



MPLS
Feb 21, 2023

The Holiest of All

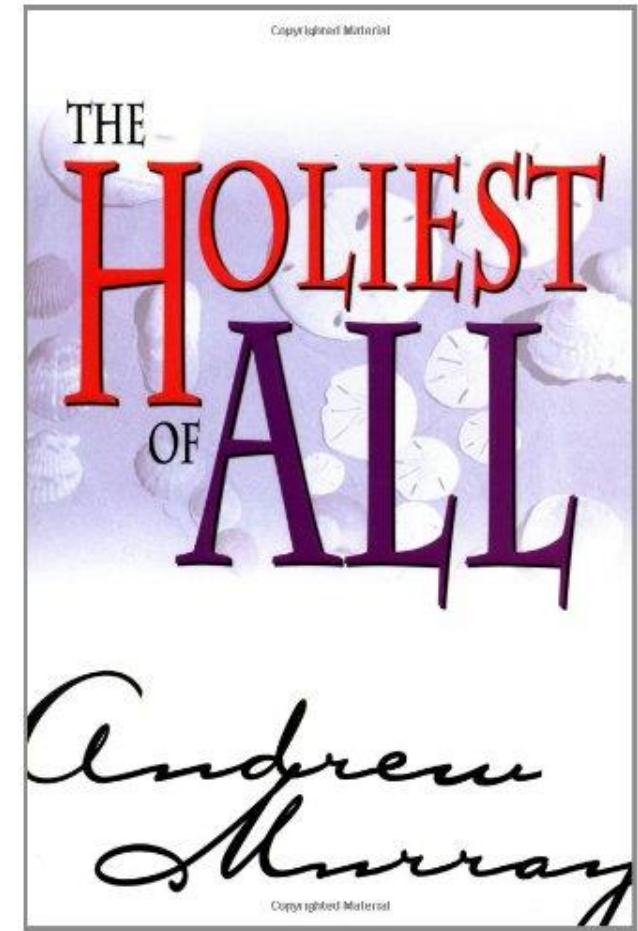
Seminar Study: Hebrews

Andrew
Murray

HOA Chapter by Chapter

- Open
- Web Site Materials
 - Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discussion Points: Contextual Reality- Personal, Biblical & Spiritual Also Asbury Revival 2023**
- Session Schedule: Next Session Date 3/07/23**
- HOA Seminar Chap 12 Discussion Qs: Eph 4 Context of Knowing ‘the I AM’ – Level 1A**

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.

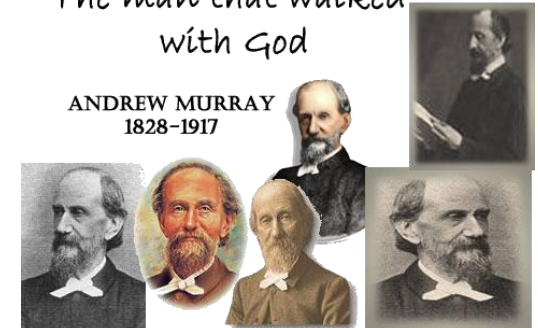
MT 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

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.

IN CHRIST ALONE
FINGERSTYLE

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Asbury revival: An incredible move of the Holy Spirit – and it's touching the UK too

Josh Green, Youth director, 24-7 Prayer | 15 February 2023 | ⌚ 3 min read



5 Comments

...on church decline, especially among young people, can leave us hopeless. But God is pouring out his Holy Spirit on students at a conference in America right now, and on spiritually hungry young people across the world. Let's pray for more, says Josh Green



MOST POPULAR

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Asbury revival: An incredible move of the Holy Spirit – and it's touching the UK too 5

Asbury is a new move of God. And Gen Z is facilitating it 2

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Context

Complex, data, risk, opportunity, process, cost, evaluation, treatment, strategy, resources, plan, sales, impact, retention, management, performance, organization, project, assessment, identification, probability, organization, project, impact, sales, analysis, plan, implement, monitor, performance, retention, management, project, impact, organization, performance, retention, management, project, impact, project, performance, assessment, project, cost, impact, evaluation, retention, performance, project, organization, retention, treatment, retention, project, impact, strategy, research, impact, resources, performance, retention, important, organization, project, risk, performance, project, context, evaluation, performance, organization, impact, plan, sales, impact, retention, project, scope

Put it in
CONTEXT

A 3D rendered image featuring the text 'Put it in CONTEXT'. The words 'Put it in' are in a bright green, sans-serif font, while 'CONTEXT' is in a larger, bold, yellow-to-green gradient font. The text is set against a background of numerous white, 3D block letters scattered across the surface, creating a textured, letter-based environment.

