sins. 12 yet unseen, took heed and constructed an chains and imprisonment. 37 They were ject him who warns from heaven. 26 His having patently 26 For it was fitting that we should have priest of the good things that have come. But when Christ had offered for all time a ark for the saving of his household; by this stoned, they were sawn in two, they were voice then shook the earth; but now he has roomise. 16 Men such a high priest, holy, blameless, unter then through the greater and more perfect single sacrifice for sins, he sat down at the he condemned the world and became an killed with the sword; they went about promised, "Yet once more I will shake not eater than themselves, stained, separated from sinners, exalted tent (not made with hands, that is, not of 'right hand of God, 13 then to wait until heir of the righteousness which comes by in skins of sheep and goats, destinute, af-only the earth but also the heaven." 27

whose source is the first transfer with the search attribute should good from evel.

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And to whom did show ever attribute y-bould goo doctrine of Christ and go on to maturity, a change in the priesthood, there is neces-speaking of a new covenant he treats the judgment. 28 so Christ, having been of passion on the prisoners, and you joy/fully tiftle, and they were not afraind of the kings' but rather be healed. It 3 frive for peace as men who will have to give account Let a near the law in a gain a foundation of repose. such as change in the law as well. 1 3 For first a cobostele. And what is becoming few of many, will a cacepted the plundering of your property, edict, 2 4 By faith Moses, when he was with all men, and for the foliasses without them do not sadily, for 4st Therefore, while the promise of enter-ting his rest remains, let to first lead and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the interferon dead works and of faith loward the one of whom these things are spoken in the property of the one of whom these things are spoken in the one of whom these things are spoken in the property of the one of whom these things are spoken in the one of whom these things are spoken in the one of whom these things are spoken in the order of th Therefore do not throw away your confishare ill-treatment with the people of God of God; that no "root of bitterness" spring dence, which has a great reward. 36 For than to enjoy the fleeting pleasures of sin. up and cause trouble, and by it the many have a clear conscience, desiring to act where "What is man that thou art mindful but the message which they heard did not this we will do if God permits. 4 For it from Judah, and in connection with that lations for worship and an earthly sanctus—10:1 For since the law has but a shadow you have need of endurance, so that you 26 He considered abuse suffered for the become defiled; 16 that no one be im-honorably in all things. 19 I urgs you the of him, or the son of man, that hou car benefit them, because it did not meet with is impossible to restore again to repent tribe Moses said nothing about priests.

ary. 2 For a tern was prepared, the outer of the good things to come instead of the may do the will of God and receive what Christ greater wealth than the treasures of moral or irreligious like Essu, who sold more carnestly to do this in order that I one, in which were the lampstand and the true form of these realities, it can never, is promised. 37 "For yet a little while, Egypt, for he looked to the reward. 27 By his birthright for a single meal. 17 For may be restored to you the sooner. a little while lower than the angels, the hast convened him with glory and honore. 81 awaver in my wratth. They shall never and have becomene partakers of the Holy Place. 31 behind the sec-ulty offered year after year, make perfect not turn; 38 but nri yith glory and honore, 81 awaver in my wratth. They shall never and have becomene and one of the king; for he endured as seeing to inherit the blessing, he was rejected, only in the properties of finished from the foundation of the world. the world of God and the powers of the age priest, not according to a legal require. Holies, 4 having the golden altar of in-they not have ceased to be offered? If the soul has no pleasure in him." 39 But we the Passover and sprinkled the blood, so sought it with tears.

