

# Come Thou Fount of Every Blessing

Come Thou Fount of Every Blessing | First City Church



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



# **GRACE GRENADE #3** SIN DOESN'T SEPARATE YOU FROM GOD! Realities



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



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## **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 the 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 Inspiration, Authority and Inerrancy of Scripture in the History of Christian Thought ABOUT AUTHOR

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This article traces attitudes towards the Bible amongst leading Christian thinkers from the early church to the present, showing that (with some change in how the concepts have been understood) the church has generally affirmed the Bible's inspiration, authority and inerrancy ever since the formation of the New Testament canon. Organized into four major time periods, the article should be a valuable resource for all who wish to uphold the Bible's credibility.

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#### The Inspiration, Authority and **Inerrancy of Scripture in the History** of Christian Thought

#### Andrew Messmer

This article traces attitudes towards the Bible amongst leading Christian thinkers from the early church to the present, showing that (with some change in how the concepts have been understood) the church has generally affirmed the Bible's inspiration, authority and inerrancy ever since the formation of the New Testament canon. Organized into four major time periods, the article should be a valuable resource for all who wish to uphold the Bible's credibility.

The inspiration, authority and inerrancy of Scripture are three inter-related issues that have occupied scholars for centuries and are of crucial significance to Christian faith and practice. In this article, I examine the prominent views on these topics during four periods of church history-patristic, medieval, Reformation and modern-that coincide with major turning points in the church's understanding of Scripture. I treat inspiration as the relationship between divine and human authorship; authority as the relationship between biblical authority and other authorities such as tradition, bishops and councils; and inerrancy as what the church has said about Scripture's truthfulness.1

#### The patristic era (2nd-5th centuries)

Some have claimed that the Bible's inspiration, authority and truthfulness were assumed rather than argued for in the early church, because there were no controversies that forced the church to articulate these doctrines clearly and systematically.2 This is an overstatement. These issues were not as hotly debated as

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<sup>1</sup> I use 'inerrancy' to represent the claim that Scripture does not affirm any falsehoods. As we will see in Origen's and Augustine's differing articulations of inerrancy, this definition is actually quite limited and allows room for significant hermeneutical differences.

<sup>2</sup> See James Bannerman, Inspiration: The Infallible Truth and Divine Authority of Holy Scripture (Edinburgh: T&T Clark, 1865), 2:123; Geoffrey Bromiley, 'The Church Doctrine of Inspiration', in Revelation and the Bible, ed. Carl Henry (Grand Rapids: Baker, 1958), 207.

## The Literary Quality of Scripture as Seen by the Early Church

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Tyndale Bulletin

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# THE LITERARY QUALITY OF SCRIPTURE AS SEEN BY THE EARLY CHURCH

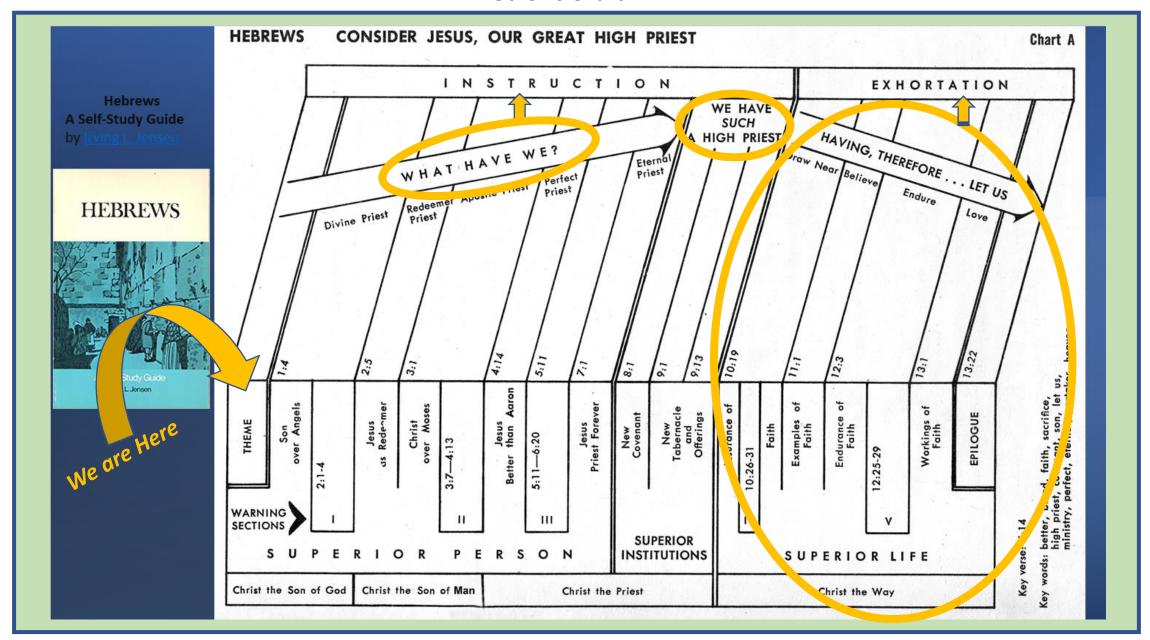
LINK

Michael Graves

#### **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.

#### **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

Hebrews

Structure

Thought Blocks

n the service of God, to make expiation

a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 H 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 y of as much more glory than Moses as son. And we are his house if we hold fast

remains a sabbath rest for the people

ring and active, sharper than any two

dged sword, piercing to the division

soul and spirit, of joints and marrow, and

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-

ming the thoughts and intentions of

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 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 and being made perfect he became the source of eternal salvation to all who obey tithes from Abraham and blessed him who

solid food; 13 for every one who lives on

laying again a foundation of repened, who have tasted the heavenly gift, come. 6 if they then commit anostasy 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. 8 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, 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 withsobedience. 12 For the word of God is those who through faith and patience in

> 13 For when God made a promise to Abra "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.

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 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 in which it is impossible that God should as high priests, but the word of the oath, 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 beaind 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

> eturning from the slaughter of the kings pportioned 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 sancof Salem, that is, king of peace. 3 He is the tent, he was instructed by God, saving without father or mother or genealogy. and has neither beginning of days nor end of life, but resembling the Son of God he mountain." 6 But as it is, Christ has ob-

arch gave him a tithe of the spoils. 5 And e descendants of Levi who receive the riestly office have a commandment in been no occasion for a second. fear. 8 Although he was a Son, he learned is, from their brethren, though these also im, 10 being designated by God a high that the promises. 7 It is beyond dispute Judah; 9 not like the covenant that I made 23 Thus it was necessary for the copiest after the order of Melchizedek. Here tithes are received by mortal men: About this we have much to say which there, by one of whom it is testified that

ass. for he is a child. 14 But solid food through the Levitical priesthood (for unfor the mature, 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 endured a ing his burial. further need would there have been for the Lord, For all shall know me, from the abs appeared once for all at the end of hard struggle with sufferings. 33 somewhere priest to a rise after the order of least of them to the greatest. 12 For will the age to put away in by the scarffice of limine steining publicly exposed to abuse and 23 By faith Moses, when he was born, the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For rom dead works and of faith toward the one of whom these things are spoken od, 2 with instruction about ablutions, belonged to another tribe, from which no ish away. one has ever served at the altar. 14 For of the dead, and eternal judgment. 3 And it is evident that our Lord was descended 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.

ever, after the order of Melchizedek." 18 On the one hand, a former commandment is set aside because of its weakness and 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 people. 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 is able for all time to save those who draw ablutions, regulations for the body im near to God through him, since he always lives to make intercession for them

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

osed until the time of reformation

pirit offered himself without blemish to vorks to serve the living God.

ovenant, so that those who are called ma eive the promised eternal inheritar nce a death has occurred which redeer 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 18 Hence even the first covenant was not science and our bodies washed with pur ratified without blood. 19 For when ev- water. 23 Let us hold fast the confession clared by Moses to all the people, he took promised is faithful; 24 and let us considaying, "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 almost ing the knowledge of the truth, there i verything is purified with blood, and without the shedding of blood there is no a fearful prospect of judgment, and a fury

Melchizedek, 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 part 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

ations for worship and an earthly sanctu- 10:1 For since the law has but a shadow 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 nover, 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 spirit, 5 and have tasted the goodness of of Melchizedek, 16 who has become a of Melchizedek, 16 who has become a of Melchizedek, 16 who has become a folios, 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 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 cherubin is impossible that the blood of bulls an

> 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 disade, the priests go continually into the thou prepared for me; 6 in burnt offersuter 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 inues for ever. 25 Consequently he deal only with food and drink and various of the body of Jesus Christ once for all.

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

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 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 since we have a great priest over the house the seashore science and our bodies washed with pure 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 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 enraging one another, and all the more as

> oer remains a sacrifice for sins 27 of fire which will consume the adversar-. 28 A man who has violated the law

en. 2 For by it the men of old recei divine approval. 3 By faith we understand at the world was created by the word of ings which do not appear. cceptable sacrifice than Cain, through which he received approval as righteous, od bearing witness by accepting his gifts; he died, but through his faith he is still speaking. 5 By faith Enoch was tak-

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-

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 etemal 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 nember their sins and their misdeeds no of the same promise. 10 For he looked 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. these, there is no longer any offering for whose builder and maker is God. 11 B faith Sarah herself received nower to cor 19 Therefore, brethren, since we have since she considered him faithful who had

> seen it and preeted it from afar, and ha ing acknowledged that they were strang nity to return. 16 But as it is, they desir a better country that is a heavenly one Therefore God is not ashamed to be called their God, for he has prepared for them :

17 By faith Abraham, when he was tested, offered up Isaac, and he who had rece 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 land of Egypt; for they did not continue selves with better sacrifices than these. is hard to explain, since you have become the lives. 9 One might even say that Levi in my covenant, and so I paid no heed to Dead of The Christ has entered, not into a same the Son of God, and profuned the blood rairvely speaking, he did receive him back, dull of hearing. 12 For though by this limited, Who the receives tithes, paid tittee them, says the Lord. 10 This is the covthe Son of God, and profaned the blood ratively speaking, he did receive him back. ime you cught to be teachers, you need through Abrahum. 10 for he was still in come one to teach you again the first principle of the principl put my laws into their mids, and write Ver was it to offer himself repeatedly, as mine, I will repay." And again. The Lord home on their heave put my laws into their mids, and Write Ver was it to offer himself repeatedly, as mine, I will be they can will sightly be pought. "If it is a fearful of the put to 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

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 grac herefore 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. 26 He considered abuse suffered for the

> Sea as if on dry land; but the Egyptians hoped for, the conviction of things not when they attempted to do the same, were drowned. 30 By faith the walls of Jericho fell down after they had been encircled for even days. 31 By faith Rahab the harlo bedient, because she had given friendly

32 And what more shall I say? For time Samson, Jerhthah, of David and Samuel and to the assembly of the first-born wh and the prophets-- 33 who through faith onquered kingdoms, enforced justice, reen 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 t elieve that he exists and that he rewards tured, refusing to accept release, that they 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 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 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 to

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 bline of the Lord, nor lose courage when faith. 8 Jesus Christ is the same y n which all have participated, then you are illegitimate children and not sons. 9 the sanctuary by the high priest as a been trained by it.

make straight paths for your feet, so that but rather be healed. 14 Strive for peace 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 ome defiled; 16 that no one be immoral 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 inis God of all, and to the spirits of just m

they refused him who warned them earth, much less shall we escape if we reject him who warns from heaven. 26 H 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 revere

: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 fisciplines him whom he loves, and chas- away by diverse and strange teachings; ises every son whom he receives." 7 It it is well that the heart he strengthened h ind is treating you as sons; for what son 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 nose animals whose blood is brought int 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 gr Shall we not much more be subject to the in order to sanctify the people through I Father of spirits and live? 10 For they dis-own blood. 13 Therefore let us go forth t 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 2 Therefore lift your drooping hands rifices are pleasing to God.

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 o his will, working in you that which asing in his sight, through Jesus Chris whom be glory for ever and ev

n 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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a certain day, "Today," saying through David so long afterward, in the words al-10 For it was fitting that he, for who nd by whom all things exist, in bringi ady quoted, "Today, when you hear h any sons to glory, should make the r oice, do not harden your hearts." 8 For f Joshua had given them rest, God woul 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 of God: 10 for whoever enters God's r brethren, 12 saving, "I will proclaim the name to my brethren, in the midst of th congregation I will praise thee." 13 Ar igain, "I will put my trust in him." An 1 Let us therefore strive to enter that

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

again, "Here am I, and the children God

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

5:1 For every high priest chosen from nong men is appointed to act on behalf house. 3 Yet Jesus has been counted wor- of men in relation to God, to offer sifts sacrifices for sins. 2 He can deal gen 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 world, he 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.

7 In the days of his flesh. Jesus offered up

And we desire each one of you to show sus the surety of a better covenant. issurance of hone until the end. 12 so that

nam, since he had no one greater by whom to swear, he swore by himself, 14 saying,

ighteousness, and then he is also king tuary; for when Moses was about to erect "See that you make everything according tained a ministry which is as much more mediates is better, since it is enacted on better promises. 7 For if that first covenant had been faultless, there would have 8 For he finds fault with them when he

those of the people; he did this once for all when he offered up himself. 28 Indeed,

the law appoints men in their weakness

which came later than the law, appoints a

Son who has been made perfect for ever.

s this: we have such a high priest, one who

t 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

priest at all, since there are priests who of-

scrifices; hence it is necessary for this

s seated at the right hand of the throne of

:1 Now even the first covenant had regusower of an indestructible life. 17 For it on all sides with gold, which contained a would no longer have any consc f glory overshadowing the mercy seat. goats should take away sins. uselessness 19 (for the law made nothing Of these things we cannot now speak in

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

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

## 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 naof 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.

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 but with the descendants of Abraham. 14 Since then we have a great high priest 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 his enemies should be made a stool for his faith.

[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 sanc-

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 nature he just as Moses also was faithful in God's among men is appointed to act on behalf. In the form of a new factor of the Majority is factor, 2 a minister in the 15 Therefore he is the mediator of a new 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 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 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. has those remainent, they will all grow old.

New a neurons, 12 [Rea a mattle, those, but all every least of the rings, they would be a security to be a security of the rings, they are security to be a security of the rings, they are security to be a security of the rings, they are security to be a security of the rings, they are security of the rings, and the rings of the ring 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 Jurael and with the house of

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 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

you and multiply you

of 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 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 sab is the covenant that I will make with them went out, not knowing our to be shaden, and that let us offer to some the shaden, and that let us offer to some the shaden, and that let us offer to some the shaden, and that let us offer to some the shaden, and that let us offer to some the shaden, and that let us offer to some the shaden, and that let us offer to some the shaden and the shad 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. 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 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.

a obtained in more excellent than theirs. house. 3 Yet Josus has been counted woo of man 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 man your contents. thy of as much more glory than Moses as and sacrifices for sins. 2 He can deal gen- of Melchipodek. 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 some one, but the builder of all things is cause of this he is bound to offer secritice priest of the Most High God, next Abraham priest also to have something to offer. 4 first covenant. 16 For where a will is incuration, that is, through his flesh, 21 and and as the instanceable grains of sand by before him ondured the cross, despiting bed be undefiled; for God will judge the Gold 3.5 Now Mones was faitful in all for his corn 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 corn of the corn of the control to the people 4 Andron docson extend the boson is much to this. Archange are prejused who of me much to calculate the form and what a true. 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

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

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 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 peacing to it has been testified some of the dead, and obrinal but the many have a clear conscious, deating to act of the dead, and obrinal pleasures of sin. up and cause trouble, and by it the many have a clear conscious, deating to act on the man throw at miniful but the many have a clear conscious, deating to act on the man throw at miniful but the many have a clear conscious, deating to act on the man throw at miniful but the many have a clear conscious, deating to act on the man throw at miniful but the many have a clear conscious, deating to act on the man throw at miniful but the many have a clear conscious, deating to act on the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, and by it the many have a clear conscious, deating to act of the man throw at miniful but the many have a clear conscious, and the man throw at miniful but the man throw at m

(for the law made nothing. Of these things we cannot now speak in act 2 in the other hand, a better hope is detail. cod, through which we draw near

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 foundations and the same permiss.

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 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 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 worship. 22 Indeed, under the law almost ling the knowledge of the truth, there no city.

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-

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 are the him have extended to you the society. It is his firstly this for a single meal. 117 been on, in which were the Impact for the hearters are the him have extended to you the society. It is his firstly this firstly that a firstly which is more than the amount. 2 For you the society this his firstly that a firstly which is more than the amount of the history that affectived which are continuous and the continuous and the more than the amount of the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the history that affectived which are continuous and the more than the history that affectived which are continuous and the more than the history that affectived which are continuous and the history that affective which are continuo 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. 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, in they then comend to the first down might not come, to if they then comen, they are not of those who have faith and and are been elemental, they are not come, to if they then comen might not contained a would no length have any consciousness destroyed, but of those who have faith and touch them.

The pressure of the proper consection of the world. The contained a world was not been comen to be uncreased to the contained as would no length have any consciousness of the great press, to come and the art of the coverant or world and the contained as would no length have any consciousness of the great press, to come and the art of the coverant and the contained as would not be the cont cause of its weakness and of glory overshadowing the mercy seat. goals should take away sim.

> 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 contract of the priories of the priories took. That is the second only the high priorie religious to only by the one good, and by the one good, and is written to only by this one good, and his written to only by the fine of the priories to only the priories to one and the three second only the high priories religious to only by the one good, and his written to one good the priories to the good that the goo 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 as long as the spirits of years and years are spirits as long as the spirits of years are spirits as long as the spirits of years are spirits as long as the spirits 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 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

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 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 severably a greater than thermoches, stained, separated from sinners, evalued lent (not made with hands, that is, not of right hand of God, 13 then to wait until heir of the righteeuness which comes by in akins of sheep and gons, the curb but show the beaven. 27 the han no need, this correction of 12 be externed once for all his owneries should be made a stoof for his faired, ill-speadard—35 of whom the world. This physical world is not all their depositions of the individual of the stood of the state of the stood of the stoo

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. nin.

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 deserred by the sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those who are to be deserred by the max who has apared a sake of those of thos 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 disobebiners received a Egyptamental in the word of rightcoares to those who have that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that skinwhelder is part retribution. The coolate of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of rightcoares to those who have that is, the fruit of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of the living of his bld, made mention of the coolate of first of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of first of lips that skinwhelder is particular in the hands of the living of his bld, made mention of the coolate of his bld, made mention of the coolate of his bld, made mention of the coolate of his bld, made mention of the cool 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 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

> 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 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 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-

> > welcome to the spies.

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 toocontinues 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 with 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 continues

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

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 or mother or generality." See that you make everything according or communitation of the last hall been deTherefore, as the Holy Spirit says, "To him who said to him, "Thou are included eighty him or and to the parties which was shown you on the clienth with was shown you on the clienth with was shown you of the clienth with you shown you of the clienth with you show you will be presented in Staffallet. It and let us commiss who show that the make at clear that they are not yet residued to the print of badding the staffallet. 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. 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

> 12 Therefore lift your drooping hands riflees are pleasing to God. appear a second table, the value of the property and the proposed of the property and the p

> > obedient, because she had given friendly was the sight that Moses said, "I tremble stand that our brother Timothy has been 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

be shaken may remain. 28 Therefore let

13:1 Let brotherly love continue. 2 Do not free from love of money, and be content.

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-

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 20 By faith the people crossed the Red. gloom, and a tempost. 19 and the sound. pleasing in his sieft, through Joseph France

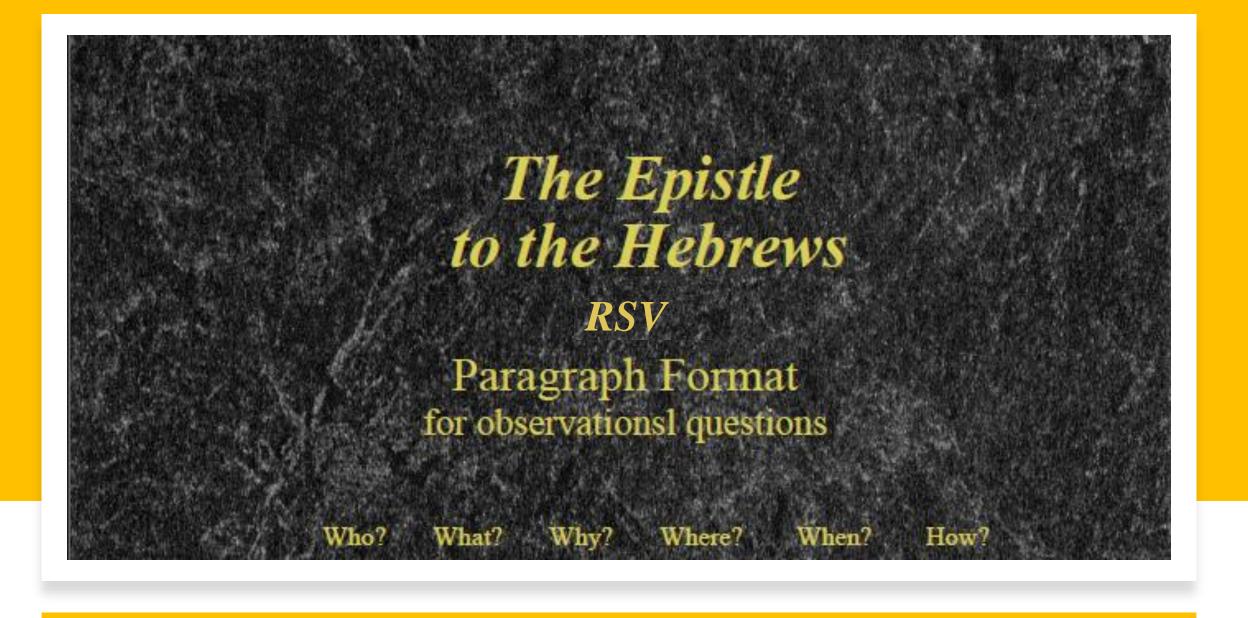
Hebrews RSV

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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?

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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, l	o, so, even as, so accordingly, -and, first of all, last of all, or, finally, ially, secondly.	

#### **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

comrades."

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

Bullets

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#### **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

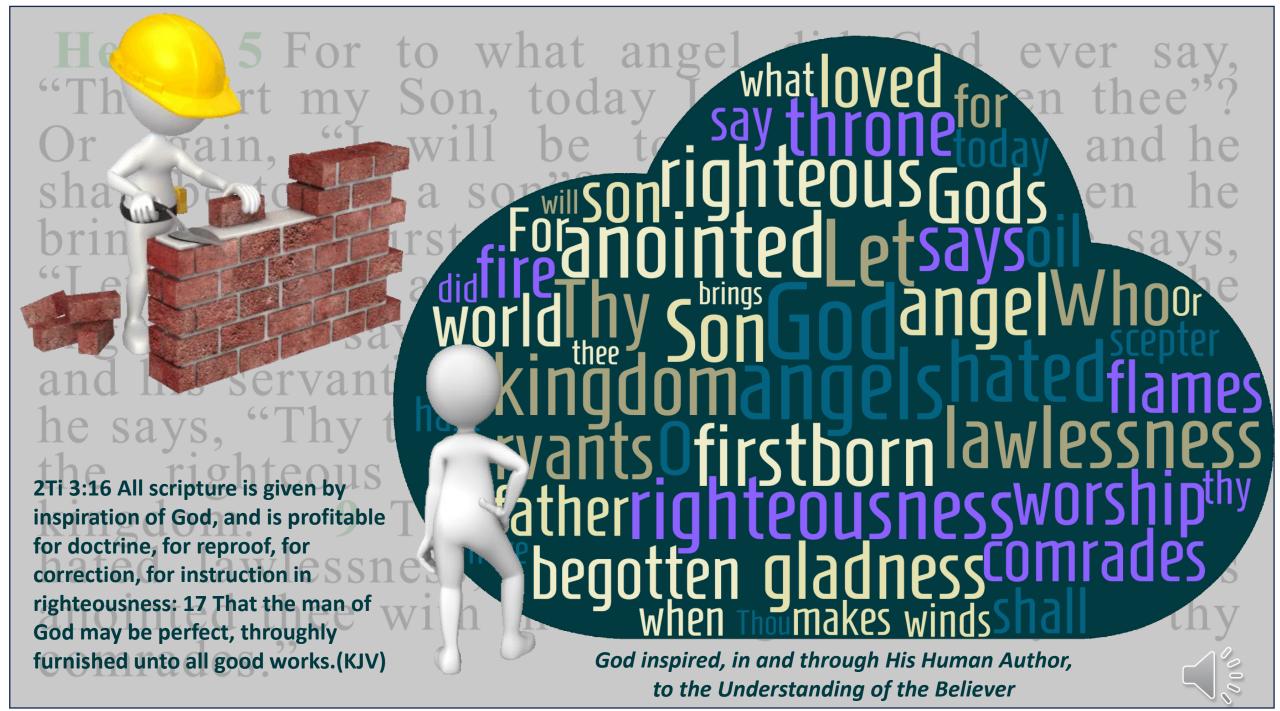
## **Hebrews 1: 5-9**



Mains







## Insights Column 1

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

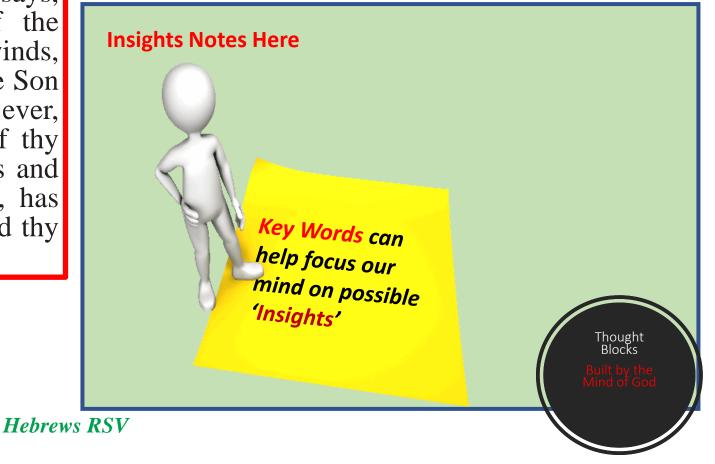
Mains

Bullets

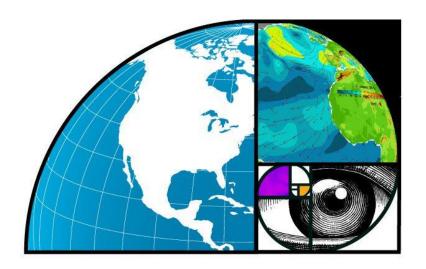
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God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Insights



**Hebrews 1: 5-9** 



## BUILDING INSIGHTS

THROUGH

# OBSERVATION

## **Hebrews 1: 5-9**

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Mains

**Bullets** 

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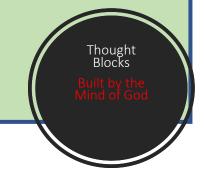
**Insights** 

**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** 

1 John RSV



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

Mains

**Bullets** 

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**Hebrews 1: 5-9** 

Thought Blocks Built by the Mind of God

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

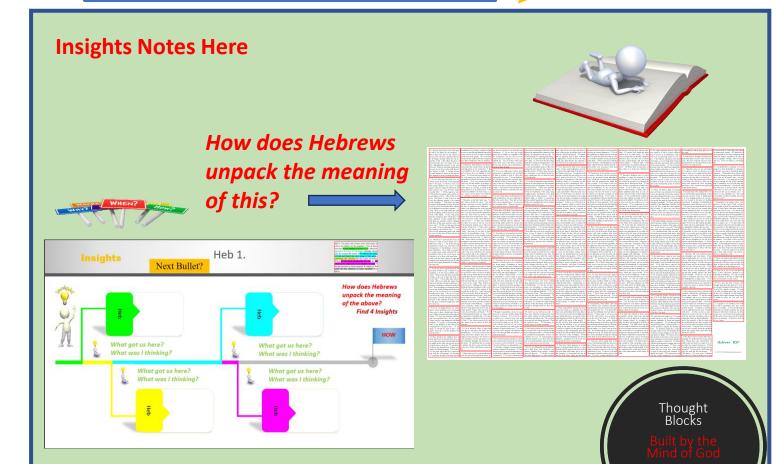
**Bullets** 

Mains

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Insights



**Hebrews 1: 5-9** 

1 John RSV

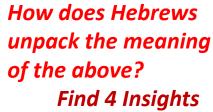
Heb 1.

Next Bullet?

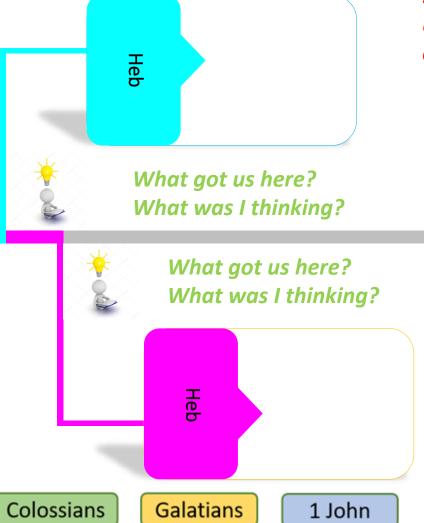
**Ephesians** 

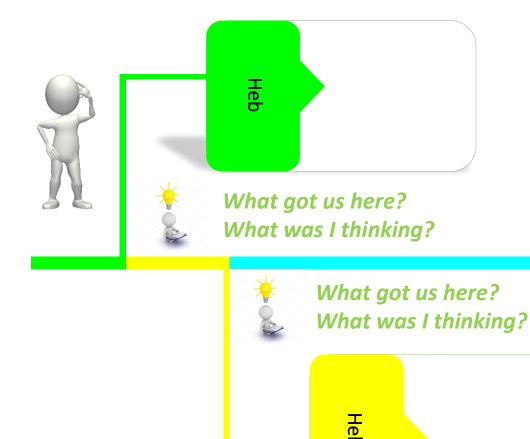
Hebrews

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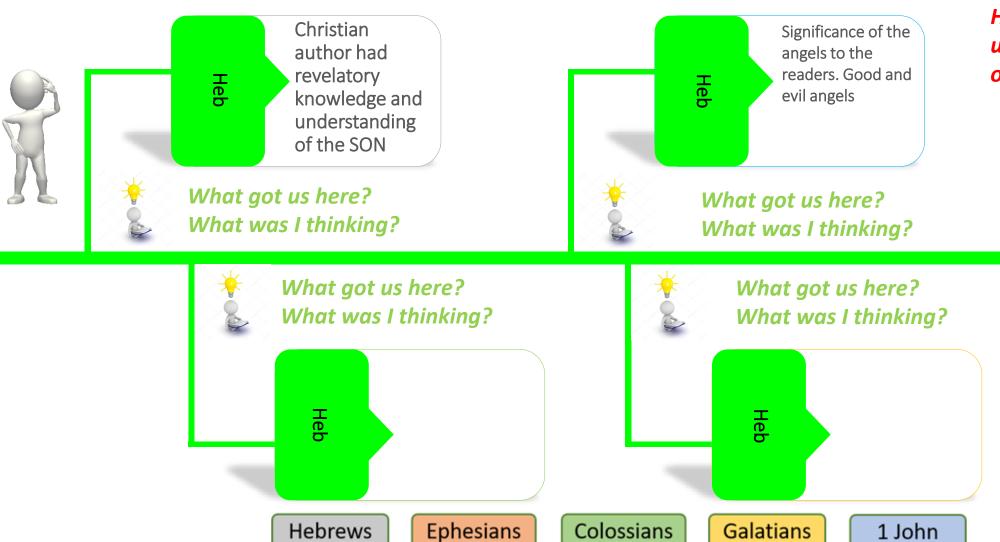
HOW





#### Heb 1.5-9

**Heb 1.6b Son greater than the angels** 



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

HOW

#### Heb 1.5-9

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Colossians

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How does Hebrews

unpack the meaning

Find 4 Insights

HOW

of the above?

Christian author had revelatory Heb 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 significant change, moved from messengers OT to ministering to God's children NT What was the significance? What act us hare? 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? Helps me realize the Son as my Foundation. This is Heb applicable to my walk in the Holy Spirit.

Galatians

1 John

Significance of the angels

to the readers. Good and

We in Christ are greater

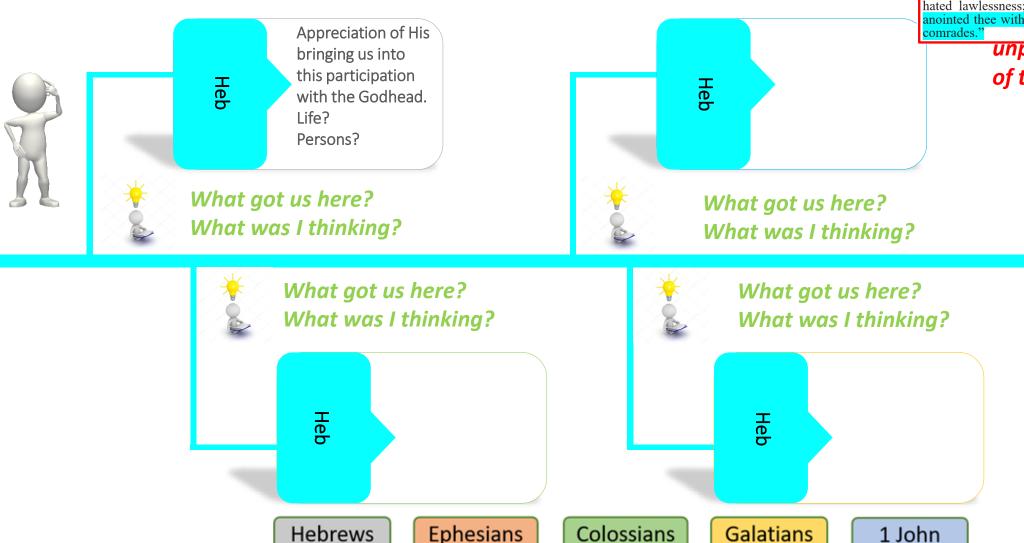
than the angels. This is a

evil angels

What got us here? What was I thinking? 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 Heb SO? Awesome! **Ephesians Hebrews** 

#### Heb 1.5-9

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



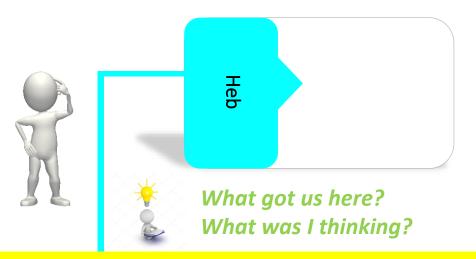
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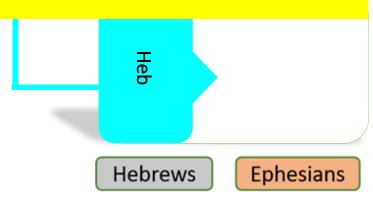
HOW

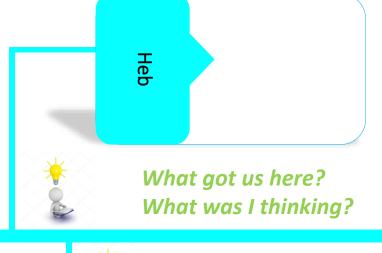
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HOW

What got us here?

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

Heb

Colossians Galatians

1 John

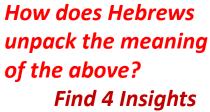
Heb

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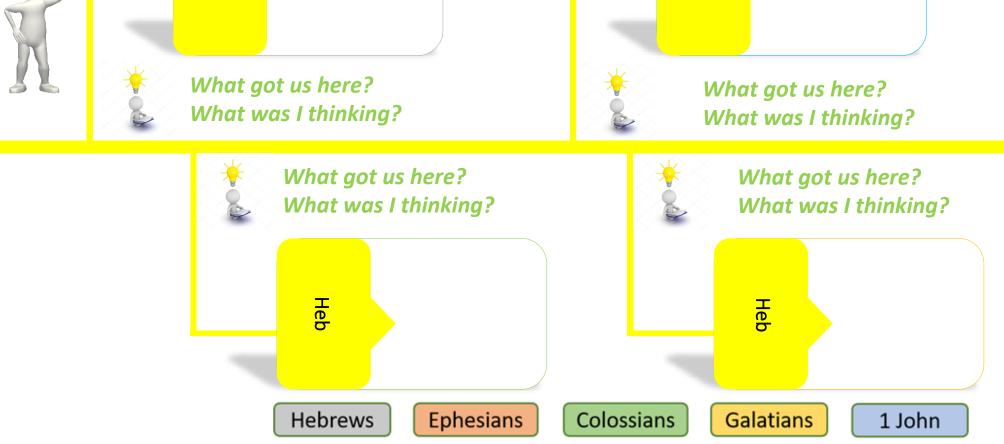
Heb 1.8a Son's throne/Kingdom eternal because He is God & We are included

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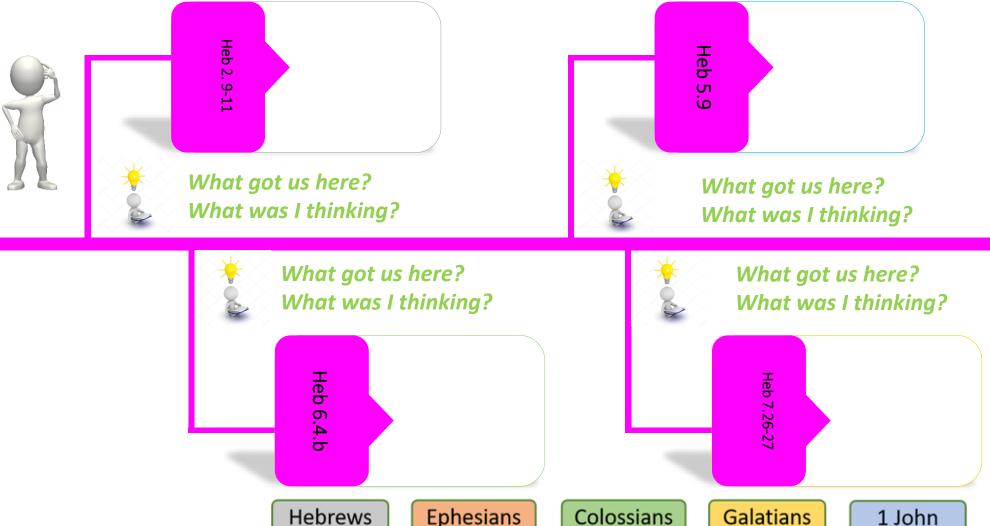


HOW



#### 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 of the above?
Find 4 Insights

HOW

# Prayers Mains

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

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#### Insights<sup>-</sup>

#### **Bullets**

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

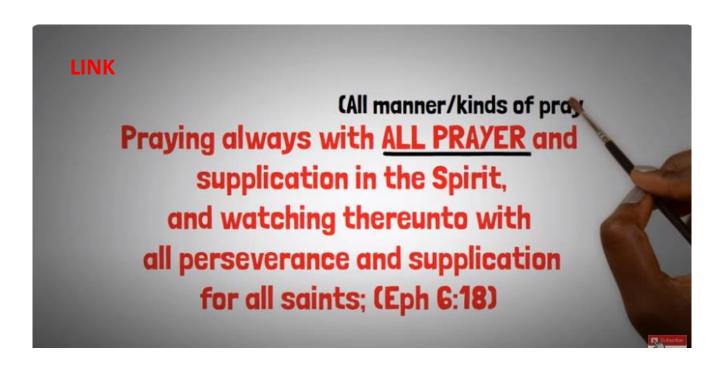
#### **Prayers**

#### **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** 



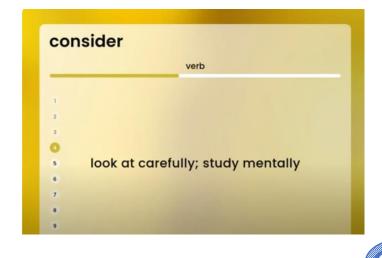




SUPPLICATION



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:

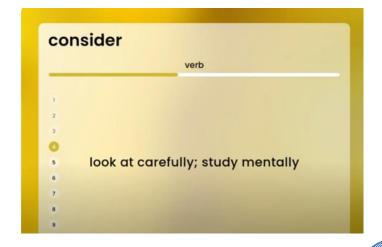
κατανοέω, κατάνω; imperfect κατενωυν; 1 aorist κατενόησα; from Herodotus down; the Sept. here and there for הָבִּיט, הָתְבּוֹנֶן;

- 1. to perceive, remark, observe, understand:  $\tau i$ , 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.

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# **Prayers**Mains

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

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

Insights Bullets

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

**Prayers** 

**Prayers Notes Here** 

**Hebrews 1: 5-9** 



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Topics & Concepts -

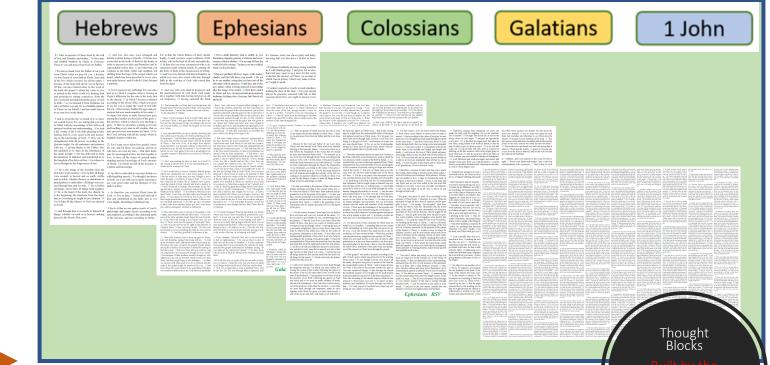
**Hebrews 1: 5-9** 

Insights-Bullets

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

**Prayers** 

Quad Relationships





Insights—

**Bullets** 

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**Prayers** 

# **Quad Relationships**\

Hebrews

Hebrews RSV

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Thought Blocks Built by the Mind of God



Insights-

**Bullets** 

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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."

which he freely bestowed on us in the Beloved. 7 In him member that you were at that time separated from the commonwealth of Israel, and statement of the co which he livined our no 20 For the human black own to the state of the

my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of 3:1 For this reason I, Paul, a prisoner for revelation in the knowledge of him, 18 having the eyes of your hearts enlightened, that you may know what is thope to whish he has called you, what are the riches of the stown of the stown the mystery was made known to a hope to which he has called you, with an eb enches of the you. I have been provided that the provided that the resident provided that the provided that the provided that the resident provided that the excending to the vorting of his great might 20 which he working the provided that the and make him six if his right hand in the hereotyl places, If he showed all not and substity and power and domini-ted the provided that the provided that the provided that the provided that the I fail notive all load and substity and power and domini-ted the provided that the provided that the provided that the provided that the I fail notive all load and substity and power and dominiion, and above every name that is named not only in this. ers of the promise in Christ Jesus through the post

together with Christ (by grace you have been saved), 6 and raised us up with him, and made us sit with him in

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**Topics & Concepts** 

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

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

inst the wiles of the devil. ) against flesh and blood, bu

f God, that you may be able t 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

with all who love our Lord Jesus Christ with love undy

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

**Prayers** 

**Quad Relationships**\

**Ephesians** 

Thought Blocks



Insights.

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

**Prayers** 

## **Quad Relationships**\

Colossians

# sus by the will 2 / And you, who note we estranged and by the will 2 / And you, who note we estranged and by the saints hostile in mind, doing evil deeds, 22 he has no boddly, 10 and you have come to fulness of Life. Femication, important to the saint with the saint way of all rule and and the saint way to be saint with the saint way to be saint way t

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 lac 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.

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, may present every man mature in Christ bearing fruit in every good work and increas- this I toil, striving with all the energy 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 that in everything he might be pre-eminent. 19 him and established in the faith, just as you

crations but now made manifest to hi

wisdom and knowledge.

of the love which you have for all the saints, 3 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 Maste count of these the en.

# **Topics & Concepts**

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

is the beginning, the first-born from the dead, Lord, so live in him, 7 rooted and built up in 3:1 If then you have been raised with Christ, For in him all the fulness of God was pleased were taught, abounding in thanksgiving.

indulgence of the flesh.

seek the things that are above, where Christ is, each de the right hand of God. 2 Set your minds seed at the right hand of God. 2 Set your minds Lord and not men, 24 knowing that from the Lord Lord. 8. See to it that no one makes a percy of your by indigenous the interface as your record, you the seed and any three their and the path of the wrong the seed and the wrong the seed and the path of the wrong the seed and the wrong the seed and the path of the wrong the seed and the wrong the s

the Lord.

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. as men-pleasers, but in singleness of heart, fearing it read also in the church of the Laodiceans; and

Thought Blocks

in it with thanksgiving; 3 are gray for us also, that God may open to us goor for the word,

of the time, 6 Let your speech seasoned with salt, so that v you ought to answer ever

**Bullets** 

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 hat he may encourage th him Onesimus, the faithful ther, who is one of yourselves ou of everything that has taker

in of Barnabas (concernin 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, rist Jesus, greets you, always u earnestly in his prayers, that nature and fully assured in all 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



Insights-

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

**Prayers** 

## **Quad Relationships**\

Galatians

If Net I would have you know, betheren, that the goods the work of the through that in sense Crimic, etc. I follow the work of the control of part before I was born, and had called me through his been crucified with Christ; it is no lo name, to was pelaned to reveal his Son to me, in order

Christ who lives in me, and the life I now

Lat I might preach him among the Gentiles, I did not con
Lat I might preach him among the Gentiles, I did not con
This who lives in me, and the life I now

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I live by faith in the Son of God, who love

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had run in vaim. 3 But even fitts, who was with me, was you shall all the nations be blessed. 9 So then, those be circumsicult, though he was a Greek, who are men of faith are blessed with Abraham who had be circumsicult, though he was a Greek. 9 but now 4P but he because of false brethers secretly brought in, who faith. 6 fa

of an astembed that you are a spikely descriting him woo called you not have now of critical matter in the descriting him woo called you not have no efforts and matter groupd, but there are more with two third you and water to prevent the agreement of the content of the state of the content of the water that the content of the water than the content of the content

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

brown as Christ and Cod & their who missed him a but contains when he was month to the contains when he was the lamb allowed as the market of the head of the contains when he was the lamb allowed as the market of the head of the contains when he was the lamb allowed as the head of the contains when he was the lamb allowed as the head of the contains who have the lamb allowed as the head of the contains who have the lamb allowed as the head of the lamb all of

22 But the fruit of the Spirit is lov

**Bullets** 

**Topics & Concepts** 

Galatians RSV

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





Insights-**Bullets** 

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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

have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we 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 know 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. He who says 'I know him' but disobers his commandments denies the Son has the Father. He who co 'I know him' but disobers his commandments denies the Son has the Father also. 23 No o denies the Son has the Father also. 24 Let will be something the son has the Father also. 24 Let will be something the son has the Father also. 24 Let will be something the son has the Father also. 24 Let will be something the son has the Father also. 25 No o denies the Son has the Father also. 24 Let will be something the son has the Father and the Son 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 be is in the light and lates his brother is in the darkness and 1/9 He who loves his brother 20 And now, little children, abide in him, so that a bides in the light, and in it there is no cause for when the appears we may have confidence and when the appears we may have confidence and and he in them. And by this we know that the so in CV and the light commandments which in the papears we may have confidence and and he in them. And by this we know that he is righten in not shrink from him in shame at his comming. 29 and he in them. And by this we know that he abides that he who loves God should love his brother whom he has 20 And we know that the Son of God has commended us. his seen, cannot love God whom he has pas of seen. and he in them. And by this we know that he abides that he who loves God should love his brother whom he has 20 And we know that the Son of God has commended us. his seen, cannot love God whom he has pas of seen. and he given us who is true; and we are in him who is true, in that he who loves God should love his brother whom he has 20 And we know that he single his seen, cannot love God whom he has 30 And we know that the Son of Cod has commended us. his seen, cannot love God whom he has 20 And we know that the Son of Cod has commended us. his seen, cannot love God whom he has 30 Seen. And he in them. And by this we know that he is righted to the pass of seen. And he in them. And by this we know that he is righted to the his seen, cannot love God whom he has 30 Seen. And he in them seen, cannot love God should love his brother whom he has 20 And we know that he is righted to the his pass of the has 30 Seen. And this commandment we have from him, who is true; and we are in him who is true, in the who loves God should love his brother whom he has 20 And we know that he is righted to the him the seen cannot have the him them. And by this we know that he is righted to the him them. And by this we know that he is righted to the him them. And by this we know that he is righted to the him them says he is in the light and hates his brother is in not know where he is going, because the dark-ness has blinded his eyes. sure that every one who does right is born of him.

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 profe of life, is not of the Fall
with world and the last of the vectorial to the turn, 7 but and the last of it, but he who does the vif
we walk in the light, as he is in the light, we load dollock for ever.

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

that you may not say not any out each set and and so and a way of the righteous; 2 and he is the expiation for our because you do not know the truth, but because you do not know that not le is of the whole world.

22 Who is the liar but he who denies if sus is the Christ? This is the antichrist

L/I That which was from the beginning, which

1/I I am writing to you, little children, because
the broad which was from the beginning which
where have seen with our
your sans are forgiene for his sake. I/I I am
should be called child
for containing to you, fathers, because work and the seen with the
should be called child for God, and seve
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fro heard we proclaim also to you, so that you may ning. I write to you, young men, because you
have fellowship with us; and our fellowship is are strong, and the word of God abides in you.

| Forey one who commits sin is guilty of lawlessthe world already.

wheth they are of God; Christ is a child of God, and ever one who gone out into the loves the parent loves the child. Spirit of God: know that we love the childre of God, when hat Jesus Christ we love God and obey his a mandments. od, 3 and every for this is the love of G that we keep his commandments. And becommandments are not burdensome. If for the 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 the blood. 7 And the Spirit is ecause the Spirit is the truth. 8 and these three agree. 9 If we

**Topics & Concepts** 

19 By this we shall know that we are of the truth, and reassure our hearts before him 20 whenever our 17 In this is love perfected with us, that we may 7. Before 6.1 am writing you no new commands. 36 I write this to you about those who would make the commandatem within you had received from him abides in you. And you have ment, but an old commandatem within you had received from him abides in you. and you have from the beginning, the old commandatem is the received from him abides in you, and you have do not condemn us, we have confidence before when you have heard. 8 Pet al may ring in order that any one bound leady you have do not condemn us, we have exceed from him abides in you, and you have do not condemn us, we have exceed 8 pet and the evil one does not touch him. 6 cd. 2 and we receive from him abides in you. And you have do not condemn us, we have exceed 8 pet and the evil one does not touch him. 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. J. And this is his commandment than and the true light is sheared whime. J. He was the first loved us. J. If any one says, "I world is in the power of the evil one. we should believe here. In the name of his solid here his here. In the shear of the power of the evil one. and love one another, just as he has commanded us. he who does not love his brother whom he has 200 And we know that the Son of God has com

1 John RSV

God, and God abides in him

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t a mortal sin, he will ask, and im life for those whose sin is not is sin which is mortal: I do not say that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal.

ony of men, the testimony of

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

who does not believe God has

because he has not believed

timony, that God gave us eter

is life is in his Son 12 He who

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

Thought Blocks



Insights-

**Heb 1: 5** For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the 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 Hebrews **Ephesians** Colossians 1 John

**Thoughts of NOTE** 

**Quad Summary of Hebrews 1. 5-9** 

Thought Blocks

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**Bullets** 

Hebrews Ephesians Colossians Galatians 1 John

# **Thoughts of NOTE**

What is the Group?

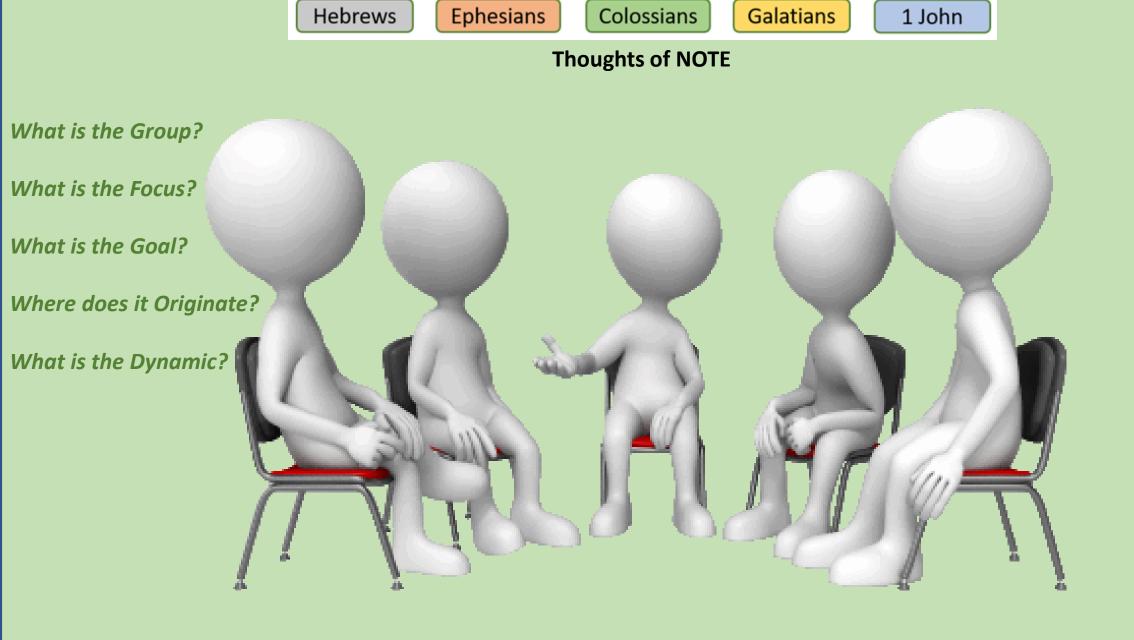
What is the Focus?

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-

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

**Prayers** 

**Quad Relationships**\

**Bullets** 

Hebrews Ephesians Colossians Galatians 1 John
Thoughts of NOTE

**Summary of Hebrews 1. 5-9** 

## **Summary of Hebrews 1. 5-9**

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

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.

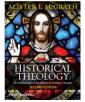
Reason and rationale = understanding how the blood works?





House of God

**Historical Theology** 



LINK

Christ In You PP

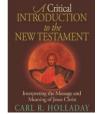
**Andrew Murray** 



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

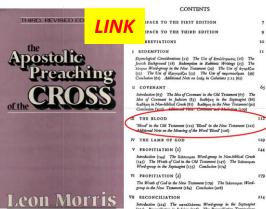
LINK THE MEANING OF

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** 

**CWC SabbathRest Sessions VC9 100820** 

**HOA Introduction.pdf** 

**Foundation Teaching Lesson - Made Us Alive** 

**Eph-4-Hebrews-intro** 

**Hermeneutical Lens** 

**Experiential Knowledge of God** 

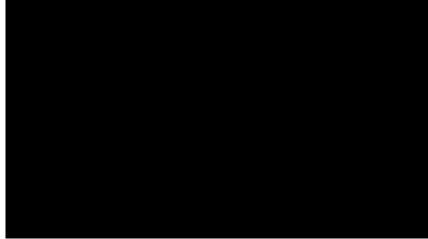
HebInductiveStudyRSV6-9.pdf

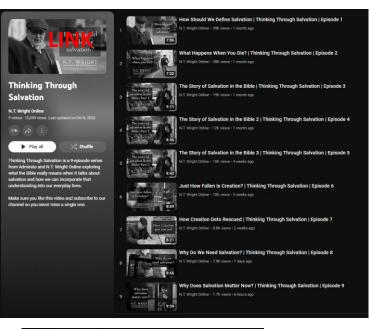
# **LINK Study Resources**



• The question is:

• The question is:

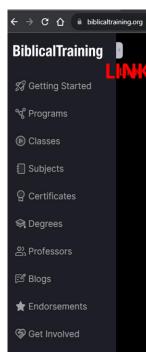




# Resources





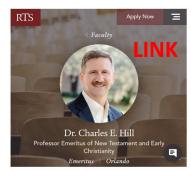






What Does the Bible LINK Say About the Body of Christ?

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.