Context

Context

Who are YOU?

What are You?

Where are YOU?

Why are YOU?

When are You?

How are You?

Context

Context

Who What
Where are
You & I in
The Holy
Spirit's
Epistle of
Hebrews?

Doctrine

Theology

What I should Believe

What I do Believe

What I have Faith in

What I exercise Faith in

What I Know

What I have experienced

What I am experiencing

What is my expectation

Where is the AUTHOR taking me

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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RSV Tap to Change Menu

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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 23x in 17 unique form(s)	TR 24x in 18 unique form(s)	LXX 14x in 12 unique form(s)	SHOW ALL
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), fulfil (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

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

Experiential Indwelling LIFE

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

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

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Lexicon :: Strong's G5048 - τελειώ

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teleiō (key) tel-iō-o

Part of Speech Root Word (Etymology)

verb From τελέω (G5046)

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#QNT TR LXX

22x in 17 unique form(s) 24x in 10 unique form(s) 14x in 12 unique form(s) SHOW ALL

ἐτελειώθη — 1x τελειώσαι — 4x τετελειωμένη — 1x

τελειώσω — 1x τελειωσάντων — 1x τετελειωμένοι — 1x

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Vine's Expository Dictionary: View Entry

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 - 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 fulfillment by event
 - I. of the prophecies of the scriptures

• LINK

1:1 In many and various ways God speaks of old to our fathers by the prophets. 2 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 reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat 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 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 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

of 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 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 the law because they were born for Melchizedek; but the order of Aaron prethoods as well, 12 for he has ever had his own Lord's name over our Lord's name through with

15 This present age has become more and more corrupt, as well as ungodly, as spoken by the Lawless man whose mind was ever unwise and unfaithful, as through with

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 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 which has been 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 serv-

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

3:1 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 in God's house. 3 Yet Jesus has been counted worthy

4: See how great he is! Abraham the patriarch gave him a title of the spoils. 5 And those descendants of Levi who receive the priestly office have a commendation in the law to take tithes from the people, that is, from their brethren, though these also are descended from Abraham. 6 But this man who has not

8 For he days will a new cov house of 2 with their hand to be did not o head to th that I will days, say



THE FIRST WARNING.—ii. 1-4.

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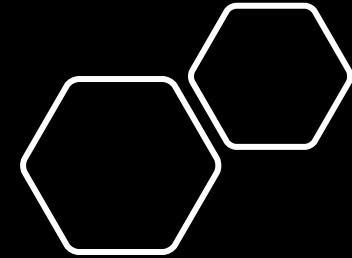
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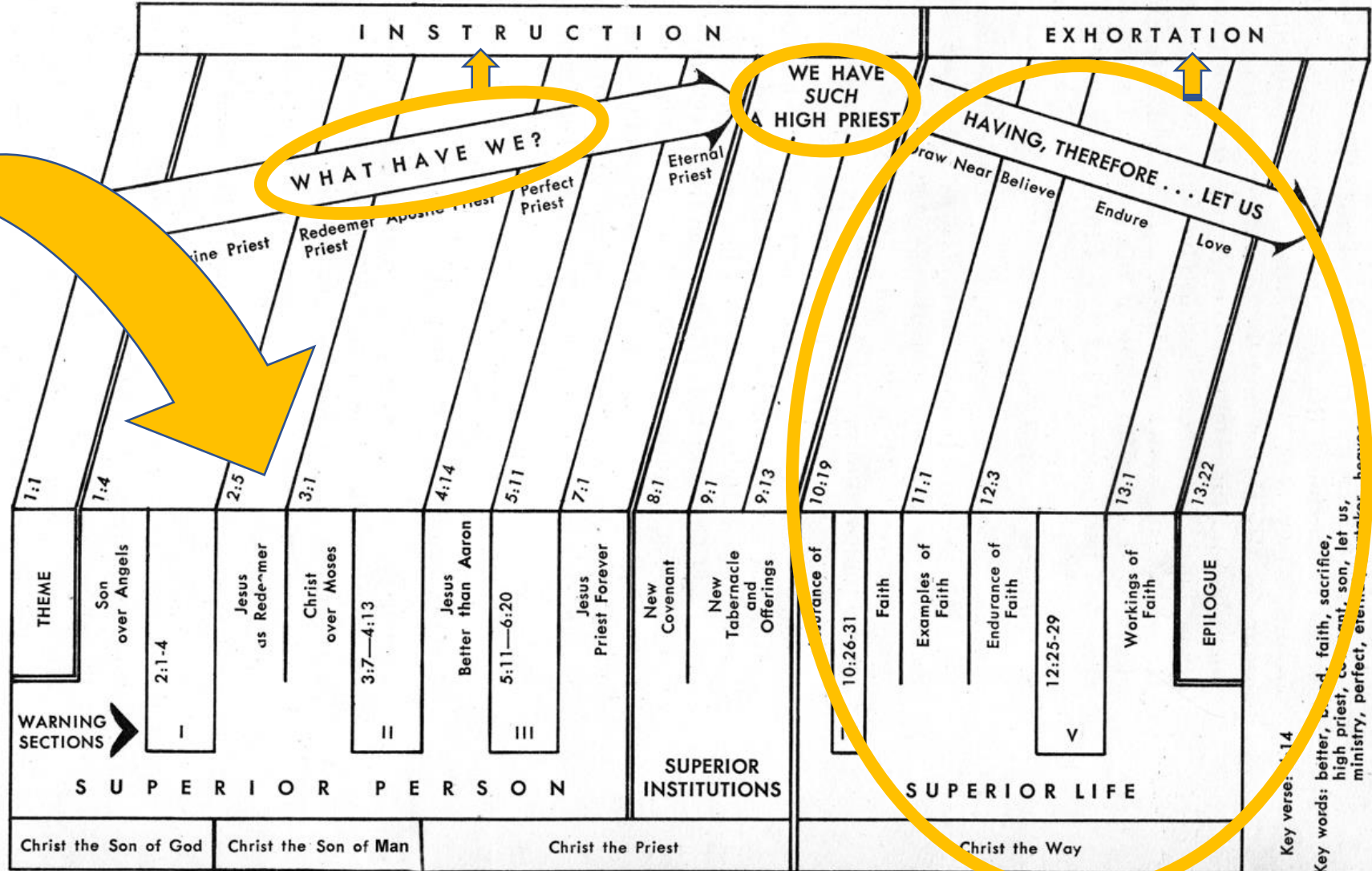


Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



Hebrews
A Self-Study Guide
by Irving L. Jensen

HEBREWS

Self-Study Guide
by Irving L. Jensen

We are Here

1:1 In many and various ways God speaks 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 he created the world. He now sits at the right hand of the Father and shares the glory and the glory with him, who made the universe by his word of power. purification for his sins, he sat 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. 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 those that remain yet 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 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?

15 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For if the message declared by angels was valid and serious, 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 so mindful of him, 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. At it is, we do not 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 all have one origin: that is, why he is not ashamed to call them brethren, 12 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, "His arm is, 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 has the power of death, that is, the devil, 15 and deliver those who through fear of death were always in 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.

19 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the spots 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 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 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 testing in the wilderness, 8 when 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 And I swore in my wrath, 'They shall never see 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 each one who does every day, as long as it is called "today," that one of you may be handed 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 the leader of Moses in the wilderness, 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, 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 hearts. 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 But 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 us to enter it, and those who formerly refused to do so are believed to be entering it through 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 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. 14 Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to what we have seen. 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, so that we may receive mercy and find grace to help in time of need.

17 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 sins. 2 He can deal with 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 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";

and 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 some one to teach you about 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 the 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 priest arises 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 For it is witnessed of him that he is a priest, not on account of his lineage, but on account of his life. 18 And in the one hand, a firmer commandment is set aside because of its weakness and uselessness. 19 (For the law made nothing perfect; 20 on the other hand, a better hope is introduced, through which we draw near to God. 21 And it was not without an oath. 22 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, 'Thou art a priest for ever.'" 23 This makes Jesus the servitor of a better covenant.

24 The former priests were many in number, because they were prevented by death from continuing in office. 25 But he holds his priesthood permanently, because he continues for ever. 26 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.

27 For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. 28 He has no need, like those high priests, to offer sacrifices daily, for his own sins and then for those of the people, but he did this once for all when he offered up himself. 29 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.

3:1 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 tent who is 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.

8 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 the house of 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 that, 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 laws 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.

14 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 15 For when there is a change in the priesthood, there is necessarily a change in the law as well. 16 For the one of whom these things are spoken belonged to another tribe, from which none of our Lord ever served at the altar. 17 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

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**WE SEE JESUS CROWNED
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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.

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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

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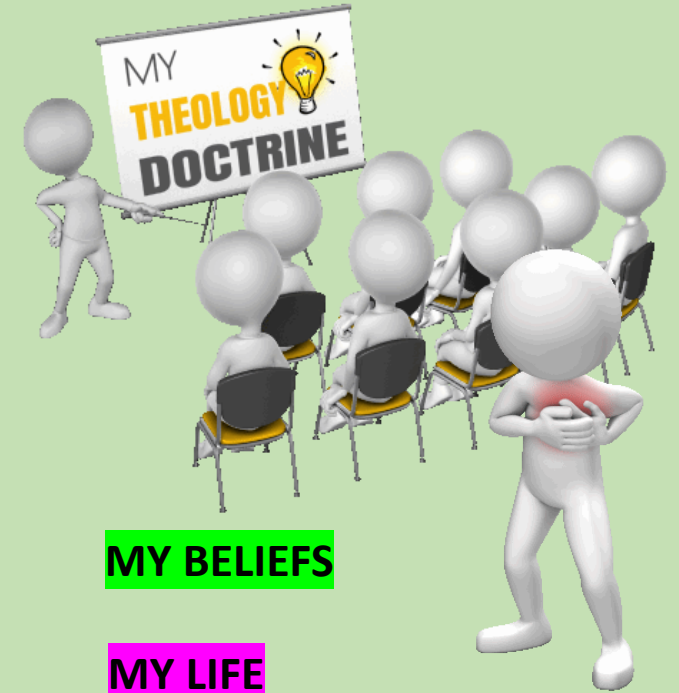
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Unity of the Faith

Knowledge of the Son of God

Mature Manhood

Measure of the stature of the Fullness of Christ



MY BELIEFS

MY LIFE

EXPERIENCING HIM LIVING

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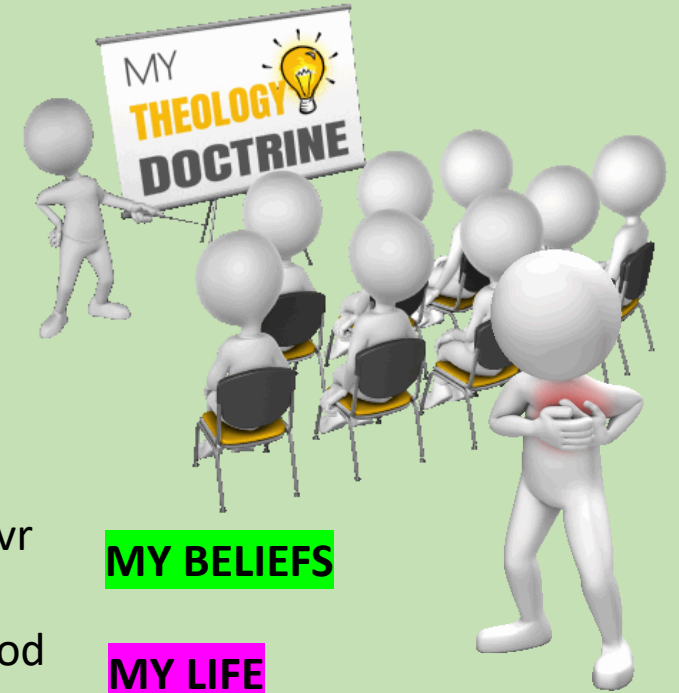
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Unity of the Faith

Key element = 1 JN 'Know'

Experientially 'KNOW'

HS is pointing us to a new perspective on being crowned and and being honored having the actual LIFE of God



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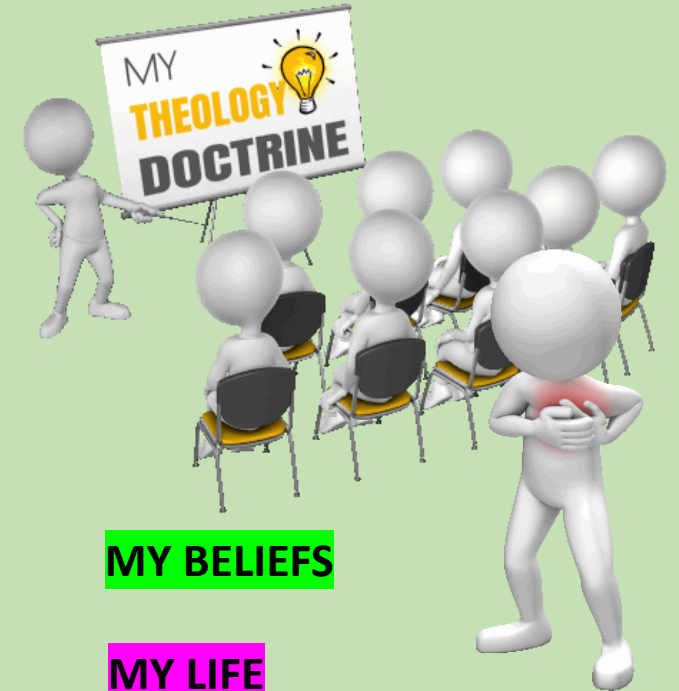
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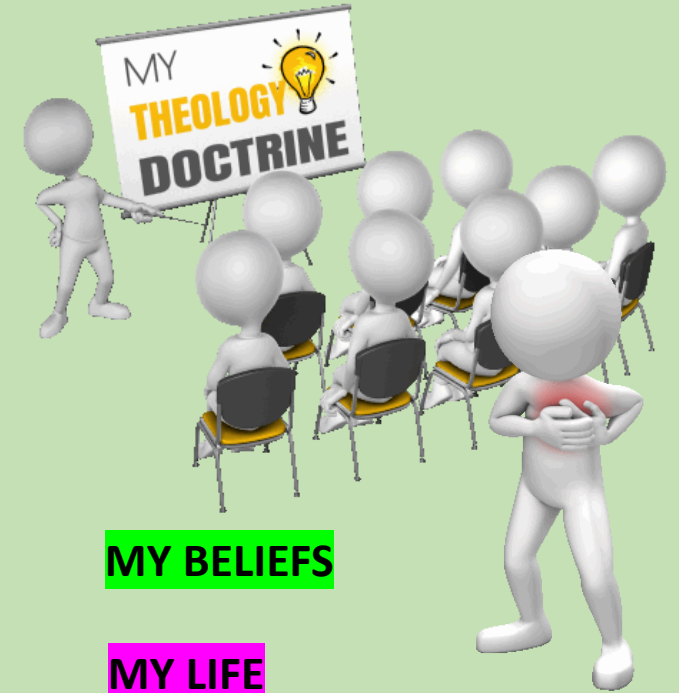
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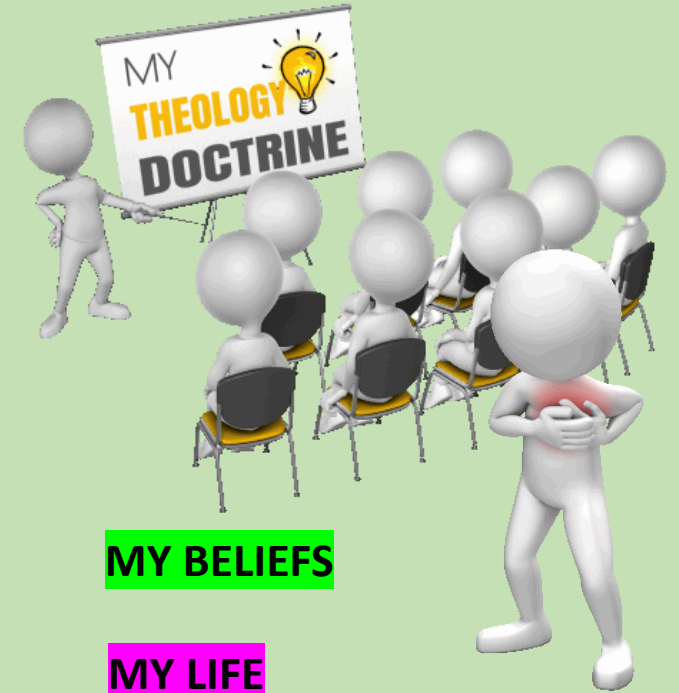
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2.8. *But now we see not yet all things subjected to him.*

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.*

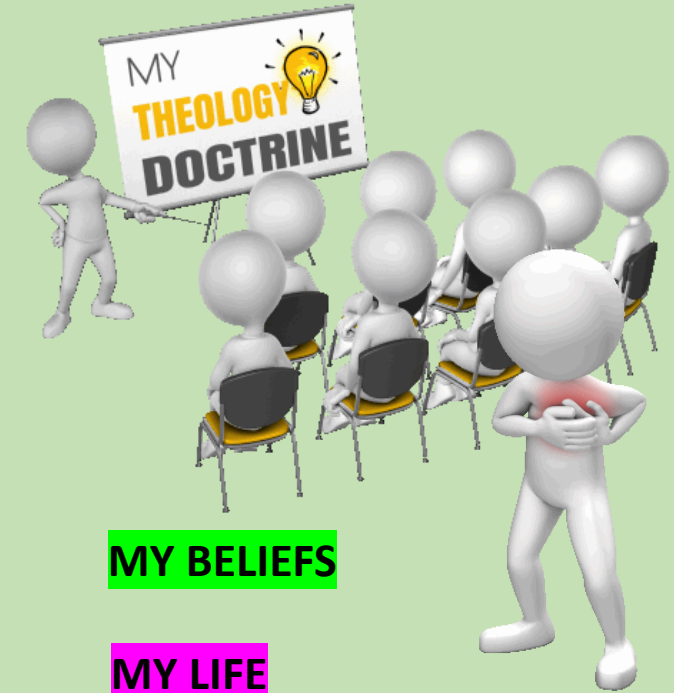
WHAT a glorious contrast! We see not yet all things subjected to him, that is, to man: **but** – what is far better – we see Jesus crowned with glory and honour. When we look round upon this world, with all its sin and misery, it does indeed not appear as if man was destined to be higher than the angels,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

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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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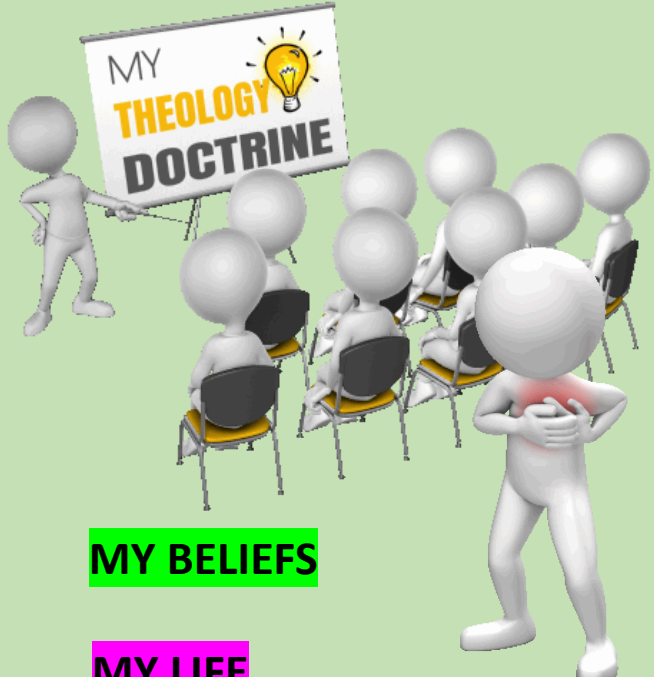
MATURITY

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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.

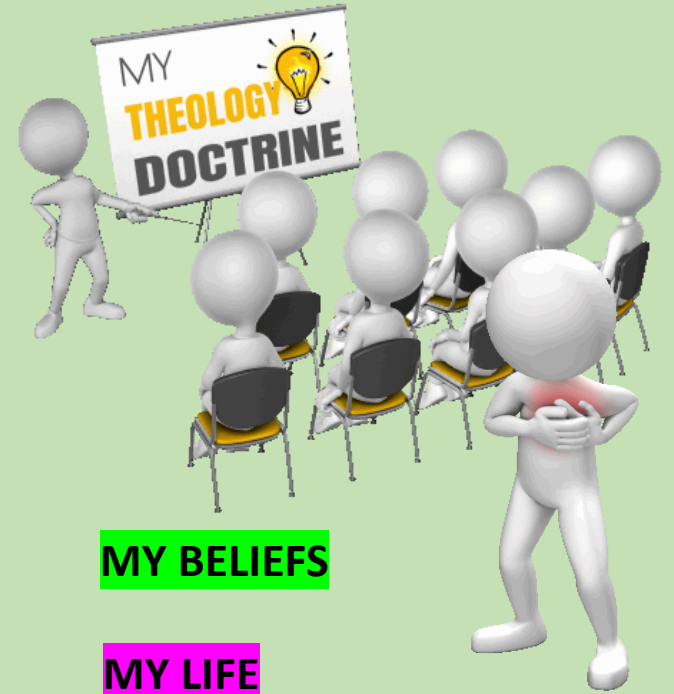
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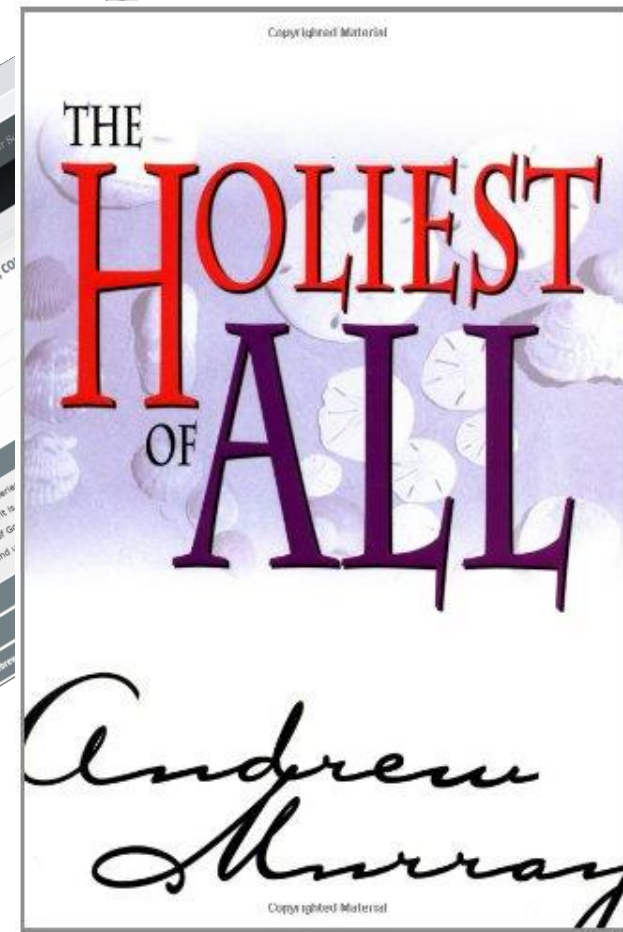
- Eph 1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation 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: 3/07/23

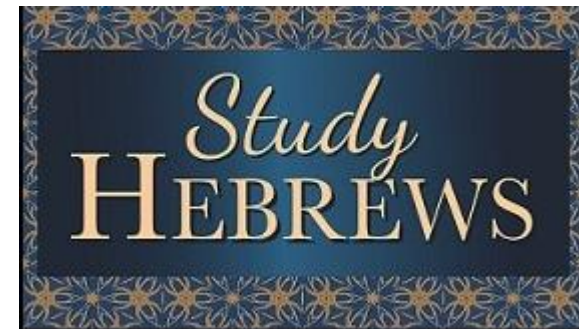


For Next Time

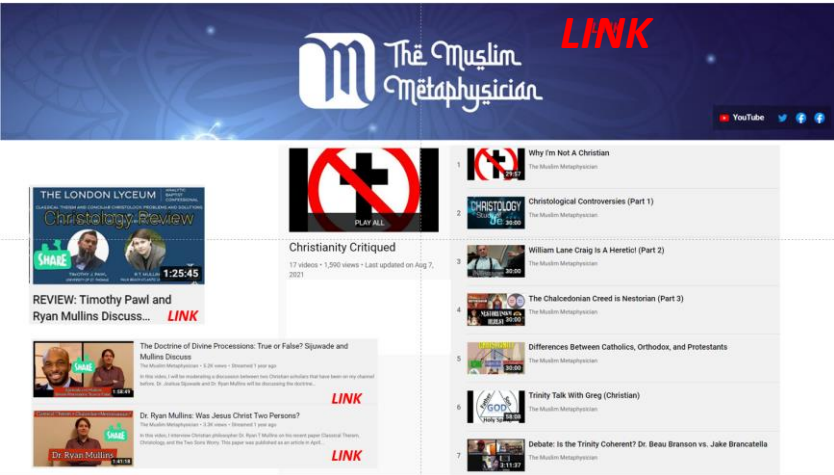
Chapter 12 HOA
Read Hebrew Epistle

Audio Chap 12 PDF Chap 12

Engaging Eph 4.13
Four Level Experiential Growing in Christ
Level 1 Level 2 Level 3 Level 4



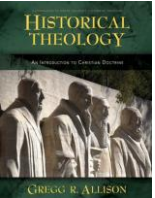
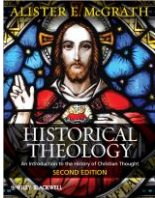
LINKS & RESOURCES



House of God

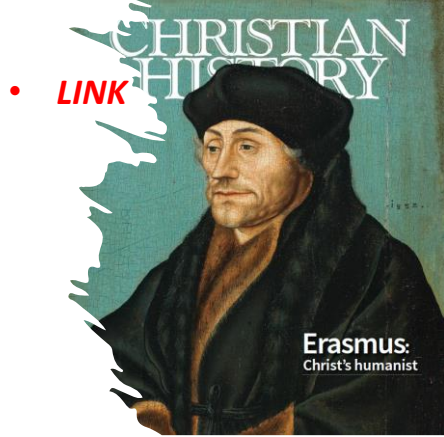


Historical Theology [LINK](#)



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

Christ In You PP

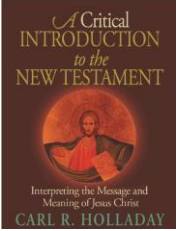


The Gospels in Early Christian Literature [LINK](#)



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

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

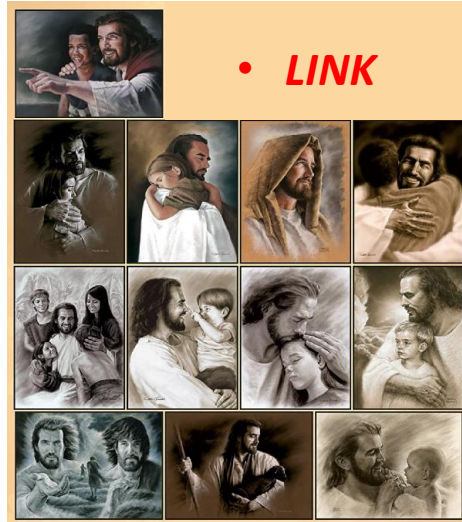
[Andrew Murray](#)
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All of Christ's Actions are for our *Salvation*:
Christ's Humanity as Instrument (ὄργανον,
organon) of His Divinity



LINK
Study Resources



- *The question is:*

- *The question is:*