> 29 By faith the people crossed the Red gloom, and a tempest, 19 and the sound pleasing in his sight, through Jesus Christ; obedient, because she had given friendly was the sight that Moses said, "I tremble stand that our brother Timothy has been welcome to the spies.

flicted ill-treated-- 38 of whom the world This phrase, "Yet once more," indicates

12 Therefore lift your drooping hands rifices are pleasing to God.

18 For you have not come to what may be you with everything good that you may touched, a blazing fire, and darkness, and do his will, working in you that which is with fear." 22 But you have come to released, with whom I shall see you if he Mount Zion and to the city of the living comes soon. 24 Greet all your leaders and

his name. 16 Do not neglect to do good and to share what you have, for such sac

blood of the eternal covenant, 21 equip

Hebrews RSV

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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 hir 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 came 22 And Luitt.

vindicate the holinet has been profaned a which you have prof nations will know th Lord GOD, when thr holiness before their

25 I will sprinkle clea and you shall be clear uncleannesses, and fr

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 0T?

The Father has qualified us the Father, who has

S the Father, who has qualified us to share in the inheritance of the

sprinkle clean water upon you

clean from all your uncleannesses

put within you

r flesh the heart of stone

all your idols I will cleanse you

has been profuned a Tells us ahead of time:

What he is going to do in making His House!

How he is going to do it!

give you a heart of flesh

put my spirit within you

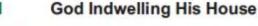
cause you to walk in my statutes

be careful to observe my ordinances

LINK

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



-

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 bruched with our hands, concerning the word of life— 2 the life was made manifiest, 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





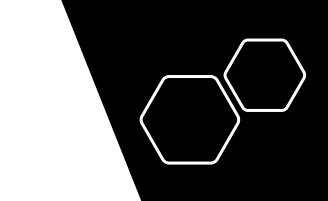
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- Majany on high, 4 having become as much sup-rior to suggles as the human be have ablested it more. Therefore, as the Holy Spirit says, Today, when excellent than theirs.
- again, when he brings the first-born into the world. go astray in their hearts: they have not known my he says, "Let all God's angels worship him." 7 Of ways." 11 As I swore in my wrath, 'They shall never the angels he says, "Who makes his angels winds, enter my rest." 12 Take care, brothren, lest there be 9 Thou hast loved rightsourness and hated lawless-none of you may be hardened by the deceitfulness of evil. ness therefore God, thy God, has anointed thee with sin. 14 For we share in Christ, if only we hold our the oil of gladness beyond thy commades." 10 And, first confidence firm to the end, 15 while it is said. 6:1 Therefore let us leave the elementary doctrine priest arises in the likeness of Meichimedek, 16 who "Thus, Lord, didnt from the earth in the beginning, "Today, when you have his vices, do not handon your of Christ and go on to materity, not laying again a has become a priest, not according to a legal require— hasts as in the rebellion." 16 Who were they that will perial, but thou remainest they will all good a second only be thou remainest they will all good a second only be thou remainest they will all good a second only be the second only all will perial, but thou remainest they will all good and the second only all second on the second only of Jesus Christ once for all. old like a garment, 12 like a mantle thou wilt roll who left Egypt under the leadership of Moses? 17 there my, and they will be changed. But thou art the And with whome was the provided fivily years? Was and search of the deeper of the beauty of the search angel has be ever said, "Sit at my right hand, till | wilderness? If And to whom did he owear that they nake thy enemies a stool for thy feet"? 14 Are they should never enter his rest, but to those who were not all minimizing spirits sent forth to serve, for the disobedient? 19 So we see that they were unable to sake of those who are to obtain salvation?

 and advantage of the Holy Spirit. 5 and have tasted the through which we draw near to God. sake of those who are to obtain salvation?
- what we have heard, lest we drift away from it. 2 remains, lest two drift away from it. 2 remains, lest two drift away from the last process and a second or the last process and the last process and the last process are every transgression or dischedience received a just as to them; but the message which they heard did not forth vegetation useful to those for whose sake it is and a prient for ever." 22 This makes Jesus the sureretribution, 3 how shall we excape if we neglect such benefit them, because it did not meet with faith in cultivated, receives a blessing from God. Silut if it by of a better covenant. a great salvation? It was declared at first by the Lord, the hearen. 3 For we who have believed enter that bears thomas and thisties, it is worthless and near to and it was attested to us by those who heard him. 4 rest as he has said. "As I swore in my wrath. 'They while God also bore witness by signs and wonders shall never enter my rest," although his works were and various mirades and by gifts of the Holy Spirit finished from the foundation of the world. 4 For distributed according to his own will.
- been testified somewhere. "What is man that thou art mains for some to enter it, and those who formerly mindful of his, or the son of man, that thou carest received the good news failed to enter because of the full assumance of hope until the end, 12 so that for him? 7 Thou dide make him for a linte while

