



MPLS
Jan 3, 2023

The Holiest of All

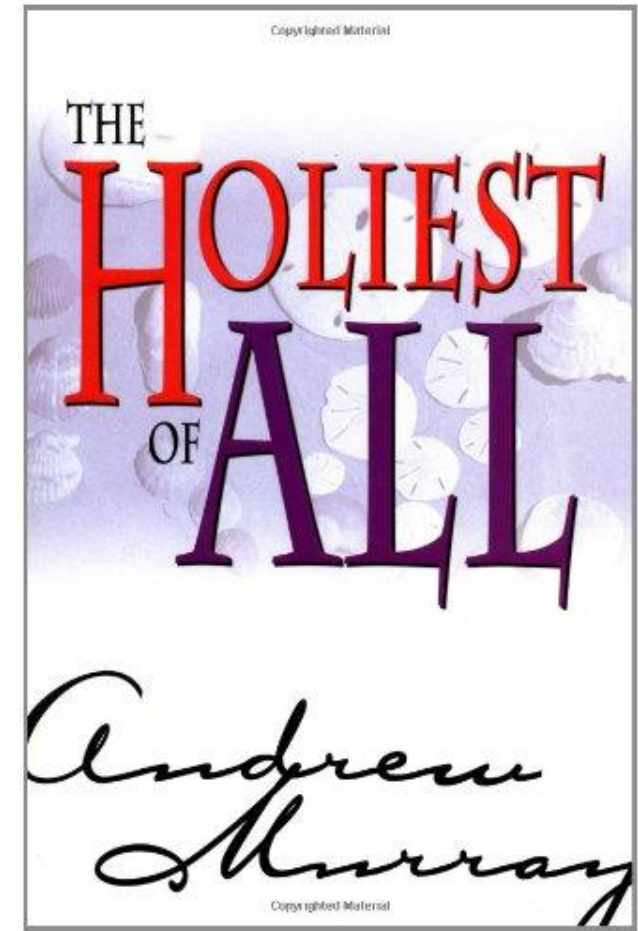
Seminar Study: Hebrews

Andrew
Murray

HOA Chapter by Chapter

- Open
- Web Site Materials
 - Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discussion Points: Man’s Human Nature – Did Christ Birth a New Human Nature or Assume a Human Nature**
- Session Schedule: Next Session Date 1/17/23**
- HOA Seminar Chap 12 We See Jesus Crowned With Glory And Honour**

Thoughts of NOTE



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OUTSIDE THE CAMP

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

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

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

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

The LIFE of God sharpens its own expression

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

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

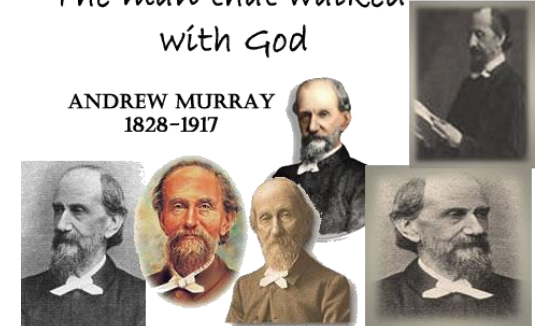
MT 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

LINK

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The man that walked
with God

ANDREW MURRAY
1828-1917



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

**Jackie Evancho - The
Lord's Prayer**



Pre-creation Eternity God's Purpose in Creation

Physical order=Expression & Participation

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

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COLD-CASE CHRISTIANITY

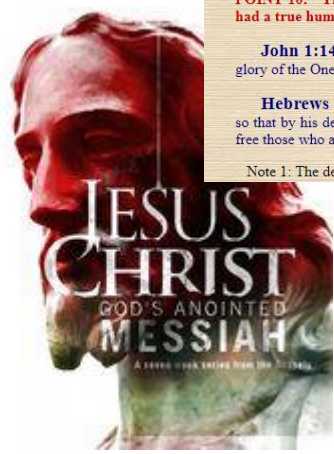
THEOLOGY / DOCTRINE

What Does Christianity Say About The Nature Of Humans? Five Honest Realities

By J. Warner Wallace Published February 24, 2020



After speaking at a church recently, I was approached by a woman who identified



POINT 10: The Eternal Word was made had a true human body.

John 1:14 The Word became flesh and glory of the One and Only, who came from

Hebrews 2:14-15 [14] Since the Christ so that by his death he might destroy him free those who all their lives were held in slavery

Note 1: The denial of the reality of Christ's

https://www.crossway.org/articles/are-there-differences-between-christ-s-humanity-and-ours

Are There Differences between Christ's Humanity and Ours?

by: Robert Letham



Bible Teaches

Chapter 150

cept Jesus [More] [Previous] [Next]

HUMAN NATURE OF JESUS CHRIST

https://www.andrews.edu/~fortind/EGWNatureofChrist

GSEM534 Lecture Outline

Ellen White on the Human Nature of Christ

Denis Fortin

During the last 50 years, since the publication of the book *Questions on Doctrine*, the Seventh-day Adventist Church has discussed, even debated, the implications of the human nature of Christ. One of the major questions has been: How similar or different from our human nature was Christ's humanity? Although debates have subsided in the last decade or so, at times the discussion on this subject remains intense.

Theologians and church members have lined themselves along three major theological lines. On the one hand there are those who emphasize that Christ's human nature was identical to ours. This postlapsarian position emphasizes that Christ's human nature inherited the weaknesses of humankind since the fall of Adam and Eve. Included in these inherited weaknesses are the possibility for Christ to yield to temptation and to be tempted from within himself, that his innermost self was affected by sin and predisposed to sin from birth. Yet, by abiding in the Father, Christ never yielded to any temptation whether from without or from within himself. Hence, he is not only our perfect Redeemer, he is also our perfect example. If Christ did not have an inner predisposition to sin, like we have, then he could not be our example in the victory over sin and, of greater consequence, he had an advantage over us: his humanity would therefore be different from ours. In this camp we find the following theologians: Robert J. Wieland, Donald K. Short, Dennis Priebe, Jean Zuercher, Ralph Larson.

Another group of people, mainly the theologians who compiled the book *Questions on Doctrine*, emphasized that Christ took Adam's sinless human nature before the fall. This prelapsarian position argues that in Christ there was no sin, either inherited or cultivated, as is common to all other human beings. The fallen nature Christ took upon himself was taken vicariously, in order to redeem us; it was not his intrinsically or innately. Just like he bore our sins, he also bore our nature. In this group we have the following theologians: Roy Allan Anderson and W. E. Read. Few people still hold this view as most prelapsarian proponents now belong to the third group.

A third group of theologians and church members emphasize that although Christ's nature was fully human and that he could yield to temptations, Christ did not inherit our inner inclinations and predispositions to sin. He could sin, and he was tempted to sin, but all his temptations came from outside of himself as was the case with Adam and Eve before the fall. This prelapsarian position holds that a predisposition to sin is not inherent to humanity and that Christ as the second Adam could not have any inner tendency to sin. To have such tendencies would mean his nature was corrupted and he would also need a Savior. It is argued that to not have an inner predisposition to sin is not an advantage over us since Christ's temptations were far more difficult to overcome than

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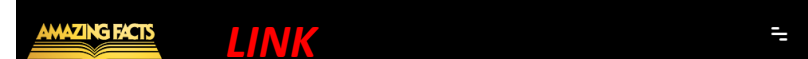
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Fall 2015

Human Nature and the Christian

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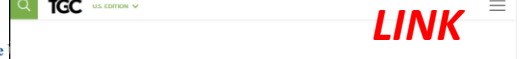
Christ's Human Nature

Can a Saved Man Choose to be Lost? Colorful Cosmetics and Jewelry

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2. Original Sin
3. INFANTE PARTIUM

https://www.thegospelcoalition.org/essay/the-humanity-of-christ



The Humanity of Christ

AN ESSAY BY Luke Stamps

DEFINITION

The humanity of Christ refers to the reality that in his incarnation, the Son of God assumed a complete human nature with all its limitations (but without in any way surrendering his divinity), so that he might serve as humanity's representative, substitute, and example.

SUMMARY

In his incarnation, the Son of God assumed a complete human nature—body, soul, mind, and will—into personal union with himself. He did not assume a distinct human person, since he is already a divine person, but rather he gave personhood to the human nature that he assumed. As a human, Jesus experienced all the ordinary, non-sinful limitations of humanity. He grew and developed. He experienced hunger, thirst, weariness, and the full range of human emotions. His humanity was as integral to his saving work as his divinity. As the true human, the last Adam, he lived out obedience to God through our common humanity as our representative and substitute: through his life, death, and resurrection, he merits salvation for all who are united to him by faith. As a human, he also serves as our example, providing a model for true human obedience.

THE HOUSE OF GOD

Pre-creation Eternity God's Purpose in Creation

Physical order=Expression & Participation

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

New Covenant Details

Jer. 31.33
Ex 36.22-28; 37.24-28

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

25 I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols. 26 A **new heart** I will give you, and a **new spirit** I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. 27 And I will put **my spirit within you**, and **cause you to walk in my statutes and be careful to observe** my ordinances.

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

Prophetic Foundational Sources OT?

The Father has qualified us!

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

sprinkle clean water upon you

clean from all your uncleannesses

all your idols I will cleanse you

put within you

or flesh the heart of stone

give you a heart of flesh

put my spirit within you

cause you to walk in my statutes

be careful to observe my ordinances

God's Eternal Purpose Finished

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

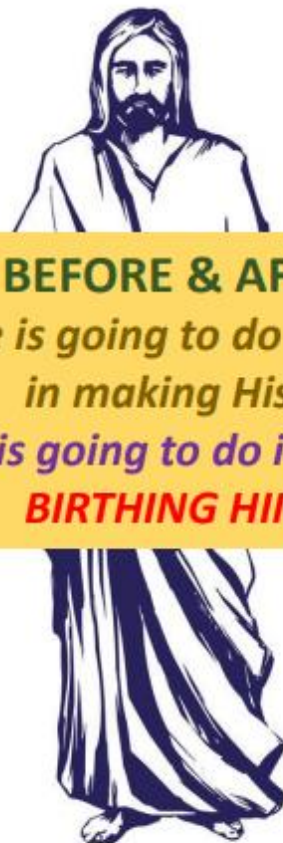
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God Indwelling His House

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

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

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



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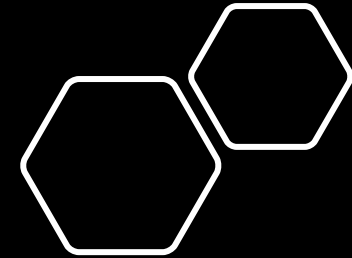
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1:13 In many and various ways God speaks of old to our fathers by the prophets. 2 But in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom we created the world. 3 He reflected the glory and the exact image of his being, and he became the very stamp of divine power, who maintains the universe by his word, purifying to himself a people zealous of good deeds, to be set down at the right hand of the Majesty on high. 4 Having become as much superior to angels as the name he has obtained is more excellent than theirs.



5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "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 of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." 10 And, "Thou, Lord, didst tread the earth in the beginning, and the heavens are the work of thy hands; 11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up, they will be changed, but thou art the same, and thy years will never end." 13 But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? 14 Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

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 we who heard it did not obey, 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.

5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 It has been testified to men, "What is man that thou art mindful of him, the son of man, that thou carest for him?" 7 That God made 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. 9 Now in putting everything in subjection to him, he left nothing outside his control. All in all, we do not yet see everything in subjection to him. 10 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.

10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. 11 For he who sanctifies and brings to glory, himself saves all those whom he sanctifies in order that he may share his glory with them. 12 why he is not ashamed to call them brethren, 13 saying, "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." 13 And again, "I will put my trust in him." And again, "I fear my sin, and the children God has given me."

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who holds the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong bondage. 16 For surely it is not with angels that he is concerned but with the descendants of Abraham. 17 Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.

2:1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 He was faithful to him who appointed him, just as Moses also was faithful to God's house. 3 Yet Jesus has been counted worthy

of a much more glory than Moses as the builder of a house has more honor than the house. 4 (For every house is built by some one, but the builder of all things is God.) 5 Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, 6 but Christ was faithful over God's house as a son. And we see his house if we hold fast our confidence and pride in our hope.

7 Therefore, as the Holy Spirit says, "Today, when you hear his voice, do not harden your hearts as in the rebellion, on the day of warning in the wilderness, 8 when your fathers put me to the test and saw my works for forty years. 9 Therefore I was provoked with that generation, and said, 'They always go astray in their heart; they have not known my voice.' 10 As I swore in my wrath, 'They shall never enter my rest.'" 11 Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 12 But each one see to himself how he may be diligent, lest he also be found an evildoer. 13 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 heard the voice of the Lord on the day when they came up, that he said, "I will swear in my wrath, 'They shall never enter my rest.'" 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.

2:1 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 heart. 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 been somewhere speaking 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 us 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 an abiding 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 he is able to judge the heart's motives, but all are open to his eyes, and he will repay to each what he has done.

14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

5:1 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sin. 2 He is made perfect by the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. 4 And one does not take the honor upon himself, but he is called by God, just as Aaron was.

5:2 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee";

as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. 8 Although he was a Son, he learned obedience through what he suffered; 9 and being made perfect he became the source of eternal salvation to all who obey him, 10 being designated by God a high priest after the order of Melchizedek.

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 someone to teach you about the first principles of God's word. 13 You need milk, not solid food; 14 for every one who lives on milk is unskilled in the word of righteousness, for he is a child. 14 That solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.

15 This becomes even more evident when another great apostle in the likeness of Melchizedek, 16 who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. 17 That is a witness of what he has done, and he has shown a more perfect priesthood, superior to the order of Melchizedek. 18 On the one hand, a former commandment is set aside because of its weakness and uselessness. 19 (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God.

20 And it was not without an oath. 21 Those who formerly became priests took their oath without an oath, but this one was addressed with an oath. "The Lord has sworn and will not change his mind. Thus act as priests for ever." 22 This makes Jesus the surety of a better covenant.

23 The former priests were many in number, because they were prevented by death from continuing their office; but he who holds his priesthood permanently, because he continues for ever, 25 Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.

26 For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, but he did this once for all when he offered up himself. 28 Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

8:1 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2 a minister in the sanctuary and the true tabernacle, set up not by man but by the Lord. 3 For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. 5 They serve a copy and shadow of the heavenly sanctuary, for when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern which was shown you on the mountain." 6 But as it is, Christ has obtained a ministry which is as much more excellent than the law as the covenant he mediates is better, since it is enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion for a second.

9:1 For he finds fault with them when he says, "The days will come, says the Lord, when I will establish a new covenant with the house of Israel and with Judah; 9 not like the covenant that I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt, for they did not continue in my covenant, and so I paid no heed to them, says the Lord. 10 This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law into their

mind, and write them on their hearts, and I will be their God, and they shall be my people. 11 And they shall not teach every one his fellow or every one his brother, saying, 'Know the Lord,' for all shall know me, from the least of them to the greatest. 12 For I will be merciful toward their iniquities, and I will remember their sins no more." 13 In speaking of a new covenant he treats the first as obsolete, and what is becoming obsolete and growing old is ready to vanish away.

9:1 Now even the first covenant had regulations for worship and an earthly sanctuary. 2 For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place, 3 behind the second curtain a gold altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden altar holding the manna, and Aaron's rod that budded, and the tables of the covenant; 4 above it was the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; 7 but into the second only the high priest goes, and he but once a year, and will enter with blood, which he offers for himself and for the errors of the people. 8 By this the Holy Spirit indicates that the way into the sanctuary is not yet open as long as the outer tent is still standing. 9 This is a symbol of the present age, according to this arrangement, gifts and sacrifices are offered, which cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), 12 He entered once for all into the Holy Place, taking not with him goats and calves but his own blood, thus securing an eternal redemption. 13 For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

15 Therefore he is the mediator of a new covenant, not that those who are called may receive the promised eternal inheritance, since a death has occurred which nullifies them from the transgressions under the first covenant. 16 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant which God commanded you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Thus he has sanctified the people with his own blood, and without the shedding of blood there is no forgiveness of sins.

23 Thus it was necessary for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but he has entered heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it for himself, but for us, that he offered up himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. 27 And just as it is appointed for men to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

10:1 For since the law has but a shadow of the good things to come instead of the reality, it cannot, by its own strictness, set free those who are continually offered year after year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered? If the worshippers had once been cleansed, they would no longer have any consciousness of sin. 3 But in those sacrifices there is a reminder of sin one year after year. 4 For it is impossible that the blood of bulls and goats should take away sins.

5 Consequently, when Christ came into the world, he said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; 6 in burnt offerings and in sacrifices thou hast not pleased me." 7 Thus I said, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book." 8 When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and in offerings" (these are offered according to the law), 9 thus he added, "Lo, I have come to do thy will." He abolishes the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

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19 Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, 20 by the new and living way which he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful; 24 and let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more so as you see the Day drawing near.

26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for us, 27 but a fearful prospect of judgment, and a fiery trial 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 more punishment do you think will be deserved by the man who has spurned 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 outraged the Spirit of grace will incur God's wrath, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." 31 It is therefore a fearful thing to fall into the hands of the living God. 32 But recall the former days, when you were still ignorant, you endured a hard struggle with afflictions; 33 sometimes being publicly exposed to abuse and affliction, and sometimes being persecuted with those so treated. 34 For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that you may do the will of God and receive what is promised. 37 For yet a little while, and the coming one shall come and shall not tarry; 38 but my righteous one shall live by faith, and he will not shrink back. 39 For you will receive the reward of faith, but you will not shrink back, because the Lord is with you, and he will bring you out from the midst of the fire, and he will save your souls.

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4 By its faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous, God bearing witness by accepting his gifts. 5 By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. 6 Now before he was taken he was attested as having pleased God. 7 And without our faith it is impossible to please him. 8 For who ever would draw near to God must believe that he exists and that he rewards those who seek him. 9 By its faith Noah, being warned by God concerning events and burnt offerings and in offerings" (these are offered according to the law), 9 thus he added, "Lo, I have come to do thy will." He abolishes the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

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12:1 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, 2 looking away from the things that are behind us, and pressing on to the goal. 3 Jesus Christ is the same yesterday and today and for ever. 4 Do not let us weary and lose heart. 5 And have you forgotten the exhortation which addresses you as sons?—"My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. 6 For the Lord disciplines him whom he loves, and chastises every son whom he receives." 7 It is for discipline that you have to endure. 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Five Warning Sections

First Warning 2: 1-4

*Pay closer attention
Drift away
No escape*

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

Second Warning 3: 7- 4: 13

*Enter by faith
Unbelief & Disobedience
Shall not enter*

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

Third Warning 5: 11- 6:20

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

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

Fourth Warning 10: 26-39

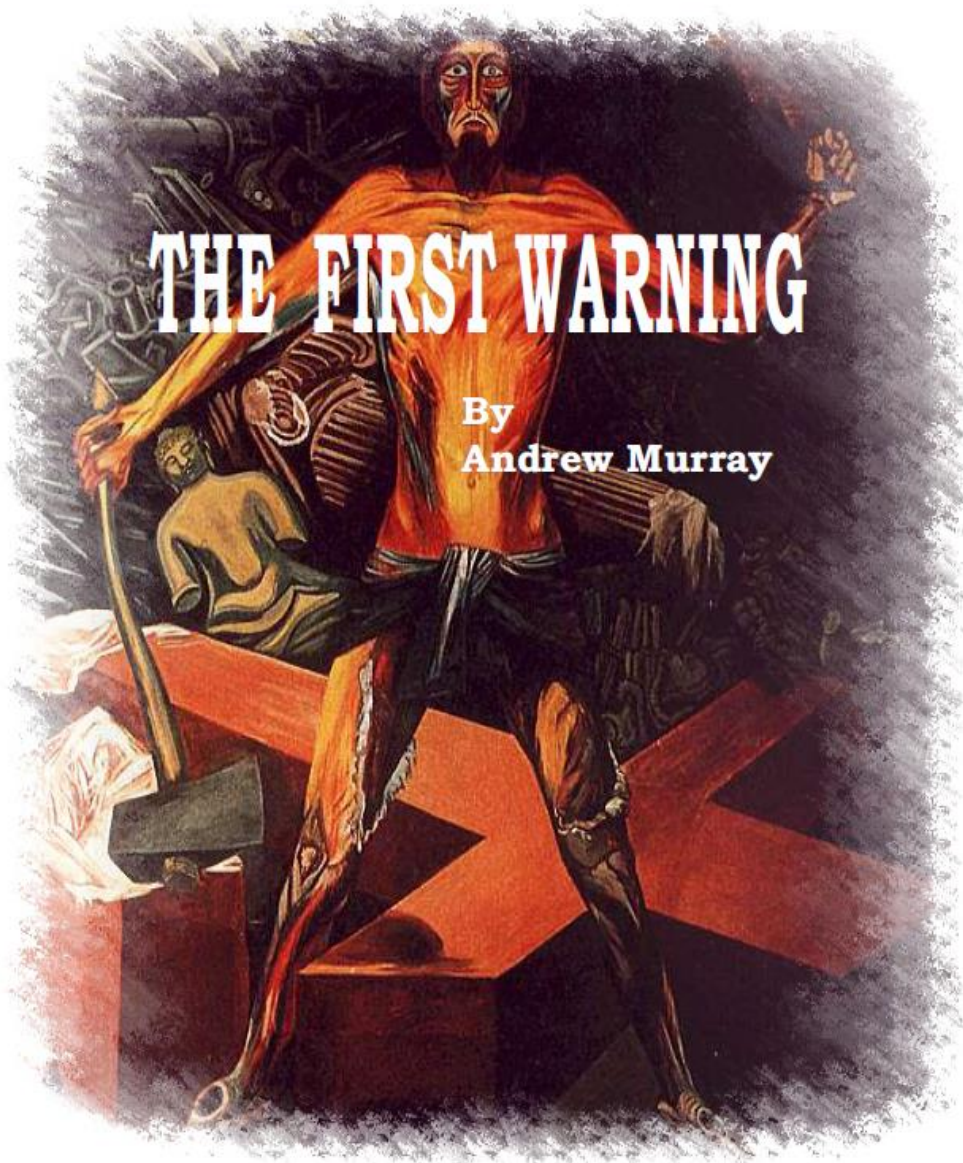
*Boldly enter
Wilful sin & drawing back
No sacrifice remains*

10:26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, *27* but a fearful prospect of judgment, and a fiery indignation 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 spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? *30* For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." *31* It is a fearful thing to fall into the hands of the living God. *32* But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, *33* sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated. *34* For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. *35* Therefore do not throw away your confidence, which has a great reward. *36* For you have need of endurance, so that you may do the will of God and receive what is promised. *37* For yet a little while, and the coming one shall come and shall not tarry; *38* but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." *39* But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

Fifth Warning 12: 14-29

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

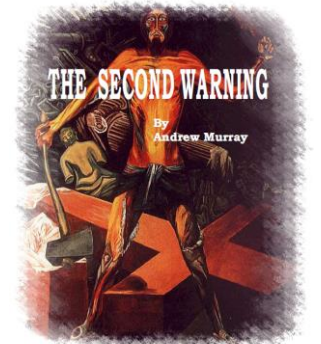
12:14 Strive for peace with all men, and for the holiness without which no one will see the Lord. *15* See to it that no one fail to obtain the grace of God; that no "root of bitterness" spring up and cause trouble, and by it the many become defiled; *16* that no one be immoral or irreligious like Esau,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



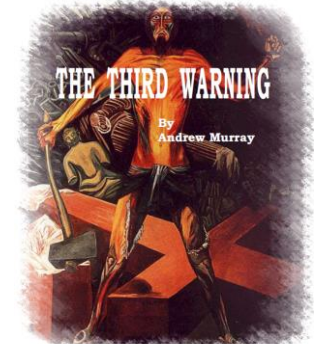
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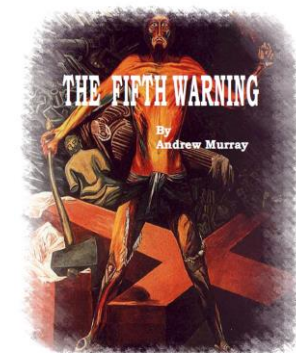
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What The Son Speaks
- Second Not To Come Short
Of The Promised Rest
- Third Against Sloth, Standing Still,
And Apostasy
- Fourth Of Them That Sin Wilfully
And Draw Back
- Fifth To Beware Of Sin
And Rejection Of Jesus



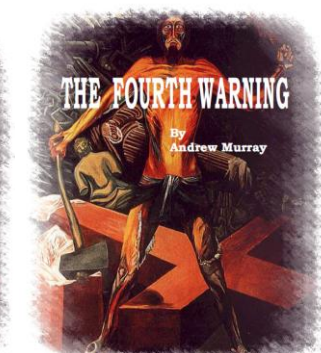
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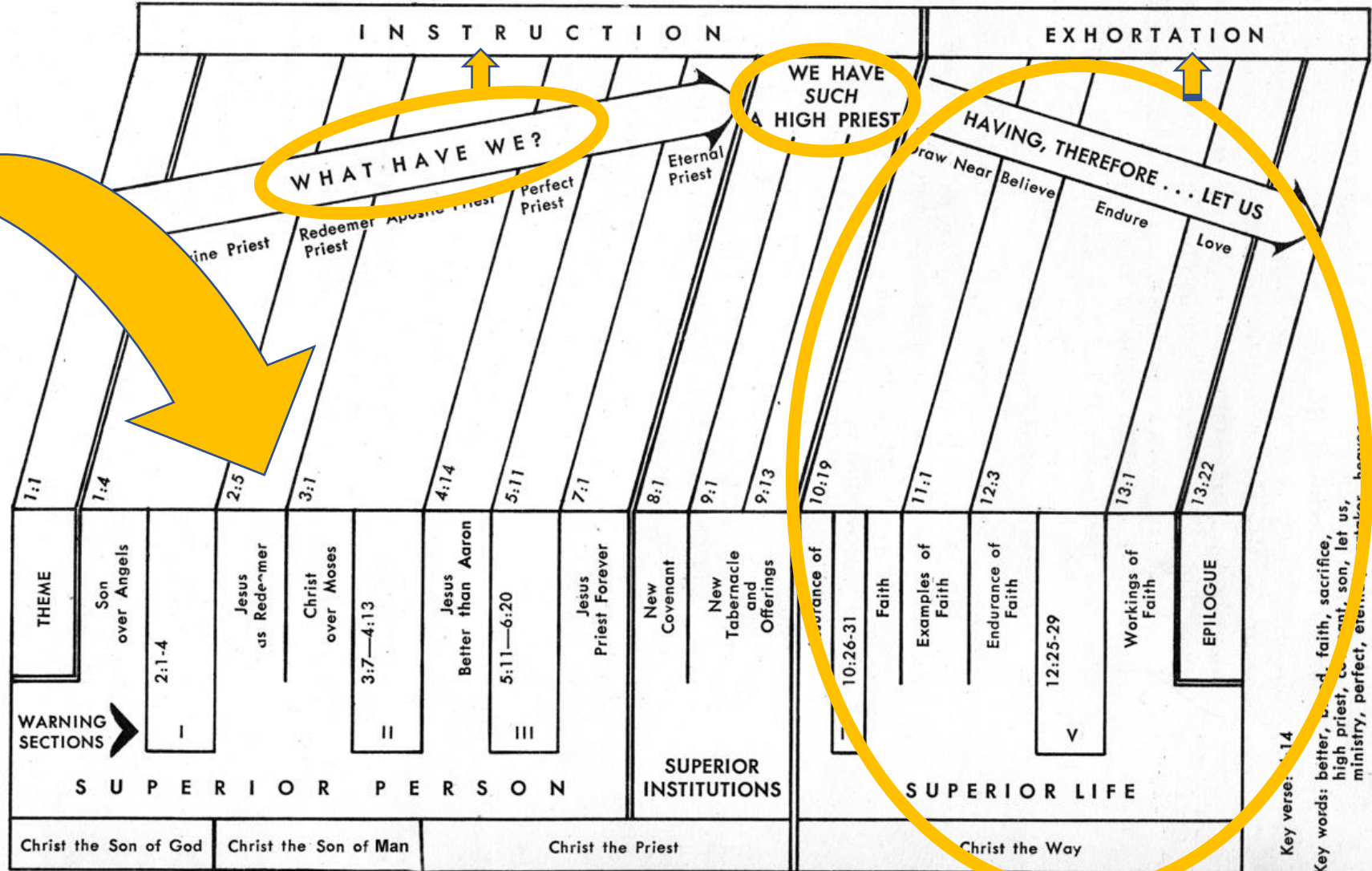
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Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



Hebrews
 A Self-Study Guide
 by Irving L. Jensen

HEBREWS



We are Here

**WE SEE JESUS CROWNED
WITH GLORY AND HONOUR**

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.

CHAPTER XII.

WE SEE JESUS CROWNED
WITH GLORY AND HONOUR

2.8. *But now we see not yet all things subjected to him.*
9. *But we behold Him who hath been made a little lower
than the angels, even Jesus, because of the suffering of
death crowned with glory and honour.*

WHAT a glorious contrast! We see not yet all things sub-
jected to him, that is, to man: **but** – what is far better –
we see Jesus crowned with glory and honour. When
we look round upon this world, with all its sin and misery, it
does indeed not appear as if man was destined to be higher than
the angels, and to have dominion over all the works of God’s
hands. But when we remember that Jesus became Man, that
He might taste death for all men, and that **He, a Man upon the
throne, now lives as our Surety, our Redeemer, and our Head,**
it is enough if we see Him crowned with glory and honour. In
that we have the pledge that **He will one day bring man to that
glory and honour too.** In that **we have the assurance that He is
using all that glory and honour even now on our behalf.** We see
not yet all things subjected to man, **but** – **we see Jesus crowned
with honour and glory.** Blessed contrast!

The right knowledge and use of this antithesis is the secret
of the life of faith. **We see not yet all things subjected to
Him** – how exactly this expresses the disappointment and
failure which is often the experience of the believer when

Thoughts of NOTE



Did Christ Birth a New Human Nature or Assume a Human Nature?

What are our **presuppositions** when we come to Mankind’s Nature in the Hebrew Epistle?

Our personal theology dictates our interpretation and application!

Who are these people the author is addressing?

Who does the author direct us to in order to understand Human Nature/Mankind? i.e., “our experience of HIM”?

his first joy and hope begin to pass away. He finds that sin is stronger than he knew; that the power of the world and the flesh and self are not yet made subject to him as he had hoped. At times it is as if he feels that the promises of God, and the expectations they raised in his heart, are vain. Or else, if he acknowledge that God is indeed faithful to fulfil them, the way for one who is as weak as he is, and in his circumstances, to obtain these promises is too hard. The promises of God, to put all things in subjection to us and make us more than conquerors, are indeed most precious, but, alas, ever again the bitter experience comes – man sees not yet all things subjected to him.

Blessed the man who knows, then, in living faith to say: **But we see Jesus crowned with glory and honour.** Blessed the man who knows to look away from all that he finds in himself of imperfection and failure, to look up and behold all the perfection and glory he finds in Jesus! Yes, blessed the man who finds his delight and his life in meeting every disappointment and every difficulty with the blessed: **But – we see Jesus crowned with glory and honour. This is all I need! this satisfies the soul, and gives it peace and joy and strength.**

The Epistle is about to expound to us the great mystery, why the Son of God was made a little lower than the angels. It was that, by the grace of God, He might taste death for every man, and so open up again the entrance into God’s presence and favour. The necessity and meaning of His sufferings and death it will present to us in three different aspects. The first (v. 10), that in suffering and death Christ Himself must needs be made perfect, so that as our Leader He might open up to us the path of perfection, and prepare that new nature, that new

Thoughts of NOTE



What is the person’s state of mind (self perception) and who is Murray describing?

Who is Hebrews addressing? Are they the same?

What is our (you and I) interpretive lens?

How would you describe the Spiritual context of the Hebrew Audience?

Please take time to self-assess Your Spiritual State!

What are your criteria for confessing this so Great High Priest?

What is Hebrews trying to tell me about Jesus and me?

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way of living, in which we are to be led to glory. The second (14, 15), that through death, making propitiation for sin, He might destroy the devil, with his power of death, and give us a perfect deliverance from all fear of it. And the third (16-18), that in what He suffered, He might be made a merciful and faithful High Priest, able to secure our perfect confidence, and to give us the succour we need. But before the writer thus unfolds the meaning of Christ's humiliation, he first points to His glory. It is this which constitutes the excellency of the New Testament, which gives our faith its power of endurance and victory; we see Jesus now at the right hand of the Majesty of God. Let us hold this fast as the chief thought of the Epistle, as the one great lesson the Hebrews, and all feeble backsliding Christians, need: Jesus, who suffered for us; Jesus who in His suffering as our Leader, opened a way to God for us; Jesus who sympathises with us – this Jesus is crowned with honour and glory. To see Him is to know that we have all we can need. Would you, my reader, give more abundant heed to the great salvation? would you experience how completely Jesus is able to save? do you long for just as much of the love and the presence, the holiness and the joy and the power of God in you as there is in Jesus for you? here you have the secret of it all! Amid all sin and weakness, all darkness and doubt, all failure and perplexity, hold fast this one truth, engage in this one exercise of faith: We see not yet all things subjected to man, but we see Jesus crowned with honour and glory. This gives peace, and victory, and joy unspeakable.

And if you would know how thus ever to have the heart turned to Jesus, remember, He came to save His people from their sins. It is the heart that is weary of itself and its sins, that fully accepts the fact of the utter corruption and the utter

Thoughts of NOTE

What is AM's message about man and Jesus in this Chapter?



helplessness of all that is of the old nature and of self, that will find itself attracted with strong desire to this mighty Redeemer. In such a heart Jesus, the crowned One, will not only be a distant object, but, by the Holy Spirit, an indwelling presence. The coming of the Holy Spirit is inseparably connected with, is our only proof of, the glorifying of Jesus (John 7. 38, 39; 16. 14; 17. 10), is our only real participation in the blessings that flow from it. Let all our worship of Him, crowned with glory and honour, be in the faith that the Pentecostal Spirit glorifies Him in us, so that our whole inner being is filled with His presence.

1. Jesus, made a little lower than the angels. Jesus, because of the suffering of death, crowned with glory and honour. Look not only at the glory, but look well at the place of its birth, at the way in which it was gained. It is in the way in which you are walking now. Learn to welcome humiliation and suffering as the seed, the power out of which the glory is brought forth, as the way in which Jesus in glory is preparing you for the glory.

2. We see Jesus crowned with glory and honour. Let every experience of the contrast – we see not yet all things subject to man – become a call and a motive and a help to turn to Jesus. Let us take time and gaze and worship until our whole soul is filled with the faith: this life of humiliation is the bud of the glory everlasting: Jesus in glory is proof that it is so, the pledge that it will be so with us. Be this our life: We see Jesus, because of the suffering of death, crowned with glory and honour.

Thoughts of NOTE



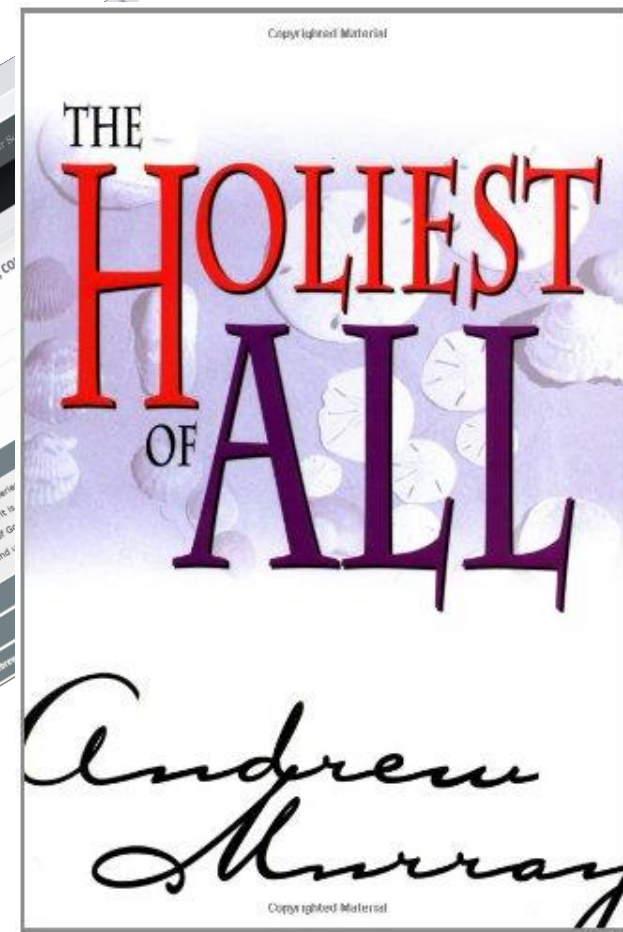
- Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation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





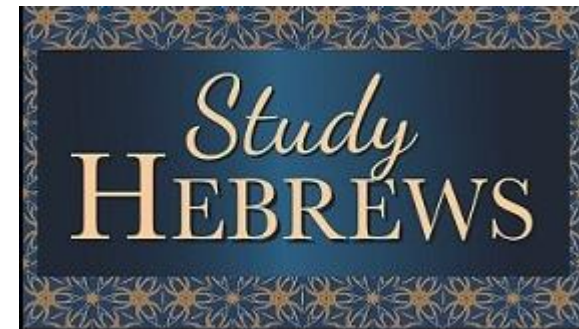
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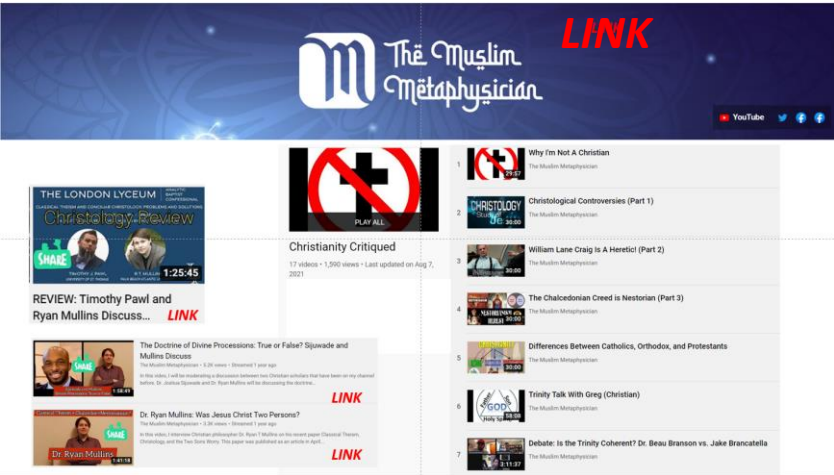
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Audio Chap 12 PDF Chap 12



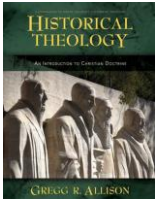
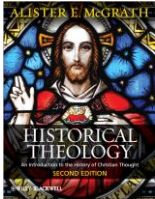
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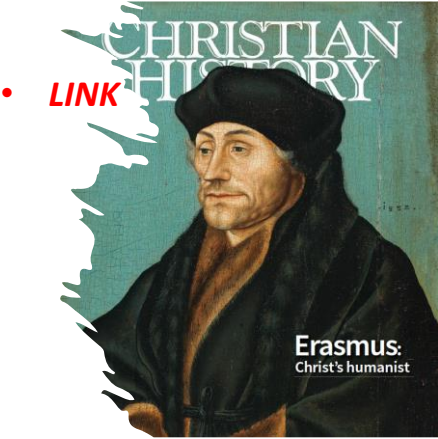


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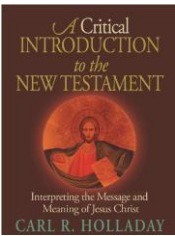


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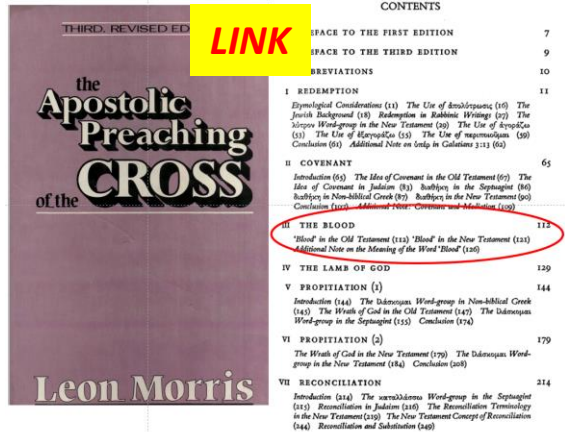
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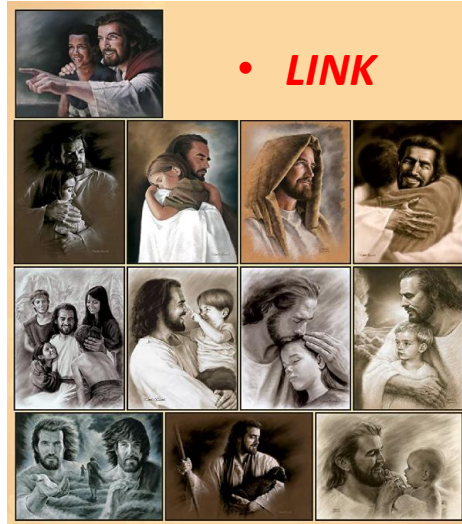
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All of Christ's Actions are for our *Salvation*:
Christ's Humanity as Instrument (ὄργανον,
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