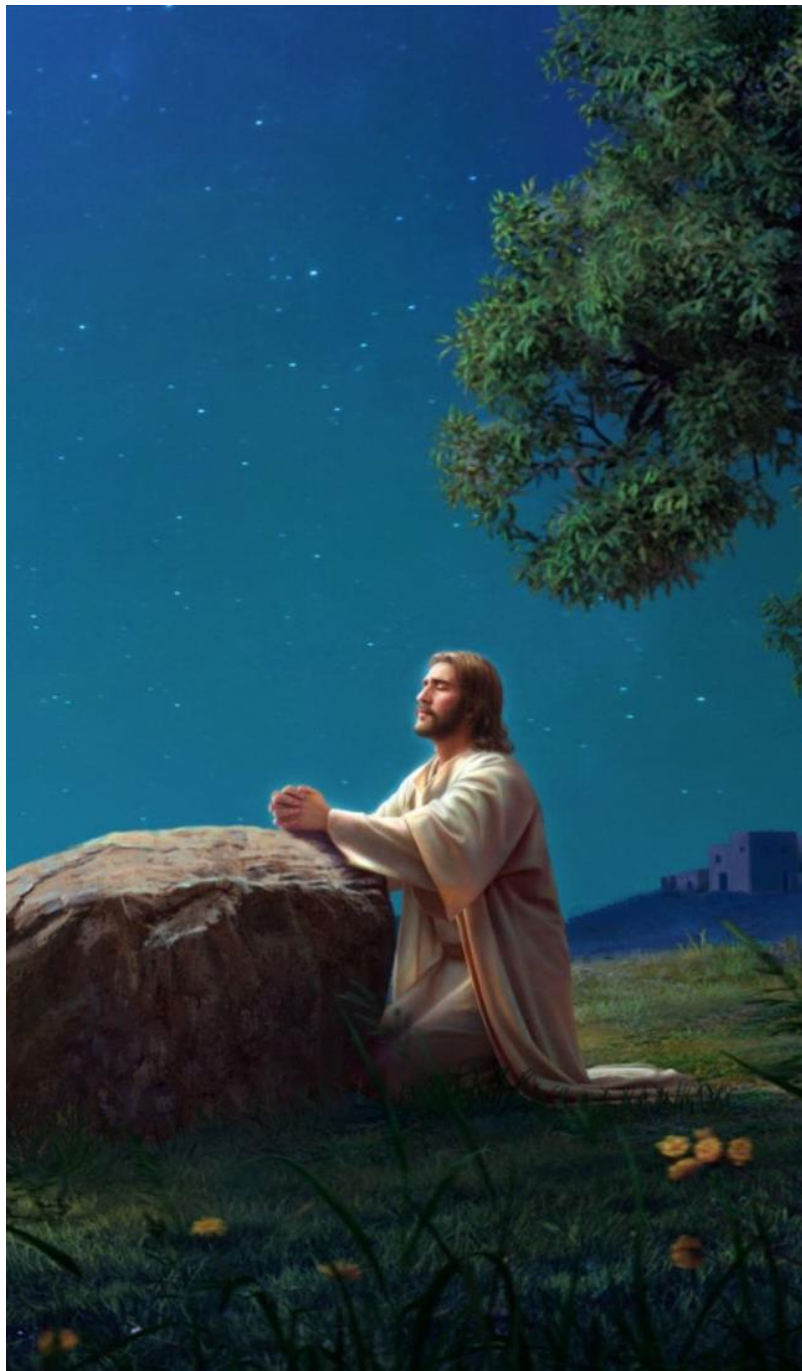
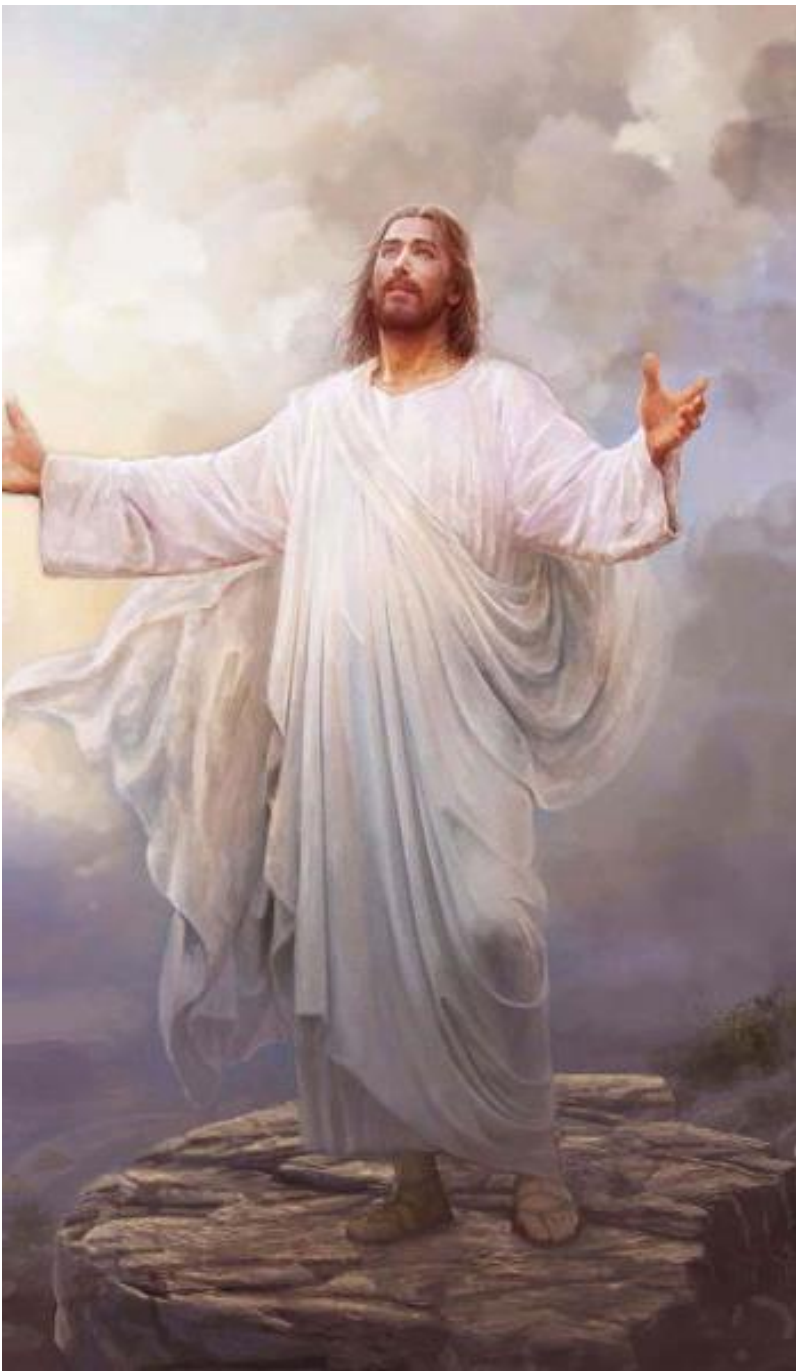




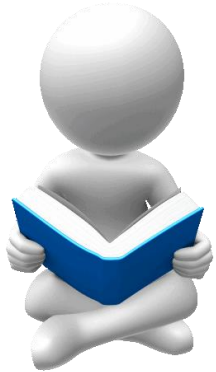
**Lord, to whom shall we go?
You have the words of eternal life;
John 6: 68b**



We can preach the
Gospel of Christ no
further than we have
experienced the power
of it in our own hearts

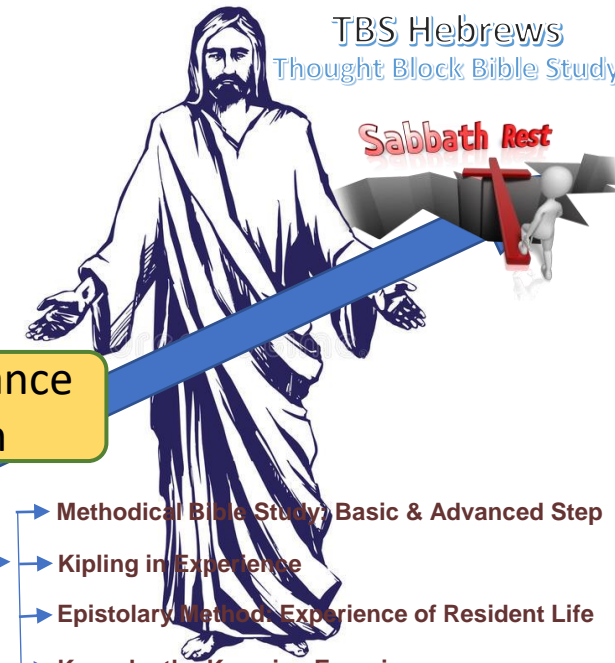
-George Whitefield





- 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 May 31, 2024**
- Building the Monarchy of the Father: Christian/Muslim Debate**
- Session Schedule: Next Session Date 5/07/24**
- Session Heb 1.5-9: Insights**

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.”



We are HIS HOUSE

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

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

On to Maturity

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

Full Assurance of Faith

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

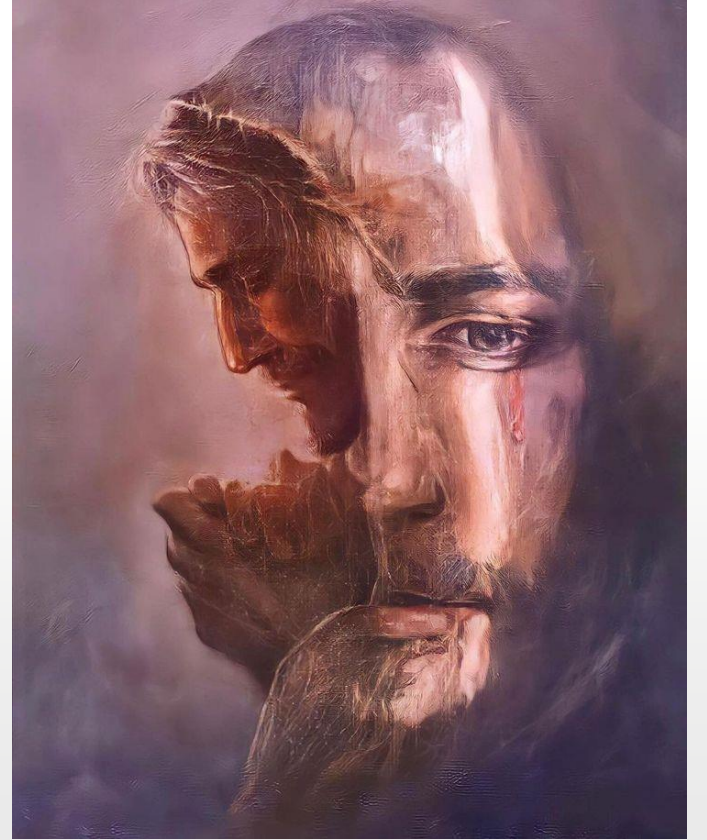
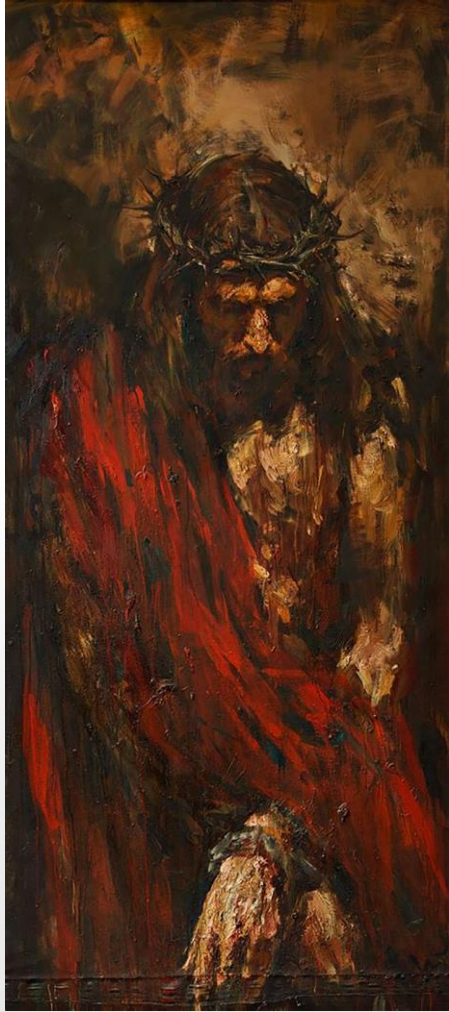
I never asked you to live the Christian life, I came to share MY LIFE with you.

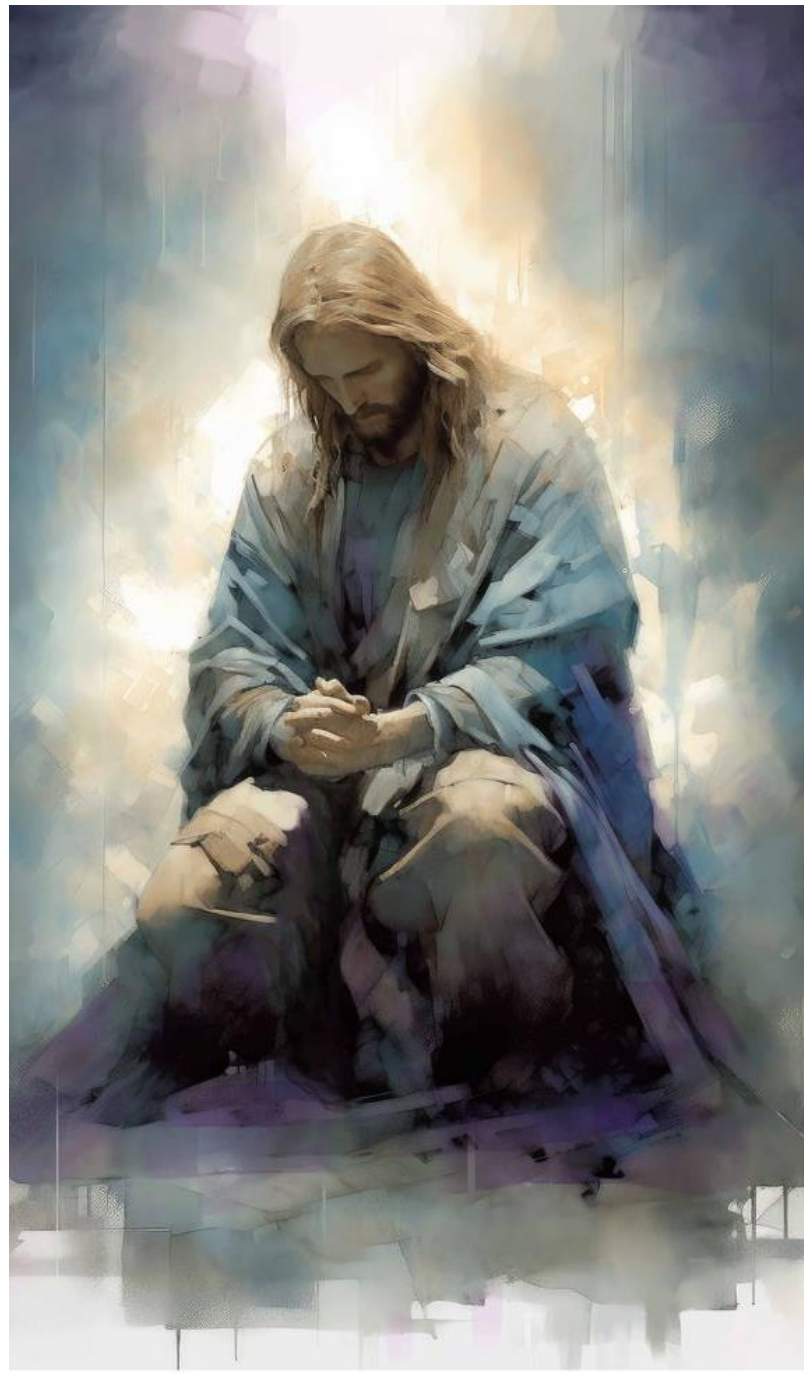


My Jesus I Love Thee

My Jesus I Love Thee







Link



Learn the inspiring stories of the ancient Christians!

Christ entered the world during the reign of Caesar Augustus. The tensions between Christianity and the Roman Empire shaped the daily practice of the Christian faith and led many Romans to distrust and persecute the early Christians. But Christianity also benefitted from the Roman world. And when Rome collapsed in the West, Christianity provided the hope for preserving civilization.

In our new free online course, “**Ancient Christianity**,” you you’ll learn:

- how the Jewish, Greek, and Roman cultures all contributed to preparing the world to hear the Gospel.
- why many Romans distrusted and persecuted the early Christians.
- the inspiring stories of Christ, His apostles, and faithful ones throughout the first four centuries of Christianity.
- the arguments of key early Christian apologists—Ignatius, Irenaeus, Justin,

Building the Monarchy of the Father: Christian/Muslim Debate

Trinities Podcast (Episode: 330) Hosted by Dr. Dale Tuggy - Dr. Joshua Sijuwade on the Monarchy of the Father

Joshua Sijuwade

podcast 330 Dr. Joshua Sijuwade on the monarchy of the Father



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ABOUT AUTHOR




Joshua Sijuwade

London School of Theology
Faculty Member

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Joshua Sijuwade is a Visiting Lecturer at the London School of Theology. He has published a number of journal articles on topics related to the existence of God, the problem of evil, classical theism and the Christian doctrines of the Trinity, Incar ... more ▾

Building the monarchy of the Father

 Joshua Sijuwade

2021, Religious Studies

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Metaphysics, Philosophy Of Religion, Systematic Theology, Philosophical Theology, Trinity (Theology) ...more ▾

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This article aims to provide an explication of the doctrine of the monarchy of the Father. A precisification of the doctrine is made within the building-fundamentality framework provided by Karen Bennett, which enables a further clarification of the central elements of the doctrine to be made and an important objection against it to ...read more

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Translate



Discernment unto Maturity
Experiential Christianity

Session 2D

April 19, 2024
Friday 6:30 – 8 PM CST

The **LIFE** Of GOD

TRUE GOD

You Are OF God
The OF
OF Faith



Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A

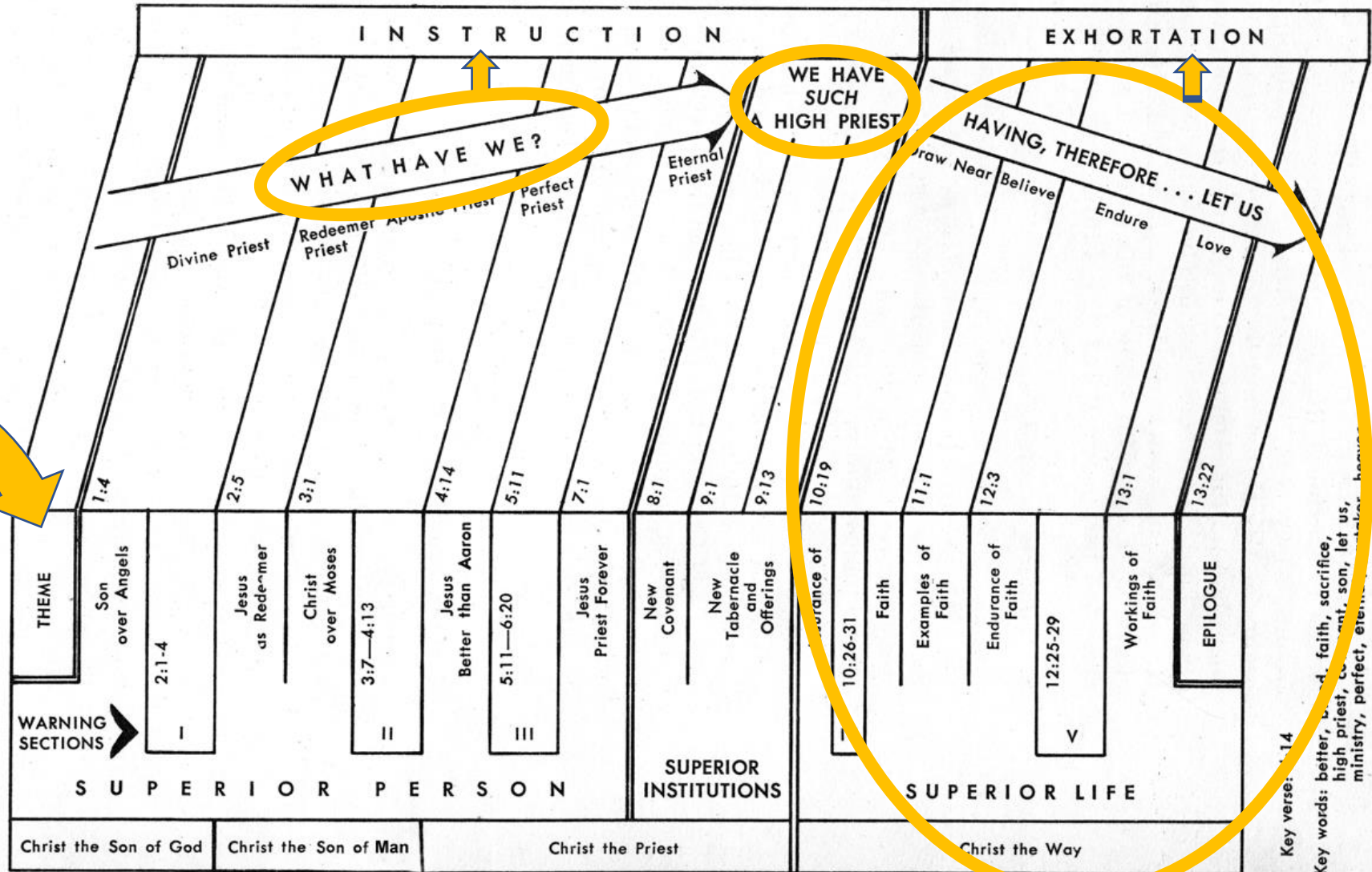
Hebrews
A Self-Study Guide
by [Irving L. Jensen](#)

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

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.”

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

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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

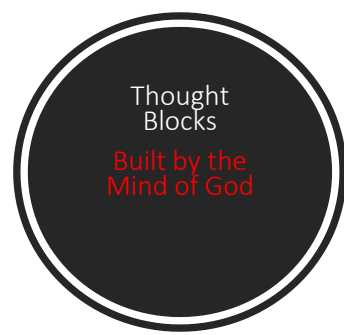
Knowing God’s Will Praying In Faith



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

God/Man Himself is the manifest
Righteousness of God, God HIMSELF
Worship

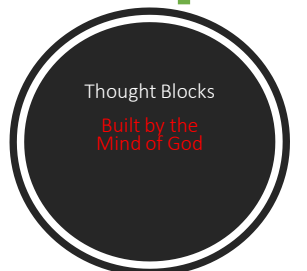
Insights

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

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.”

God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Bullets

Bullets Notes Here

Own Words Summary Phrases Building Blocks of the Paragraph

1

Son greater than the angels

2

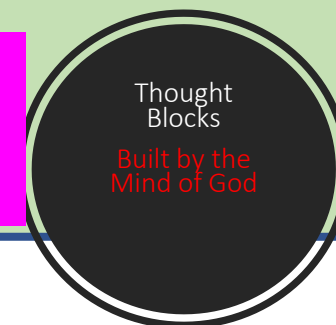
God elevates the Son , over all created, creation & as God

3

Son’s throne/Kingdom eternal because He is God & We are included

4

The God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship



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.

Four Categories			
TEMPORAL or Chronological	LOCAL or Geographical	LOGICAL	EMPHATIC
after, before, now, then, until, when, while	where	Reason-because, for, since, Result-to, thus, therefore, consequently, Purpose-that, in order that, so that, Contrast-but, yet, though more, although, however, nevertheless, otherwise, Comparison-as, as well as, likewise, so also, as, even as, as accordingly, again, Series of Facts-and, first of all, last of all, or, finally, especially, especially, especially, Condition-if, unless.	truly, indeed, now

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)

A large, dark teal circular graphic containing a word cloud of religious terms. The words are in various colors (yellow, purple, blue, white) and sizes. Visible words include: what, loved, for, say, throne, today, righteous, Gods, son, anointed, Let, say, soil, world, Thy, Son, God, angel, Who, or, kingdom, angels, hated, flames, servants, 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



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.”

God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

Insights



Insights Notes Here



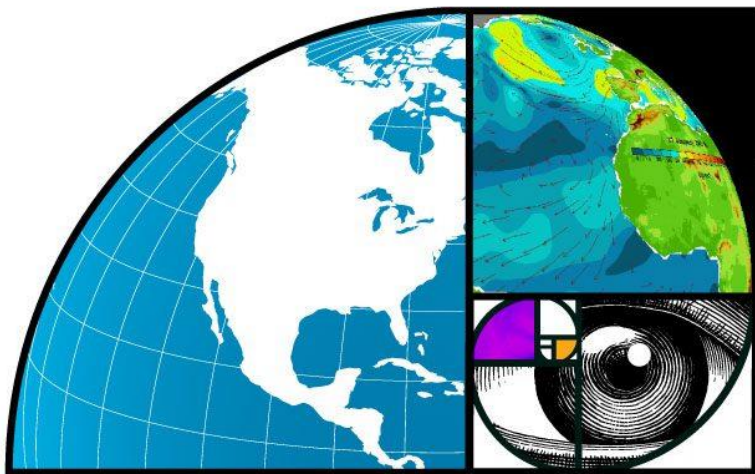
Key Words can help focus our mind on possible 'Insights'

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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God/Man Himself is the manifest
Righteousness of God, God HIMSELF
Worship

Insights



Insights Notes Here

Take Note: The author wrote in his time period.
What might be some significant factors as far as
content/context?

Hebrews 1: 5-9

1 John RSV

Thought
Blocks

Built by the
Mind of God

Insights

Mains



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Bullets

God/Man Himself is the manifest
Righteousness of God, God HIMSELF
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Insights

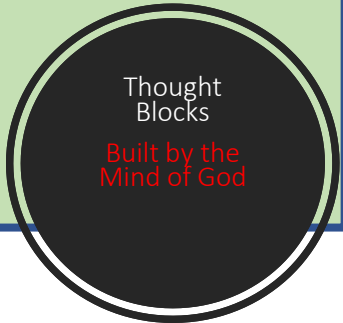


Insights Notes Here

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Hebrews 1: 5-9

1 John RSV



Insights

Mains



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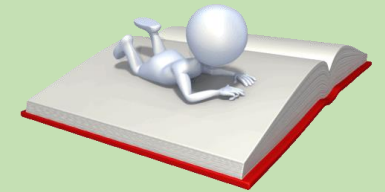
Bullets

God/Man Himself is the manifest
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Insights



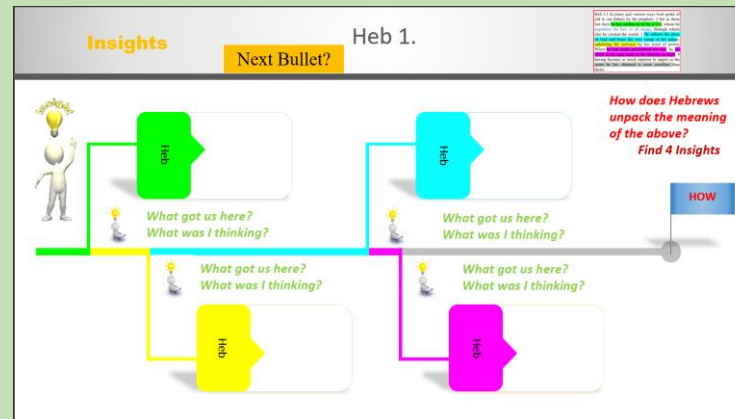
Insights Notes Here



*How does Hebrews
unpack the meaning
of this?* →

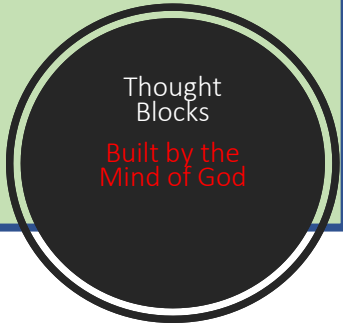


Heb 1:5	For to what angel did God ever say, "Thou art my Son, today I have begotten thee"?	1
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Heb 1:8	But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom."	1
Heb 1:9	Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."	1



Hebrews 1: 5-9

1 John RSV



Next Bullet?

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."

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



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

Heb



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



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb

Heb 1.6b Son greater than the angels

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Heb

Christian author had revelatory knowledge and understanding of the SON



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

Heb

Significance of the angels to the readers. Good and evil angels



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



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

Heb

Hebrews

Ephesians

Colossians



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

Heb

Galatians

1 John

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW

Insights

Heb 1.

Heb 1.9b God elevates the Son , over all created, creation & as God

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HOW



Heb



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

Heb



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



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

Heb



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John

Insights

Heb 1.3b

Heb 1.8a Son's throne/Kingdom eternal because He is God & We are included

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."

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



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

Heb



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



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb

Insights

Heb 1.

The God/Man Himself is the manifest
Righteousness of God, God HIMSELF
Worship

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."

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

Find 4 Insights



Heb 2. 9-11



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

Heb 5.9



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

Heb 6.4.b



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

Heb 7.26-27



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

Hebrews

Ephesians

Colossians

Galatians

1 John

HOW

Prayers

5

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

God/Man Himself is the manifest
Righteousness of God, God HIMSELF
Worship

Prayers



Prayers Notes Here

• TYPES OF PRAYERS

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

Hebrews 1: 5-9

Hebrews RSV

Built by the
Mind of God

LINK

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



LINK



language.foundation's
video dictionary

SUPPLICATION

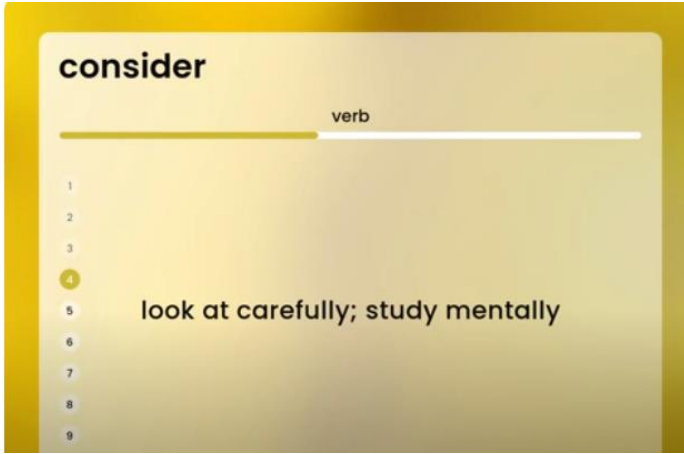
LINK

HOW TO EXPERIENCE GOD IN

Prayer



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



STRONGS G2657:

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

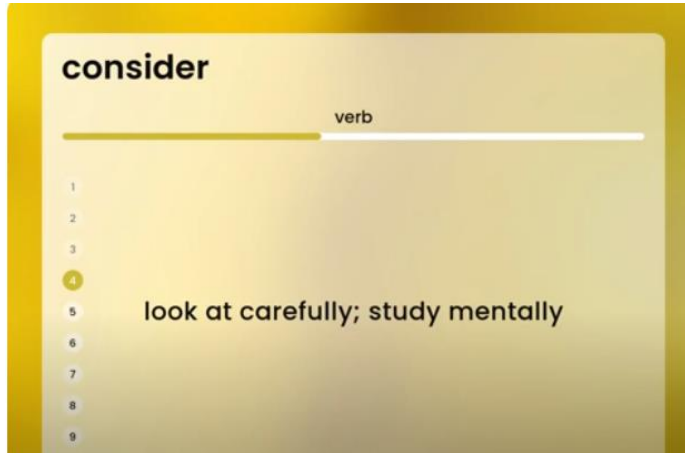
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f;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

CONTEMPLATION

LINK

MYSTICISM in our MIDST
The Dangers of Contemplative Christianity

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



CONTEMPLATION

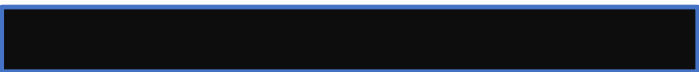
STRONGS G2657:

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

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Prayers



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



God/Man Himself is the manifest
Righteousness of God, God HIMSELF
Worship



Prayers



Prayers Notes Here

Hebrews 1: 5-9

Hebrews RSV



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

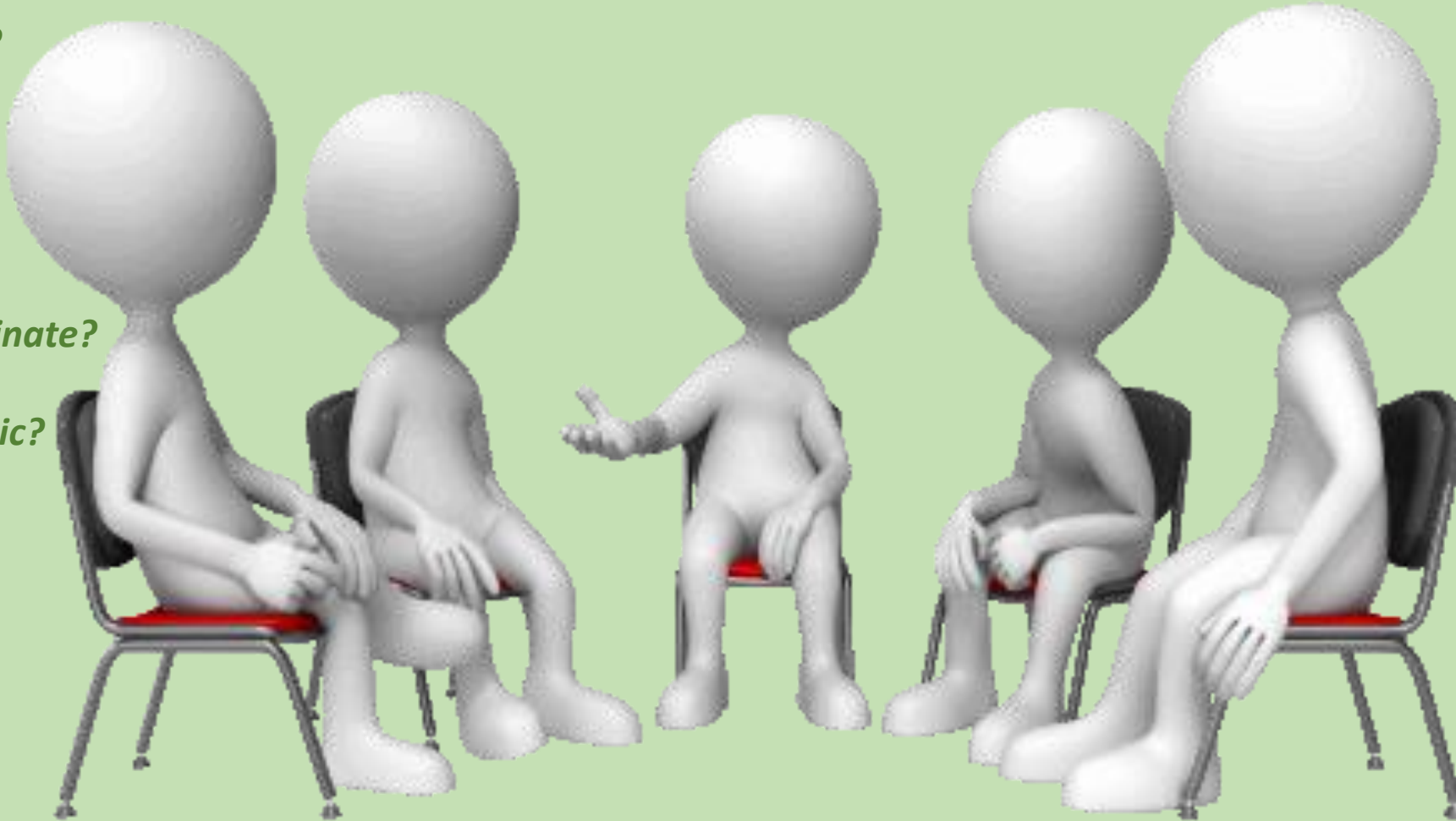
What is the Group?

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?

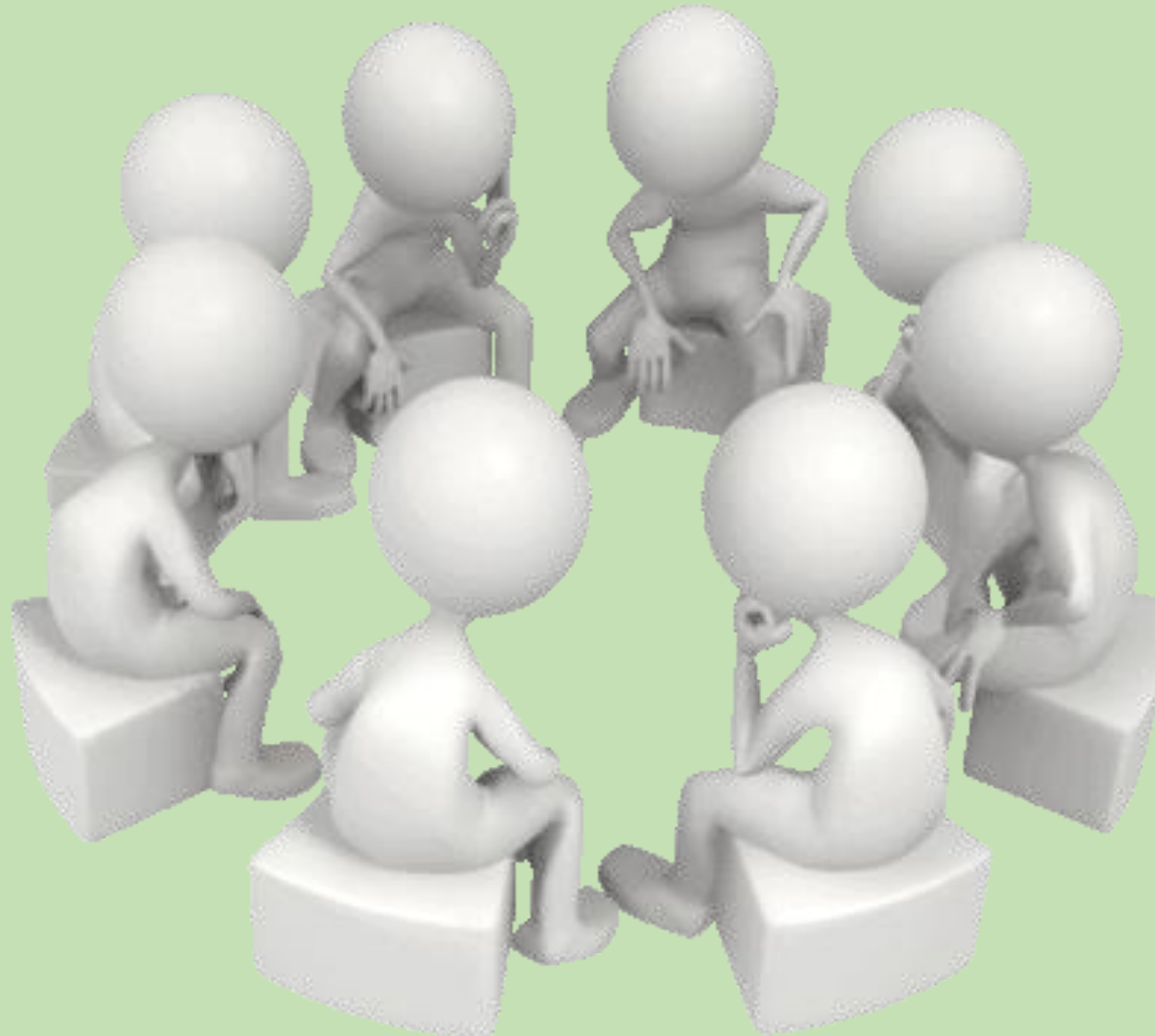
What is the Focus?

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?

QUALITY

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 struggling with the idea of leaving their Jewish background to follow Jesus. He uses a variety of rhetorical devices to persuade them, including the use of quotations from the Old Testament and the Greek Septuagint. The author's argument is that Jesus is superior to the angels and the prophets, and that he is the Son of God. The author's tone is both persuasive and pastoral, as he seeks to encourage and comfort his readers. The author's style is highly literary, with a focus on parallelism and chiasmus. The author's message is that Jesus is the fulfillment of the Old Testament promises, and that he is the only way to salvation. The author's argument is based on the idea that Jesus is the Son of God, and that he is the one who has brought us salvation. The author's message is that we should not turn back to the law, but that we should continue to follow Jesus. The author's message is that we should not be afraid of the future, but that we should have confidence in Jesus. The author's message is that we should not be discouraged by our struggles, but that we should have hope in Jesus. The author's message is that we should not be ashamed of our faith, but that we should be proud of it. The author's message is that we should not be afraid of the world, but that we should have confidence in Jesus. The author's message is that we should not be discouraged by our struggles, but that we should have hope in Jesus. The author's message is that we should not be ashamed of our faith, but that we should be proud of it. The author's message is that we should not be afraid of the world, but that we should have confidence in Jesus.

Topics & Concepts

Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

Insights

Prayers

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?

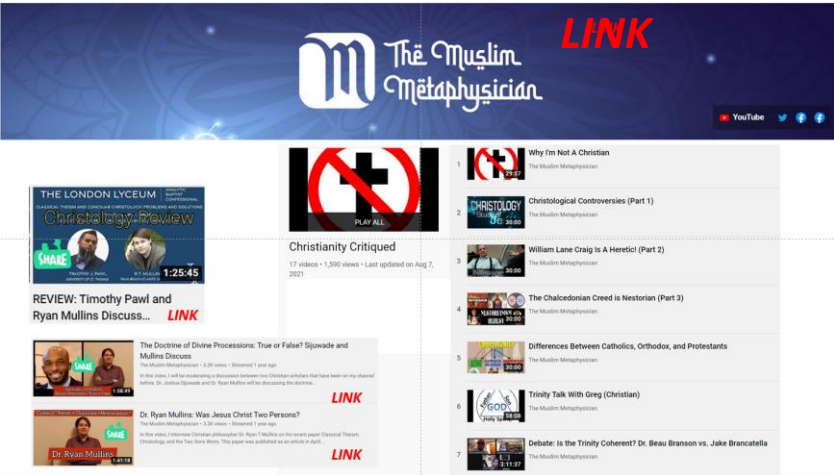
What has been established?

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?

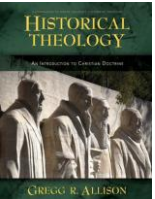
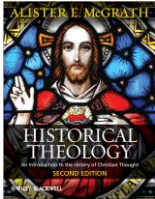
LINKS & RESOURCES



House of God

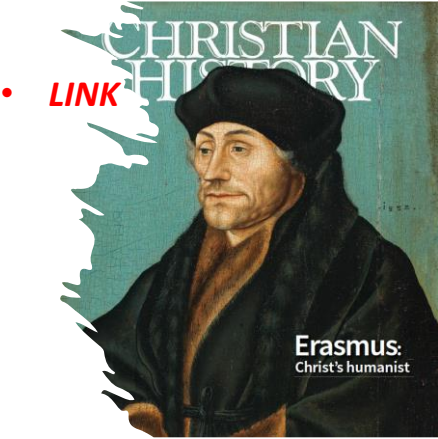


Historical Theology [LINK](#)



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

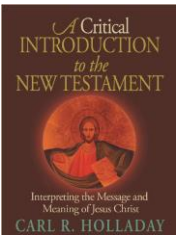
Christ In You PP



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A_Critical_Introduction_to_the_New_Testament [LINK](#)

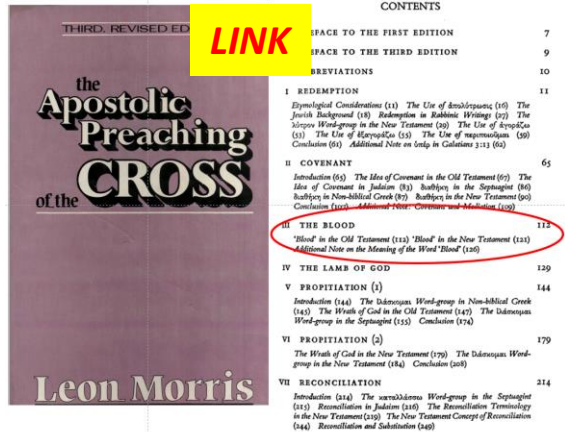


LIFE IS IN THE BLOOD: ENVISIONING ATONEMENT WITH REGARDS TO LEVITICAL THEOLOGY
Melanie Bair [LINK](#)

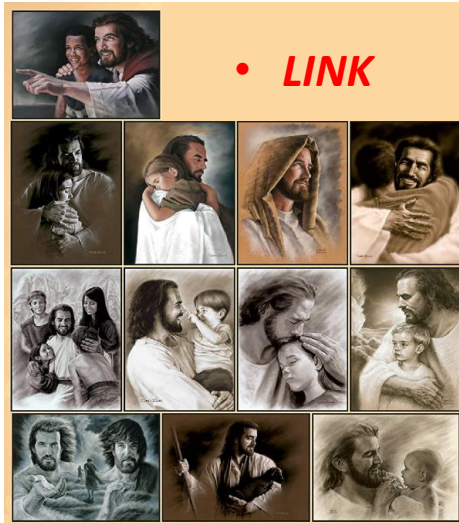
THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

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](#)

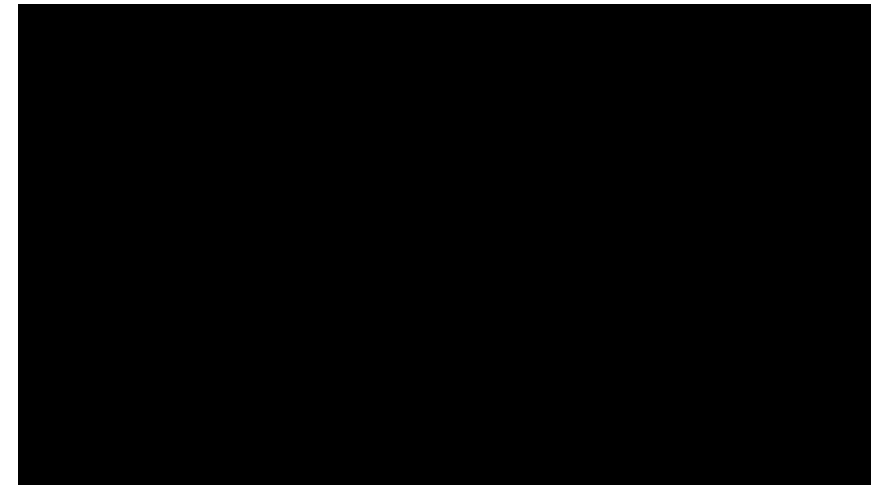
[Experiential Knowledge of God](#)

[HebInductiveStudyRSV6-9.pdf](#)



- *The question is:*

- *The question is:*



Thinking Through Salvation

N.T. Wright Online
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PAUL'S LETTER TO THE COLOSSIANS

APOSTLE PAUL: Letter to the Colossians - Biblical Study w/ Professor N.T. Wright **LINK**

PAUL'S LETTER TO THE GALATIANS

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Brief Introductions

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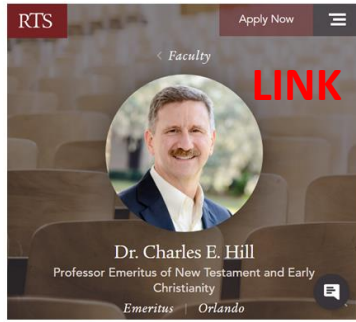
How to Choose the **LINK** Best Bible Translation?

October 5, 2023

Curious Christian

What Does the Bible **LINK** Say About the Body of Christ?

November 6, 2023



About Dr. Hill

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

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

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

TWO **LINK**

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

Charles E. Hill

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

Knowledge and its Limits in Clement of Alexandria **LINK**

Introduction

LINK

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

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

Introduction

Johannes Zachhuber
2024, Gregory of Nyssa, On the Hexameron: Text, translation, and essays
59 Views 25 Pages 1 File
Theology, Patristics, Gregory of Nyssa, Book of Genesis, Ancient Greek Philosophy ...more
Show more

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
Top 4% 2593 Views 8 Pages 1 File
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.

ABOUT AUTHOR

Johannes Zachhuber
University of Oxford
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).

1:1 In many and various ways God spoke of old to our fathers by the prophets; 2 but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. 3 He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has obtained is more excellent than theirs.

5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings his firstborn into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Why throne, O God, for ever and ever, the right hand of the scepter is the scepter of thy kingdom. 9 Thou hast loved high-enthroned 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?

15 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For if the message declared by angels was valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? This was declared at first by the Lord, and it was attested to us by those who heard him. 4 And 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 It has been testified so often where, "What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor, because of the suffering of death, so that by the grace of God he might taste death for every one.

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

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

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

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

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

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

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

14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

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

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

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

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

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

26 For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. 27 He has no need of daily sacrifices, to offer sacrifices to show more convincingly to the heirs of the promise the unchangeable character of his covenant; 28 he does not need to offer sacrifices for himself, but through those who are weak, so that through two unchangeable things in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, 20 where Jesus has become a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

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

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

11 Now if perfection had been attainable through the Levitical priesthood (under the law the people received the law), there would have been no need of another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For we see that our Lord descended from Judah, and in connection with that tribe Moses said nothing about priests.

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8:1 Now every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of the Father. 13 He remains forever, so he does not need to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered himself. 14 Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

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 in force, the death of the testator must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every covenant has been ratified with blood, then it is unchangeable. 20 Therefore, since 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 has commanded you," 21 and in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. 24 Now the things that are earthly are shadowed and not the thing itself, just as the tent, says the Lord. 10 This is the covenant that I will make with the house of Israel after I will have made with the Lord: I will put my laws into their minds, and write them on their hearts, and I will be to them God, and they shall be to me a people. 11 And they shall not teach every one his fellow or every one his brother, saying, "Know the Lord," for all shall know me, from the least of them to the greatest. 12 For I will be merciful toward their iniquities, and I will remember their sins no more." 13 In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.

9:1 Now even the first covenant had regulations for worship and an earthly sanctuary. 2 For a tent was prepared, the outer tent, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. 3 Behind the second curtain stood a tent called the Holy of Holies, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the law. 5 For these things are shadows of the glory and of the substance of things which we cannot now speak in detail.

6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; 7 but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the sins of the people. 8 By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing 9 (which is symbolic for the present age), according to the arrangement, gifts, and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

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23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. 24 Now the things that are earthly are shadowed and not the thing itself, just as the tent, says the Lord. 10 This is the covenant that I will make with the house of Israel after I will have made with the Lord: I will put my laws into their minds, and write them on their hearts, and I will be to them God, and they shall be to me a people. 11 And they shall not teach every one his fellow or every one his brother, saying, "Know the Lord," for all shall know me, from the least of them to the greatest. 12 For I will be merciful toward their iniquities, and I will remember their sins no more." 13 In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.

9:1 Now even the first covenant had regulations for worship and an earthly sanctuary. 2 For a tent was prepared, the outer tent, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. 3 Behind the second curtain stood a tent called the Holy of Holies, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the law. 5 For these things are shadows of the glory and of the substance of things which we cannot now speak in detail.

6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; 7 but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the sins of the people. 8 By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing 9 (which is symbolic for the present age), according to the arrangement, gifts, and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

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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