 disabelismon, 7 again he sets a certain day, "Toyou may not be sluggish, but imitators of those who
 lower than the angels, thou hast crowned him with

 day," saying through David as long afterward, in the

 disabelismon, 7 again he sets a certain day, "Toyou may not be sluggish, but imitators of those who
 lower than the angels, thou hast crowned him with

 day," saying through David as long afterward, in the

 disabelismon, 27 list us hold fast the confession of our hope withglory and honor, 8 putting everything in subjection words already quoted, "Today, when you hear his because of the suffering of death, so that by the grace of God he might tuste death for every one.
- 10 For it was fitting that he, for whom and by whom word of God is living and active, sharper than any all things exist, in bringing many sons to glory, two-edged sword, piercing to the division of soul why he is not ashamed to call them brothern. 12 have to the eyes of him with whom we have to do. saving. "I will proclaim thy name to my brethren, in
- liver all those who through fear of death were subject time of need. to lifelong bondage. 10 For surely it is not with an-God, to make expiation for the sins of the people. himself is beast with weakness. 3 Because of this he uses a priest for ever. 13 For because he himself has suffered and been is bound to offer sacrifice for his own sins as well as
- only call, consider Jesus, the apostle and high priest

- "Today, when you hear his voice, do not harden your
- 2:1 Therefore we must pay the closer attention to 4:1 Therefore, while the promise of entering his rest he has somewhere spoken of the seventh day in this
- the midst of the congregation I will proise then." 13 14 Since then we have a great high priest who has uses, but one who in every respect has been 149 Siddod Electricities Banker in reseas and sense as tempted as we are, yet without sin. 10 Let us then 7-1 For this Melchizedek, king of Salem, priest of to the pattern which was shown you on the mountainty of the pattern which was shown you on the pattern which was shown you on the pattern which was shown you on the pattern which which which was shown you on the pattern which which which was shown you on the pattern which
- God's house. 3 Yet Jesus has been counted worthy him, "Thou art my Son, today I have begotten thee";

- one of you to show the same earnestness in realizing
- Men indeed awear by a greater than themselves, and has been made perfect for ever.

- you hear his voice, 8 do not harden your hearts as by God a high priest after the order of Melchizedek. the Levitical priesthood (for under it the people re-

 - age to come, 6 if they then commit sportacy, since 20 And it was not without an oast. 21 Those who which cannot perfect the connectance of the worthlywho are sampled to be age, since the specially age to come, 6 if they then commit sportacy, since 20 And it was not without an oast. 21 Those who which cannot perfect the connectance of the worthlywho are sampled to be age, since the special perfect the connectance of the worthlywho are sampled to the special perfect the connectance of the worthlywho are sampled to the special perfect the connectance of the worthlyserved they creditly the Sen of God on their own account. 21 Thors who we past the special perfect the connectance of the worthlyserved they creditly the Sen of God on their own account. 21 Thors who we had promised. 12 Thors who we had promised. 12 Thors who we had promised. 12 Thors who will be added to the point of shedmals whose blood is brought into the same witness to up to the special perfect the connectance of the worthlyserved they creditly the Sen of God on their own account.
 - P Though we speak thus ver in your case, belowed.

 The continuing a continuing a continuing and of this P Though we speak thus ver in your case, belowed.

