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May 24, 2022

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□ Session Schedule: Next Session Date 6/07/22

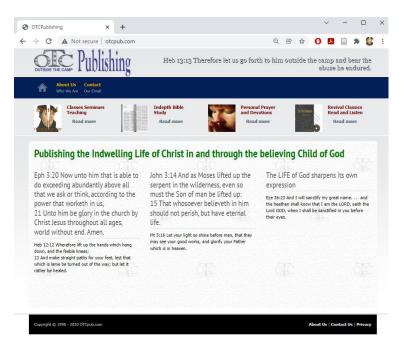
**☐** HOA Seminar Chap 3 The Son – The Glory Of His Person

**Thoughts of NOTE** 

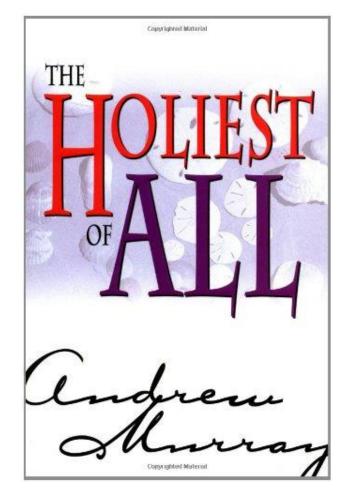
The Holiest of All Andrew Murray

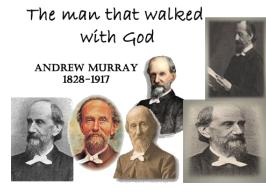
Seminar Study: Hebrews

**HOA Chapter by Chapter** 



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







## 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.<sup>1</sup>

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

The Greek word  $\epsilon \dot{v} \alpha \gamma \gamma \epsilon \lambda \iota o \nu$  (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

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." 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.

14 Since therefore the children share it flesh and blood, he himself likewise parsubject 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 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 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

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

took of the same nature, that through death discern he might destroy him who has the power the heart. 13 And of death, that is, the devil, 15 and deliver is hidden, but all are all those who through fear of death were to the eyes of him with whom n is now must mapper than the recovered but with the descendants of Abraham.

14 Since then we have a great high priest and in significant of the price of the pr

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

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.

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. 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. 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

declared by angels was valid and every rebellious? Was it not all those who left solid food; 13 for every one who lives on

urely I will bless you and multiply you

perfect); on the other hand, a better hope is detail. introduced, through which we draw near

sus the surety of a better covenant.

the same earnestness in realizing the full

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. 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 us by a Son, whom he appointed the heir for the sins of the people. 18 For because our weaknesses, but one who in every so that through two unchangeable things, through whom also he cre- he himself has suffered and been tempted, as well, the first impossible that God should as high priests, but the word of the oath, es of a heifer sanctifies for the purification after those days, says the Lord. I will put go. 9 By faith he sojourned in the law appoints well attested by cannot be shaken, and thus let us offer to of all things, through whom also he cre- he himself has suffered and been tempted, es of a heifer sanctifies for the purification after those days, says the Lord. I will put go. 9 By faith he sojourned in the land their faith, did not receive what was prom- God acceptable worship, with reverence ated the world. 3 He reflects the glory of he is able to help those who are tempted. without sin. 16 Let us then with confi- prove false, we who have fled for refuge which came later than the law, appoints a of the flesh, 14 how much more shall the my laws on their hearts, and write them of promise, as in a foreign land, living in ised, 40 since God had foreseen some- and awe, 29 for our God is a consuming 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.

