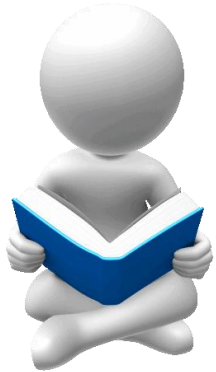




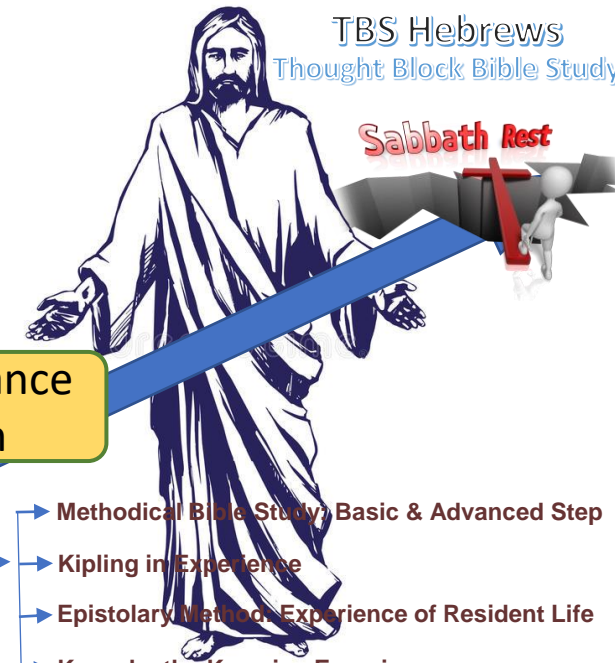
**Lord, to whom shall we go?
You have the words of eternal life;
John 6: 68b**



- Open
- Web Site Materials <https://www.otcpub.com/> **Brief Look See**
- Resources, Videos, PDF, Video & Sessions

- Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST May 31, 2024**
- THE LITERARY QUALITY OF SCRIPTURE AS SEEN BY THE EARLY CHURCH**
- Discussion: What's Up With Grace? Session Schedule: Next Sess 6/04/24**
- Session Heb 1.5-9: Insights 3**

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



We are HIS HOUSE

Speaks to us By HIS SON

- Have LIFE
- Testimony of the Father
- Having Believed Evidence of Faith
- Promise of the Spirit
- Definitions
- Synonyms
- Apostolic/Scriptural Unfolding – NT Epistles Interpretive Lens
- Exhortational Foundation

On to Maturity

Full Assurance of Faith

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

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

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

A close-up photograph of a woven basket filled with fresh fruit. The basket contains several green apples, a few bright orange citrus fruits, and some pears. The lighting is warm, highlighting the textures of the fruit and the basket's weave.

Come and Dine

- **Come and Dine (With Lyrics)**



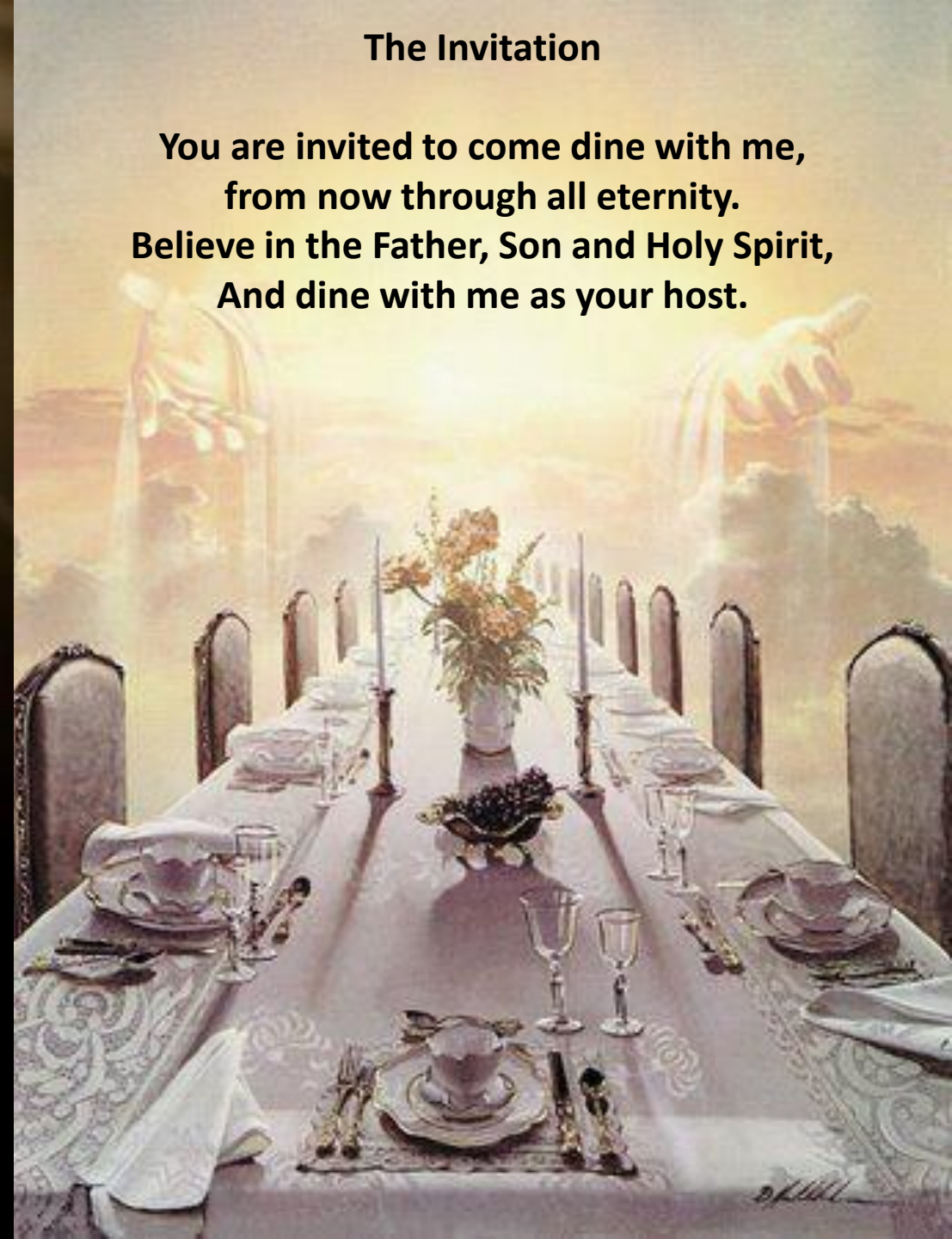
- **You Raise Me Up - Lifein3D (In the Style of Josh Groban)**

**Jesus saith unto them, Come *and* dine.
John 21.12**



The Invitation

**You are invited to come dine with me,
from now through all eternity.
Believe in the Father, Son and Holy Spirit,
And dine with me as your host.**





GRACE
**BEYOND
MERIT**
**WHAT IS
GRACE AND
WHY IT
MATTERS**



[LINK](#)

GRACE GRENADE #3

**SIN DOESN'T
SEPARATE YOU
FROM GOD!**

*Really?
I mean Really?*

GRACE GRENADE #3 Sin cannot separate you from God!

JUNE 27, 2020 | IN TEACHING | BY RYAN RUFUS



Guess what, no matter how much you sin right now as a believer, it can never separate you from God because of what Christ has done for you! Does that mean it's ok to just keep sinning? Of course not! That would be stupid. Sin is destructive and sin is distracting so we should be doing our very best to live free from it. But just because we shouldn't sin, doesn't mean God cuts us off from His presence if we sin. What Christ did on the Cross was enough to permanently secure us in an unbreakable relationship with God! His grace has brought us into God's unmerited

favour, love and blessing regardless of our performance. This is the divine empowering arrangement of the New Covenant. Grace creates the perfect environment for us to stumble and fall while we are on our way to victory! Many teach that if you sin it cuts you off from God until you confess, repent and ask for forgiveness in order to be restored back to fellowship with God. But this is Old Covenant thinking and there is no denying it. As long as you still think this way it reveals you don't have a full revelation of the New Covenant. That is why from time to time we need someone who can throw a grace grenade into our mind to blow away traditional ways of thinking that hinder us from seeing the glory of the New Covenant that is based on better promises! (Hebrews 8:6).




Guess what, no matter how much you sin right now as a believer, it can never separate you from God because of what Christ has done for you! Does that mean it's ok to just keep sinning? Of course not! That would be stupid. Sin is destructive and sin is distracting so we should be doing our very best to live free from it. But just because we shouldn't sin, doesn't mean God cuts us off from His presence if we sin. What Christ did on the Cross was enough to permanently secure us in an unbreakable relationship with God! His grace has brought us into God's unmerited favour, love and blessing regardless of our performance. This is the divine empowering arrangement of the New Covenant. Grace creates the perfect environment for us to stumble and fall while we are on our way to victory! Many teach that if you sin it cuts you off from God until you confess, repent and ask for forgiveness in order to be restored back to fellowship with God. But this is Old Covenant thinking and there is no denying it. As long as you still think this way it reveals you don't have a full revelation of the New Covenant. That is why from time to time we need someone who can throw a grace grenade into our mind to blow away traditional ways of thinking that hinder us from seeing the glory of the New Covenant that is based on better promises! (Hebrews 8:6).



OUR INTERPRETIVE LENS


Heb 2:10 For it was fitting that he, for whom and by whom all things exist, in **bringing many sons to glory**, should make the pioneer of their salvation perfect through suffering.

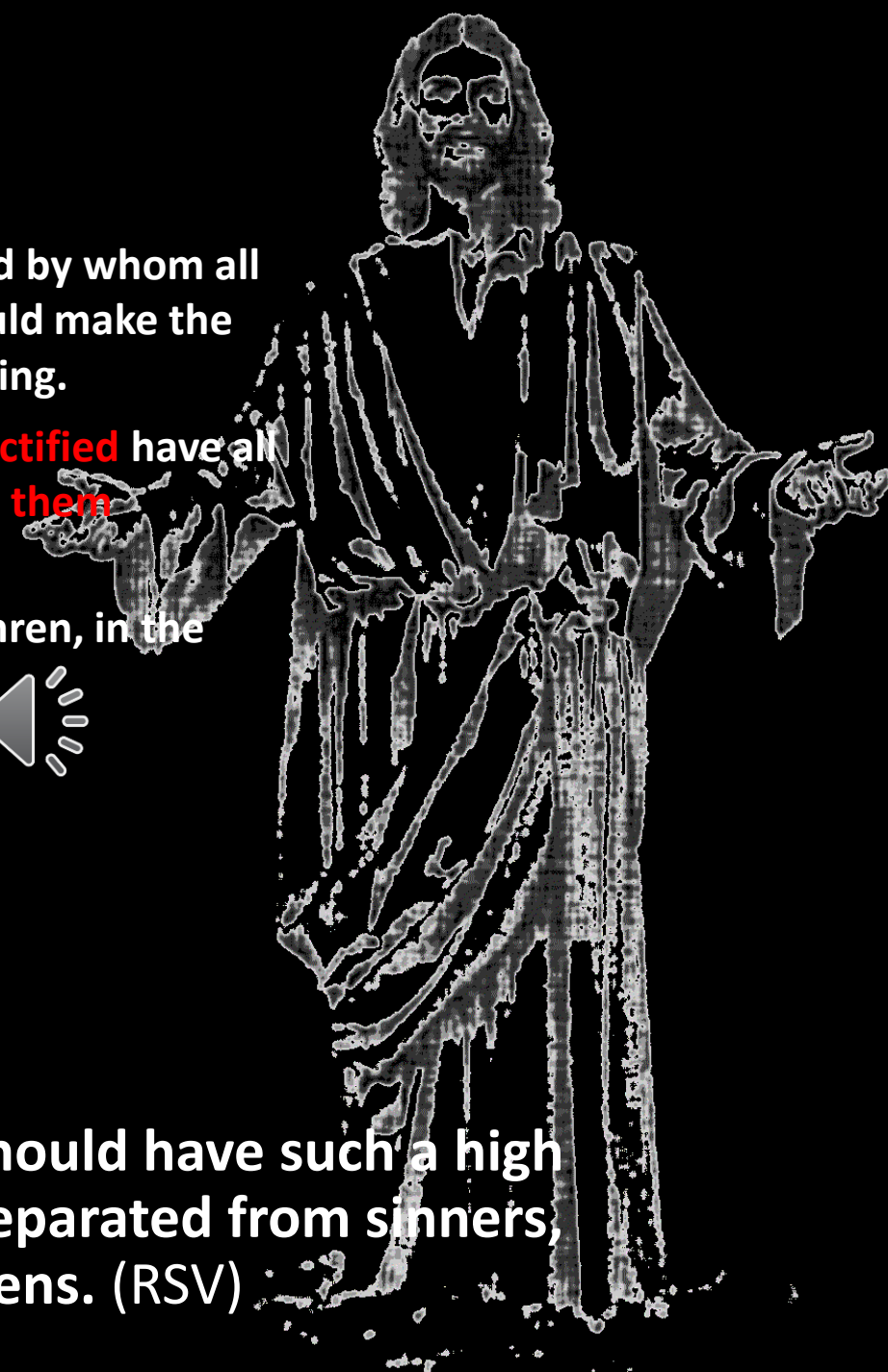
11 For **he who sanctifies and those who are sanctified have all one origin**. That is why he is **not ashamed to call them brethren**,

12 saying, "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." 


He has separated us from sinners!

HOW SO?

Heb 7:26 **For it was fitting** that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. (RSV) 



The Literary Quality of Scripture as Seen by the Early Church

 Michael Graves

ABOUT AUTHOR

Tyndale Bulletin

 21 Views  22 Pages 1 File ▾

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Michael Graves

Wheaton College

Faculty Member

THE LITERARY QUALITY OF SCRIPTURE AS SEEN BY THE EARLY CHURCH

Michael Graves

[LINK](#)

Summary

Christians in the first five centuries of the church lived in an environment that placed a high value on literary and rhetorical expression. Within this context, cultured critics of Christianity often disparaged the literary style of the Christian Bible in its Greek and Latin forms. The most common response in the first Christian centuries was to concede Scripture's simple style but to assert the superiority of its divine content. But eventually Christians began to suggest paradigms for seeing artistic crafting in the biblical text. One stream of thought, exemplified by Jerome, looked to the original language of the Old Testament to discover the literary quality of Scripture. Another stream of thought, developed by Augustine, explored the literary quality of Scripture by reflecting on the relationship between human conventions and divine inspiration.

Discernment unto Maturity
Experiential Christianity

Session 2D

May 31, 2024
Friday 6:30 – 8 PM CST

The LIFE Of GOD

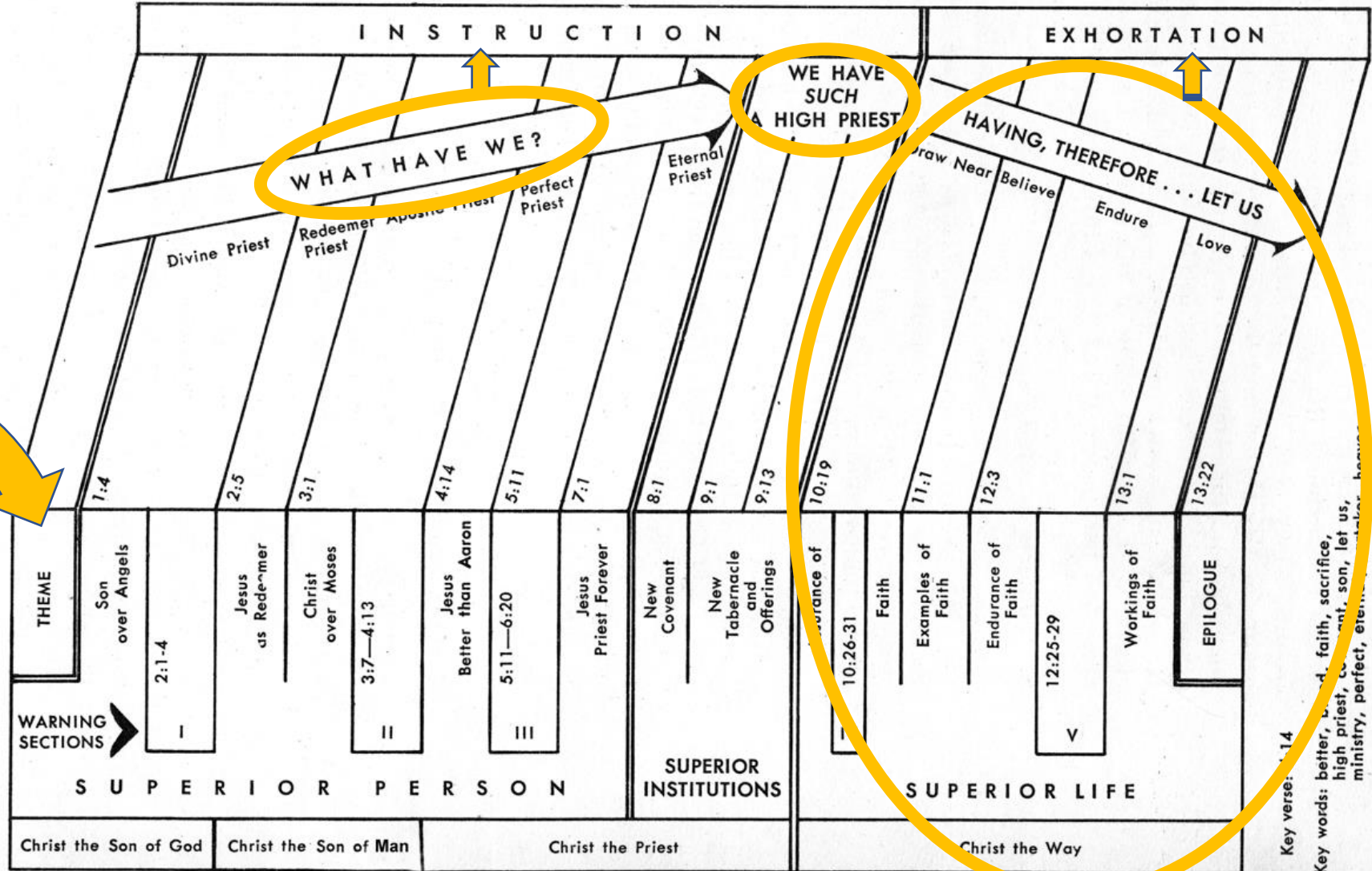
TRUE GOD

Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A



Hebrews
A Self-Study Guide
by Irving L. Jensen

HEBREWS



Study Guide
L. Jensen

We are Here

Key verse: 1:14

Key words: better, Son of God, faith, sacrifice, high priest, Son of Man, son, let us, ministry, perfect, eternal, tabernacle, offerings

The Epistle to the HEBREWS

5 For to what angel did God ever say, "Thou art my son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." 10 And, "Thine, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; 11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." 13 But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? 14 Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

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

5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of the kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." 10 And, "Thine, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; 11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." 13 But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? 14 Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

21 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For we have seen that angels were declared by angels valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it is attested to us by those who heard him, 4 while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will.

5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 What is it that that our attendant of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 everything in subjection under his feet.

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

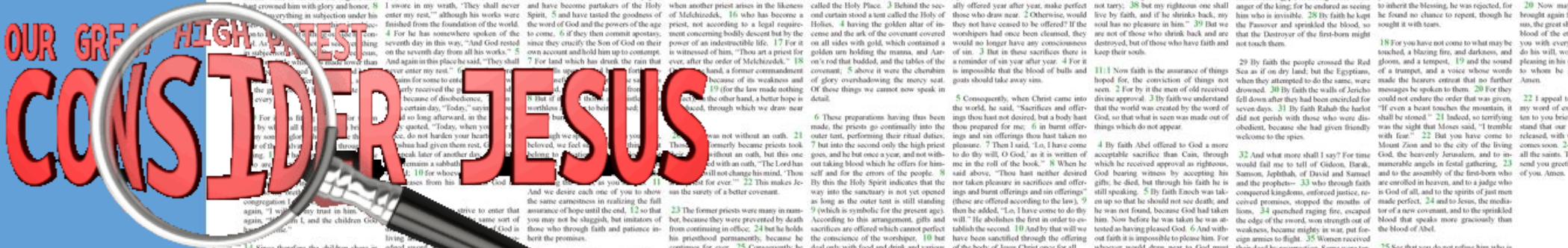
4 By faith Abel offered to God a more acceptable sacrifice than Cain, through whom the firstborn was born. 5 By faith Enosh was taken up so that he did not see death, and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. 6 And with faith it is impossible to please him. 7 By faith Noah, being warned by God concerning the coming of the flood and restrained by the ark, saved his household. 8 When he had seen that what he was to do was right, he built an ark for his household, and he saved his family through the water.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. 16 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even after his death Jesus was ratified with blood. 19 For ever when a covenant is made, it is ratified with blood. 20 So when we have entered into a covenant, it is ratified with blood. 21 And the blood of calves and goats, with water and scarlet wool, such as in a much more excellent manner than that of the covenant which we have entered into, is sprinkled on those who are called to receive it. 22 And the blood of Christ, who offered himself without blemish to God, purifies our hearts from dead works to a living God.

13 I therefore, my brethren, who are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and let us run with endurance the race that is set before us. 2 Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

3 Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. 4 In your struggle against sin you have not yet resisted to the point of shedding your blood. 5 And you have forgotten the exhortation which addresses you as sons: "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him; for he disciplines him whom he loves, and chastises every son whom he receives. 6 It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, you are illegitimate children and not sons. 7 Besides this, we have had earthly fathers to discipline us and we respected them; how much more will our Father of spirits and love! 8 If for discipline you do not submit to him, you will be his sons, but he will not care for you, and you will be his illegitimate children and not sons. 9 Besides this, we have had earthly fathers to discipline us and we respected them; how much more will our Father of spirits and love! 10 If for discipline you do not submit to him, you will be his sons, but he will not care for you, and you will be his illegitimate children and not sons. 11 For the Lord disciplines him whom he loves, and chastises every son whom he receives. 12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go forth to him outside the camp and bear the abuse he endured. 14 For we have no lasting city, but we seek the city which is to come. 15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. 16 Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

17 Obey your leaders and submit to them; for they are keeping watch over your souls, for they are to do this justly, and not sulkily, for that would be of no advantage to you.



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

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

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

26 For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, unblemished, separated from sinners, exalted above the heavens. 27 He has no need to offer sacrifices, because he has offered himself once for all.

11 And every offering repeatedly the same sacrifice, that is, the offering of the body, which when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. 13 Then to wait until his enemies should be made a stool for his feet.

22 I appeal to you, brethren, bear with my word of exhortation. For I have written to you briefly, 23 because I knew that you were so much in love, that you would obey my commands, that our brother Timothy has been released, that our brother Titus has been released, and that I shall see you if I come soon. 24 Greet all your leaders and all the saints. Those who come from Italy greet you. 25 Grace be with all of you. Amen.

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

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



*The Epistle
to the Hebrews*

RSV

Paragraph Format
for observations questions

Who?

What?

Why?

Where?

When?

How?



Para-Flip Book Kipling Questions: Methodology

LINK

Thought Block Bible Study

Three Levels of Observational Questions

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

Level 2 Grammatical Connectives

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

Four Categories

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

Level 3 Observational/Interpretive Questions

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

Several Kinds of Questions

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

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

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

Hebrews 1: 5-9

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



1

Mains

Main Ideas, Key Central Phrase



2

Bullets

Own Words Summary Phrases



3

Insights

What I Have Learned, New Knowledge or Expanded Applications



4

Prayers

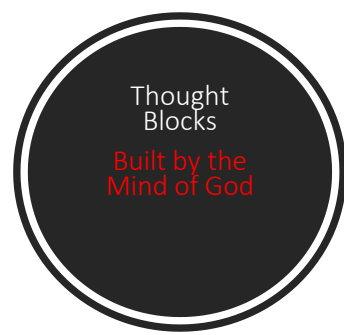
Knowing God’s Will Praying In Faith



5

Quad Relationships

The Same Or Similar Truth From A Different Perspective



Mains

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

Mains

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

Bullets

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

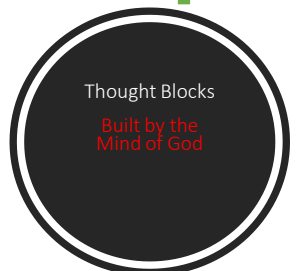
Insights

Prayers

Hebrews 1: 5-9

Quad Relationships

Hebrews RSV



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

Mains Notes Here

This is God’s Son, Son is Righteous

Comparison of the Son to other beings

Research

Begotten brings first-born septer

Angels Winds flames of fire

God’s angels , worship him

anointed thee with the oil of gladness

What is the role of angels in post & pre incarnation?

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

Hebrews 1: 5-9

Bullets

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

Mains

Bullets

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

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

Bullets

Bullets Notes Here Own Words Summary Phrases Building Blocks of the Paragraph

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

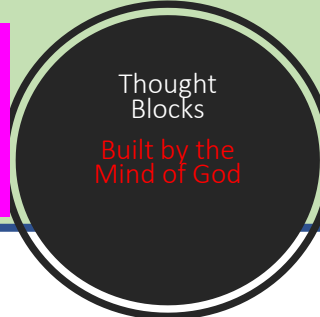


Grammatical Connectives, coordinate and subordinate connectives used to relate the different types of clauses in each other. Some of these will be expressed by prepositional phrases which serve as connectives.

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

Hebrews 1: 5-9

Hebrews RSV





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



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



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

Mains
↓

Bullets
↙

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

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

Insights ↘

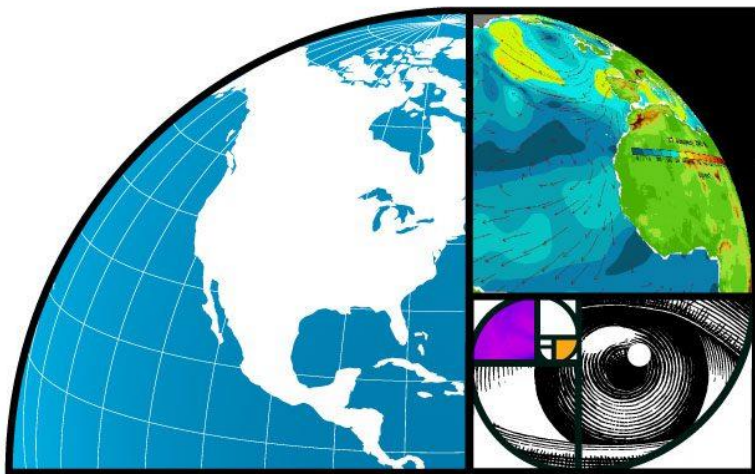
Insights Notes Here



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

Thought Blocks
Built by the Mind of God

Hebrews 1: 5-9



BUILDING INSIGHTS

— THROUGH —

OBSERVATION

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.”



OBSERVATION



WHAT - Facts

INSIGHT



WHY - Motivation
WHO WHERE
WHEN HOW

Insights

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

Mains



Bullets



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

Insights



Insights Notes Here

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

Hebrews 1: 5-9

1 John RSV

Thought
Blocks

Built by the
Mind of God

Insights

Mains



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

Bullets

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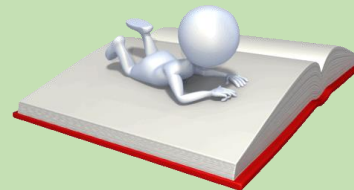
Bullets

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

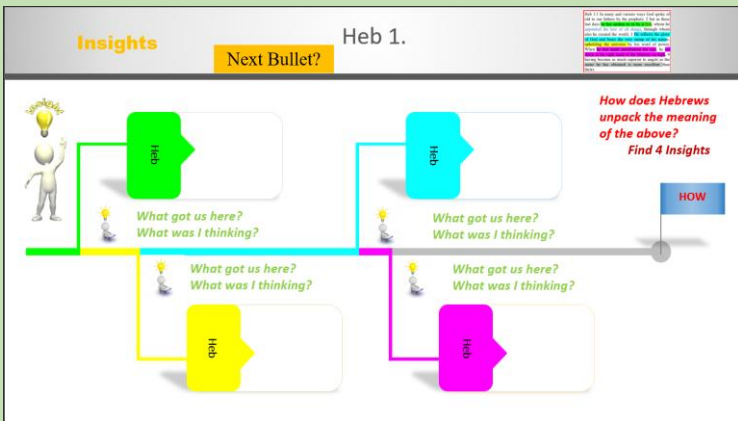
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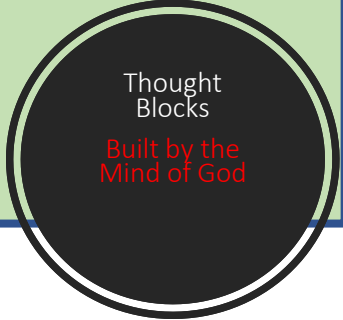


How does Hebrews unpack the meaning of this?



Hebrews 1: 5-9

1 John RSV



Next Bullet?

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How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



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

Heb



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



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb

Heb 1.6b Son greater than the angels

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Heb

Christian author had revelatory knowledge and understanding of the SON



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

Heb

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



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



*What got us here?
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Heb

Hebrews

Ephesians

Colossians



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HOW



Heb

Christian author had revelatory knowledge and understanding of the SON

What does the Author KNOW about the value of this bullet relative to the whole Epistle content? The Reasoning, Rationale and Mind Set purposing of the Author?

Heb

Significance of the angels to the readers. Good and evil angels
We in Christ are greater than the angels. This is a significant change, moved from messengers OT to ministering to God's children NT

What was the significance?

What got us here?

What does the Bullet do regarding the mind, heart and belief/faith of the Believer? **The WHY of INSIGHT**

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

Heb

Author Knew the SON greater, also Knew oneness with the Son in HIS being greater and knew the LIFE Manifest in and through himself. Reader must Know Realize, as the Author does these things. We need to Know Him in this way for: our surety ie confidence in the LIFE of God to sustain us.

SO? Awesome!

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

Heb

Helps me realize the Son as my Foundation. This is applicable to my walk in the Holy Spirit.

Hebrews

Ephesians

Colossians

Galatians

1 John

Insights

Heb 1.5-9

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

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HOW



Heb



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

Heb



*What got us here?
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*What got us here?
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Heb



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

Heb

Hebrews

Ephesians

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Galatians

1 John

Heb 1.5-9

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

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HOW



Heb



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

Heb



*What got us here?
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*What got us here?
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Heb

Hebrews

Ephesians

Colossians



*What got us here?
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Insights

Heb 1.5-9

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

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*How does Hebrews
unpack the meaning
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Find 4 Insights

HOW



Heb 2. 9-11



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

Heb 5.9



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



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

Heb 6.4.b

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb 7.26-27

Prayers

Mains



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

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Insights

Bullets

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

Prayers

Prayers Notes Here

• TYPES OF PRAYERS

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

Hebrews 1: 5-9

Hebrews RSV

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LINK

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



LINK



language.foundation's
video dictionary

SUPPLICATION

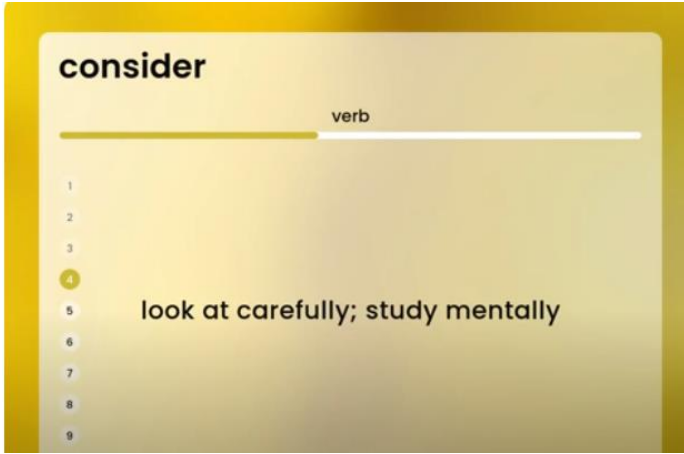
LINK

HOW TO EXPERIENCE GOD IN

Prayer



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



STRONGS G2657:

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

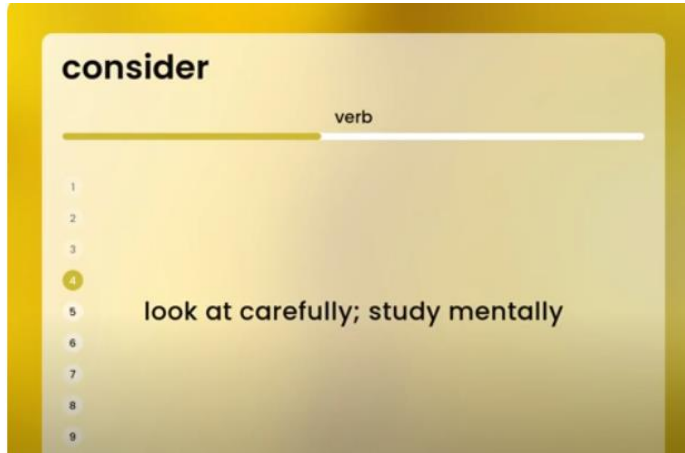
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f;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

CONTEMPLATION

LINK

MYSTICISM in our MIDST
The Dangers of Contemplative Christianity

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CONTEMPLATION

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Prayers

Mains



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Insights

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Worship

Prayers

Prayers Notes Here

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Hebrews 1: 5-9

Hebrews RSV

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Mind of God

QUAD

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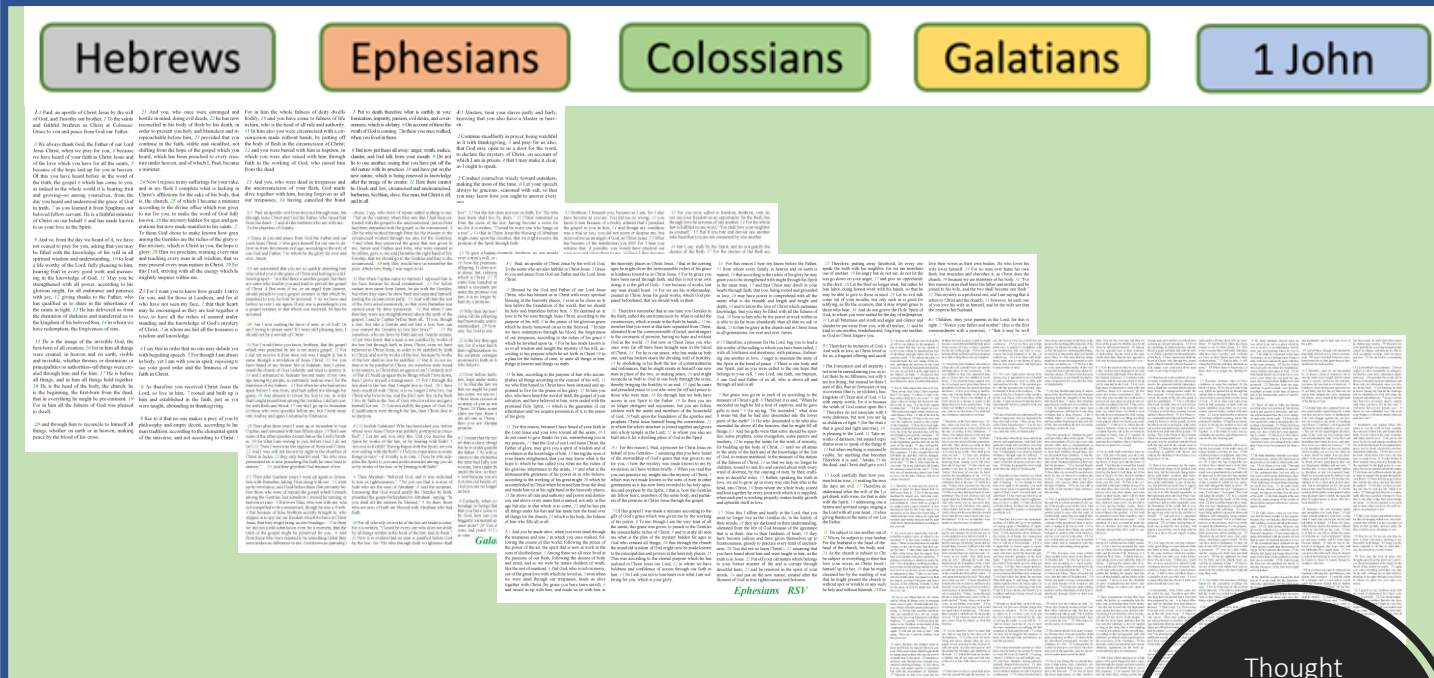
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God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Prayers

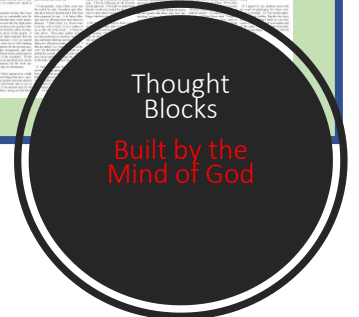
Quad Relationships



Topics & Concepts

Hebrews 1: 5-9

Hebrews RSV



QUA

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Mains

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Bullets

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

Insights

[Empty box for insights]

Prayers

[Empty box for prayers]

Quad Relationships

Hebrews

Hebrews 1: 5-9

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Topics & Concepts

Thought Blocks
Built by the Mind of God

Quad

Mains

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

Quad Relationships

Ephesians

Hebrews 1:5-9

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Topics & Concepts

Ephesians RSV

Hebrews RSV

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Bullets

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

Prayers



Quad Relationships



Hebrews 1:5-9

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and brethren in Christ who are at Colossae: Grace to you and peace from God our Father and the Lord Jesus Christ, the Son of his Father. **2** We have heard of your faith in Christ Jesus and of the love which you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, and indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth, 7 as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our behalf 8 and has made known to us your love in the Spirit. **9** And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so that you may lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. 11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. 13 He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins. **15** He is the image of the invisible God, the first-born of all creation; 16 for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. 17 He is before all things, and in him all things hold together. **18** He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. 19 For in him all the fullness of God was pleased to dwell. **20** and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. **21** And who, once we estranged and hostile in mind, doing evil deeds, 22 he has now reconciled in his body of flesh by his death, in order to present us to himself in all the glory of his kingdom, without blemish and wrinkle, 23 as he has chosen us in him before the foundation of the world, 24 that we should present to ourselves as holy, blameless and without fault in his presence at the coming of the Lord. 25 He has redeemed us to himself by his own blood, purifying to himself a peculiar people, zealous of good deeds, 26 who are to show forth his praise in the world, 27 who have been predestined to adoption as sons through Jesus Christ, the Son of his Father, in order to bring us to himself by the grace of his glory, 28 in whom we have redemption through his blood, the forgiveness of our sins, 29 which is not according to our works, but according to his mercy, through the washing of the word of water, by the Spirit, through the word, 30 that we should present to ourselves as holy, blameless and without fault in his presence at the coming of the Lord. **31** Therefore, do not throw away your confidence, which has a great recompense. 32 For you will receive the kingdom, if you endure to the end, those who have gone through all these things, and do not become weary and discouraged, 33 for those who endure will have the promised land. 34 Encourage one another and exhort one another to do what you have heard, so that you may obtain the grace and peace of the Lord Jesus Christ, the Son of God, who is the Father's glory and the Father's love, who is full of grace and truth. **35** Peace to all of you who are in love with the Father and with the Son who have come in the flesh. The grace of our Lord Jesus Christ be with you all. Amen.

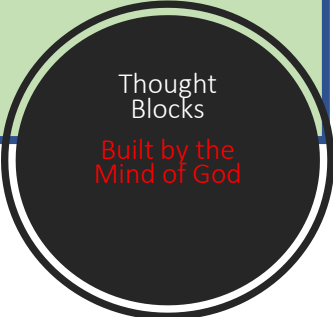
For in him the whole fullness of deity dwells bodily, 19 and who sustains the universe by his word, who is the radiance of the glory of God and the exact imprint of his nature, who has sustained all things by his word. 20 He made nothing without him, who is the Father who generates the Son, 21 who is the Father who generates the Son, 22 who is the Father who generates the Son, 23 who is the Father who generates the Son, 24 who is the Father who generates the Son, 25 who is the Father who generates the Son, 26 who is the Father who generates the Son, 27 who is the Father who generates the Son, 28 who is the Father who generates the Son, 29 who is the Father who generates the Son, 30 who is the Father who generates the Son, 31 who is the Father who generates the Son, 32 who is the Father who generates the Son, 33 who is the Father who generates the Son, 34 who is the Father who generates the Son, 35 who is the Father who generates the Son.

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

21 For I want you to know how greatly I love you, and for those at Laodicea, and who have not seen my face, 2 that their hearts may be encouraged as they are knit together in love, to have all the riches of assured standing and the knowledge of God's mystery, 3 in whom are hid all the treasures of wisdom and knowledge. **4** I say this in order that no one may delude you with beguiling speech. 5 For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ. **6** As therefore you received Christ Jesus the Lord, so live in him, 7 rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. **8** See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ, 9

Topics & Concepts

Hebrews RSV



QUA Mains

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

Insights

Bullets

Prayers

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

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

Quad Relationships

Galatians

Hebrews 1: 5-9

1: 1 Paul an apostle - not from men nor through man, but through Jesus Christ and God the Father... 1: 2 But of the Son he says, "Thy throne, O God, is for ever and ever..." 1: 3 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.

1: 10 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 1: 11 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 1: 12 Of the angels he says, "Who makes his angels winds, and his servants flames of fire."

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Topics & Concepts

Thought Blocks Built by the Mind of God

Hebrews RSV

QUAD

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

Mains

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Hebrews 1: 5-9

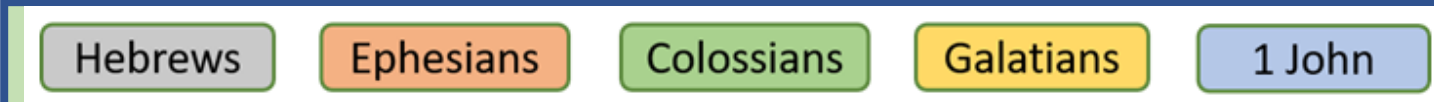
Topics & Concepts

Bullets

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

Prayers

Quad Relationships



Thoughts of NOTE

Quad Summary of Hebrews 1: 5-9

Hebrews RSV

11 I have seen and heard with my own eyes, and what I have touched, because a miracle and a sign were wrought before me, and I was wondering, and there was no one with me: "What is this? How can I know what I see and what I touch?" **12** And I have heard the voice of the Lord saying, "Who makes his angels winds, and his servants flames of fire." **13** But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. **14** 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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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

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

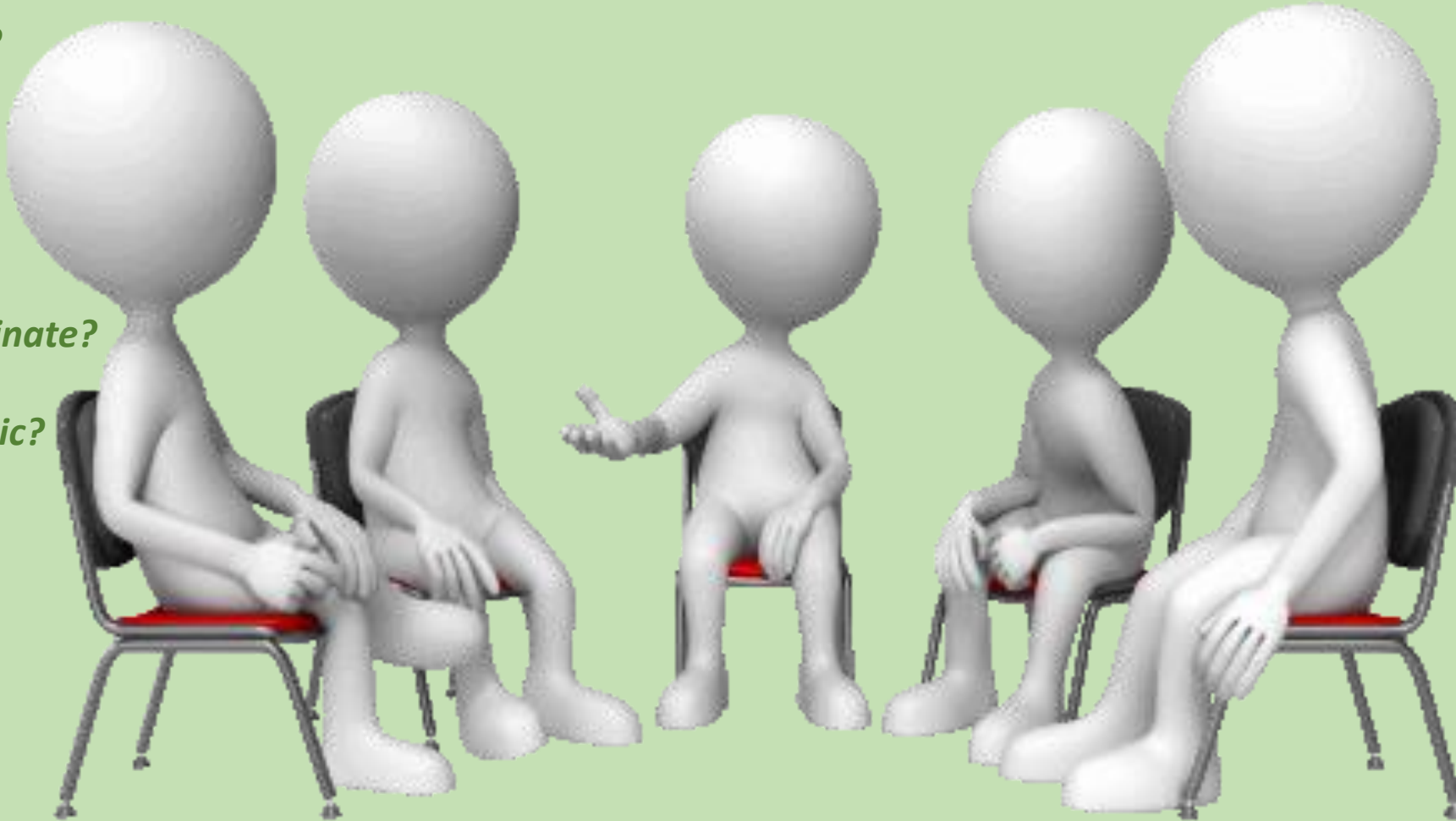
What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

What is the Group?

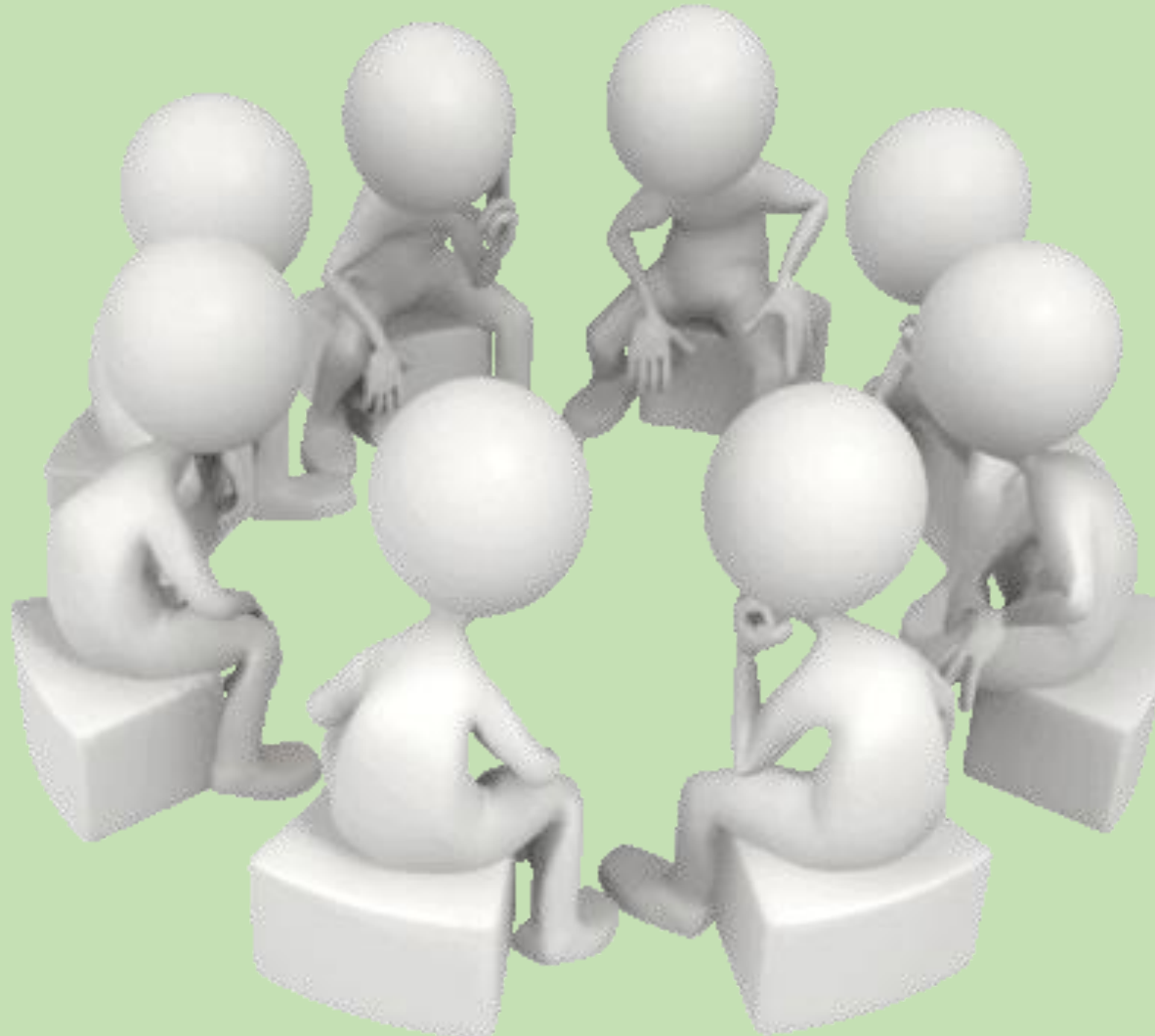
What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?

What is the Culmination?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?

What is the Culmination?

What is the Vindication of God's Name?



Quad Summary of Hebrews 1. 5-9

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

Thoughts of NOTE



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

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

What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?

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What is the Vindication of God's Name?

QUA

Mains



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

Hebrews 1: 5-9

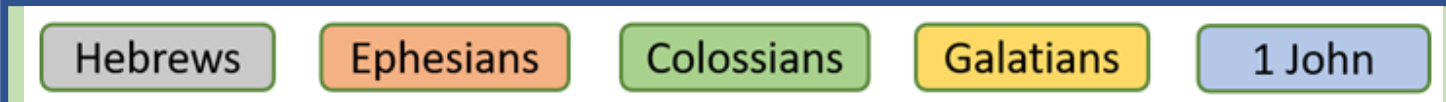
Topics & Concepts

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

Bullets

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

Quad Relationships



Thoughts of NOTE

Summary of Hebrews 1. 5-9

Hebrews RSV

Summary of Hebrews 1. 5-9

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Container for LIFE stuff

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

Reason and rationale = understanding how the blood works?

How does this paragraph serve as a foundation stone?

What has been established?

Are there specific things we may expect to be unpacked?

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

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

LINKS & RESOURCES

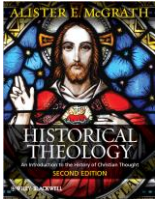


House of God

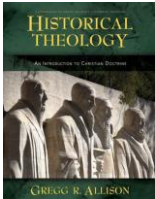


[LINK](#)

Historical Theology



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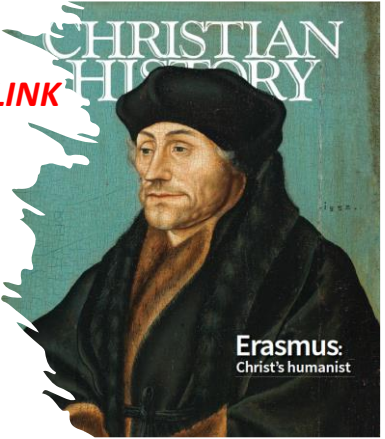


Christ In You PP



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

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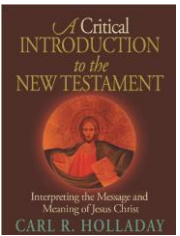


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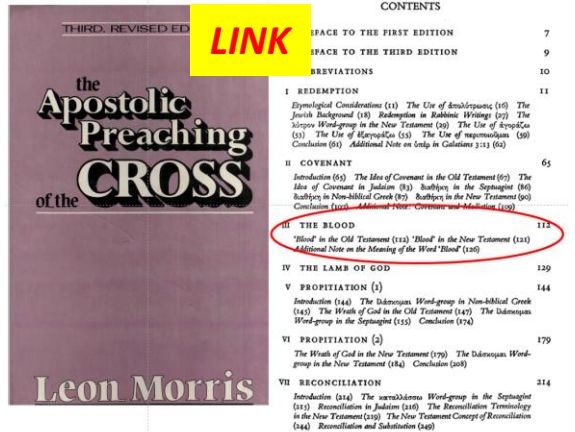


[LINK](#) THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

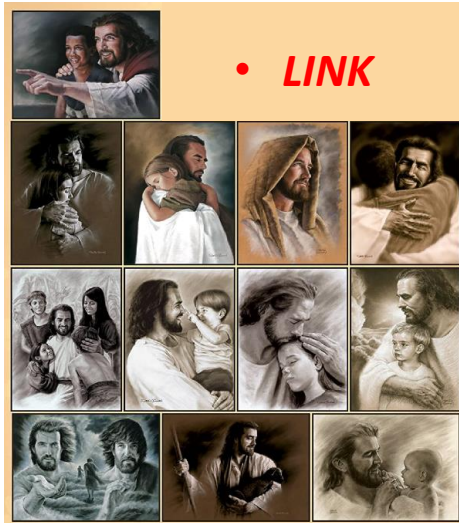
[Andrew Murray](#)
[The Kingdom of God is Within You](#)



BY THE REV. A. 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**



LINK
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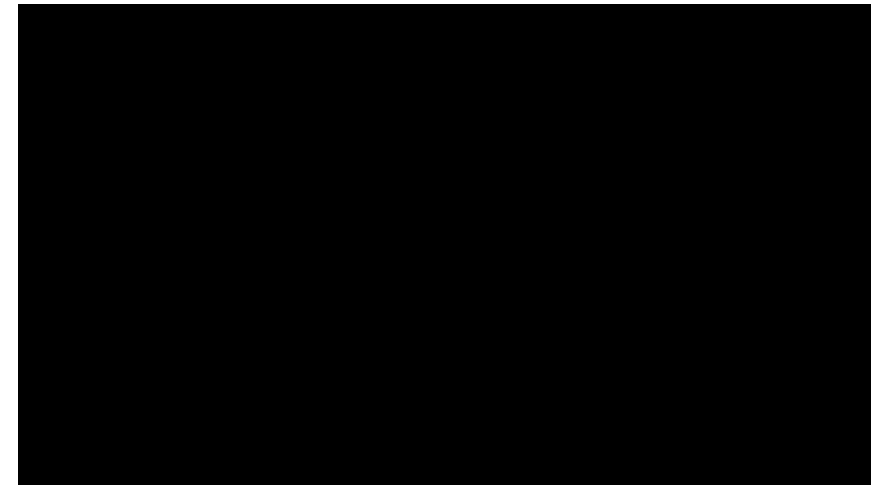
[Experiential Knowledge of God](#)

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- *The question is:*

- *The question is:*



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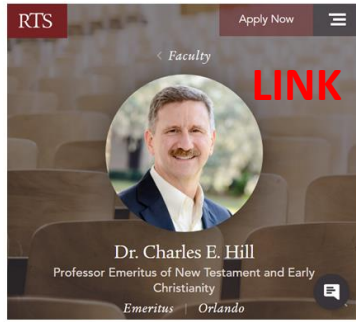
How to Choose the **LINK** Best Bible Translation?

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November 6, 2023



About Dr. Hill

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

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

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

TWO **LINK**

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

Charles E. Hill

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

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

Introduction

LINK

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

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

Introduction

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

Resources



Dimitrios Pallis

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

**Re-Thinking Clement the Philosopher
of the Corpus Dionysiacum**

LINK

**"Re-Thinking Clement the Philosopher
of the Corpus Dionysiacum", Academia
Letters, Article 4344, San Francisco,
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2021, Academia Letters
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Some modern researchers have identified the 'Clement the philosopher' mentioned in On the Divine Names V9 of Dionysius the Areopagite with Clement of Alexandria or with a pagan philosopher who was a contemporary of Dionysius or from a more distant past. The present essay develops an interpretation of the above passage in the context of the attempt of the author to stage the structure and contents of his writings so as to persuade his readers of his apostolic identity. Thus, it argues that it would be proper to examine whether the identity of Clement the philosopher in this passage is compatible with the carefully constructed identity of Dionysius. It proposes that it is possible to understand Clement the philosopher as a reference to Clement of Rome because the information we have about him is consistent with Dionysius' professed identity, and also because there were earlier Christian traditions that represented Clement of Rome as related to the apostle Paul, the purported teacher of Dionysius, and trained in Greek philosophy. **Keywords:** Dionysius the Areopagite, Paul the Apostle, Clement of Rome, Clement of Alexandria, Principles of Beings, Scripture, Greek Patristics, Plato, Proclus, Platonism. This is the official academic Journal of the Academia.edu digital forum or website. It is an open access Journal that publishes peer-reviewed research articles authored by scholars in English.

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

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