 The continuing a continuing a continuing and of this P Though we shall thus continuing and of this P Though we shall thus continuing and of this P Though we shall thus continuing and of this P Though we shall thus continuing and the proper continuing an we feel sure of better things that belong to salvation. by, because be continues for ever. 25 Consequently culves but his own blood, thus securing an eternal enter the sanctnary by the blood of Jesus, 20 by the who speak thus make it clear that they are seeking a not discipline? 3 if you are left without discipline, the finit of lips that acknowledge his name. 16 Do
 - no need, like those high priests, to offer sacrifices
 - saying, "See that you make everything according blood there is no forgiveness of sins.
- appointed him, just as Moses also was faithful in high priest, but was appointed by him who said to scended from Absaham. Of Dur this man who has not that I will make with the bouse of Ternel after those will appear a second time, not to deal with sin but to sealls. days, says the Lord: I will put my laws into their save those who are eagerly waiting for him.

- 1-1 In many and various ways God agoins of old to our faithm by the propheter, 2 but in these least days our faithm by the propheter, 2 but in these least days of a house has more shown he appointment of their force over, after the order of Melchizodek."

 It is the same and write them on their heaven, and I will be the large days of the propheter, 2 but in these least days of a house has more least days of the large days o he has applicant to us by a Soot, whom his appointment were in the first of all things it could be provided. The provided is the second of things are conserved by more appearance and all things it could be provided in the second of things are conserved by more appearance and all things it could be provided in the second of things are conserved by more appearance and all things it could be provided in the second of the ion for sins, he sat down at the right hand of the we hold fast our confidence and pride in our hope. Issued obscience through what he suffered, \$\mathcal{P}\$ and loins of his accessor when Melchizedek met him. a new coverage the treats the first as obscience. And consciousness of sin. 3 list in these secritices there what is becoming obsolete and growing old is ready is a reminder of six year after year. 4 For it is impos-AWAY SIDE.
- to bim a father, and he shall be to me a non'? GAnd voked with that generation, and said, 'They always 12 For though by this time you cought to be teachers, der of Auron'? 12 For when them is a change in the and the table and the broad of the Presence; it is called a sixed, but a body hast thou proposed for me, 6 in. God had taken him. Now before he was taken be 35 of whom the world was not worthy—wandering entertained angels unswares. 3 Remember those you need some one to teach you again the first prinpresentsood, there is necessarily a change in the law the Iloly Place. 3 lishind the second curtain stood a barnt offerings shot hart bloom no was attented as having pleased God. © And withover deserts and mountains, and in dens and caves who are in prison, as though in prison with them; oples of God's word. You need milk, not solid food; as well. 13 For the one of whom these things are tent called the Holy of Holies, 4 having the golden pleasure. 7 Then I mid, 'Lo, I have come to do thy out faith it is impossible to please him. For whoever of the earth. 13 for every one who lives on milk is unskilled in apoien belonged to another tribe, from which no one altar of incomes and the ark of the overant covered will, O God, as it is written of me in the roll of the would draw near to God must believe that he exand his servents flatnes of firs." S list of the Son in any of you an evil, unbelieving heart, insufing you:
 the world of rightnessment, for he is a child: 14 list: has ever served at the size. 14 For it is evident that on all sides with gold, which convained a golden um book." S When he said above, "Thou hast notither into and the he reverse served at the size. 14 For it is evident that on all sides with gold, which convained a golden um book." S When he said above, "Thou hast notither into and the he reverse served at the size. 14 For it is evident that on all sides with gold, which convained a golden um book." S When he said above, "Thou hast notither into and the he reverse served at the size. 14 For it is evident that on all sides with gold, which convained a golden um book." S When he said above, "Thou hast notither into a will be served to the size. 14 For it is evident that on all sides with gold, which convained a golden um book." S When he said above, "Thou hast notither into a will be served to the size. 14 For it is evident that on all sides with gold, which convained a golden um book." S When he said above, "Thou hast notither into a will be served to the size. 14 For it is evident that on the size. 14 For it is evident that on all sides with gold which convained a golden um book." S When he said above, "Thou hast notither into a will be served to the size. 14 For it is evident that on the size. 14 For it is evident that on the size. 14 For it is evident that the size. he saws. "Thy throne, O God, is for ever and ever, to full away from the living God. 33 flat exhart one and differings. This flow, being warmed by God, concerning events. did not receive what was promised. 40 since God. infige the immonal and adultarross. 5 Keep your life. the righteous acepter in the acepter of the yingdom. Another every day, as long as it is called "today," that faculties trained by practice to distinguish good from: now with that tribb Moses and nothing about prices. and the spales of the coverant, 5 above it were the and burnt offerings and sin offerings" (these are of any timesen, nock head and constructed as ark for had foreseen something better for us, that spart from chembin of glory overshadowing the mercy seat. Sered according to the law), 9 then he added, "Lo, 1 the saving of his household; by this be condemned us they should not be made perfect. 15 This becomes even more evident when another Of these things we cannot now speak in detail.

