MPLS April 26, 2022

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Welcome Open Prayer Songs

☐ Session Schedule: Next Session Date 5/10/22

☐ HOA Seminar Chapter 2 The Son – More Than The Prophets

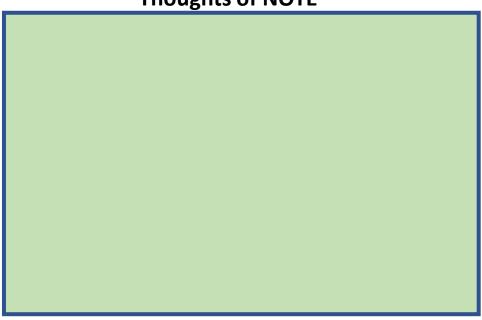
Thoughts of NOTE

The Holiest of All Andrew Murray

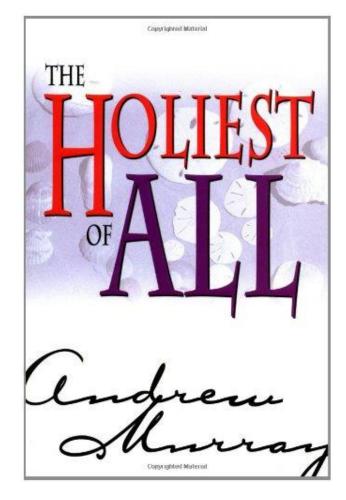
Seminar Study: Hebrews

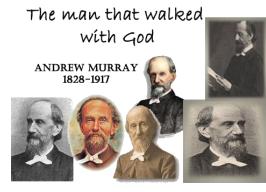
HOA Chapter by Chapter





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







This I Know (There Is A Fountain) | Simple Hymns | Official Music Video



The Epistle to the HEBREWS

God and hears the very stamp of his na-

vants flames of fire." 8 But of the Son he our confidence and pride in our hope. God, thy God, has anointed thee with the the day of testing in the wilderness. 9 ever, after the order of Melchizedek." but thou remainest; they will all grow old hearts; they have not known my ways. 11 from death, and he was heard for his godly the law to take tithes from the people, that But thou art the same, and thy years will lest there be in any of you an evil, unand being made perfect he became the man who has not their genealogy received when I will establish a new covenant with forgiveness of sins. they not all ministering spirits sent forth "today," that none of you may be hard-

of the Holy Spirit distributed according to unable to enter because of unbelief.

5 For it was not to angels that God sub- ing his rest remains, let us fear lest any of God, 2 with instruction about ablutions, belonged to another tribe, from which no ish away. jected the world to come, of which we are you be judged to have failed to reach it. 2 the laying on of hands, the resurrection one has ever served at the altar. 14 For

4 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death discerning he might destroy him who has the nower the heart. 13 And bel of death, that is, the devil, 15 and deliver is hidden, but all are open a all those who through fear of death were to the eyes of him with whom we l subject to lifelong bondage. 16 For surely do.

of power. When he had made purification a heavenly call, consider Jesus, the apostle to help in time of need. for sins, he sat down at the right hand of and high priest of our confession. 2 He thy of as much more glory than Moses as and sacrifices for sins. 2 He can deal gen- of Melchizedek. 5 For to what angel did God ever say, the builder of a house has more honor than thy with the ignorant and wayward, since 7 Of the angels he says, Christ was faithful over God's house as a as Aaron was. "Who makes his angels winds, and his ser- son. And we are his house if we hold fast

and hated lawlessness; therefore harden your hearts as in the rebellion, on also in another place, "Thou art a priest for continues a priest for ever.

7 Thou didst make him for faith in the hearers. 3 For we who have tance those who have once been enlight-

the same earnestness in realizing the full strive to enter that assurance of hope until the end, 12 so that 23 The former priests were many in num- 9 (which is symbolic for the present age). then he added, "Lo, I have come to do thy he was not found, because God had taken lions, 34 quenched raging fire, escaped to rof a new covenant, and to the sprinkled

all by the same sort of you may not be sluggish, but imitators of between they were prevented by death. According to this arrangement, gifts and between they were prevented by death. According to this arrangement, gifts and will. He abolishes the first in order to establish the second. 10 And by that will we tested as having pleased God. 6 And with weakness, became mighty in war, put for-13 For when God made a promise to Abra- is able for all time to save those who draw ablutions, regulations for the body im-

I will bless you and multiply you

but in these last days he has spoken to in the service of God, to make explation priest who is unable to symputhize with purpose, he interposed with an oath, 18 when he offered up himself. 28 Indeed, the sprinkling of defiled persons with the witness to us; for after saying, 16 "This was to receive as an inheritance; and he to the contract of the contrac dence draw near to the throne of grace, might have strong encouragement to seize. Son who has been made perfect for ever. blood of Christ, who through the eternal on their minds," 17 then he adds, "I will tents with Isaac and Jacob, heirs with him thing better for us, that apart from us they fire. ture, upholding the universe by his word 3:1 Therefore, holy brethren, who share in that we may receive mercy and find grace the hope set before us. 19 We have this a hope that enters into the inner shrine be- is this; we have such a high priest, one who works to serve the living God. the Majesty on high, 4 having become was faithful to him who appointed him, 5:1 For every high priest chosen from hind the curtain, 20 where Jesus has gone is seated at the right hand of the throne of as much superior to angels as the name be; just as Moses also was faithful in God's mong men is appointed to act on behalf, having be. the Majesty in heaven, 2 as minister in the 15 Therefore, be is the mediator cities and the same of the mediator cities and the same of the same of

work of thy hands; 11 they will perish, and said, 'They always go astray in their and tears, to him who was able to save him priestly office have a commandment in been no occasion for a second. never end." 13 But to what angel has he believing heart, leading you to fall away source of eternal salvation to all who obey tithes from Abraham and blessed him who the house of Israel and with the house of

such the con- 4 For he has somewhere speken of the to come, 6 if they then commit apostasy, most concerning bodyl descent but by the cense and the aft of the covenant covered worshipers had once been cleamed, they are not of those who shrink back and are that the Destroyer of the first-born might be everything year, "and food rested is since they crussify the 8 mort Good nother; power of an indestructible life. 1 For it on all sides with god, which contained a would not longer have any conceisurants of the stronger of the first-born might be everything with the surface of the stronger of the first-born might be everything with the surface of the stronger of the first-born might be everything with the surface of the stronger of the first-born might be everything with the surface of the stronger of the stronger of the stronger of the first-born might be everything with the surface of the stronger of e use Jesus, on the seventh day from all his works." 5 own account and hold him up to contempt, to join the seventh day from all his works." 5 own account and hold him up to contempt, to join the seventh day from all his works." 5 own account and hold him up to contempt, to join the seventh day from all his works." 5 own account and hold him up to contempt, to join the seventh day from the seventh day fre On the one hand, a former commandment covenant; 5 above it were the cherubim is impossible that the blood of bulls and 11:1 Now faith is the assurance of things Sea as if on dry land; but the Egyptians, of a trumpet, and a voice whose words to whom be glory for ever and ever aside because of its weakness and of glory overshadowing the mercy seat. goats should take away sins. essness 19 (for the law made nothing Of these things we cannot now speak in Tect); on the other hand, a better hope is detail. oduced, through which we draw near

us the surety of a better covenant. since he had no one greater by whom near to God through him, since he always posed until the time of reformation. ar, he swore by himself, 14 saving. lives to make intercession for them.

n is now must impose that the retime of the descendants of Abraham. Id-Since then we have a great high priest

and in all fair above the heavens. 27 He has no need, this creation) 12 he entered once for all his enemies should be made a stool for his faith.

1:1 In many and various ways God spoke betthren in every respect, so that he might sus, the Son of God, let us hold fast our show more convincingly to the heirs of the daily, first for his own sins and then for of goats and calves but his own blood, thus perfected for all time those who are same of old to our fathers by the prophets; 2 become a merciful and faithful high priest confession. 15 For we have not a high promise the unchangeable character of his those of the people; he did this once for all securing an eternal redemption. 13 For if tified. 15 And the Holy Sprirt also bears was called to go out to a place which he was called to go out to a place which he was called to go out to a place which he was called to go out to a place which he the earth. Spirit offered himself without blemish to remember their sins and their misdeeds no of the same promise. 10 For he looked should not be made perfect. the hope set force is a sure and set set of the soul. 8:1 Now the point in what we are saying. God, purify your conscience from dead more." 18 Where there is forgiveness of forward to the city which has foundations,

in the beginning, and the heavens are the fore I was provoked with that generation, prayers and supplications, with loud cries those descendants of Levi who receive the nant had been faultless, there would have the same way he sprinkled with the blood worship. 22 Indeed, under the law almost ing the knowledge of the truth, there no city. like a garment, 12 like a mantle thou wift As I swore in my wrath, "They shall never fear. 8 Although he was a Son, he learned is, from their brethren, though these also 8 For he finds fault with them when he everything is purified with blood, and longer remains a sacrifice for sins, 27 but

made, the priests go continually into the thou prepared for me; 6 in burnt offer-things which do not appear.

And it was not without an oath. 21 outer tent, performing their ritual duties; ings and sin offerings thou hast taken no se who formerly became priests took 7 but into the second only the high priest pleasure. 7 Then I said, 'Lo, I have come 4 By faith Abel offered to God a more

not by man but by the Lord. 3 For every receive the promised eternal inheritance, confidence to enter the sanctuary by the promised. 12 Therefore from one man, severance the race that is set before us, 2 those who are ill-treated, since you also high priest is appointed to offer gifts and since a death has occurred which redeems blood of Jesus, 20 by the new and living and him as good as dead, were born de-looking to Jesus the pioneer and perfecter are in the body. 4 Let marriage be held Thou art my Son, today I have begotten the house. 4 [For every house is built by he himself is beset with weakness. 3 Be-7:1 For this Melchizedel, king of Salem, sacrifices; hence it is necessary for this secondards as many as the stars of heaven of our faith, who for the joy that was set in honor among all, and let the marriage thec?" Or again, "I will be to him a fa-some one, but the builder of all things is cause of this he is bound to offer sacrifice priest of the Most High God, met Abraham priest also to have something to offer. 4 first covenant. 16 For where a will is in-curtain, that is, through his flesh, 21 and and as the innumerable grains of sand by before him endured the cross, despising bed be undefiled; for God will judge the ther, and he shall be to me a son? 6 And God.) 5 Now Moses was faithful in all for his own sine as well as for those of the returning from the slaughter of the kings Now if he were on earth, he would not be a volved, the death of the one who made it since we have a great priest over the house the seashore.

roll them up, and they will be changed, enter my rest." 12 Take care, brethren, obedience through what he suffered, 9 are descended from Abraham. 6 But this says: "The days will come, says the Lord, without the shedding of blood there is no a fearful prospect of judgment, and a fury 17 By faith Abraham, when he was tested, is there whom his father does not disci- tar from which those who serve the tent of fire which will consume the adversar- offered up Isaac, and he who had received pline? 8 If you are left without discipline, have no right to eat. 11 For the bodies of ies. 28 A man who has violated the law the promises was ready to offer up his only in which all have participated, then you those animals whose blood is brought into the same through t 8 Here tithes are received by mortal men; them by the hand to lead them out of the these rites, but the heavenly things them- much worse punishment do you think will 19 He considered that God was able to to discipline us and we respected them. 12 So Jesus also suffered outside the gate to serve, for the sake of those who are for each by the man who has spounded raise men encounterform the dead; but we have much to say which there, by one of whom it is testified that in we share in Christ, if only each plant is fast to explain, since you have become he lives. 9 One might even say that Live in my coverage in m 2:1 Therefore we must pay the closer at-said, "Today, when you hear his voice, do time you ought to be teachers, you need through Abraham, 10 for he was still in enant that I will make with the house of Is-one, but into heaven itself, now to appear fieed, and outraged the Spirit of grace? 30 on Jacob and Esau. 21 By faith Jacob, sure, but he disciplines us for our good, he endured. 14 For here we have no last-The function to what we have heard, lest we not hardness with the form one to teach you again the first printhe form of God on our behalt. 25 For weknow him who said, "Vengeance is when dying, blessed each of the sens of flust we may share his holines. I1 For the
full away from it. 2 For if the message
16 Who were they that heard and yet were ciples of God's word. You need milk, not dek met him.

The full in the presence of God on our behalt. 25 For weknow him who said, "Vengeance is when dying, blessed each of the sens of flust we may share his holines. I1 For the
put my laws into their minds, and write Port of the message
16 Who were they that heard and yet were ciples of God's word. You need milk, not dek met him. declared by angels was valid and every rebellious? Was it not all those who left solid foods: 13 for every one who lives on them on their hearts, and I will be their the high priest enters the Holy beginning to the hearts of his staff. 22 hy faint Joseph, at the end than pleasant; later it might his seaff. 22 hy faint Joseph, at the end than pleasant; later it might his seaff. 22 hy faint Joseph, at the end than pleasant; later it might his seaff. 22 hy faint Joseph, at the end than pleasant; later it might his seaff. 22 hy faint Joseph, and heart with Holy for life the fine and mentation of the code, as first it of right tous.

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1 Now if perfection had been antationable of code, as first it of right tous.

2 Now if perfection had been antationable of code and they shall be made of the living of his life, made mentation of the code, so first it of right tous. just retribution, 3 how shall we essape if And with whom was he provoked forty ness, for he is a child. 14 But solid food through the Levitical priesthood (for unwe neglect such a gravativation? It was year? Was it not with those who issued, is for the mature, for those who have declared at first when the people received the law or every one for all biothler, sawing. Know the foundation of the world. Bill at it is, and it is the foundation of the world. Bill at it is the foundation of the world. Bill at it is the foundation of the world. Bill at it is the foundation of the world. Bill at it is the foundation of the world. Bill at it is the foundation of the world. Bill at it is the found descripted at first 0 ym (Lord, and 1 was with the special at first 0 ym (Lord, and 1 was with the special at first 0 ym (Lord, and 1 was with the special at first 0 ym (Lord, and 1 was with 1 was wit with 1 was with 1 w doctrine of Christ and go on to maturity, a change in the priceabood, there is necess-speaking of a new covenant he treats the judgment, 28 so Christ, having been of-passion on the prisoners, and you joyfully tiftl, and they were not afraind of the kings' but rather be healed. It 3 frive for peace as men who will have to give account. Let a change in the law as well. 13 For first a obsolete. And what is becoming in 6 man, will a cacepted the plundering of your property, edict, 2 4 By faith Moses, when he was with all men, and for the holiness without them of the solines when the principle of the property of the principle of the 4:1 Therefore, while the promise of entering his rest remains, let us fear lest any of God, 2 with instruction about ablutions, belonged to another tribe, from which no Therefore do not throw away your confi-share ill-treatment with the people of God of God; that no "root of bitterness" spring 18 Pray for us, for we are sure that we speaking 6.1 has been testified some, of which we are you to good news came to us just as to them; of the dead, and eternal judgment. 3 And it is evident that our Lord was descended 9.1 Now even the first covenant had required to make the speaking for the dead, and eternal judgment. 3 And it is evident that our Lord was descended 9.1 Now even the first covenant had required to make the speaking for the dead, and eternal judgment. 3 And it is evident that our Lord was descended 9.1 Now even the first covenant had required to make the speaking for the dead, and eternal judgment. 3 And it is evident that our Lord was descended of 9.1 Now even the first covenant had required to make the speaking for the dead, and eternal judgment. 3 And it is evident that our Lord was descended of 9.1 Now even the first covenant had required to the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict; 16 that no one be im- have a cabety in the speaking for the become deflict.

> 5 Consequently, when Christ came into divine approval. 3 By faith we understand fell down after they had been encircled for could not endure the order that was given, 22 I appeal to you, brethren, bear with the world, he said. "Sacrifices and offer-that the world was created by the world of seven days. 31 By faith Rabab the harlot." "If even a beast touches the mountain, it my world of exhortation, for I have writ-6 These preparations having thus been ings thou hast not desired, but a body hast God, so that what is seen was made out of did not perish with those who were dis-

office without an oath, but this one goes, and he but once a year, and not with- to do thy will, O God, as it is written of acceptable sacrifice than Cain, through 32 And what more shall I say? For time God, the heavenly Jerusalem, and to in- all the saints. Those who come from Italy ddressed with an oath, "The Lord has out taking blood which he offers for himmers in the roll of the book." 8 When he which he received approval as righteous, would fail me to tell of Gideon, Barak, numerable angels in festal gathering, 23 send you greetings. 25 Grace be with all rm and will not change his mind, Thou self and for the errors of the people. 8 said above, "Thou hast neither desired God bearing witness by accepting his Samson, Jephthah, of David and Samuel and to the assembly of the first-born who of you. Amen. a priest for ever." 22 This makes Je
By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offergifts; he died, but through his faith he is and the prophets
33 who through faith are enrolled in heaven, and to a judge who way into the sanctuary is not yet opened ings and humt offerings and sin offerings. It is a long as the outer tent is still standing (these are offered according to the law), 9 on up so that he should not see death; and eviewed promises, stopped the mouths of made perfect, 24 and to Issue, the mediahis priesthood permanently, because he the conscience of the worshiper, 10 but have been sanctified through the offering out faith it is impossible to please him. For eign armies to flight. 35 Women received continues for ever. 25 Consequently he deal only with food and drink and various of the body of Jesus Christ once for all. whoever would draw near to God must their dead by resurrection. Some were torbelieve that he exists and that he rewards tured, refusing to accept release, that they speaking. For if they did not escape when 11 And every priest stands daily at his those who seek him. 7 By faith Noah, be-might rise again to a better life. 36 Others they refused him who warned them on service, offering repeatedly the same sacri- ing warned by God concerning events as suffered macking and scoursing, and even earth, much less shall we escape if we re-11 But when Christ appeared as a high fices, which can never take away sins. 12 yet unseen, took heed and constructed an chains and imprisonment. 37 They were ject him who warns from heaven. 26 His and thus Abraham, having patiently 26 For it was fitting that we should have priest of the good things that have come. But when Christ had offered for all time a ark for the saving of his household; by this stoned, they were sawn in two, they were voice then shook the earth; but now he has red, obtained the promise. 16 Men such a high priest, holy, blameless, unthen through the greater and more perfect single sacrifice for sins, he sat down at the he condemned the world and became an killed with the sword; they went about promised, "Yet once more I will shake not indeed swear by a greater than themselves, stained, separated from sinners, exalted tent (not made with hands, that is, not of right hand of God, 13 then to wait until heir of the righteousness which comes by in skins of sheep and goats, destitute, af-only the earth but also the heaven." 27

again, when he bring the first-born into God's house as a servant, to testify to the people. 4 And one does not take the house and blessed have been priced at all since there are pricest who of most be established. If P for a will takes of God's house as a servant, to testify to the people. 4 And one does not take the house and blessed have not be specified in faith, not having is first, by translation of his name, king a copy and shadow of the heavenly sane- as long as the one who made it is alive. hearts sprinkled clean from an evil con- received what was promised, but having 3 Consider him who endured from sin- will never fail you nor forsake you." So also Christ did not exalt himself to be of Salem, that is, king of peace. 3 He is the test, be wait mutterfully found without part of the wait of the contraction with a times of rice. O float, is for ever and a high priest, but was appointed by without wavering, of days nor end every, the richous scepter is the scenter of the high priest, but was appointed by without priest, but was appointed by without wavering, of days nor end to the point of shedding of the corner of the high priest, but was appointed by without wavering, of one who every thing according or ever amount and the people, be took promised in the people, be took promised in the poople, be took promised in the people, be took promised in the people without wavering, of any one of the people with the people wit of thy kingdom. 9 Thou hast loved righ-day, when you hear his voice, 8 do not today I have begotten thee", 6 as he says of life, but resembling the Son of God he mountain." 6 But as it is, Christ has ob-the blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 if they had been your blood. 5 And have you forgotten thee", 6 as he says of life, but resembling the Son of God he mountain." 6 But as it is, Christ has ob-the blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 if they had been your blood. 5 And have you forgotten thee", 6 as he says of life, but resembling the Son of God he mountain." 6 But as it is, Christ has ob-the blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 if they had been your blood. 5 And have you forgotten thee", 6 as he says of life, but resembling the Son of God he mountain." 6 But as it is, Christ has ob-the blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 if they had been your blood. 5 And have you forgotten thee. tained a ministy which is as much more and searlet wood and hyspon, and sprinkled good works, 25 not neglecting to met the cell cent than the object on the cell and from which help had exhortation which addresses you as soon? spake to you the word of Cod. consider a cell cell than the object of the cell and from which help had exhortation which addresses you as soon? spake to you the word of Cod. consider the cell cell than the cell and from which help had exhortation which addresses you as soon? spake to you the word of Cod. consider the cell than the cell and from which help had exhortation which addresses you as soon? spake to you the word of Cod. consider the cell than the cell and from which help had exhortation which addresses you as soon? spake to you the word of Cod. consider the cell than the c 4 Section grant for the first the start of the start of the first the start of the start of the first the start of the first the start of the first the start of the start of the first the start of the start of the first the start of the start of the first the start of the st the salite way to spirit way t

of him, of the son of man, that thou carbenefit them, because it did not meet with is impossible to restore again to repentribe Moses said nothing about priests.

ary. 2 For a tent was prepared, the outer of the good things to come instead of the
may do the will of God and receive what Christ greater wealth than the treasures of
moral or irreligious like Esau, who sold more carnestly to do this in order that I one, in which were the lampstand and the true form of these realities, it can never, is promised. 37 "For yet a little while, Egypt, for he looked to the reward. 27 By his birthright for a single meal. 17 For may be restored to you the sooner. a little while lower than the ames, thou believed enter that rest, as he has said, "As each, who have tasted the heavenly gift.

15 This becomes even more evident table and the bread of the Presence; it is by the same sacrifices which are continuoand that the left Egopt, not believed the heavenly gift. hast cowered him with glory and honce. B 1s were in my wralth. They shall never and have become partakers of the floby when another priest arises in the likeness called the Floby Place. 3 Behind the see-ally offered year after year, make perfect not turn; 38 but my related to seeing go of the king for the endured as seeing go of the king for the endured as seeing go of the king for the endured as seeing go of the king for the endured as seeing go of the king for the endured as seeing and the seed as a seeing to see the endured as seeing to the seed as a seeing to see the endured as seeing to the seed as a seeing to see the seed as a seei finished from the foundation of the world. the world of God and the powers of the age priest, not according to a legal require. Holies, 4 having the golden altar of in-they not have ceased to be offered? If the soul has no pleasure in him." 39 But we the Passover and sprinkled the blood, so sought it with tears.

> 29 By faith the people crossed the Red gloom, and a tempest, 19 and the sound pleasing in his sight, through Jesus Christ; hoped for, the conviction of things not when they attempted to do the same, were made the hearers entreat that no further Amen. seen. 2 For by it the men of old received drowned. 30 By faith the walls of Jericho messages be spoken to them. 20 For they obedient, because she had given friendly was the sight that Moses said, "I tremble stand that our brother Timothy has been welcome to the spies.

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

these, there is no longer any offering for whose builder and maker is God. 11 By 12:1 Therefore, since we are surrounded neglect to show hospitality to strangers, faith Sarah herself received power to con- by so great a cloud of witnesses, let us for thereby some have entertained angels of the throne of God.

> Therefore God is not ashamed to be called disciplines him whom he loves, and chas-away by diverse and strange teachings; for is for discipline that you have to endure. grace, not by foods, which have not ben-God is treating you as sons; for what son efited their adherents. 10 We have an al-

with fear." 22 But you have come to released, with whom I shall see you if he Mount Zion and to the city of the living comes soon. 24 Greet all your leaders and

us be grateful for receiving a kingdom that

13-1 Let brotherly love continue 2 Do not the shame, and is seated at the right hand immoral and adulterous. 5 Keep your life free from love of money, and be content with what you have; for he has said, "!

his name. 16 Do not neglect to do good and to share what you have, for such sac-12 Therefore lift your drooping hands rifices are pleasing to God.

blood of the eternal covenant, 21 equip 18 For you have not come to what may be you with everything good that you may touched, a blazing fire, and darkness, and do his will, working in you that which is

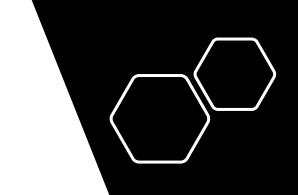
Hebrews RSV

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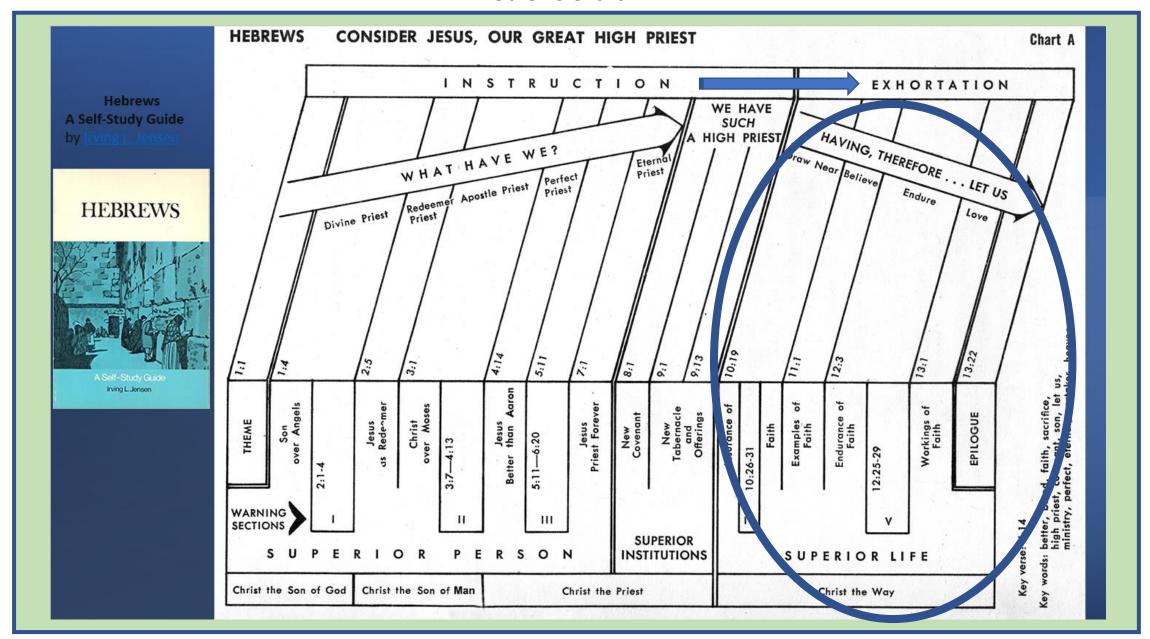
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Hebrews Chart A PDF



Heb 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,



AUTHOR

- The author and time of writing are unknown
- · Some believe it was Paul
- Case for Pauline authorship rests largely on a reference to Timothy (13:23 "our brother Timothy has been released")
- But unlike Pauline letters, here the author does not identify himself
- Credible cases have been made for the writer being Paul, Apollos, Barnabas, Luke, Peter, Jude, Stephen, Silas, and Clement of Rome, among others

Writer of Hebrews

Heb 12:14 Strive for peace with all men, and for the holiness without which no one will see the Lord.

Heb 4:11 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.

Heb 10:19 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 as you see the Day drawing near.



Thoughts of NOTE

Apostle Paul

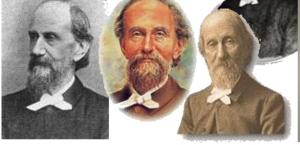
Eph 4:12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; 14 so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles.

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.

Audio

The man that walked with God

ANDREW MURRAY 1828-1917



HOA Preface PDF

Thoughts of NOTE

The Holiest of All

PREFACE

hen first I undertook the preparation of this exposi-tion in Dutch for the Christian people among whom I labour it was weeken. I labour, it was under a deep conviction that the Epistle just contained the instruction they needed. In reproducing it in English, this impression has been confirmed, and it is as if nothing could be written more exactly suited to the state of the whole Church of Christ in the present day. The great complaint of all who have the care of souls is the lack of whole-heartedness, of stedfastness, of perseverance and progress in the Christian life. Many, of whom one cannot but hope that they are true Christians, come to a stand-still, and do not advance beyond the rudiments of Christian life and practice. And many more do not even remain stationary, but turn back to a life of worldliness, of formality, of indifference. And the question is continually being asked, What is the want in our religion that, in so many cases, it gives no power to stand, to advance, to press on unto perfection? And what is the teaching that is needed to give that health and vigour to the Christian life that, through all adverse circumstances, it may be able to hold fast the beginning firm to the end.

ossible way it sets before us the truth and perfect knowledge of what Christ at can bring us to a full and perfect nowledge of Christ Jesus that we need ot suffice for growth, for progress, for turity, just as there are two dispensaent and the New, and the saints of the ith and fear of God, could not obtain of the New, so with the two stages in which the Epistle speaks. Those who, ı babes in Christ, and do not press on in danger of hardening their heart, of ng away. Only those who hold fast the end, who give diligence to enter the ito perfection, do in very deed inherit ful new covenant blessings secured to great object of the Epistle is to show us ow the Lorc@Ky, and yield ourselves n Christ is r*3@ to do, we shall find in rist everything that we need for a life nd final victory.

Epistle is the divine answer to these

as for all our failures and feebleness, the all danger and disease, is-the knowledge cerning Jesus, the knowledge o Him in

His heavenly priesthood. In connection with this truth, the writer has three great mysteries he seeks to unfold. The one is that the heavenly sanctuary has been opened to us, so that we may now come and take our place there, with Jesus in

VI

dience to God, is the way in which we now may raw nigh. The third, that Jesus, as our heavenly, is the minister of the heavenly sanctuary, and o us its blessings, the spirit and the power of the fe, in such a way that we can live in the world ho are come to the heavenly Jerusalem, and in spirit of heaven is the spirit of all their life and e heavenly priesthood of Jesus, heaven opened y day, our entering it by the new and living way,

sence of God. The second, that the new and living

ch Jesus has entered, the way of self-sacrifice and

e heavenly priestinoid of Jests, heaven opened y day, our entering it by the new and living way, entering us by the Holy Spirit. Such is the gospel ews the Epistle brings, such is the life to which is way and the strength. The knowledge of the naracter of Christ's person and work is what alone eavenly Christians, who, amid all the difficulties tions of life on earth, can live as those whom the wer of the upper world has possessed, and in

these meditations now to a wider circle of read) with the prayer that it may please God to use
them to inspire some of His children with new confidence in
their blessed Lord, as they learn to know Him better and give
themselves up to expect and experience all that He is able to
do for them. I have not been afraid of continually repeating
the one thought: Our one need is to know Jesus better, the one
cure for all our feebleness, to look to Him on the throne of
heaven, and really claim the heavenly life He waits to impart.

n always give the victory.

I the write the Preface to the Dutch issue, last year, I received from my beloved collar's text, with the wish that it might be my ds: "Jesus taketh with Him Peter and James geth them into a high mountain, apart by e was transfigured before them." I at once to my readers, and I do so again. May the e us with Himself into the high mountain, on, where He sits as Priest-King upon the ach of us apart by himsey, and prepare us ion of seeing Him transfigured before us, heavenly glory. He will then still be to us know now. And yet not the same; but His it with the glory

he heavenly life which He holds for us, and by day to them who forsake all to follow

d prayer that it may be so, I commend all blessed teaching and guidance.

Andrew Murray

ber 1894

VII

VIII

Thoughts of NOTE

CHAPTER II.

THE SON - MORE THAN THE PROPHETS.

1.l. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2.Hath at the end of these days spoken unto us in his Son.

E all know that there are two Testaments – the Old and the New. These represent two dispensations, two modes of worship, two sorts of religions, two ways in which God has intercourse with man, and man draws nigh to God. The one was provisional, preparatory, and intended to pass away. What it gave and wrought was not meant to satisfy, but only to awaken the expectation of something better that was to come. The other was the fulfillment of what had been promised, and destined to last for ever, because it was itself a complete revelation of an everlasting redemption, of a salvation in the power of an endless life.

In both Old and New Testament it was God who spake. The prophets in the Old, and the Son in the New, were equally God's messengers. God spake in the prophets no less truly than in the Son. But in the Old everything was external and through the mediation of men. God Himself could not yet enter and take possession of man and dwell in him. In the New all is more directly and immediately divine – in an inward power and reality and life, of which the Old had only the shadow and hope. The Son, who is God, brings us into the very presence of God.



Audio

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HOA Chap 2 PDF

Thoughts of NOTE

And wherefore was it that God did not, could not, from the very beginning, reveal Himself in the Son? What need was there of these two ways of worshipping and serving Him? The answer is twofold – If man were indeed intelligently and voluntarily to appropriate God's love and redemption, he needed to be prepared for it. He needed first of all to know his own utter impotence and hopeless wretchedness. And so his heart had to be wakened up in true desire and expectancy to welcome and value what God had to give.

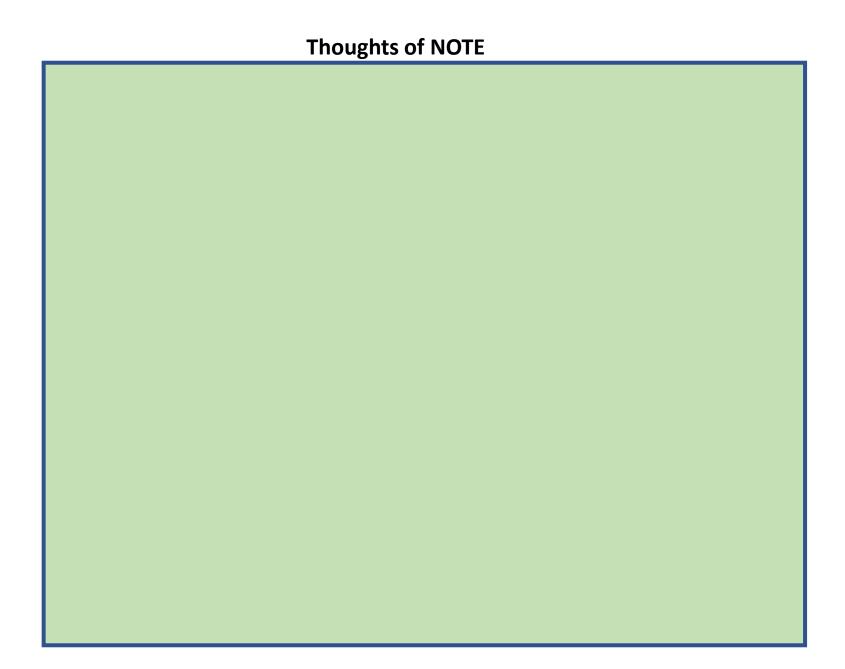
When God speaks to us in Christ it is as the Father dwelling in the Son. "The words that I say unto you, I speak not from Myself, but the Father abideth in Me doeth the works." Just as God's speaking in Christ was an inward thing. So God can still speak to us in no other way. The external words of Christ, just like the words of the prophets, are to prepare us for, and point us to, that inner speaking in the heart by the Holy Spirit, which alone is life and power. This is God's true speaking in His Son.

It is of the utmost consequence for our spiritual life that we should rightly understand these two stages in God's dealing with man. In two ways, not in one; not in more than two; in two ways has God spoken.

They indicate what, in substance, is God's way with every Christian. ("The characteristics which before marked the revelation itself, now mark the human apprehension of the final revelation." – WESTCOTT.) There is, after his conversion, a time of preparation and testing, to see whether he willingly and heartily sacrifices all for the full blessing. If in this stage he perseveres in earnest effort and striving, he will be brought to learn the two lessons the Old Testament was meant to teach, He will become more deeply conscious of his own impotence, and

the strong desire will be wakened after a better life, to be found in the full revelation of Christ as able to save completely. When these two lessons are learned – the lesson of despair of self and hope in God alone – the soul is prepared, if it will yield itself in faith to the leading of the Holy Spirit, to enter truly into the New Testament life within the veil, in the very Holiest of All, as it is set forth in this Epistle. Where Christians, through defective instruction, or through neglect and sloth, do not understand God's way for leading them on unto perfection, the Christian life will always remain full of feebleness and failure. It was thus with the Hebrew Christians. They belonged to the New Testament, but their life was anything but the exhibition of the power and joy Christ came to reveal. They were far behind what many of the Old Testament saints had been; and the reason was this – they knew not the heavenly character of the redemption Christ had brought. They knew not the heavenly place in which He ministers, nor the heavenly blessing He dispenses, nor the heavenly power in which He secures our enjoyment of these blessings. They knew not the difference between the prophets and the Son; what it means that God has now spoken to us in His Son. The one object of the Epistle is to set before us the heavenly priesthood of Christ and the heavenly life to which He in His divine power gives us access. It is this gives the Epistle its inestimable value for all time, that it teaches us the way out of the elementary stage of the Christian life to that of full and perfect access to God. Let us grasp and hold firmly the difference between the

Let us grasp and hold firmly the difference between the two stages. In the one, the action of man is more prominent: God speaks in the prophets. In the other, the divine presence and power are more fully revealed: God speaks



in the Son, who bears and brings the very life of God, and brings us into living contact with God Himself. In the one, it is the human words that occupy and influence and help us to seek God; in the other, the divine indwelling Word reveals its power within. In the one, it is multiplicity of thoughts and truths, of ordinances and efforts; in the other, the simplicity and the unity of the one Son of God, and faith in Him alone.

How many have sought by study and meditation and acceptance of the words of the Bible to find God, and yet have failed. They knew not that these were but the finger-posts pointing to the living Son, – words coming indeed from God, most needful and profitable, and yet not sufficient; only yielding us their true blessing when they have brought us to hear God Himself speaking in His Son.

- 1. Let none of us rest content with the lower stage. Let us see that personal fellowship with God, through the Holy Spirit, is what Christ gives. God calls us to it: Christ lives in heaven to work it, through the Spirit He gives from heaven.
- 2. One may know much of the Bible and the words of God, and yet remain feeble. What one needs is to know the living Word, in whom God speaks within, in life and power.
- 3. All the prophets point to the Son, as the true Prophet. Let us take them very definitely as our teachers, to reveal God in us.
- 4. When I speak a word, I desire all its meaning and force to enter into him whom I address. God has in these last days but one Word. He desires to have all that Word is and means enter in and live in us. Let us open our hearts, and God will speak into it that one Word, This is My Son, in such a way that He will indeed be all our own.



Next Session Date: 5/10/22



THE

For Next Time

Chapter Two HOA Read Hebrew Epistle



House of God



Christ In You PP





• The question is:

• The question is:

• The question is::





