



MPLS
April 26, 2022

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**
- Session Schedule: Next Session Date 5/10/22**
- HOA Seminar Chapter 2 The Son – More Than The Prophets**

Thoughts of NOTE



OTCPublishing | Not secure | otcpub.com

OTC Publishing
OUTSIDE THE CAMP

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

About Us | Contact Us
Who We Are | Our Email

Classes Seminars Teaching | Indepth Bible Study | Personal Prayer and Devotions | Revival Classics Read and Listen

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.

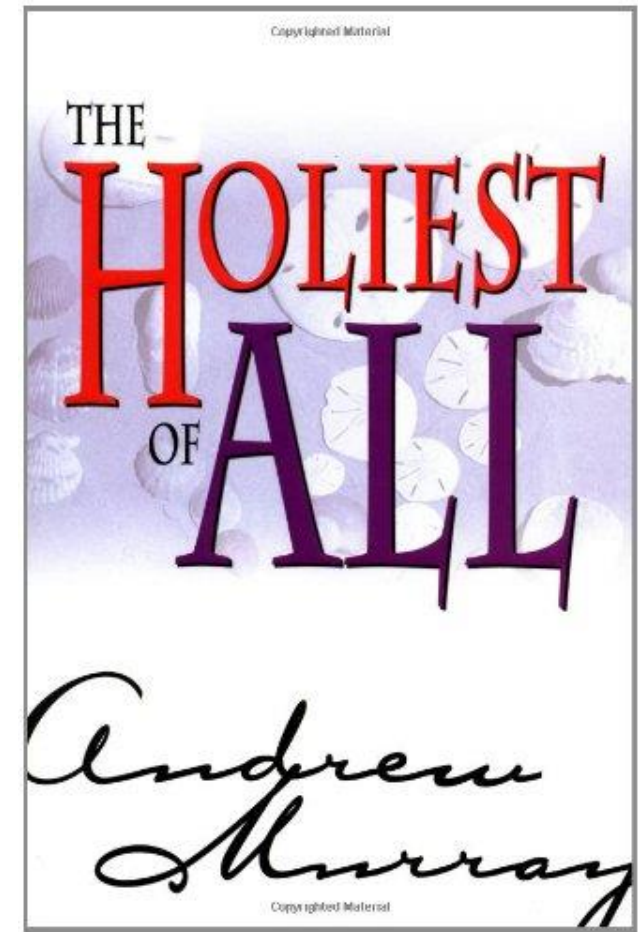
John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.

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 GOD, when I shall be sanctified in you before their eyes.

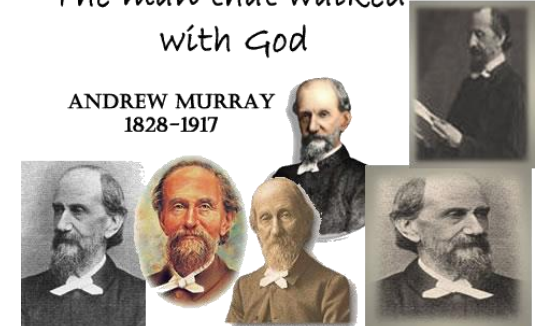
Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;
13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Copyright © 1998 - 2020 OTCpub.com | About Us | Contact Us | Privacy



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.

Link



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



Beautiful Savior

- [Link](#)

CONTENTS.



THE EPISTLE	PAGE I
INTRODUCTION	19

FIRST HALF-DOCTRINAL.—Chap. i.-x. 18.

The Son of God the Mediator of the Better Covenant.

THE THEME.—i. 1-3.

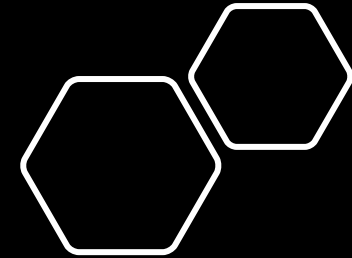
The Glory of the Son in His Person and Work.

NO.	CHAP. VER.	PAGE
I.	i.—1. The Son—in whom God hath spoken	31
II.	2. The Son—more than the Prophets	35
III.	3. The Son—the glory of His Person	39
IV.	3. The Son—the glory of His Work	43

FIRST SECTION.—i. 4-14.