 - 23 The former priests were many in number, be- and more perfect tent (not made with hands, that is, longer any offering for sin.
- Abruham. 17 Therefore he had to be made like his is appointed to act on behalf of mon in relation to it, king of peace. 3 He is without father or mother second.

 The better in severy respect, as that he might become: One to, offer gifts and secretions for size. 2 He can be might become: One to the control of the control a new covenant with the house of larsel and with the have had to suffer repeatedly since the foundation of receive what is promised. 3

- have come to do thy will." He abolishes the first in the world and became an heir of the righteousness order to establish the second. 10 And by that will which comes by faith. of Christ and go on to maturity, not laying again a has become a priest, not according to a legal require- 6 These proparations having thus been made, the we have been sanctified through the offering of the
- the laying on of hands, the resurrention of the dead, him, "Thou sar a priest for ever, after the order of the high priest spends daily at his service, of- issues; and he went out, not knowing where he was 2 looking to Jesus the pioneer and perfecter of our the word of God, consider the outcome of their life, repentance those who have once been enlightened, undersomess 19 (for the law made nothing per-indicates that the way into the sancturry is not yet for all time a single secrifice for sins, he sat down at Jacob, bein with him of the same promise. 10 For who have tasted the beaverly gift, and have become fact; on the other hand, a better hope is introduced, opened as long as the outer text is still standing 9 the right hand of God, 13 then to wait until his en-(which is symbolic for the present age). According emiss should be made a most for his feet. 14 For by whose builder and maker is God. 11 By faith Sanh 5 Consider him who endured from sinners such which have not benefined thair advenum. 10 We to this arrangement, gifts and sacrifices are offered a single offering be has perfected for all time those benefit received power to conceive, even when she hostility against himself, so that you may not grow have an altar from which those who serve the tent write them on their minds," 17 then he adds, "I will gmins of sand by the seashore.
- 5 For it was not to sangels that God subjected the way. "And God resided on the seventh day from all 10 For God innot so unjust ant no overflook your work to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was a great protect over the bounce of God, 22 opportunity to return. 10 Blut as it is not displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking, 6 it has displayed to come, of which was any speaking of its and the come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 opportunity to return. 10 Blut as it is not speaked to come of God, 22 flesh, 14 how much more shall the blood of Christ, let us draw near with a true beart in full assumance a better country, that is, a heavenly one. Therefore them. Shall we not much more be subject to the Faout wavering, for he who promised is faithful; 24 17 By faith Abraham, when he was tested, offered. For the moment all discipline seems painful rather
- to the hears of the promise the unchangeable charac- we have such a high priest, one who is sealed at the Hence even the first covenant was not neithed with- ment, and a farry of fire which will consume the ser of his purpose, he interpresed with an each, 18 right hand of the throne of the Majestry in heaven, 2 cut blood, 19 For when every commandment of the adversaries, 25 A man who has violated the law of 22 fly fairh loosph, at the end of this life, made men. full to obtain the grace of God; that no "root of bisshould make the pioneer of their salvation perfect and aprirt, of joints and mirrow, and discerning the so that through two unchangeable things, in which it a minister in the sanctuary and the two tests which is less had been declared by Moses to all the people, Moses des without marrow, and discerning the so that through Jesus Christ; to whom he glory for through suffering. Ill For he who searcities and thoughts and intentions of the heart. 13 And before is impossible that God should prove false, we who set up northy man but by the Lord. 3 For every high he took the blood of calves and goats, with water three witnesses. 29 How much worse punishment tions concerning his buriel. have fled for refuge might have strong encourage— ment to saine the floor of fireligious like lines, who said his birthright for a ment to saine the floor as 19 We have

