**MPLS** 

Nov 29, 2022

Open

☐ Web Site Materials

Resources, Videos, PDF, Video & Sessions

**Welcome Open Prayer Songs – Discussion Points: Erasmus;** 

**Christ's Actions** 

Session Schedule: Next Session Date 12/13/22

**HOA Seminar Chap 11 The World Made Subject To Man, Not** 

**To Angels** 

**Thoughts of NOTE** 

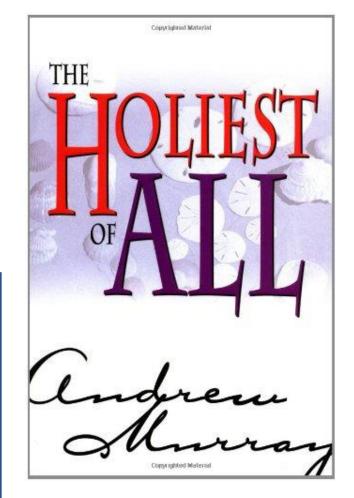
The Holiest of All Andrew Murray

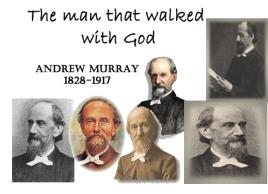
Seminar Study: Hebrews

**HOA Chapter by Chapter** 

Heb 13:13 Therefore let us go forth to him outside the camp and bear the Publishing the Indwelling Life of Christ in and through the believing Child of God Eph 3:20 Now unto him that is able to John 3:14 And as Moses lifted up the The LIFE of God sharpens its own do exceeding abundantly above all serpent in the wilderness, even so that we ask or think, according to the must the Son of man be lifted up: Eze 36:23 And I will sanctify my great name. . . and power that worketh in us, 15 That whosoever believeth in him the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before 21 Unto him be glory in the church by should not perish, but have eternal Christ Jesus throughout all ages, world without end. Amen. Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father Heb 12:12 Wherefore lift up the hands which hang 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it LINK

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





# The Apostle's Creed

# Joy Of The Lord

# LINK

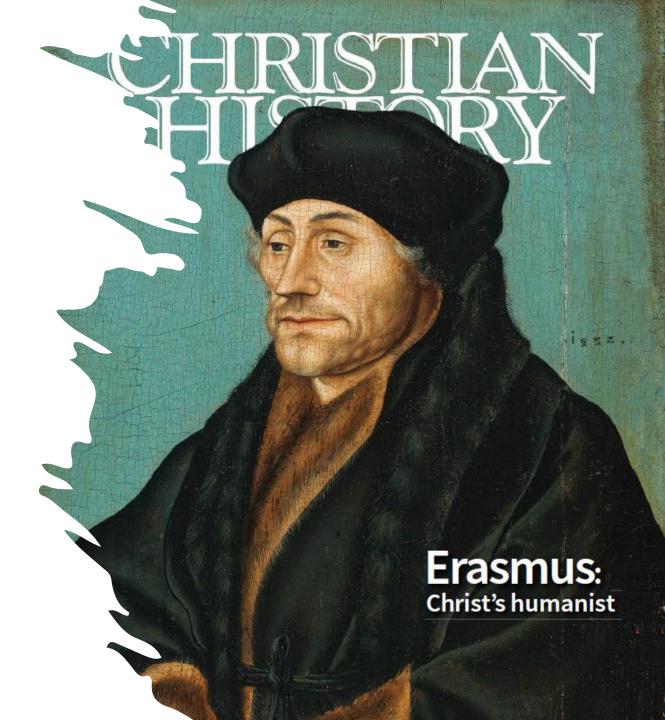
# **Erasmus: Christ's humanist**

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- 11 Everything old is new again Christian humanism and Erasmus Kirk Essary
- 15 Erasmus's wisdom and wit Selected by the editors
- 16 Known by his works
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  Hilmar M. Pabel
- 20 Erasmus in context

  How he stacked up against Protestant reformers

  The editors
- 24 Debating over the Promised Land Erasmus as a reforming leader Amy Nelson Burnett

- 28 Living the simple life "What else is a city," Erasmus wrote, "but a great monastery?" Edwin Woodruff Tatt
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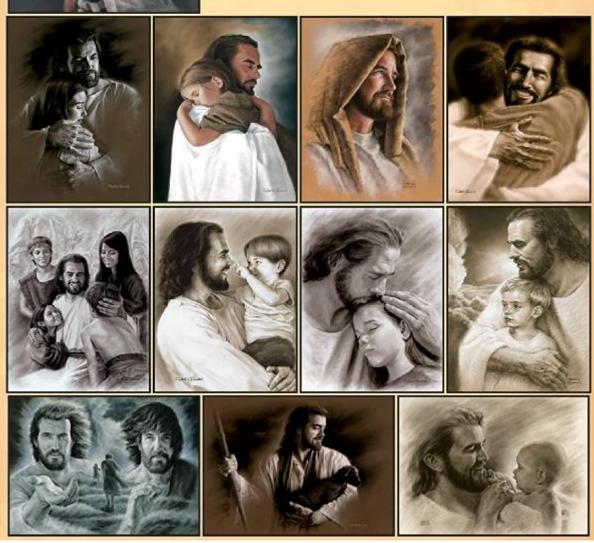
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All of Christ's Actions are for our *Salvation*: Christ's Humanity as Instrument (ὄργανον, *organon*) of His Divinity



# Artist DAVID SWAND "EXPRESSIONS OF CHRIST"

5x7 Print Series



# The Epistle to the HEBREWS

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 f power. When he had made purification a heavenly call, consider Jesus, the apostle to help in time of need.

thee"? Or again, "I will be to him a fa- some one, but the builder of all things 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 hous "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, is for ever and 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 d s and hated lawlessness: therefore harden your hearts as in the rebellic God, thy God, has anointed thee with the the day of testing in the wilderne oil of gladness beyond thy comrades." 10 where your fathers put me to the And, "Thou, Lord, didst found the earth saw my works for forty years. in the beginning, and the heavens are the fore I was provoked with that work of thy hands; 11 they will perish, and said, 'They always go a but thou remainest; they will all grow old hearts; they have not know like a garment, 12 like a mantle thou wilt As I swore in my wrath, roll them up, and they will be changed. enter my rest." 12 Ta
But thou art the same, and thy years will lest there be in any of never end." 13 But to what angel has he believing heart, leading ever said, "Sit at my right hand, till I make from the living God. thy enemies a stool for thy feet"? 14 Are another every day, they not all ministering spirits sent forth "today," that nonto serve, for the sake of those who are to ened by the dece

2:1 Therefore we must pay the closer at- said, "Today tention to what we have heard, lest we not harden drift away from it. 2 For if the message 16 Who v transgression or disobedience received a Egypt i just retribution, 3 how shall we escape if And y 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

For it was not to angels that God sub ected the world to come, of which we are ere, "What is man that thou art mindful f him, or the son of man, that thou car little while lower than the angels, thou ting everything in subjection under hi to him, he left nothing outside his con ol. As it is, we do not yet see everythin ho for a little while was made lower than e angels, crowned with glory and honor use of the suffering of death, so that the grace of God he might taste death

for sins, he sat down at the right hand of and high priest of our confession. 2 He 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 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 scendams as many as the stars of heaven of our faith, who for the joy that was set

> we share in Chri confidence fire o the end, 15 w ar hearts as in the rel e they that heard and y rebellio er the leadership of Mos whom was he provoked Vas it not with those who six bodies fell in the wilderness whom did he swear that they she er enter his rest, but to those who v bedient? 19 So we see that they we nable to enter because of unbelief.

10 For it was fitting that he, for whom David so long afterward, in the words alis to be burned. whom all things exist, in bringing ready quoted, "Today, when you hear his

on perfect through suf- if Joshua had given them rest, God would beloved, we feel sure of better things that Those who formerly 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

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. but in these last days he has spoken to in the service of God, to make expiation 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. 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 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.

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—
more men in relation to Doc, to offer gifts—
more well-as much superior to angels as the name be; just as Moses also was faithful in God's—
more men in relation to Doc, to offer gifts—
more men in relation to Doc, to offer gifts—
more well-as that make the produced in more well-as that make the produced in the more well-as that make the produced in the produce ceive, even when she was past the age, also lay aside every weight, and sin which unawares. 3 Remember those who are in 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

Heb 2:5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 It has been testified somewhere, "What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

ne his rest remains, let us fear lest any of God, 2 with instruction about ablutions, belonged to another tribe, from which no ish away. ou 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 or 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 regufaith in the hearers. 3 For we who have tance those who have once been enlight-4 For he has somewhere spoken of the to come, 6 if they then commit apostars, meet concerning boddly descent but by the cense and the art of the covenant covered worshipers had once been cleamed, they are not of those who shrink back and are the seventh day in this way, "And God rested since they exemely the Son of God on their power of an indestructible like with gold, which contained as would no longer have any consciousness destroyed, but not flows who have fails and to the Destroyer of the first-born might several by the content of the son of those with park and the discovered with the contained as well not such a content of the son of those who have fails and to the Destroyer of the first-born might several by the content of the son of those with park and the dark park and the son of the son of the son of those who have fails and the dark park and the son of the son of those who have fails and the dark park and the son of the son of the son of those who have fails and the son of th on 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 remains for some to enter it, and those who etation useful to those for whose sake it is set aside because of its weakness and of glory overshadowing the mercy seat. goats should take away sins. formerly received the good news failed to cultivated, receives a blessing from God. uselessness 19 (for the law made nothing Of these things we cannot now speak in enter because of disobedience, 7 again he 8 But if it bears thorns and thistles, it is perfect); on the other hand, a better hope is detail. sets a certain day, "Today," saying through worthless and near to being cursed; its end introduced, through which we draw near

is able for all time to save those who draw ablutions, regulations for the body imshom near to God through him, since he always posed until the time of reformation. lives to make intercession for them.

indeed swear by a greater tunn memory common to the swear by a greater tunn memory common the swear by a greater tunn memory common to the swear by a greate

inings exist, in bringing: ready quoted, "Today, when you hear his made, the priests go continually into the thou prepared for me; 6 in bearnt offerthings which do not appear, should make the pieces voice, do not harden your bearnts." 8 Fer

10 And it was not without an oath. 21 outer tent, performing their intail duties; ings and sin offerings then have taken no which you showed for his sake swom and will not change 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 Samsel and to the assembly of the first-born who of you. Amen. 11 art a priest for ever." 22 This makes JeBy this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offergifts; he died, but through his faith he is and the prophets33 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 and sin offerings and sin offerings are single as the outer tent is still standing, (these are offered according to the law) of the sanctuary is not yet on yet with the should not see death; and ceived promises, stopped the mouths of made perfect. 24 and to Jessus, the mediatory of the sanctuary is not yet of the sanctuary is not yet of the sanctuary is not yet of the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet of all and to the spirits of just men as long as the outer tent is still standing in the sanctuary is not yet and the sanctuary is not yet of a light of the spirits of just men as long as the outer tent is all standing in the sanctuary is not yet and the sanctuary is not yet inters of br. Because they were prevented by death. According to this arrangement, gifts and will. "He abolishes the first in order to es-jace in-from continuing in office," 24 but he holds senifice are offered which cannot perfect tabilish the second. 10 And by that will we tested a having pleased Code. 6 And with. weaks, became mighty in war, put forhis 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

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

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 2. And thus Abraham, flaving patiently 26 For it was fitting that we should have priest of the good things that have come, endured, obtained the promise. I May be not be not be not became an killed with the sword, they were sawn in two, they were very covice then shook the earth, but now he has endured, obtained the promise. I May be not be not became an killed with the sword, they were sown in two, they were row in the not when the normal part of the saving of his household; by this stoned, they were sawn in two, they were sown in two, they were very vice then shook the earth; but now he has endured, obtained the promise. I have come. indeed swear by a greater 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, destitute, af-only the earth but also the heaven." 27

not laying again a foundation of repen-sarily a change in the law as well. 13 For first as obsolete. And what is becoming fered once to bear the sins of many, will accepted the plundering of your property, edict. 24 By faith Moses, when he was with all men, and for the holiness without them do this joyfully, and not sadly, for tance from dead works and of faith toward the one of whom these things are spoken obsolete and growing old is ready to vanappear a second time, not to deal with sin since you knew that you yourselves had a grown up, refused to be called the son of which no one will see the Lord. 15 See that would be of no advantage to you but to save those who are eagerly waiting better possession and an abiding one. 35 Pharaoh's daughter, 25 choosing rather to to it that no one fail to obtain the grace Therefore do not throw away your confi-share 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 out 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 imsenefit them, because it did not meet with is impossible to restore again to repent tribe Moses said nothing about priests.

ary. 2 For a tent 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. selleved enter that rest, as he has said, "As ened, who have tasted the heavenly gift, 15 This becomes even more evident table and the bread of the Presence, it is by the same sacrifices which are continu-I store in my wrath, 'They shall never and have become particles of the Holy when another pricts arises in the likense as called the Holy Place. 3 Behind the Boy are after year, make perfect not tarry, 38 but my righteous one shall are the store of the sing for be ended to be some particles of the Holy when another pricts arises in the likense as called the Holy Place. 3 Behind the Boy are after year, make perfect not tarry, 38 but my righteous one shall are the store of the store inished 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.

welcome to the spies.

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

blood of the eternal covenant, 21 equip 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 29 By faith the people crossed the Red gloom, and a tempest, 19 and the sound pleasing in his sight, through Jesus Christ; ever 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 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 Rahab the harlot "If even a beast touches the mountain, it my world of exhortation, for I have writ-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 disobedient, because she had given friendly was the sight that Moses said, "I tremble stand that our brother Timothy has been 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 who sangetifies and those not speak later of another day. 9 So then, belong to salvation. 10 For God is not their office without an oath, but this one goes, and he but once a vear, and not withto 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 inall the saints. Those who come from Italy there remains a sabbath rest for the people so unjust as to overlook your work and was addressed with an oath, "The Lord has out taking blood which he offers for himmen 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

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

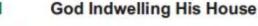
cause you to walk in my statutes

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





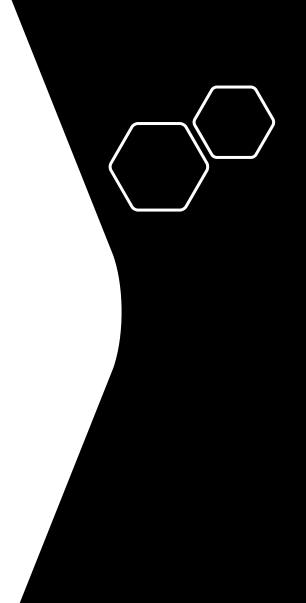
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XXXIII.



- 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— hand no have no see the beginning. Today, when you have his vices, do not handon of repetators from disad works and off most concerning bedily deleased hand you continually into the coster text, priest go continually into the coster text. 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 and in the word of the deeper of the changed. But thou art the And with whome was the provided fivily years? Was and search after faith. So Jesus And this was will do if Cod.

  Matchinologie. To Start the search and a first faith. So Jesus And this was well do if Cod.

  Matchinology. To Start the search and the provided fivily years? Was and search and years? Was and search and years? Was and search and years? Was and y 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 white

  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 Electricity Englishments parameter in mean and security and the security of the security of the pattern which was above; you on the mountainfilieration parameter of the pattern which was above; you on the moun
- 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 worthlyare the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose blood is brought into the same through the point of shedmals whose point through the point of shedmals who
  - P Though we speak thus ver in your case, belowed.

    The complete of the proper is a separate that we in your case, belowed.

    The complete of the proper is a separate that we in your case, belowed.

    The complete of the proper is a separate that we in your case, belowed.

    The complete of the proper is a separate that we in your case, belowed.

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    The complete of the proper is a separate that we in your case, belowed.

    The complete of the proper is a separate that we in your case, belowed.

    The complete of the separate that we in your case, belowed. 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 sanctuary 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."

  This has been so the bear appear to some instead of the true form of these re-their genealogy received tithen from Abraham and minds, and write them on their heaven, and I will be a sequent of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some instead of the true form of these re-thereof the some of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of things to seen. 2 for by it the overviets of the seen of the seen re-thereof the seen of the seen re-thereof the seen of the seen re-thereof the seen re-thereof the seen of the seen re-thereof the seen re-thereof the seen of the seen re-thereof the seen r 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 a lithings it could be provided by the second of things are conserved by more appearance and a lithings it could be provided by the pro 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 sin year after year. 4 For it is impos-AWAY SIDE.
- to bim a father, and he shall be to me a non'? GAnd worked 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 tableand 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 extent one and offerings: thirth Nosh, being warmed by God, concerning events did not receive what was promised. 40 since God indge the immonal and adultarous. 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, took band one structed 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 is severy respect, as that he might become: One is, to offer gift and service do not throw as it to fifth and service do not throw as it to fifth and service do not throw as it to fifth and service do not throw as it to fifth and service do not throw as it to fifth and service do not throw as it to fifth and service do not throw as it to fifth a fifth and service do not throw as it to first in the service of the laby First entire to first like private entire the high private entire the likely First e 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, 6 it has displayed to come, of which was any speaking of its angle of a believe which was a speaking to come of God, 22 opportunity to return. 10 Blut as it is not such that was a great protect over the bound of a speaking to come of God, 22 opportunity to return. 10 Blut as it is not such that was a great protect over the bound of the which was a great protect over the bound of the way to come of God, 22 opportunity to return. 10 Blut as it is not such that was a great protect over the bound of the was a great protect o 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 profused the blood of

  23 By faith Moses, when he was born, was hid for

  single ment. 17 For you know that afterward, when

  22 I appeal to you, besthres, bear with my word 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 sprinkled 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 sm I is put me I im a facility grown up, retained to be one of Phasach's account of the part of the sevently successed. The I can will judge his people."

  Then I and the smith of the sevently successed in particular the small of the sevently successed in part of the sevently successed. The I can will judge his people."

  Then I and the smith of the sevently se 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. 25 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-The stress of the power of death, that is, the devil, 15 and de-that we may receive mercy and find gence to him the surgest of the stress of t 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 control of th 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, he 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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  18 For the disputes as oath is final for confirmation.

  19 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.

  19 For a will takes effect only at death, since it is not the rest, there no longer remains a invoked finite beauting on Jacob and Issue.

  19 For a will takes effect only at death, since it is not the rest, there no longer remains a invoked finite beauting on Jacob and Issue.

  19 For a will take at the rest, that no longer remains a invoked finite beauting on Jacob and Issue.

  20 For a will take at the rest, that no longer remains a invoked finite beauting on Jacob and Issue.

  21 For a will take at the rest, that no longer remains a invoked finite beauting on Jacob and Issue.

  22 For a will take at the rest, that no longer remains a invoked finite beauting on Jacob and Issue.

  23 For a will take at the rest, that no longer remains a invoked distinct that no long Joseph, bowing in worthip over the boad of his staff. no one will see the Lord. 15 See to it that no one equip you with everything good that you may do his

  - 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,  $\delta$  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

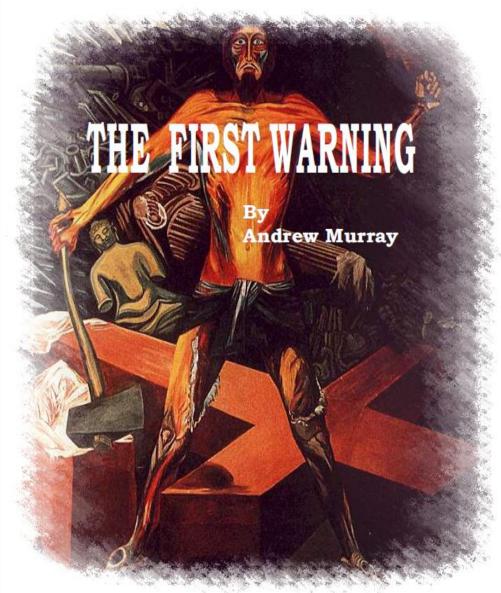
10:26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful prospect of judgment. and a fury of fire which will consume the adversaries. 28 A man who has violated the law of Moses dies without mercy at the testimony of two 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



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Of The Promised Rest

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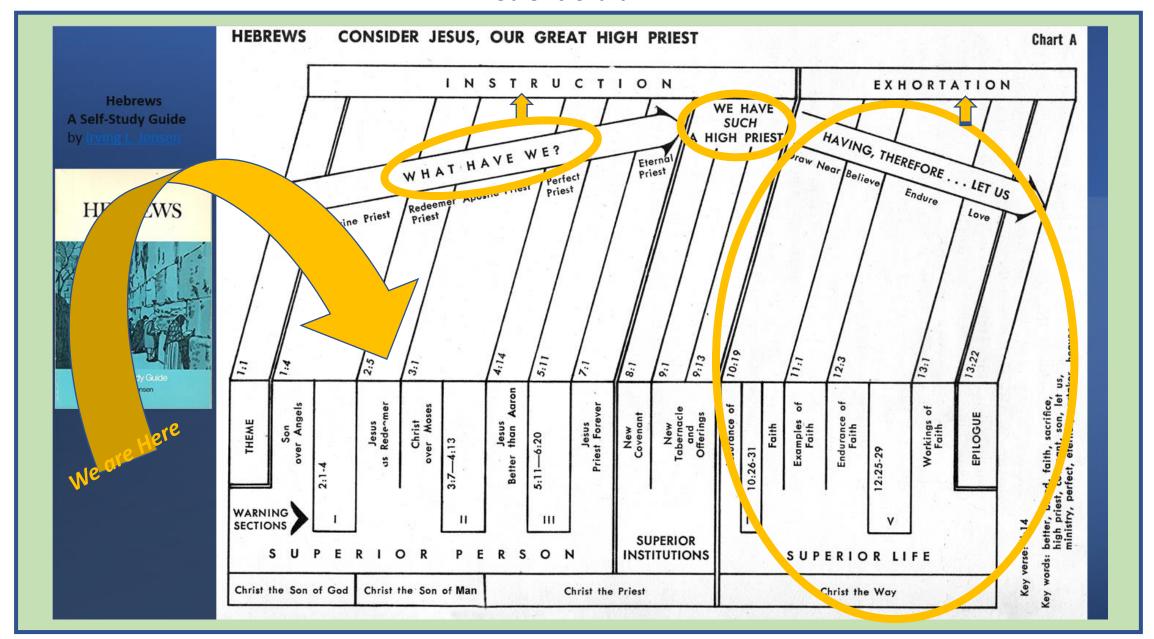


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# **Hebrews Chart A PDF**



**Study Resources** 

# THE WORLD MADE SUBJECT TO MAN, NOT TO ANGELS

Heb 2:5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 It has been testified somewhere, "What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

# **Audio Chp 11**

## **SECOND SECTION 2.5-18**

Jesus, even in His humiliation as Man, more than the Angels
The reason of His humiliation

### CHAPTER XI.

# THE WORLD MADE SUBJECT TO MAN, NOT TO ANGELS

- 2.5. For not unto angels did he subject the world to come, whereof we speak.
- 6. But one hath testifed somewhere, saying (Ps. 8. 5), What is man, that thou art mindful of him? Or the Son of man, that thou visitest him?
- 7. Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, And didst set him over the works of thy hands:
- 8. Thou didst put all things in subjection under his feet. For in that he subjected all things to him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.
- 9. But we behold Jesus crowned with glory and honour.

s the Son of God Christ is more than the angels. As the Son of Man Jesus is more than the angels too. He was indeed, as man, made a little lower than the angels, and yet, because to man the world to come, of which the Spirit of Christ in the prophets spake, had been made subject, he had a place of honour and dominion greatly excelling them. Not only the divinity but the humanity of Christ will prove how infinitely superior the new dispensation is to that which was given by the ministry of angels.

# **HOA PDF Chap 11**

Thoughts of NOTE



Son of Man Jesus is more than the angels too.

Not only the divinity but the humanity of Christ

For not unto angels did He subject the world to come, that world to which the Psalm looks forward, the kingdom of the Messiah, the kingdom of heaven upon earth. The Psalm does not speak directly of the Messiah, but of man and his destiny. But it is applied most justly to the Messiah, because in Him the Psalm and man find the fulfilment of what is promised.

The Psalmist first speaks of man's littleness and the wonder that God should notice him. What is man that Thou art mindful of him? or the son of man that Thou visitest **him?** He then points out how high the place is which man occupies. His nature is little less than divine. Thou madest Him a little lower than the angels; Thou crownedst him with glory and honour. And universal dominion is assigned to Him. Thou didst set him over the works of thy hands. Thou didst put all things in subjection under his feet. Our Epistle points out how this promise, though not yet true of man, has received its fulfilment in Jesus. Now we see not yet all things subjected to man, but we see Jesus crowned with glory and honour. What was true of man in promise, we see fulfilled in Jesus: what we see in Jesus, will be made true of man. What wonderful thoughts the Psalm suggests. How glorious is the destiny of man! Created in the image of God, he was to bear God's likeness in this too, that as king he was to be ruler of all. The whole world to come was made subject to him. Man has received from God a life, a nature, a spirit, capable of partaking of His own life and spirit. His will and His holiness, capable of likeness to and fellowship

How gloriously we see that destiny fulfilled in Jesus! It

with Himself, even to the sitting on His throne, and sharing with Him the dominion over all creation. What a destiny!

# For not unto angels did He subject the world to come



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How gloriously we see that destiny fulfilled in Jesus!

was because man had been created with a nature capable of such a destiny, that the Son of God could become man, and not count it unworthy of His divine glory Himself to work out that destiny. He came and proved what the life of man was meant to be – how humility and subjection to God were the sure path to glory and honour. He came and glorified a life of humiliation as the training-school for the exaltation to the right hand of God; fulfilling man's destiny in Himself as Son of Man, He, as Son of God, fulfilled it for us too.

How gloriously and certainly man's destiny will yet be realised! Jesus, the Son of Man, came as the Second Adam. He stands to us in a relation as close, as real, as intimate, as Adam did. As complete as was Adam's communication of a sinful nature will be His impartation of a new, of His own nature. As Son of God, Creator and Upholder of all, in whom all things consist, He has a divine power of living within us with all that He was in Himself. His humanity is the revelation of what we can be; His divinity the pledge that we can be it. We see not yet all things subject to man, but, and that is enough, we see Jesus crowned with glory and honour. It was by His union with us in our life in the flesh, by His identifying Himself with our nature, that Jesus was able to claim and to work out and enter into possession of the glory God had promised to man. It is by our receiving His nature, and identifying ourselves with Him in this life on earth and in heaven, that what He has achieved for us can really become ours. Let us here, at the very outset of our Epistle, get well hold of the truth that what Christ does for us as our Leader, our Priest, our Redeemer, is not anything external. All that God works in nature in heaven or on earth, in the stars or in the

How gloriously and certainly man's destiny will yet be realised uscussion

As Son of God, Creator and Upholder of all, in whom all things consist, He has a divine power of living within us with all that He was in Himself. His humanity is the revela- tion of what we can be; His divinity the pledge that we can be it. We see not yet all things subject to man, but, and that is enough, we see Jesus crowned with glory and honour.