as much superior to angels as the name be; just as Moss also was a finded in Code, among men in relation to Go descended with a superior to angels as the name be; just as Moss also was a finded in Code; among men in relation to Go descended with the code and the process of the code 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 way which he opened for us through the seendants 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. and, then the brings the first-born into God's base as a servant, to testify to the geople. 4 And one does not take the honor and blessed him; 2 and to him Abraham priest at all, since there are priests who of must be established. 17 For a will takes of God, 22 let us draw near with a true the world. he saw: "Let all God's annels things that were to be spoken later. 6 but upon himself, but he is called by God, just apportioned a tenth part of everything. He fer gifts according to the law. 5 They serve effect only at death, since it is not in force heart in full assurance of faith, with our 13. These all died 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 represented without pure seen it and greeted it from afar, and have seen accomfidently say, "The Lord with the sale of Salem, that is, king of peace. 3 He is the test exh was instructed by God, saying, a water 23 Let us hot better strange, you may or grow weavy or fainhier. He was instructed without blood. 19 For when ever with a familiar of race. O fact, is for ever and a high priest, but was appointed by without wavering, of days nor end every third association of the law had been deverything according ery commandment of the law had been deverything a covering ery commandment of the law had b 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", 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 of the seeking a homeland. 4 Section grant to the start mental the more as a single production of the coverant 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

goatalch is con- 4 for he has somewhere spoken of the to come, 6 if they then commit apostase, ment concerning bodd second but by the came and the arts of the covenant covered worshipers had once been cleaned, they are not of those who shrink back and are that the Destroyer of the first-born might et see everything as seventh day in this way. "And God reader estimated since they enceity the Son of God on their power of an indestructibel life. It? For it and all sides with pold, which contained as would no longer have any consciousness destroyed, but of those who have faith and not touch them: on the seventh day from all his works." 5 own account and hold him up to contempt. is witnessed of him, "Thou art a priest for golden urn holding the manna, and Aar- of sin. 3 But in these sacrifices there is keep their souls. made lower than And again in this place he said, "They shall 7 For land which has drunk the rain that ever, after the order of Melchizedek." 18 on's rod that budded, and the tables of the a reminder of sin year after year. set aside because of its weakness and of glory overshadowing the mercy seat. goats should take away sins. selessness 19 (for the law made nothing Of these things we cannot now speak in

> made, the priests go continually into the thou prepared for me; 6 in burnt offer-things which do not appear.
>
> 20 And it was not without an oath. 21 outer tent, performing their ritual duties; ings and sin offerings thou hast taken no Those 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 their 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 was addressed with an oath, "The Lord has out taking blood which he offers for himme 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 worm 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. art a priest for ever." 22 This makes Je- By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offer- gifts; 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 burnt offerings and sin offerings still speaking. 5 By faith Enoch was take conquired kingdoms, enforced justice, research is God of all, and to the spirits of just men as long as the outer tent is still standing (these are offered according to the law). 9 en up so that he should not see death; and ceived promises, stopped the mouths of made perfect, 24 and to Jesus, the mediare 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 five, escaped tor of a new covenant, and to the sprinkled fall by the same sort of you may not be sluggish, but imitators of bet, because they were prevented by death. According to this arrangement, gifts and will. "He abolishes the first in order to eshim. Now before he was taken he was atthe edge of the sword, won strength out of
> the word of God is those who through faith and patience infrom continuing in office; 24 but he holds—sacrifices are offered which cannot perfect
> tablish the second. 10 And by that will we tested as having pleased God. 6 And withweakpress, because might you may put for
> the blood of Abel. his 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 tor-

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, 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.

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 tained a ministy which is as much more and searlet wood and hyspon, and sprinkled good works, 25 not neglecting to me the cellent than the old as the coverant be both the book itself and all the people, 20 together, as it he habit of some, but enthe saline was the spirit was a spirit spirit and all the vessels used in 26 For if we sin deliberately after receiv-their God, for he has prepared for them a tisse every son whom he receives." 7 It it is well that the heart be strengthened by 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

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 the same that the inferior is blessed by the superior.

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The same through the same that the inferior is blessed by the superior.

The same through through the same through through through through through the same through 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 end by the man who has spunned raise men removement on the coeffitheness of a support of the sake of those who are for end by the man who has spunned raise men removement on the coeffitheness of a support of the sake of those who are for end by the man who has spunned raise men removement on the subject to the in order to sanctify the people through his we share in Christ, if only each plant is fast to explain, since you have become he lives. 9 One might even say that Lives a possible of the confidence from to into a same, the Son of Cod, and profunded the blood artificial processive intervals. The confidence from to explain, since you have become he lives. 9 One might even say that Lives in my own, and lives? 10 For they discovered in the same of the confidence from to the end, 15 which plant is dut off where the basis me, and the same of the confidence from the confidence from the confidence from the same of th 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 lasttention to what we have heard, lest we not harden your hearts as in the rebellion." seme one to teach you again the first prine. It some one to teach you again the first prine. It some one to teach you again the first prine. It some one to teach you again the first prine. It some one to teach you again the first prine. It some of that we may share his home. It some they were prine of God your Quantity and the same of the work was it to offer himself repeatedly. 25 For we know thim who said, yet a mine, I will present a same of God your Quantity and principle of God your them on their hearts, and I will be their the high priest enters the Holy Place year-will judge his people." 31 It is a fearful of his staff. 22 By faith Joseph, at the end than pleasant; later it yields the peaceful ually offer up a sacrifice of praise to God, transgression or disobedience received a Egypt under the leadership of Moses? 17 milk is unskilled in the word of righteouses to those who have that is, the fruit of lips that acknowledge just retribution, 3 how shall we escape if And with whom was he provoked forty ness, for he is a child. 14 But solid food through the Levitical priesthood (for unbeer shall not teach every one his fellow would have had to suffer repeatedly since. we neglect such a gravativation? It was year? Was it not with those who sinsed, is for the mature, for those who have declared at first when the people received the law or every one. How belonger to the state of the foundation of the world. But at it is, and it is the foundation of the world. But at it is the foundation of the world. But at it is the foundation of the world. But at it is the foundation of the world. But at it is the foundation of the world. But at it is the foundation of the world. But at it is the foundation of the world. But at it is the descripted at first 0 ym Loto, and 1 was with the control of the c

13 For when God made a promise to Abrais a ble for all time to save those who draw
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is a ble for all time to save those who for the body imbosed until the time of reformation.

If And every priest stands daily at his those who seek him. The faith bond, beindirect and continue, and every missed in who warmed them on
our formation and economies, not and expert and expert and economies, not and expert and 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 5 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 endured, obtained the promise. 16 Men such a high priest, holy, blameless, un-then 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

doctrine of Christ and go on to maturity, a change in the priestbood, 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 tift, and they were not afraid 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. It 3 frive if not a choselet. And what is becoming feed once to bear the sixs of many, will a cacepted the plundering of your property, edict. 24 by faith Moses, when he was will and then the man for the follows without then do not sadly, for not sadly, for not sadly, for not sadly, for not sadly the peace as the principle of the principle of the principle of the peace as men who will have the peace as men who will have been done to sar the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the six of the peace as men who will have been done to a star the peace as men who will have been done to be a star that the peace as men who will have been done to be a star that the peace as men who will have been done to be a star that the peace as men who will have been done to be a star that the peace as men who will have been done to be a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star that the peace as men who will have been done to a star th 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

entering his rest remains, let us fear lest any of

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grown up, relissed to be called the son of

which no one will see the Lord. 15 See

that would be of no advantage to you.

that therefore, while the promise of entering his rest remains, let us fear lest any of

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ish away. Therefore do not throw away your confisher 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 prealing 6. It has been testified some for the second of 9.1 Now even the first ovenant had regu-tered by the control of the dead, and certanal judgments. Alond it is evident that our Lord was descended. 9.1 Now even the first ovenant had regu-tered by the control of the dead, and certanal judgments. Alond it is evident that our Lord was descended. 9.1 Now even the first ovenant had regu-tered by the control of the dead, and certanal judgments. Alond it is evident that our Lord was descended. 9.1 Now even the first ovenant had regu-tered by the control of the dead, and certanal judgments. Alond it is evident that our Lord was descended. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified, and it is evident that our Lord was descended. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regu-tered by the first pleasures of six in up and case testified. 9.1 Now even the first ovenant had regular. 9.1 Now even the first oven had regular. 9.1 Now even the first oven had regular. 9.1 Now even the first ovenant had regular. 9.1 Now even the first oven had regular. 9.1 Now even the first oven had regular. 9.1 Now ev of him, or the son of man, that how 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 Essu, 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. at hittle clower than the angels, the leaved enter that rest, as he has said, "As ened, who have tasted the heaventy gift, at the clower than the angels, the same sacrifices which are continuous and the coming one shall come and sh hast cowined him with glory and honce, 81 awayes in my withglory and honce, 81 awayes in my withglory and honce, 81 awayes in my withglory and honce, 82 awayes in my withglory and honce, 83 awayes in my withglory and honce, 84 awayes in my withglory and honce and honce awayes awayes in my withglory and honce and honce awayes awayes in my withglory and honce and honce awayes awayes and honce awayes awayes awayes awayes and honce and honce awayes aw finished from the foundation of the world. the word 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; On the one hand, a former commandment covenant; S above it were the cherubim is impossible that the blood of buils 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 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 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 disobedient, 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

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 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 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

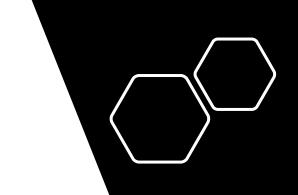
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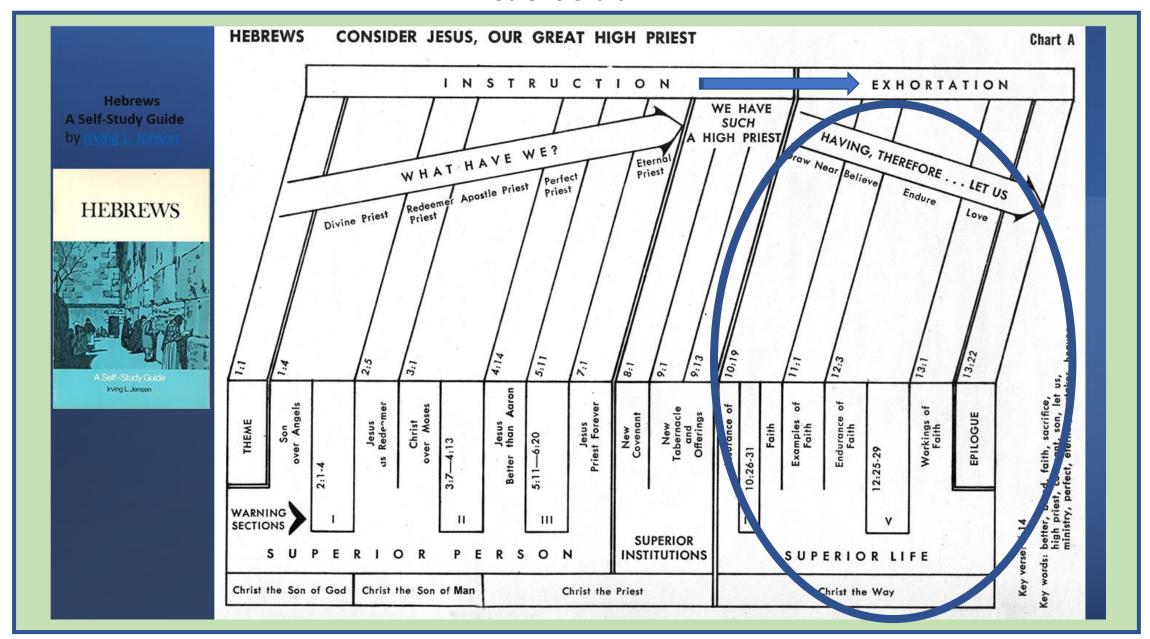
# CONTENTS.

THE EPIST	<b>TLE</b>	•	•	•	•	•	•	•	•	PAGE I	
INTRODUC	CTION	•	•	•	•	•	•	•	•	19	
Ter.	TRAT	H A	T.W_T)	<u></u>	PTN A	L.—Ch	en i	_ <b>-</b> 1Ω			
F	1169 T	LLE		OOI.	LULLIA EX.	п.—Оп	ар. т.	-A. 10	•		
			Th	ie Soi	n of G	łod					
	the	Med	diator	of th	e Bet	ter Co	vena	n <b>t.</b>			
				<del></del> -		<del>-</del>					
			THI	C THE	:ME:.—1.	. 1-3.					
	The	Glor	y of the	s Son i	n His E	Person ar	ad Wo	ork.			
NO.	CHAP.	VER.								PAGE	
I.	i	-1. T	he Son-	—in wh	om God	hath spo	ken	•	•	31	
II.		2. T	he Son-	-more	than the	Prophet	s.	•	•	35	
III.		3. T	he Son-	—the gl	ory of H	Iis Persoi	a.	•	•	39	
ıv.		3. T	he Son-	-the gl	ory of I	lis Work	•	•	•	43	
			FIRST	SEC	пои.–	1. 4-14.					
		The i	Son of	God m	ore tha	n the An	gels.				
v.	i4,	, 5. T	he Son-	-a mor	e excelle	ent Name	: <b>.</b>	•	•	47	
VI.	5:	, 6. T	he Son-	-the O	nly Beg	otten	•	•		51	
VII.	7	-9. T	he Son-	—Hims	elf God	•	•	•	•	55	
VIII.	10-	12. T	he Son-	—the E	verlastin	g Creato	r.	•	•	59	
IX.	13.	14. T	he Son-	—on th	e right h	and of G	od		_	63	

ix



#### **Hebrews Chart A PDF**



#### **Audio**

#### 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.

E 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

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#### **Thoughts of NOTE**

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. 0 my Saviour! anything to know Thee better, and in Thee to have my God speak to me!

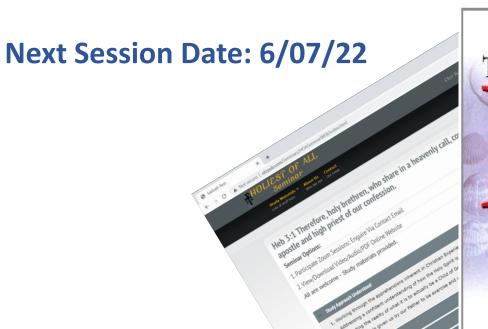


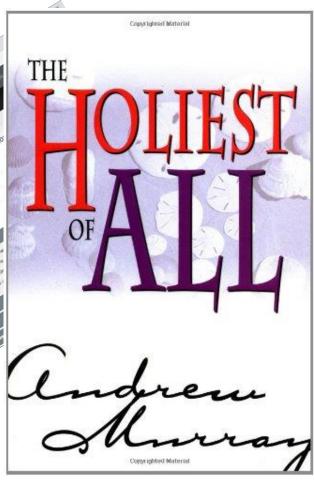
<sup>1. &</sup>quot;No man knowth the Son, save the Father, neither doth any know the Father save the Son, and he to whomever the son willeth to reveal him." How dependent we are on the Father to know the 8on; on the Son to know the Father. Let us acknowledge this dependence In deep humility, and believe 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,—0 my Lord Jesus, reveal the Father to me, that I may know that God speaks to me.







**For Next Time** 

**Chapter 4 HOA Read Hebrew Epistle** 

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House of God



Christ In You PP



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• The question is:

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