 or irreligious like lines, who said his birthright for a ment to saine the floor as 19 We have

 it is necessary for this priest also to have something

 book itself and all the people, 20 saying. This is

 approach the Son of God, and profund the Son of hose who are securified have all one origin. That is him no creature is hidden, but all are open and laid have field for refuge might have strong encourage—priest is appointed to offer gifts and secretices; hence and searlet wool and hyssep, and sprinkled both the do you think will be deserved by the man who has this as a sure and standfast anchor of the soil, a hone to office. 4 Now if he ware on earth, he would not be the blood of the covenant which God commanded the covenant which God commanded the covenant which he was suscetfied, and outthat entern into the inner shrine behind the curtain, a price at all, since there are pricets who offer gifts you." 21 And in the same way he aprickled with the rauged the Spirit of grace? 30 For me know him who the child was beautiful, and they were not afraid of for he found no chance to repent, though he weight And again, "I will put my trust in him." And again,
 "Hen sm I, and the children God has given me."

 Then sm I, and the children God has given me."

 Then sm I, and the children God has given me."

 Then sm I, and the children God has given me."

 Then sm I, and the children God has given me."

 Then sm I, and the children God has given me."

 Then I and the children God has given me."

 Then I and the children God has given me."

 Then I and the law at least to ever after a given in particular to be called the control of the search of particular to be called the control of the search of particular to be control of the search of the That recall the former days when, after you were enwith the people of God than to enjoy the fleeting a blazing fire, and darkness, and gloom, and a temGnoc be with all of you. Amen. lightened, you endured a hard struggle with suffer-pleasums of siz. 26 He considered abuse suffered past, 19 and the sound of a tumpet, and a voice ings, 33 sometimes being publicly exposed to glusse for the Christ greater wealth than the treasures of whose words made the heaven entreat that no fur-Thus, their through death he might destroy him who with confidence dawn near to the throne of grace, the Most High God, met Abnaham returning from the norm confined as ministry. 23 Thus it was necessary for the copies of the heavy and find grace to help in the sleeplest of the inequal to the stress of the copies of the heavy and find grace to help in the sleeplest of the inequal to the stress of the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help in the sleeplest of the inequal to the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the heavy and find grace to help the copies of the to him Abraham apportioned a tenth part of every- covenant be mediates is better, since it is enacted on heavenly things themselves with better sacrifices those so treated. 34 For you had companion on the be left Egypt, not being afraid of the anger of the not endure the order that was given, "if even a beaut to the control of the point that he is concerned but with the descondants of 5:1 For every high priest chosen from among men rightnessmens, and then he is also king of follows. there would have been no occasion for a sentimenty made with heads, a copy of the time one, ing of your processity, since you knew that you your. but into beaven itself, now to appear in the presence selves had a better possession and an abiding one. blood, so that the Destroyer of the first-born might tremble with fear." 22 that you have come to Mount of God on our behalf. 25 Nor was it to offer himself 35 Therefore do not throw away your confidence, not touch them. days will come, says the Lord, when I will establish yearly with blood nor his own; 26 for then he would endurance, so that you may do the will of God and 29 By faith the people crossed the Red Sea as if on ering, 25 and to the assembly of the first-born who tempted, he is able to help those who are tempted.

