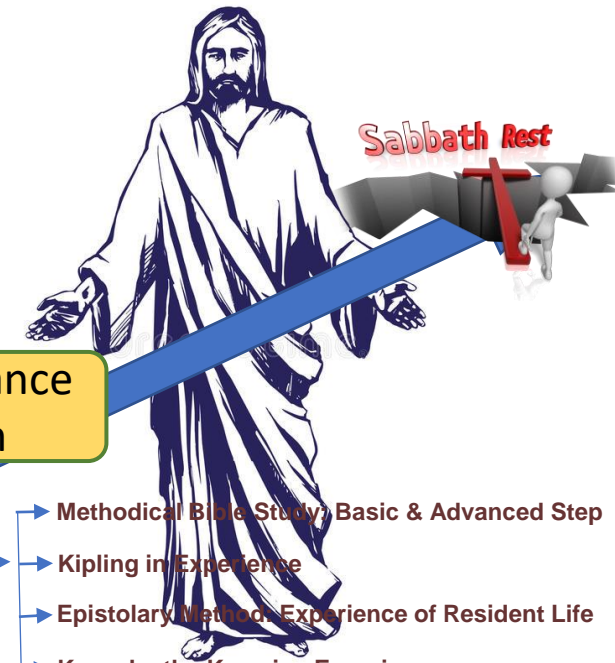


- Open
- Web Site Materials
  - Resources, Videos, PDF, Video & Sessions

**Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST Feb 23, 2024**

**Session Schedule: Next Session Date 2/20/24**

**Session Heb 1.5-9: New Para Mains**



Heb 1: 5 For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? 6 And 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 lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”



**Speaks to us By HIS SON**

- Definitions
- Synonyms
- Apostolic/Scriptural Unfolding – NT Epistles Interpretive Lens
- Exhortational Foundation

**We are HIS HOUSE**

- Have LIFE
- Testimony of the Father
- Having Believed Evidence of Faith
- Promise of the Spirit

**On to Maturity**

- Incarnate God; Birth God/Man; New Creation
- Reality of the Blood; Human; Man
- Curse/LIFE
- Blood of Old/Blood of New
- Cry of the Heart “Abba Father”; Peace with God
- Experience of LIFE

**Full Assurance of Faith**

- Methodical Bible Study: Basic & Advanced Step
- Kipling in Experience
- Epistolary Method: Experience of Resident Life
- Know by the Knowing Experience

*I never asked you to live the Christian life, I came to share MY LIFE with you.*



Newsboys - God's Not Dead

# Discernment unto Maturity


## Experiential Christianity



**Feb 23, 2024**  
6:30 – 8 PM CST

The Role of Experiential FAITH  
The "I AM"

## Session 2

| FEBRUARY 2024 |     |     |     |     |   |     |
|---------------|-----|-----|-----|-----|---|-----|
| Sun           | Mon | Tue | Wed | Thu | Fri   | Sat |
| 28            | 29  | 30  | 31  | 1   | 2   | 3   |
| 4             | 5   | 6   | 7   | 8   | 9   | 10  |
| 11            | 12  | 13  | 14  | 15  | 16  | 17  |
| 18            | 19  | 20  | 21  | 22  | 23  | 24  |
| 25            | 26  | 27  | 28  | 29  | 1   | 2   |

Free Printable Calendars from Typecalendar.com

# UpComing

The screenshot shows a YouTube search results page for the query "until christ be formed in you". The search bar at the top contains the text and a search icon. Below the search bar, there are navigation tabs for "Shorts", "Videos", "Unwatched", "Watched", "For you", "Recently uploaded", and "Live". A "Filters" button is visible on the right. The search results list several videos:

- Video 1: "Until Christ Be Formed In You" Pastor Nathaniel Urshan. 2.0K views - Streamed 1 year ago. Channel: First Pentecostal Church of Durham. Description: "Until Christ Be Formed In You" Pastor Nathaniel Urshan, Sunday Morning Live 10:45-12:00. Support PFC & this live stream by...
- Video 2: George Hinman "Until Christ is Formed In You" | Galatians 4:19-26. 275 views - 11 months ago. Channel: University Presbyterian Church Seattle. Description: Senior Pastor George Hinman reflects on the good news of Jesus that makes us more like Jesus. The problem is we can find...
- Video 3: Bro Gbile Akanni | Until Christ is Formed in YOU. 12K views - 5 years ago. Channel: Goodnews Gospel. Description: 1.) What is God longing for? 2.) Gods provision for His divine plan 3.) Divine process of becoming like Jesus 4.) The product that...
- Video 4: Sermon: Labor Pains: "Until Christ is Formed in You" from Galatians 4:11-20. 62 views - 4 months ago. Channel: Trinity Evangelical Free Church. Description: Thanks for joining us for worship this Sunday - we're glad you're here! To make a tax deductible gift, visit...
- Video 5: Until Christ is formed in you- Pa Nyabaza. 11K views - 5 years ago. Channel: Vuyo Nyabaza.
- Video 6: Until Christ be Formed in You, Dr Randall Parker. 323 views - 6 years ago. Channel: Bethel Baptist Church. Description: "The Living Word" Broadcast for 10/21/14 on 10/21/14 Indianapolis.

# "Until Christ Is Formed In You" | Galatians 4:19–26

## How is Christ Formed in YOU?



You Are OF God  
The OF  
OF Faith

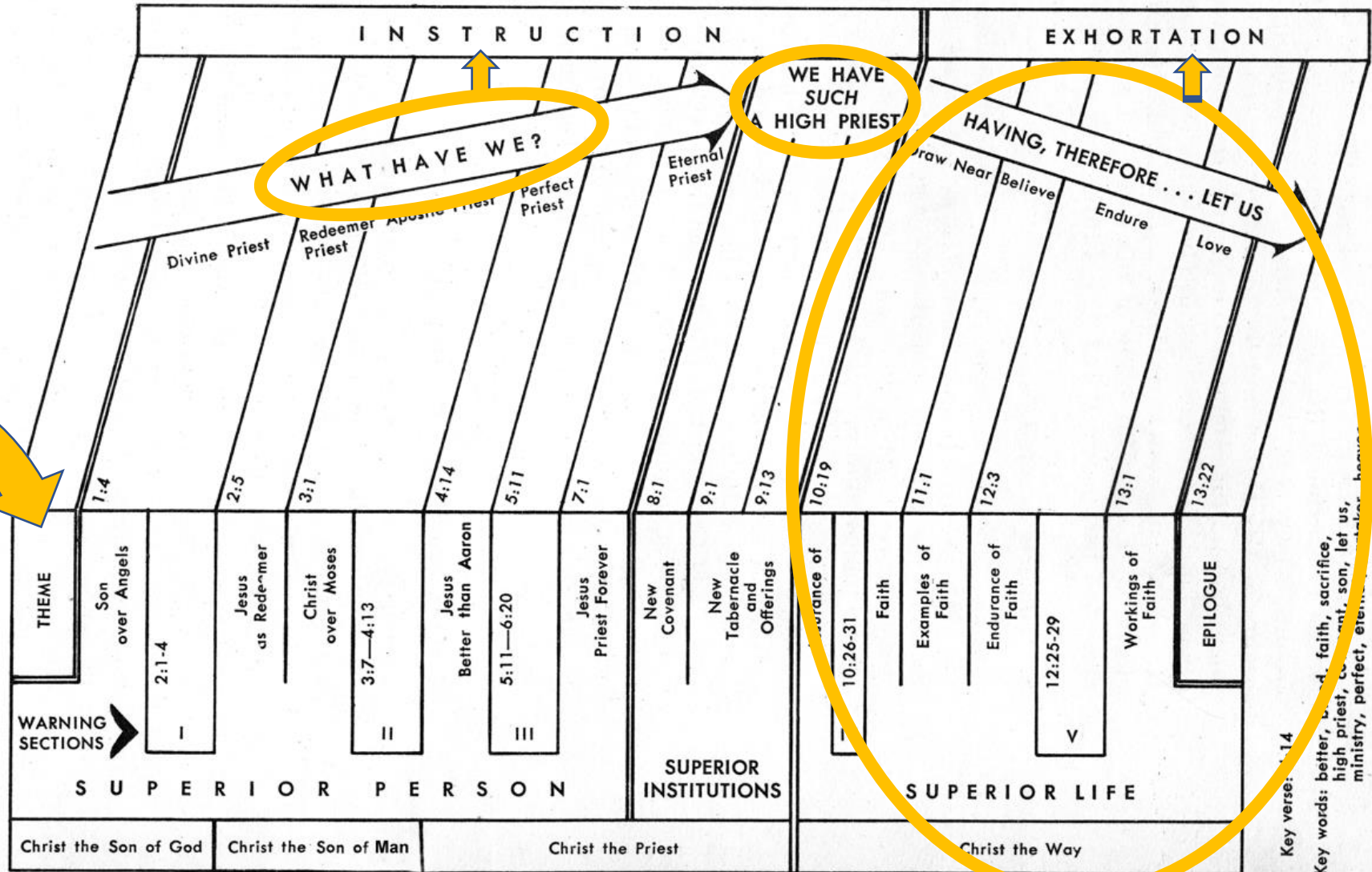


# Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



Hebrews  
A Self-Study Guide  
by Irving L. Jensen

HEBREWS



Study Guide  
L. Jensen

We are Here

Key verse: 1:14

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







*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 the 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.

*1:1-4*

Who?

What?

Why?

Where?

When?

How?

# *The Epistle to the Hebrews*

*RSV*

Paragraph Format  
for observations questions

Who?

What?

Why?

Where?

When?

How?

# Para-Flip Book Kipling Questions: Methodology

Hebrews 1.1-4

Who? What? Why? Where? When? How?

1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through

whom also He made the worlds; 3 who being the brightness of His glory and the express image of

His person, and upholding all things by the word of His power, when He had by Himself purged our

*When did God*

*How did God*

*Did what*

*To who*

*How=by what means*

*When*

*What kind of days*

*Did what*

*To who*

*How=by what means*

*Who is His Son*

*What does this mean*

**Heb 1: 5** For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And 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 lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.” **1:5-9**

Who?    What?    Why?    Where?    When?    How?

# Hebrews 1: 5-9

**Heb 1: 5** For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And 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 lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”



1

## Mains

Main Ideas, Key Central Phrase



2

## Bullets

Own Words Summary Phrases



3

## Insights

What I Have Learned, New Knowledge or Expanded Applications



4

## Prayers

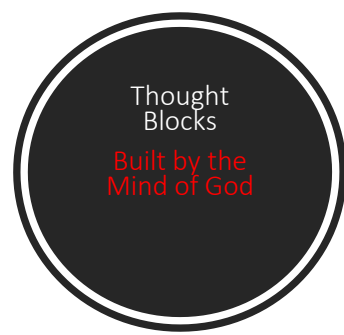
Knowing God’s Will Praying In Faith



5

## Quad Relationships

The Same Or Similar Truth From A Different Perspective



# Mains

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**Mains**



**Bullets**



**Insights**



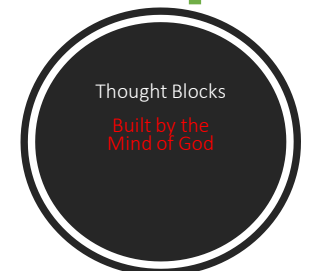
**Prayers**



## Hebrews 1: 5-9

## Quad Relationships

*Hebrews RSV*



# Mains

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**Mains**



**Bullets**



**Insights**



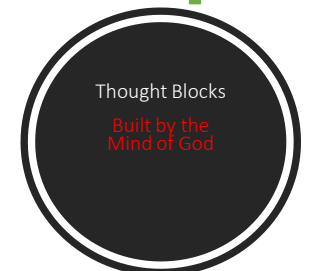
**Prayers**



## Hebrews 1: 5-9

## Quad Relationships

*Hebrews RSV*



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## Hebrews 1: 5-9

### Mains Notes Here

**This is God’s Son, Son is Righteous**

**Comparison of the Son to other beings**

**Research**

**Begotten brings first-born septer**

**Angels Winds flames of fire**

**God’s angels , worship him**

**anointed thee with the oil of gladness**

**What is the role of angels in post & pre**

**incarnation?**

**Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?**



# Bullets

**Mains**

**Bullets**

**Heb 1: 5** For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And 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 lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”

**Bullets**

**Bullets Notes Here**

**Own Words Summary Phrases**

**Hebrews 1: 5-9**

*Hebrews RSV*

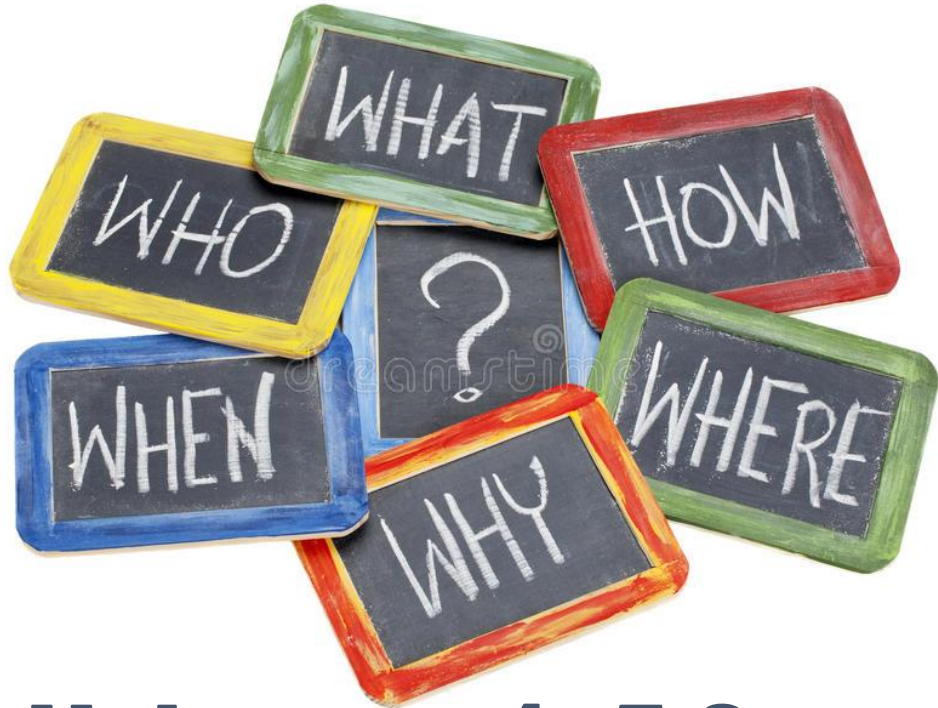
Thought  
Blocks

Built by the  
Mind of God

# Mains

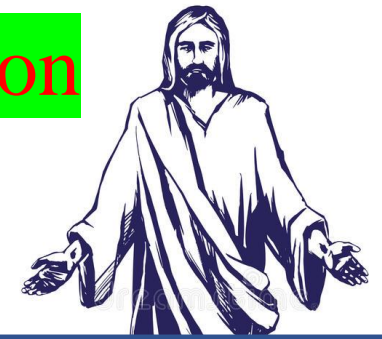


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## Hebrews 1: 5-9

he has spoken to us by a **Son**



← **Bullets**

### Bullets Notes Here

Who?

What?

Why?

When?

Where?

How? The Son speaks by actions purification

Thought  
Blocks

Built by the  
Mind of God

**Mains**



**Bullets**



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**Insights**



**Insights Notes Here**



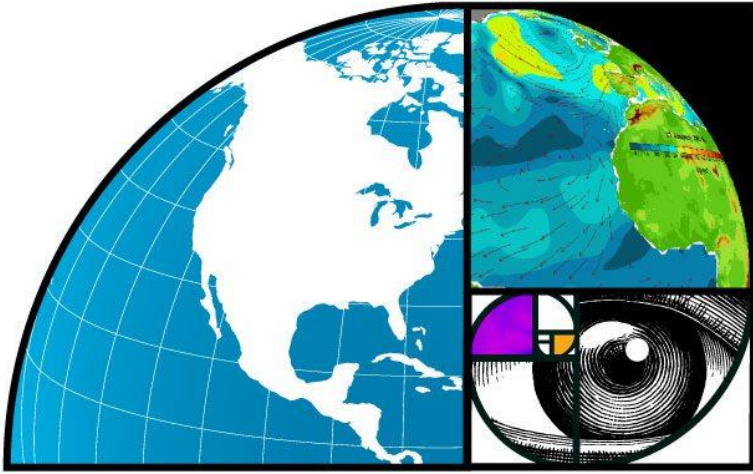
*Key Words can help focus our mind on possible 'Insights'*

Thought Blocks

Built by the Mind of God

## Hebrews 1: 5-9

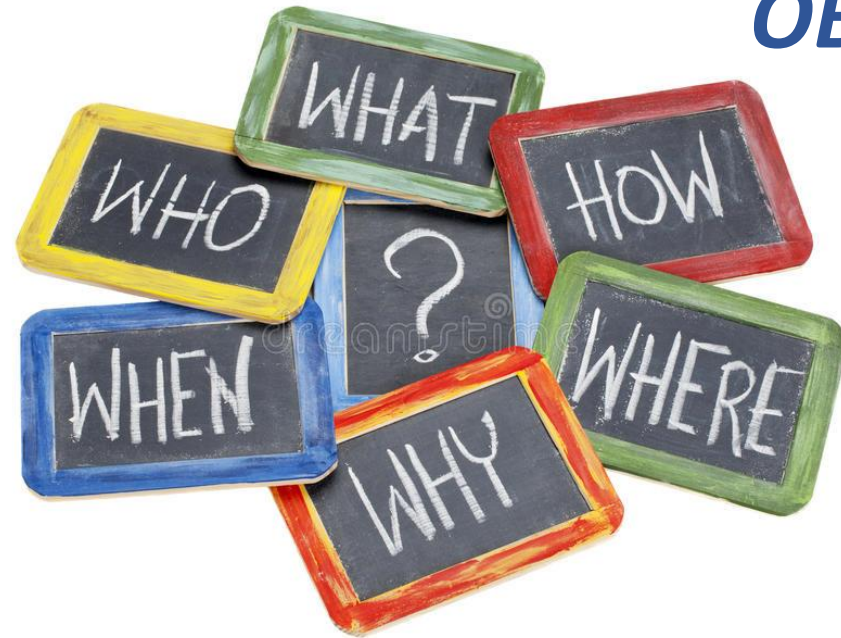
*Hebrews RSV*



# BUILDING INSIGHTS — THROUGH — OBSERVATION

## Hebrews 1: 5-9

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**OBSERVATION**



**WHAT** - Facts

**INSIGHT**



**WHY** - Motivation  
**WHO WHERE**  
**WHEN HOW**

# Insights

**Mains**



**Bullets**



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**Insights**



**Insights Notes Here**

**Hebrews 1: 5-9**

*1 John RSV*

Thought  
Blocks

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# Insights

**Mains**



**Bullets**



**Insights**



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**Insights Notes Here**

**Hebrews 1: 5-9**

*1 John RSV*

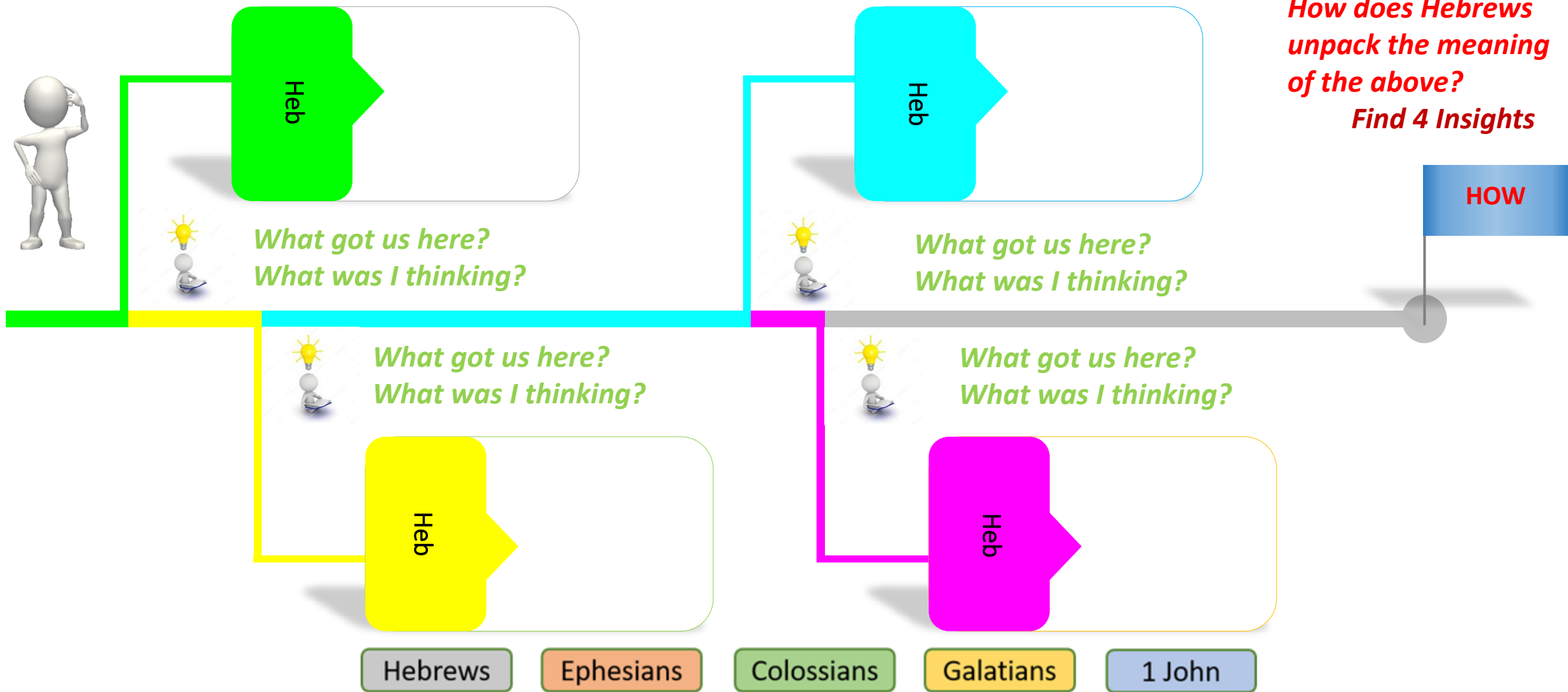
Thought  
Blocks

Built by the  
Mind of God



Next Bullet?

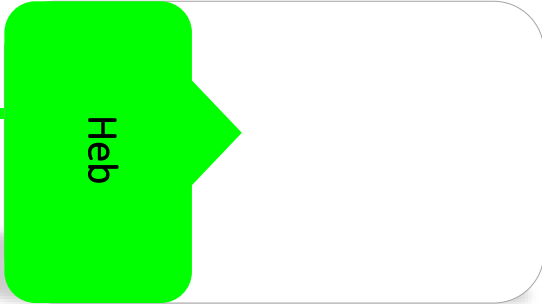
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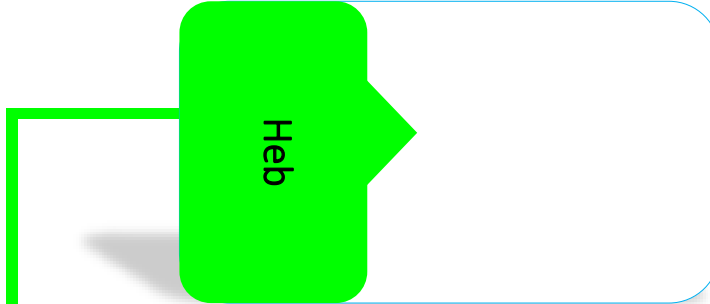
**How does Hebrews unpack the meaning of the above?**  
**Find 4 Insights**



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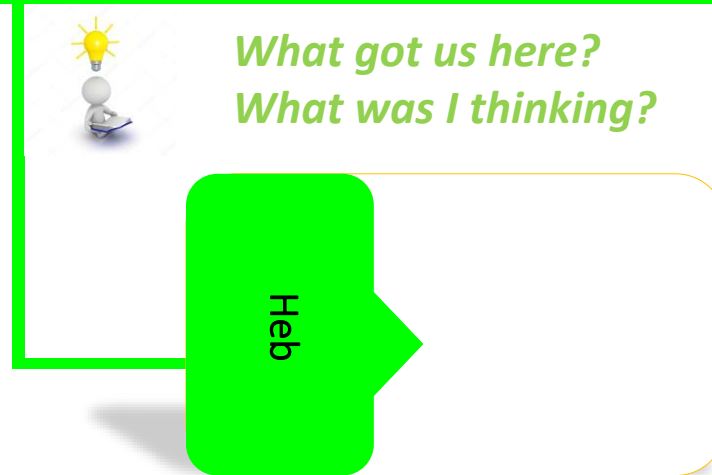
*What got us here?  
What was I thinking?*



*What got us here?  
What was I thinking?*



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What was I thinking?*



*What got us here?  
What was I thinking?*

Hebrews

Ephesians

Colossians

Galatians

1 John

**How does Hebrews  
unpack the meaning  
of the above?**

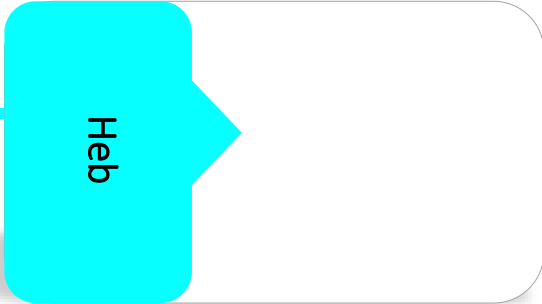
**Find 4 Insights**

**HOW**

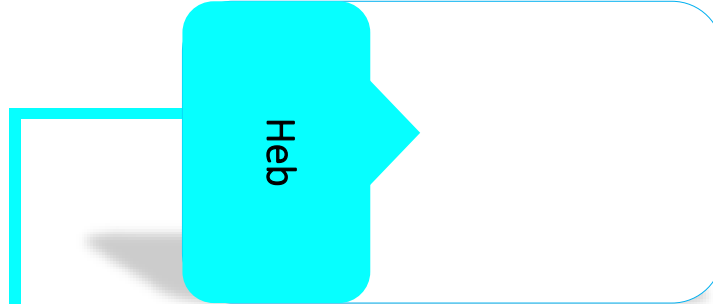
# Insights

# Heb 1.

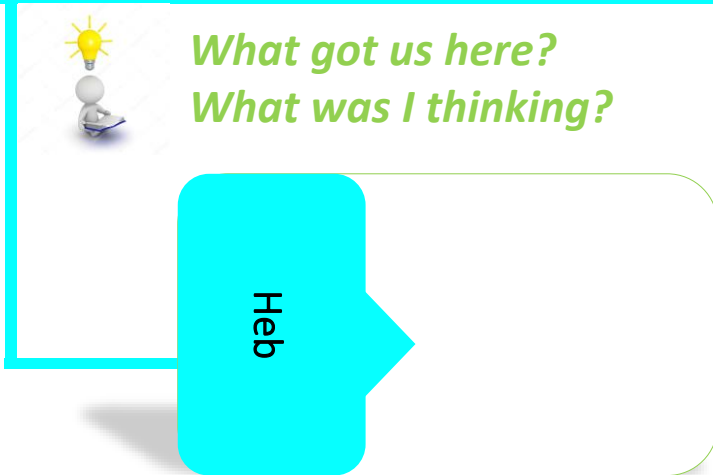
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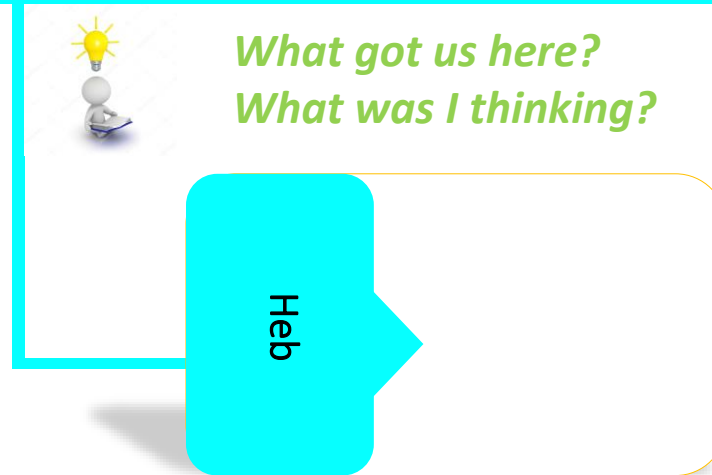
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Hebrews

Ephesians

Colossians

Galatians

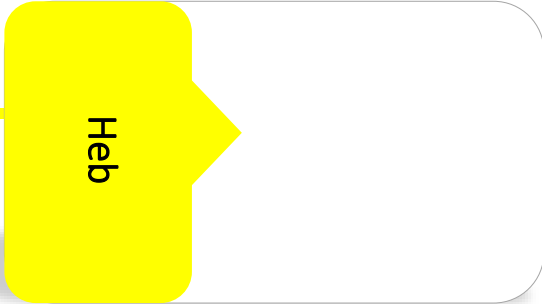
1 John

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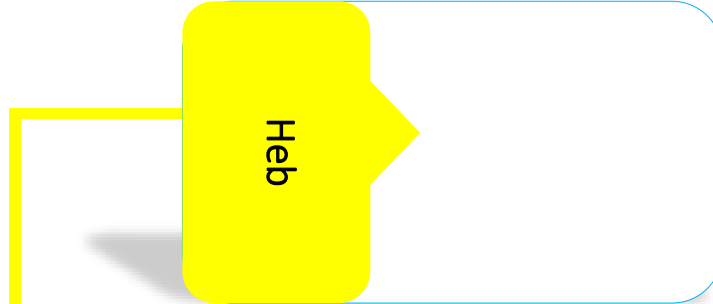
**Find 4 Insights**

**HOW**

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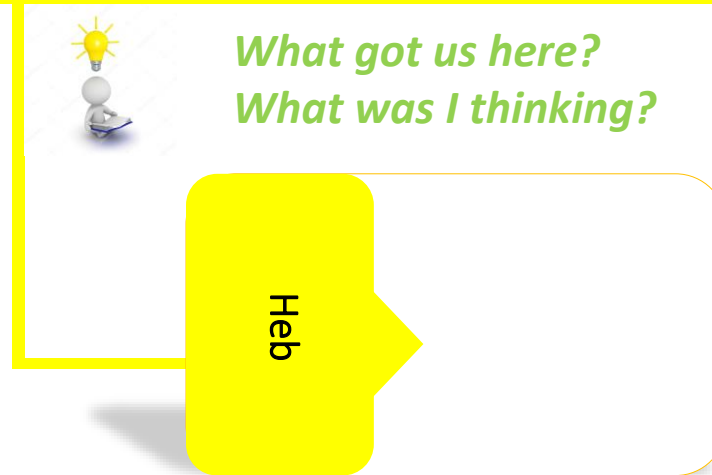
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Heb 2. 9-11



*What got us here?  
What was I thinking?*

Heb 5.9



*What got us here?  
What was I thinking?*

Heb 6.4.b



*What got us here?  
What was I thinking?*

Heb 7.26-27



*What got us here?  
What was I thinking?*

Hebrews

Ephesians

Colossians

Galatians

1 John

**How does Hebrews unpack the meaning of the above?**

**Find 4 Insights**

HOW

# Prayers

S

**Mains**



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**Insights**



**Bullets**



**Prayers**



**Prayers Notes Here**

• **TYPES OF PRAYERS**

- **Type 1 – Worship and Praise.**
- **Type 2 – Petition and Intercession. ...**
- **Type 3 – Supplication. ...**
- **Type 4 – Thanksgiving. ...**
- **Type 5 – Spiritual Warfare.**

**Hebrews 1: 5-9**

*Hebrews RSV*

Built by the  
Mind of God

LINK

(All manner/kinds of pray  
Praying always with ALL PRAYER and  
supplication in the Spirit,  
and watching thereunto with  
all perseverance and supplication  
for all saints; (Eph 6:18)



LINK



language.foundation's  
*video dictionary*

SUPPLICATION

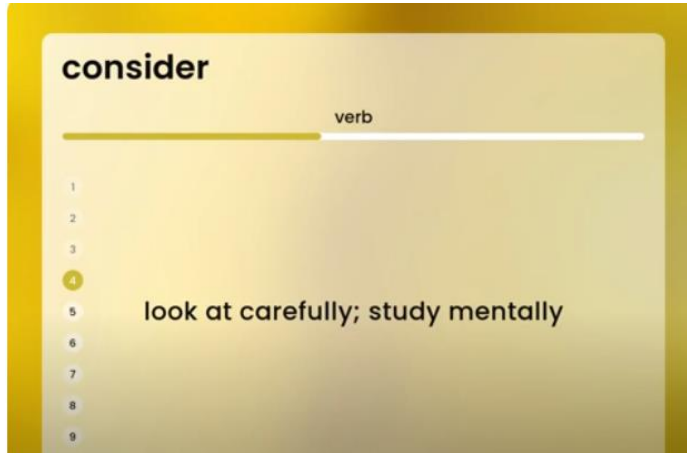
LINK

HOW TO EXPERIENCE GOD IN

Prayer



Heb 3:1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession.



**STRONGS G2657:**

κατανοέω, **κατάνω**; imperfect **κατενωσυν**; 1 aorist **κατενόησα**; from Herodotus down; the Sept. here and there for **קָאָה, הִבִּיט, הִתְבּוֹנֵן**;

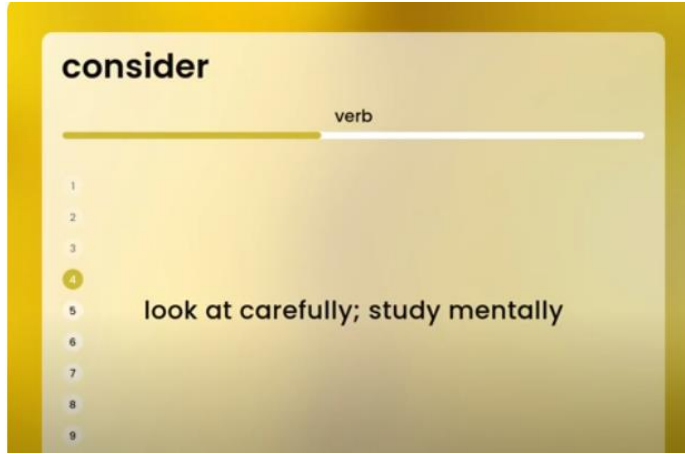
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f; **τινα**, Hebrews 3:1; Hebrews 10:24; James 1:23f.

CONTEMPLATION

[LINK](#)

**MYSTICISM in our MIDST**  
The Dangers of Contemplative Christianity

Heb 3:1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession.



**STRONGS G2657:**

κατανοέω, **κατάνω**; imperfect **κατενωσυν**; 1 aorist **κατενόησα**; from Herodotus down; the Sept. here and there for **רָאָה, הִבִּיט, הִתְבּוֹנֵן**;

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CONTEMPLATION





# Prayers

**Mains**



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**Insights**



**Bullets**



**Prayers**



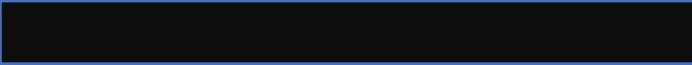
**Prayers Notes Here**

## Hebrews 1: 5-9

*Hebrews RSV*

Built by the  
Mind of God

# QUAD



## Mains



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## Topics & Concepts

## Hebrews 1: 5-9

## Insights



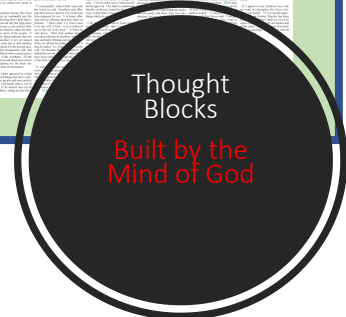
## Bullets



## Quad Relationships

| Hebrews | Ephesians | Colossians | Galatians | 1 John |
|---------|-----------|------------|-----------|--------|
|         |           |            |           |        |

## Prayers



# QUA

## Mains

## Insights

## Bullets

## Prayers

## Quad Relationships

### Hebrews

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## Topics & Concepts

Thought Blocks  
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## Hebrews RSV

Hebrews RSV

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# Quad

## Mains



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## Insights



## Bullets



## Prayers



## Quad Relationships

Ephesians

# Hebrews 1:5-9

## Topics & Concepts

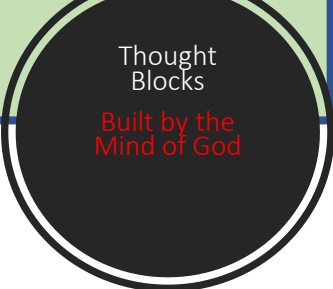
1:1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are also faithful in Christ Jesus: 2 Grace to you and kindness before God our Father and Lord Jesus Christ. 3 He has anointed Jesus with the Holy Spirit and power, as you know who have heard of the things he has done among you, as well as in heaven, when he brought down the angels who obeyed him, and made him sit at his right hand in the heavenly places, 4 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come, 5 and he has put all things under his feet and has made him head over all the church, 6 which is his body, the fullness of him who fills all in all.

7 And you he made alive, when you were dead through the trespasses and sins, 8 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. 9 Among these we all once lived in the passion of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind. 10 But God, who is rich in mercy out of the great love with which he loved us, 11 even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), 12 and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, 13 that in the coming ages he might show the immeasurable riches of his glory in kindness toward us in Christ Jesus. 14 For by grace you have been saved, and this is not by works, lest anyone should boast. 15 For we are his workmanship, created in Christ Jesus for good works, which God prepared for us to do. 16 Therefore let us leave behind us the things that we have learned, and let us not become entangled with idols, worshiping images and gold, which are things that will perish. 17 For what is the end of these things? After the fashion of the world and its rulers, whose glory and honor are fading away like a dream. 18 For what is their fate? Their fate is like the fate of the angels who did not keep their domain, but left their proper abode. 19 They are now reserved in chains of gloom, awaiting the judgment of the great day. 20 For if they did not keep their domain, they are now kept under foot, as you see. 21 Therefore let us not be carried away by the error of those who say, “There is no resurrection of the dead.” For if there is no resurrection of the dead, then Christ has not been raised. 22 For if Christ has not been raised, your faith is futile, and you are still in your sins. 23 Therefore let us put on the armor of God, so that we may be able to stand against the wiles of the devil. 24 For our struggle is not against flesh and blood, but against the powers, against the principalities, against the hosts of the heavenly places, against the nameless powers of the air. 25 Therefore let us put on the armor of God, so that we may be able to stand against these things, taking the shield of faith, which will extinguish all the flaming darts of the evil one. 26 We must also take the helmet of salvation, and the sword of the Spirit, which is the word of God. 27 Prayer always, being alert in every way, making application for all the saints. 28 And for me, that I may declare the gospel, I ought to speak.

29 Now that you also may know how I am and what I am doing, I have written to you very plainly, so that you may know how we are, and that we may encourage your hearts.

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## Hebrews RSV

# QUAD

## Mains



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## Insights



## Bullets



## Prayers



## Quad Relationships

Colossians

## Topics & Concepts

Thought Blocks

Built by the Mind of God

## Hebrews RSV

**1** Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints faithful brethren in Christ who are at Colossae: Grace and peace to you from God our Father and the Lord Jesus Christ, who is the image of the invisible God, the first-born of all creation, by whom all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. **17** He is before all things, and in him all things hold together. **18** He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. **19** For in him all the fullness of God was pleased to dwell. **20** and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. **21** And you, who once were estranged and hostile in mind, doing evil deeds, **22** he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and without blemish to himself in love, **23** having pre-empted to cleanse himself by putting on the body of flesh. **24** and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. **25** For him the whole fullness of deity dwells bodily, **26** and you have come to fullness of life in him, who is the head of all rule and authority in heaven and on earth. **27** In him also you were circumcised with the circumcision made without hands, by putting off the body of flesh, **28** the commission of sins, in which you were bound, **29** but now put on, **30** having been raised with him, **31** in which you were also raised with him through faith in the working of God, who raised him from the dead. **32** Do not let anyone steal your freedom, by which you have put off the

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Colossians RSV

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# QUAD

## Mains



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## Insights



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## Bullets



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## Prayers



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## Quad Relationships

1 John

# Hebrews 1:5-9

# 1:5-9

**1:1** That which was from the beginning, which we have seen and heard, which we have looked upon and touched with our hands, and we know that the life was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. **2** And we are writing this that our joy may be complete.

**5** This is the message which we have heard from him and proclaimed to you, that God is light and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **7** If we say we have no sin, we deceive ourselves, and the truth is not in us. **8** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

**2:1** My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous. **2** and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

**3** And by this we may be sure that we know him, if we keep his commandments. **4** He who says “I know him” but disobeys his commandments is a liar, and the truth is not in him; **5** but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: **6** he who says he abides in him ought to walk in the same way in which he walked.

**7** Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning: the old commandment is the word which you have heard. **8** Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** He who says he is in the light and hates his brother is in the darkness still. **10** He who loves his brother abides in the light, and in it there is no cause for stumbling. **11** But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**1:1** I am writing to you, little children, because your sins are forgiven for his sake. **2** I am writing to you so that you may know that you have not sinned. **3** See what love the Father has given us, that we should be called children of God, and so we are. **4** The reason why the love has appeared in the world is that God sent his only Son into the world, so that we might know him and have eternal life through him. **5** The love that has appeared in the world is that Jesus Christ has come in the flesh. **6** And every one who receives this love has eternal life in his Son. **7** The love that has appeared in the world is that we should see him as he is. **8** Every one who does not receive the Son of God does not have the love which has appeared in the world; and now it is in the world already.

**1:5** Do not love the world or the things of the world. For if any one loves the world, the love of the Father is not in him. **6** For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father who is in the world. **7** And the world passes away and the lust of it; but he who does the will of God abides forever.

**1:8** Children, it is the last hour, and as you have heard that antichrist is coming, so now antichrists have come; therefore we know it is the last hour. **9** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they are not of us.

**2:0** But you have been anointed by the Holy One, and you all know. **2:1** I write to you so that you do not know the truth, but you know it, and know that no lie is of the truth. **2:2** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, who denies the Father and the Son. **2:3** No one who denies the Son has the Father; he who confesses the Son has the Father also. **2:4** Let what you heard from the beginning abide in you. If you do not receive what you heard from the beginning, you will not receive the Son and the Father who came into the world. **2:5** And this is what he has promised us, eternal life with him.

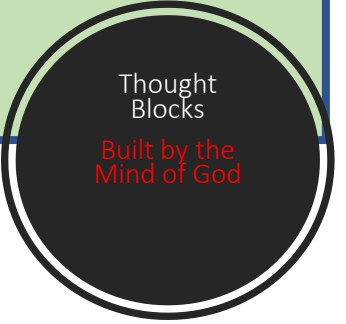
**1:9** By this we shall know that we are of the truth, and reassure our hearts before him. **2:0** whenever our hearts condemn us, for God is greater than our hearts, and he knows everything. **2:1** Beloved, if our hearts do not condemn us, we have confidence before God; **2:2** and we receive from him whatever we ask, because we keep his commandments and do what pleases him. **2:3** And this is his commandment, that we should believe in the name of the Son Jesus Christ who came in the flesh, and that we should love one another, just as he has commanded us. **2:4** All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

**1:10** And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **2:0** If you know that he is righteous, you may be sure that every one who does right is born of him.

1 John RSV

## Topics & Concepts

## Hebrews RSV



# QUALIA

## Mains



**Heb 1: 5** For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And 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 lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”

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# Topics & Concepts

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## Insights



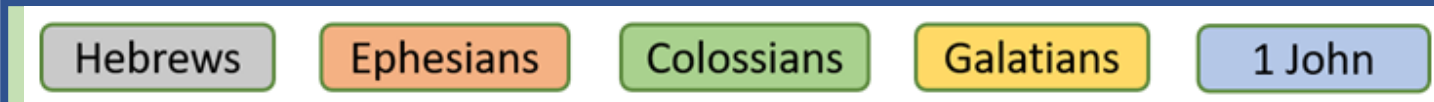
## Bullets



## Prayers



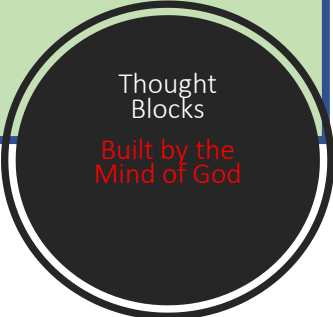
## Quad Relationships



## Thoughts of NOTE

# Quad Summary of Hebrews 1: 5-9

## Hebrews RSV



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Hebrews

Ephesians

Colossians

Galatians

1 John

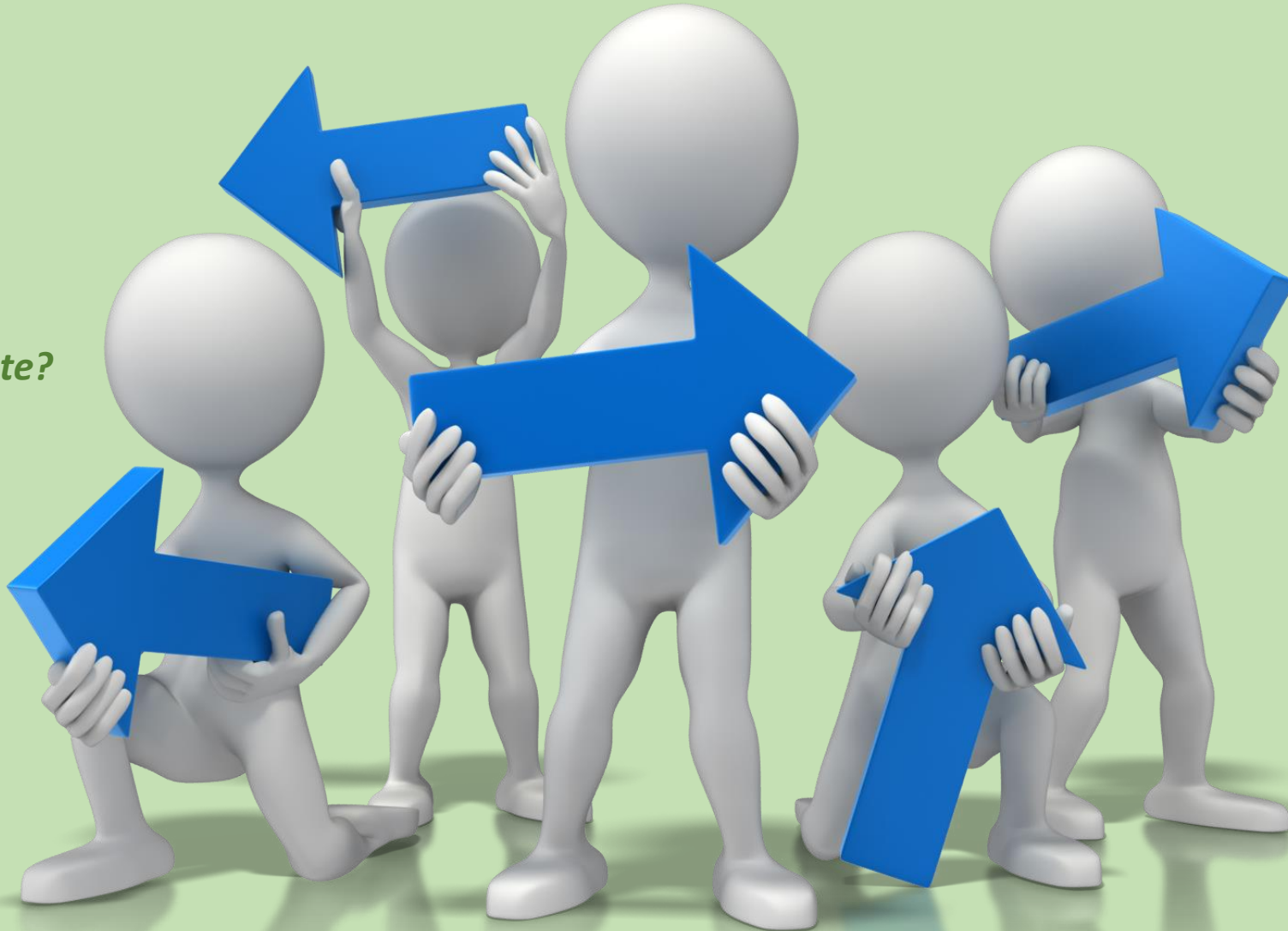
## Thoughts of NOTE

*What is the Group?*

*What is the Focus?*

*What is the Goal?*

*Where does it Originate?*



**Quad Summary of Hebrews 1. 5-9**

Hebrews

Ephesians

Colossians

Galatians

1 John

## Thoughts of NOTE

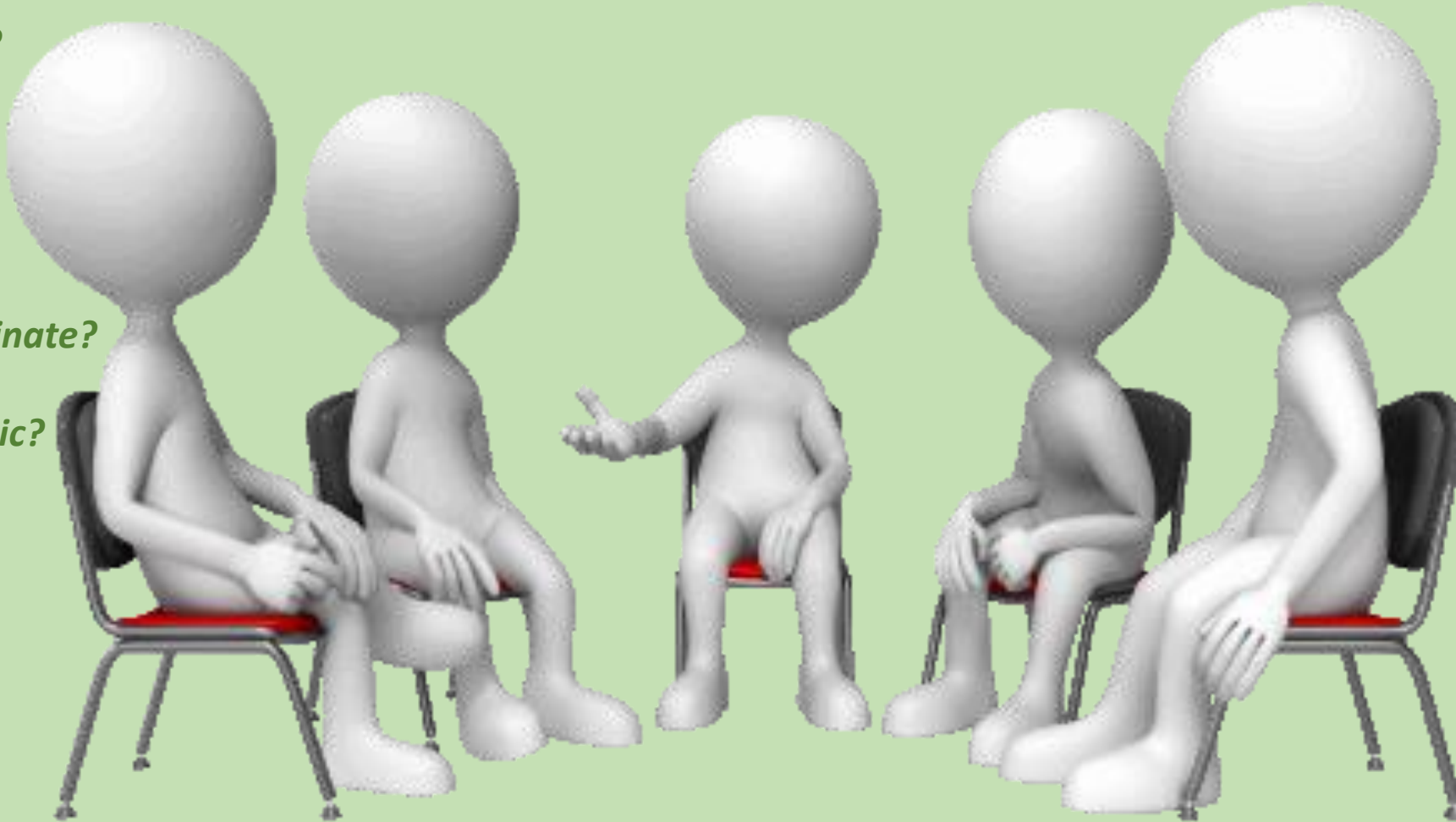
*What is the Group?*

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**Quad Summary of Hebrews 1. 5-9**

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## Thoughts of NOTE

*What is the Group?*

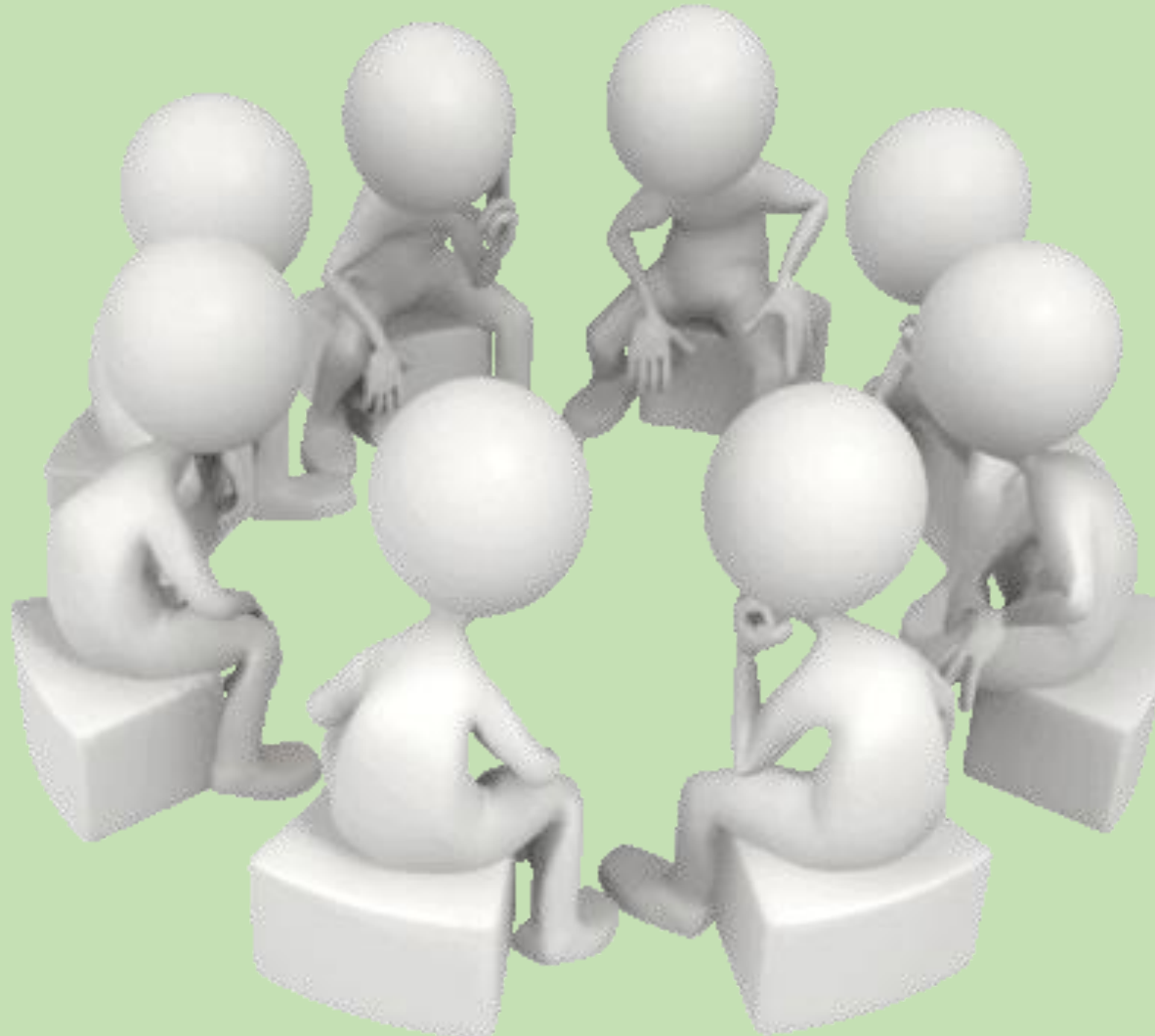
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**Quad Summary of Hebrews 1. 5-9**

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## Thoughts of NOTE

*What is the Group?*

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*What is the Dynamic?*

*What is the Culmination?*

*What is the Vindication of God's Name?*



**Quad Summary of Hebrews 1. 5-9**

The culmination is the end point or final stage of something you've been working toward or something that's been building up.

## Thoughts of NOTE



Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

*What is the Group?*

*What is the Focus?*

*What is the Goal?*

*Where does it Originate?*

*What is the Dynamic?*

*What is the Culmination?*

*What is the Vindication of God's Name?*

# QUA

## Mains

**Heb 1: 5** For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And 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 lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”

# Hebrews 1: 5-9

**1** In Hebrews 1:5-9, the author of the letter to the Hebrews is addressing the readers, who are likely Jewish Christians. The passage is a part of a larger argument that Jesus is the Son of God, superior to the angels. The author uses several Old Testament passages to support his claim. In verse 5, he asks, "For to what angel did God ever say, 'Thou art my Son, today I have begotten thee'?" This is a reference to Psalm 2:7, which says, "I will be to him a father, and he shall be to me a son." In verse 6, he asks, "And again, when he brings the first-born into the world, he says, 'Let all God's angels worship him.'" This is a reference to Psalm 96:7, which says, "Let all God's angels worship him." In verse 7, he says, "Of the angels he says, 'Who makes his angels winds, and his servants flames of fire.'" This is a reference to Psalm 104:4, which says, "Who makes his angels winds, and his servants flames of fire." In verse 8, he says, "But of the Son he says, 'Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom.'" This is a reference to Psalm 45:6, which says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom." In verse 9, he says, "Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." This is a reference to Psalm 45:7, which says, "Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

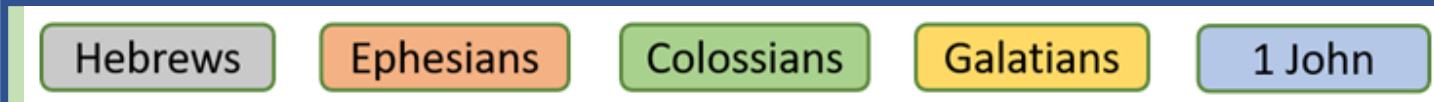
# Topics & Concepts

## Insights

## Bullets

## Prayers

## Quad Relationships



## Thoughts of NOTE

# Summary of Hebrews 1: 5-9

## Hebrews RSV

Hebrews RSV

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## Summary of Hebrews 1. 5-9

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**Container for LIFE stuff**

**Looking for content of Jesus building to full assurance of faith and the revelation from the Holy Spirit. Also the how of this.**

**Reason and rationale = understanding how the blood works?**

*How does this paragraph serve as a foundation stone?*

*What has been established?*

*Are there specific things we may expect to be unpacked?*

*What things may we anticipate to be built up or broadened out?*

*What might I expect to experience in my fellowship with Jesus?*

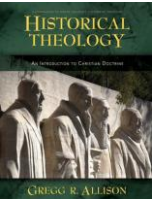
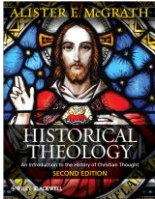
# LINKS & RESOURCES



House of God

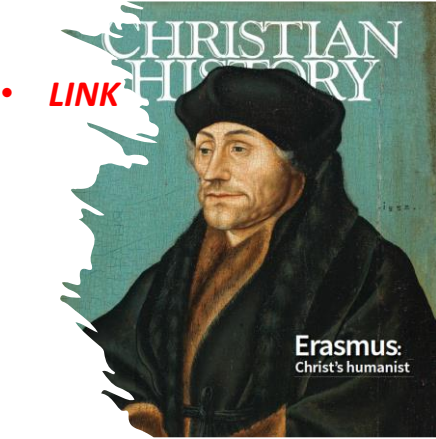


Historical Theology [LINK](#)



Chapter 17 THE PERSON OF JESUS CHRIST [LINK](#)

Christ In You PP



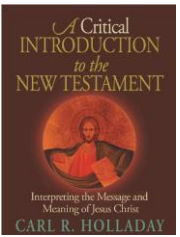
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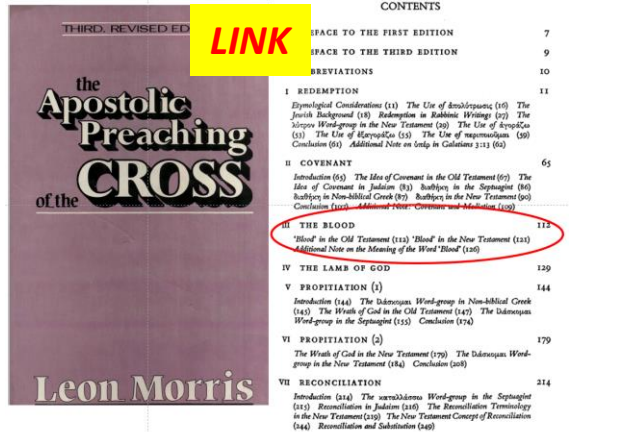


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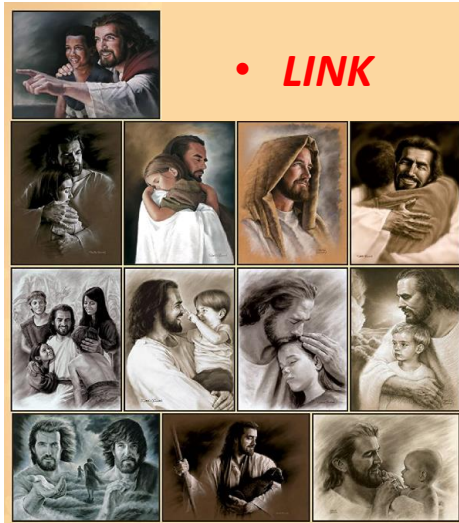
BY THE REV. A. A. M. STIBBS  
Vice-Principal, Oak Hill Theological College, London

Andrew Murray  
The Kingdom of God is Within You





All of Christ's Actions are for our *Salvation*:  
Christ's Humanity as Instrument (ὄργανον,  
*organon*) of His Divinity



Book of Hebrews Summary: **Video Link**  
A Complete Animated Overview

An Inductive Book Study: **IBS Link**  
Introduction Focus

What is the Bible? **Video Link**

The Story of the Bible **Video Link**



**LINK**  
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[CWC SabbathRest Sessions VC9 100820](#)

[HOA Introduction.pdf](#)

[Foundation Teaching Lesson - Made Us Alive](#)

[Eph-4-Hebrews-intro](#)

[Hermeneutical Lens](#)

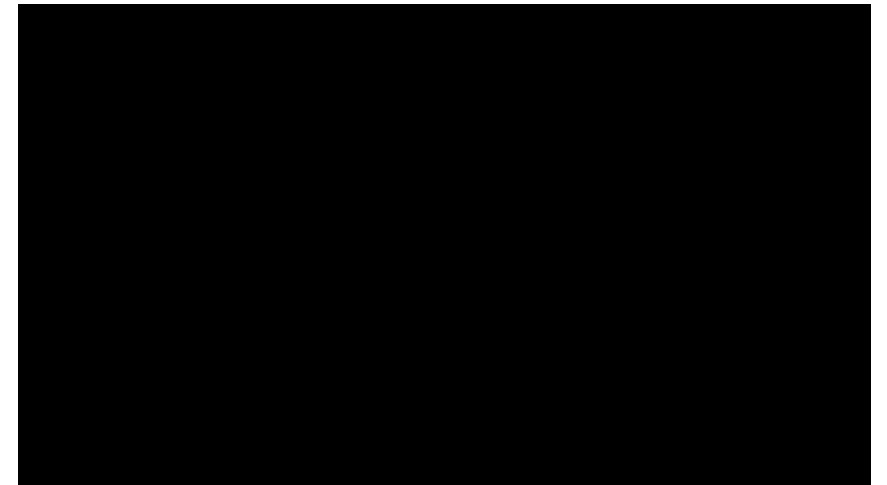
[Experiential Knowledge of God](#)

[HebInductiveStudyRSV6-9.pdf](#)



- *The question is:*

- *The question is:*



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Curious Christian

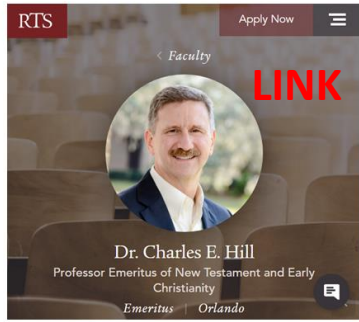
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November 6, 2023



About Dr. Hill

Dr. Charles Hill joined RTS-Orlando in 1994 and serve as John R. Richardson Professor of New Testament and Early Christianity until his retirement in May 2021. He taught core courses on Hebrews-Revelation and New Testament Greek, and is now Professor Emeritus of New Testament and Early Christianity. After receiving his Ph.D. from Cambridge University, Dr. Hill taught at Northwestern College in Iowa.

Dr. Hill has significant research interest in the Johannine Corpus, New Testament books associated with the Apostle John (Gospel of John, 1-3 John and Revelation). He also has researched and written extensively on several issues related to the early church fathers, particularly early Christian views of the end times, the canon of the New Testament and the New Testament manuscript tradition. Dr. Hill's most recent publications include *Who Chose the Gospels? Probing the Great Gospel Conspiracy* (Oxford University Press, 2010) and *The Early Text of the New Testament* (Oxford University Press, 2012), edited with RTS Professor Michael J. Kruger.

["The Truth Above All Demonstration": Scripture in the Patristic Period to Augustine.](#)

TWO LINK

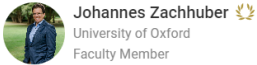
“The Truth Above All Demonstration”:  
Scripture in the Patristic Period to Augustine

Charles E. Hill

Nearly two millennia after their latest constituent member saw the light of day, the books that make up the Christian Bible continue to play an indispensable role in the spiritual lives of churches and individual believers. Yet today, many who wish to honor Scripture as the word of God can scarcely do so unaware that nearly every aspect of the study and use of their prized volume is under dispute. Whether the topic be the origins of Scripture's individual books, the early scribal transmission of those books, their eventual collection into an exclusive "canon," their interpretation, their reliability or truthfulness, or the role they play in the church's attempt to define itself (and others), the reader of Scripture faces no lack of critical scrutiny. It is not surprising, then, that many should think of looking to the "pre-critical" past and should hark back specifically to the early centuries of the Christian era, when the foundations for scriptural exegesis in the Christian tradition were being laid and when Scripture was finding its place in the worshiping life of the church.

[Knowledge and its Limits in Clement of Alexandria](#) LINK

ABOUT AUTHOR



Johannes is Professor of Historical and Systematic Theology at the University of Oxford. Previously he held positions at Humboldt University, Berlin. He has two main areas of expertise: late ancient Christian theology together with its philosophical background and nineteenth century Christian thought. His current work is focussed on notions of individuality in post-Chalcedonian theology, on theological and non-theological understandings of sacrifice, and on the relationship of memory and forgetting. Johannes studied theology in Rostock, Berlin, and Oxford where he was awarded the DPhil in 1998 with a thesis on Gregory of Nyssa. He also holds a Dr.theol.habil. from Humboldt University, Berlin (2011).

[Introduction](#)

LINK

Knowledge and its Limits in  
Clement of Alexandria and Gregory  
of Nyssa

Johannes Zachhuber  
25 Views 15 Pages 1 File  
Philosophy, Epistemology, Theology, Patristics, Gregory of Nyssa ...more  
The article considers the epistemologies of Clement of Alexandria and Gregory of Nyssa. While Clement's theory of knowledge is pitched against scepticism, arguing that Christians have the boon of revealed knowledge from which a science can be deduced, Gregory starts from confidence in sense perception and empirical observation. For him, however, difficulties arise when the human mind seeks to move from the observable aspect of the world to underlying, intelligible reality, the soul and God. Ultimately, both Clement and Gregory affirm 'apophaticism', but it emerges here why this means something rather difficult to both of them.

[Introduction](#)

Johannes Zachhuber  
2024, Gregory of Nyssa, On the Hexameron: Text, translation, and essays  
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In this introduction to the volume, Gregory of Nyssa's *Hexameron* is presented as a work of early Christian philosophy. It is contextualised within the author's life and literary career. Some summary remarks are devoted to the content and argument of the treatise. In another section, its historical background is sketched against the history of the exegesis of the *Hexameron* beginning with Philo of Alexandria. Relationships with Plato's *Timaeus*, Stoicism, and the thought of Origen are also considered. A final part discusses some key themes in the writing, simultaneous creation, the origin of matter, and the doctrine of logos. As these will be more fully investigated in the other chapters of the volume, the Introduction refers to the relevant places where further information on these issues can be found.

# Resources



Dimitrios Pallis

I am a researcher specializing in theology and philosophy in late antique Christian Platonism and modern Greek Orthodox thought. I am the author of over twenty book chapters and research articles and a treatise in these areas. I am also a regular contributor to scholarly encyclopedias, dictionaries, and international conferences. My recent work is focused on Plato, the Scripture, and the Christian liturgy as sources that have shaped the intellectual identity of ancient Christian writers. Four major studies among the ones I have recently published

[Re-Thinking Clement the Philosopher of the Corpus Dionysiacum](#)

LINK

## "Re-Thinking Clement the Philosopher of the Corpus Dionysiacum", *Academia Letters*, Article 4344, San Francisco, CA, 2021, 1-8 (approx. 3,000 words)

Dimitrios Pallis

2021, Academia Letters  
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Christian Mysticism, Proclus, Apostle Paul and the Pauline Letters, Pseudo-Dionysius, Plato and Platonism ...more  
<https://doi.org/10.20935/AL4344>  
Publication Date: 2021  
Publication Name: Academia Letters

Some modern researchers have identified the 'Clement the philosopher' mentioned in On the Divine Names V9 of Dionysius the Areopagite with Clement of Alexandria or with a pagan philosopher who was a contemporary of Dionysius or from a more distant past. The present essay develops an interpretation of the above passage in the context of the attempt of the author to stage the structure and contents of his writings so as to persuade his readers of his apostolic identity. Thus, it argues that it would be proper to examine whether the identity of Clement the philosopher in this passage is compatible with the carefully constructed identity of Dionysius. It proposes that it is possible to understand Clement the philosopher as a reference to Clement of Rome because the information we have about him is consistent with Dionysius' professed identity, and also because there were earlier Christian traditions that represented Clement of Rome as related to the apostle Paul, the purported teacher of Dionysius, and trained in Greek philosophy. Keywords: Dionysius the Areopagite, Paul the Apostle, Clement of Rome, Clement of Alexandria, Principles of Beings, Scripture, Greek Patristics, Plato, Proclus, Platonism. This is the official academic Journal of the Academia.edu digital forum or website. It is an open access Journal that publishes peer-reviewed research articles authored by scholars in English.

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 the 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 to him a father, and he shall be to me a son"? 6 And again, when he brings his 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, "Why throne, O God, for ever and ever, the right hand of the scepter is the scepter of thy kingdom. 9 Thou hast loved high-reverence and hated lawlessness; therefore God, thy God, has anointed thee with the 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?

2:1 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For if 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? This was declared at first by the Lord, and it was attested to us by those who heard him. 4 And who else 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 world to come, of which we are speaking. 6 It has been testified so often where, "What is man that thou art mindful 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 putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor, because of the suffering of death, so that for the grace of God he might taste death for every one.

10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. 11 For he who sanctifies and those who are sanctified have all one origin. Therefore why he is not ashamed to call them brethren, 12 saying, "I will proclaim thy name, my brethren, in the midst of the congregation I will praise thee." 13 And again, "I will put my trust in him." And again, "Here am I, and the children God has given me."

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong bondage. 16 For surely it is not with angels that he is concerned, but with the descendants of Abraham. 17 Therefore he had to be made like his

brethren in every respect, so that he might become a merciful and faithful high priest in service to God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.

3:1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 He was faithful to him who appointed him, just as Moses also was faithful in God's house. 3 Yet Jesus has been counted worse of thy of as much more glory than Moses as the builder of a house has more honor than the house. 4 (For every house is built by someone, but the builder of all things is God.) 5 Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, 6 but Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and abide in his love.

7 Therefore, as the Holy Spirit says, "Today, when you hear his voice, 8 do not harden to his words as in the rebellion, on the day of testing in the wilderness, 9 where your fathers put me to the test and saw my works for forty years. 10 Therefore I was provoked with that generation, and said, 'They always go astray in their hearts; they have not known my ways.' 11 As I swore in my wrath, 'They shall never enter my rest.'" 12 Take care, brethren, lest there be in any of you an evil, un-believing heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called "today," that none of you may be hard-ened by the deceitfulness of sin. 14 For we share in Christ, if only we hold our first confidence firm to the end, 15 while it is said, "Today, when you hear his voice, do not harden your hearts as in the rebellion." 16 Who were they that heard and yet did not believe? Was it not all those who left Egypt under the leadership of Moses? 17 And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did he swear that they should never enter his rest, but to those who were disobedient? 19 So we see that they were unable to enter because of unbelief.

4:1 Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. 2 For good news came to us just as they were, that the message which they heard did not benefit them, because it did not meet with faith in the hearers. 3 For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall never enter my rest,'" although his works were finished from the foundation of the world. 4 For he has somewhere spoken of the seventh day in this way, "And God rested on the seventh day from all his works." 5 And again in this place he said, "They shall never enter my rest." 6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he sets a certain day, "Today," saying through

David so long afterward, in the words already quoted, "Today, when you hear his voice, do not harden your hearts." 8 For if Joshua had given them rest, God would not speak later of another day. 9 So then, we must strive to enter that rest, so that no one will fall by the same sort of disobedience. 12 For the word of God is living and active, sharper than any two-edged sword, piercing division in soul and spirit, joints and marrow, and discerning the thoughts and intentions of the heart. 13 And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 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.

5:1 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. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifice repeatedly for sins. 4 And one does not take the honor upon himself, but he is called by God, just as Aaron was.

5 So also Christ did not exalt himself to be a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee," as he says also in another place, "Thou art a priest forever, after the order of Melchizedek."

7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. 8 Although he was in the habit of obeying through what he suffered, 9 and being made perfect he became the source of eternal salvation to all who obey him, 10 being designated by God a high priest after the order of Melchizedek.

11 About this we have much to say which is hard to explain, since you have become weak in your faith. 12 For though by this time you ought to be teachers, you need someone to teach you again the first principles of God's word. You need milk, not solid food; 13 for every one who lives on milk is unskilled in the word of righteousness, for he is a child. 14 But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.

6:1 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward the living God, by which instruction about ablutions, the laying on of hands, the resurrection of the dead, and eternal judgment. 3 And this is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt. 7 For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned.

9 Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. 10 For God is not unjust as to overlook your work and the labors which you show for his sake in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply you." 15 And thus Abraham, having patiently endured, obtained the promise. 16 Men swear by a greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to

show more convincingly to the heirs of the promise the unchangeable character of his covenant, he interposed with an oath. 18 Indeed, he said that through two unchangeable things in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, 20 where Jesus has become a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

7:1 For this Melchizedek, king of Salem, priest of the Most High God, came Abraham returning from the slaughter of the kings and blessed him; 2 and to him Aaron also apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or mother or genealogy, and he has neither beginning nor end of his days, but resembling the Son of God, he continues a priest for ever.

8 I see how great is the Abraham patriarch gave him a tithe of the spoils. 5 And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brethren, though these do not tithes from Abraham. 6 But this man who has not their genealogy received tithes from Abraham and blessed him who had the promises. 7 It is beyond dispute that the inferior is blessed by the superior. 8 Here tithes are received by mortal men; but in the case of whom it is testified that he lives, 9 one might even say that Levi himself, who receives tithes, paid tithes through Abraham. 10 for he was still in the loins of his ancestor when Melchizedek met him.

11 Now if perfection had been attainable through the Levitical priesthood (under the law) that would have been needed, another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

15 This becomes even more evident when another priest arises in the likeness of Melchizedek, 16 who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an inextinguishable life. 17 He is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek." 18 On the one hand, a former commandment was set aside because of its weakness and uselessness; 19 (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God.

20 And it was not without an oath. 21 Those who formerly became priests took their office without an oath, but this one was addressed with an oath, "The Lord has sworn and will not change his mind, 'Thou art a priest for ever.'" 22 This makes Jesus the surety of a better covenant.

23 The former priests were many in number, because they were prevented by death from continuing in office; 24 but he holds his priesthood permanently, because he continues to live. 25 Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.

26 For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. 27 He has no need of daily sacrifices, to offer sacrifices to goats and calves but with his own blood, thus securing an eternal redemption. 13 For if that were the case, there would have been no need of the sprinkling of defiled persons with the blood of animals. 14 But because of the weakness and sinfulness of the flesh, sacrifices for purification of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

15 Therefore he, 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 in force, 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 every covenant has been ratified and the blood has been sprinkled by Moses to all the people, he took the blood of calves and goats, with water and 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 in the same way he sprinkled with the blood 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, who did not remain in the same way but made his own sacrifice, and offered himself once for all, and thus entered heaven, 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 deal with sin but to save those who are eagerly 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 tent, 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 ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the law. 5 For the ark was overlaid with gold and precious stones, and the ark was overlaid with the mercy seat. Of these things we cannot now speak in detail.

6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; 7 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 By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing, 9 (which is symbolic for the present age), according to the arrangement, gifts, and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

11 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 the Father. 13 He has no need to continue to offer sacrifices, because he has once for all offered himself for the sins of the people. 14 By a single offering he has

perfected for all time those who are sanctified. 15 And the Holy Spirit also bears witness to us, for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws on their hearts, and write them on their minds," 17 then he adds, "I will remember their sins and their misdeeds no more." 18 Where there is forgiveness of sins, there is no longer any offering for sin.

19 Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, 20 by the new and living way which he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful; 24 and let us consider how good 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 so as you see the Day drawing near.

26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 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, "Vengeance is mine, I will repay," and again, "The Lord will judge his people." 31 It is a fearful thing to fall into the hands of the living God. 32 But 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 so treated. 34 For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since 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 may have need of endurance, so that you may do the will of God and receive what is 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 are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

11:1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old received divine approval. 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

4 By faith Abel offered to God a more acceptable sacrifice than Cain, though he received approval as righteous, 5 and by faith Enoch, who was with God, he died; but through his faith he is still speaking. 6 By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. 7 And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

12 By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. 19 By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. 10 For he looked forward to the city which has foundations, whose builder and maker is God. 15 By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

13 These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having confessed that what they saw and heard was not what they were seeing. 14 They were longing for a better country, that is, a heavenly one, and they were seeking it. 15 Therefore God is ashamed to be called their God, for he has prepared for them a city.

17 By faith Abraham, when he was tested, offered Isaac when he asked for him, and he who had received the promise of the land was ready to offer him, although Isaac was his only son. 18 He considered that God was able to raise him up, even from the dead, and he did not lose faith. 19 By faith Isaac refused to bow down with his father to the idols, but he blessed Jacob and Esau, each in his turn, and for the blessing without wandering over deserts.

15:1 Now every one who desires to draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

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23 By faith Moses, when he was born, was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. 27 By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. 28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the first-born might not touch them.

29 By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned. 30 By faith the walls of Jericho fell down, after seven days, because they were encircled for seven days. 31 By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies.

32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and judges, of King Hezekiah, who through faith conquered kingdoms, enforced justice, received prophets, stomped the mouths of lions, 34 quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put their enemies to flight. 35 Women received their life back by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. 36 Others suffered mocking and scourging, and even chains and imprisonment. 37 They were stoned, they were sawn to two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—38 of whom the world was not worthy, who wandered over deserts,

and in dens and caves of the earth.

39 And all these, though well attested by their faith, did not receive what was promised, 40 since God had foreseen something better for us, that apart from us they should not be made perfect.

12:1 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, 2 looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

13:1 Let brotherly love continue. 2 Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. 3 Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. 4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous. 5 Keep your life free from love of money; and be content with what you have; for he has said, "I will never fail you nor forsake you." 6 Hence we can confidently say, "The Lord is my helper; I will not be afraid; what can man do to me?"

5 And have you forgotten the exhortation which addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. 6 For the Lord disciplines him whom he loves, and chastises every son whom he receives." 7 It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9

18 For you have not come to what may be touched, by which you would be made holy. You have entered into the gloom, and a tempest, 19 and the sound of a trumpet, and a voice which says, "Who is able to endure this?" and a voice which says, "Who is able to stand before this?" 20 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, 2 looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

3 Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. 4 In your struggle against sin you have not yet resisted to the point of shedding your blood.

7 Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. 8 Jesus Christ is the same yesterday and today and for ever. 9 Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. 10 We have an altar from

which those who serve the tent have no right to eat. 11 For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. 12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go forth to him outside the camp and bear the abuse he endured. 14 For here we have no lasting city, but we seek the city which is to come. 15 Through him then let us continue to offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. 16 Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

17 Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be

to you a burden, and for the business without you a grief.

18 Do not despise your rulers, for they are sent by God to bring you discipline and respect for the Lord. Honor God more than man, 19 for the Lord is the avenger of all wrong. Now we have to be obedient, not only to the Lord but also to the rulers who are his servants, for his wrath will be against those who do not obey. Therefore submit yourselves as you would to the Lord, 20 for the ruler is God's servant, sent to bring you discipline and respect for the Lord. Therefore resist the devil, and he will flee from you. Do not let the devil lead you away, and you will not be tempted; but when you are tempted, resist him by standing firm, like a man against his foe. Do not let the devil get the best of you; he deceives you and will be caught. Do not let the devil have a foothold. Do not let sin be master over you, for you are not under the law but under grace. Do not let the devil have a foothold. Do not let sin be master over you, for you are not under the law but under grace.

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23 By faith Moses, when he was born, was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. 27 By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. 28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the first-born might not touch them.

29 By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned. 30 By faith the walls of Jericho fell down, after seven days, because they were encircled for seven days. 31 By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies.

32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and judges, of King Hezekiah, who through faith conquered kingdoms, enforced justice, received prophets, stomped the mouths of lions, 34 quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put their enemies to flight. 35 Women received their life back by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. 36 Others suffered mocking and scourging, and even chains and imprisonment. 37 They were stoned, they were sawn to two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—38 of whom the world was not worthy, who wandered over deserts,

and in dens and caves of the earth.

15:1 Now every one who desires to draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

12 By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. 19 By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. 10 For he looked forward to the city which has foundations, whose builder and maker is God. 15 By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

13 These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having confessed that what they saw and heard was not what they were seeing. 14 They were longing for a better country, that is, a heavenly one, and they were seeking it. 15 Therefore God is ashamed to be called their God, for he has prepared for them a city.

17 By faith Abraham, when he was tested, offered Isaac when he asked for him, and he who had received the promise of the land was ready to offer him, although Isaac was his only son. 18 He considered that God was able to raise him up, even from the dead; hence, figuratively speaking, he did not lose faith. 19 By faith Isaac invoked future blessings on Jacob and Esau. 21 By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship upon the head of his staff. 22 By faith Joseph, at the end of his life, made mention of the bones of the Israelites and gave directions concerning his burial.

23 By faith Moses, when he was born, was hid for three months by his parents, because they saw that the child was beautiful; and