The Son of God more than the Angels.

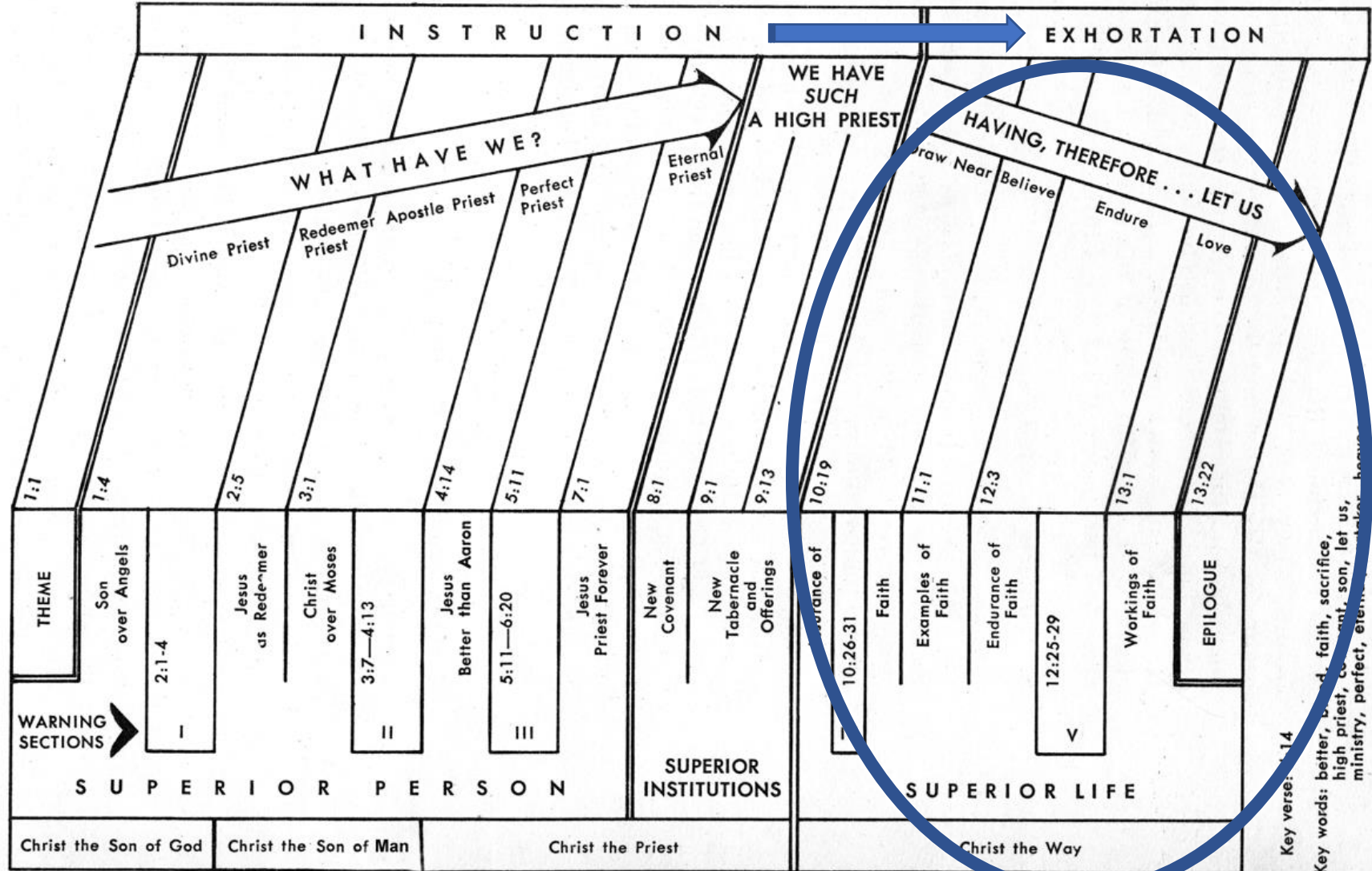
V.	i. —4, 5. The Son—a more excellent Name	47
VI.	5, 6. The Son—the Only Begotten	51
VII.	7-9. The Son—Himself God	55
VIII.	10-12. The Son—the Everlasting Creator	59
IX.	13, 14. The Son—on the right hand of God	63



Hebrews Chart A PDF

HEBREWS CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



Key verses: 1:14

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

Hebrews
A Self-Study Guide
by [Irving L. Jensen](#)

HEBREWS



A Self-Study Guide
Irving L. Jensen

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



Thoughts of NOTE

The Holiest of All

PREFACE

When first I undertook the preparation of this exposition in Dutch for the Christian people among whom 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.

Epistle is the divine answer to these possible way it sets before us the truth and perfect knowledge of what Christ can bring us to a full and perfect knowledge of Christ Jesus that we need of suffice for growth, for progress, for purity, just as there are two dispensant 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, 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 Lor@Ky, and yield ourselves a Christ is *3@ to do, we shall find in rist everything that we need for a life id final victory.

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

FALL

sence of God. The second, that the new and living ch Jesus has entered, the way of self-sacrifice and dience to God, is the way in which we now may raw nigh. The third, that Jesus, as our heavenly i, 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 Jenualem, 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, entering us by the Holy Spirit. Such is the gospel ews the Epistle brings, such is the life to which e way and the strength. The knowledge of the aracter 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 iver of the upper world has possessed, and in n always give the victory.

these meditations now to a wider circle of read-) with the prayer that it may please God to use uem 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.

I the write the Preface to the Dutch issue, last year, I received from my beloved colar'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 himsev, 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 at with the glory e heavenly life which He holds for us, and y 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.

- 1.1. *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.*

WE 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

CHAPTER II.

THE SON - MORE THAN THE PROPHETS.

- 1.1. 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.*

WE 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.

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

Thoughts of NOTE



the strong desire will be awakened 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 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

Thoughts of NOTE



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.

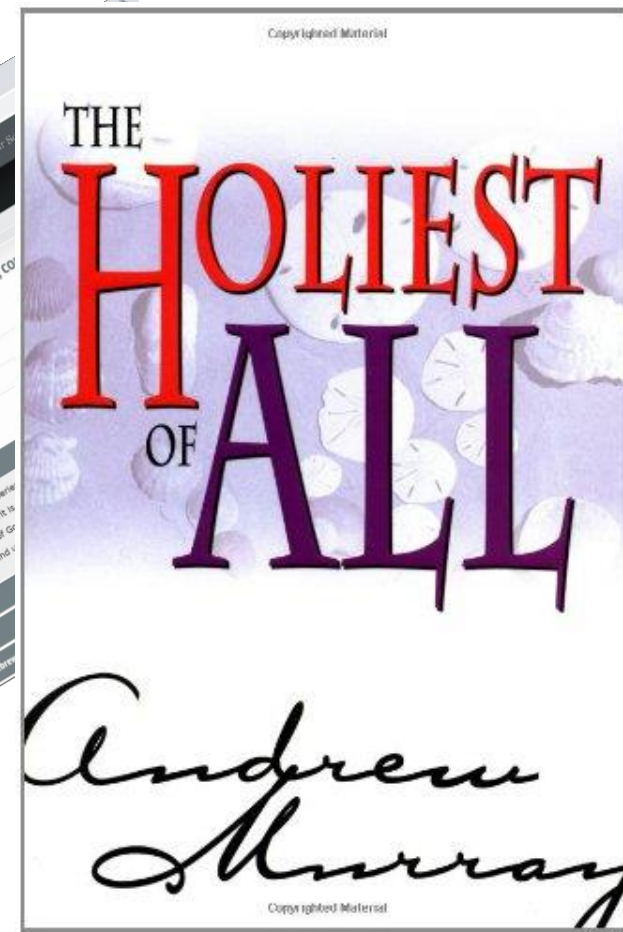
4. When I speak a word, I desire all its meaning and force to enter into him whom I address. God has in these last days but one Word. He desires to have all that Word is and means enter in and live in us. Let us open our hearts, and God will speak into it that one Word, This is My Son, in such a way that He will indeed be all our own.

Thoughts of NOTE





Next Session Date: 5/10/22



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::*