 In the parties of the species of the species of Judget process of Ju of Levi who receive the priestly office have a com-hand to lead them out of the land of Egypt, for they himself. 27 And just as it is appointed for men to die be shrinks back, my soul has no pleasure in him.* for seven days. 31 by his his habe the hartor day not mandement in the law to take tithes from the people, did not continue in my covenant, and so I paid no once, and after that comes judgment, 25 so Christ, 39 But we are not of those who shrisk back and are perials with those who were disobedient, because the of our confusion. 2 He was faithful to him who 550 also Christ did not coult himself to be made a that is, from their besthers, though these also are de-based to them, save the Lord. 20 This is the covenant having been offered once to bear the size of many, destroyed, but of those who have faith and lesser their had given friendly welcome to the miss.

- esconsist than their.

 Stor to what angel did God ever as, "Thou at my
 Son, onder) I have begreen these "Or again," will be
 sent, "Secretion and different terms of the second of the se
 - Silly faith Abraham obstant when he was called to weight, and six which clines so closely, and let us go out to a place which he was to receive as an inher-ran with perseverance the race that is set before us. 7 Remember your leaders, those who spoke to you
 - was promised, but having seen it and greated it tisss every son whom he receives." 7 It is for dis-
- no construction of the first value of the first val usbort his feet. "Now in putting everything in steple-" or 10 Juntaria to 10 to make a procuss or 10 to 10 Juntaria to 10 to make a procuss or 10 to 10 Juntaria to 10 to make a procuss or 10 to 10 Juntaria to 10 to make a procuss or 10 to 10 Juntaria to 10 to make a procuss or 10 to 10 Juntaria to 10 to make a procuss or 10 to 10 Juntaria to 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a consort or 10 to make a collect may not a col the death of the one who made it must be established. 26 For if we aim deliberately after receiving the speaking, be did receive him back. 20 By faith lease: your feet, so that what is lame may not be gut out. 20 Now may the God of peace who brought again 11 Let us therefore strive to enter that rest, that no one fall by the same sort of dischedience. 12 For a will takes effect only at death, since it is alive. 13 years the point in what we are saying is this:

 17 For a will takes effect only at death, since it is not to enter that rest, that no in all their disputes as oath is final for confirmation.

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 - Terror yet a little while, dry land; but the ligyptions, when they attempted to are enrolled in housen, and to a judge who is God of of Jericho fell down after they had been encircled and to Jesus, the mediator of a new covenant, and to

- proval as rightness, God bearing witness by accept- and scoorging, and even chains and imprisonment. away 29 for our God is a consuming fire.

 - a cloud of witnesses, let us also lay aside every do to me?
 - us for our good, that we may share his holiness. 11 not sadly, for that would be of no advantage to you.

 - Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gath-
- 25 See that you do not refuse him who is speaking 32 And what more shall I say? For time would. For if they did not escape when they refused him who

- ceived their dead by resurrection. Some were tor- remain. 28 Therefore let us be grateful for receivsible that the blood of built and goats should take sacrifice than Cain, through which be received ap
 - and those who are ill-treated, since you also are in the body. 4 Let marriage be held in honor among all, free from love of money, and be content with wha you have for he has said. "I will never fail you nor forsake you." 6 Hence we can confidently say, "The 12-1 Therefore, since we are surrounded by so great. Lord is my helper, I will not be affaid; what can man
 - away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, do not regard lightly the discipline of the Lord, nor gate in order to sanctify the people through his own
 - for a short time at their pleasure, but he disciplines have to give account. Let them do this joyfully, and
 - conscience, desiring to act honorably in all things. 19 I urge you the more earnestly to do this in orde

 - You should understand that our brother Timothy has

Hebrews RSV

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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, δ 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

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. 7For 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 fury 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 sourned 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 graciously than the blood of Abel. 25 See that you do 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

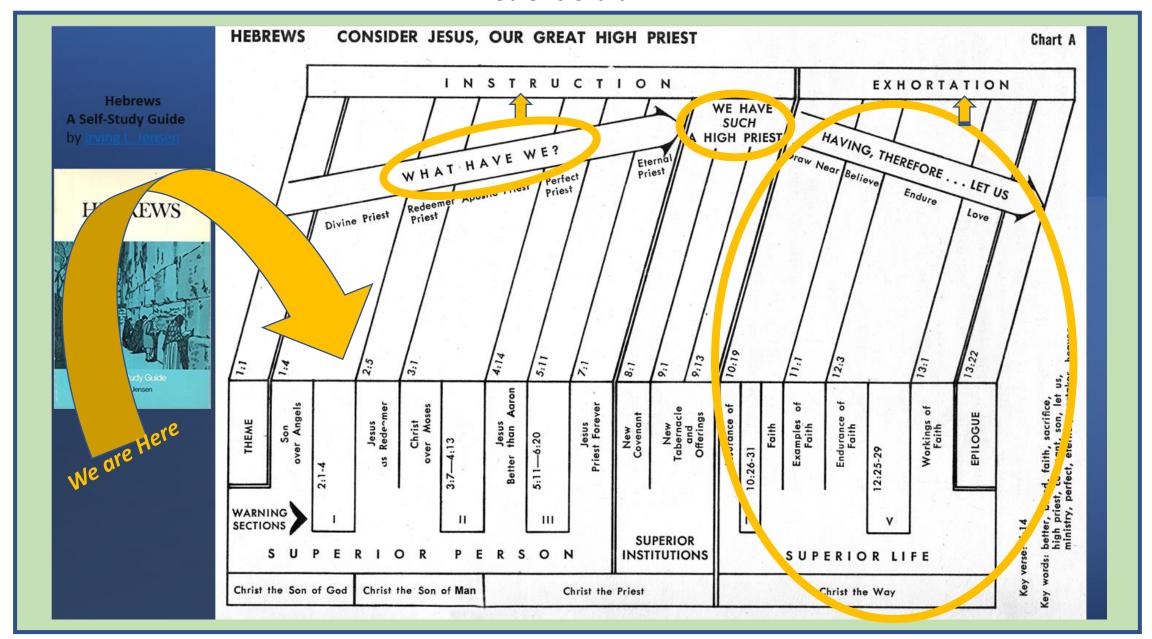
Fifth Warning 12: 14-29

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 firstborn 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 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.

The Epistle To The Hebrews RSV

Hebrews Chart A PDF



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.l. 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 stedfast, 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.

HE 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.

HOA PDF Chap 9

Thoughts of NOTE



heed to what God is speaking in His Son.

Thoughts of NOTE

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



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 salva**tion. 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.

abundantly take heed to it.

Thoughts of NOTE

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

- 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.



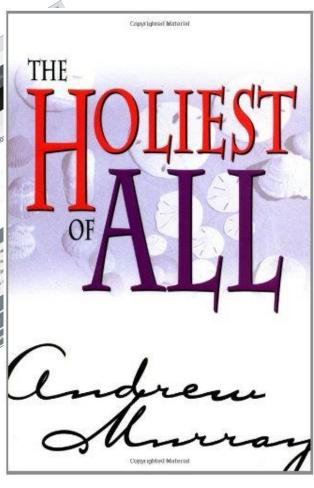
Holy Spirit is God come to dwell on earth, to strive and plead and testify in the hearts of men.

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)



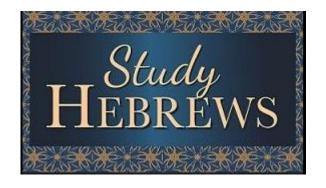




For Next Time

Chapter 10 HOA Read Hebrew Epistle

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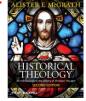




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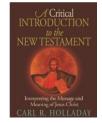
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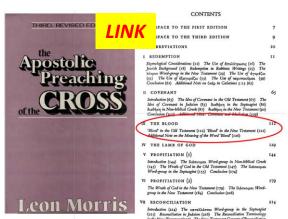
THE WORD 'BLOOD'

IN SCRIPTURE

BY

THE REV. A. M. STIBBS

Vice-Principal, Oak Hill Theological College, London





• The question is:

• The question is:

