



MPLS
May 24, 2022

The Holiest of All

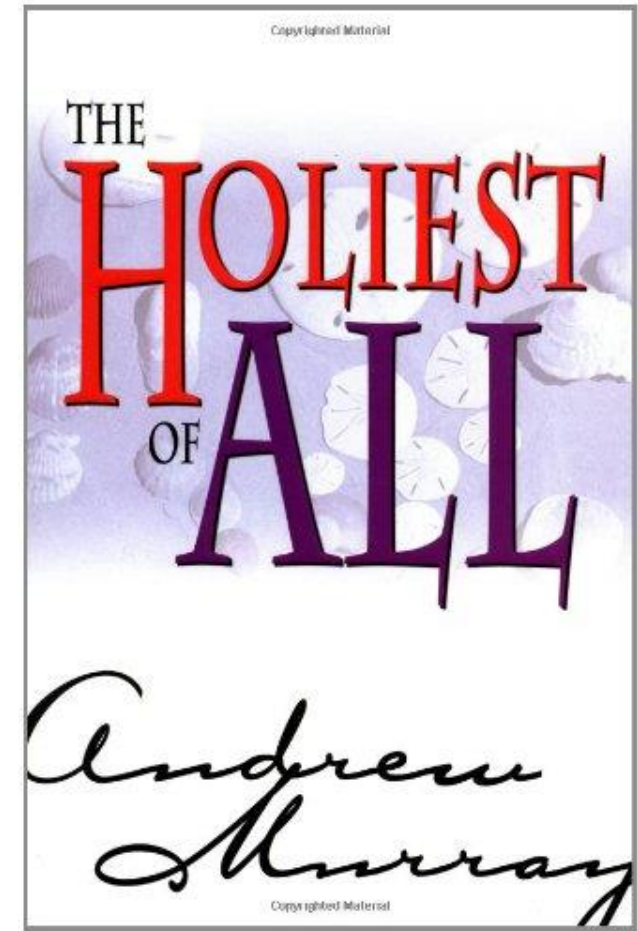
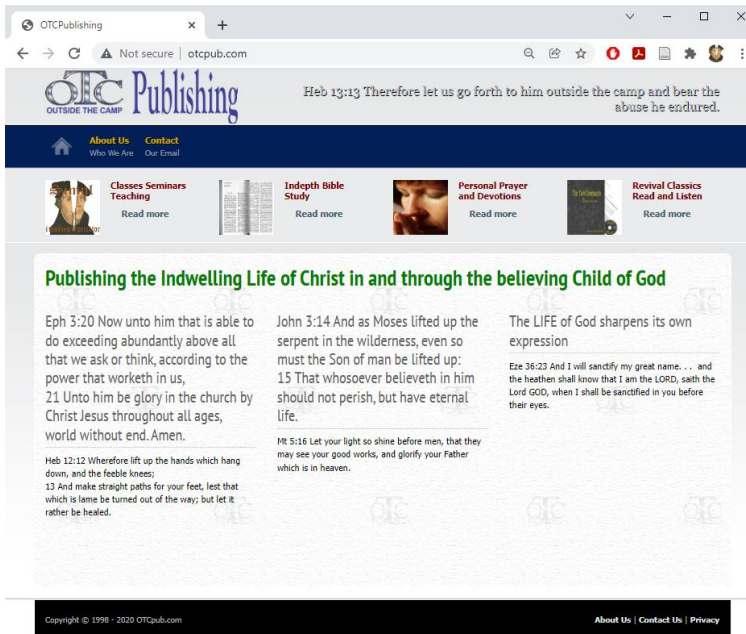
Seminar Study: Hebrews

Andrew
Murray

HOA Chapter by Chapter

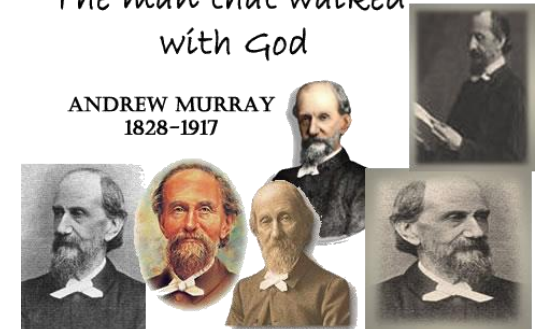
- Open
- Web Site Materials
 - Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discussion Points**
- Session Schedule: Next Session Date 6/07/22**
- HOA Seminar Chap 3 The Son – The Glory Of His Person**

Thoughts of NOTE



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.



8. The Gospels in Early Christian Literature

[LINK](#)

Murray J. Smith

This chapter examines the important—but complicated—role played by gospel traditions in early Christian literature down to the beginning of the third century. Section A offers a survey of the historical processes by which gospel traditions were transmitted in the early church, and thereby delineates the *forms* in which “the gospel” was known to early Christian writers. Section B then explores some of the ways in which early Christian authors *used* the gospel materials available to them, and offers a case study in the Apostolic Fathers.¹

A. The One, the Four and the Many: Forms of Gospel Tradition in Early Christianity

The Greek word εὐαγγέλιον (gospel) is used in a variety of ways in the early Christian literature. It can mean:

1. The original message of “good news” preached by, or about, Jesus;
2. Oral traditions which preserve the words and/or deeds of Jesus; or
3. Written texts of various kinds, including the four canonical gospels, which narrate the story of Jesus or preserve sayings attributed to him.

The Epistle to the HEBREWS

1:1 In many and various ways God spoke of old to our fathers by the prophets; 2 but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom also he created the world. 3 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 a father to the fatherless, and he shall be to me a son?" 6 Or 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 iniquity; therefore God, thy God, thy Father, has anointed thee with 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?

15 Therefore we must pay the closer attention to what we have heard, lest we drift away from it. 2 For of 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, which was declared at first by the Lord, and it was attested to us by those who heard him, 4 and who 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 church, that he would make us speaking. 6 It has been testified some 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 nothing is subjected to him, but only to those who are made partakers of his glory, in the ages to come. 9 We see Jesus, who was made lower than the angels, and crowned with glory and honor because he suffered death, and now sits at the right hand of the Majesty on high, 10 having become far above all the angels, and he has inherited a name that is above every name, 11 that he should be worshipped and adored by every creature that has breath, and that he should be glorified forever. 12 For he has inherited a name that is above every name, 13 that he should be worshipped and adored by every creature that has breath, and that he should be glorified forever.

14 And it was not without an oath, 15 that those who formerly became priests took their offices without an oath, but this one was sworn to by the Lord, and he is able for all time to save those who draw near to God.

16 Therefore, since we have such a high priest, who has become far above the angels, and he has inherited a name that is above every name, 17 that he should be worshipped and adored by every creature that has breath, and that he should be glorified forever, 18 we must pay the closer attention to what we have heard, lest we drift away from it.

19 For we have not a high priest who is unable to sympathize with our weaknesses, in which it is impossible that God should be tempted as we are, yet without sin. 20 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

21 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. 22 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 23 Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. 24 And one does not take the honor upon himself, but he is called by God, just as Aaron was.

25 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," he says and he has become the Son of God forever, after the order of Melchizedek.

26 For we know that he is a priest after the order of Melchizedek, king of Salem, priest of the Most High God, who sits at the right hand of the throne of the Majesty on high, 27 a minister in the heavenly sanctuary, after the order of Melchizedek.

28 Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, 29 by the new and living way that he opened for us through the curtain, that is, his flesh, 30 and since we have a great priest over the house of God, 31 let us draw near with true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience, and our bodies washed with pure water. 32 Let us hold fast the confession of our hope without wavering, for he who has promised is faithful. 24 And let us consider one another 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.

26 For if we sin deliberately after receiving the knowledge of the truth, there is no further sacrifice for us, 27 but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. 28 A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. 29 How much more punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? 30 For we know him who said, "I will avenge myself on my enemies," and "I will judge his people." 31 It is a fearful thing to fall into the hands of the living God. 32 Recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those who were so treated. 34 For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, because you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that you may do the will of God and receive what he has promised. 37 For yet a little while, and the coming one shall come and shall not tarry; 38 but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him. 39 But we trust that if he shrinks back, he will not be condemned; and yet those who have faith will not touch him.

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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, in which he himself has suffered and been tempted, he is able to help those who are tempted.

31 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. 22 He is faithful to him who appointed him, just as Moses was faithful to God's house. 3 Yet Jesus has obtained a more exalted position, in that he has inherited a name that is above every name, 32 that he should be worshipped and adored by every creature that has breath, and that he should be glorified forever.

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daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. 28 Indeed, he has been set before us as a high priest, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

8:1 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2 a minister in the heavenly sanctuary, after the order of Melchizedek.

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

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

9:1 Now even the first covenant had regulations for worship and an earthly sanctuary. 2 For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. 3 Behind the second curtain stood a tent called the Holy of Holies, 4 having the golden altar of incense and the table of showbread. 5 On all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant. 6 Above the cherubim it was set on a ark overlaid with gold and precious stones, and it was called the ark of the covenant. 7 Of these things we cannot now speak in detail.

8 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people. 8 Thus the Holy Spirit indicates that the outer sanctuary is not yet opened up so that we should not see death and be terrified. 9 (which is symbolic for the present age.) According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but only deal with the body and not the heart. 11 And these, although they are offered with a good conscience, do not cleanse the heart from an evil conscience, and therefore do not bring about a permanent change in the worshiper's inner life. 12 For when we draw near to God, we are helped by the blood of Jesus, 13 who has offered himself once for all, to take away our sins. 14 And by this one offering he has perfected for all time those who are drawn near to God.

15 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. 13 Then to wait until his enemies should be made a stool for his feet. 14 For he has offered himself once for all, to take away our sins. 15 And by this one offering he has perfected for all time those who are drawn near to God.

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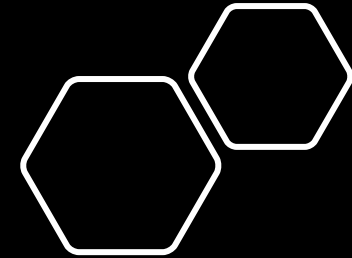
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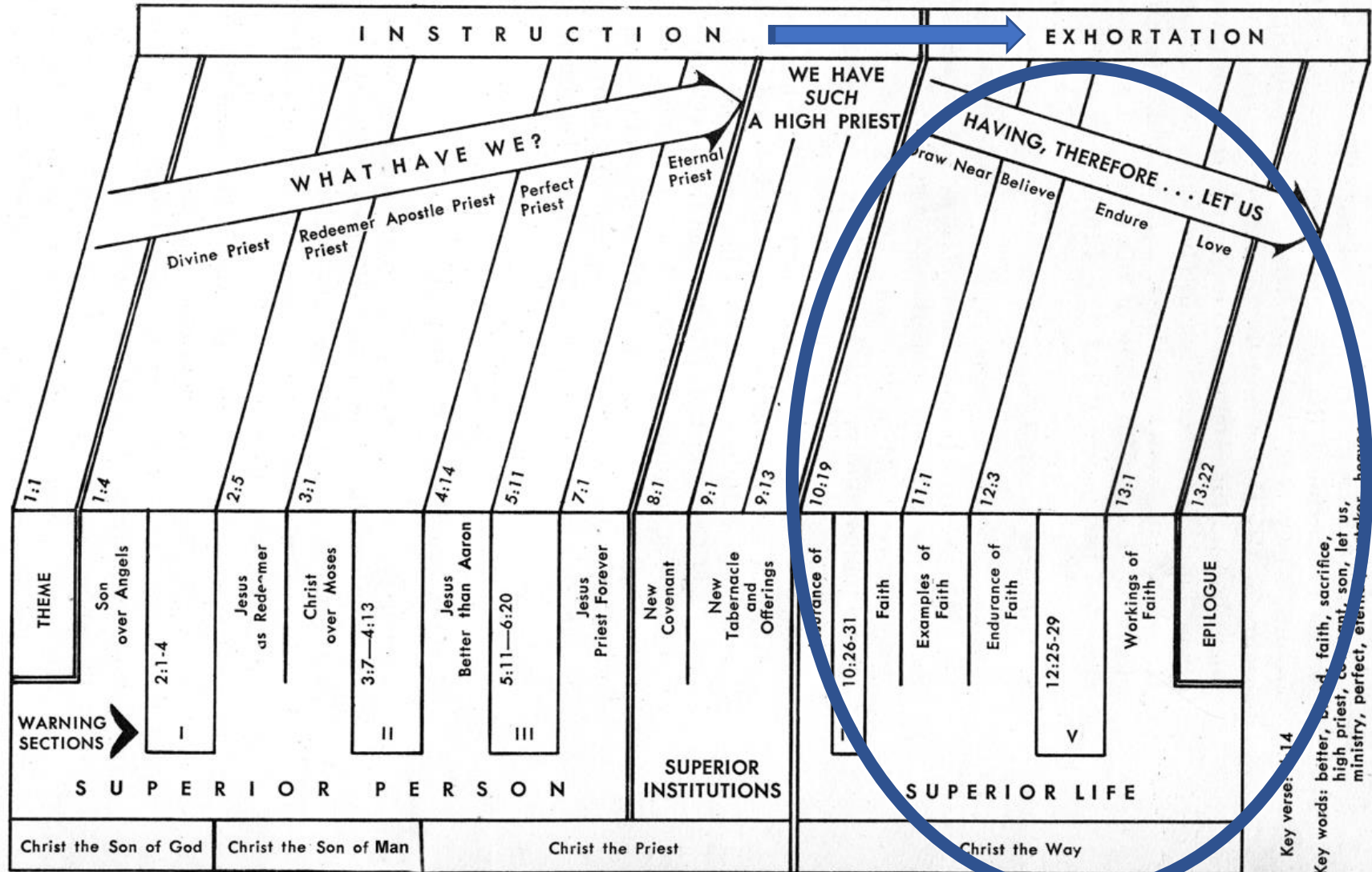
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Hebrews Chart A PDF

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, Jesus, Hebrews

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CHAPTER III.

THE SON-THE GLORY OF HIS PERSON

1. 2. *God hath spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds;*

3. *Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power.*

WE know that whatever a man sets his heart on exercises a mighty influence on the life, and leaves its stamp upon his character. He that follows after vanity becomes vain. He that trusts in a god of his own fancy will find his religion an illusion. He that sets his heart upon the living God will find the living God take possession and fill the heart. It is this that makes it of such infinite consequence that we should not only have a general idea of the Christ through whom God speaks to us, but should know Him aright and have our heart filled with all that God has revealed of Him. Our knowledge of Him will be the food of our faith, and as our faith is will be our experience of His saving power, and of the fellowship with God to which He leads. Let us listen to what we are taught of the Son in whom God speaks to us.

Whom He appointed Heir of all things. The great object and aim of God in creation was to have an inheritance for His Son, in which He might show forth His glory and find His blessedness. The Son is the Final Cause, the End of all things.

He is the Beginning too. **Through whom He also made the**

worlds. He is the origin and Efficient Cause of all that exists. “Without Him nothing was made that was made.” The place the Son had in the divine Being was such that God’s relation to all that was outside of Himself was only through the Son. **Of all that exists the end and the beginning meet in Him.**

And He is the Middle, too. **Upholding all things by the word, of His power.** He bears all things, “all things consist in Him.” As little as they were created without Him, can they exist without Him? He upholds them every moment by the word of His power, even as by His word they were created. This is the Son through whom God speaks to us.

And what is it that makes Him worthy of taking this high place between the Creator and the creature? **Because, as the Son, it is He alone in whom the unapproachable and utterly incomprehensible glory of God is made manifest, through whom as Mediator the uncreated God, and the works of His hand, can come into contact and fellowship.** His relation to creation rests on His relation to the Father. **He is the outshining of God’s glory, and, the express image of His substance.** As we only know the sun by the light that shines from it, so is **Christ the outshining, the revelation of God’s glory.** As the light that shines from the sun is of the same nature with it, so the Son is of one nature with the Father – God of God. And as a son bears the likeness of his father, because he has his life and nature from him, so **the Son of God is the express image of His substance.** He is of one substance with the Father – its express image – and hath therefore life in Himself, even as the Father hath life in Himself.

Someone may be tempted to think that these are theological mysteries too deep for the ordinary Christian, and not needful

Thoughts of NOTE



for our Christian faith and life. And they are inclined to ask, of what importance it can be to a simple believer to know all this? My brother, think not thus. It is all important that we know the glory of Jesus. The more the soul is filled with that glory, and worships Him in it, the more it will see with what confidence it can count upon Him to do a divine and supernatural work in us, and to lead us to an actual living fellowship with God as our Father. Oh, let us not be so selfish and mean as to be content with the hope that Jesus saves us, while we are careless of having intimate personal acquaintance with Him. If not for our sake, then for God's sake, for the sake of His infinite love and grace, let us seek to know aright this blessed Son whom the Father has given us. Let us turn away from earth, let us meditate and gaze and worship, until He, who is the outshining of the divine glory, shines into our very heart, and He, to whom the Father hath given such a place as Creator and Upholder and Heir of all, take that place with us too, and be to us the beginning and the center and the end of all.

It is through this Son God speaks to us. Not through the words of the Son only, for they too are human words, and may, just like the inspired words of the prophets, bring in but little profit. It is through the Son – the living, mighty, divine Son, direct – that God speaks: it is only in direct living contact with the Son that the words can profit. And the Son, not as we superficially think of Him, but the real divine Son as God has revealed Him, known and worshipped and waited on as the outshining of the divine glory, – it is this Son of God, entering into our heart and dwelling there, in whom God will speak to us, and in whom we shall be brought: nigh to God. When Christ reveals the Father, it is not to the mind, to give us new

Thoughts of NOTE



thoughts about Him, but in the heart and life, so that we know and experience the power in which God can dwell and work in man, restoring him to the enjoyment of that blessed fellowship for which he was created, and which he lost by the fall. The great work of God in heaven, the chief thought and longing of His heart is, in His SON, to reach your heart and speak to you.

Oh, let it be the great work of your life, and the great longing of your heart, to know this Jesus; as a humble, meek disciple to bow at His feet, and let Him teach you of God and eternal life. Yes, even now, let us bow before Him in the fourfold glory in which the word has set Him before us. He is the Heir of all that God has. He is its Creator. He is the Upholder too. He is the Outshining of God's glory, and the perfect Image of His substance. O my Saviour! anything to know Thee better, and in Thee to have my God speak to me!

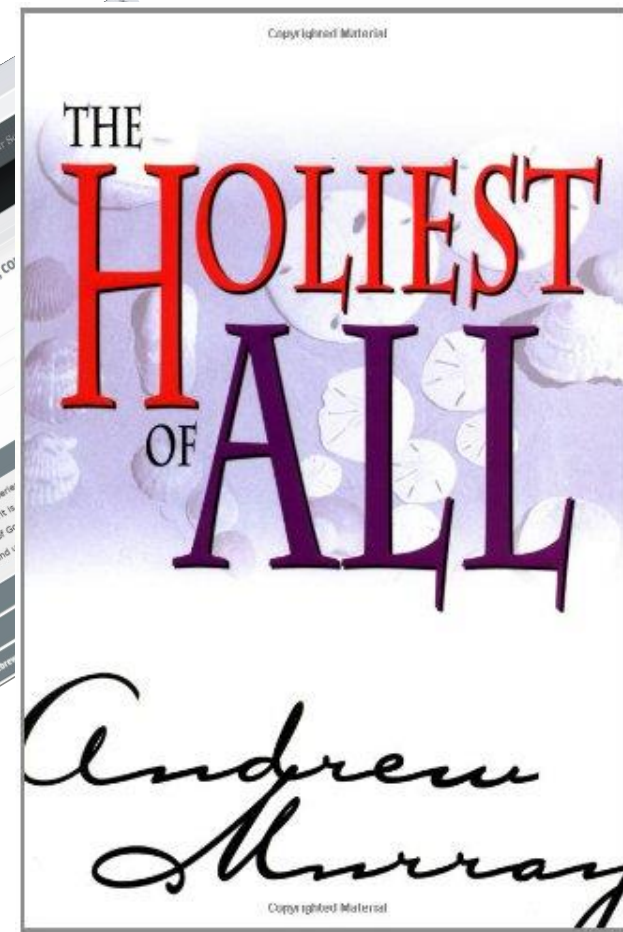
1. "No man knoweth the Son, save the Father, neither doth any know the Father save the Son, and he to whomever the son willeth to reveal him." How dependent we are on the Father to know the Son; on the Son to know the Father. Let us acknowledge this dependence In deep humility, and believe and wait in meekness of soul for the divine revealing.
2. There are times when there arises in the soul a deep longing to know God. External teaching does not satisfy. Treasure such longing as God's loving drawing. Turn from the world in stillness of soul, and exercise faith in the secret power that Jesus can exert in the heart. Become a disciple of Jesus, one who follows Him and learns of Him.
3. O Thou who art Heir, Creator, Upholder of all, the brightness of the Father's glory, the express image of His substance,— O my Lord Jesus, reveal the Father to me, that I may know that God speaks to me.

Thoughts of NOTE





Next Session Date: 6/07/22



For Next Time

Chapter 4 HOA
Read Hebrew Epistle

Audio Chp 4
PDF Chp 4



House of God



Christ In You PP



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



• *The question is:*

• *The question is:*

• *The question is::*