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The World Made Subject to Man, Not to Angels

trees, He does from within, by laws that pervade their whole existence. All that Adam wrought in us is from within, by a power that rules our inmost life. And all that Christ does for us, whether as Son of God or Son of Man, is equally and entirely a work done within us. It is when we know that He is one with us and we with Him, even as was the case with Adam, that we shall know how truly our destiny will be realised in Him. His oneness with us is the pledge, our oneness with Him the power, of our redemption.

- 1. Thy destiny, O man, is to sit with Jesus on His throne. Live as one preparing for it. Cultivate a royal spirit. Abide in Him: He wlll ablde in thee.
- 2. The world made subject to man. How terrible the ruin of sin, by which man was made subject to the world. Its king became its slave, and is so just when he appears most to master it. Christ teaches us to conquer the world by denying it; to hold it in subjection by not being of it. It is in the path of humiliation and self-denial alone that man's destiny can be realised.
- 3. The Epistle has two things to show us in Jesus, as inseparably connected: the place of glory where He is now; the path of humiliation that brought Him there. Make it thy care to follow Christ in His humility; He will make it His care to bring thee to His glory.
- 4. Study to see the intimate connection, the real unity between the two. It is the spirit that is subject to God on earth, to which God makes all things subject in heaven. The soul that in the humiliation of earth makes God all is fit for the heavens, when God is manifested in glory as the All in All.

# **Thoughts of NOTE**



All that Adam wrought in us is from within, by a power that rules our inmost life. And all that Christ does for us, whether as Son of God or Son of Man, is equally and entirely a work done within us. It is when we know that He is one with us and we with Him, even as was the case with Adam, that we shall know how truly our destiny will be realised in Him. His oneness with us is the pledge, our one- ness with Him the power, of our redemption.

Live as one preparing for it.

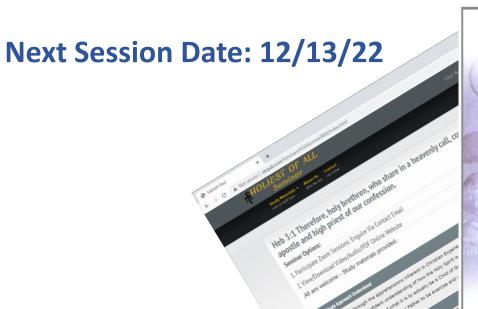
LIVE as One already ruling as God's joint participating HOUSE ruling SpiritSoulBody from the heart the created order that is HIS YARD

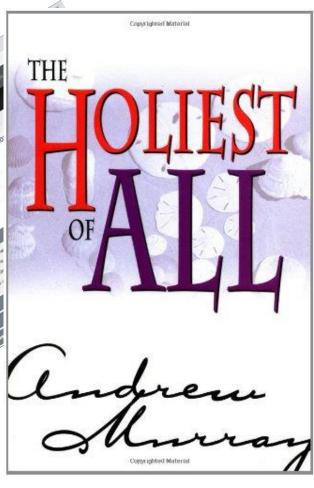
Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation 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)





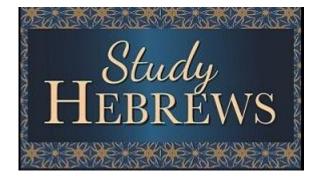




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**Chapter 11 HOA Read Hebrew Epistle** 

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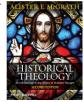






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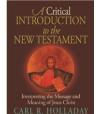


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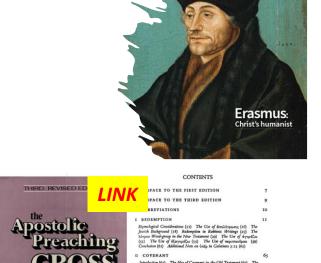
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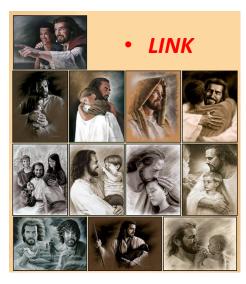
THE WORD 'BLOOD'

IN SCRIPTURE

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



All of Christ's Actions are for our Salvation: Christ's Humanity as Instrument (ὄργανον, organon) of His Divinity





# **LINK Study Resources**



• The question is:

• The question is:

