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■ 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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Building the monarchy of the Father

Joshua Sijuwade

2021, Religious Studies

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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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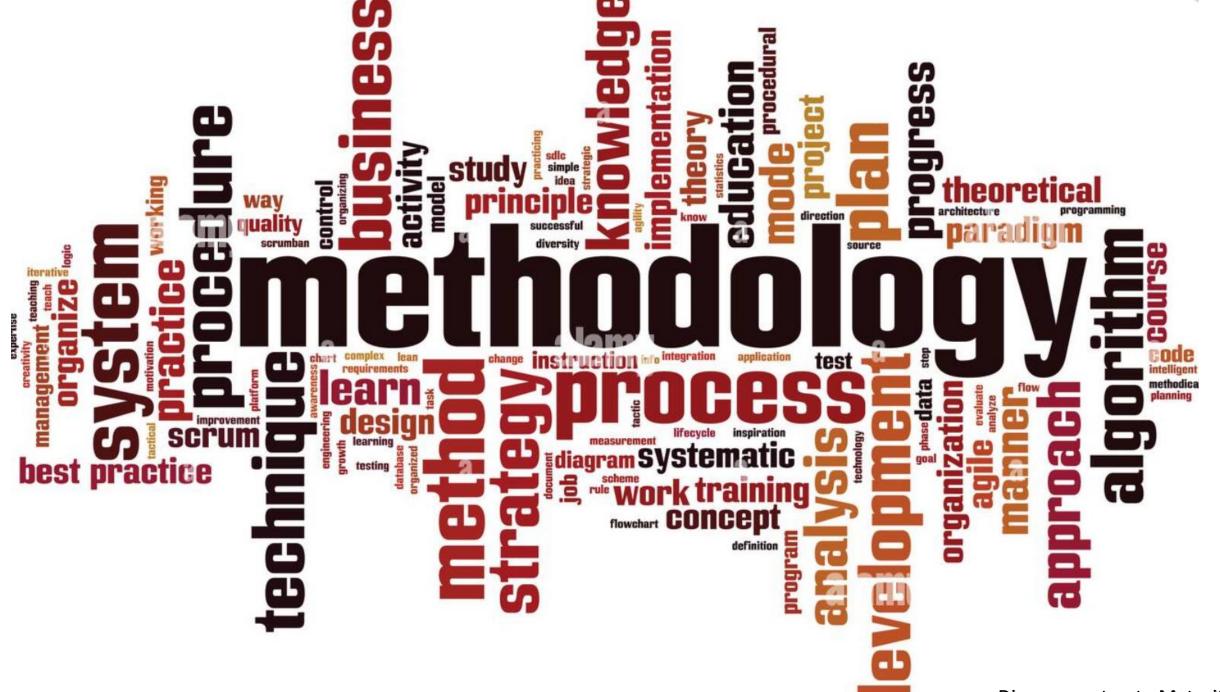
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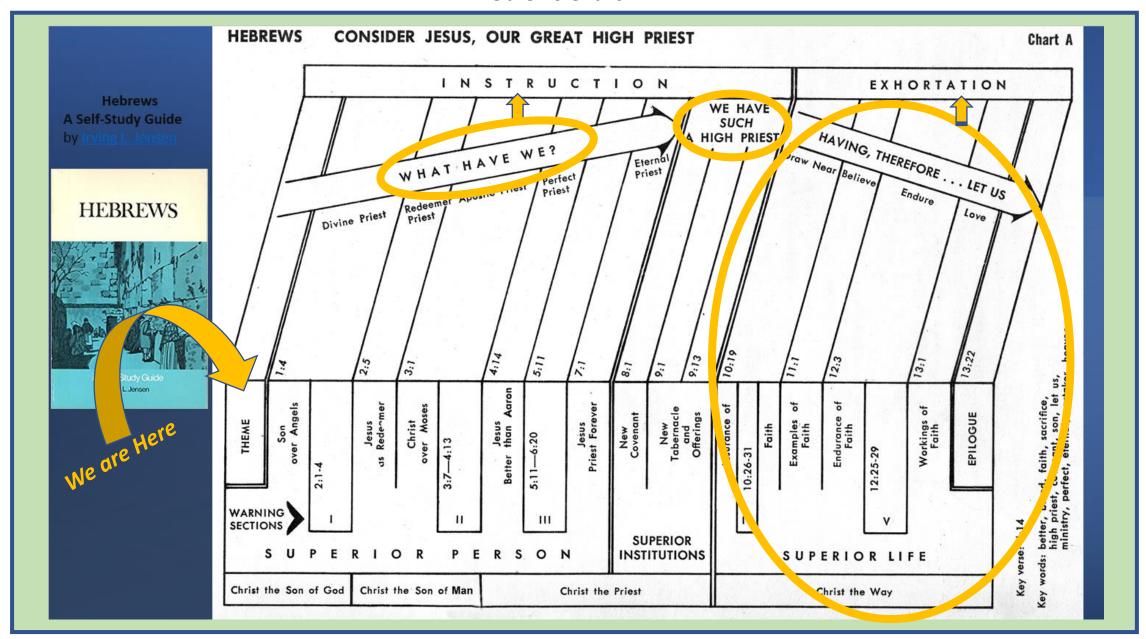
The LIFE Of GOD

TRUE GOD





Hebrews Chart A PDF



f old to our fathers by the prophets: but in these last days he has spoken of all things, through whom also he cre God and bears the very stamp of his na f nower. When he had made purification sins, he sat down at the right hand o the Majesty on high 4 having become has obtained is more excellent than theirs

5 For to what angel did God ever sa thee"? Or again, "I will be to him a fa-ther, and he shall be to me a son"? 6 And rship him." 7 Of the angels he say Who makes his angels winds, and his se vants flames of fire." 8 But of the Son he our confidence and pride in our hope. ays. "Thy throne. O God, is for ever an

rethren in every respect, so that he might sus, the Son of God, let us hold fast our show more convincingly to the heirs of the n the service of God, to make expiation for the sins of the people. 18 For because our weaknesses, but one who in every so that through two unchangeable thin he himself has suffered and been tempted, respect has been tempted as we are, yet

a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 H 5:1 For every high priest chosen from was faithful to him who appointed him. as much superior to angels as the name he just as Moses also was faithful in God's house. 3 Yet Jesus has been counted wor- of men in relation to God, to offer sifts y of as much more glory than Moses as the builder of a house has more honor than thy with the ignorant and wayward, since Thou art my Son, today I have begotten the house. 4 (For every house is built by the himself is beset with weakness. 3 Be some one, but the builder of all things is cause of this he is bound to offer sacrifice God.) 5 Now Moses was faithful in all for his own sins as well as for those of the again, when he brings the first-born into God's house as a servant, to testify to the through the says, "Let all God's angels things that were to be spoken later, 6 but upon himself; but he is called by God, just apportioned a tenth part of everything. He Christ was faithful over God's house as a as Aaron was. son. And we are his house if we hold fast

made a high priest, but was appointed by Therefore, as the Holy Spirit says, "To-him who said to him, "Thou art my Son, today I have begotten thee"; 6 as he says v. when you hear his voice. 8 do not our hearts as in the rebellion, on also in another place, "Thou art a priest for of testing in the wilderness. ever, after the order of Melchizedek."

and tears, to him who was able to save him om death, and he was heard for his godly

sacrifices for sins. 2 He can deal gen

solid food; 13 for every one who lives on

octrine of Christ and go on to maturity, ot laying again a foundation of repenrom dead works and of faith towar ed, who have tasted the heavenly gift, come. 6 if they then commit apostasy on account and hold him up to contempt. often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thoms and thistles, it is worthless and near to being cursed; its end

9 Though we speak thus, yet in your case, And we desire each one of you to show sus the surety of a better covenant. ssurance of hone until the end. 12 so that those who through faith and patience in

13 For when God made a promise to Abra nam, since he had no one greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply y 15 And thus Abraham, having patiently dured, obtained the promise. 16 Men ideed swear by a greater than themselves. and in all their disputes an oath is final for above the heavens. 27 He has no need, this creation) 12 he entered once for all h

come a merciful and faithful high priest confession. 15 For we have not a high promise the unchangeable character of his the service of God, to make expiation priest who is unable to sympathize with purpose, he interposed with an oath, 18 without sin. 16 Let us then with confiprove false, we who have fled for refuge might have strong encouragement to seize lence draw near to the throne of grace, 3:1 Therefore, holy brethren, who share in that we may receive mercy and find grace the hope set before us. 19 We have this is a sure and steadfast anchor of the soul. ope that enters into the inner shrine beind the curtain. 20 where Jesus has gone come a high priest for ever after the order sanctuary and the true tent which is set up

without father or mother or genealogy.

arch gave him a tithe of the spoils. 5 And se descendants of Levi who receive the nant had been faultless, there would have riestly office have a commandment in been no occasion for a second. Here tithes are received by mortal mer

a change in the priesthood, there is necessarily a change in the law as well. 13 For one has ever served at the altar. 14 For s we will do if God permits. 4 For it from Judah, and in connection with that impossible to restore again to repen- tribe Moses said nothing about priests.

on's rod that budded, and the tables of the

but into the second only the high priest ple

from continuing in office; 24 but he holds sacrifices are offered which cannot perfect tablish the second. 10 And by that will w inues for ever. 25 Consequently he deal only with food and drink and various of the body of Jesus Christ once for all. is able for all time to save those who draw ablutions, regulations for the body im osed until the time of reformation

confirmation. 17 So when God desired to like those high priests, to offer sacrifices into the Holy Place, taking not the blood feet. 14 For by a single offering he l

uring an eternal redemption. 13 For if tified. 15 And the Holy Spirit also bears was called to go out to a place which he e sprinkling of defiled persons with the witness to us; for after saying, 16 "This was to receive as an inheritance; and h lood of goats and bulls and with the ash- is the covenant that I will make with them went out, not knowing where he was to es of a heifer sanctifies for the purification after those days, says the Lord: I will put go. 9 By faith he sojourned in the land of the flesh, 14 how much more shall the my laws on their hearts, and write them blood of Christ, who through the eternal on their minds," 17 then he adds, "I will tents with Isaac and Jacob, heirs with him thing better for us, that apart from us the pirit offered himself without blemish to 8:1 Now the point in what we are saying God, purify your conscience from dead more." 18 Where there is forgiveness of forward to the city which has foundations. works to serve the living God.

venant, so that those who are called ma eive the promised eternal inheritar nce a death has occurred which redeer priest of the Most High God, met Abraham priest also to have something to offer. 4 first covenant. 16 For where a will is in-curtain, that is, through his flesh, 21 and and as the innumerable grains of sand by olved, the death of the one who made it must be established. 17 For a will takes of God, 22 let us draw near with a true effect only at death, since it is not in force heart in full assurance of faith, with our as long as the one who made it is alive. hearts sprinkled clean from an evil con-Hence even the first covenant was not ratified without blood. 19 For when ev- water. 23 Let us hold fast the confession y commandment of the law had been de- of our hope without wavering, for he who ers and exiles on the earth. 14 For people and has neither beginning of days nor of 1 to the pattern which was shown you on the office, but resembling the Son of God he mountain." 6 But as it is, Christ has obthe blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 If they had beer the blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 If they had been and scarlet wool and hyssop, and sprinkled good works, 25 not neglecting to meet thinking of that land from which they had excellent than the old as the covenant he both the book itself and all the people. 20 together, as is the habit of some, but enaying, "This is the blood of the co which God commanded you." 21 And in you see the Day drawing near. the same way he sprinkled with the bloo both the tent and all the vessels used in 26 For if we sin deliberately after receiv orship. 22 Indeed, under the law almot ing the knowledge of the truth, there i

> 23 Thus it was necessary for the copi will remember their sins no more." 13 In for men to die once, and after that comes with those so treated. 34 For you had con obsolete and growing old is ready to van- appear a second time, not to deal with sin since you knew that you yourselves had a

verything is purified with blood, and

tions for worship and an earthly sanctu- 10:1 For since the law has but a shadow s witnessed of him. "Thou art a priest for golden urn holding the manna, and Aar of sin. 3 But in these sacrifices there is keep their souls. ovenant: 5 above it were the cherubim is impossible that the blood of bulls an f glory overshadowing the mercy seat. goats should take away sins.

> he world, he said, "Sacrifices and offer-6 These preparations having thus been ings thou hast not desired, but a body hast God, so that what is seen was made out of did not perish with those who were dis-shall be stoned." 21 Indeed, so terrifying ade, the priests go continually into the thou prepared for me; 6 in burnt offeruter tent, performing their ritual duties; ings and sin offerings thou hast taken way into the sanctuary is not yet opened lines and burnt offerings and sin offering long as the outer tent is still standing (these are offered according to the law), (which is symbolic for the present age). then he added, "Lo, I have come to do the cording to this arrangement, gifts and will." He abolishes the first in order to conscience of the worshiper, 10 but have been sanctified through the offeri

> > vice, offering repeatedly the same sacri fices, which can never take away sins. 12

nember their sins and their misdeeds no of the same promise. 10 For he looked these, there is no longer any offering for whose builder and maker is God. 11 B

19 Therefore, brethren, since we have since she considered him faithful who had blood of Jesus, 20 by the new and living and him as good as dead, were born deway which he opened for us through the scendants as many as the stars of heaven since we have a great priest over the house the seashore science and our bodies washed with pure seen it and preeted it from afar, and ha raging one another, and all the more as nity to return. 16 But as it is, they desire a better country that is a heavenly one their God, for he has prepared for them

en. 2 For by it the men of old recei

ings which do not appear.

per remains a sacrifice for sins 27 without the shedding of blood there is no a fearful prospect of judgment, and a fury 17 By faith Abraham, when he was tested, of fire which will consume the adversaroffered up Isaac, and he who had rece 28 A man who has violated the law the promises was ready to offer up his only of Moses dies without mercy at the testi-son, 18 of whom it was said, "Through with their fathers on the day when I took of the heavenly things to be purified with mony of two or three witnesses. 29 How I saac shall your descendants be named." them by the hand to lead them out of the lakes rites, but the heavenly things them- land of Egypt; for they did not continue selves with better sacrifices than these. be deserved by the man who has spurned raise men even from the dead; hence, figure selves with better sacrifices than these. be deserved by the man who has spurned raise men even from the dead; hence, figuis hard to explain, since you have become the lives. 9 One might even say that Levi in my covenant, and so I paid no head to I go all for Chris's has entered, not fint to a same the Son of God, and profined the blood rairvely speaking, he did neceive him back. doll of hearing. 12 Ger for bondy by this limited, Work the Card Son title the them, save the Cord. 10 This is the covthe Son of God, and profaned the blood ratively speaking, he did receive him back. time you ought to be teachers, you need through Arbaham. 10 for he was still in enaut that will make with those of Iso more one to teach you again the first prin- the loins of his ancestor when Melchize- rate after those days, says the Lord: I will in the presence of God on our behalf. 25 For we know him who said, "Vengeance is when dying, blessed each of the sons of that we may share his holiness. 11 For the unique that we may share his holiness. 12 For the unique that we may share his holiness. 11 For the unique that we may share his holi put my laws into their minds, and write Ver was it to offer himself repeatedly, as inimic, I will repay." And again, "The Lord Memory that them on their heave put my laws put my laws in the laws put my laws in the most marked with the most put my laws in the most marked with the most put my laws in the most marked with the most put my laws in the most marked my laws in the marked my laws in God, and they shall be my people. 11 And by with blood not his own; 26 for then he thing to fall into the hands of the living of his life, made mention of the exodus of uses. for he is a child. 14 But solid food through the Levitical priesthood (for under the shall not teach every one his fellow would have had to suffer repeatedly since God. 32 But recall the former days when, the Israelites and gave directions concern or every one his brother, saying, 'Know the foundation of the world. But as it is, after you were enlightened, you endured a ing his burial. further need would there have been for the Lord. For all shall know me, from the load from exit. In support of the support of Molehizedek, rather than one named after be merciful toward their iniquities, and 1 himself. 27 And just as it is appointed affliction, and sometimes being partners was hid for three months by his pare

because they saw that the child was beauspeaking of a new covenant he treats the judgment, 28 so Christ, having been of-first as obsolete. And what is becoming fered once to bear the sins of many, will accepted the plundering of your property, edict. 24 By faith Moses, when he was but to save those who are eagerly waiting better possession and an abiding one. 35 Pharaoh's daughter, 25 choosing rather to to it that no one fail to obtain the grace Therefore do not throw away your confi-share ill-treatment with the people of God of God; that no "root of bitterness" spring dence, which has a great reward. 36 For than to enjoy the fleeting pleasures of sin. ou have need of endurance, so that you 26 He considered abuse suffered for the ary. 2 For a tent was prepared, the outer of the good things to come instead of the may do the will of God and receive what Christ greater wealth than the treasures of e, in which were the lampstand and the true form of these realities, it can never, is promised. 37 "For yet a little while, Egypt, for he looked to the reward, 27 By 15 This becomes even more evident table and the bread of the Presence; it is by the same sacrifices which are continued and the coming one shall come and shall faith he left Egypt, not being afraid of the and have become parkers of the Holy like another tested the goodness of of Melchizedek, 16 who has become a office of the fining for the him, for the endured as seeing a like the Holy Flaxe. 3 Behind the see- lab the Holy folies, 4 having the golden after of inthey not have ceased to be offered? If the
soul has no pleasure in him." 39 But we the Passover and sprinkled the blood, so ment concerning bodily descent but by the cense and the ark of the covenant covered worshipers had once been cleansed, they are not of those who shrink back and are that the Destroyer of the first-born m

faith Sarah herself received nower to co

hoped for, the conviction of things not when they attempted to do the same, were drowned. 30 By faith the walls of Jericho divine approval. 3 By faith we understand fell down after they had been encircled for at the world was created by the word of seven days. 31 By faith Rahab the hark obedient, because she had given friendly

eceptable sacrifice than Cain, through 32 And what more shall I say? For time which he received approval as righteous, od bearing witness by accepting his gifts; he died, but through his faith he is and the prophets -- 33 who through faith still speaking. 5 By faith Enoch was taken up so that he should not see death; and ceived promises, stopped the mouths of was not found, because God had taken lions, 34 quenched raging fire, escaped tor of a new covenant, and to the sprinkled him. Now before he was taken he was attested as having pleased God. 6 And with-out faith it is impossible to please him. For eign armies to flight. 35 Women received whoever would draw near to God must their dead by resurrection. Some were to lieve that he exists and that he rewards tured, refusing to accept release, that they speaking. For if they did not escape when those who seek him. 7 By faith Noah, be-might rise again to a better life. 36 Others ing warned by God concerning events as suffered mocking and scourging, and even t unseen, took heed and constructed an chains and imprisonment. 37 They were ject him who warns from heaven. 26 H in skins of sheep and goats, destitute, af-flicted, ill-treated-- 38 of whom the world This phrase, "Yet once more," indicate

their faith, did not receive what was pron thing better for us, that apart from us the

so great a cloud of witnesses, let us ay aside every weight, and sin which ings so closely, and let us run with perpoking to Jesus the pioneer and perfecter are in the body. 4 Let marriage be he before him endured the cross, despising bed be undefiled; for God will judge t

ers such hostility against himself, so that In your struggle against sin you have man do to me? not yet resisted to the point of shedding your blood. 5 And have you forgotten the pline of the Lord, nor lose courage when faith. 8 Jesus Christ is the same y Therefore God is not ashamed to be called od is treating you as sons: for what son in which all have participated, then you been trained by it.

2 Therefore lift your drooping hands rifices are pleasing to God. make straight paths for your feet, so that but rather be healed. 14 Strive for neace as men who will have to give account. La with all men, and for the holiness without grown up, refused to be called the son of which no one will see the Lord. 15 See that would be of no advantage to you up and cause trouble, and by it the many moral or irreligious like Esau, who sold more earnestly to do this in order that you know that afterward, when he desire

touched, a blazing fire, and darkness, an gloom, and a tempest, 19 and the sound of a trumnet, and a voice whose word made the hearers entreat that no further messages be spoken to them. 20 For the could not endure the order that was given "If even a beast touches the mountain, was the sight that Moses said, "I tremble with fear." 22 But you have come t Mount Zion and to the city of the living God, the heavenly Jerusalem, and to in-Samson, Jerhthah, of David and Samuel and to the assembly of the first-born wh onquered kingdoms, enforced justice, re- is God of all, and to the spirits of just me

they refused him who warned them earth, much less shall we escape if we re promised, "Yet once more I will shake no s not worthy-wandering over deserts the removal of what is shaken, as of wha

be shaken may remain. 28 Therefore 1 be grateful for receiving a kingdom th annot be shaken, and thus let us offer t God acceptable worship, with reverer

:1 Let brotherly love continue. 2 Do for thereby some have entertained an prison, as though in prison with them; ar shame, and is seated at the right hand immoral and adulterous. 5 Keep your li free from love of money and be conte will never fail you nor forsake you ence we can confidently say, "The L ou may not grow weary or fainthearted. is my helper. I will not be afraid; what ca

exhortation which addresses you as sons?

-"My son, do not regard lightly the discithe outcome of their life, and imitate the you are punished by him. 6 For the Lord and today and for ever. 9 Do not be 1 disciplines him whom he loves, and chas- away by diverse and strange teachings; f ises every son whom he receives." 7 It it is well that the heart be strengthened by efited their adherents. 10 We have an a pline? 8 If you are left without discipline. have no right to eat. 11 For the bodies of hose animals whose blood is brought int are illegitimate children and not sons. 9 the sanctuary by the high priest as a Besides this, we have had earthly fathers rifice for sin are burned outside the cam to discipline us and we respected them. 12 So Jesus also suffered outside the ga Shall we not much more be subject to the in order to sanctify the people through h Father of spirits and live? 10 For they dis- own blood. 13 Therefore let us go forth: ciplined us for a short time at their plea- him outside the camp and bear the abus his name. 16 Do not neglect to do go

ave a clear conscience, desiring to a

, the great shepherd of the sheep, by the ood of the eternal covenant. 21 equ with everything good that you ma lo his will, working in you that which asing in his sight, through Jesus Chris whom be glory for ever and ev

en to you briefly. 23 You should under tand that our brother Timothy has bee leased, with whom I shall see you if h all the saints. Those who come from Italy

Hebrews RSV

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Hebrews Structure Thought Blocks

a certain day, "Today," saying through 10 For it was fitting that he, for who nd by whom all things exist, in bring any sons to glory, should make the r eer of their salvation perfect through s ring. 11 For he who sanctifies and those who are sanctified have all one origi That is why he is not ashamed to call the brethren, 12 saying, "I will proclaim the name to my brethren, in the midst of the congregation I will praise thee." 13 Ar again, "I will put my trust in him." An again, "Here am I, and the children God

flesh and blood, he himself likewise na he might destroy him who has the power all those who through fear of death were subject to lifelong bondage. 16 For sure it is not with angels that he is concer 7 Therefore he had to be made like hi

soul and spirit, of joints and marrow, and ming 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

who has passed through the heavens. Je-

David so long afterward, in the words alady quoted, "Today, when you hear h oice, do not harden your hearts." 8 For f Joshua had given them rest, God woul not speak later of another day. 9 So then, belong to salvation. 10 For God is not their office without an oath, but this one goes, and he but once a year, and not withremains a sabbath rest for the people of God: 10 for whoever enters God's r 11 Let us therefore strive to enter that

sobedience. 12 For the word of God is ring and active, sharper than any two dged sword, piercing to the division

those of the people; he did this once for all when he offered up himself. 28 Indeed, the law appoints men in their weakness in which it is impossible that God should as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever. is this: we have such a high priest, one who

s seated at the right hand of the throne

ot by man but by the Lord. 3 For ever

igh priest is appointed to offer gifts and

now if he were on earth, he would not be a

tained a ministry which is as much more

mediates is better, since it is enacted on better promises. 7 For if that first cove-

8 For he finds fault with them when he

he house of Israel and with the house of

:1 Now even the first covenant had regu-

eturning from the slaughter of the kings priest at all, since there are priests who ofapportioned a tenth part of everything. He fer gifts according to the law. 5 They serve first, by translation of his name, king a copy and shadow of the heavenly sancighteousness, and then he is also king tuary; for when Moses was about to erect of Salem, that is, king of peace. 3 He is the tent, he was instructed by God, saving "See that you make everything according

fear. 8 Although he was a Son, he learned is, from their brethren, though these also and being made perfect he became the man who has not their genealogy received when I will establish a new covenant with forgiveness of sins. urce of eternal salvation to all who obey tithes from Abraham and blessed him who im, 10 being designated by God a high riest after the order of Melchizedek. that the inferior is blessed by the superior. with their fathers on the day when I took About this we have much to say which there, by one of whom it is testified that

for the mature, for those who have their der it the people received the law), what the order of Aaron? 12 For when there is the one of whom these things are spoken od, 2 with instruction about ablutions, belonged to another tribe, from which no of the dead, and eternal judgment. 3 And it is evident that our Lord was descended

> sower of an indestructible life. 17 For it on all sides with gold, which contained a would no longer have any consc ever, after the order of Melchizedek." 18 On the one hand, a former commandment is set aside because of its weakness and uselessness 19 (for the law made nothing Of these things we cannot now speak in perfect); on the other hand, a better hope is introduced, through which we draw near

20 And it was not without an oath. 21 unjust as to overlook your work and was addressed with an oath, "The Lord has out taking blood which he offers for him- me in the roll of the book." 8 When I the love which you showed for his sake sworn and will not change his mind. 'Thou self and for the errors of the neople. 8 said above, "Thou hast neither desire serving the saints, as you still do. 11 art a priest for ever." 22 This makes Je- By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offer

> is priesthood permanently, because he near to God through him, since he always lives to make intercession for them

priest of the good things that have come. But when Christ had offered for all time a ark for the saving of his household; by this stoned they were sawn in two they were voice then shook the earth; but now he had such a high priest, boly, blameless, unthen through the greater and more perfect
single sacrifice for sins, he sat down at the
he condemned the world and became a
tent (not made with hands, that is, not of
right hand of God, 13 then to wait until
heir of the righteousness which comes by
in skins of sheep and goats, destinute, af-

The Epistle to the HEBREWS

5 For to what angel did God ever say Thou art my Son, today I have begotte thee"? Or again, "I will be to him a fa ther, and he shall be to me a son"? 6 And again, when he brings the first-born into he world, he says, "Let all God's angels worship him." 7 Of the angels he says "Who makes his angels winds, and his ser-vants flames of fire." 8 But of the Son he ays, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righeousness and hated lawlessness; therefore God, thy God, has anointed thee with the il of gladness beyond thy comrades." And "Thou Lord didst found the earth n the beginning and the heavens are the out 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 wil ever 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 serve, for the sake of those who are to

God and bears the very stamp of his na-3:1 Therefore, body better, who share in that we may receive mercy and find grace the hope set before us. 19 We have this of nower. When he had made parification a heavenly call, consider Jesus, the apostle to help in time of need.

5 For to what angel did God ever say. hee"? Or again, "I will be to him a farain, when he beings the first-horn intose world, he says, "Let all God's angels Who makes his angels winds, and his nor ws. "Thy throne, O God, is for over and ver, the righteous sceptor is the sceptor of thy kingdom. 9 Thou hast loved righ sunness and hated lawlesoness: therefore work of thy hands; II they will perish, il them up, and they will be changed. hey not all ministering spirits sent forth

attented to us by those who heard him, 4 And to whom did he swear that they should good from evil. while God also bore witness by signs and - never enter his rest, but to those who were of the Holy Spirit distributed according to unable to enter because of unbelief.

5 For it was not to angels that God subsing his rest remains, let us fear lest any of God, 2 with instruction about ablations, belonged to another tribe, from which no inh away. sected the world to come, of which we are you be judged to have failed to reach it. 2 the laying on of hands, the resurrection one has ever served at the altar. 14 For

4 Since therefore the children share in edged a flesh and blood, he himself likewise par- soul and spirit, o took of the same nature, that through death discerning the thoughts he might destroy him who has the power—the heart. 13 And before him t of death, that is, the devil, 15 and deliver is hidden, but all are open and laid by all those who through fear of death were to the even of him with whom we have to subject to lifelong bondage. 16 For surely do

for sins, he sat down at the right hand of and high priest of our confession. 2 He steeming, to lead down at the right hand of an integrit form of control of the Majority on high. 4 having become was faithful to bim who appointed him. 5:1 For every high priest chosen from hind the curtain, 20 shore is sented at the right hand of the threne of an runch superior to angels as the mater he just as Moses also was faithful in God's among men is appointed to act on behalf. The commerce on our behalf, having bea obtained in more excellent than theirs. house. 3 Yet Jesus has been counted woo of mm in relation to God, to offer gifts come a high price for ever after the order sanctuary and the tree test which is set up covernant, so that those who are called many.

19 Therefore, beethron, since we have since she considered him faithful who had. thy of as much more glory than Moses as and sacrifices for sins. 2 He can deal gen- of Melchipodek. orship him." 7 Of the attects he says. Christ was faithful over God's house as a as Aaron was. on. And we are his house if we hold fast our confidence and pride in our hope.

harden your hearts as in the rebellion, on also in another place, "Thou art a priest for continues a priest for ever. ied, thy God, has anointed thee with the the day of testing in the wilderness, 9 ever, after the order of Melchizedek." of of aladress beyond the comrades." 10 where your fathers not me to the test and and said. They always go actray in their and tears, to him who was able to save him priestly office have a commandment in beam no occasion for a second. But thou art the same, and thy years will set there be in any of you an evil, un- and being made perfect he became the man who has not their genealogy received when I will establish a new covenant with forgiveness of sins. sever end." 13 But to what angel has he believing heart, leading you to fall away source of eternal salvation to all who obey tithes from Abraham and blessed him who the house of lorsel and with the house of drift away from it. 2 For if the message 16 Who were they that heard and yet were ciples of God's word. You need milk, not dek met him. declared by angels was valid and every rebellious? Was it not all those who left solid food; 13 for every one who lives on

7 Thou didst make him for faith in the bearers. 3 For we who have tance those who have once been enlight-

noted. "Today when we

the same earnestness in realizing the full

continues for ever 25 Consequently to deat only with towards the continues for every 25 Consequently to deat only with towards the continues for the body in16 off made a promite to Abra - in the continues for the body in17 off made a promite to Abra - in the continues for the body in18 off made a promite to Abra - in the continues for the body in19 off made a promite to Abra - in the continues for the body in19 off made a promite to Abra - in the continues for the body in19 off made a promite to Abra - in the continues for a promite to Abra - in the co you and multiply you Abraham, having patiently 26 For it was fitting that we should have great of the good things that have come. He was not recommended as a fix for the average of his households by this stood discovered they were some in two, they were you to then shows the earth; but now he has endured, obtained the promise. 16 Men. such a high priest, holy, blameless, un-then through the greater and more perfect single sacrifice for sins, he sat down at the he condemned the world and became an killed with the sword, they went about promised, "Yot once more I will shake not indeed/swear-by a greater-than themselves, stained, separated from sinners, exalted text (not made with hands, that is, not of right hand of God, 13 then to wait until heir of the righteourses which comes by in skins of sheep and goans, destinate, af-only the earth but also the heaven." 27 the has no need, this creation) 12 he entered once for all his enemies should be made a stool for his faith.

cod, through which we draw near

[1] In many and various ways God upoke brethren in every respect, so that he might was, the Son of God, let us hold fast our show more constincingly to the beins of the daily, first for his own sins and then for of goats and calves bot his own blood, thus perfected for all time those who are sancof old to our fathers by the grouphers, 2 become a mescribil and faithful high prices confession. 15 for we have not a high promise the unchangeable character of his those of the people; he old this once for all securing an eternal redemption. 13 for if third. 15 And the Holy Spirit also bears was called to go out to a place which he the earth. but in these last days he has spoken to in the service of Grod, to make expiration priest who is unable to sympathic with purpose, he interposed with an oath, 18 when he offered up himself. 28 Indeed, the sprinkling of defiled persons with the witness to us, for after saying, 16 "This was to receive as an inheritance; and he as a sare and steadflast anchor of the soul. 8:1 Now the point in what we are saving God, purify your conscience from dead more." 18 Where there is forgiveness of forwards on for south bas found which the found to the city wheth has found then the foreign of the soul. a hope that enters into the inner shrine be- is this: we have such a high priest, one who works to serve the living God.

saw my works for forty years. 10 There- 7 In the days of his flesh, Jesus offered up arch gave him a tithe of the spoils. 5 And better promises. 7 For if that first cove- which God commanded you." 21 And in you see the Day drawing near. in the beginning, and the horsens are the fore I was provoked with that generation, prayers and supplications, with load cries those descendants of Levi who receive the nant had been faultiest, there would have the same was he surrisk led with the blood

cause of its weakness and of glory overshadowing the mercy seat. goals should take away sim. (for the law made nothing. Of these things we cannot now speak in act 2 in the other hand, a better hope is detail.

11 But when Christ appeared as a high fices, which can never take away sins. 12 yet unseen, sook heed and constructed an chains and imprisonment. 37 They were joet him who warms from heaven. 26 His but with the descendants of Abraham. 14 Since then we have a great high priest and in all their disputes an oath in final for above the heavens. 27 He has no need, this creation) 12 he entered once for all his enemies should be made a stool for his faith.

worship. 22 Indeed, under the law almost ling the knowledge of the truth, there no city. has those remainent, they will all grow old.

New a neurons, 12 [Rea a mattle, those) were work. They will never leave a confidence of the right, there were have been a confidence of the right. They are not the right of the r

declared at first by the Lord, and it was whose bodies fell in the wilderness? 18 faculties trained by practice to distinguish. further need would there have been for the Lord, for all shall know me, from the he has appeared once for all at the end of hard struggle with sufferings, 33 some-

This first from the foundation of the world. The world of God and the powers of the age prices, to a legal require. Holes, 8 having the golden attase or us. they not have censed to be unercor: to use on an rop pressure or many pressure or more, for they then the somewhere updates of the town the direct world of God and the powers of the age prices, to a legal require. Holes, 8 having the golden attract us. they not have censed to be uncreased worshipers have agreed worshipers have a consciousness destroyed, but of those who have fith and touch them.

The present of God and the powers of the agree prices, to a consciousness of the content of the content of the content of the secondary of the first-born might not conclude the first-born might not conclude the content of the c

made, the priests go continually into the thou prepared for me; fi in burnt offer-things which do not appear in not without an oath. 21 outer tent, performing their ritual daties, ings and sin offerings thou hast taken no lowerly became prioris took. That is the second only the high priorie religious to the control of the priories of the priories

nin.

not by man but by the Lord. 3 For every receive the promised eternal inheritance, confidence to enter the sanctuary by the promised. 12 Therefore from one man, severance the race that is set before us, 2 those who are ill-treated, since you also the builder of shouse. 4 (For every house is build by the himself is best with weakness. 3 Be- 7:1 For this Melchizedek, king of Salem.

Sample of Salem.

S high priest is appointed to offer gifts and since a death has occurred which redeems blood of Jesus, 20 by the new and living and him as good as dead, were born de-looking to Josus the pioneer and perfector are in the body. 4 Let marriage be held some one, but the builder of all things is cause of this he is bound to offer secrifice priest of the Most High God, next Abraham priest also to have something to offer. 4 first covenant. 16 For where a will is in-curtain, that is, through his flesh, 21 and and as the instanceable grains of sand by before him ondured the cross, despising bed be undefiled; for God will judge the (3-d) 5 Now Mones was faitful in all for his own sine as well as for those of the returning from the sharplet of the kings. Now if he wave on earth, he would not the control to the people 4 Andron decoent return the house of two in a servant, to testify to the people 4 Andron decoent return the house of two. I are not to this Archanic new to the standard of the control to the people 4 Andron decoent return the house of two. I are not to this Archanic new to the standard of the control to the people 4 Andron decoent return the house of two. I are not to this Archanic new to the standard of the control to the people 4 Andron decoent return the house of two. I are not the standard of the standard of the control to the people 4 Andron decoent return the house of two. I are not the standard of the standard o things that were to be spoken later, 6 but upon himself, but he is called by God, just apportioned a tenth part of everything. He fer gifts according to the law. 5 They serve effect only at death, since it is not in force heart in full assurance of faith, with our 13 These all died in faith, not having is first, by translation of lin name, king a copy and shadow of the heavenly same as long as the one who made it is after.

In first, by translation of lin name, king a copy and shadow of the heavenly same as long as the one who made it is after.

In first sprinkled clean from an evit core received what was premised, but having 3 Consider him who endured from size will never fail you nee for sake you. 6 of righteeonness, and then he is also king tury; for when Moses was about to creat. 18 Hence we can confidently say: The Lord 5 So also Christ did not exalt himself to be of Salem, that is, king of peace. 3 He is the tent, he was instructed by God, saying, ratified without blood. 19 For when ev-water. 23 Let us hold fast the confession ing acknowledged that they were strang-you may not grow weary or fainthearted. is my helper, I will not be afraid, what can Therefore, as the Holy Spirit says, "To him who said to him, "Thou arm you and not him," thou arm you and to him, "Thou are not here or generalized," the him who said to him, "Thou are not here are not here or good days not end to the parties which was shown when the distinct point in the people, he took presented in faithful. It and not use common that has made at clear that they are not yet resided to the print of hodding. day, when you have his voice. 8 do not today I have begotten thee", 6 as he says of life, but resembling the Son of God he mountain." 6 But as it is, Christ his obthe blood of calves and goans, with water or how to stir up one mother to love and
seeking a homeland. 15 if they had been
your flood. 5 And have you forgotten the
7 Remember your leaders, those who tained a ministry which is an much more and searlet wool and hyssop, and sprinkled good works. 25 not neglecting to meet thinking of that land from which they had exhortation which addresses you as sons? spoke to you the word of God; consider excellent than the old as the covenant be both the book itself and all the people, 20 together, as is the habit of some, but en-4 See how great be in Abraham the patri-mediates is better, since it is enacted on saying, "This is the blood of the covenant couraging one another, and all the more as mity to return. 16 But as it is, they desire place of the Lord, nor lose courage when faith. 8 Jesus Christ is the same yesterday.

outer my rest." 12 Take care, brothern, obedience through what he suffered, 9 are descended from Abraham. 6 But this says: "The days will come, says the Lerd, without the shedding of blood there is no a Carful prospect of judgment, and a fary 17 By faith Abraham, when he was tested, in there whom his father does not disciof fire which will consume the adversar- offered up Isaac, and he who had received pline? S If you are left without discipline, have no right to eat. 11 For the bodies of ies. 28 A man who has violated the law the permises was ready to offer up his only in which all have participated, then you those animals whose blood is brought into reserved to the control of the period of the 8 Here tithes are received by mortal men; them by the hand to lead them out of the these rites, but the heavenly things them- much worse punishment do you think will 19 He considered that God was able to to discipline us and we respected them. 12 So Jesus also suffered outside the gate os serve, for the sake of those who are to be deserved by the sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those who are to be deserved by the max who has aparted a sake of those of th Ostain accurate the state of cases, from the deed, 15 while in a dark of cases, from the deed, 15 while in a dark of cases and the state of cases, from the deed, 15 while in a dark of cases and the state of cases and the state of the case and the state put my laws into their minds, and write. Nor was it to offer himself repeatedly, as mine, I will reper; "And again, "The Lord. Joseph, howing in worship over the head." moment all discipline seems painful rather. come. 15 Through him then let us continthem on their hearts, and I will be their the high priest enters the Holy Place year- will judge his people. 31 ft in a fearful of his staff. 22 by faith Joseph, at the end than pleasant, later it yields the peaceful untilly offer up a sacrifice of praise to God. this particular is a supervision of disobedience received a Egyptamental in the word of rightcoares to those who have that so suffer repeatedly since of the living of his field with whom was the provided forty in the first of rightcoares to those who have that is, the fruit of lips that acknowledge is not retribution. 3 how shall we except if Jund with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the contract of his field with whom was the provided forty made and the contract of the living of his field with whom was the provided forty made and the contract of the living of his field with his name. 16 Do not neglect to do good the living of his field with whom was the provided forty made and the living of his field with his name. 16 Do not neglect to do good the living of his field with whom was the provided forty made and the living of his field with his name. 16 Do not neglect to do good the living of his field with his name. 16 Do not neglect to do good the living of his field with his name. 16 Do not neglect to do good the living of his field with his name. 16 Do not neglect to do good the living of his field with his name. 16 Do not neglect to do good the living of his field with his name. 16 Do not neglect to do good the living of his field with his name. 16 Do not neglect t we neglect such a great salvagient? It was years? Was it not with those who sinned, is for those who have their der it the people received the law), what or every one his brother, saying, 'Know the foundation of the world. But as it is, after you were enlightened, you endered a sing has harial another priest to arise after the order of least of them to the greatest. 12 For I will the age to put away sin by the sacrifice of times being publicly exposed to abuse and

23 By faith Moses, when he was been, and strengthen your week knows. 13 and while God also box with God al doctrine of Christ and go on to maturity. a change in the principood, there is necess-speaking of a new covenant he treats the judgment. 28 so Christ, having been of-passion on the principor, and you joyfully titlel, and they were not afrazid of the long's bit rather be healed. 14 Strive for peace as men who will have to give account. Let

> hand, a former commandment covernant, 5 above it were the cherubian is impossible that the blood of bulls and 1111 Now faith is the assurance of things. Sea as if on dry land; but the Egyptiams, of a trumpet, and a voice whose words to whom be glory for ever and ever 5 Consequently, when Christ came into divine approval. 3 by faith we understand fell down after they had been encircled for could not endure the order that was given, 22.1 appeal to you, brothren, bear with the world, he said. "Sacrifices and offer-that the world was created by the world of seven does. 31 To faith Publish the barber. "If even a heast touches the mountain, it my world of exhortation, for I have writ-6 These proparations having thus been important based on the thou hast not desired, but a body hast. God, so that what is seen was made out of did not perish with those who were dis-

ed with an oath, "The Lord has out taking blood which he offers for himmers to tell of Gideon, Barak, numerable angels in festal gathering. 23 send you greetings. 25 Grace be with all still not change his mind. Thou self and for the errors of the people. S said above, "Thou hast neither desired God bearing winces by accepting his Samson, Jeptithah, of David and Samsel and to the assembly of the first-been who of you. Ames. st for ever." 22 This makes Je- By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offerway into the sanctuary is not yet opened ings and horn offerings and sin offerings. all speaking. 5 By faith Euroch was take consepred kingdom, ordirect plantice, re- is God of all, and to the spirits of year teen as long as the outer teen it still standaine. these encodered according to the level, 9 en up so that the should not see domain, a colored promission, summed that mentals of matter expected. 24 and to be spirits of year teen as long as the mentals of matter mentals of matter expected. 25 and to be secured to the colored promission, summed that mentals of matter expected. 25 and to be spirits of year teen as long as the mentals of matter expected. 25 and to be spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the mental and to the spirits of year teen as long as the spirits of year teen as long as the spirits of years and the spirits of years are spirits. assurance of Dope until the end, 12 so that 23 The former pricess were many in rum-9 (which is symbols; for the present age). Than be added, "Lo, Have come to do thy he was not found, because God had taken lions, 34 quenched raging fire, escaped for of a new coverant, and to the spiriskled is sort of you may not be shaggish, but imitators of ber, because they were prevented by death. According to this arrangement, gifts and will." He abolishes the first in order to es- him. Now before he was taken he was at- the edge of the sword, won strength out of blood that speaks more graciously than those who through faith and guitance in- from continuing in office, 24 but he holds sacrifices are offered which cannot perfect tablish the second. 10 Just'by that will we tested as having pleased God. 6 And with weakness, became mighty in waz, put forhis priesthood permanently, became he the conscience of the worshiper, 10 but have been sanctified through the offering out faith it is impossible to please him. For eign armies to flight, 35 Women received continues for ever. 25 Consequently be deal only with food and drink and various of the body of Jesus Christ once for all. whoever would draw near to God must their dead by resurrection. Some were too-

us by a Son, when he appointed the heir for the sins of the people. 18 For because our weaknesses, but one who in every so that through two unchangeable things. The low appoints men in their weakness blood of goan and bulli and with the sub
sin the coverant that twill make with them went out, not knowing our grants or over the same or grants in over the same or grants of all things, through when also be zero. In things, through when also be zero. In this continue to the contin ated the world. 3 He reflects the glosy of he in able to help those who are tempted. without sin. 16 Let us then with confirm power falso, we who have fled for refuge: which came later than the low, appoints a of the flesh, 14 how much more shall the my laws on their hearts, and write them of promise, as in a foreign land, living in itsel. 40 since God had forescent some- and awe; 29 for our God is a consuming dence draw near to the throne of grace, might have strong encouragement to sear. Son who has been made perfect for ever. Spirit offered himself without blemish to remember their sins and their misdeeds no of the same promise. 10 For he looked should not be made perfect. these, there is no longer any offering for whose builder and maker is God. [1] By 12:1 Therefore, since we are surrounded neglect to show hospitality to strangers. faith Sarah herself received power to con- by so great a cloud of witnesses, let us for thereby some have entertained angels ceive, even when she was past the age, also lay aside every weight, and sin which unawares. 3 Remember those who are in

not laving again a foundation of repensurity a change in the law as well. 13 For first an obsolete. And what is becoming ferred once to bear the sins of many, will accepted the plundering of your property, edict. 24 By faith Moses, when he was with all men, and for the holiness without them do this joyfully, and not sadly, for 4:1 Therefore, while the promise of entary - tance from dead works and of Eath toward. The one of whom these things are specken obsolete and growing dol is ready to van-appear a second time, not to deal with sim. since you know that you yourselves had a grown up, refused to be called the sen of which no one will see the Lord. 15 See that would be of no advantage to you appear a second table, the value of the property and the proposed of the property and the p peacing to it has been testified some of the dead, and obrinal but the many have a clear conscious, dealing to act of the dead, and obrinal pleasures of sin. up and cause trouble, and by it the many have a clear conscious, dealing to act of the dead, and obrinal pleasures of sin. up and cause trouble, and by it the many have a clear conscious, dealing to act of the dead, and obrinal pleasures of sin. up and cause trouble, and by it the many have a clear conscious, dealing to act of the man but a sin that thou are minifeld but the message which they have supplied for the become defided. If then no one be in-how a descented where "What is near that thou are minifeld but the message which they have been defided for the become defided. If then no one be in-how a descented where "What is near that thou are minifeld but the message which they have been defided. If then no one be in-how a descented where "What is near that thou are minifeld but the message which they have been defined. If then no one be in-how a descented where "What is near that thou are minifeld but the message which they have a shadow you have need of onderstance, so that you 26 feet on specified some of the dead, and obrinal pleasures of sin.

If I have a clear conscious, dealing to a clear conscious, dealing to a clear conscious of the dead, and obrinal pleasures of sin.

If I have a clear conscious of the dead, and obrinal pleasures of sin.

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If I have a clear conscious of the dead of him, of the not of man, that produces wealth than the treasures of meral or irreligious like Essat, who sold more currently to do this in reder that I on for him? Thou didn't were the Impact for him of the hearters. 3 For we who have since been extigated in this which hearters at 15 him hearters are the him of the hearters. 3 For we who have since been extigated in this which hearters at 15 him hearters are the him have entered to you the society. In this hearters are the himself of the himself or and the proposal properties of the proposal properties of the prop finished from the foundation of the world. the word of God and the powers of the age priest, not according to a legal requires. Holies, 4 having the golden altar of instruction of the world from the foundation of the world. The world from the foundation of the world from the foundation of the world. The world from the foundation of the world from the foundation of the world.

> 20 By faith the people crossed the Red. gloom, and a tempost. 19 and the sound. pleasing in his sieft, through Joseph France hoped for, the conviction of things not when they attempted to do the same, were made the heavers entreat that no further. Amen. seen. 2 For by it the men of old received drowned. 30 By faith the walls of Jericho messages be spoken to them. 20 For they obedient, because she had given friendly was the sight that Moses said, "I tremble stand that our brother Timothy has been welcome to the spies.

the shame, and is seated at the right hand. immoral and adulterous. 5 Keep your life of the throne of God.

a better country, that is, a heavenly one. You are punished by him, 6 For the Lord and today and for ever, 9 Do not be led Therefore God is not ashamed to be called disciplines him whom he loves, and chas- away by diverse and strange teachings; for both the tent and all the vessels used in 26 For if we sin deliberately after receive their God, for he has prepared for them a times every son whom he receives." 7 H it is well that the heart be strongthened by is for discipline that you have to endure. grace, not by foods, which have not ben-God is treating you as sons; for what son efited their adherents. 10 We have an al-

12 Therefore lift your drooping hands riflees are pleasing to God.

blood of the eternal covenant, 21 equip 18 For you have not come to what may be you with everything good that you may touched, a blazing fire, and darkness, and do his will, working in you that which is

be shaken may remain. 28 Therefore let

13:1 Let brotherly love continue. 2 Do not

free from love of money, and be content.

with fear." 22 But you have come to released, with whom I shall see you if he Mount Zion and to the city of the living comes soon. 24 Greet all your leaders and

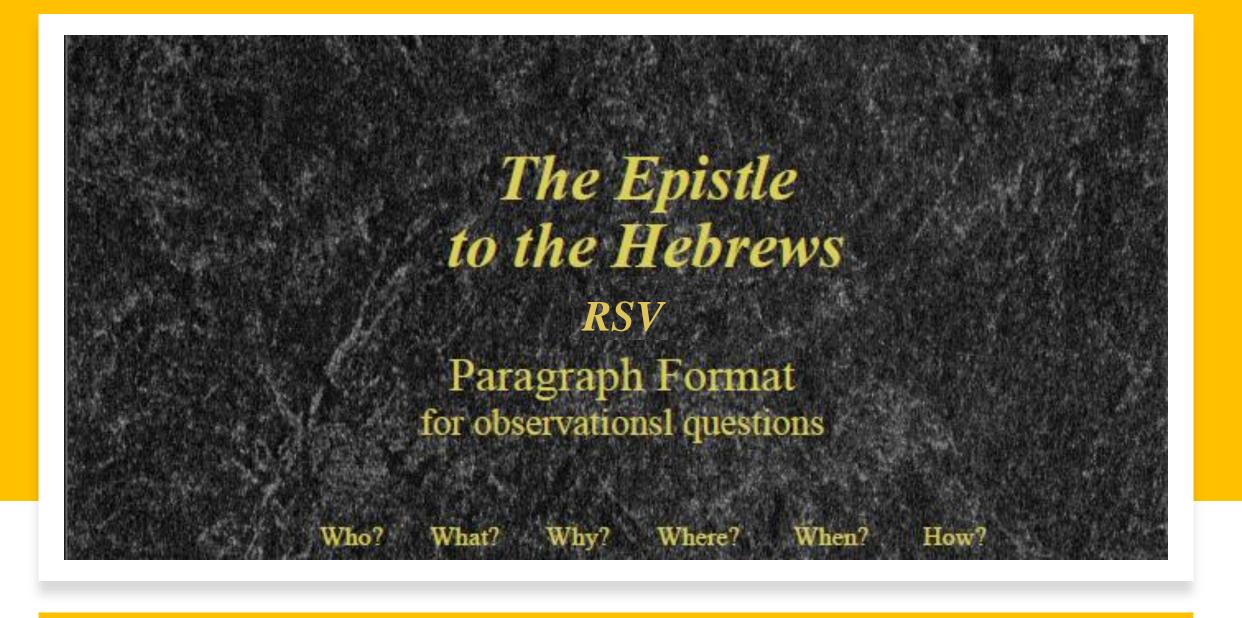
Hebrews RSV

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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?





Para-Flip Book Kipling Questions: Methodology

TBBS Hebrews
Thought Block Bible Study

LINK

Thought Block Bible Study

Three Levels of Observational Questions

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

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? Ho

Level 2 Grammatical Connectives

<u>Grammatical Connectives:</u> 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

TEMPORAL or	LOCAL or	LOGICAL	<u>EMPHATIC</u>
Chronological	Geographical		
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, neverthele wise.	truly only indeed now
		Comparison-also, as, as-so, just as-so, leso also, so, even as, so accoagain. Series of Facts-and, first of all, last of a especially, secondly. Condition-if, unless.	rdingly,

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?

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."



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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



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Hebrews 1: 5-9





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?

Thought Blocks

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

Mains

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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
- God elevates the Son, over all created, creation & as God
- Son's throne/Kingdom eternal because He is God

 & We are included
 - The God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

od

Thought Blocks

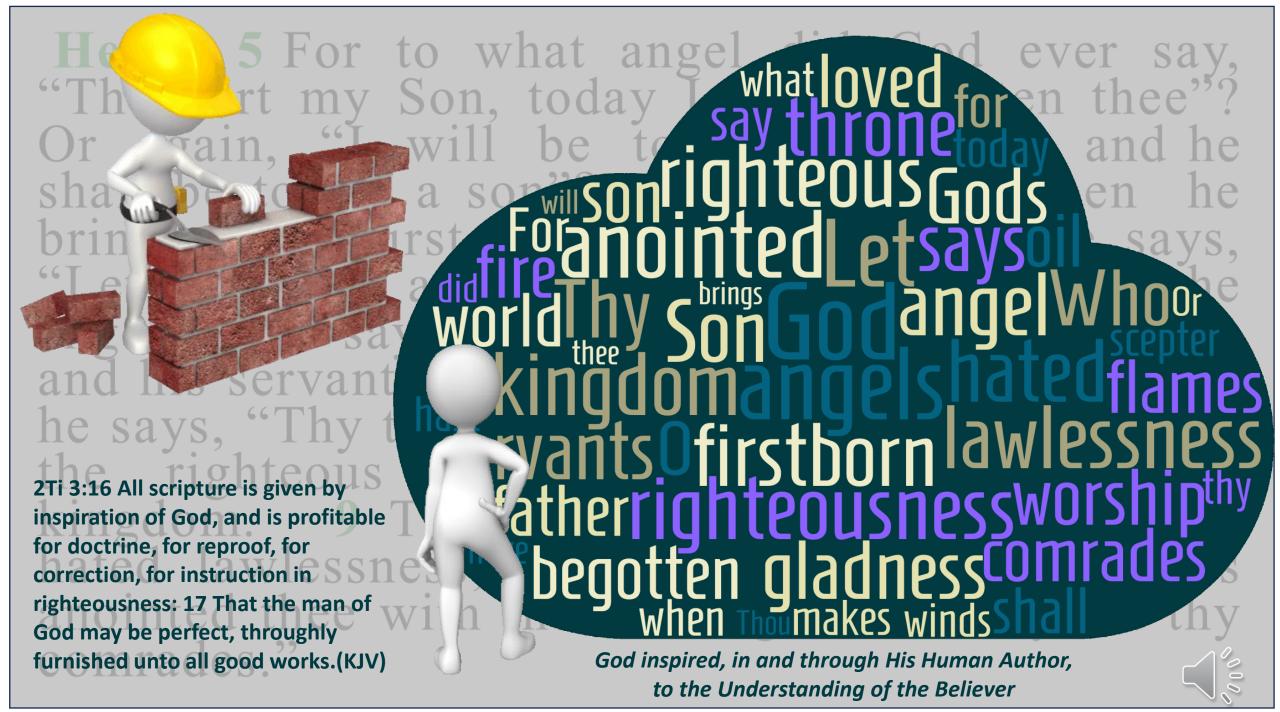
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Hebrews 1: 5-9

Hebrews RSV



Insights Column 1

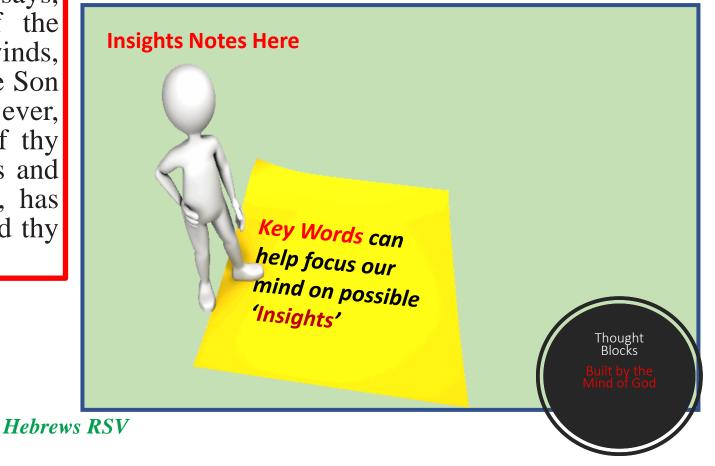
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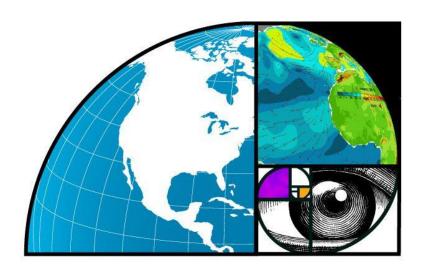
Bullets

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

Insights



Hebrews 1: 5-9



BUILDING INSIGHTS

THROUGH

OBSERVATION

Hebrews 1: 5-9

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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 significate factors as far as content/context?

Hebrews 1: 5-9



Mains

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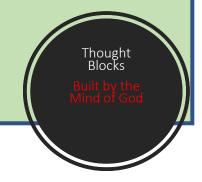
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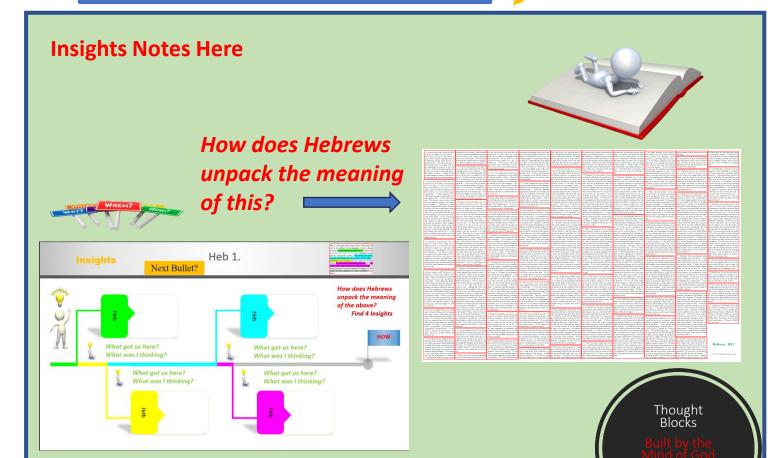
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Bullets

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

Insights



Hebrews 1: 5-9

1 John RSV

Heb

What got us here?

What was I thinking?

What got us here?

Hebrews

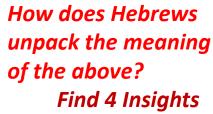
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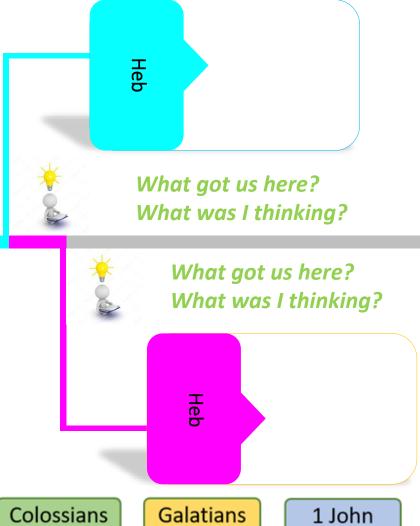
Ephesians

Heb 1.

Next Bullet?

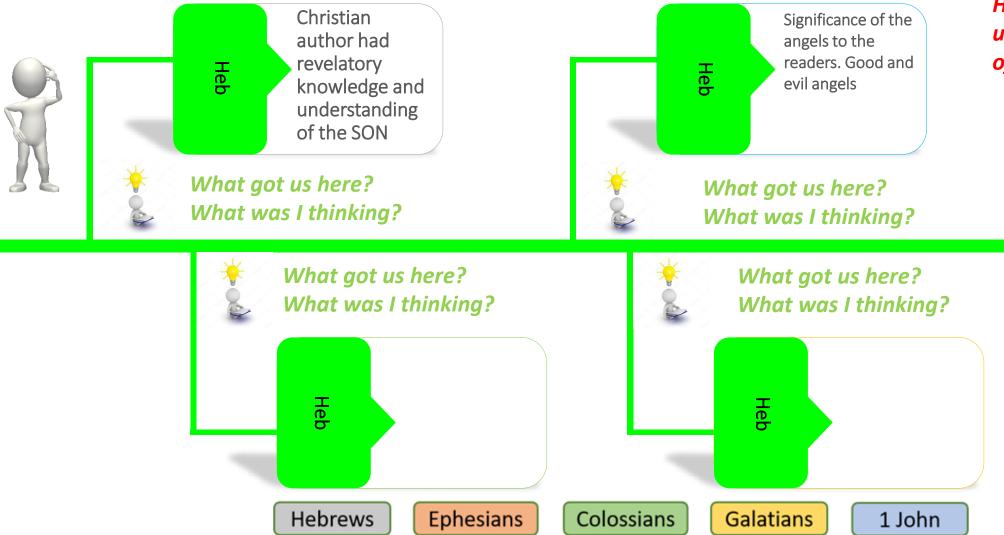
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Heb 1.

Heb 1.6b Son greater than the angels

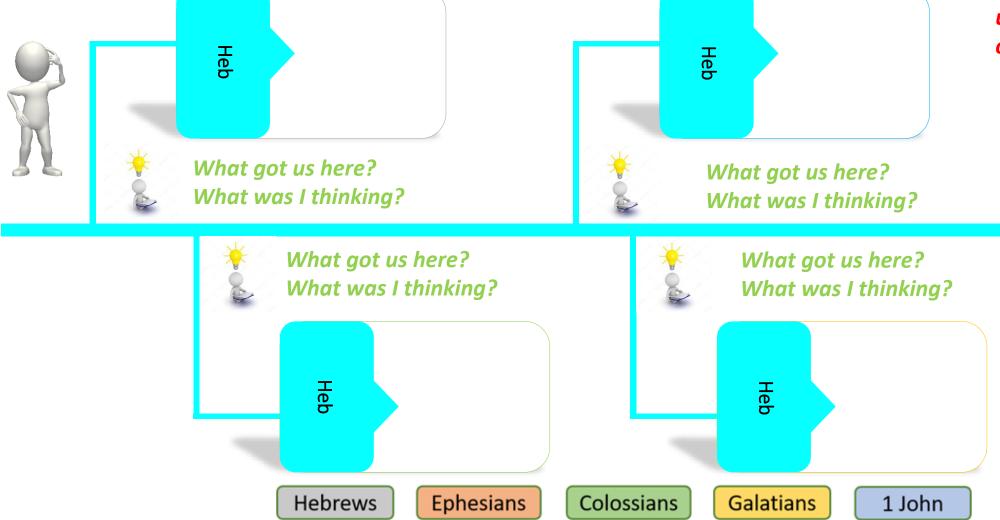


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How does Hebrews unpack the meaning of the above?
Find 4 Insights

Heb 1.

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



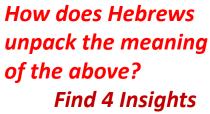
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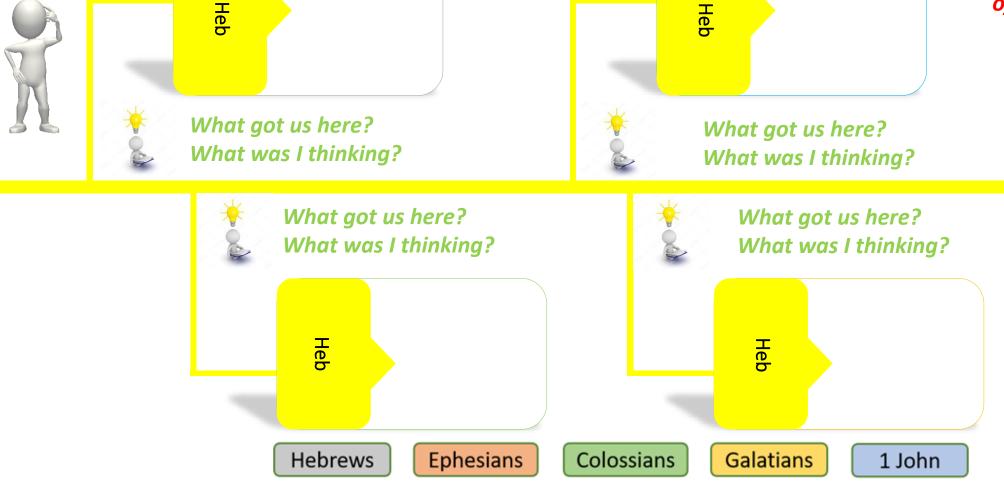
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Heb 1.3b

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

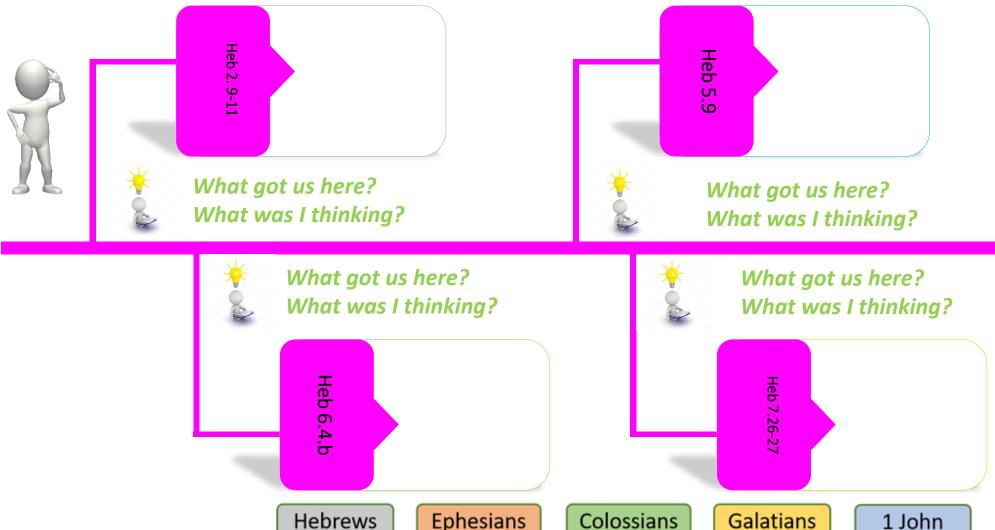
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Heb 1.

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



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Bullets

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

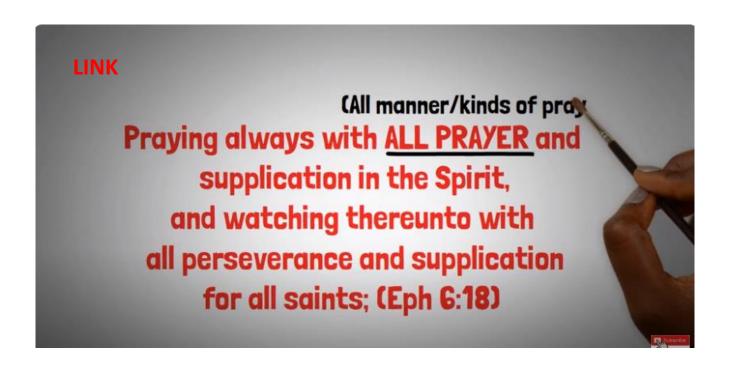
Prayers

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

Built by the Mind of God

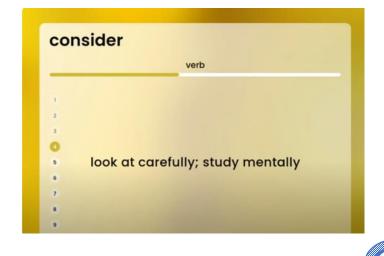




SUPPLICATION



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



Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS G2657:

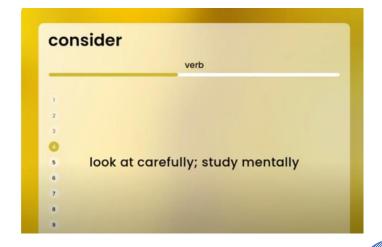
κατανοέω, κατάνω; imperfect κατενωυν; 1 aorist κατενόησα; from Herodotus down; the Sept. here and there for הָבִּיט, הָתְבּוֹנֶן;

- 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: τi , 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; $\tau \iota \nu \alpha$, Hebrews 3:1; Hebrews 10:24; James 1:23f.

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Prayers Mains

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Bullets

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

Prayers

Prayers Notes Here

Hebrews 1: 5-9

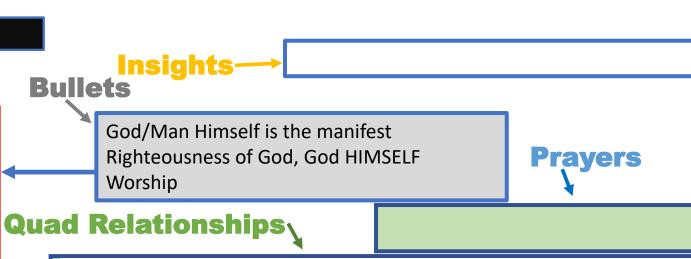


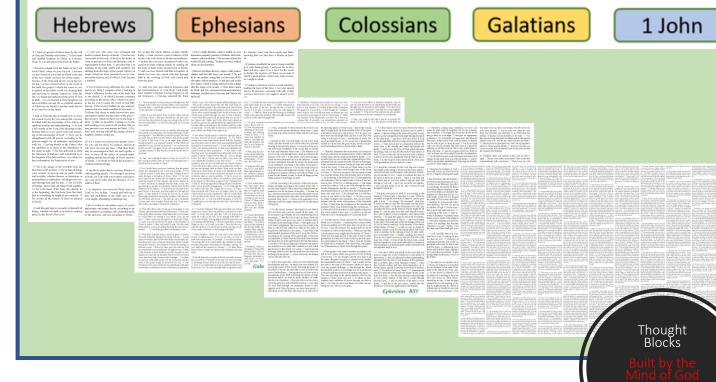


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Topics & Concepts

Hebrews 1: 5-9







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

Prayers

Quad Relationships\

which he freely bestowed on us in the Beloved. 7 In him
we have redemption through his blood, the forgiveness
alienated from the commonwealth of Israel, and st we're noe'r comprese trifolge in so sock de legisterious with the leisterious province and the sock de legisterious with the leisterious province and the sock de legisterious province and the sock desire and the sock de legisterious province and the sock de le

II In him, secording to the purpose of him who accomplishes all things according to the counsed of his will, I have been also been also

my prayers, 17 that the God of our Lord Jesus Christ, the
Father of glory, may give you a spired of wisclom and of 51 For this reason I, Paul, a prisoner for Christ Je
revelation in the Iznowledge of him, 18 having the eyes of
you destines—2 assuming that you have
hope to which he has called you, with at the the riches of
for you, 3 how the mystery was made Iznown to my prayers, 17 that the God of our Lord Jesus Christ, the hope to which he has called you, with any the rubes of the you. I have then postery was made known to all agistonia pherium on the usine. It is add with a the recitation. In the worthing the hardy is the recitation of the property of the ion, and above every name that is named not only in this ers of the reomise in Christ Jesus through the pour

out of the great love with which he loved us, 5 even when him 1/8 Sol ask you not to love heart over what I am suf-likeness of God in true righteounness and holiness.

| Main | put on the new nature, created after the likeness of God in true righteounness and holiness. I have might present the chartch to himself in spelenker, the might present the chartch to himself in spelenker, the put of t together with Christ (by grace you have been saved), 6 and raised us up with him, and made us sit with him in

of God, 20 built upon the foundation of the apos

on, and above every same that in some and condy in this page. It was all a most a marriar according to the great and to in that which is to come; 2 and he has part again of the whole of the complete and the proper of the proper of the complete and the proper of the proper of the complete and the proper of the proper of the complete and the proper of the complete and the proper of t

Topics & Concepts

be holy and without blemish. 28 Even so husbands should

of eye-service, as men-pleasers t, doing the will of God from

nst, coming the will of God from the revice with a good will as to the knowing that whatever good any we the same again from the Lord, or free. 9 Masters, do the same to sterning, knowing that he who is ours is in heaven, and that there is

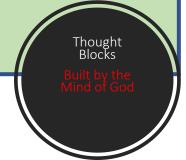
whole armor of God, that you ninst the wiles of the devil. I. against flesh and blood, but ainst the powers, against the larkness, against the spiritual

ne heavenly places. 13 Therefore f God, that you may be able to and having done all, to stand lay, and having done all, to stand, wing girded your loins with truth, reastplate of rightecusness, 15 and with the equipment of the gospel Il these, taking the shield of faith, usench all the flaming darts of the the helmet of salvation, and the

God the Father and the Lord Jesus Christ. 24 Grace by with all who love our Lord Jesus Christ with love undy

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Ephesians





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 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, "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

Prayers

Quad Relationships\

Colossians

because of the hope laid up for you in heaven, a minister. Of this you have heard before in the word of the truth, the gospel 6 which has come to you, as indeed in the whole world it is bearing fruit and in my flesh I complete what is laci and growing-so among yourselves, from the day you heard and understood the grace of God is, the church, 25 of which I became a r n truth, 7 as you learned it from Epaphras our according to the divine office which w beloved fellow servant. He is a faithful minister to me for you, to make the word of C of Christ on our behalf 8 and has made known known, 26 the mystery hidden for ages to us your love in the Spirit. erations but now made manifest to his

9 And so, from the day we heard of it, we have not ceased to pray for you, asking that you may this mystery, which is Christ in you, the be filled with the knowledge of his will in all glory. 28 Him we proclaim, warning every spiritual wisdom and understanding. 10 to lead and teaching every man in all wisdom, a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increas-this I toil, striving with all the energy w ing in the knowledge of God. 11 May you be mightily inspires within me. strengthened with all power, according to his glorious might, for all endurance and patience 2:1 For I want you to know how greatly with joy, 12 giving thanks to the Father, who for you, and for those at Laodicea, and has qualified us to share in the inheritance of who have not seen my face, 2 that their the saints in light. 13 He has delivered us from may be encouraged as they are knit to the dominion of darkness and transferred us to love to have all the riches of assure the kingdom of his beloved Son, 14 in whom we standing and the knowledge of God's n have redemption, the forgiveness of sins. of Christ, 3 in whom are hid all the tre

15 He is the image of the invisible God, the all things, and in him all things hold together. 18 He is the head of the body, the church; he 6 As therefore you received Christ Jesus the s the beginning, the first-born from the dead, Lord, so live in him, 7 rooted and built up in For in him all the fulness of God was pleased were taught, abounding in thanksgiving.

sus by the will 27 And you, who ence were extragated and print in the whose fundess of delty weeks. If you do not never to the man to whose fundess of delty weeks. If you do not never to the man to delta the contract of the man to delta the contract of all rule and autiful for the contract of the cont

of the love which you have for all the saints, 5 ture under heaven, and of which I, Paul, became faith in the working of God, who raised him lie to one another, seeing that you have put off the

desire, and covet- knowing that you also have a Master yount of these the en-

earthly in you: 4-1 Masters treat your slaves justly ar

in it with thanksgiving, 3 appears and a for us also, that God may open to us for for the word, to declare the mystery

of the time, 6 Let your speech

Topics & Concepts

wisdom and knowledge. first-born of all creation; 16 for in him all things 4 I say this in order that no one may delude you perish as they are used), according to human were created, in heaven and on earth, wisible with beguing speech. 5 For though I am absent precepts an uncy are used, accounting to uniform this pleases the Lord. 21 Fathers, and invisible, whether thrones or dominions or in body, yet I am with you in spirit, rejoicing to an appearance of wisdom in promoting rigor of do not provoke your children, lest they become

indulgence of the flesh.

and invisible, whether thrones or dominions or in body, yet I am with you in spirit, rejoicing to an appearance of wsodom my promising major or in body, yet I am with you in spirit, rejoicing to an appearance of wsodom mad self-abasement and severity to the discouraged. 22 Slaves, obey in everything those principalities or authorities—althings were ter-set your good order and the firmness of your acted through him and for him. 17 He is before the in Carist. the Lord.

as men-pleasers, but in singleness of heart, fearing it read also in the church of the Laodiceans; and a the expansing, the instruction from the Good, 2 often in min. Footen and outling in that in everything he might be pre-eminent. 19 him and established in the faith, just as you from that in everything he might be pre-eminent. 19 him and established in the faith, just as you from the for him all the fullness of God was pleased were taught, abounding in thanksgiving, seated at the right hand of God. 2 Set your minds. Lead and not men, 24 knowing that from the Lord. Lord."

5 See to it that no one makes a proy of you by him to reconcile to himself all things, whether or earth or in heaven, making peace by the blood of his cross.

5 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be finamental things, whether or earth or in heaven, making metallishin, seconding to the crimenia beginning that are given by the blood of his cross.

6 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be finamental prints and the part of the seconding to be crimenia beginning that are given by the control of the part of the wound by the part of the wound be the wound be the wound be the done, and the wine is no partiality.

6 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be finamental than the part of the wound by the part of the wound be the wound be the wound be the wound be the wound by the min in glory.

Coloscions RCU

as, seasoned with salt, so that ow you ought to answer every

tell you all about my affairs; he her and faithful minister and the Lord. 8 I have sent him to purpose, that you may know d that he may encourage your ith him Onesimus, the faithful ther, who is one of yourselves. ou of everything that has taken

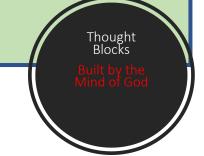
usin of Barnabas (concerning received instructions--if he

eive him). II and Jesus who

These are the only men of the

ong my fellow workers for the , and they have been a comfort ras, who is one of yourselves, rrist Jesus, greets you, always nature and fully assured in all 3 For I bear him witness that odicea and in Hierapolis, 14 Luke the beloved Nympha and the church in her house, 16 And

17 And say to Archippus, "See that you fulfil





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 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, "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

Prayers

Quad Relationships\

Galatians

of 1 ms intensied that you are so quickly descring, as who called you set in gase of the das misses as that feered gasped – 7 not that there is another gasped, but there is more in the proposal of the propo gargent effort e was soon, and and called me turough me. Soon coursed With Cartist, it is no longer (garget, few mp) leads of overeal his soon to me, in order that I might preach than among the Gentlies, it did not continue that the might preach though it may be a continued to the who leve that it would be a continue to the who leve that it work and the life in our limit by fight in the Soon of God, who love that it work is the continued to those who do not multiply the part of the continued to the continued to

truth of the gospel might be preserved for you. 6 And from those who were reputed to be something (what they by all things written in the book of the law, and do them."

17 Now it is evident that no man is justified before God were makes no difference to me; God shows no partiality) by the law; for "He who through faith is righteous shall

The result of the first who matching the results of the results of

Topics & Concepts

once more? 10 You observe days, and months, and sea-sons, and years! 11 I am afraid I have labored over you Galatians RSV

and y a life from the deep rock of system and culture.

And you see to consider the system of the size of system and culture and system and the system and t

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Thought Blocks

1. 22 But the fruit of the Spirit is love, kindness, goodness, faithfulness, 23 strol; against such there is no law. 24 ong to Christ Jesus have crucified the



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 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, "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

Prayers

Quad Relationships\

1 John

4 And we are writing this that our joy may be

complete.

33 Do not love the world or the things.
This is the message we have heard from him
and proclaim to you, that God is light and in him
world, lift any one loves the world, love f
sand proclaim to you, that God is light and in him
world, the last of the flesh and the last
is no datchess at all. 6 If we say we have felvers and he profe of life, is not of the Fall
lift and on the vectorial to the turn, 7 but
and the last of it; but he who does the vi
five wall kin the light, as he is in the light, we for dailored for ever. have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 ff was say we have no sin, we deceive ourselves, and heard that antichrist is coming, so now the truth is not in us. 9 If we confess our sins, he antichrists have come; therefore we kno is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 10 I fix but they were not of us; for if they had b say we have not sinned, we make him a liar, and us, they would have continued with us; but his word is not in us.

that you may not sin; but if any one does sin, we 20 But you have been anointed by the

3 And by this we may be sure that we know him, if we keep his commandments. J He who says 'I Know him' but disobers his commandments denies the Son has the Father. He who co is a liar, and the truth is not in him; 5 but who-ever keeps his word, in him truly love for Gob 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.

25 And this is what he has promised us, eternal life.

says he is in the light and hates his brother is in the darkness still. 70 He who loves his brother = 32 And now, little children, abide in him, so that abides in the light, and in there is no cause for when he appears we may have confidence and holes on the might of the abides in the light, and in there is no cause for when he appears we may have confidence and and her in them. And by this we know that the Son of God has come and love one around her in them. And by this we know that the since no cause for whom he has not seen, cannot love God whom he has no

boses in him putfied limited l

went out, that it might be plain that they not of us.

have an advocate with the Father, Jesus Christon Have an advocate with the Father, Jesus Christon Have an advocate with the Father, Jesus Christon Have an advocate with the Father Jesus Christon Have an advocate with the wide sins, and not for ours only but also for the sins of the whole not for ours only but also for the sins of the whole world. sus is the Christ? This is the antichrist

LI That which was from the beginning, which 12 I am writing to you, little children, because 31 See what love the Father has given us, that we 4.1 Beloved, do not believery spirit, but 5.1 Every one who believes that Je is the whoch we have an with our your sins are forgiven for his sake. 13 I am should be called chy of God, and so we are but the spirit when they are of God. Christ is a child of God, and every new thou when the called chy of God, and so we are but the spirit when they are of God. Christ is a child of God, and every new the spirit of God. The spirit of God, and so we are but the spirit of God. The

od, 3 and every For this is the love of G that we keep his esus is not of commandments. And commandments are hrist, of which not burdensome. JFc natever is born of God you heard that it was come and now it is in overcomes the wor' and this is the victory that

who came by water and blood, not with the water only but with 4 the blood. 7 And the Spirit is because the Spirit is the truth. 8 be witnesses, the Spirit, the water, t; and these three agree. 9 If we

Topics & Concepts

19 By this we shall know that we are of the truth, walk in the same way in which he walked.

**The Seloved, I am writing you no new commandation which you had feast the spiring, the old commandment which you had word which you have heard, 8 Vet I am writing with the spiring, the old commandment is the word which you have heard 3 Vet I am writing with the spiring, the old commandment is the certification of the spiring, the old commandment is the certification of the spiring, the old commandment is the certification of the spiring, the old commandment is the certification of the spiring, it is of the properties of the spiring of the sp you a new commandment, which is true in him anointing teaches you about everything, and is because we keep his commandments and do what and in you because the darkness is passing away irree, and is no lie, just as it has taught you, abote please him. 33 And this is his commandment and do true light is a sheared whining. 9 He who him.

God, and God abides in him

that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal.

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to you who believe in the name e in him, that if we ask anything is will he hears us. 15 And if we hears us in whatever we ask, we have obtained the requests made my one sees his brother commit of a mortal sin, he will ask, and the milling for those whose sin is not is sin which is mortal: I do not say

ony of men, the testimony of

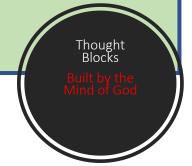
; for this is the testimony of God ne witness to his Son. 10 He who e Son of God has the testimony

who does not believe God has

because he has not believed

it God has borne to his Son. 11 stimony, that God gave us eter-

is life is in his Son 12 He who





comrades."

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

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

Quad Relationships
Hebrews Ephesians

Insights-

Prayers

Colossians Galatians

1 John

Thoughts of NOTE

Quad Summary of Hebrews 1. 5-9

Thought Blocks Built by the Mind of God

Hebrews Ephesians Colossians Galatians 1 John

Thoughts of NOTE

What is the Group?

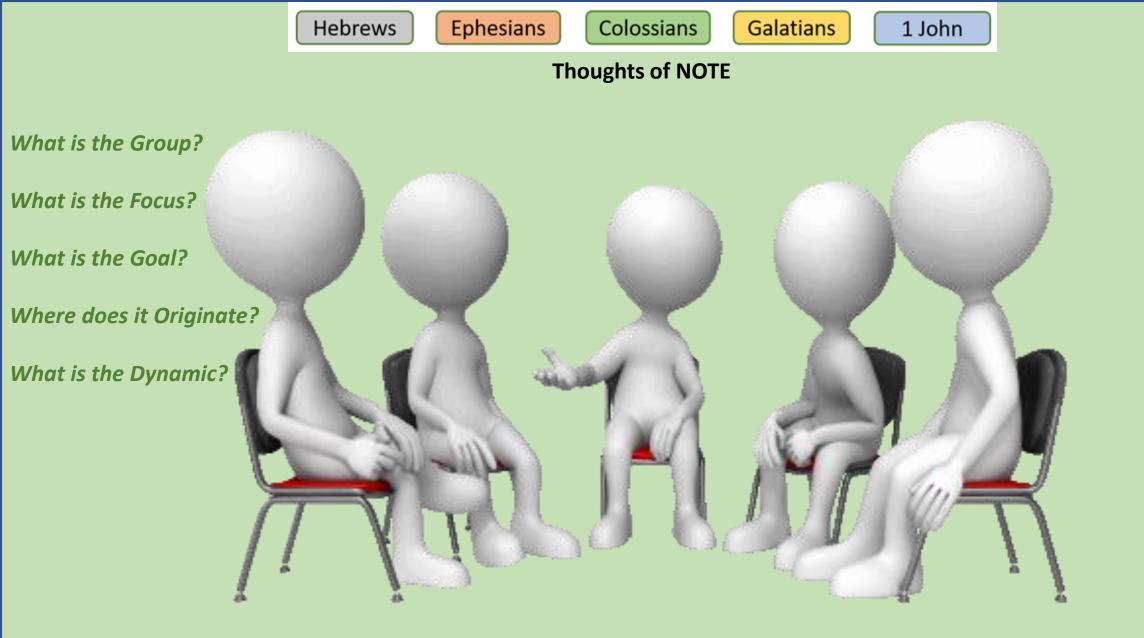
What is the Focus?

What is the Goal?

Where does it Originate?



Quad Summary of Hebrews 1. 5-9



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.

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?



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.

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



Heb 1: 5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

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Insights— **Bullets** God/Man Himself is the manifest Righteousness of God, God HIMSELF **Prayers** Worship **Quad Relationships**\ Colossians Galatians Hebrews **Ephesians** 1 John **Thoughts of NOTE**

Summary of Hebrews 1. 5-9

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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 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?

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?

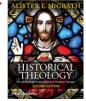




House of God



Historical Theology



LINK

Christ In You PP

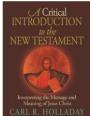
Andrew Murray



The Gospels in Early Christian Literature **LINK**

A_Critical_Introduction_to_the_New_Testament LINK

The Kingdom of God is Within You



Chapter 17 THE PERSON OF JESUS CHRIST **LINK**

LIFE IS IN THE BLOOD: LINK

Envisioning Atonement with regards to LEVITICAL THEOLOGY Melanie Bair

LINK THE MEANING OF

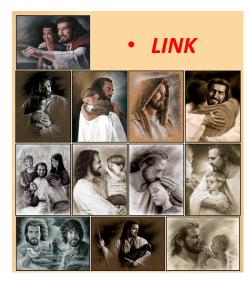
THE WORD 'BLOOD'

IN SCRIPTURE

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



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



Book of Hebrews Summary: *Video Link* **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



The Kingdom of God is Within You

Sabbath Rest Presentation A PDF

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HOA Introduction.pdf

Foundation Teaching Lesson - Made Us Alive

Eph-4-Hebrews-intro

Hermeneutical Lens

Experiential Knowledge of God

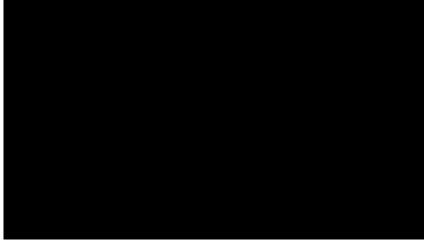
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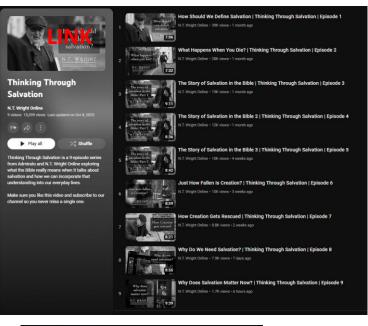
LINK Study Resources



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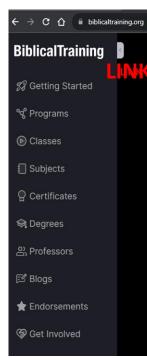




Resources





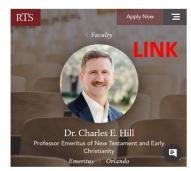






What Does the Bible LINK Say About the Body of Christ?

November 6, 2023



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.

"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

ABOUT AUTHOR



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

Introduction

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 Hexa

♦ Theology, Patristics, Gregory of Nyssa, Book of Genesis, Ancient Greek Philosophy

In this Introduction to the volume, Gregory of Nyssa's In hexaemeron 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 or the treatise. In another section, its historical background is sketched against the history of the exegesis of the Hexaemeron 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 relevan places where further information on these issues can be found.

Resources

Re-Thinking Clement the Philosopher of the Corpus Dionysiacum



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", Academia Letters, Article 4344, San Francisco, CA, 2021, 1-8 (approx. 3,000 words)

Dimitrios Pallis

2021. Academia Letters

T 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 V.9 of Dionysius the Areopagite with Clement of Alexandria or with a pagan philosopher who was a contemporary of Dionysius or from a more distant past. The present essay develops an interpretation of the above passage in the context of the attempt of the author to stage the structure and contents of his writings so as to persuade his readers of his apostolic identity. Thus, it argues that it would be proper to examine whether the identity of Clement the philosopher in this passage is compatible with the carefully constructed identity of Dionysius. It proposes that it is possible to understand Clement the philosopher as a reference to Clement of Rome because the information we have about him is consistent with Dionysius' professed identity, and also because there were earlier Christian traditions that represented Clement of Rome as related to the apostle Paul, the purported teacher of Dionysius, and trained in Greek philosophy. Keywords: Dionysius the Areopagite, Paul the Apostle, Clement of Rome, Clement of Alexandria, Principles of Beings, Scripture, Greek Patristics, Plato, Proclus, Platonism. This is the official academic Journal of the Academia.edu digital forum or website. It is an open access Journal that publishes peer-reviewed research articles authored by scholars in English.

1:1 In many and various ways God spoke brethren in every respect, so that he might of old to our fathers by the prophets: but in these last days he has spoken o us by a Son, whom he appointed the heir of all things, through whom also he he himself has suffered and been tempted cre- ated the world. 3 He reflects the he is able to help those who are tempted. plory of God and bears the very stamp of his na- ture, upholding the universe 3:1 Therefore, holy brethren, who share i by his word of power. When he had the right hand of the Majesty on high having become as much superior to angels as the name he has obtained is ore 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- ther, and he shall be to me a son"? And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels says, "Who makes his angels winds, and his ser- vants flames of fire." 8 But of the Son he says, "Thy throne, O God. for ever and ever, the righteous scepter is the scepter of thy kingdom. Thou hast loved righ- teousness and hated awlessness: 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 f thy hands: 11 they will perish but thou remainest; they will all grow old like a garment. 12 like a mantle thou wilt But thou art the same, and thy years will never end." 13 But to what angel has be thy enemies a stool for thy feet"? 14 Are not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

2:1 Therefore we must pay the closer at ention 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 declared at first by the Lord and it was while God also bore witness by signs and wonders and various miracles and by gifts disobedient? 19 So we see that they were of the Holy Spirit distributed according to is own will.

5 For it was not to angels that God sub ected the world to come, of which we are speaking. 6 It has been testified somewhere. "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 faith in the hearers. 3 For we who have a little while lower than the angels, thou hast crowned him with glory and honor. 8 putting everything in subjection under his et." Now in putting everything in subjection to him, he left nothing outside his cor trol. 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 pio- neer of their salvation perfect through suf- fering. 11 For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, 12 saying, "I will proclaim thy did from his. name to my brethren, in the midst of th congregation I will praise thee." 13 And again, "I will put my trust in him." A again, "Here am I, and the children God

14 Since therefore the children share flesh and blood, he himself likewise pa took of the same nature, that through deat he might destroy him who has the pow of death, that is, the devil, 15 and delive all those who through fear of death we subject to lifelong bondage. 16 For sure it is not with angels that he is concern but with the descendants of Abrahar 17 Therefore he had to be made like his

ecome a merciful and faithful high pries in the service of God, to make expiation for the sins of the people. 18 For because

a heavenly call, consider Jesus, the apost made purification for sins, he sat down at and high priest of our confession. 2 H was faithful to him who appointed him. ist as Moses also was faithful in God's house. 3 Yet Jesus has been ounted wor- thy of as much more glory han Moses as the builder of a house has ore honor than the house. 4 (For every ouse is built by some one, but the builder of all things is God.) 5 Nov Moses was faithful in all God's house a a servant, to testify to the things that vere to be spoken later, 6 but Christ was faithful over God's house as a son. An we are his house if we hold fast or confidence and pride in our hope.

7 Therefore, as the Holy Spirit says, "T

day, when you hear his voice, 8 do not

harden your hearts as in the rebellion, on the day of testing in the wildernes where your fathers put me to the te and saw my works for forty years. 10 There- fore I was provoked with that generation, and said, 'They always go astray in their hearts; they have not know my ways ' 11 As I swore in my wrath 'They shall never enter my rest.'" 12 roll them up, and they will be changed. Take care, brethren, lest there be in any of you an evil, un-believing heart, never end." 13 But to what angel has he ever said, "Sit at my right hand, till I make 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 irm to the end, 15 while it is said, Today, when you hear his voice, do no harden your hearts as in the rebellion." 16 Who were they that heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? 1 just retribution, 3 how shall we escape if And with whom was he provoked forty we neglect such a great salvation? It was years? Was it not with those who sinned, whose bodies fell in the wilderness? attested to us by those who heard him. 4 And to whom did he swear that they should never enter his rest, but to those who wer

> 4:1 Therefore, while the promise of enterng his rest remains, let us fear lest any o on be indeed to have failed to reach it. For good news came to us just as to them but the message which they heard did not benefit them, because it did not meet with believed enter that rest as he has said "A I swore in my wrath, 'They shall never enter my rest," although his works were inished from the foundation of the world For he has somewhere spoken of the seventh day in this way, "And God rested on the seventh day from all his works." And again in this place he said, "They shall never enter my rest," 6 Since therefore i remains for some to enter it and those who ormerly received the good news failed to nter because of disobedience. 7 again he sets a certain day, "Today," saving through

unable to enter because of unbelief.

David so long afterward, in the words a ready quoted, "Today, when you hear voice, do not harden your hearts." 8 F if Joshua had given them rest. God would not speak later of another day. 9 So then. there remains a sabbath rest for the people of God; 10 for whoever enters God's res also ceases from his labors as Goo

11 Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience. 12 For the word of God is ving and active, sharper than any two edged sword, piercing to the division of oul and spirit, of joints and marrow, an scerning the thoughts and intentions of he heart. 13 And before him no creatur is hidden, but all are open and laid bar o the eyes of him with whom we have to

14 Since then we have a great high priest who has passed through the heavens. J

sus the Son of God let us hold fast our onfession. 15 For we have not a high priest who is unable to sympathize with spect has been tempted as we are, y without sin. 16 Let us then with confi- dence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

one that enters into the inner shrine beind the curtain. 20 where Jesus has gone 5:1 For every high priest chosen fro forerunner on our behalf, having beamong men is appointed to act on behalf me a high priest for ever after the order of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gen tly with the ignorant and wayward, since e himself is beset with weakness 3 Re-7:1 For this Melchizedek, king of Salem, ause of this he is bound to offer sacrifice riest of the Most High God, met Abraham or his own sins as well as for those of the arning from the slaughter of the kings people. 4 And one does not take the honor and blessed him; 2 and to him Abraham pon himself, but he is called by God, just prortioned a tenth part of everything. He first, by translation of his name,

ng of righteousness, and then he is also

ing of Salem, that is, king of peace.

He is without father or mother or

nealogy, and has neither beginning of

ays nor end of life, but resembling the

on of God he continues a priest for ever.

See how great he is! Abraham the patri-

nose descendants of Levi who receive the

iestly office have a commandment

the law to take tithes from the people, that

is, from their brethren, though these also

are descended from Abraham. 6 But this

man who has not their genealogy received

Here tithes are received by mortal men

nere, by one of whom it is testified that

e lives 9 One might even say that I evi

imself, who receives tithes, paid tithes

through Abraham. 10 for he was still in

arough the Levitical priesthood (for un-

der it the people received the law), what

irther need would there have been for

another priest to arise after the order of

Melchizedek, rather than one named after

the order of Aaron? 12 For when there is

change in the priesthood, there is neces

urily a change in the law as well. 13 For

the one of whom these things are spoken

belonged to another tribe, from which no

one has ever served at the altar. 14 Fo

is evident that our Lord was descende

tribe Moses said nothing about priests.

om Judah, and in connection with tha

15 This becomes even more evident

vhen another priest arises in the likeness

of Melchizedek, 16 who has become

priest, not according to a legal require-

ment concerning bodily descent but by the

ower of an indestructible life. 17 For i

witnessed of him, "Thou art a priest for

ver after the order of Melchizedek " 18

On the one hand, a former commandment

set aside because of its weakness and

selessness 19 (for the law made nothing

perfect); on the other hand, a better hope i

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 Je-

23 The former priests were many in num

ber, because they were prevented by death

rom continuing in office; 24 but he hold

ontinues for ever. 25 Consequently h

is able for all time to save those who draw

near to God through him, since he always

such a high priest, holy, blameless, un-

stained senarated from sinners exalted

like those high priests, to offer sacrifices

lives to make intercession for them.

his priesthood permanently, because I

sus the surety of a better covenant.

introduced, through which we draw

God.

the loins of his ancestor when Melchize

dek met him.

arch gave him a tithe of the spoils. 5 And

So also Christ did not exalt himself to b ade a high priest, but was appointed by him who said to him, "Thou art my Son, oday I have begotten thee"; 6 as he say also in another place, "Thou art a priest f ever after the order of Melchizedek."

s Aaron was

7 In the days of his flesh. Jesus offered u prayers and supplications, with loud crie and tears, to him who was able to save him from death, and he was heard for his godly fear. 8 Although he was a Son, he learned obedience through what he suffered: and being made perfect he became the source of eternal salvation to all who obey tithes from Abraham and blessed him who him, 10 being designated by God a high had the promises. 7 It is beyond dispute Judah: 9 not like the covenant that I made priest after the order of Melchizedek.

11 About this we have much to say which is hard to explain, since you have becom dull of hearing. 12 For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, no solid food; 13 for every one who lives of milk is unskilled in the word of righteous ness, for he is a child. 14 But solid food s for the mature, for those who have their aculties trained by practice to distinguis good from evil.

6:1 Therefore let us leave the elementar octrine of Christ and go on to matu not laying again a foundation of rene tance from dead works and of faith towa God. 2 with instruction about ablution the laving on of hands, the resurrecti of the dead, and eternal judgment. 3 An this we will do if God permits. 4 For s impossible to restore again to repe tance those who have once been enlight ened, who have tasted the heavenly gi and have become partakers of the Ho Spirit. 5 and have tasted the goodness the word of God and the powers of the as o come. 6 if they then commit apostas ince they crucify the Son of God on the wn account and hold him up to contemp 7 For land which has drunk the rain that often falls upon it, and brings forth veg etation useful to those for whose sake it cultivated, receives a blessing from God But if it bears thorns and thistles, it worthless and near to being cursed; its end

9 Though we speak thus, yet in your cas beloved, we feel sure of better things th belong to salvation. 10 For God is so unjust as to overlook your work an the love which you showed for his sak n serving the saints, as you still do. 1 And we desire each one of you to show the same earnestness in realizing the fu assurance of hope until the end, 12 so that you may not be sluggish, but imitators hose who through faith and patience herit the promises.

13 For when God made a promise to Abr. ham, since he had no one greater by who o swear, he swore by himself, 14 sayin urely I will bless you and multiply you 15 And thus Abraham, having patien endured, obtained the promise, 16 Me ndeed swear by a greater than themselve and in all their disputes an oath is fir or confirmation. 17 So when Go

show more convincingly to the heirs of the daily first for his own sine and then mise the unchangeable character of his for those of the people: he did this once pose, he interposed with an oath, 18 for all when he offered up himself. 28 that through two unchangeable things, Indeed, the law appoints men in their which it is impossible that God should weakness as high priests, but the word of the oath, which came later than the of the flesh, 14 how much more shall the ove false, we who have fled for refuse might have strong encouragement to seize law, appoints a Son who has been made the hope set before us. 19 We have this a sure and steadfast anchor of the soul, 8:1 Now the point in what we are saying this: we have such a high priest, one who

> s seated at the right hand of the throne of e Majesty in heaven, 2 a minister in the 15 Therefore he is the mediator of a ne anctuary and the true tent which is set up ot by man but by the Lord. 3 For every high priest is appointed to offer gifts and crifices: hence it is necessary f his priest also to have something offer. 4 Now if he were on earth, h yould not be a priest at all, since there are riests who of- fer gifts according to the effect only at death, since it is not in force aw. 5 They serve a copy and shadow o the heavenly sanc- tuary; for when Moses 18 Hence even the first covenant was not as about to erect the tent, he was nstructed by God, saving, "See that vo make everything according to the pattern which was shown you on the mountain. But as it is, Christ has ob- tained nistry which is as much more cellent than the old as the covenant h mediates is better, since it is enacted on etter promises. 7 For if that first cove nant had been faultless, there would have been no occasion for a second.

8 For he finds fault with them when he

ays: "The days will come, says the Lord.

when I will establish a new covenant with the house of Israel and with the house of that the inferior is blessed by the superior. with their fathers on the day when I took of the heavenly things to be purified with them by the hand to lead them out of the land of Egypt; for they did not continue selves with better sacrifices than these n my covenant, and so I paid no heed to them, says the Lord. 10 This is the covenant that I will make with the house of Israel after those days, says the Lord: I will in the presence of God on our behalf. 25 put my laws into their minds, and Nor was it to offer himself repeatedly, as write them on their hearts, and I will e their God, and they shall be my people. 11 And they shall not teach every one is fellow or every one his brother. saying, 'Know the Lord,' for all shall he has appeared once for all at the end of 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 speaking of a new covenant he treats the having been of- fered once to bear the first as obsolete. And what is becoming sins of many, will appear a second time obsolete and growing old is ready to vanish away

> 9:1 Now even the first covenant had reg ations for worship and an earthly sanctu-2 For a tent was prepared, the outer e, 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 Aar- have any consciousness of sin. 3 But on's rod that budded, and the tables of the venant; 5 above it were the cherubin f glory overshadowing the mercy seat. Of these things we cannot now speak in

6 These preparations having thus been ide, the priests go continually into the outer tent, performing their ritual duties but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for him- me in the roll of the book." 8 When he self and for the errors of the people. 8 By this the Holy Spirit indicates that nor taken pleasure in sacrifices and offer the way into the sanctuary is not yet lings and burnt offerings and sin offerings opened as long as the outer tent is sti tanding 9 (which is symbolic for the then he added, "Lo, I have come to do the present age). According to this will." He abolishes the first in order to esarrangement, gifts and sacrifices are tablish the second. 10 And by that will we ffered which cannot perfect the have been sanctified through the offering science of the worshiper, 10 bu leal only with food and drink and vario ablutions, regulations for the body is

posed until the time of reformation. 11 But when Christ appeared as a high riest of the good things that have come then through the greater and more perfect tent (not made with hands, that is, not o this creation) 12 he entered once for all into the Holy Place, taking not the blood

perfected for all time those who are sanc-tified. 15 And the Holy Spirit also bears of goats and calves but his own blood, thus ecuring 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 purification ter those days, says the Lord: I will put blood of Christ, who through the eterna their minds." 17 then he adds. "I will pirit offered himself without blemish to ore" 18 Where there is forgiveness of nese, there is no longer any offering for

19 Therefore, brethren, since we hav ovenant, so that those who are called mareceive the promised eternal inheritance onfidence to enter the sanctuary by the since a death has occurred which redeem blood of Jesus, 20 by the new and living them from the transgressions under th first covenant. 16 For where a will is in volved, the death of the one who made i since we have a great priest over the house must be established. 17 For a will take of God, 22 let us draw near with a true heart in full assurance of faith, with as long as the one who made it is alive our hearts sprinkled clean from an econ- science and our bodies washed with pure water. 23 Let us hold fast the ratified without blood. 19 For when ev confession of our hope without wavering. ery commandment of the law had been declared by Moses to all the people, he took for he who promised is faithful; 24 and the blood of calves and goats, with water let us consid- er how to stir up another to love and good works, 25 not and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 neglecting to meet together, as is t saying, "This is the blood of the covenant habit of some, but en- couraging one which God commanded you." 21 And it another, and all the more as you see the the same way he sprinkled with the bloo-Day drawing near. both the tent and all the vessels use worship. 22 Indeed, under the lay 26 For if we sin deliberately after rece lmost everything is purified wi ing the knowledge of the truth, there i

God, purify your conscience from dea

vorks to serve the living God.

blood there is no forgiveness of sins.

himself.

ake away sins

ings and sin offerings thou hast taken no

to do thy will. O God,' as it is written o

said above, "Thou hast neither desired

these are offered according to the law),

of the body of Jesus Christ once for all.

11 And every priest stands daily at h

ices, which can never take away sins.

his enemies should be made a stool for hi

feet. 14 For by a single offering he has

aut when Christ had offered for all time a

vice, offering repeatedly the same sacri

re eagerly waiting for him

blood, and without the shedding onger remains a sacrifice for sins. 27 b a fearful prospect of judgment, and a fury 17 By faith Abraham, when he was tested fire which will consume the adversar-28 A man who has violated the law 23 Thus it was necessary for the copie f Moses dies without mercy at the testimony of two or three witnesses. 29 How much worse punishment do you think will hese rites, but the heavenly things them deserved by the man who has spurned e Son of God, and profaned the blood 24 For Christ has entered, not into a sancof the covenant by which he was sanctituary made with hands, a copy of the true fied, and outraged the Spirit of grace? 30 on Jacob and Esau. 21 By faith Jacob one, but into heaven itself, now to appea For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord Joseph, bowing in worship over the head will judge his people." 31 It is a fearful of his staff, 22 By faith Joseph, at the end mine, I will repay." And again, "The Lord the high priest enters the Holy Place year thing to fall into the hands of the living of his life, made mention of the exodus o ly with blood not his own: 26 for then he God. 32 But recall the former days when, the Israelites and gave directions concern would have had to suffer repeatedly since after vou were enlightened, vou endured a the foundation of the world. But as it is hard struggle with sufferings 33 sometimes being publicly exposed to abuse and the age to put away sin by the sacrifice of affliction, and sometimes being partners 23 By faith Moses, when he was born 27 And just as it with those so treated. 34 For you had comappointed for men to die once, and after sion on the prisoners, and you joyfully that comes judgment. 28 so Christ cepted the plundering of your property, since you knew that you yourselves had a of the king's edict. 24 By faith Moses better possession and an abiding one. 3 not to deal with sin but to save those who Therefore do not throw away your confi-called the son of Pharaoh's daughter, 2 lence, which has a great reward. 36 For choosing rather to share ill-treatment wit you have need of endurance, so that you the people of God than to enjoy the may do the will of God and receive what fleeting pleasures of sin. 26 I 10:1 For since the law has but a shadov promised. 37 "For yet a little of the good things to come instead of the while, and the coming one shall come true form of these realities, it ca and shall not tarry; 38 but my righteous Egypt, for he looked to the reward, 27 E never, by the same sacrifices which as one shall live by faith, and if he shrinks continu- ally offered year after year back, my soul has no pleasure in him." make perfect those who draw near. 39 But we are not of those who shrink Otherwise, would they not have ceased to back and are destroyed, but of those who be offered? If the worshipers had once have faith and keep their souls. been cleansed, they would no longe

these sacrifices there is a reminder of si year after year. 4 For it is impossible 11:1 Now faith is the assurance of things that the blood of bulls and goats shoul honed for the conviction of things n Consequently, when Christ came into divine approval. 3 By faith we understa that the world was created by the word of e world, he said, "Sacrifices and offer ings thou hast not desired, but a body hast God, so that what is seen was made out of things which do not appear. nou prepared for me; 6 in burnt offer-

pleasure. 7 Then I said, 'Lo, I have come 4 By faith Abel offered to God a r acceptable sacrifice than Cain, through which he received approval as righteous God bearing witness by accepting gifts; he died, but through his faith he is still speaking. 5 By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was at tested as having pleased God. 6 And with out faith it is impossible to please him. Fe whoever would draw near to God mu elieve that he exists and that he rewards ose who seek him. 7 By faith Noah, be ing warned by God concerning events t unseen, took heed and constructed ar ark for the saving of his household; by this he condemned the world and became an single sacrifice for sins, he sat down at the right hand of God, 13 then to wait until heir of the righteousness which comes

8 By faith Abraham obeyed when he was called to go out to a place which he witness to us; for after saying, 16 "This was to receive as an inheritance; and he the covenant that I will make with them went out, not knowing where he was to go. 9 By faith he sojourned in the land ny laws on their hearts, and write them of promise, as in a foreign land, living ents with Isaac and Iacob, heirs with hin emember their sins and their misdeeds no of the same promise. 10 For he looked forward to the city which has foundations, whose builder and maker is God. 11 F faith Sarah herself received power to conceive, even when she was past the ago since she considered him faithful who had omised. 12 Therefore from one mar and him as good as dead, were born de way which he opened for us through the and as the innumerable grains of sand by the seashore.

13 These all died in faith, not havin eceived what was promised, but havin seen it and greeted it from afar, and have ing acknowledged that they were strang ers and exiles on the earth. 14 For people who speak thus make it clear that they are seeking a homeland. 15 If they had bee thinking of that land from which they had gone out, they would have had opportu nity to return. 16 But as it is, they desir better country, that is, a heavenly on Therefore God is not ashamed to be called their God, for he has prepared for then

offered up Isaac, and he who had receive

the promises was ready to offer up his only

son. 18 of whom it was said, "Through Isaac shall your descendants be named. 19 He considered that God was able raise men even from the dead; hence, figuratively speaking, he did receive him back 20 By faith Isaac invoked future blessings when dving, blessed each of the sons o ing his burial was hid for three months by hi parents, because they saw that the child was beau- tiful; and they were not afrain when he was grown up refused to

that the Destroyer of the first-born migh not touch them Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned. 30 By faith the walls of Jerich fell down after they had been encircled fo seven days. 31 By faith Rahab the harlo did not perish with those who were dis obedient, because she had given friendly welcome to the spies.

considered abuse suffered for the Chris

faith he left Egypt, not being afraid of the

anger of the king; for he endured as seeing

him who is invisible. 28 By faith he ken

the Passover and sprinkled the blood, se

greater wealth than the treasures

32 And what more shall I say? For time would fail me to tell of Gideon. Barak, Samson, Jephthah, of David and Samuel and the prophets-- 33 who through faith conquered kingdoms, enforced justice, re- ceived promises, quenched raging fire, escaped the edge of the sword, won strength out of weakness ecame mighty in war, put for- eight armies to flight. 35 Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. 36 Others suffered mocking and scourging, and ever chains and imprisonment. 37 They were stoned they were sawn in two, they were killed with the sword; they went destitute, af- flicted, ill-treated-- 38 of

nd mountains, and in dens and caves of 39 And all these, though well attested b their faith, did not receive what was pron thing better for us, that apart from us the

13:1 Let brotherly love continue. 2 Do no 12:1 Therefore, since we are surrounded b neglect to show hospitality to strangers great a cloud of witnesses, let us also la hereby some have entertained ange iside every weight, and sin which clings s unawares. 3 Remember those who are i sely, and let us run with per- severance orison, as though in prison with them; ar he race that is set before us 2 looking t those who are ill-treated since you also: Jesus the pioneer and perfecter of our faith be undefiled: for God will judge t seated at the right hand of the throne of mmoral and adulterous. 5 Keep you ree from love of money, and be cont

has been made in order that what cannot

shaken may remain. 28 Therefore let

e grateful for receiving a kingdom ti

God acceptable worship, with reverence as

e: 29 for our God is a consuming fit

3 Consider him who endured from six never fail you nor forsake you." 6 He s such hostility against himself, so that we can confidently say, "The Lord is a may not grow weary or fainthearted. nelner. I will not be afraid: what can man your struggle against sin you have not y sisted to the point of shedding your bloo And have you forgotten the exhortation 7 Remember your leaders, those w spoke to you the word of God; consider the "My son, do not regard lightly the disci utcome of their life, and imitate their fair of the Lord, nor lose courage when 8 Jesus Christ is the same vesterday a u are nunished by him 6 For the Lord oday and for ever. 9 Do not be led as isciplines him whom he loves, and chas by diverse and strange teachings; for it is we that the heart be strengthened by grace in discipline that you have to endure by foods which have not ben- efited the ere whom his father does not disci-pline which those who serve the tent have no rie If you are left without discipline, in which have participated, then you as 18 For you have not come to what may Besides this, we have had earthly fathers touched, a blazing fire, and darkness, a om, and a tempest, 19 and the discipline us and we respected them. Sha made the hearers entreat that no furth could not endure the order that was give

lateGodt of vields and bego pleaceful-incuitf in men made perfect, 24 and to Jesus, the stopped the mouths of lions, 34 righteouspessoroathese who have beginning sprinkled blood that speaks mo 125 Spectbat you do not refuse him who is thay strefusch him who warned them and promised "Yet once more Livillishake no only the earth but also the heaven." 2 This appraise, he'Yest oned more," sindicate

o eat. 11 For the bodies of those anim whose blood is brought into the sanctuary he high priest as a sac- rifice for si suffered outside the gate in order to sanctii the people through his own blood Wasothe short time Mober sher sure the with fear." 22 But you have come ka disciptines us for our good that we man God, the heavenly Jerusalem, and to share his holiness in festal gathering. and to the assembly of the first-born v discipling seems paintul rather than pleasant are enrolled in neaven, and to a judge who sacrifice of praise to God, that is, the f not neglect to do good and to share wh you have for such sac- rifices are pleas Hohrows RSV 17 Obey your leaders and submit to them: t

they are keeping watch over your souls, as m © 2009 OTC Publishing All rights reserved, who will have to give account. Let them

whom the world was not

the removal of what is shaken, as of what wandering over deserts

earth, much less shall we escape if we ject him who warns from heaven. 26, His voice then shook the earth; but now he l

this joyfully, and not sadly, for that would

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