



MPLS
Feb 7, 2023

The Holiest of All

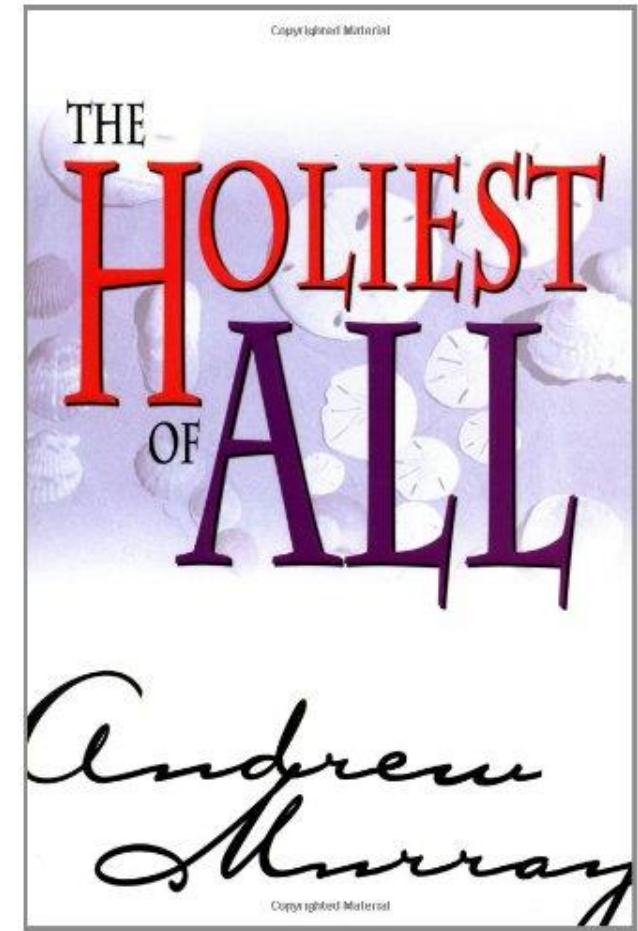
Seminar Study: Hebrews

Andrew
Murray

HOA Chapter by Chapter

- Open
- Web Site Materials
 - Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discussion Points: Swimming in the Deeper End of the Pool – Prayerful Questioning**
- Session Schedule: Next Session Date 2/21/23**
- HOA Seminar Chap 12 Discussion Qs: Eph 4 Four Level Growing up in Christ**

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.

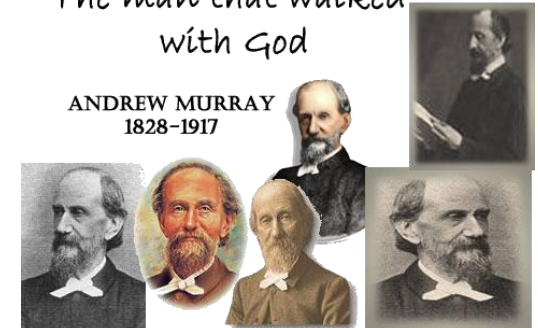
MT 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

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.



HALLELUJAH

arranged & performed by Albert Gyorfi

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Question

?

Always Be Asking Questions?

Col 1:27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

28 Him we proclaim, warning every man and teaching every man in all wisdom, **that we may present every man mature in Christ.**

29 For this I toil, striving with all the energy which he mightily inspires within me.

Eph 4:11 And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers,

12 to equip the saints for the work of ministry, for building up the body of Christ,

13 until we all attain to the **unity of the faith** and of the **knowledge of the Son of God**, to **mature manhood**, to the **measure of the stature of the fulness of Christ**;



Eph 4:17 Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds;

18 they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart;

19 they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness.

20 You did not so learn Christ!--

21 assuming that you have heard about him and were taught in him, as the truth is in Jesus.

22 Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts,

23 and be renewed in the spirit of your minds,

24 and put on the new nature, created after the likeness of God in true righteousness and holiness.

Growing Up in Christ

*Eph 4.13 Until we all attain to the **unity of the faith** and of the **knowledge of the Son of God**, to **mature manhood**, to the **measure of the stature of the fulness of Christ**.*

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CONSIDERING JESUS CHRIST BEING THE HOUSE

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God now speaks to us by His SON

Unfold our Grasp Of these 4 Areas In Hebrews by H.S.

Experiential Indwelling LIFE

Faith

Full Revelation of the MYSTERY
unable to enter because of unbelief
we who have believed enter that rest

Knowledge

Personal experiential Knowledge
Of the UNITY OF FAITH

Manhood

Sabbath Rest Maturity
Gal 2.20 in experience
In the Experience of 'I AM'

Fullness

Joyfully Standing up in the
full experience of Divine LIFE



Heb 6:1 Therefore let us
leave the elementary
doctrine of Christ and
go on to **maturity**



BLUE LETTER BIBLE

Search verses, phrases, and topics (e.g. *John 3:16, Jesus faith love*)

Verse or Word(s) RSV Go

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Lexicon :: Strong's G5048 - τελειόω

Strong's Red Letter

τελειόω

Transliteration	Pronunciation
teleiōō (Key)	tel-i-o'-o

Part of Speech	Root Word (Etymology)
verb	From τέλειος (G5046)

Greek Inflections of τελειόω [?]

mGNT	TR	LXX
23x in 17 unique form(s)	24x in 18 unique form(s)	14x in 12 unique form(s)

ἐτελειώθη — 1x τελειώσαι — 4x τετελειωμένη — 1x
ἐτελείωσεν — 1x τελειωσάντων — 1x τετελειωμένοι — 1x

Dictionary Aids

Vine's Expository Dictionary: View Entry
TDNT Reference: 8:79,1161

KJV Translation Count — Total: 24x

The KJV translates Strong's G5048 in the following manner: make perfect (12x), perfect (4x), finish (4x), fulfill (2x), be perfect (1x), consecrate (1x).

Outline of Biblical Usage [?]

- I. to make perfect, complete
 - A. to carry through completely, to accomplish, finish, bring to an end
- II. to complete (perfect)
 - A. add what is yet wanting in order to render a thing full
 - B. to be found perfect
- III. to bring to the end (goal) proposed
- IV. to accomplish
 - A. bring to a close or fulfilment by event
 - i. of the prophecies of the scriptures

• LINK

Thoughts of NOTE

fail me to tell of Children, Isaac, Samson, Jerubba-
of David and Samuel and the prophets— 35 who
waxed them on earth, much less shall we escape if
we reject him who wants from heaven. 26 His voice

Faith

Full Revelation of the MYSTERY unable to enter because of unbelief we who have believed enter that rest

Knowledge

Personal experiential Knowledge Of the UNITY OF FAITH

Manhood

Sabbath Rest Maturity Gal 2.20 in experience In the Experience of 'I AM'

Fullness

Joyfully Standing up in the full experience of Divine LIFE

• LINK

as much more glory that 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, 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 against in their hearts; they have not known my
voice." 11 And 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.

20 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 abstinences,
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 power 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 whom sown 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 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 making
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, hav-
ing 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 charac-
ter 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 that 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 be-
half, having become a high priest for ever after the
order of Melchizedek.

21 For this Melchizedek, king of Salem, priest of
the Most High God, retook Abraham returning from
the slaughter of the kings and blessed him; 2 and
to him Abraham ascribed a tenth part of every-
thing. He is first, by translation of his name, king of
righteousness, and then he is also king of Salem, that
is, king of peace. 3 He is without father or
mother, or genealogy, and has neither beginning of days nor
end of life; but resembling the Son of God he contin-
ues as a priest for ever.

4 See how great he is! Abraham the patriarch gave
him a tithe of the spoils. 5 And those descendants
of Levi who receive the priestly office have a com-
mitment in the law to take tithes from the people,
that is, from their brethren, though these also are de-
scended from Abraham. 6 But this man who has not
begotten a son, yet I have regarded him as the father
of priests, since he remained a priest.

7 Therefore, beloved, 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 abstinences,
the laying on of hands, the resurrection of the dead,
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forth vegetation useful to those for whom sown 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.

1:1 In many and various ways God spoke of old to
our fathers by the prophets. 2 But in those last days
he has spoken to us by a Son, whom he appointed
the heir of all things, through whom also he created
the world. He reflected the glory and the image of
the very nature of his being, and was sustained
by his word of power. Purely of substance born of
the Father, he sat down at the right hand of the
Father, 4 having become as much super-
ior 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"? 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,
and the righteous scepter is the scepter of thy kingdom."
9 These last leaved righteousness and hated lawless-
ness, therefore God, thy God, has appointed thee
above the angels because thou hast done all things
without a helper. 10 And, "Thou, Lord, didst found
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, and they
will be changed; but thou art the same, and thy
years will never end." 13 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?

15 Therefore let us leave the elementary doctrine
of Christ and go on to maturity, not laying again a
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2:1 Therefore we must pay the closer attention to
what we have heard, lest we drift away from it. 2
For if the message declared by angels was valid and
every transgression and 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.

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 subjec-
tion under his feet." 9 Now in putting everything in subjec-
tion to him, he left nothing outside his control. An it
is, 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.

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.

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
weakness, 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,
so that we may receive mercy and find grace to help
in time of need.

17 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 abstinences,
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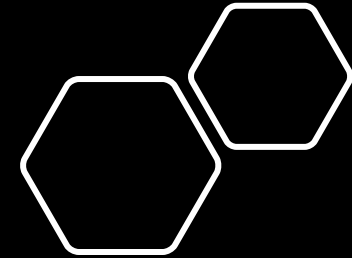
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Thoughts of NOTE

Unfold our Grasp Of these 4 Areas In Hebrews by H.S.

Experiential Indwelling LIFE

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BLUE LETTER BIBLE

Search verses, phrases, and topics (e.g. John 3:16, about faith)

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Lexicon :: Strong's G5048 - τελειω

Strong's Red Letter

τελειώω

Transliteration	τελειώω (key)	Pronunciation	teí-lí-o-o
Part of Speech	verb	Root Word (Etymology)	From τελέω (G5046)

Greek Inflections of τελειώω [?]

1st Sg Pres Ind	τελειώω	1st Sg Pres Imper	τελειώου
2nd Sg Pres Ind	τελειώεις	2nd Sg Pres Imper	τελειώου
3rd Sg Pres Ind	τελειώει	3rd Sg Pres Imper	τελειώου
1st Sg Pres Imper	τελειώου	2nd Sg Pres Imper	τελειώου
2nd Sg Pres Imper	τελειώου	3rd Sg Pres Imper	τελειώου
3rd Sg Pres Imper	τελειώου	1st Sg Pres Imper	τελειώου
1st Sg Pres Imper	τελειώου	2nd Sg Pres Imper	τελειώου
2nd Sg Pres Imper	τελειώου	3rd Sg Pres Imper	τελειώου
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- to accomplish
 - bring to a close or fulfillment by event
 - of the prophecies of the scriptures

• LINK

1:1 In many and various ways God spoke of old to our fathers by the prophets. 2 But in those last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. 3 He reflected the glory and the exact image of his being, and he sustained all things by his word of power. 4 He sat down at the right hand of the Majesty on high, 5 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"? 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, and 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 found 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 garments, 12 like a mantle thou wilt roll them up, and 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 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.

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. 9 Now in putting everything in subjection to him, he left nothing outside his control. At 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.

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 those who are sanctified have all one origin: that is, they are all from the Father. 12 He has 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." 15 And again, "I will put my trust in him." And again, "Thou art my Father and the Father of the Lord Jesus Christ."

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 has 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.

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

of as much more glory than Moses as the builder of a house has more honor than the house. 4 (For every house is built by someone else, 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 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 Now the Levites carried out their duties because they had been the order of Aaron. 12 But our high priest has been the order of Melchizedek, 13 for he was a Son, not a servant, as were the Levites. 14 He has no priestly duties because he has never been under the law.

15 This is evident from the fact that he has no law, because he has never been under the law. 16 He is not of the law, but of the order of Melchizedek, which is without law. 17 For it is impossible for those who have been sanctified by the blood of Christ to be under the law. 18 Therefore, since we have a high priest who has been sanctified by the blood of Christ, we do not need to offer sacrifices, as the Levites did. 19 For we have a better covenant, one that is based on better promises. 20 For if the Levites had been able to make a perfect offering, they would not have been appointed high priests. 21 For this reason, the law was given to Moses, not to the Levites, but to the people of Israel. 22 For the Levites were appointed high priests, not to the people of Israel, but to the people of God. 23 For the law was given to Moses, not to the Levites, but to the people of Israel. 24 For the Levites were appointed high priests, not to the people of Israel, but to the people of God. 25 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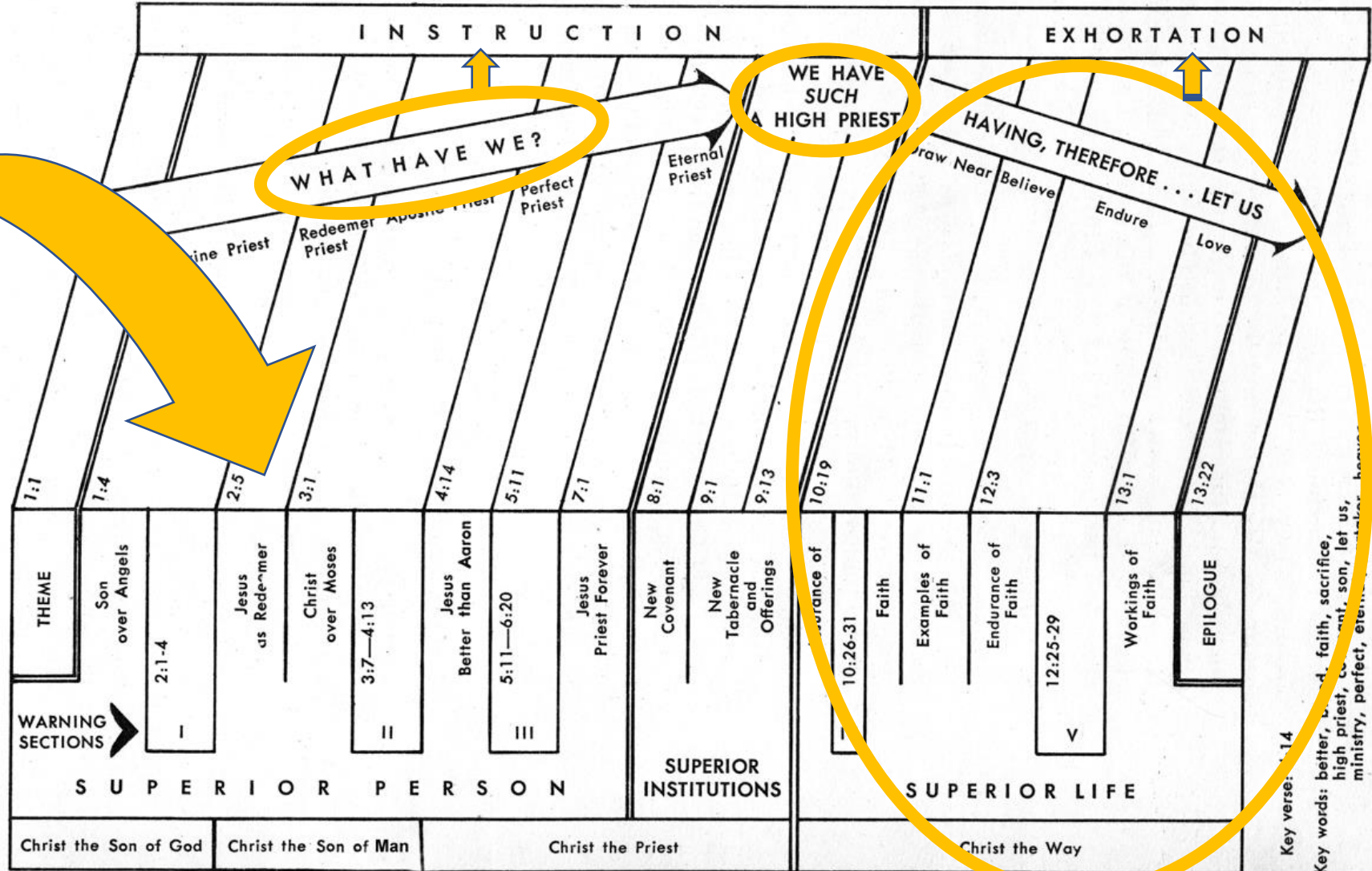
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Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



Hebrews
A Self-Study Guide
by Irving L. Jensen

HEBREW



We are Here

Key verse: 11:14

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

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 subjected 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**

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?

TWO COVENANTS Seminar

Classic on Entering the Full Experience of the New Covenant

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Incarnation Doctrinal History	
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Man's Nature	
	Nature
	THE TWO NATURES
	Does a Christian have two natures
	The Sinful Nature
	Sin-Nature-etc
	The Old Man
	TheFleshBaxter
SOLD OUT AT ROMANS 7	
Hermeneutical Lens	
Wesleyan Quadrilateral Modified	

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



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.

CHAPTER XII.

WE SEE JESUS CROWNED WITH GLORY AND HONOUR

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Unfold our Grasp Of these 4 Areas In Hebrews by H.S.



Heb 6:1 Therefore let us leave the elementary doctrine of Christ and go on to maturity

Experiential Indwelling LIFE

Faith

Full Revelation of the MYSTERY unable to enter because of unbelief we who have believed enter that rest

Knowledge

Personal experiential Knowledge Of the UNITY OF FAITH

Manhood

Sabbath Rest Maturity Gal 2.20 in experience In the Experience of 'I AM'

Fullness

Joyfully Standing up in the full experience of Divine LIFE

Screenshot of a Bible study website showing the Greek word 'τελειώ' (teleiō) with its transliteration, pronunciation, and various dictionary references.

• LINK

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.

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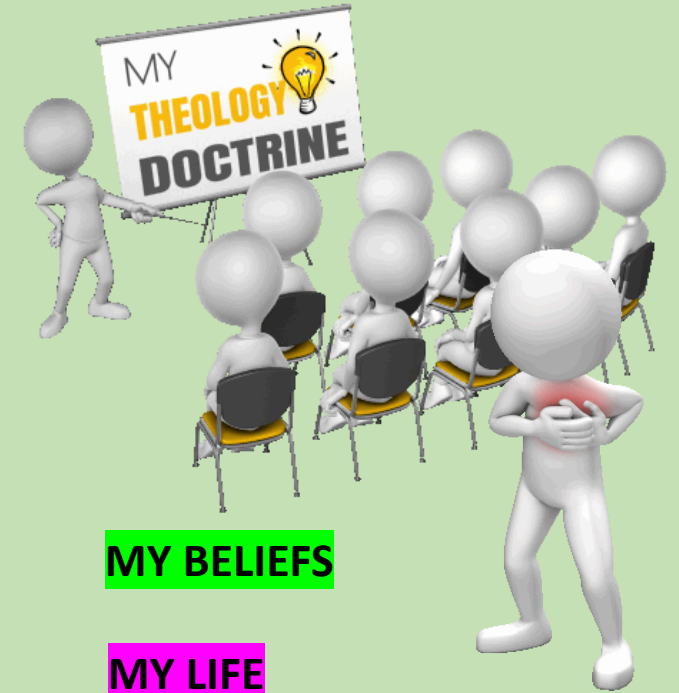
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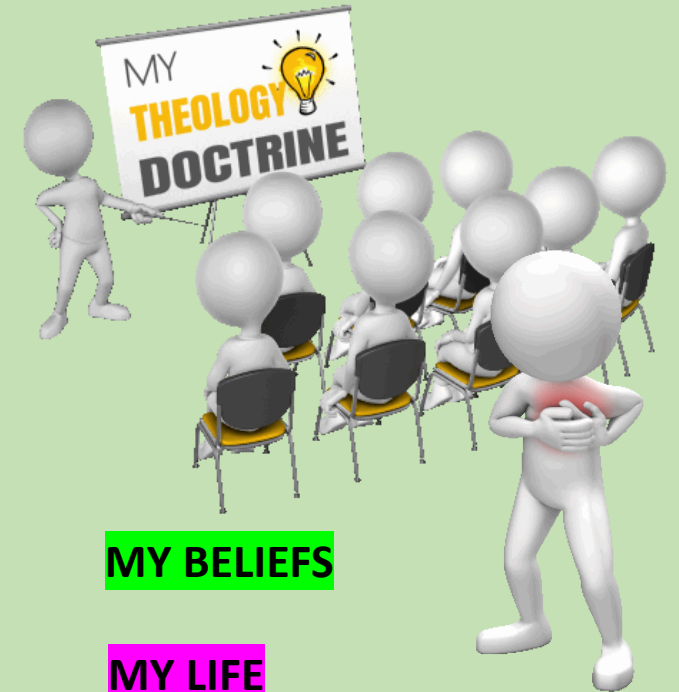
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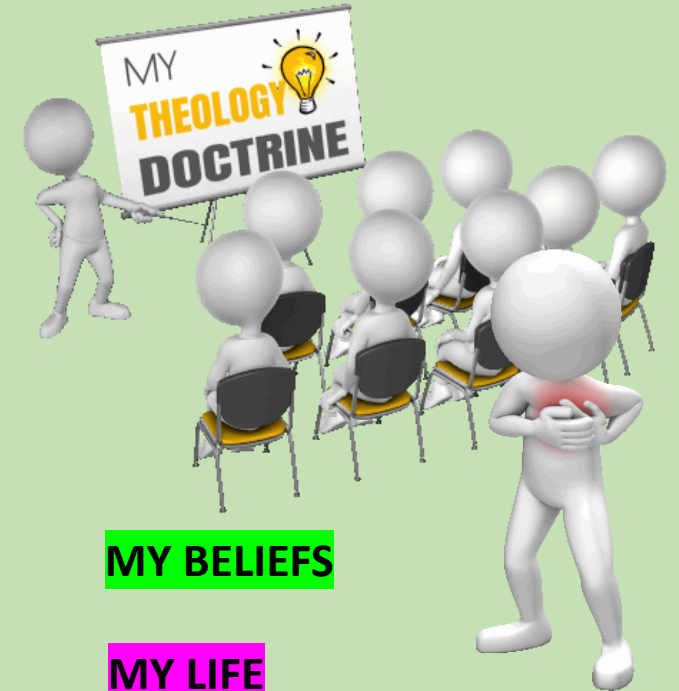
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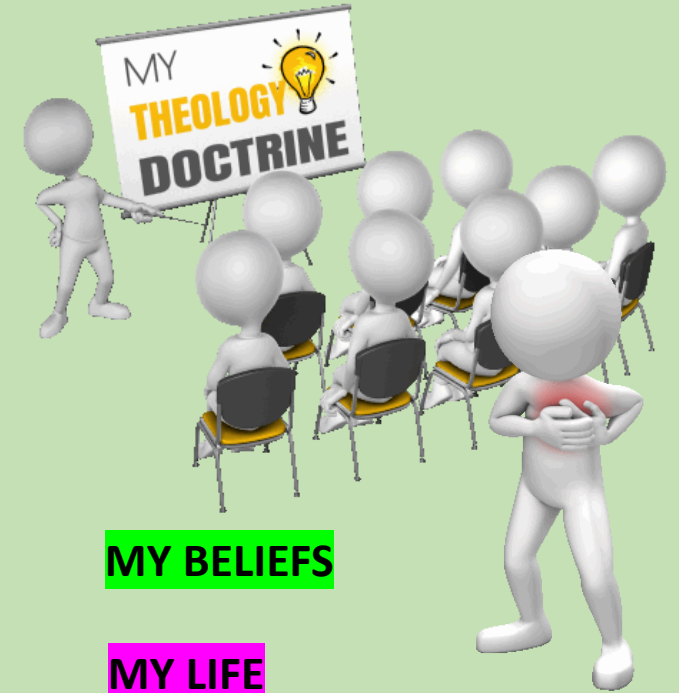
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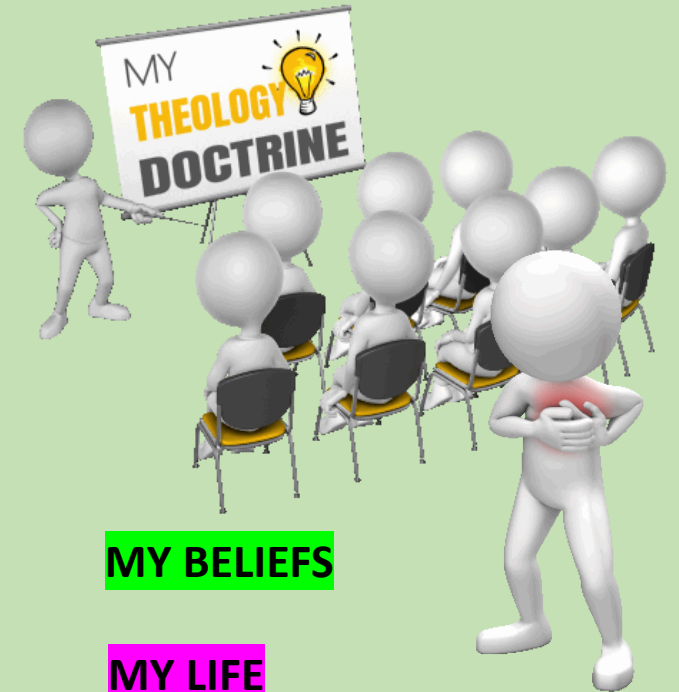
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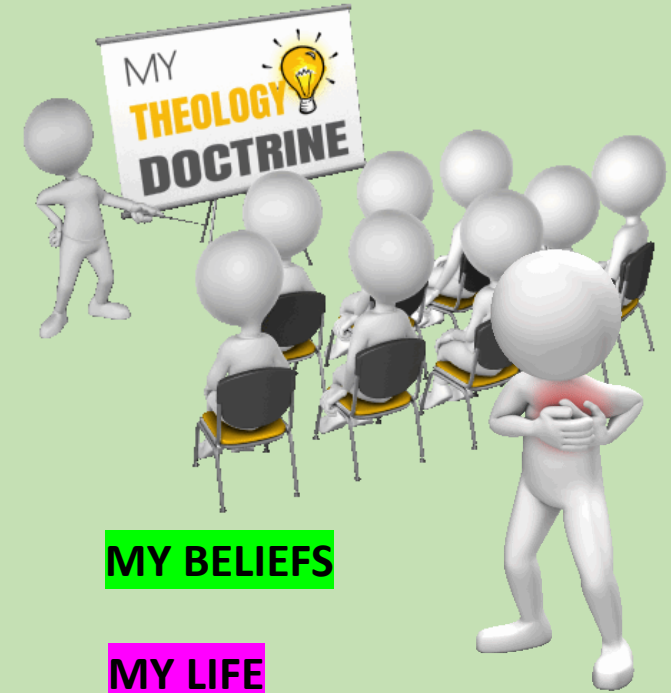
WHAT a glorious contrast! We see not yet all things subjected to him, that is, to man: **but** – what is far better – we see Jesus crowned with glory and honour. When we look round upon this world, with all its sin and misery, it does indeed not appear as if man was destined to be higher than the angels, 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

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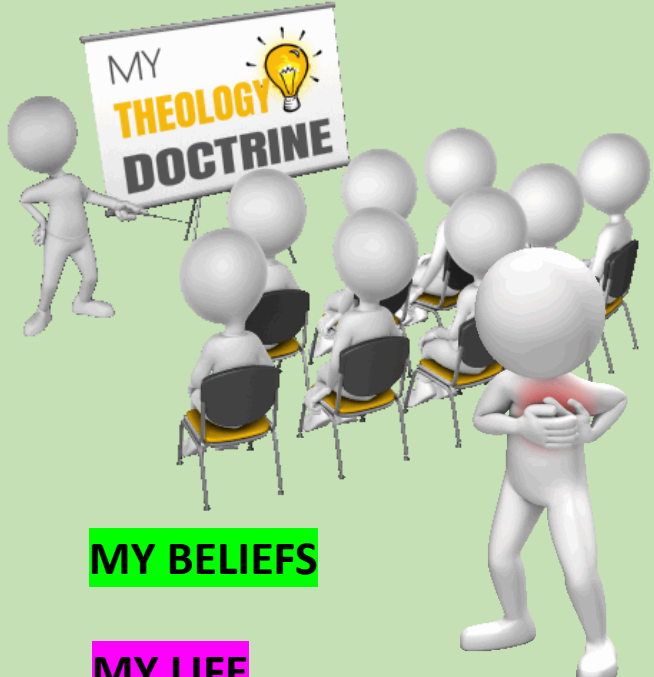
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his first joy and hope begin to pass away. He finds that sin is stronger than he knew; that the power of the world and the flesh and self are not yet made subject to him as he had hoped. At times it is as if he feels that the promises of God, and the 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

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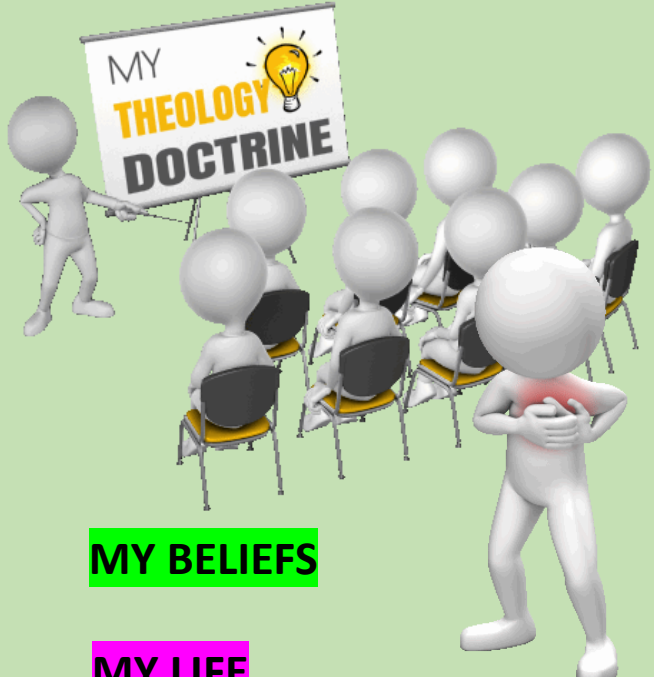
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way of living, in which we are to be led to glory. The second (14, 15), that through death, making propitiation for sin, He might destroy the devil, with his power of death, and give us a perfect deliverance from all fear of it. And the third (16-18), 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

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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.

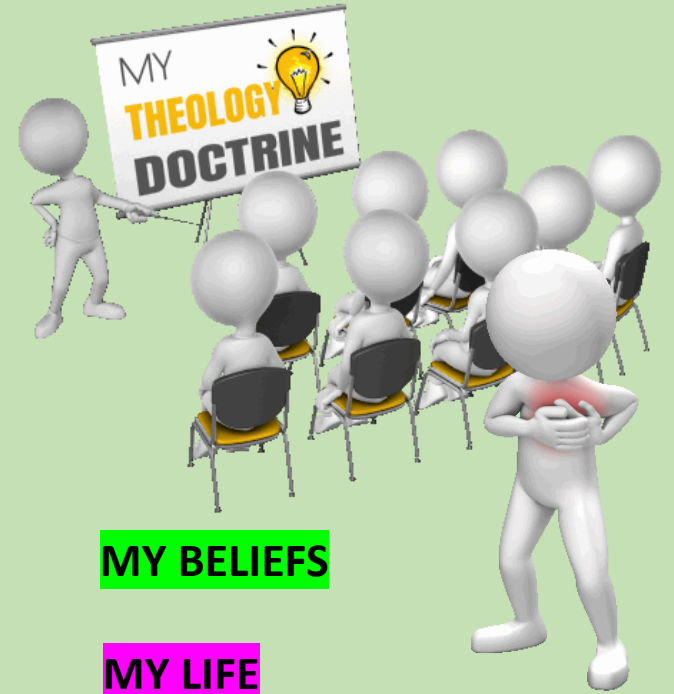
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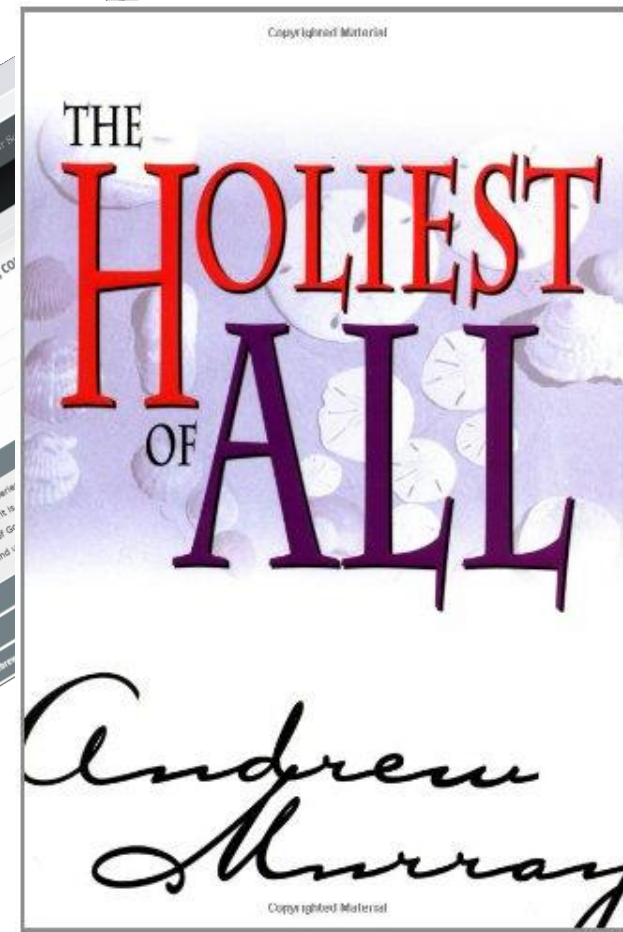
- Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation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

- (RSV)





Next Session Date: 2/21/23

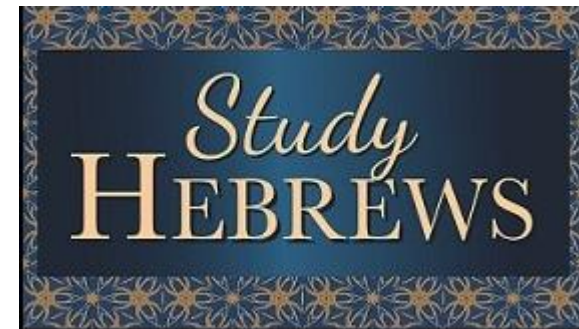


For Next Time

Chapter 12 HOA
Read Hebrew Epistle

Audio Chap 12 PDF Chap 12

Engaging Eph 4.13
Four Level Experiential Growing in Christ



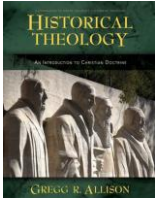
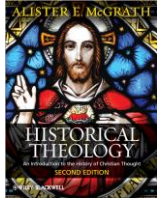
LINKS & RESOURCES



House of God

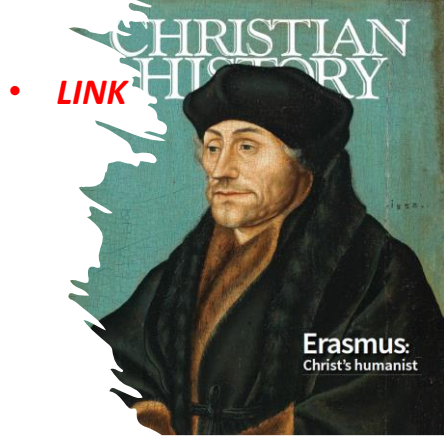
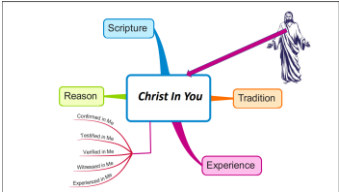


Historical Theology [LINK](#)



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

Christ In You PP

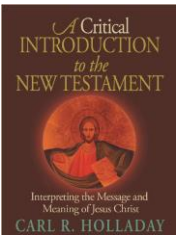


The Gospels in Early Christian Literature [LINK](#)



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

A_Critical_Introduction_to_the_New_Testament [LINK](#)



THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

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

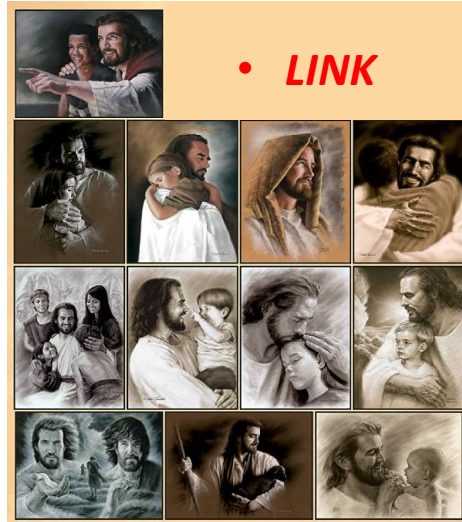


BY THE REV. A. M. STIBBS
Vice-Principal, Oak Hill Theological College, London

THIRD, REVISED EDITION [LINK](#)

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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:*

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