



WORSHIP, THANKSGIVING & PRAISE

Our Joy of BEING One With the 'I AM'

- Eph 3:8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,
- 9 and to make all men see what is the plan of the mystery hidden for ages in God who created all things;
- 10 that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places.
- 11 This was according to the eternal purpose which he has realized in Christ Jesus our Lord,
- 12 in whom we have boldness and confidence of access through our faith in him.



OUR PRAYER

- **Col 2:1 For I want you to know how greatly I strive for you, and for those at Laodicea, and for all who have not seen my face,**
- **2 that their hearts may be encouraged as they are knit together in love, to have all the riches of assured understanding and the knowledge of God's mystery, of Christ,**
- **3 in whom are hid all the treasures of wisdom and knowledge.**



OUR HEART PRAYER

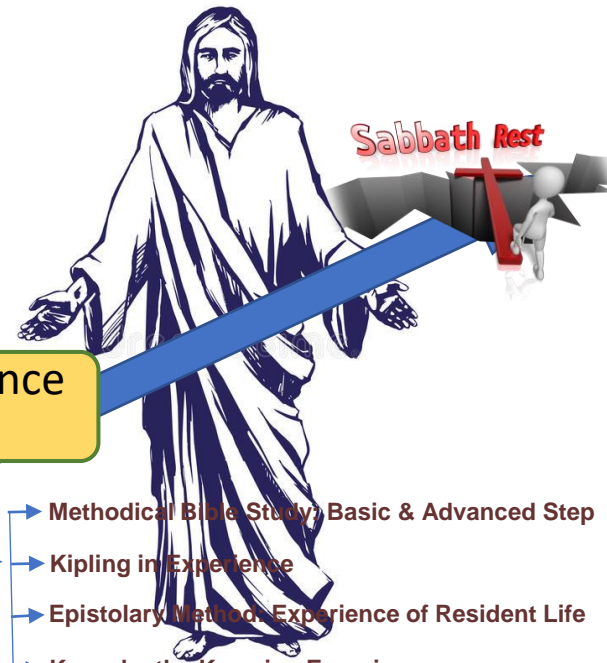
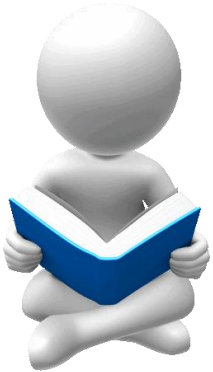
- Heb 6:11 And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end,
- 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

TBS Hebrews
Feb 27 2024

TBS Hebrews

Thought Block Bible Study

- Open
- Web Site Materials <https://www.otcpub.com/> **Brief Look See**
- Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST March 15, 2024**
- Session Schedule: Next Session Date 3/12/24**
- Session Heb 1.5-9: New Para Mains 2 Summary**



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

We are HIS HOUSE

On to Maturity

Full Assurance of Faith



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

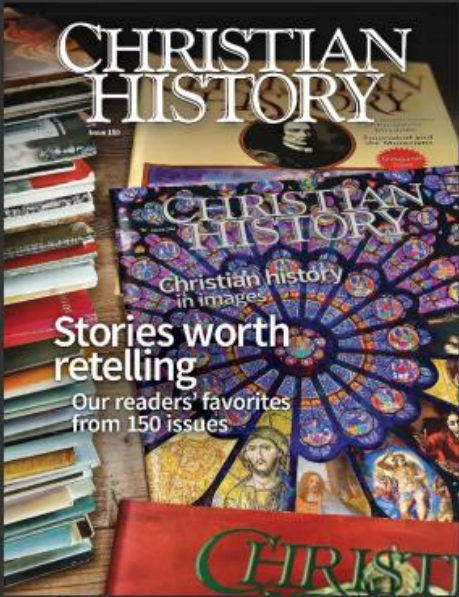


Newsboys - He Lives (Lyric Video) ft. Adam Agee

Issue 150

Stories worth retelling

LINK



CHRISTIAN HISTORY

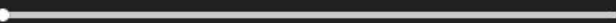



CHRISTIAN HISTORY


Christian history in images

Stories worth retelling

Our readers' favorites from 150 issues

CHRIST

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Discernment unto Maturity

TBBS
Thought Block Bible Study

Experiential Christianity

The Role of Experiential FAITH

The "I AM"

Session 2B

March 15, 2024

6:30 – 8 PM CST

The **LIFE** of GOD

TRUE GOD

Discernment unto Maturity

"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

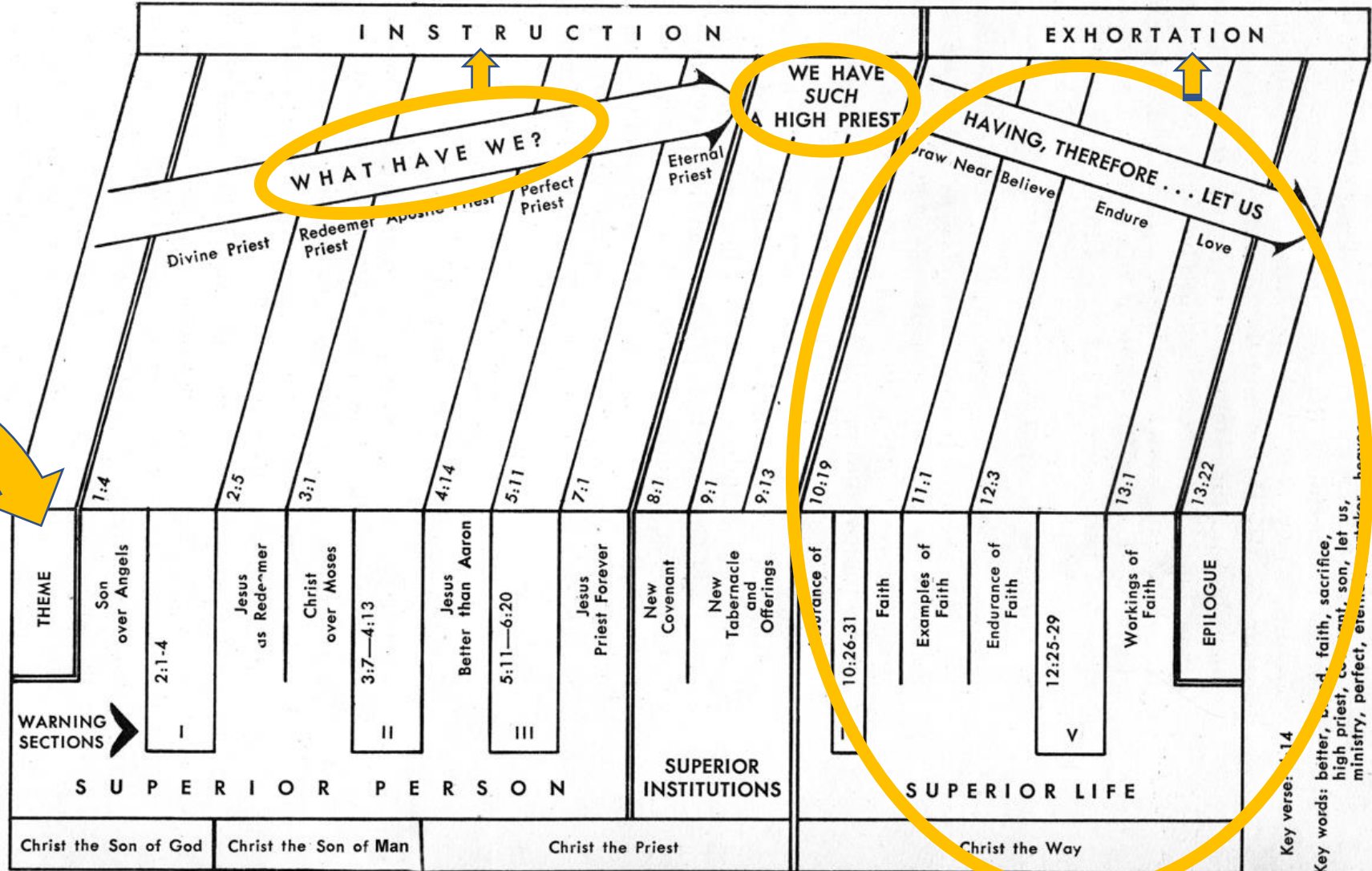
Hebrews
A Self-Study Guide
by [Irving L. Jensen](#)

HEBREWS



Study Guide
L. Jensen

We are Here



Key verse: 1:14

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

The Epistle to the HEBREWS

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. 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?

11 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 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 the kingdom." 9 Thou hast loved righteousness 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?

21 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For we have seen that angels were declared by angels valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it is attested to us by those who heard him, 4 while God 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 What is it that that our attendant 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 and hast subjected everything in subjection under his name.

9 Thou hast made him a little lower than the angels, thou hast crowned him with glory and honor, 8 and hast subjected everything in subjection under his name.

11 Now every perfection had been attainable through the Levitical priesthood (for no one is made perfect without an oath), 12 but since a change in the priesthood, there is necessarily a change of the law. 13 For of the one of whom these things are spoken belonged to another tribe, from which no one was ever permitted to be a priest. 14 Therefore do not stray away your confidence, 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, but according to the power of an indelible life. 17 For it is witnessed of him, "Thou art a priest forever, after the order of Melchizedek." 18 There is neither an oath, but this one who has sworn will not change his mind. 19 Therefore do not stray away your confidence, it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

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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



LINK

Hebrews 1: 5-9

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Who?

What?

Why?

Where?

When?

How?

Heb 1: 5 For to what angel did God ever say, "Thou

What?

To What?

Do What

Who?

When?

Do What?

art my Son, today I have begotten thee"? Or again, "I

Whose?

My What?

When?

Does What?

Meaning?

How?

What is this?

will be to him a father, and he shall be to me a son"?

When?

Meaning?

When?

Who?

What?

6 And again, when he brings the first-born into the

What is this?

When?

How?

Meaning?

Who?

How?



Para-Flip Book Kipling Questions: Methodology

Thought Block Bible Study

Observational/Interpretive Questions

The main purpose for asking ourselves questions is to make ourselves think more seriously about the meanings, implications and relationships of words, phrases, clauses, sentences, paragraphs, chapters and books. We are trying to determine what the author meant or implied by the words he used.

Several Kinds of Questions

- 1. Explanatory:** What does the term mean? How can it be defined? Characteristics? Is there a deeper meaning in the idea than appears on the surface?
- 2. Reason:** What is the reason for the term or idea? Why has the author used these particular terms? Would it make any difference if this idea were left out? Or stated differently? Could another term be used instead of this one? Would it change the meaning? Why is this term used in this particular place?
- 3. Implication:** What is involved in the ideas presented? What do the various terms imply? What is the importance of the terms used or of the combination of ideas? What is the significance of the verb tenses, connectives, grammatical constructions? Significance of the literary patterns used such as comparisons, contrasts, logical arrangements?
- 4. Relationship:** What is the relationship of words to other words? One part of the verse with other parts? Verses with verses? Paragraphs with paragraphs? Chapters with chapters? Relationship of the beginning and the ending of a chapter or a section?
- 5. Progression:** Is there progression in the thought pattern? Does it move toward a climax? Is one idea built on another? In a series of words or ideas, is there any significance in the order?

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1:5-9

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



Para-Flip Book Kipling Questions: Methodology

Thought Block Bible Study

Grammatical Connectives: coordinate and subordinate connectives used to relate the different types of clauses to each other. Some of them will be expressed by prepositional phrases which serve as connectives.

Four Categories

<u>TEMPORAL</u> or Chronological	<u>LOCAL</u> or Geographical	<u>LOGICAL</u>	<u>EMPHATIC</u>
after as before now then until when while	where	Reason-because, for, since, Result-so, then, therefore, thus, so then, hence, consequently, Purpose-that, in order that, so that, Contrast- but, yet, much more, although, however, nevertheless, other- wise. Comparison-also, as, as-so, just as-so, likewise, so also, so, even as, so accordingly, again. Series of Facts-and, first of all, last of all, or , finally, especially, secondly. Condition-if, unless.	truly only indeed now

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

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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

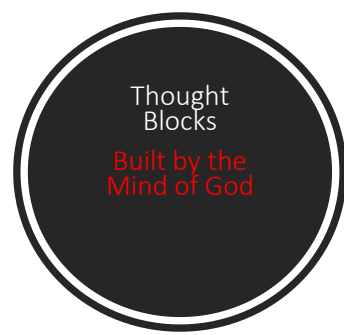
Knowing God’s Will Praying In Faith



5

Quad Relationships

The Same Or Similar Truth From A Different Perspective



Mains

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Mains

Son of God first-born, unique God above the angels

Bullets

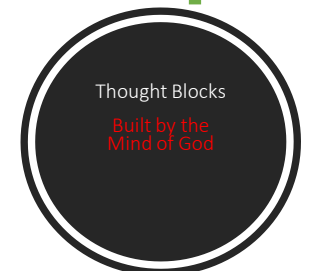
Insights

Prayers

Hebrews 1: 5-9

Quad Relationships

Hebrews RSV



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Son of God first-born, unique God above the angels

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?

Hebrews 1: 5-9

Bullets

Son of God first-born, unique God above the angels

Mains →
↓

← **Bullets**

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Bullets →

Bullets Notes Here

Own Words Summary Phrases

Hebrews 1: 5-9

Hebrews RSV

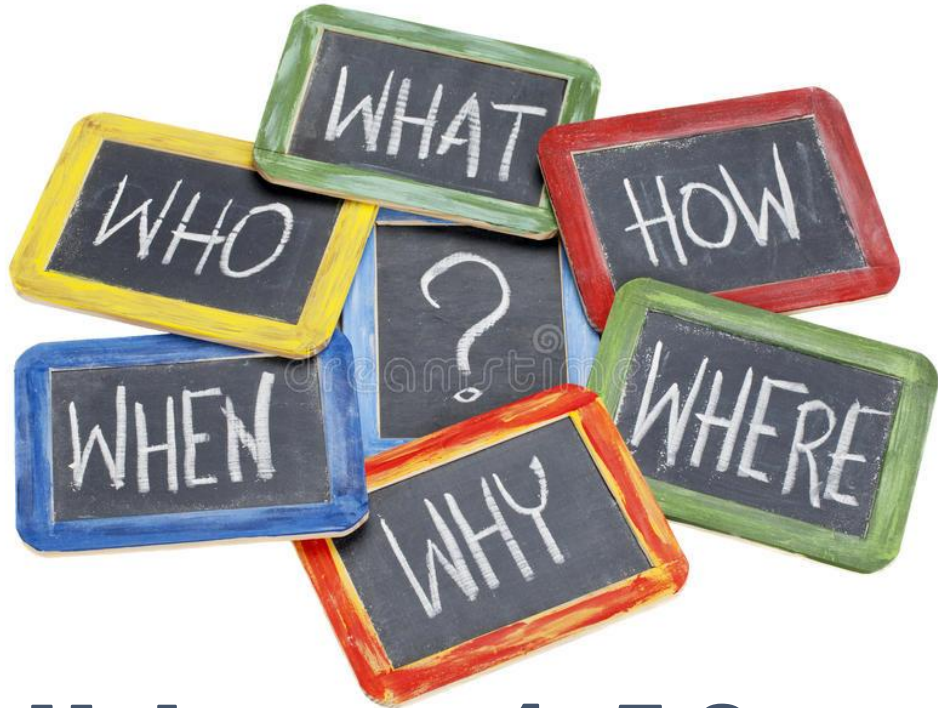
Thought
Blocks

Built by the
Mind of God

Mains

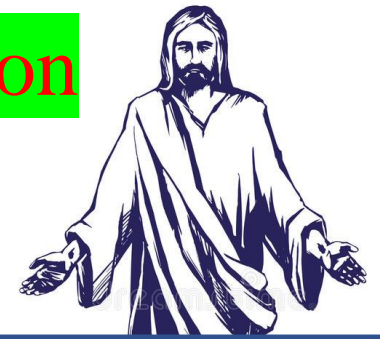


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Hebrews 1: 5-9

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



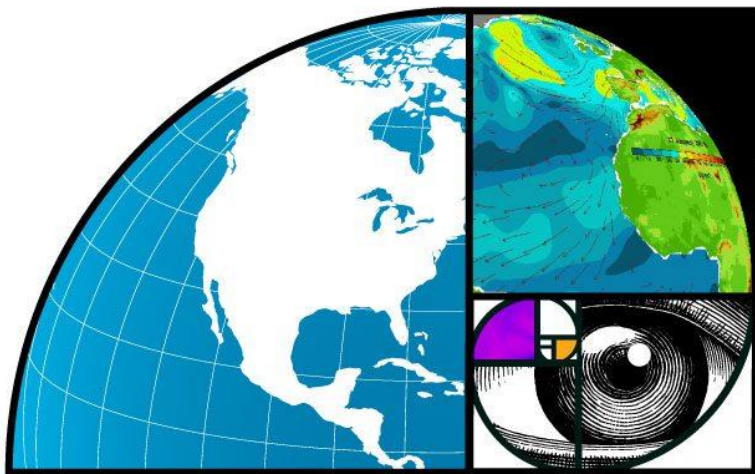
Key Words can help focus our mind on possible 'Insights'

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



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.”

Insights



Insights Notes Here

Hebrews 1: 5-9

1 John RSV

Thought
Blocks

Built by the
Mind of God

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Bullets



Insights



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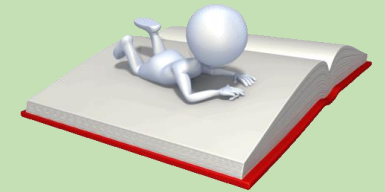


Insights



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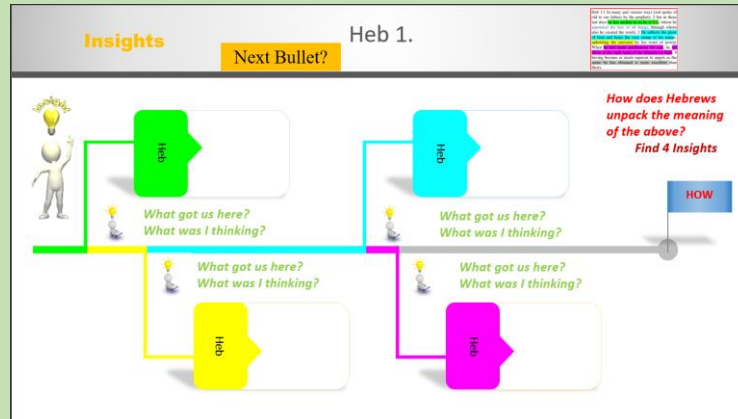
Insights Notes Here



How does Hebrews unpack the meaning of this?

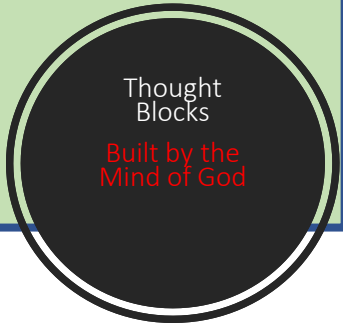


Heb 1:5	For to what angel did God ever say, "Thou art my Son, today I have begotten thee"?	What is the significance of God speaking to an angel?	Why does God speak to an angel instead of directly to the Son?	What does this reveal about the Son's status?
Heb 1:6	And again, when he brings the first-born into the world, he says, "Let all God's angels worship him."	What does this statement imply about the Son's nature?	Why do angels worship the Son?	How does this demonstrate the Son's divinity?
Heb 1:7	Of the angels he says, "Who makes his angels winds, and his servants flames of fire."	What does this say about the Son's power over angels?	How does the Son create and control angels?	What does this show about the Son's authority?
Heb 1:8	But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom."	What does this title "God" signify?	Why is the Son's throne eternal?	How does this establish the Son's eternal reign?
Heb 1:9	Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."	What does this describe about the Son's character?	Why is the Son anointed with the oil of gladness?	How does this anointing set the Son apart from other beings?



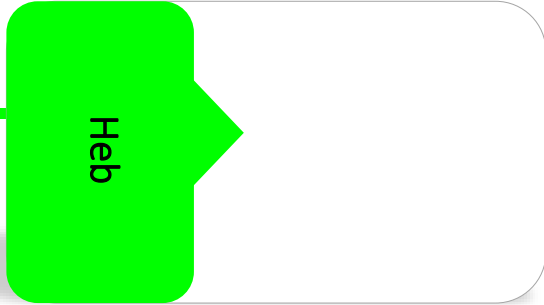
Hebrews 1: 5-9

1 John RSV

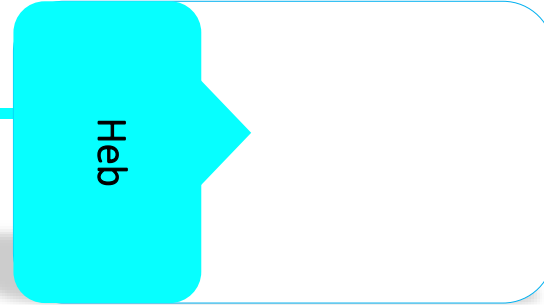


Next Bullet?

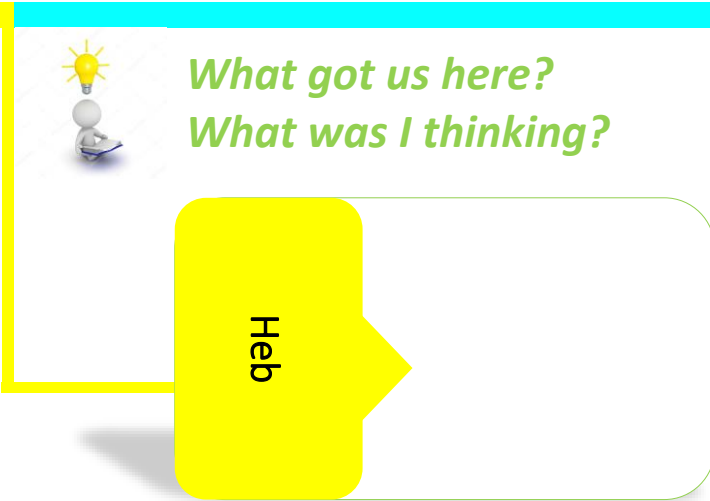
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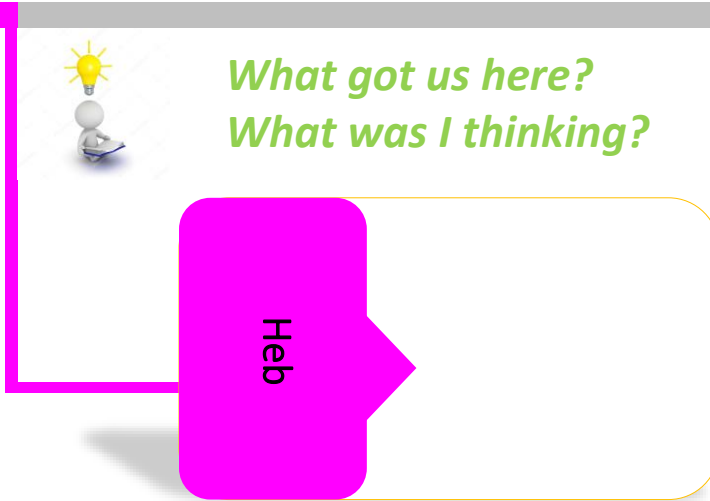
*What got us here?
What was I thinking?*



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Hebrews

Ephesians

Colossians

Galatians

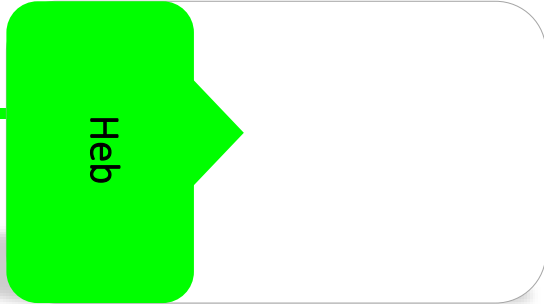
1 John

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

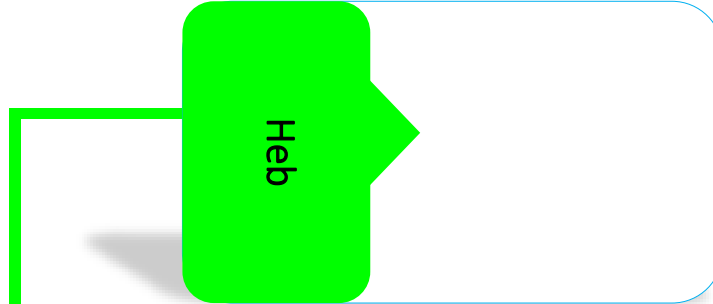
Find 4 Insights

HOW

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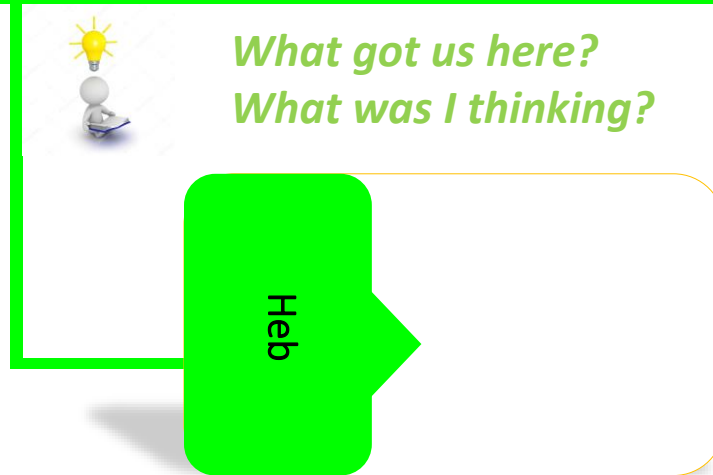
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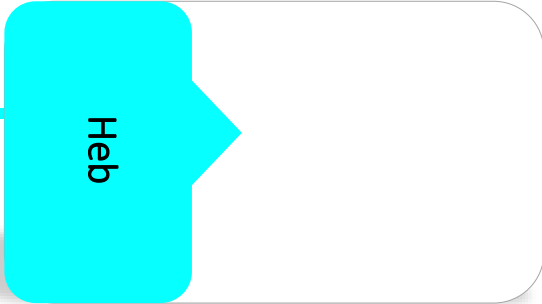
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HOW

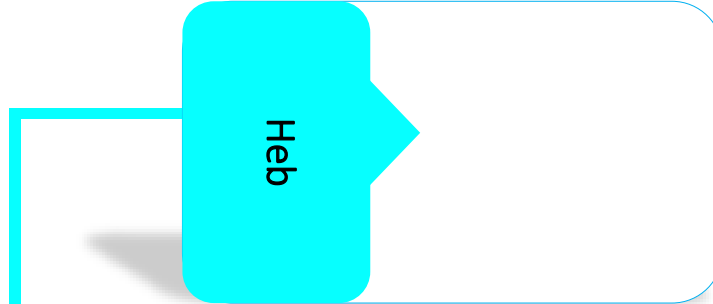
Insights

Heb 1.

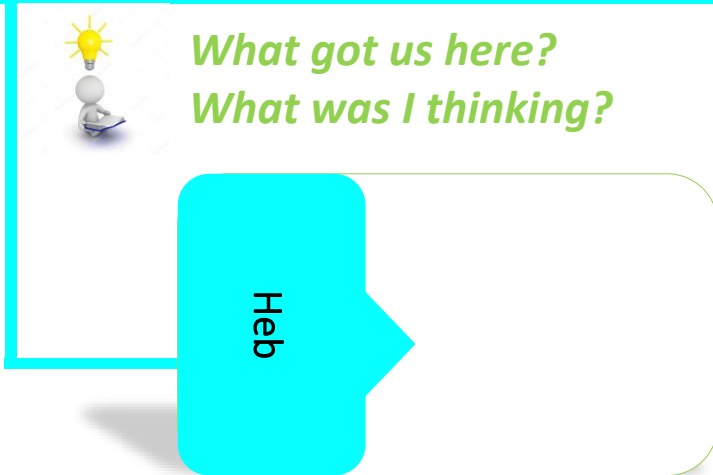
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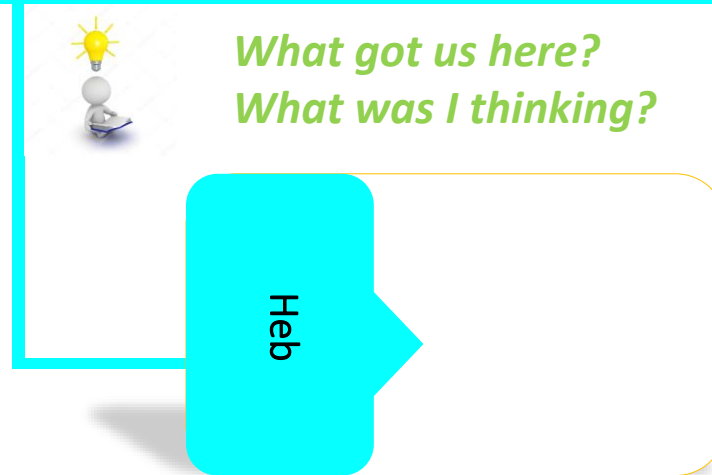
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Heb



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Heb



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Heb

Hebrews

Ephesians

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Heb

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Heb 2. 9-11



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Heb 5.9



*What got us here?
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Heb 6.4.b



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Heb 7.26-27



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Hebrews

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HOW

Prayers

5

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

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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

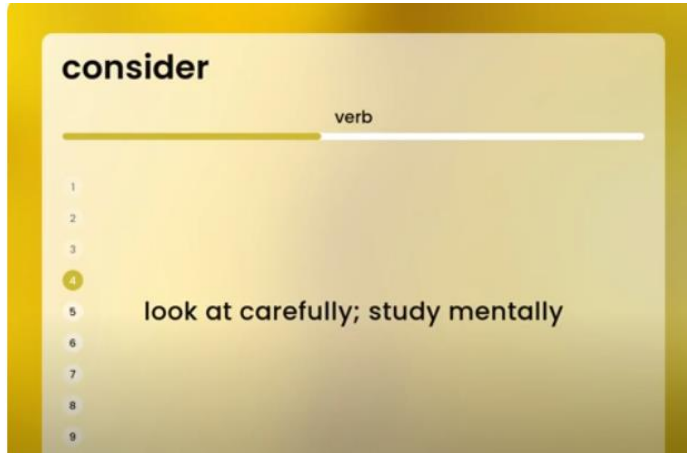
LINK

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**;

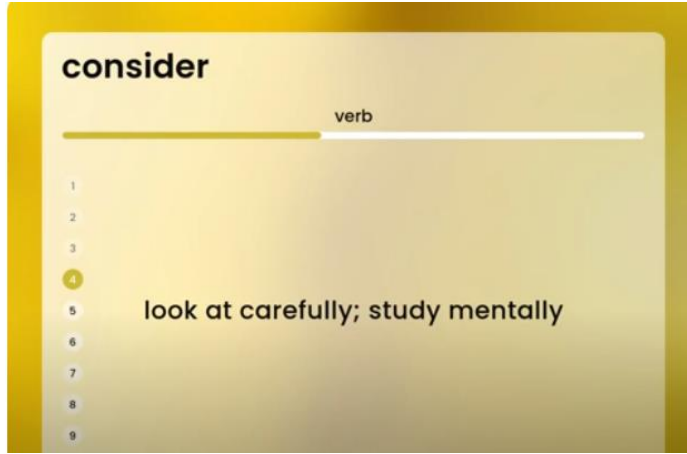
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f;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

CONTEMPLATION

LINK

MYSTICISM in our MIDST
The Dangers of Contemplative Christianity

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CONTEMPLATION



Prayers

Mains



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Insights



Bullets



Prayers



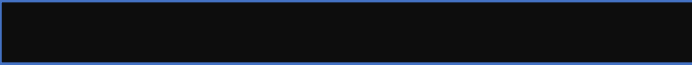
Prayers Notes Here

Hebrews 1: 5-9

Hebrews RSV

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Mind of God

QUAD



Mains



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Insights



Bullets



Prayers



Quad Relationships

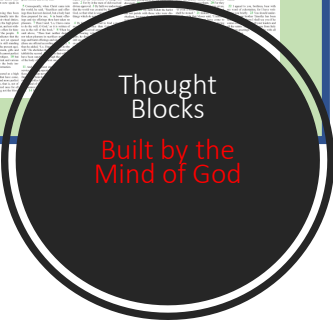
Hebrews	Ephesians	Colossians	Galatians	1 John
<small>1:1 That word of Christ Jesus by the will of the Father and by the blood of the cross and death, that he was made manifest in the flesh and was proclaimed among the nations, that he was crucified for us and died, and was buried, and that he rose again the third day, and ascended into heaven, and that he will come again to judge the living and the dead. 1:2 And now he sits on the right hand of the Father, and he will come again with the clouds of heaven, and he will sit on his throne. 1:3 And he will judge the living and the dead, and his kingdom shall have no end. 1:4 And he is the Son of God, who was begotten of the Father, and who was with the Father, and who was with the Father before all ages. 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"? 1:6 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 1:7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 1:8 But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 1:9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."</small>	<small>1:1 That which is the mystery of Christ Jesus, which was hidden from ages and centuries, but which has now been revealed to his saints. 1:2 And we declare to you, who have heard the word of the truth, which has come to you, that you are not under the law, but under grace. 1:3 For you are the elect, who have been chosen before the foundation of the world, that you should be holy and blameless without blemish. 1:4 That you should present yourselves to God as living sacrifices, which is your worship, which is acceptable. 1:5 That you should be renewed in the mind, that you may know what is the will of God, which is good, acceptable, and perfect. 1:6 That you should put on the new man, which is renewed in knowledge, that you may know what is the will of God. 1:7 That you should not be bound with the yoke of bondage, which was laid on by the fathers, that they should not be troubled with the ceremonial law. 1:8 That you should be buried with Christ in baptism, that you may rise again with him, that you may walk in newness of life. 1:9 That you should not let the sun, moon, or stars be your gods, which are the works of men's hands, which are things which are vain, which are things which are created by men's hands, which are things which are without life and without reason. 1:10 That you should be careful that you do not let anyone deceive you with philosophy and vain words, which are things which are vain, which are things which are 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things which are without life and without reason. 1:11 That you should put on the whole armor of God, that you may be able to stand against the wiles of the devil. 1:12 That you should stand firm, having been girded with the belt of truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace. 1:13 That you should take the shield of faith, which will quench all the fiery darts of the wicked one. 1:14 That you should take the helmet of salvation, and the sword of the Spirit, which is the word of God. 1:15 That you should pray always with an open mouth, and singing and making melody in your heart to the Lord, as if you were playing to him with psalms and hymns, which are spiritual songs, which are sung with an instrumental accompaniment, which are sung with a heart, which is true, and which is simple, and which is sincere, and which is without guile, and which is pure, and which is without hypocrisy, and which is without double-mindedness, and which is without malice, and which is without envy, and which is without wrath, and which is without anger, and which is without pride, and which is without boasting, and which is without envy, and which is without malice.</small>

Topics & Concepts



Hebrews 1: 5-9

Hebrews RSV



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.”

Insights



Bullets



Prayers



Quad Relationships



Hebrews

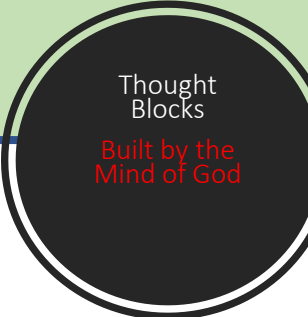
Hebrews 1: 5-9

Topics & Concepts

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Hebrews RSV

Hebrews RSV



QUAD

Mains



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Insights



Bullets



Prayers



Quad Relationships

Colossians

Hebrews 1:5-9

Topics & Concepts

1:1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and brethren in Christ who are at Colossae, grace and peace to you from God our Father and the Lord Jesus Christ, the Son of His glory.

2 We have heard of your faith in Christ Jesus and of the love which you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, as indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth, 7 as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our behalf and has made known to us your love in the Spirit.

9 And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so that you may lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. **11** May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, **12** giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. **13** He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, **14** in whom we have redemption, the forgiveness of sins.

15 He is the image of the invisible God, the first-born of all creation, **16** for in him 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 who, once you 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 all good works.

24 Now I rejoice in my sufferings for you, and in my flesh I complete what is lacking in your afflictions, 25 of which I became a minister according to the divine office which was assigned to me for you, to make the word of God known, 26 the mystery hidden for ages and centuries but now made manifest to his saints. **27** To them God chose to make known how among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. **28** Him we proclaim, warning every man and teaching every man in all wisdom, so that we may present every man mature in Christ. **29** To them God chose to make known how among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. **30** Him we proclaim, warning every man and teaching every man in all wisdom, so that we may present every man mature in Christ. **31** To them God chose to make known how among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

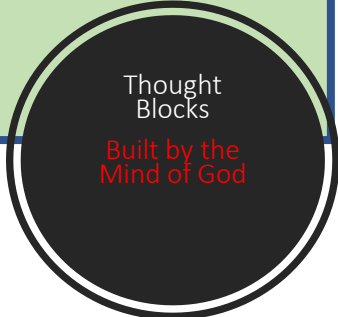
3:1 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. **2** Set your minds on things that are above, not on things that are on earth. **3** For you have died, and your life is hid with Christ in God. **4** When Christ who is our life appears, then you also will appear with him in glory.

4:1 Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven. **2** Continue steadfastly in prayer, being watchful in it with thanksgiving. **3** And for us, as that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison, so that I may make it clear, as I ought to speak.

4:1 I tell you all about my affairs; he robber and faithful minister and in the Lord. **8** I have sent him to my purpose, that you may know that he may encourage your with him Onesimus, the faithful other, who is one of yourselves, of everything that has taken my fellow prisoner greets you, cousin of Barnabas (concerning we received instructions—if he receive him), **11** and Jesus who These are the only men of among my fellow workers for the Lord, and they have been a comfort and support to me, as you know. **12** When this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. **17** And say to Archippus, "See that you fulfill the ministry which you have received in the Lord."

18 I, Paul, write this greeting with my own hand. Remember my letters. Grace be with you.

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Hebrews RSV

QUAD

Mains

Insights

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Prayers

Quad Relationships

Galatians

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

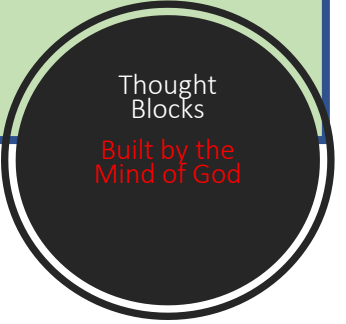
1: 5 Paul an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead. **6** For he is not subject to weakness as the angels are, but he has shared in our nature, that he might die for us. **7** He is not subject to anger or wrath, nor does he eat or drink, nor does he sleep. **8** He is not subject to sin, nor does he need to be forgiven. **9** He is not subject to death, nor does he have a father, a mother, or any relatives. **10** He is not subject to death, nor does he have a father, a mother, or any relatives. **11** He is not subject to death, nor does he have a father, a mother, or any relatives.

Galatians RSV

1: 1 Paul, an apostle of Jesus Christ by the will of God the Father and of Jesus Christ our Lord, to the churches in Galatia. **2** Grace to you and peace from God our Father and Jesus Christ our Lord. **3** Blessed be the God and Father of our Lord Jesus Christ, the Father of glory, who has blessed us with every spiritual blessing in the heavens, as we chose him before the foundation of the world, that we should be holy and blameless before him. **4** He has chosen us in him, that we should be holy and blameless before him. **5** He has predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, that we should present to him a people zealous of good works. **6** He has made us known to us by the gospel of his grace, that we should receive wisdom and revelation in the knowledge of him, that we should know the mystery of his will, which he has made known to us, in order that we should present to him a people zealous of good works, which he has predestined in him, that we should be holy and blameless before him. **7** He has made us known to us by the gospel of his grace, that we should receive wisdom and revelation in the knowledge of him, that we should know the mystery of his will, which he has made known to us, in order that we should present to him a people zealous of good works, which he has predestined in him, that we should be holy and blameless before him.

Topics & Concepts

Hebrews RSV



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QUAD

Mains



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Insights



Bullets



Prayers



Quad Relationships

1 John

Hebrews 1:5-9

1:5-9

Topics & Concepts

1:1 That which was from the beginning, which we have seen and touched, whose glory is as of the Father, and who has been proclaimed 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. **9** 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.

1:12 I am writing to you, little children, because your sins are forgiven for his sake. **13** I am writing to you, fathers, because you know him who has begotten the Son, and who has been glorified with him, and who shall be like him, and whom you shall see him as he comes. **14** And every one who has heard these things, and has not seen him, let him bless him who is the Father, who has promised us this Son. **15** Do not love the world or the things of the world; for if any one loves 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. **17** And the world passes away and the lust of it; but he who does the will of God abides forever.

18 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. **19** 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.

20 But you have been anointed by the One, and you all know. **21** I write to you because you do not know the truth, but because you know it, and know that no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, who denies the Father and the Son. **23** No one who denies the Son has the Father; he who confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you; if you heard from the beginning abide in him, then you will abide in the Son and in the Father who sent him. **25** And this is what he has promised us, eternal life.

19 By this we shall know that we are of the truth, and reassure our hearts before him. **20** whenever our hearts condemn us, for God is greater than our hearts, and he knows everything. **21** Beloved, if our hearts do not condemn us, we have confidence before God; **22** and we receive from him whatever we ask, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we should believe in the name of the Son Jesus Christ and love one another, just as he has commanded us. **24** 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.

17 In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. **18** There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. **19** We love, because he first loved us. **20** If any one says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. **21** And this commandment we have from him, that he who loves God should love his brother also.

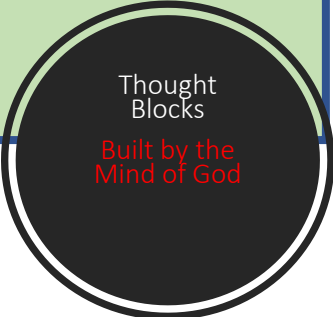
18 We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him.

19 We know that we are of God, and the whole world is in the power of the evil one.

20 And given that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ, this is the true God and eternal life. **21** Little children, keep yourselves from idols.

1 John RSV

Hebrews RSV



QUAD

Mains



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Hebrews 1: 5-9

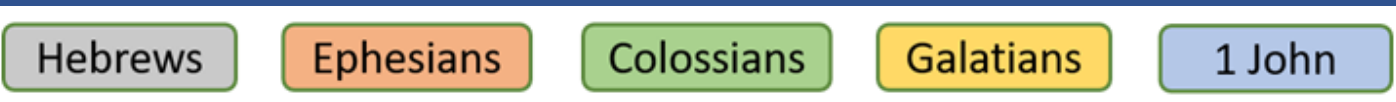
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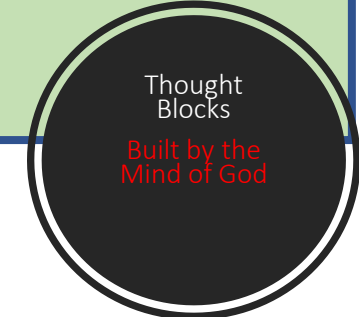


Thoughts of NOTE

1 In the beginning, God created the heavens and the earth. The earth was formless and empty, darkness was over the surface of the deep, and God's Spirit hovered over the water. **2** Then God said, "Let there be light," and there was light. **3** God saw that the light was good, and he separated the light from the darkness. God called the light "day" and the darkness "night." **4** And so the days and nights began. **5** God created the sun, moon, and stars. **6** God said, "Let the water under the sky be gathered to one place, and let the dry land appear." And so it was. **7** God called the dry land "earth" and the gathered waters "seas." **8** God created all kinds of animals and plants. **9** God said, "Let us make man in our image, after our likeness." **10** God created man in his own image, male and female he created them. **11** God blessed them and said, "Be fruitful and multiply, and fill the earth and subdue it. Have dominion over the fish of the sea and the birds of the air, over the animals that move on the ground, and over every creeping thing that crawls on the ground." **12** God said to Adam, "You may eat from every tree of the garden, but you shall not eat from the tree of the knowledge of good and evil, for on the day that you eat of it you shall surely die." **13** So God blessed the seventh day and hallowed it, because God rested on that day from all his work that he had done.

Hebrews RSV

Quad Summary of Hebrews 1: 5-9



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

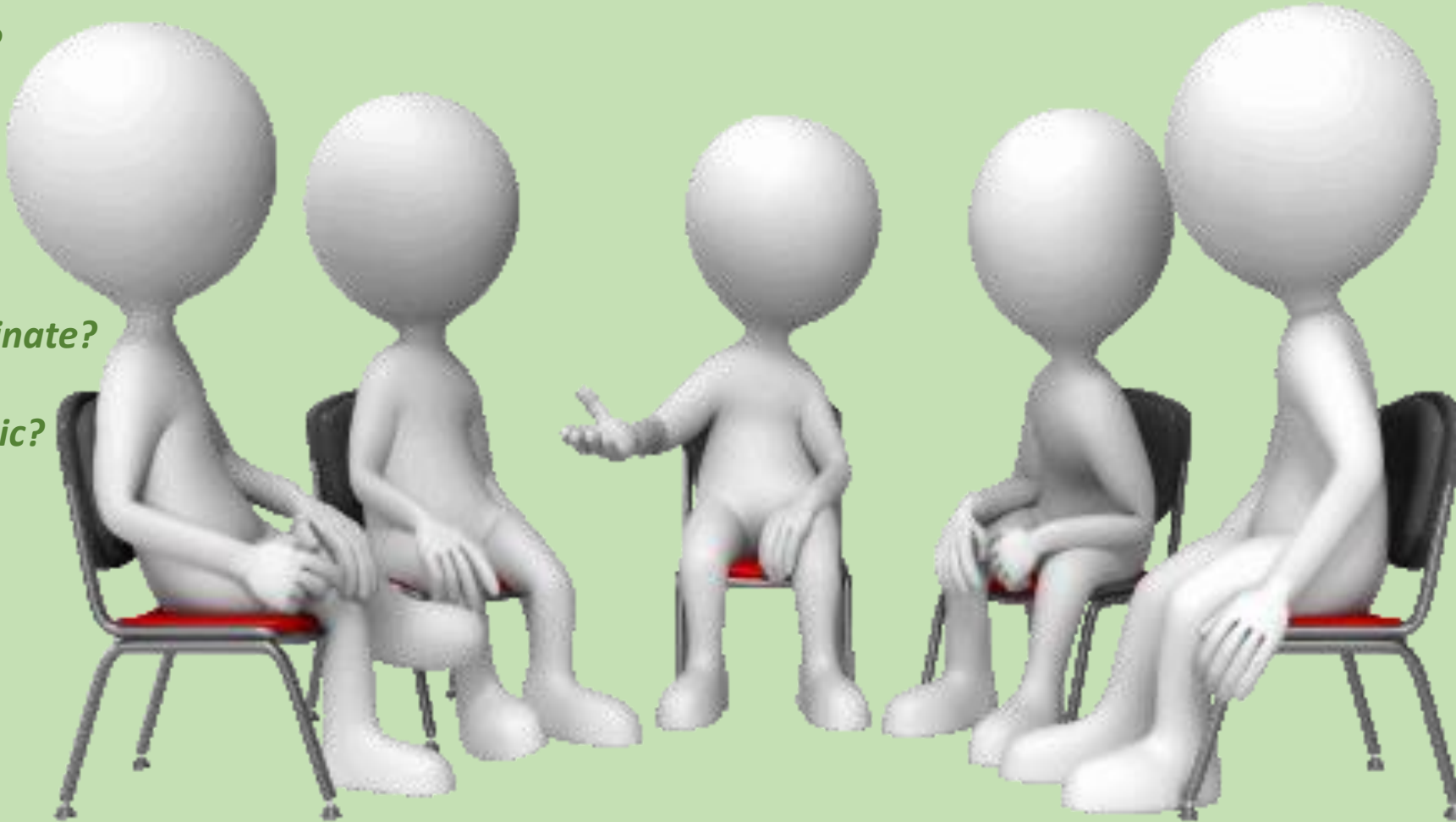
What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

What is the Group?

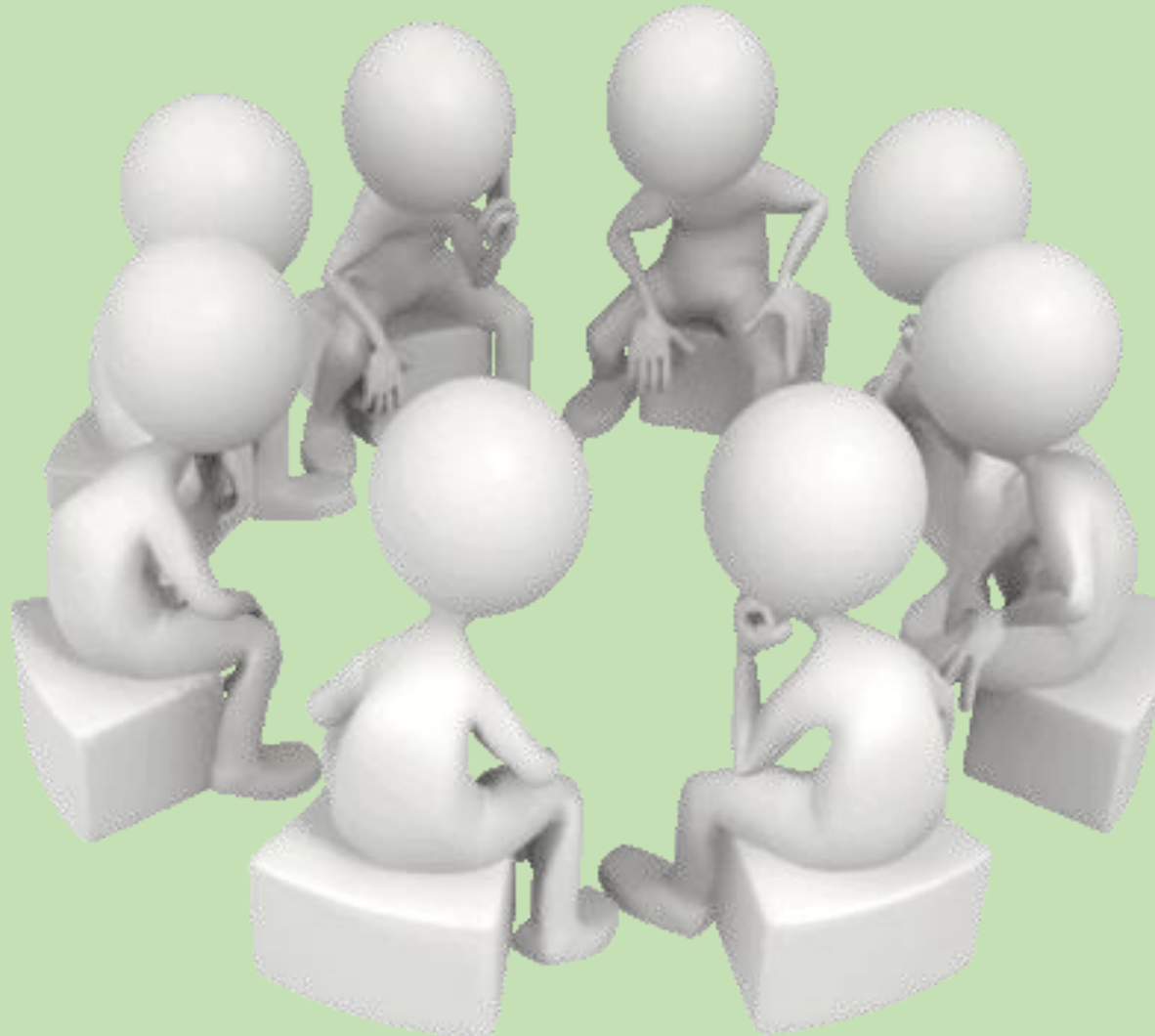
What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?

What is the Culmination?



Quad Summary of Hebrews 1. 5-9

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?

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?

QUAD

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

1:1-4:16 The author of Hebrews writes to a group of Christians who are facing persecution and are tempted to give up. He encourages them to hold fast to their faith, pointing out the superiority of Jesus Christ over the angels and the prophets. The author uses a variety of rhetorical devices, including parallelism and metaphors, to make his points. The text is written in a formal, literary style, characteristic of the New Testament epistles.

1:5-9 The author quotes several Old Testament passages to demonstrate that God has always treated His Son, Jesus Christ, as His unique and beloved Son. He contrasts this with the way God treated the angels, who were His servants and messengers. The author emphasizes that Jesus is the Son of God, not just in a legal sense, but in a sense of intimate relationship and love. This is the central theme of the entire letter: the superiority of Jesus Christ over all other beings in the universe.

1:10-12 The author continues to praise Jesus, describing Him as the Son of God who sits at the right hand of the Father. He is the one who has made the universe and who is the one who will judge the world. The author uses a variety of metaphors to describe Jesus, including “the radiance of the glory of God” and “the exact representation of His being.”

1:13-14 The author contrasts the angels, who are created beings, with Jesus, who is the Creator. He points out that the angels are merely messengers, while Jesus is the one who sends them. This further emphasizes the superiority of Jesus over the angels.

1:15-16 The author concludes this section by stating that Jesus is the one who has made the universe and who is the one who will judge the world. He is the Son of God, and He is the one who has made us His children. This is the central message of the entire letter: that Jesus is the Son of God, and that we are His children.

Topics & Concepts

Hebrews 1: 5-9 This passage is a key text in the New Testament, particularly in the Epistle to the Hebrews. It is a powerful declaration of the identity of Jesus Christ as the Son of God. The author uses a variety of Old Testament quotations to support his argument, showing that God has always treated His Son as His unique and beloved Son. This is a central theme of the entire letter, and it is one of the most important passages in the New Testament. The passage is also a beautiful example of the author's rhetorical skill, as he uses a variety of metaphors and parallelisms to make his points. The passage is a key text in the New Testament, and it is one of the most important passages in the New Testament.

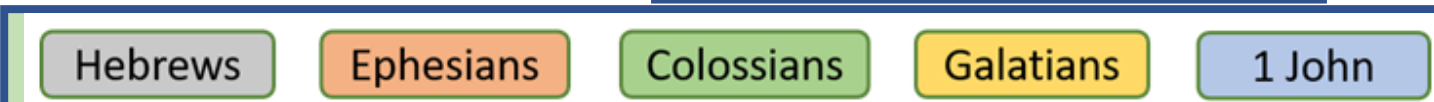
Hebrews 1: 5-9 This passage is a key text in the New Testament, particularly in the Epistle to the Hebrews. It is a powerful declaration of the identity of Jesus Christ as the Son of God. The author uses a variety of Old Testament quotations to support his argument, showing that God has always treated His Son as His unique and beloved Son. This is a central theme of the entire letter, and it is one of the most important passages in the New Testament. The passage is also a beautiful example of the author's rhetorical skill, as he uses a variety of metaphors and parallelisms to make his points. The passage is a key text in the New Testament, and it is one of the most important passages in the New Testament.

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

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.”

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?

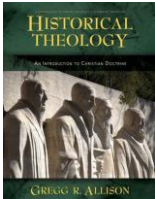
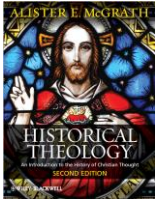
LINKS & RESOURCES



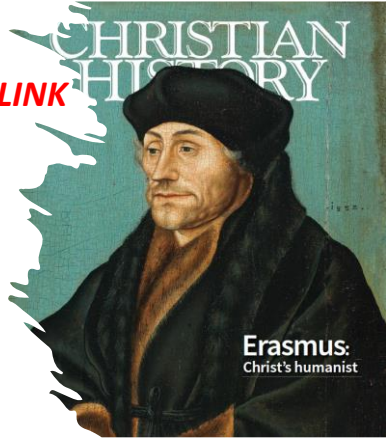
House of God



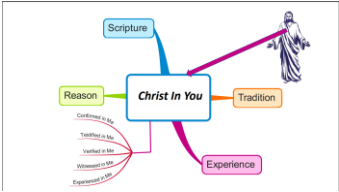
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Chapter 17 THE PERSON OF JESUS CHRIST [LINK](#)



Christ In You PP

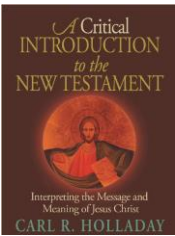


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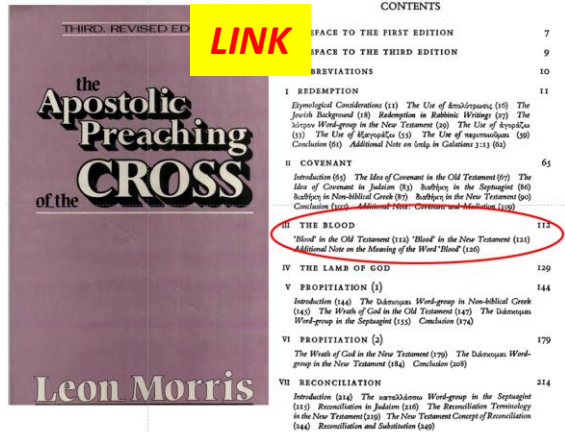


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[The Kingdom of God is Within You](#)

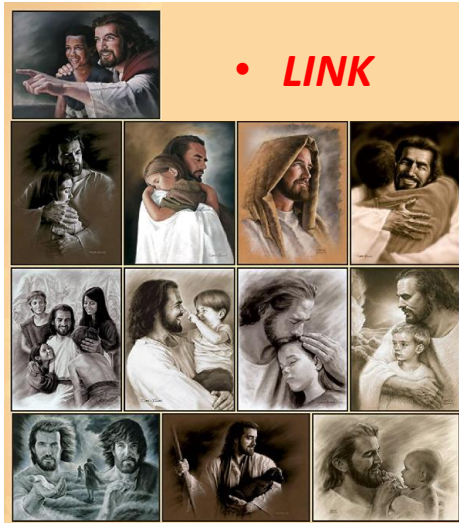


THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

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



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**
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Study Resources

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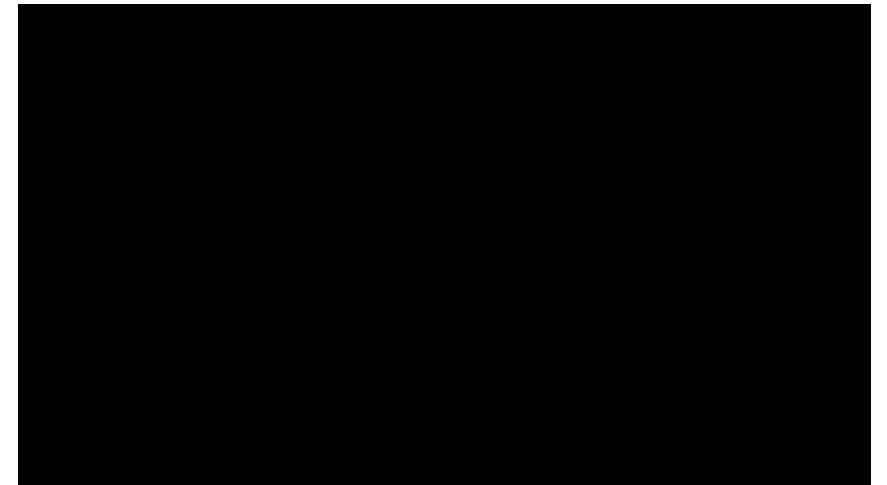
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- *The question is:*

- *The question is:*



Thinking Through Salvation

N.T. Wright Online
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- The Story of Salvation in the Bible 3 | Thinking Through Salvation | Episode 5
- Just How Fallen is Creation? | Thinking Through Salvation | Episode 6
- How Creation Gets Rescued | Thinking Through Salvation | Episode 7
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Brief Introductions

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N.T. Wright Online
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People of Promise is a weekly devotional series introducing the rhythms of biblical stories in the Church year.

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- Now and Not Yet | Corinthians 15:20-28 | N.T. Wright Online
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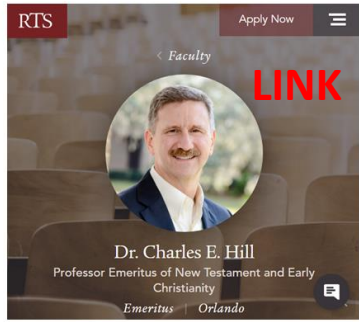
How to Choose the Best Bible Translation? **LINK**

October 5, 2023

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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

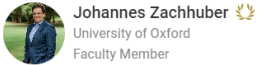
**"The Truth Above All Demonstration":
Scripture in the Patristic Period to Augustine**

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 worshipping 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
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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 In 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.

