

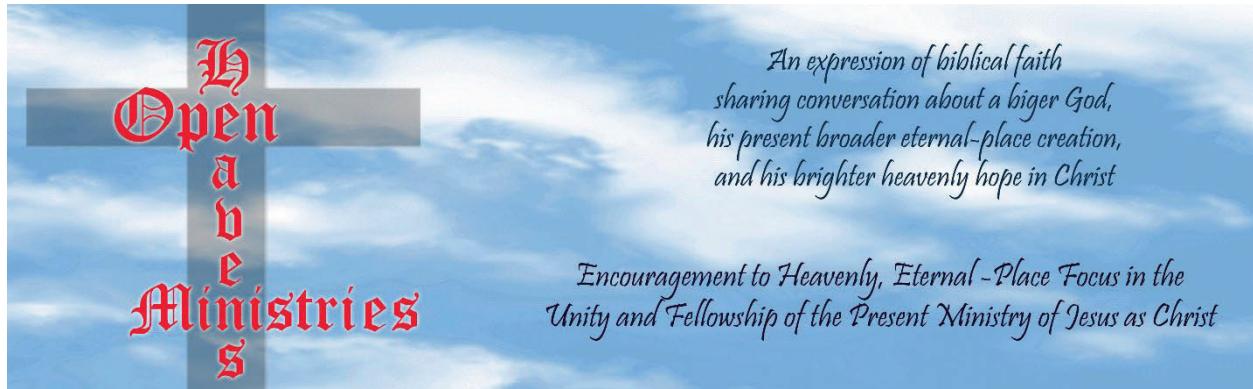


Hebrews Session 1-21 Syllabus

ATONEMENT *& the* Logic of Resurrection *in Hebrews 9:27-28*

*Jesus's Ministry to Lead Believers for Salvation into Heaven
a Very Little While after Individual Death & Judgment*

Notes



Welcome to a conversation opportunity about the ministry of Jesus as the Christ through the lens of the Pastor of the Letter to the Hebrews. Our ministry attempts to build understanding on the foundation of the two-fold ministry of Christ. Jesus's first ministry completed atonement or appeasement of God for our sins. In his second ministry, Jesus now, as part of the new covenant, shepherds his believers into heaven by mediation promptly at death and judgment, who have called upon him in prayer as Savior from sin.

This syllabus purposes to provide you an opportunity to grow in the maturity of Christ by hearing biblical speech from God with interpretation based upon the foundation of Jesus's two-fold ministry. The Pastor teaches that understanding the milk and solid food of Christ's ministry, matures believers to discern both good and evil teaching (Heb 5:11-14). As such, in this conversation, we attempt to hear what God says in his words, rather than, other words about his words from the philosophies of people (Col. 2:8; 1 Cor 4:6).

The conversations on Hebrews are organized in twenty-one Sessions. Each Session has a video available both on our website and YouTube. The syllabus contains a Session List, Session Outlines, and discourse illustrations to assist in understanding the context within this first-century sermon. Whether you are alone, in a group, part of a class, or engaging in this study in a church, we are committed to assist in your conversation opportunities. We are available by email, Zoom appointments, or for questions during organized meeting times with you, your group, or your church venues that you attend. Let us know how you are doing along this journey together.

Grace and Peace,
Bill

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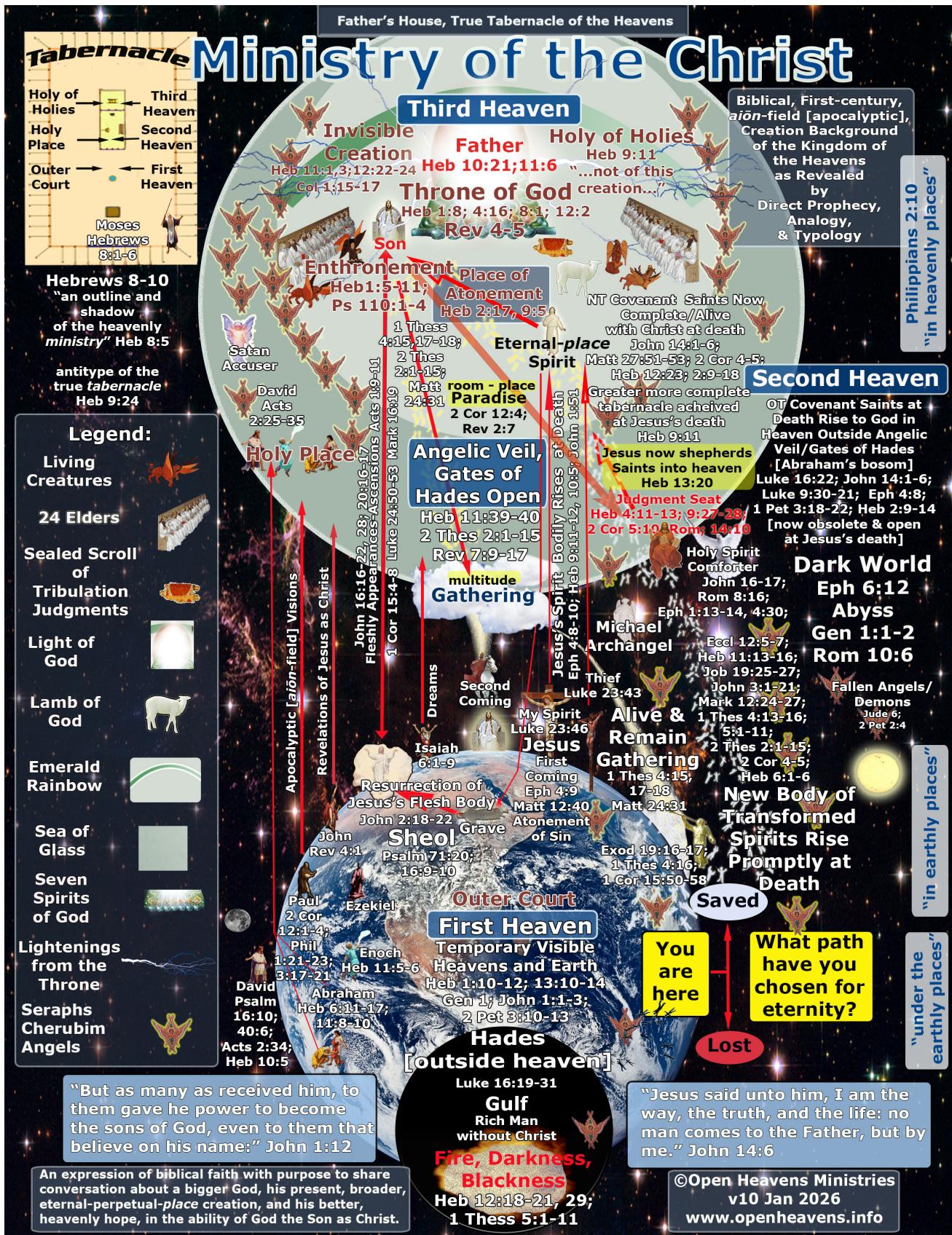
Conversation about Hebrews

Sessions List

Introduction & Section 1—Hebrews 1:1–4:16—Listen Carefully to God’s Speech to be a Proper Example of the Son’s Ministry, since You will Be Judged in Accordance with Your Conversation about the Word

- ξ **Session 1:** Introduction Part 1—Get Ready...Get Set...Go! Introduction to the words to places in Heb 9:27–28 Scan Henry, *Atonement & Logic*, 1–89; Watch Video
- ξ **Session 2:** Introduction Part 2—Steady Stride on the Right Course... Consistent Conversation about Christ Scan Henry, *Atonement & Logic*, 90–185
- ξ **Session 3:** Consistent Split Times...Discourse Introduction Topics & Subtopics: Heb 1:1–4 Scan Henry, *Atonement & Logic*, 186–215
- ξ **Session 4:** Discourse Unit A: Heb 1:5–14—The Son’s Ministry in Heaven is Better than God’s Ministry by Angels Read Henry, *Atonement & Logic*, 215–23
- ξ **Session 5:** Discourse Unit B: Heb 2:1–18—The Son is Able in Ministry to Bring Salvation to People at Their Time of Need Before God in Testing Read pages 223–34
- ξ **Session 6:** Discourse Unit C Point 1 Topic: Heb 3:1–19—Jesus Faithfully Ministers as a Capable High Priest at Judgment and Provides Rest in Heaven to His Brethren, Who are to Properly Confess and Testify about Him in Faith, before Entering into Rest from their Works even as God Did from His Read Henry, *Atonement & Logic*, 234–43
- ξ **Session 7:** Discourse Unit C Point 2 Topic: Heb 4:1–13 & Section Transition 1: Heb 4:14–16—Fear Being an Example, in Confession about Jesus’s Ministry, That Falls Away in Unbelief, Rather Than Enters by Faith into God’s Place of Rest Read Henry, *Atonement & Logic*, 243–55
- Section 2—Hebrews 5:1–10:18—Take Care to Teach about the Son’s High Priestly Ministry as God has Spoken**
- ξ **Session 8:** Review & Discourse Unit D1 Introduction: Heb 5:1–10, 7:1–3—Jesus Ministers as God and High Priest after the Order of Melchizedek, Which is Greater Than the Levitical Priesthood Ministry Read Henry, *Atonement & Logic*, 255–61
- ξ **Session 9:** Discourse Unit D2: Heb 7:1–28—same Session 8
Read pages 262–69
- ξ Session 10: Discourse Unit E: Heb 5:11–6:20—The Audience Must Have True Teaching about God’s Speech Concerning Christ’s Offering and Priesthood to Receive Reward at Judgment Read Henry, *Atonement & Logic*, 269–85

- ξ **Session 11–14:** Discourse Unit F—Heb 8:1–10:18—The Son Fulfilled the High Priest Offering of the Christ by his Death at His Judgment and Now Promptly Intercedes in Heaven at Death and Judgment on Behalf of Approaching Believers to Provide a New Covenant Ministry/Relationship into God’s Presence in Heaven **5 Session 11:** Discourse Unit F Topic A: Heb 8:1–13—The Son’s High Priest Ministry in the Holy-Places of the Heavens, after His Onetime Offering, Is Typified by the Outline and Shadow of the Tabernacle Service Read Henry, *Atonement & Logic*, 286–303
- ξ **Session 12:** Discourse Unit F Topic B: Heb 9:1–14—The Earthly Tabernacle Ministry, with the Regulations of Service and the Earthly Holy Place as the First Covenant Relationship, Is Not by Parts to Now Speak Read Henry, *Atonement & Logic*, 303–23
- ξ **Session 13:** Discourse Unit F Topic C: Heb 9:15–26—The Son is Mediator of a New Covenant Relationship by Redemption through the Necessary Blood Offering of His Death, So Those Called at Judgment Should Receive the Promise of Eternal/Perpetual-Place Inheritance Read Henry, *Atonement & Logic*, 324–36
- ξ **Session 14:** Discourse Unit F Macro Conclusion: Heb 9:27–28, Summary Points: Heb 10:1–18, & Section Transition 2: Heb 10:19–25—Christ, after Offering Himself Once to Bear the Sin of Many People, Will Appear from a Second Place without Sin for Salvation to Those Waiting after Death at Judgment Read Henry, *Atonement & Logic*, 337–47 **Section 3—Hebrews 10:26–13:21 & Conclusion Hebrews 13:22–25 & Excursus—Live by Faith, Hope, and Love during and until Approach of the Son’s Ministry That God has Spoken**
- ξ **Session 15:** Section Transition 2: Heb 10:19–25 & Discourse Unit E': Heb 10:26–39—Approach God with an Expectation for the Reality of Judgment after Death Read 348–58
- ξ **Session 16:** Discourse Unit D1': Heb 11:1–16—Approach in Faith to the Heavenly City of the Fathers That God Promised Read Henry, *Atonement & Logic*, 358–66
- ξ **Session 17:** Discourse Unit D2': Heb 11:17–40—Live by Faith by Imitating Others Who Had Faith in the Son to Bring Believers into the Substance-Reality of Things Not Seen Read Henry, *Atonement & Logic*, 367–76
- ξ **Session 18:** Discourse Unit C': Heb 12:1–13—Lay Aside Sin During Approach Looking to Jesus and Enduring God’s Difficult Training Read Henry, *Atonement & Logic*, 376–81 **Session 19:** Discourse Unit B': Heb 12:14–29—Approach Expecting to See Jesus as Mediator and the Blessing of the City of the Living God Read Henry, *Atonement & Logic*, 381–86
- ξ **Session 20:** Discourse Unit A': Heb 13:1–21—Approach by Living that Love the Brethren as God Loves Read Henry, *Atonement & Logic*, 387–94
- ξ **Session 21:** Discourse Conclusion: Heb 13:22–25 & Excursus: Other Bible Authors & Luther Read Henry, *Atonement & Logic*, 394–440



Session 1—Introduction Part 1
Get Ready...Get Set...Go! Introduction to the
Words to Places in Heb 9:27–28
Henry, *Atonement & Logic*, 1–89

Introduction—Text Linguistics

Place and Time Questions

Academic/Non-Academic Tensions

Thesis for Conversation

Hebrews Contextual Background

Go! First Steps: The Word(s) to Place(s) in Heb 9:27–28

Step 1: Basic Word Meaning

Step 2: Word Meaning Avoiding Missteps

Step 3: The Pastor’s Intended Interpretation Methods

Step 4: First-&HQWXU\□&(□\$SRFDO\SWLF□□\$;1-FIELD) Word Stock

Step 5: Traditional Translation of Heb 9:28

Step 6: Sifter for the Pastor’s First-Century CE Word Meanings

Step 7: Sifting Sources with the Pastor’s Words in Heb 9:27–28

And

in accordance with this just as...so it is
reserved for people once to die but a judgment
is after this so also Christ who being offered
once for the purpose to bear sins of many
people from a *second place/position* without
sin will be appearing to the ones eagerly
awaiting him for salvation

Session 2—Introduction Part 2
Steady Stride on the Right Course...
Consistent Conversation about Christ
Henry, *Atonement & Logic*, 90–185

Introduction—Lexical Semantics/Biblical Theology Background of Hebrews

God

God Speaks

God Speaks as Living

God Speaks as Holy

God Speaks by the Person of a Son on Behalf of Sons

God Speaks about Holy-Places, Heavenly Places and Sinful People

Heavenly Places

Open Heavenly Places for Sinful People

Anthropological Afterlife Options for Sinful People

Internal Evidence in Hebrews for Waiting a Very Little While for Jesus in the Eternal/Perpetual-Place of Heaven

Internal Evidence in Hebrews for Transformation to Spirit Bodies at Death as Complete People into Heaven Just Like Jesus Did

Contra Claims Against Prompt Resurrection

God Speaks as an Eternal/Perpetual-Place Priest Who Appears at Death and Judgment

God Speaks Through Other Eternal Beings

God Speaks an Eternal/Holy Place Creator

Session 3
Consistent Split Times...Discourse Introduction
Topics & Subtopics: Heb 1:1–4
Henry, *Atonement & Logic*, 186–215

Introduction

Discourse Analysis

Structural Mapping/Thought Analysis/Chiasm

Discourse Introduction: God Spoke by a Son in Better Ministry than Previous Ministries.

Topic 1 God spoke long ago in parts and ways through the prophets to the fathers.

Topic 2 God in these last days speaks by the Son's ministry to bring sinful people to himself.

Subtopic A (2b) God spoke by appointing the Son heir of all things.

Subtopic B (2c) God spoke through the Son by achieving the eternal/perpetual-places.

Subtopic C (3a) God spoke by the Son who radiates his glory and represents his substance-reality.

Subtopic D (3b) God spoke that the Son brings all things by the conversation concerning his ability.

Subtopic C' (3c) God spoke for the Son to make a purification of sins.

Subtopic B' (3d) God spoke for the Son to sit down at the right hand of the Majesty in the high places.

Subtopic A' (4) God spoke to the Son for inheritance with a better name for ministry than angels.

Session 4

Discourse Unit A: Heb 1:5–14—The Son’s Ministry in Heaven is Better than God’s Ministry by Angels

Henry, *Atonement & Logic*, 215–23

HEBREWS 1:5—4:13: SECTION 1 INTRODUCTION: Section 1 Structural Map: Listen Carefully to God’s Speech to be a Proper Example of the Son’s Ministry, since You Will Be Judged in Accordance with Your Conversation about the Word.

HEBREWS 1:13–14: ANALYSIS OF DISCOURSE UNIT CONCLUSION A

Unit A Structural Map (1:5–14): The Son’s Ministry in Heaven is Better than God’s Ministry by Angels.

Unit Point 1 (1:5–6): The Son, Who Ministers as God, is Worshiped by Angels.

Unit Point 2 (1:7–12): The Son, as Righteous and Upright in His Ministry, at His Death and Judgment Inherited with God in Heaven an Eternal/Perpetual-Place Kingdom That Remains, in Contrast to the Temporary Heavens and Earth Creation.

Unit A Conclusion (1:13–14): The Angels Minister to People About to Inherit Salvation.

Dynamic Conclusion A in Lens of Hebrews 9:27–28

Session 5

Discourse Unit B: Heb 2:1–18—The Son is Able in Ministry to Bring Salvation to People at Their Time of Need Before God in Testing

Henry, *Atonement & Logic*, 223–34

HEBREWS 2:17–18: ANALYSIS OF DISCOURSE UNIT CONCLUSION B

Unit Introduction (2:1–4): Do Not Neglect the So Great Salvation, and as God Has Revealed, Was First Received by Others Who Having Heard and Is Now Confirmed to Us.

Unit Point 1 (2:5–8a): Salvation Is in the Realm about to Come That Is Now in Subjection to the Son of Man.

Unit Point 2 (2:8b–13): The Son through his Death, by the Same Holifying Salvation Experience, Brings Many Brethren to God in Heaven by Their Being Made Holy because of Their Trust in Him.

Unit Point 3 (2:14–16): The Son Endured Death and Experienced Salvation to Free People from the Realm of the Devil.

Unit B Conclusion (2:17–18): In the Ministry of Salvation as the Son, Jesus, as a High Priest, Capably Atoned for Sins and Can Now Assist in Need at Testing.

Dynamic Unit Conclusions A–B in Lens of Hebrews 9:27–28

Session 6

Discourse Unit C Point 1 Topic: Heb 3:1–19—Jesus Faithfully Ministers as a Capable High Priest at Judgment and Provides Rest in Heaven to His Brethren, Who are to Properly Confess and Testify about Him in Faith, before Entering into Rest from their Works even as God Did from His

Henry, *Atonement & Logic*, 234–43

HEBREWS 4:11–13: ANALYSIS OF DISCOURSE UNIT CONCLUSION C

Unit C Structural Map (3:1–4:13): Jesus Faithfully Ministers as a Capable High Priest at Judgment and Provides Rest in Heaven to His Brethren, Who are to Properly Confess and Testify about Him by Faith, before Entering into Rest from their Works even as God Did from His.

Unit Introduction/Unit Point 1 (3:1–6): Jesus in his Faithful Ministry as High Priest is Better than Moses's Faithful Ministry in his Testimony of God's Speech.

Subpoint 1a (3:7–11): The Example of Israel's Confession is that God in Judgment Denied the Potentially Available, Conditional Entrance into His Rest Due to Unbelief.

Subpoint 1b (3:12–15): Look at the Ministerial Example of the Confession of your Heart.

Subpoint 1c Climax (3:16–19): Compare your Ministerial Confession with Israel's Example of Unbelief That Received God's Judgment Not to Enter the Land.

Session 7

Discourse Unit C Point 2 Topic: Heb 4:1–13 & Section Transition 1: Heb 4:14–16—Fear Being an Example, in Confession about Jesus's Ministry, That Falls Away in Unbelief, Rather Than Enters by Faith into God's Place of Rest

Henry, *Atonement & Logic*, 243–55

Unit Introduction/Point 2 (4:1–5): Fear Being an Example, in Confession about Jesus's Ministry, That Falls Away in Unbelief, Rather Than Enters by Faith into God's Place of Rest

Subpoint 2a (4:6–8): An Entrance for the Audience to God's Place of Rest Mentioned by David Still Remains Today, Conditional upon Jesus's Provision on Another Day.

Subpoint 2b (4:9–10): The Rest of Jesus and His People is the Same Place as God's Rest from His Work of Creation.

Unit C Conclusion (4:11–13): In Your Confession During Ministry, Diligently Example/Outline an Entrance by Faith into Rest at Judgment and Not Falling Away in Unbelief, since the Word of God [Jesus] is a Capable Judge to Decern the Thoughts and Intentions of the Believer's Heart until the Division of Soul and Spirit and Joints and Marrow [Death Transformation to Spirit Life].

Dynamic Unit Conclusions A–C in Lens of Hebrews 9:27–28

HEBREWS 4:14–16: ANALYSIS OF DISCOURSE SECTION TRANSITION 1

Dynamic Conclusion of Transition 1 in the Lens of Hebrews 9:27–28

Session 8

Review & Discourse Unit D1 Introduction:

Heb 5:1–10, 7:1–3—Jesus Ministers as God and High Priest after the Order of Melchizedek, Which is Greater Than the Levitical Priesthood Ministry

Henry, *Atonement & Logic*, 255–61

HEBREWS 5:1—10:18: SECTION 2 INTRODUCTION

Section 2 Structural Map: Take Care to Properly Teach about the Son’s High Priest Ministry as God has Spoken.

HEBREWS 7:25–28: ANALYSIS OF DISCOURSE UNIT CONCLUSION D1–2 Unit D1–2 Structural Map (5:1–10; 7:1–28): Jesus Ministers as God and High Priest after the Order of Melchizedek, Which is Greater Than the Levitical Priesthood Ministry.

Unit Introduction (5:1–10, 7:1–3): God Calls Every High Priest.

Session 9

Discourse Unit D2: Heb 7:1–28—Jesus Ministers as God and High Priest after the Order of Melchizedek, Which is Greater Than the Levitical Priesthood Ministry

Henry, *Atonement & Logic*, 262–69

Unit Introduction (5:1–10, 7:1–3): God Calls Every High Priest.

Unit Point 1 (7:4–10): A Melchizedekian Priesthood is Greater than the Levitical Priesthood.

Unit Point 2 (7:11–19): Jesus Is a Melchizedekian, High Priest Successor.

Unit Point 3 (7:20–24): Jesus's Melchizedekian Priesthood is Continual and Perpetual.

Unit D Conclusion (Heb 7:25–28): As High Priest, Jesus Is Able to Save Those Approaching God.

Dynamic Unit Conclusions A–D in Lens of Hebrews 9:27–28

Session 10

Discourse Unit E: Heb 5:11–6:20—The Audience Must Have True Teaching about God’s Speech Concerning Christ’s Offering and Priesthood to Receive Reward at Judgment

Henry, *Atonement & Logic*, 269–85

Unit Introduction (5:11–14): The Audience Teaching Situation Concerns an Impossible Logos Teaching about God’s Speech that Needs Remediation about the Beginning Sayings of God.

Unit Point 1 (6:1–8): The Pastor Reminds his Audience Concerning the Beginning Teaching about the Word of Christ and Illustrates Impossible Teaching, where Christ and Others Fall Away after Entering Heaven.

Unit Point 2 (6:9–10): At Judgment, God has Reward for Good Productive Teaching about His Speech Concerning Christ but Loss for Evil Unproductive Teaching.

Unit E Conclusion (6:11–20): Imitate, in Teaching, Abraham and Those Who Follow the Promise inside the Veil about God’s Speech Concerning Christ.

Dynamic Unit Conclusions A–E in Lens of Hebrews 9:27–28

Session 11

Discourse Unit F: Heb 8:1–10:18—The Son Fulfilled the High Priest Offering of the Christ by his Death at His Judgment and Now Promptly Intercedes in Heaven at Death and Judgment on Behalf of Approaching Believers to Provide a New Covenant Ministry/Relationship into God’s Presence in Heaven
Henry, *Atonement & Logic*, 286–303

Discourse Unit F Topic A: Heb 8:1–13—The Son’s High Priest Ministry in the Holy-Places of the Heavens, after His Onetime Offering, Is Typified by the Outline and Shadow of the Tabernacle Service.

Unit Introduction/Point 1 Introductory Topic (8:1–6): The Son’s High Priest Ministry in the Holy-Places of the Heavens, after His Onetime Offering, Is Typified by the Outline and Shadow of the Tabernacle Service.

Subpoint 1a (8:7–13): The OT Supports That the Son’s Priestly Ministry Currently Mediates a Better Covenant Relationship at Judgment and Personal Transformation into Heaven with God after Death, Rather than Earthly Promises.

Session 12

Discourse Unit F: Heb 8:1–10:18—The Son Fulfilled the High Priest Offering of the Christ by his Death at His Judgment and Now Promptly Intercedes in Heaven at Death and Judgment on Behalf of Approaching Believers to Provide a New Covenant Ministry/Relationship into God’s Presence in Heaven

Henry, *Atonement & Logic*, 303–23

Discourse Unit F Topic B: Heb 9:1–14—The Earthly Tabernacle Ministry, with the Regulations of Service and the Earthly Holy Place as the First Covenant Relationship, Is Not by Parts to Now Speak.

Unit Point 2 (9:1–5): The Earthly Tabernacle Ministry, with the Regulations of Service and the Earthly Holy Place as the First Covenant Relationship, Is Not by Parts to Now Speak.

Subpoint 2a Pre-Climax (9:6–10): The Continual Earthly Ministry by Priests in the First Ministry Was Symbolic and Enforced, until the New Order for the Present Time That Opens the Way into the Holy-Places.

Subpoint 2b Climax (9:11–14): Christ, Who Entered the Holy-Places to Obtain Eternal/Perpetual-Place Redemption as an Eternal/Perpetual-Place Spirit When Offering his Own of Blood, and Who Achieved the Now Greater and More Perfect Tabernacle in Heaven, Should Better Cleanse the Conscience in Order to Serve the Living God from the Now Dead Works of the Earthly Tabernacle Ministry That only Outwardly Cleansed the Flesh.

Session 13

Discourse Unit F: Heb 8:1–10:18—The Son Fulfilled the High Priest Offering of the Christ by his Death at His Judgment and Now Promptly Intercedes in Heaven at Death and Judgment on Behalf of Approaching Believers to Provide a New Covenant Ministry/Relationship into God’s Presence in Heaven

Henry, *Atonement & Logic*, 324–36

Discourse Unit F Topic C: Heb 9:15–26—The Son is Mediator of a New Covenant Relationship by Redemption through the Necessary Blood Offering of His Death, So Those Called at Judgment Should Receive the Promise of Eternal/Perpetual-Place Inheritance

Unit Point 3 Introductory Topic (9:15–18): The Son Is Mediator of a New Covenant Relationship by Redemption through the Necessary Blood Offering of His Death, So Those Called at Judgment Should Receive the Promise of Eternal/Perpetual-Place Inheritance.

Subpoint 3a (9:19–22): After the Pattern of the First Ministry, the Son’s Offering of His Blood by Death Was Required by God’s Judgment for Cleansing in Forgiveness of Sins.

Subpoint 3b (9:23–26): Christ’s Onetime Cleansing of Things in the Heavens Is Better Than the Earthly Covenant Ministry, since He Did Not Enter into the Outline of the True Holy-Places but into Heaven Itself, to Now Appear in the Presence of God for Believers.

UC A/B/C/D/E/F Macro Conclusion/Summary (9:27–28): Christ, after Offering Himself Once to Bear the Sin of Many People, Will Appear from a Second Place without Sin for Salvation to Those Waiting for Him after Death at Judgment.

Session 14

Discourse Unit F Macro Conclusion: Heb 9:27–28, Summary Points 4–6: Heb 10:1–18, & Section Transition 2: Heb 10:19–25—Christ, after Offering Himself Once to Bear the Sin of Many People, Will Appear from a Second Place without Sin for Salvation to Those Waiting after Death at Judgment

Henry, *Atonement & Logic*, 337–47

UC A/B/C/D/E/F Macro Conclusion/Summary (9:27–28): Christ, after Offering Himself Once to Bear the Sin of Many People, Will Appear from a Second Place without Sin for Salvation to Those Waiting for Him after Death at Judgment.

Unit Point 4 (10:1–4): Since the Law Is Only a Shadow, the Priestly Sacrifices for Worship Could Not Remove a Consciousness of Sin at Judgment before God.

Unit Point 5 Climax (10:5–14): In God’s Desire, He Provides a Body after Death to Jesus, as the Christ, Who Made a Self-Offering That was Sufficient to Make People Holy by Removal of Sin.

Unit Point 6 (10:15–18): The Scripture and Holy Spirit Confirm the Present New Covenant Relationship on Approach after Death at Judgment.

Dynamic Unit Conclusions A–F in Lens of Hebrews 9:27–28

HEBREWS 10:19–25: SECTION TRANSITION 2 DISCOURSE ANALYSIS

Session 15

Section Transition 2: Heb 10:19–25 & Discourse Unit E': Heb 10:26–39— Approach God with an Expectation for the Reality of Judgment after Death

Henry, *Atonement & Logic*, 348–58

Unit Introduction (10:26–31): God Will Judge the Willful Ministerial Sin of a Continued Sacrificial Activity by His People.

Unit Point 1 (10:32–35): Remember That Suffering in Conflicts against Faith and Hope in Christ Has Great Reward after Death at Judgment.

Unit E' Conclusion (10:36–39): Confidently Persevere as an Example of Faith to Receive the Promised Rewards That God Has Spoken.

Dynamic Unit Conclusion E' in Lens of Heb 9:27–28

Session 16

Discourse Unit D1': Heb 11:1–16—Approach in Faith to the Heavenly City of the Fathers That God Promised

Henry, *Atonement & Logic*, 358–66

Unit Introduction/Unit Point 1–2 (11:1–2): Hope by Faith in the Reality of Unseen Things, by Which Hope the Fathers Received a Good Report after Death at Judgment.

Subpoint 1a (11:3): Faith Conversation Understands the Eternal/Perpetual-Places Were Made Out of a Substance-Reality Not Visible.

Subpoint 1b (11:4): Abel by Faith in the Reality Not Seen Offers a Better Sacrifice than Cain.

Subpoint 1c (11:5–6): Enoch Pleases God, So God Took Him, without Him Seeing His Own Death, to the Reality Not Seen, without Which Similar Faith, No One Can Enter to God.

Subpoint 1d (11:7): Noah Examples Salvation by Faith in God's Speaking about Things Not Seen Regarding Judgment to Come after Death.

Subpoint 1e (11:8) Abraham Examples Faith in God's Speaking of a Land Not Seen.

Subpoint 1f (11:9–10): Abraham Examples Faith, Not in This World, but in a City of the Unseen Reality Which God Spoke and Built.

Subpoint 1g (11:11–12): Sarah Examples Faith in God's Speaking in a Miraculous Conception to Maintain the Promise of Many Descendants in That City.

Unit D1' Conclusion (11:13–16): All the Examples of the Fathers Died without Receiving the Promises in This World That God Spoke but Received Them in the Heavenly City of Reality Not Seen, Which God Prepared.

Dynamic Unit Conclusions E'–D1' in Lens of Hebrews 9:27–28

Session 17

Discourse Unit D2': Heb 11:17–40—Live by Faith by Imitating Others Who Had Faith in the Son to Bring Believers into the Substance-Reality of Things Not Seen

Henry, *Atonement & Logic*, 367–76

Unit Introduction/Unit Point 1–2 (11:1–2): Hope by Faith for the Substance-Reality of Unseen Things, by which the Fathers Received a Good Report after Death at Judgment.

Subpoint 2a (11:17–19): Abraham Was Willing to Offer Up Isaac Due to Faith That the Dead Rise to the Unseen Substance-Realities that God Speaks.

Subpoint 2b (11:20) Isaac by Faith in the Substance-Realities Not Seen Blessed Jacob and Esau Regarding Things to Come.

Subpoint 2c (11:21): Jacob by Faith in the Substance-Realities Not Seen, as He Was Dying, Blessed the Sons of Joseph.

Subpoint 2d (11:22): Joseph Exampled Faith to Enter the Promised City Not Seen by Having Israel Take His Bones Out of Egypt in the Exodus.

Subpoint 2e (11:23): By Faith in the Substance-Realities Not Seen the Parents of Moses Hid Him Alive Rather than Fear the Edict of the King.

SbPt2f (11:24–26): By Faith in the Greater Riches and Rewards of the Substance-Reality Not Seen in the Christ, Moses Refused to Be Called a Son of Pharaoh.

Subpoint 2g (11:27): By Faith in the Substance-Realities Not Seen, Moses Left Egypt, Not Fearing the Wrath of the King, but Looking to One Not Seen.

SbPt2h (11:28) By Faith in the Substance-Realities Not Seen, Moses Kept the Passover to Keep the Firstborn from Being Destroyed.

Subpoint 2i (11:29): By Faith in the Substance-Realities Not Seen, as an Example, Israel Passed through the Red Sea on Dry Land, Whereas the Egyptians Were Drowned.

Subpoint 2j (11:30): By Faith in the Substance-Realities Not Seen, the Walls of Jericho Fell by Simply Marching around the City Seven Times.

Subpoint 2k (11:31): By Faith in the Substance-Realities Not Seen, Rahab the Harlot Did Not Perish and Welcomed the Spies.

Subpoint 2l (11:32–38): By Faith in the Substance-Realities Not Seen Others Became Examples of Approach to God in the Face of Death in a World Unworthy of Them.

Unit D2' Conclusion (11:39–40): By Faith in the Substance-Realities Not Seen, All These People Did Not Receive Themselves the Promise, but He of God Provided Himself Something Better, That Should Not Complete without Adding the Living with All Believers Now in Heaven.

Dynamic Unit Conclusions E'–D2' in Lens of Hebrews 9:27–28

Session 18

Discourse Unit C': Heb 12:1–13—Lay Aside Sin During Approach Looking to Jesus and Enduring God's Difficult Training

Henry, *Atonement & Logic*, 376–81

Unit Introduction (12:1–3): Run Your Race Set before You like the Cloud of Witnesses by Laying Aside Sin, with Eyes Fixed on Jesus, Who Ran It First, Endured the Cross, and Joyfully Sat Down at the Right Hand of the Throne of God.

Unit Point 1 (12:4–6): God Trains His Children along the Race to Jesus in Heaven.

Unit Point 2 (12:7–11): Since God Trains as Father Does, We Should Endure the Sorrowful Training to Yield the Peaceful Fruit of Righteousness along the Race to Jesus in Heaven.

Unit C' Conclusion (12:12–13): Strengthen Your Weaknesses by God's Training in the Race to Jesus in Heaven.

Dynamic Unit Conclusions E'–C' in Lens of Hebrews 9:27–28

Session 19

Discourse Unit B': Heb 12:14–29—Approach Expecting to See Jesus as Mediator and the Blessing of the City of the Living God

Henry, *Atonement & Logic*, 381–86

Unit Introduction (12:14–17): Pursue Peace and Holiness with All Relationships, by Which One Sees the Lord, Making Sure No One Falls Short of the Grace of God, by Avoiding Bitterness and Immorality That Defiles Others.

Unit Point 1 (12:18–27): You Have Not Approached to the Fearful Situation, as Moses and the People at Sinai, but to the Blessings of Mount Zion in the City of the Living God.

Unit B' Conclusion (12:28–29): Since You Receive a Kingdom [at Death/Judgment] That Cannot be Shaken, Show Gratitude and Offer Acceptable Service, because God is a Consuming Fire.

Dynamic Unit Conclusions E'–B' in Lens of Hebrews 9:27–28

Session 20

Discourse Unit A': Heb 13:1–21—Approach by Living that Love the Brethren as God Loves

Henry, *Atonement & Logic*, 387–94

Unit Introduction/Point 1 (13:1–6): Love of the Brethren Should be Modeled in All Things Done.

Unit Point 2 (13:7): Love Those Who Are Leading, Who Spoke the Word of God, by Remembering the Result of Their Conduct and Imitating Their Faith.

Unit Point 3 (13:8–14): Jesus [as the] Christ Is the Same Yesterday [First Covenant] and Today [New Covenant] in the Eternal/Perpetual-Place, so Do Not Follow Strange Teachings Different from His Altar as You Minister Outside the Lasting City to Come.

Unit Point 4 (13:15–16): Live Loving the Brethren as God Loves by a Sacrificial Life with Praise, Confession of His Name, Doing Good, and Sharing.

Unit Point 5 (13:17): Live Loving the Brethren as God Loves by Following Your Leaders Who Give an Account, so They Can Minister with Joy and No Grief.

Unit Point 6 (13:18–19): Live Loving the Brethren as God Loves by Praying for Other Ministers to Have a Good Conscience in Honorable Conduct and Opportunities of Fellowship Together.

Unit A' Conclusion (13:20–21): The God of Peace, Who Brought Up [into Heaven] the Shepherd of the Sheep through the Blood of the Eternal/Perpetual-Place Covenant [at Death/Judgment], Will Equip You to Please Him and to Do His Will in Love of the Brethren as God Loves through Jesus Christ, to Whom Is the Glory into the Eternal/Perpetual-Places of the Eternal/Perpetual-Places [Heaven].

Dynamic Unit Conclusions E'–A' in Lens of Heb 9:27–28

Session 21

Discourse Conclusion: Heb 13:22–25 & Excursus: Other Bible Writers & Martin Luther

Henry, *Atonement & Logic*, 394–440

Closing Letter Remarks (Heb 13:22–25): I urge you to please endure this word of exhortation, and I close with news of Timothy and my plans as I close this letter.

Excursus A: Other Runners' Corresponding Place(s) of Other NT Gospel Sequences

1 Corinthians 15:1–8

Romans 1:1–6

1 Timothy 3:16b

1 Peter 3:18–22; 4:5–6

Excursus B: Avoiding Missteps—An Example of a Detour toward Other Place(s) from Heaven: Martin Luther's Misstep after Five Hundred Years

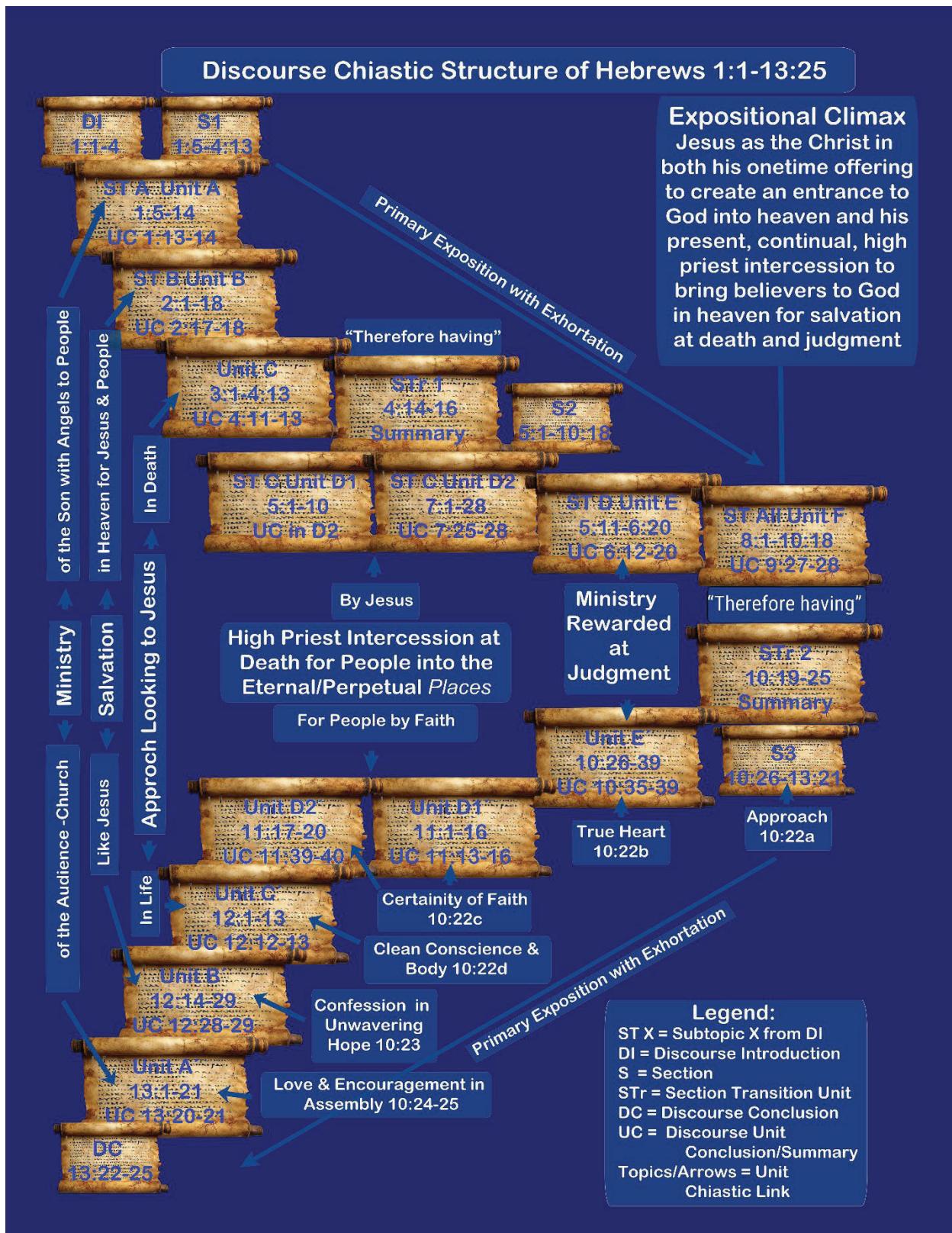


Fig 16* Web Main Section “Conversation about Related Mapping Topics” has interactive image with links to functional groupings of text in discourse units & labels.

Hebrews 1:1–4: Discourse Topic/Subtopic Introduction

Discourse Introduction Analysis

DI (1:1–4) God Spoke by a Son in Better Ministry than Previous Ministries.

Topic 1 God spoke long ago in parts and ways through the prophets to the fathers.⁵⁶

Topic 2 God in these last days speaks by the Son's ministry to bring sinful people to himself.

Subtopic A (2b) God spoke by appointing the Son heir of all things.

Subtopic B (2c) God spoke through the Son by achieving the eternal-places.

Subtopic C (3a) God spoke by the Son who radiates his glory and represents his substance-reality.

Subtopic D (3b) God spoke that the Son brings all things by the conversation concerning his ability.

Subtopic C' (3c) God spoke for the Son to make a purification of sins.

Subtopic B' (3d) God spoke for the Son to sit down at the right hand of the Majesty in the high places.

Subtopic A' (4) God spoke to the Son for inheritance with a better name for ministry than angels.

Notes Session 3

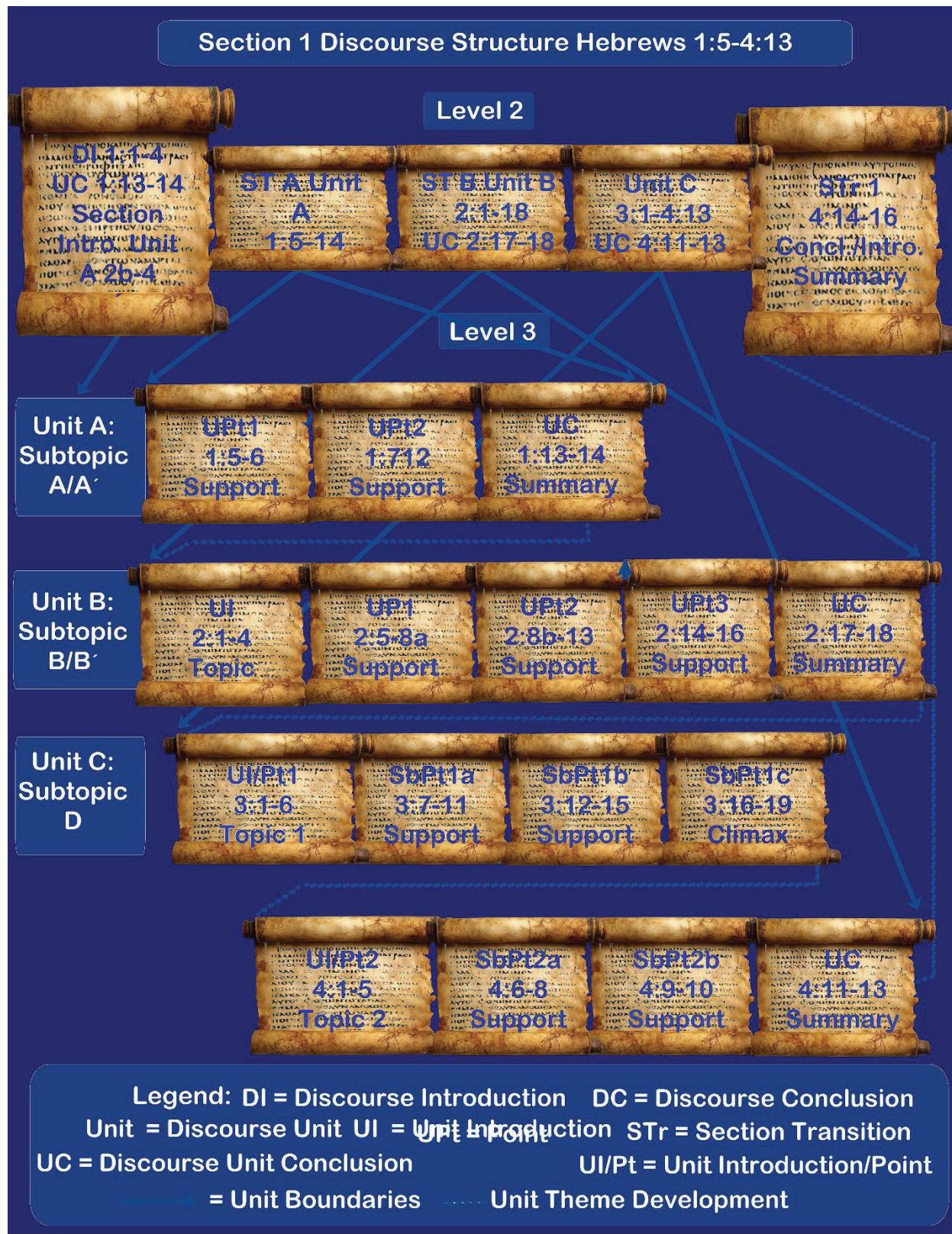


Fig 13* Web Main Section “Conversation about Related Mapping Topics” has interactive F image with links to functional groupings of text in discourse units & labels.

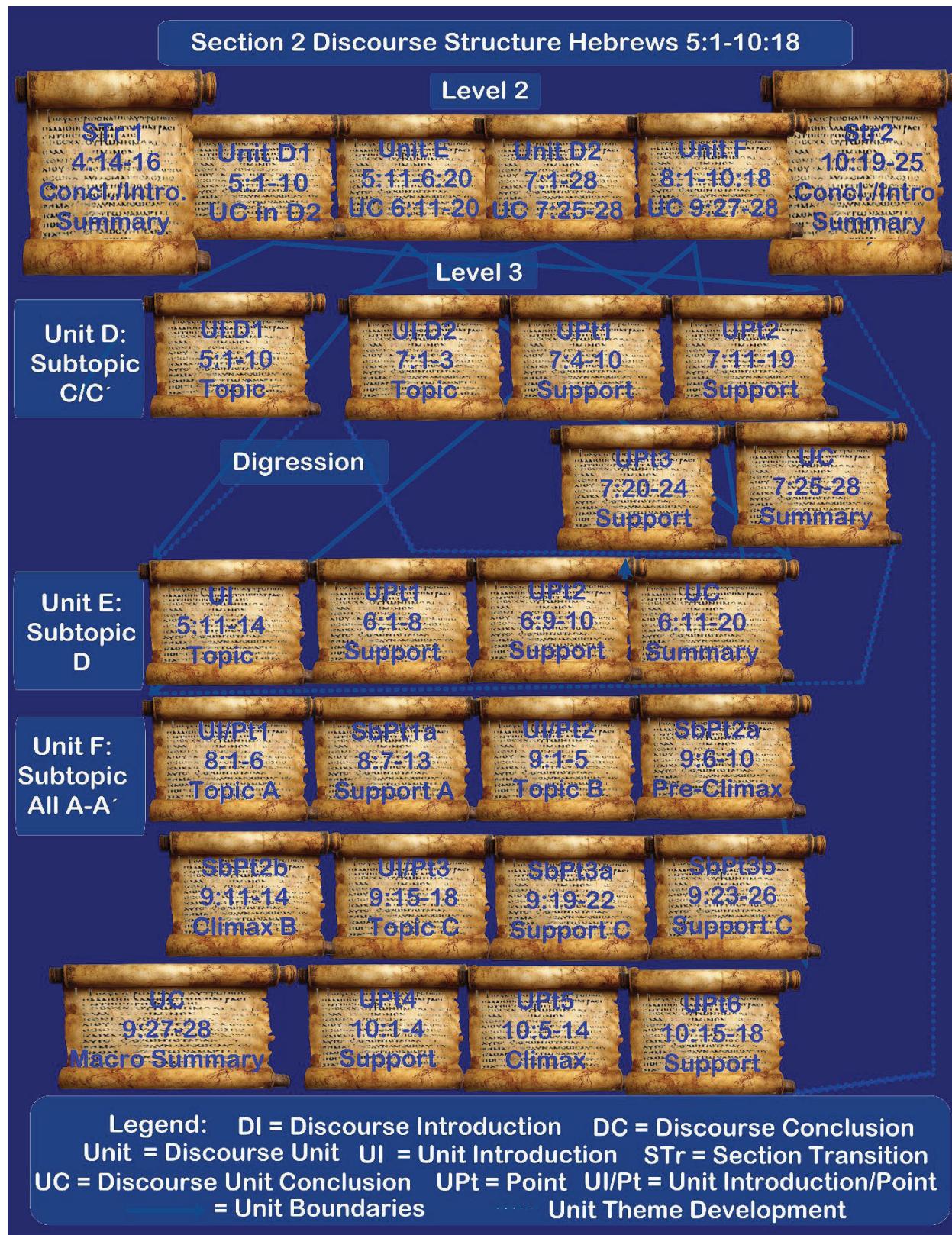
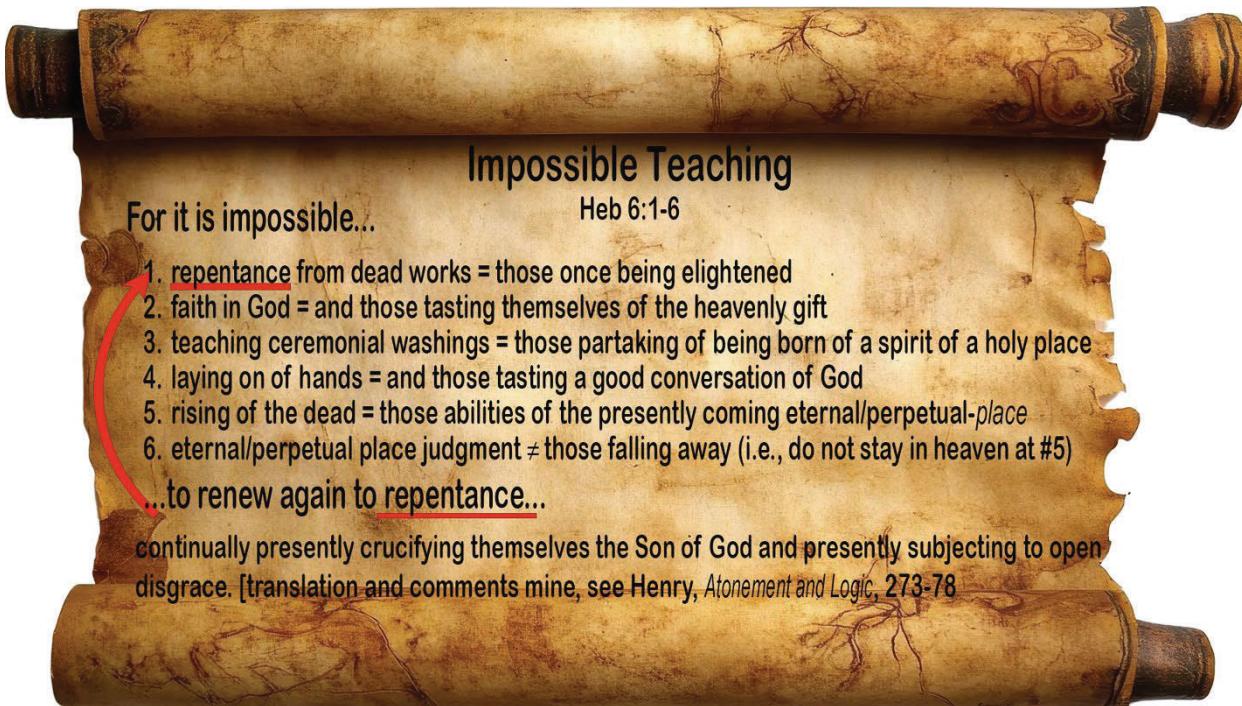


Fig 14* Web Main Section “Conversation about Related Mapping Topics” has interactive image with links to functional groupings of text in discourse units & labels.



Notes Session 10

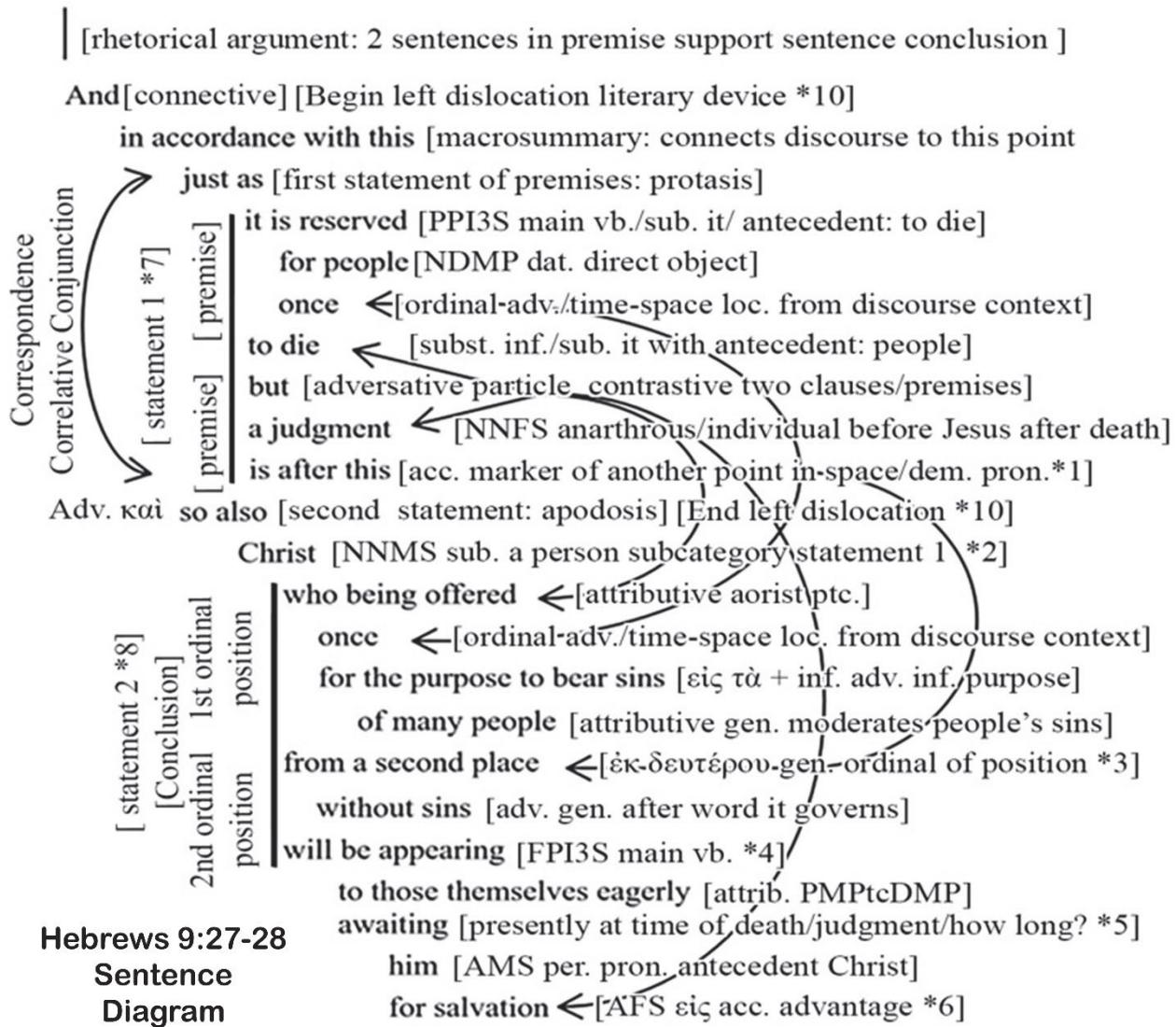


Fig 15A* Web Main Section “Conversation about Related Mapping Topics” has interactive image with links to functional groupings of text in discourse units & labels.



Fig 15B* Web Main Section “Conversation about Related Mapping Topics” has interactive image with links to functional groupings of text in discourse units & labels.

Hebrews 9:27–28 Main Conclusion Summary



*1 μετὰ δὲ τοῦτο “but after this” demon. pron. antecedent death and judgment

*2 messianic force as 1) offering [unit E] 2) anointed priest [unit D]; [both unit F]

*3 ordinal idiom force from context as 1) time/space or 2) position/rank cf. Ps 110

*4 Not ordinarily limited force in STL, LXX, and NT for only a one-time event

*5 Cf. Heb 10:37 μικρὸν ὅσον ὅσον “a very little while”

*6 Subtopics death, judgment, intercession, and salvation linked by cognates, phrases, from OT midrash from DI (Heb 1:1–4) to conclusion about Christ

*7 Two sentence warrants about people assumed true

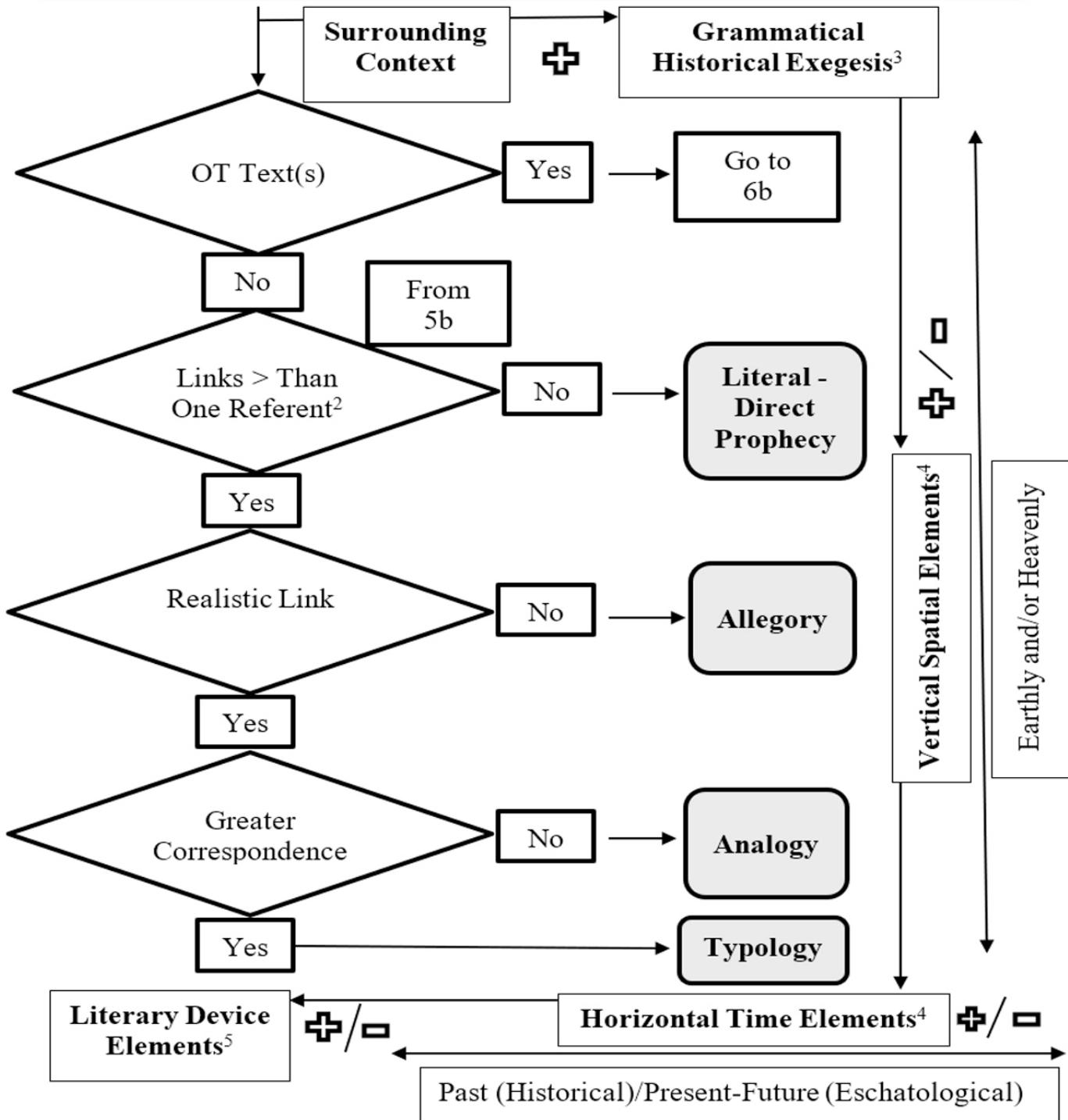
*8 Conclusion sentence warrant about Christ assumed true

*9 Individual must die and face individual judgment before individual appearing of Christ to individual believers

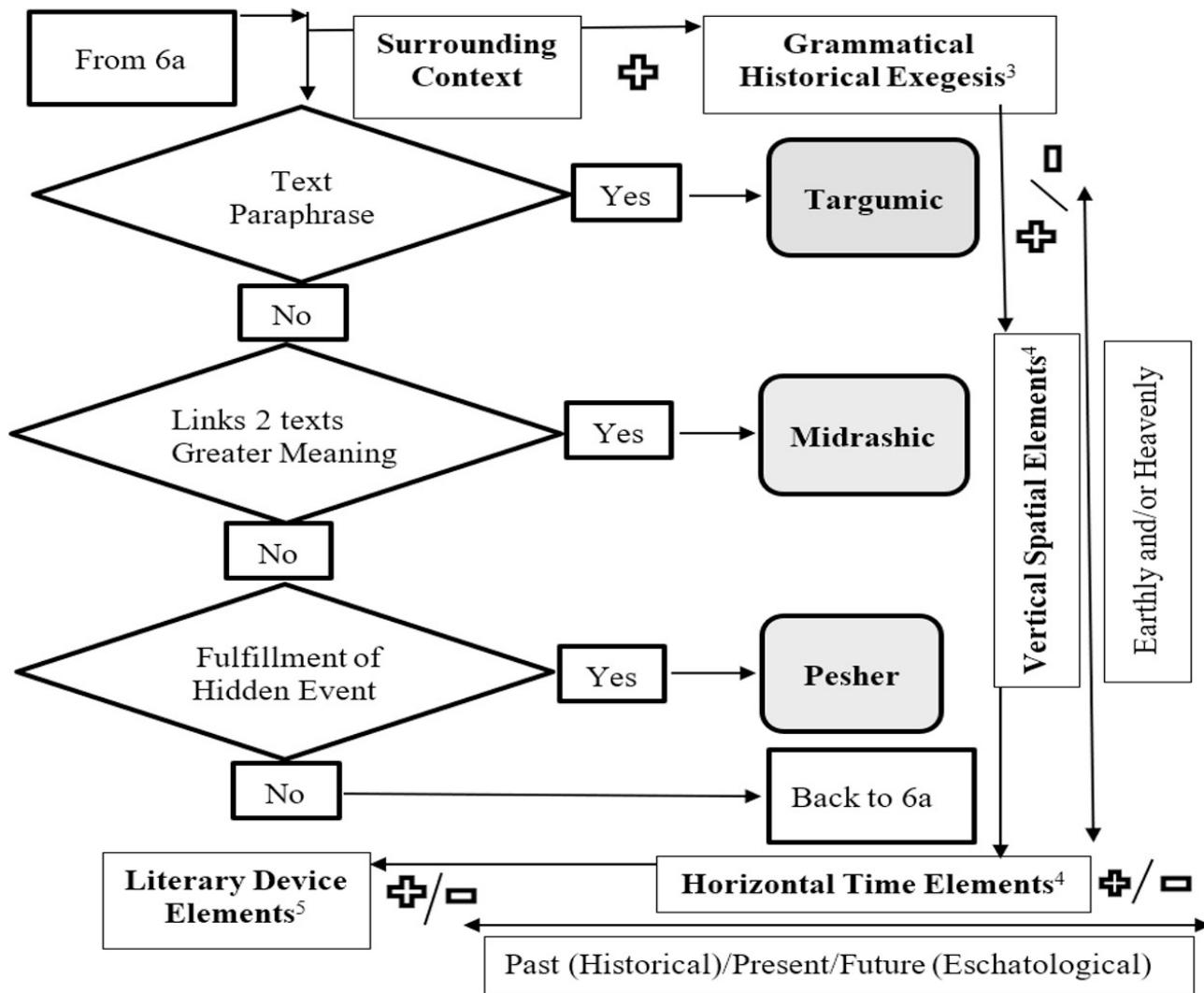
*10 Return summary of previous themes in protasis to highlight and emphasize statements to follow in apodosis.

Biblical Author-Revelation to Audience-Interpretation Methods

Literary Narrative Form:¹ Discourse, OT Quotation-Allusion, Poetry, Proverb, Hymn, Parable, Psalm, Apocalyptic



Biblical Author-Revelation to Audience-Interpretation Methods



¹ Truth in equal weight for author's chosen literary form. Truth is always truth.

² Antitype (A) to Type (T) revelation of truth: people, places, objects, and/or institutions. No escalation A to T. Fulfillment, not replacement of A1 with T/A2.

³ No hidden meaning. Always agrees with author syntax in lexical semantics.

⁴ Author context determines elements of horizontal time and/or vertical spatial correspondences. Spatial elements may be either the temporary visible and/or invisible, eternal, vertical realities. Time elements may be all-time, no-time, past (historical), past to present (historical), present, present to future (eschatological), and future (eschatological) with/without spatial elements of heaven and/or earth time. Authors may use any method/context element(s) singly or in combinations.

⁵ Author's contextual rhetoric: alliteration, chiasm, *inclusio*, assonance, etc.