



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.





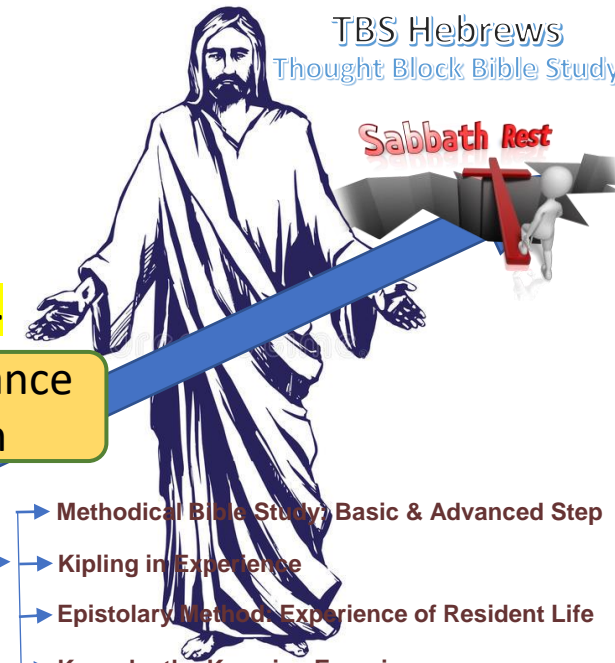
OUR HEART PRAYER

- 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.



- 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**
- Christian History: Women of Faith**
- Session Schedule: Next Session Date 3/26/24**
- Session Heb 1.5-9: 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.”



Full Assurance of Faith



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

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

We are HIS HOUSE



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

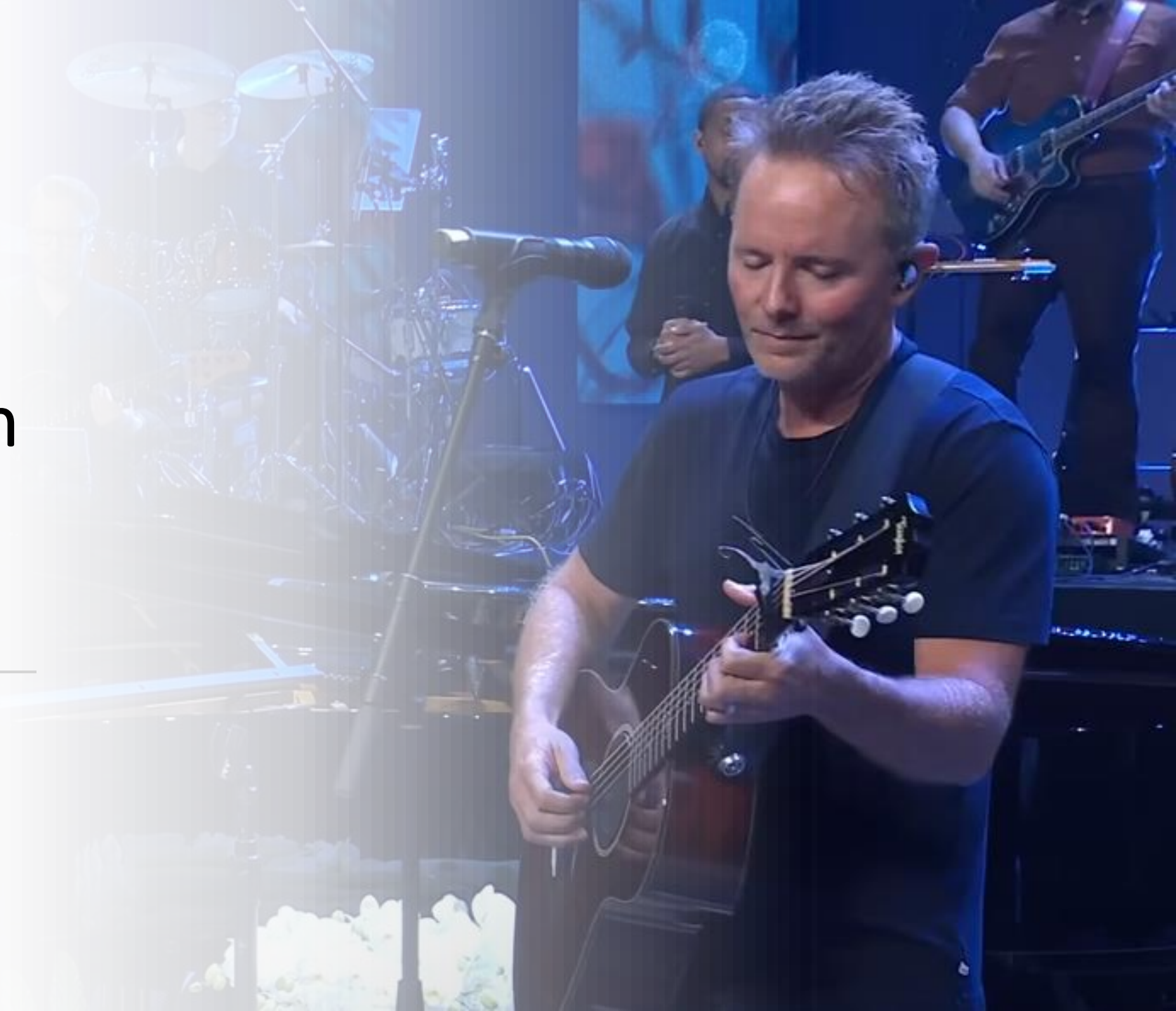
Speaks to us By HIS SON

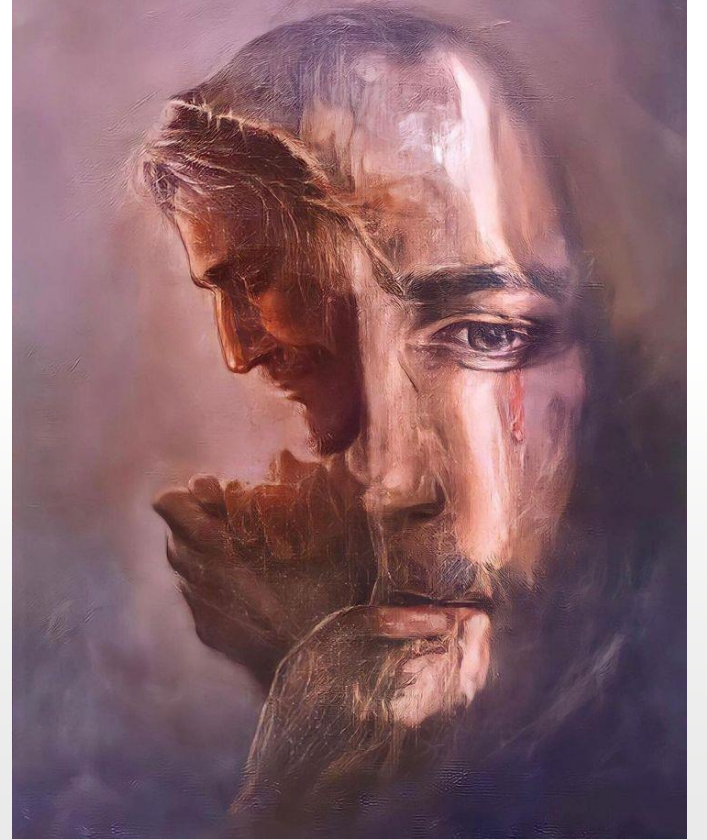
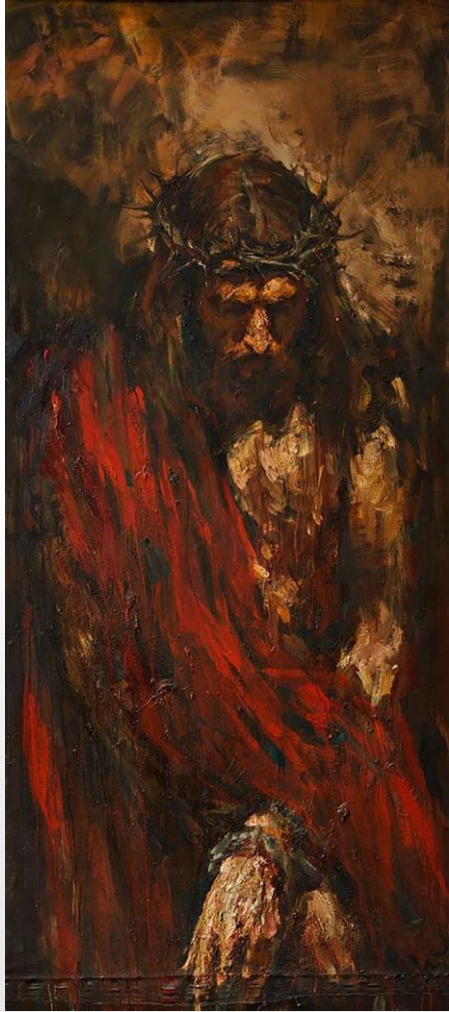


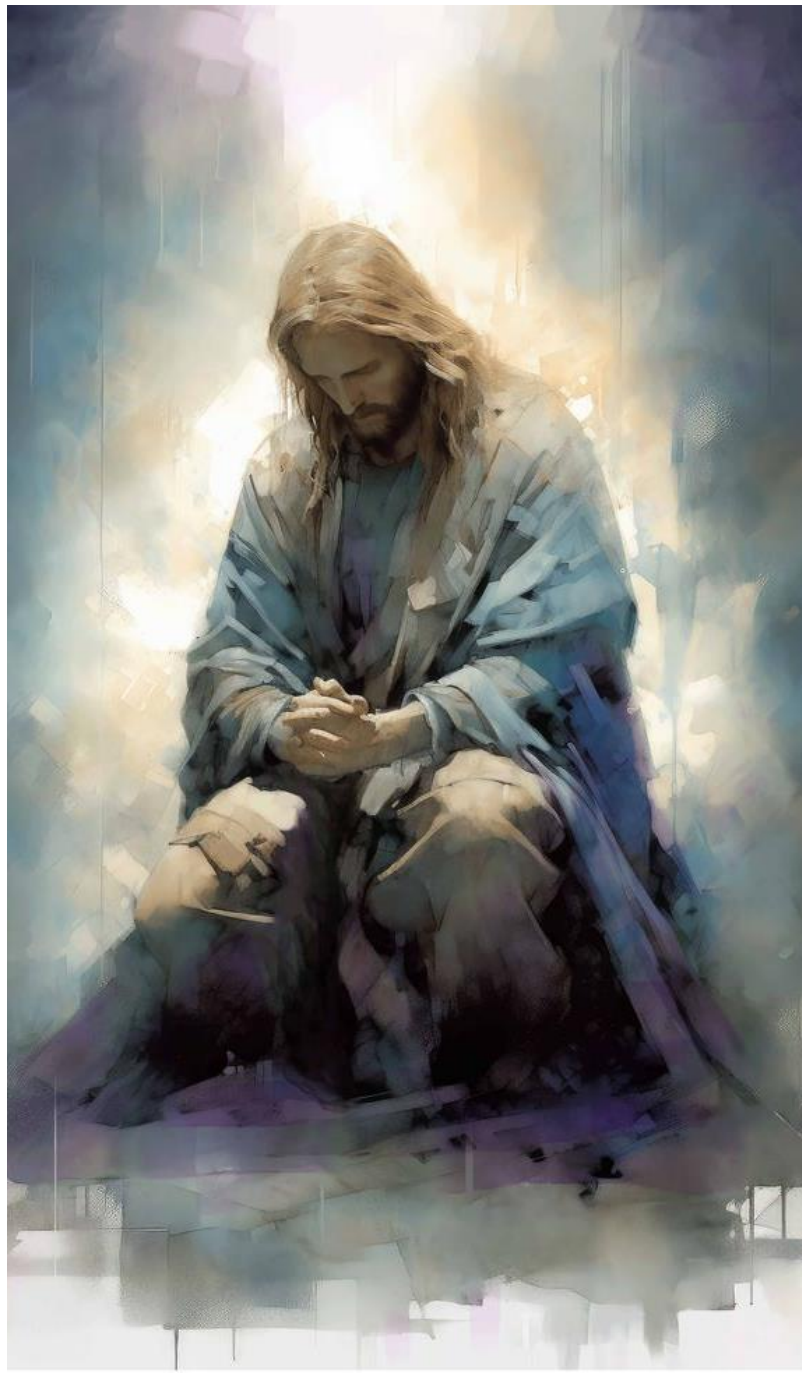
- Definitions
- Synonyms
- Apostolic/Scriptural Unfolding – NT Epistles Interpretive Lens
- Exhortational Foundation

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

Precious Love -
Chris Tomlin (LIVE
from Sing! the
Great Commission
World Tour)

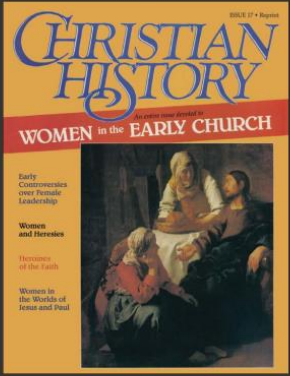






Issue 17

Women in the Early Church (Full-c



1 / 40

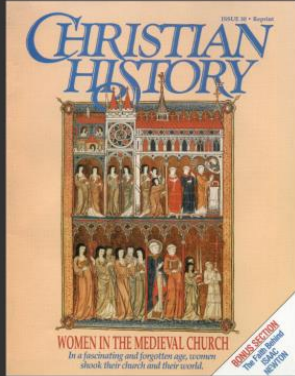
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Women of Faith

Issue 30

Women in the Medieval Church (Fu



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Issue 131

Women of the Reformation



1 / 48

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Discernment unto Maturity

Experiential Christianity

The Role of Experiential FAITH

The "I AM"

TBBS
Thought Block Bible Study

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

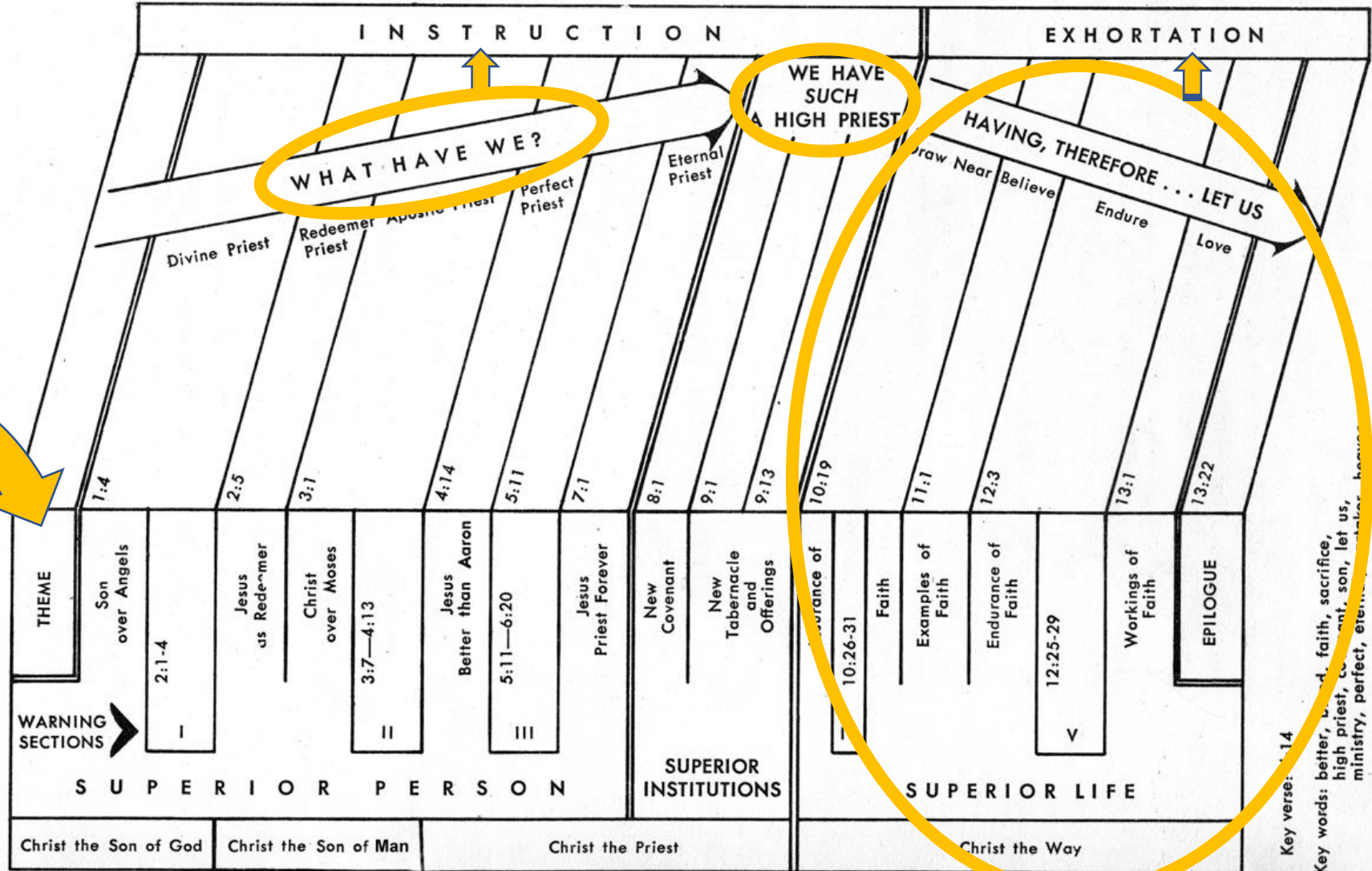


Hebrews Chart A PDF

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, blood, faith, sacrifice, high priest, covenant, son, let us, ministry, perfect, eternal, tabernacle, offerings

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, "Thine, 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, "Thine, 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.

11 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.

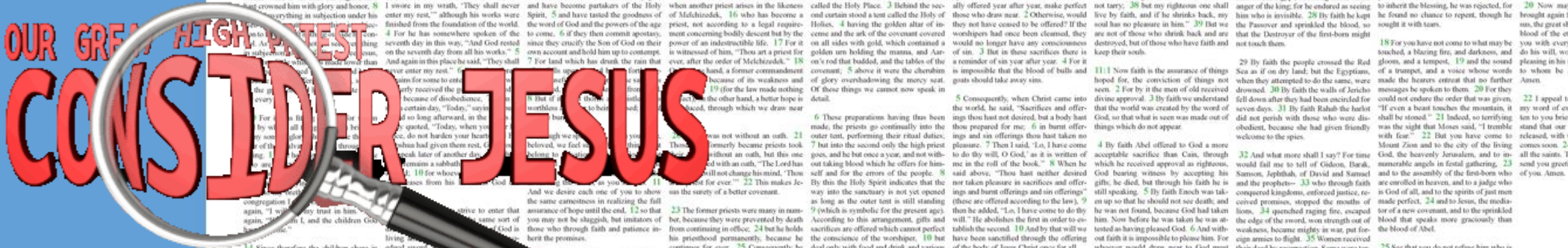
4 Consequently, when Christ came into the world, he said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; 5 in burnt offerings and sin offerings thou hast taken no pleasure. 6 Then said I, 'Lo, I have come to do thy will, O God,' as it is written of me in the roll of the book." 8 When he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (though that is not the meaning of the text), he was not speaking of himself, but of those who are to do his will. 9 (Who is symbolic for the present age.) According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but who minister to the flesh and various abstinences, regulations for the body imposed until the time of reformation.

11 And when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) 12 he entered once for all, into the sanctuary, not with the blood of goats and calves but with his own blood, thus securing an eternal redemption. 13 For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the outward proof, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to serve the living God.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. 16 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even after his death Jesus was not ratified without blood. 19 For when every commandment of the law had been declared 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 That it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves by the better sacrifices, is testified to by the Lord. 24 For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. 25 He did not enter by the blood of goats and calves, but by his own blood, thus securing an eternal redemption. 26 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even after his death Jesus was not ratified without blood. 19 For when every commandment of the law had been declared 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.

17 Obey your leaders and submit to them; for they are keeping watch over your souls, as those who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you.



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, 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.

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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 forever. 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, like the other priests, to offer many sacrifices every day, because he offered himself once for all. 28 For by one offering he has perfected for all time those who are sanctified.

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22 I appeal to you, brethren, bear with my word of exhortation. For I have written to you loosely. 23 You should understand that our brother Timothy has been released, with whom I shall see you if he comes soon. 24 Greet all your leaders and all the saints. Those who come from Italy send greetings. 25 Grace be with all of you. Amen.

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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

Thought Block Bible Study

Three Levels of Observational Questions

Level 1 WHO? WHAT? WHY? WHERE? WHEN? HOW?

Level 2 Grammatical Connectives

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

Level 3 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?

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

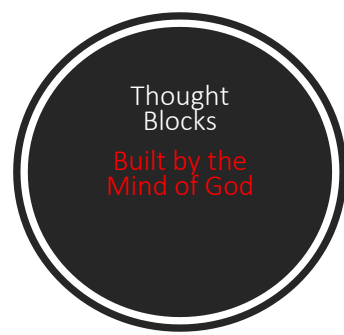
Knowing God’s Will Praying In Faith



5

Quad Relationships

The Same Or Similar Truth From A Different Perspective



Mains

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.”

Mains

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

Bullets

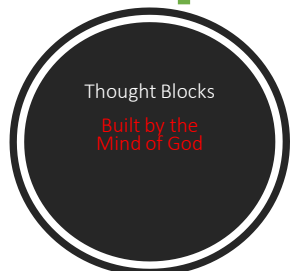
Insights

Prayers

Hebrews 1: 5-9

Quad Relationships

Hebrews RSV



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.”

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 Building Blocks of the Paragraph

- 1** Son greater than the angels
- 2** God elevates the Son , over all created, creation & as God
- 3** Son’s throne/Kingdom eternal because He is God & We are included
- 4**

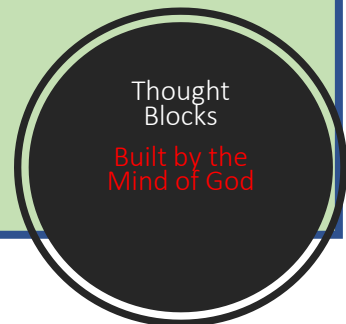


Grammatical Connectives, coordinate and subordinate connectives used to relate the different types of clauses in each other. Some of these will be expressed by prepositional phrases which serve as connectives.

Five Categories		
TEMPORAL or Chronological	LOCAL or Geographical	EMPHATIC
after at before now then until when while	where	Reason-because, for, since, Result-in, then, therefore, Consequently, Purpose-that, in order that, so that, Contrast-but, yet, much more, although, however, nevertheless, other- wise, Comparison-as, as well as, as like-wise, so also, so, even so, so accordingly, apart, Series of Facts-and, first of all, last of all, or, finally, especially, secondly, Condition-if, unless.

Hebrews 1: 5-9

Hebrews RSV





2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.(KJV)

what loved for
say throne today
son righteous Gods
will For anointed Let say soil
did fire Thy Son brings God angel Who or
world kingdom angels hated flames
thee servants O firstborn lawlessness
father righteousness worship thy
begotten gladness comrades
when Thou makes winds shall

*God inspired, in and through His Human Author,
to the Understanding of the Believer*



Mains



Bullets



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Insights



Insights Notes Here



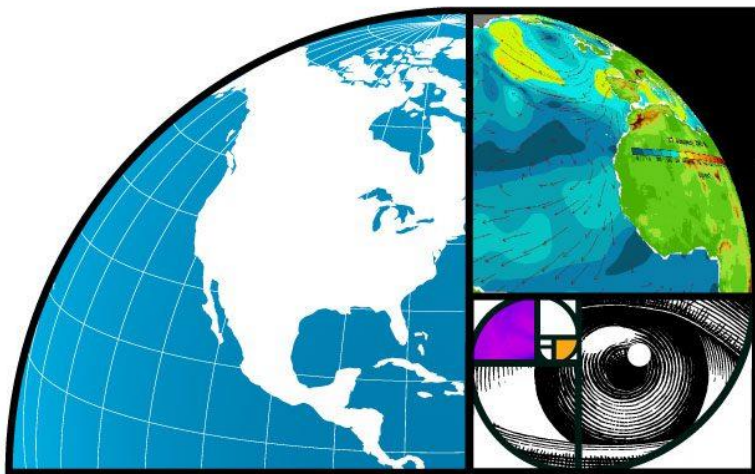
Key Words can help focus our mind on possible 'Insights'

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

Built by the
Mind of God

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

Insights

Mains



Bullets

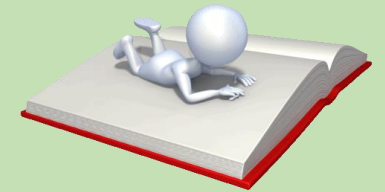


Insights



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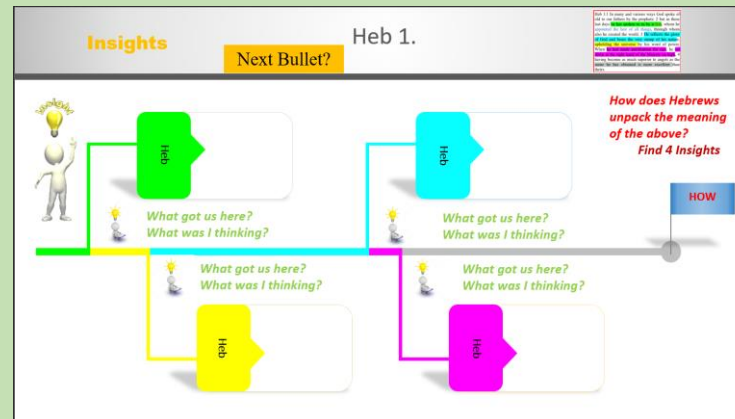
Insights Notes Here



How does Hebrews unpack the meaning of this?

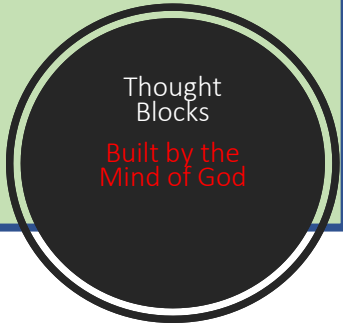


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Hebrews 1: 5-9

1 John RSV



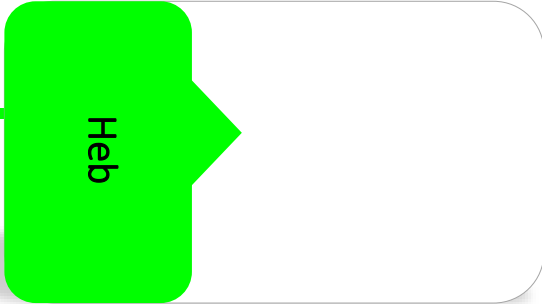
Next Bullet?

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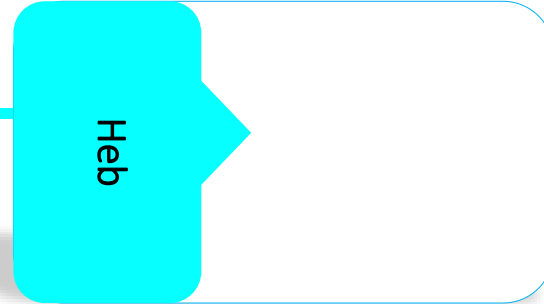
How does Hebrews unpack the meaning of the above?

Find 4 Insights

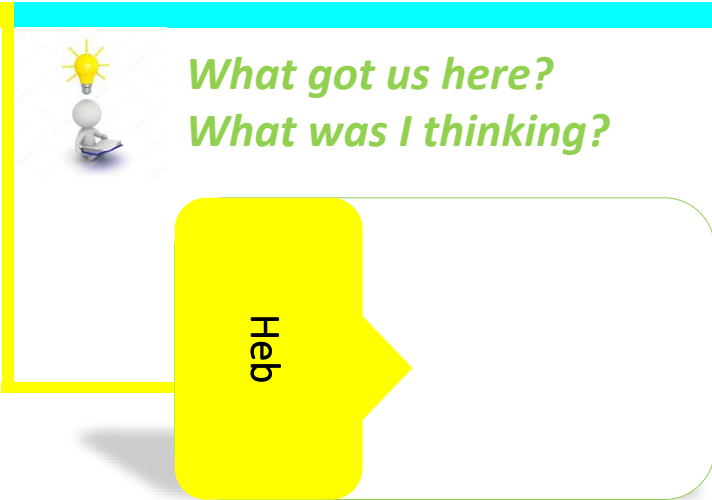
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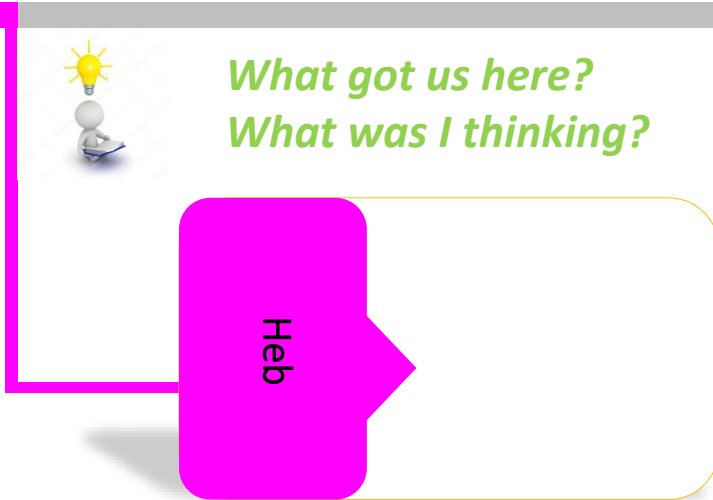
*What got us here?
What was I thinking?*



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Hebrews

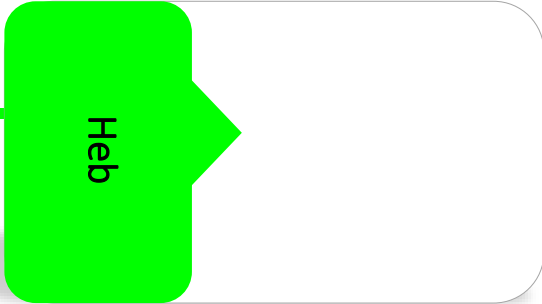
Ephesians

Colossians

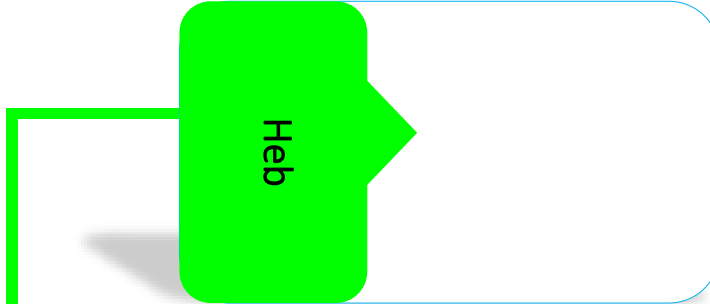
Galatians

1 John

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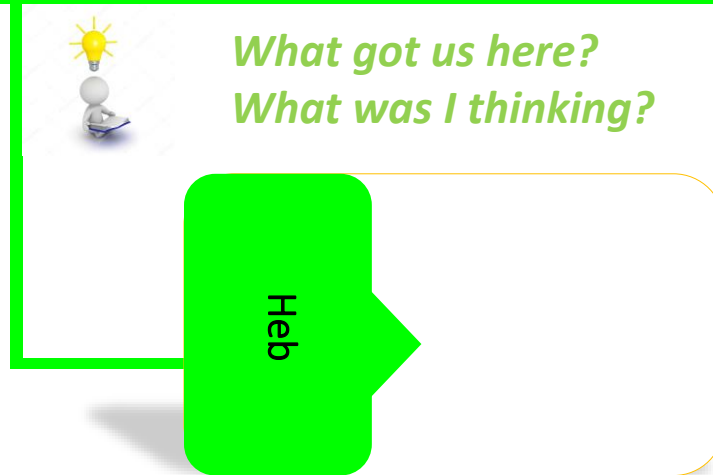
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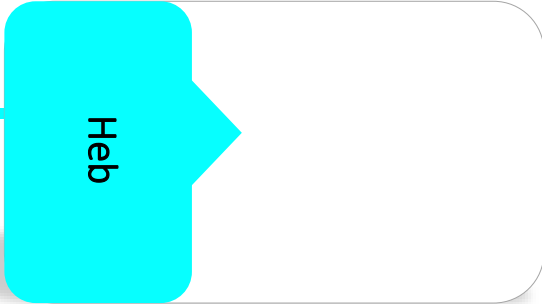
Find 4 Insights

HOW

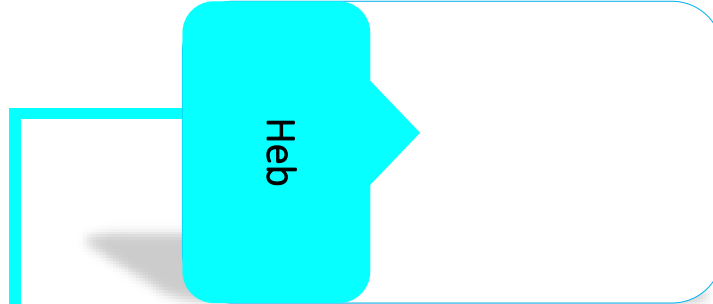
Insights

Heb 1.

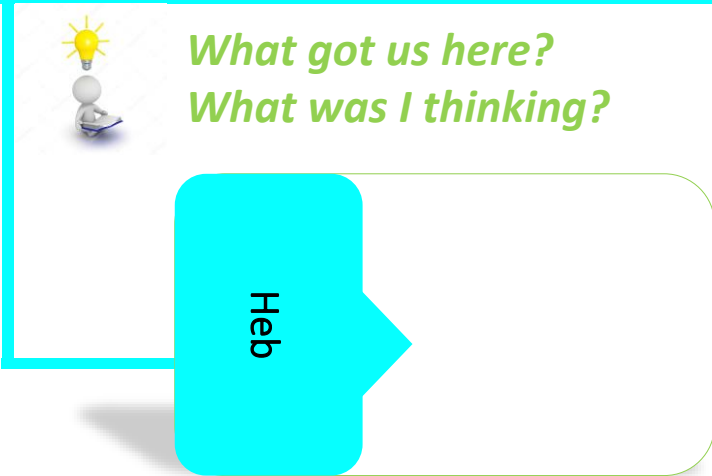
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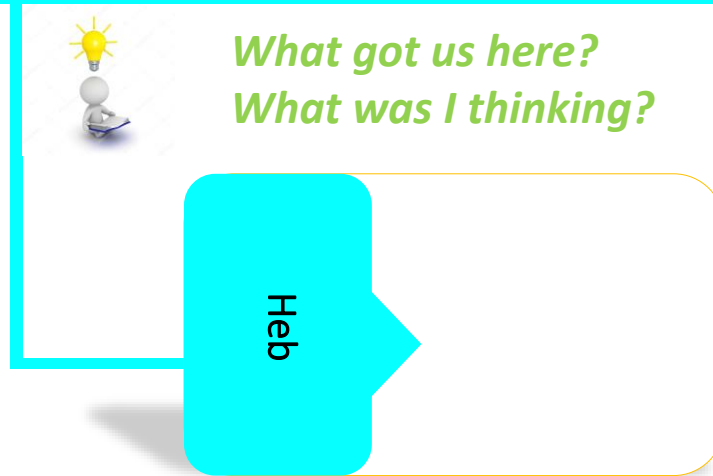
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Hebrews

Ephesians

Colossians

Galatians

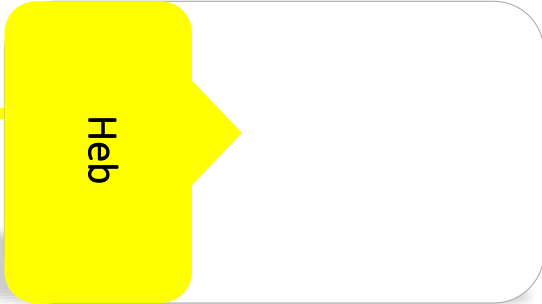
1 John

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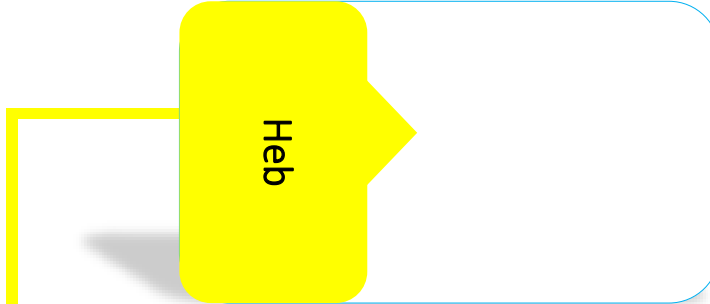
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HOW

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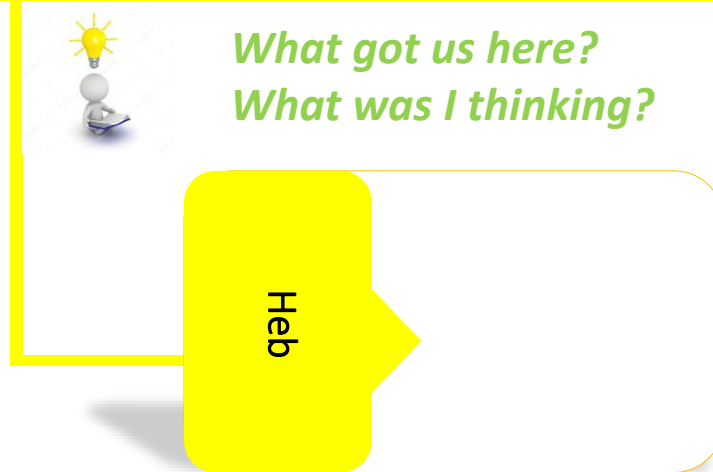
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Hebrews

Ephesians

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**How does Hebrews
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HOW

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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?
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Heb 7.26-27



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Hebrews

Ephesians

Colossians

Galatians

1 John

How does Hebrews unpack the meaning of the above?

Find 4 Insights

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

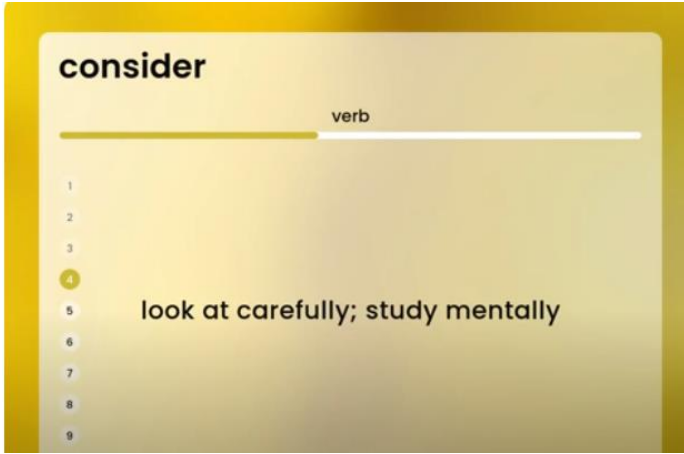
LINK

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**;

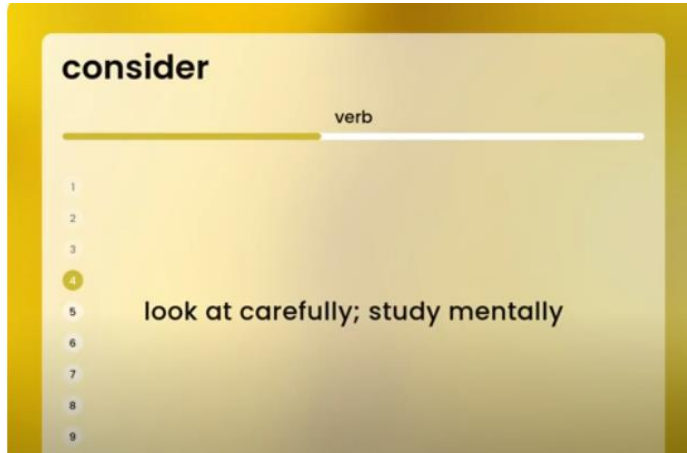
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f;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

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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

Quad Relationships

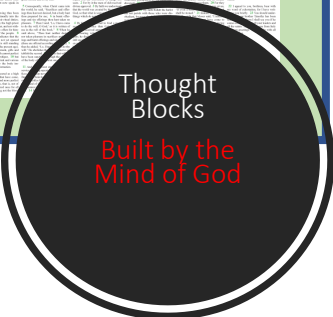
Hebrews	Ephesians	Colossians	Galatians	1 John
<i>[Detailed text from Hebrews RSV]</i>	<i>[Detailed text from Ephesians RSV]</i>	<i>[Detailed text from Colossians RSV]</i>	<i>[Detailed text from Galatians RSV]</i>	<i>[Detailed text from 1 John RSV]</i>

Prayers

Topics & Concepts

Hebrews 1: 5-9

Hebrews RSV



QUA

Mains



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Hebrews 1: 5-9

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Quad Relationships

Hebrews

Topics & Concepts

Thought Blocks

Built by the Mind of God

Hebrews RSV

Hebrews RSV

Quad

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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 peace from God our Father and the Lord Jesus Christ, who have given us every blessing in heaven and on earth by his blood. 3 Praise to him forever and ever who has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth. 4 In him, according to the purpose of him who accomplishes all things according to the counsel of his will, 5 we who first hoped in Christ have been destined and appointed to live for the praise of his glory. 6 In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, 7 which is the guarantee of our inheritance until we acquire possession of it, the praise of his glory. 8 15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease to give thanks for you, remembering you in my prayers. 17 That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him, 18 if the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, 19 and what is the immeasurable greatness of his power in us who believe, according to the working of his great might 20 which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, 21 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, 22 and he has put all things under his feet and has made him the head over all things for the church, 23 which is his body, the fulness of him who fills all in all. 24 And you he made alive, when you were dead through the trespasses and sins, 25 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. 26 Among these we all once lived in the passion of our flesh, following the desires of both body and mind, and so we were by nature children of wrath, like the rest of mankind. 27 But God, who is rich in mercy out of the great love with which he loved us, 28 even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), 29 and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus. 7 that in the coming ages he might show the immeasurable riches of his glory in kindness toward us in Christ Jesus. 8 For by grace you have been saved, through his blood, and this not by works, lest anyone should boast. 9 For we are his workmanship, created in Christ Jesus for good works, which he prepared for us that we should walk in them. 10 For we are his workmanship, created in Christ Jesus for good works, which he prepared for us that we should walk in them. 11 Therefore remember that at one time you Gentiles who are now in Christ Jesus, who were formerly far off, were brought near to the Father of Christ Jesus, 12 For he is our peace, who has made us one, and has broken down the dividing wall of hostility 13 by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one man in place of the two, so making peace, 14 and reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. 15 And he is and reconciled peace to you who were far off and peace to those who were near, 16 for through him we both have access in one Spirit to the Father. 17 So then you no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, 18 built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone in whom the whole structure is joined together and built into a holy temple in the Lord, 19 in whom you also built into it for a dwelling place of God in the Spirit. 19 For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles— 2 assuming that you have heard of the stewardship of God's grace that was given to me for you, 3 how the mystery was made known to me in revelation, as it has now been explained to his holy messengers and prophets by the Spirit, 4 that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel and upwards still in love with the Spirit, 5 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, 6 always and for everything giving thanks in the name of our Lord Jesus Christ to the Father. 7 be subject to one another out of reverence for Christ. 8 Wives, be subject to your husbands, as to the Lord, 9 For the husband is the head of the church, his body, and is himself its Savior. 10 As the church is subject to Christ, so we ourselves are subject in everything to our husbands, 11 as the church, which is his body, which he himself cleanses with the water of the word, 12 that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. 13 Even so husbands should

Ephesians RSV

Hebrews RSV

Thought Blocks
Built by the Mind of God

QUAD

Mains



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Hebrews 1:15-9

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 to you and peace from God our Father and the Lord Jesus Christ, who is the image of the invisible God, the first-born of all creation, **2** 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. **3** He is before all things, and in him all things hold together. **4** 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. **5** For in him all the fullness of God was pleased to dwell. **6** And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. **7** 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. **8** To lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. **9** May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy. **10** Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. **11** He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, **12** in whom we have redemption, the forgiveness of sins. **13** He is the image of the invisible God, the first-born of all creation, **14** 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. **15** He is before all things, and in him all things hold together. **16** 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. **17** For in him all the fullness of God was pleased to dwell. **18** And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. **19** 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. **20** To lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. **21** May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy. **22** Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. **23** He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, **24** in whom we have redemption, the forgiveness of sins. **25** He is the image of the invisible God, the first-born of all creation, **26** 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. **27** He is before all things, and in him all things hold together. **28** 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. **29** For in him all the fullness of God was pleased to dwell. **30** And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. **31** 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. **32** To lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. **33** May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy. **34** Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. **35** He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, **36** in whom we have redemption, the forgiveness of sins.

Topics & Concepts

Insights

Bullets

Prayers

Quad Relationships

Colossians

Hebrews RSV

Thought Blocks

Built by the Mind of God

QUAD

Mains



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Insights



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Bullets



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Prayers



[Empty box for Prayers]

Quad Relationships

1 John

Hebrews 1:5-9

1:1 That which was from the beginning, which we have seen and heard, which we have looked upon and touched, which we have handled, which we have heard and 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. **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 made him manifest to us: **14** and every one who has received his testimony shall see him as he comes into the world. **15** And every one who has received his testimony shall see him as he comes into the world. **16** Every one who commits sin is guilty of lawlessness, and the word of God abides in you, and you have overcome the evil one.

15 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. **16** 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. **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 Holy 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 do not do so, you will not see him who came into the world to abide in you. **25** And this is what he has promised us, eternal life, and God abides in him.

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 who has come into the world, and that we should 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.

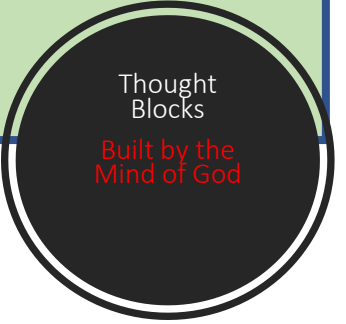
19 We know that we are of God, and the whole world is in the power of the evil one.

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.

Topics & Concepts

1 John RSV

Hebrews RSV



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

Topics & Concepts

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Insights



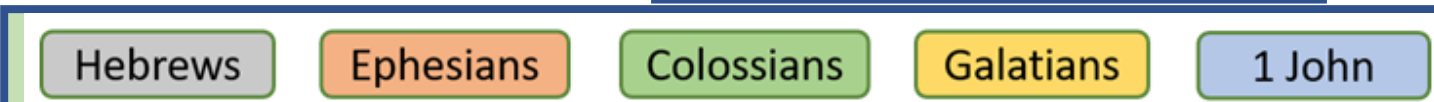
Bullets



Prayers



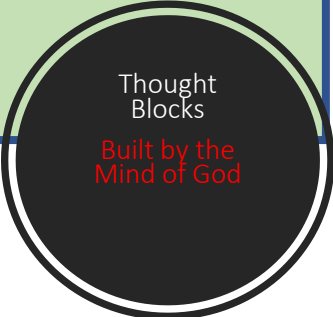
Quad Relationships



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

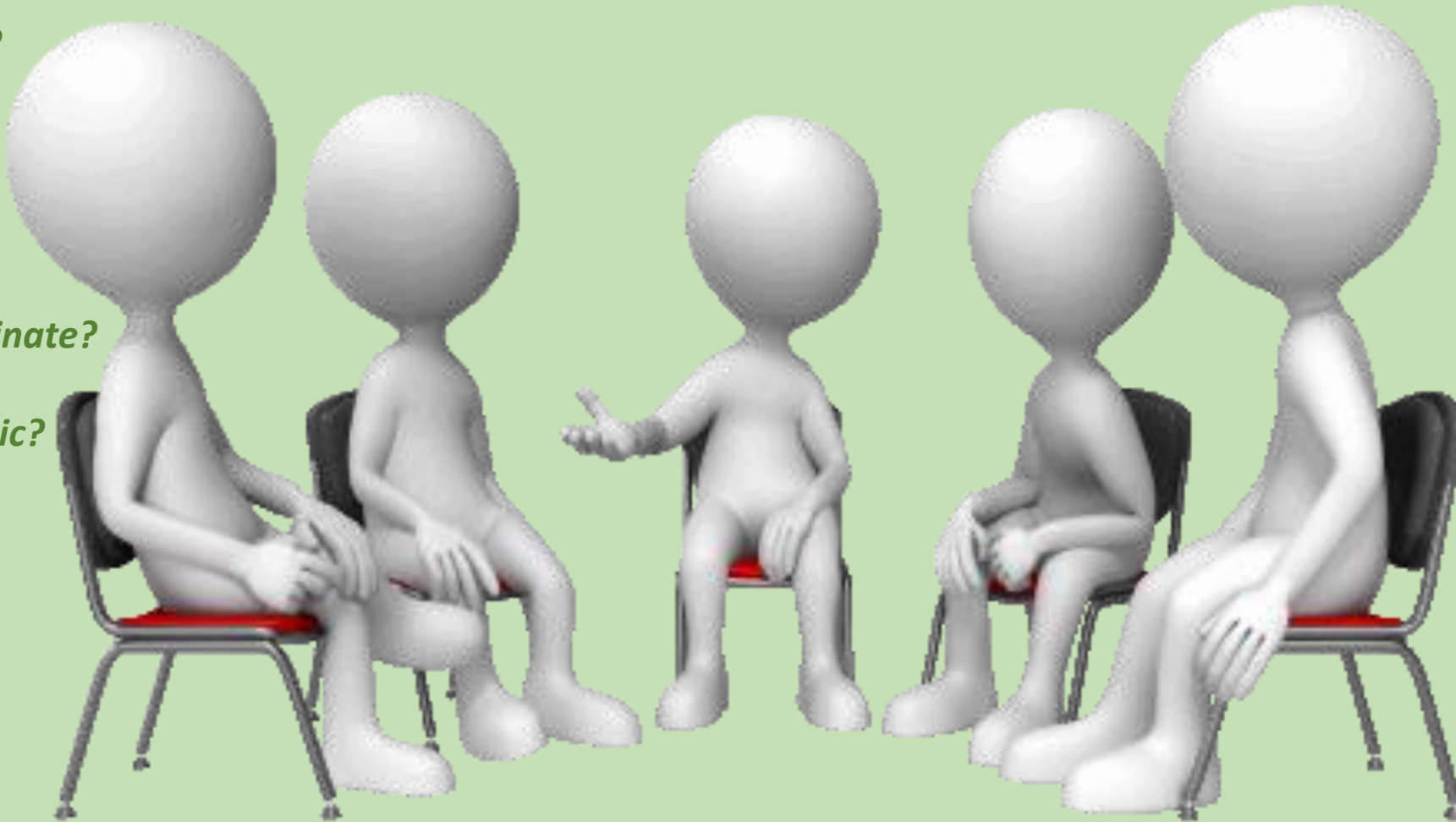
What is the Group?

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?

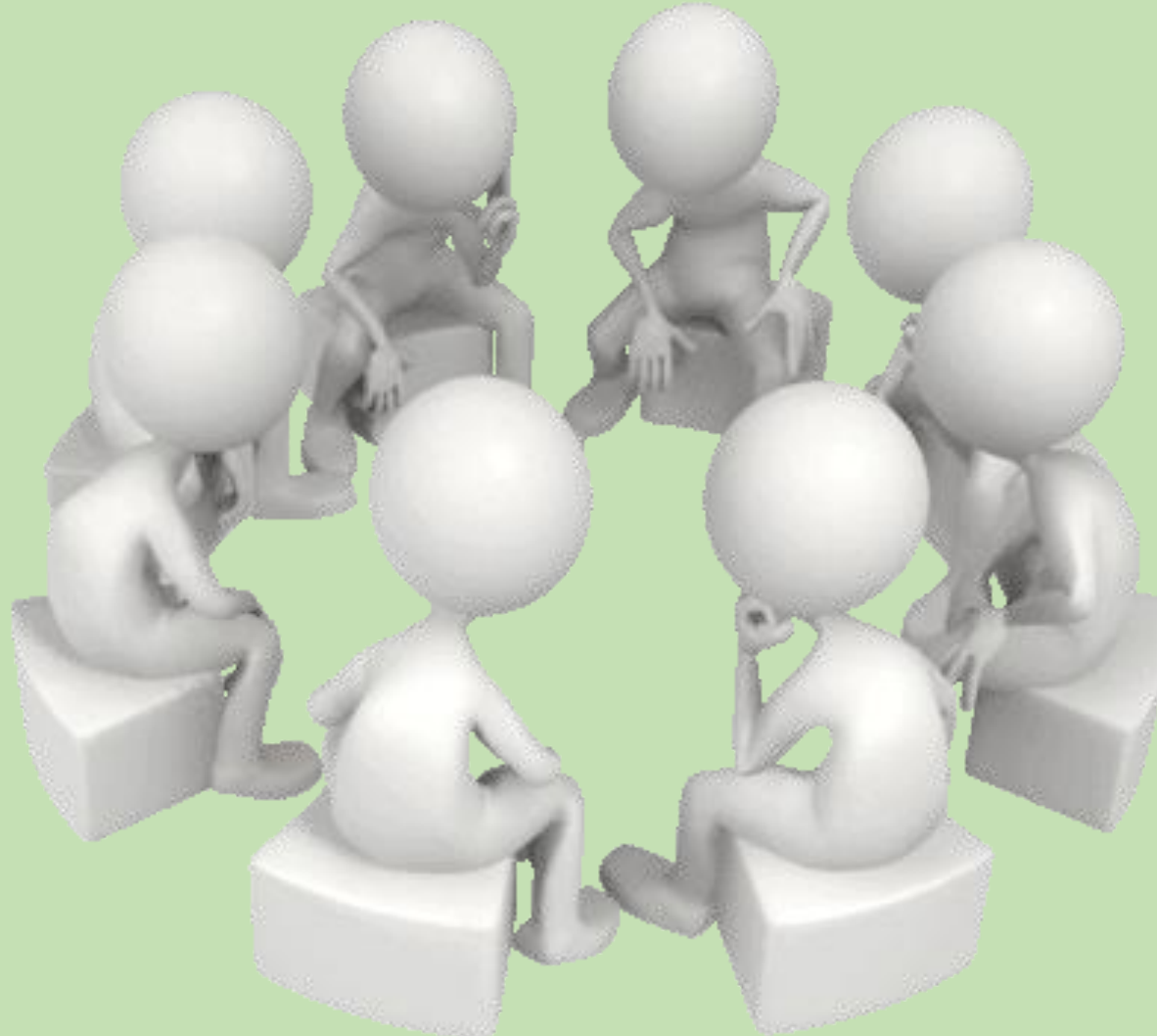
What is the Focus?

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

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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.

Hebrews

Ephesians

Colossians

Galatians

1 John

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?

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What is the Vindication of God's Name?

Quad Summary of Hebrews 1. 5-9

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QUA

Mains



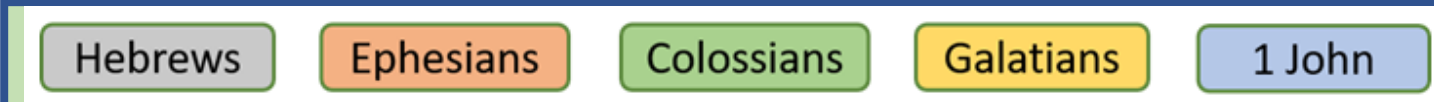
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Insights

Bullets

Prayers

Quad Relationships



Thoughts of NOTE

Summary of Hebrews 1. 5-9

Hebrews 1. 5-9

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Topics & Concepts

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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?

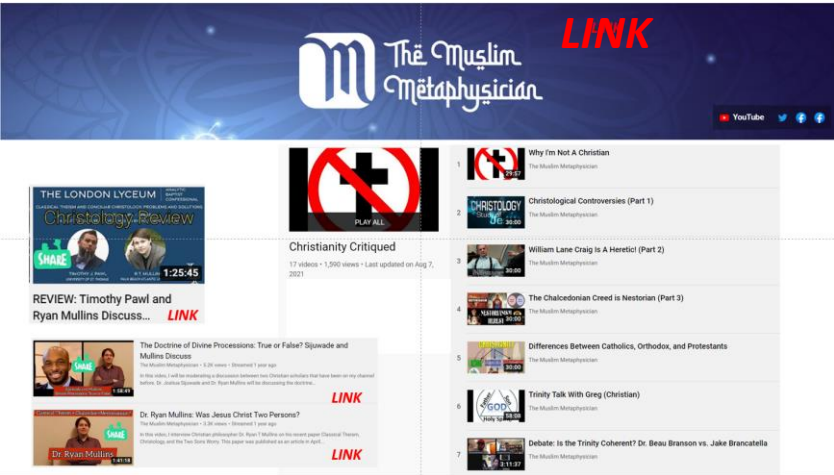
What has been established?

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?

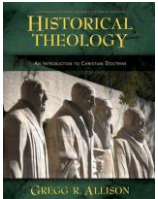
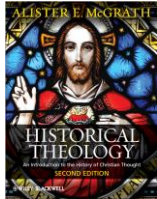
LINKS & RESOURCES



House of God

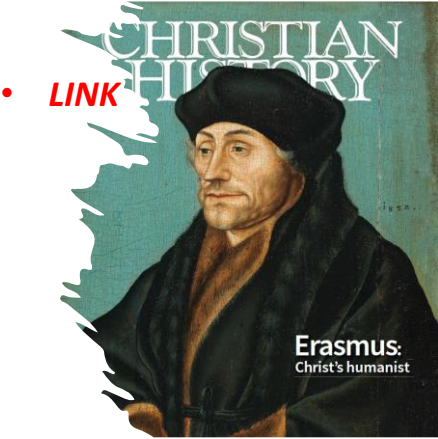
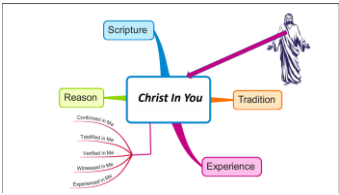


Historical Theology [LINK](#)



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

Christ In You PP



[LINK](#)

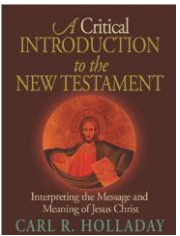
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The Gospels in Early Christian Literature [LINK](#)



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Melanie Bair [LINK](#)

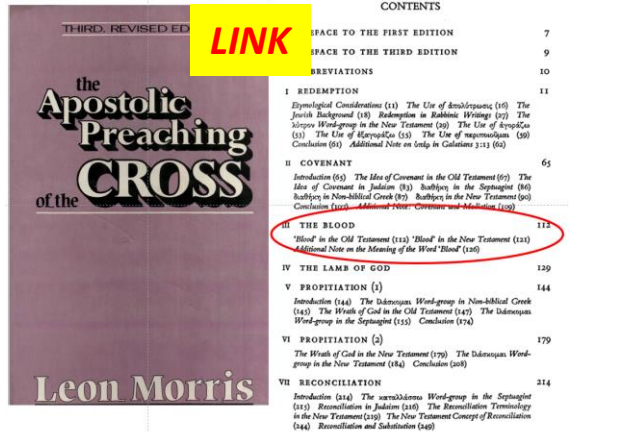
A_Critical_Introduction_to_the_New_Testament [LINK](#)



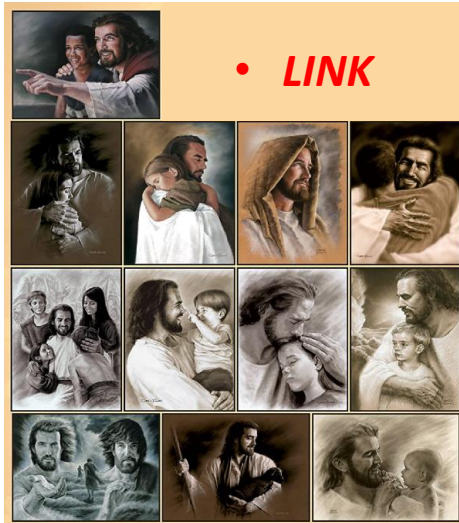
THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

BY THE REV. 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
Study Resources

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

[Sabbath Rest Presentation A PDF](#)

[CWC SabbathRest Sessions VC9 100820](#)

[HOA Introduction.pdf](#)

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

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

[Hermeneutical Lens](#)

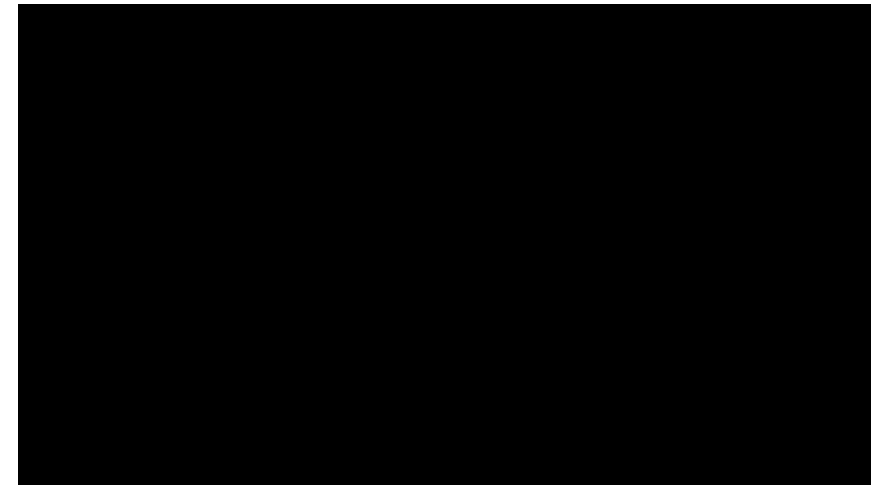
[Experiential Knowledge of God](#)

[HebInductiveStudyRSV6-9.pdf](#)



- *The question is:*

- *The question is:*



Thinking Through Salvation

N.T. Wright Online
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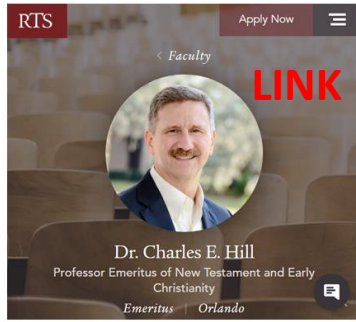
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About Dr. Hill

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**

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 *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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<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.

ABOUT AUTHOR

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Faculty Member

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).

For to what angel did God ever say therefore God
“Thou art my Son today I have begotten thee”? thy God
Or again “I will be to him a father And again
and he shall be to me a son”? into the world he says
when he brings the first-born Of the angels he says
Let all God’s angels worship him But of the Son he says
“Who makes his angels winds “Thy throne, O God and
and his servants flames of fire.” is the scepter
is for ever and ever the righteous scepter of thy kingdom.
Thou hast loved righteousness beyond thy comrades.”
has anointed thee with the oil of gladness hated lawlessness