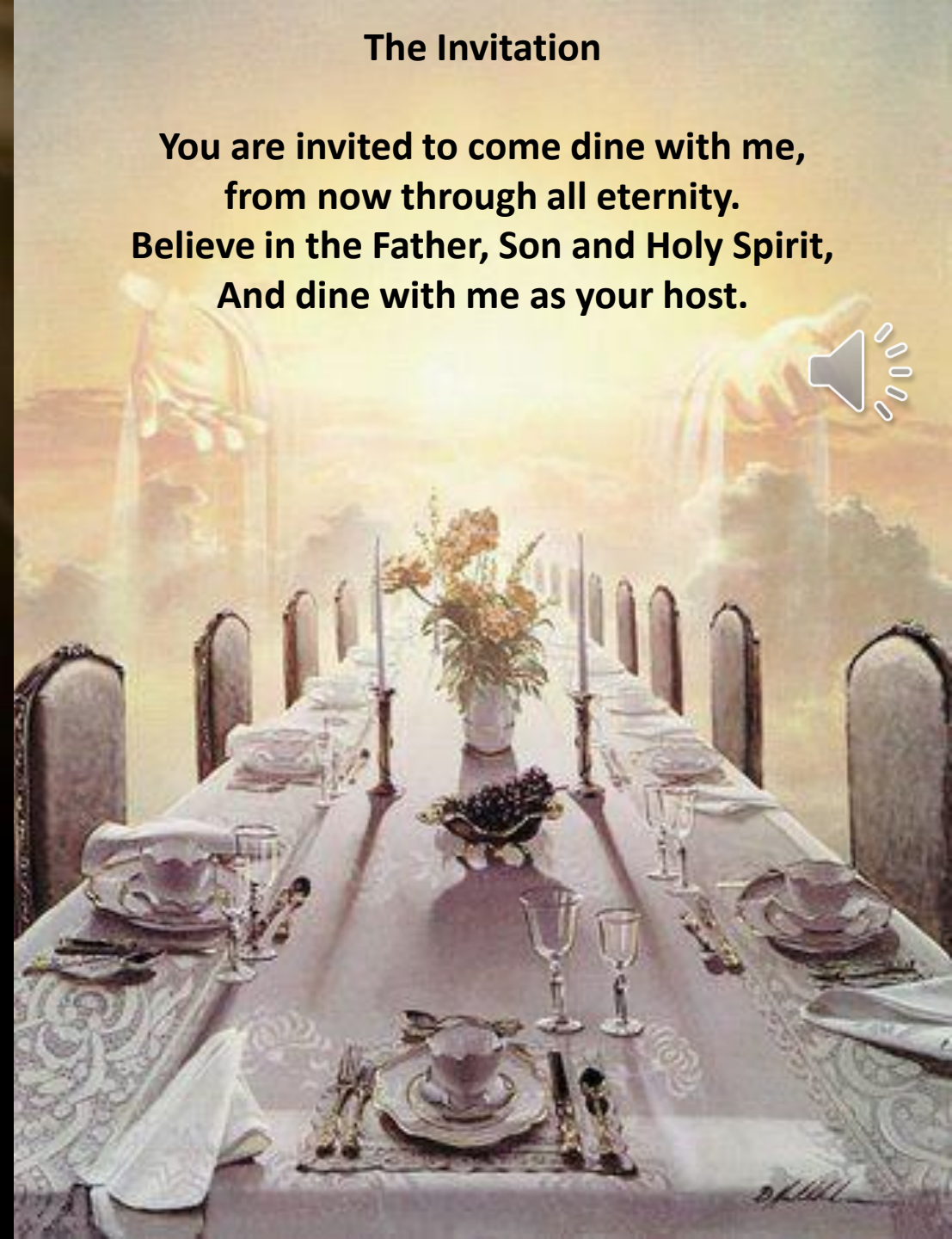


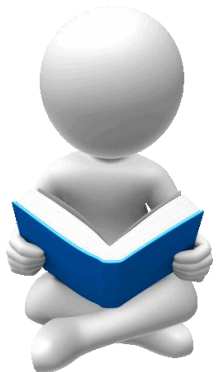
**Jesus saith unto them, Come *and* dine.
John 21.12**



The Invitation

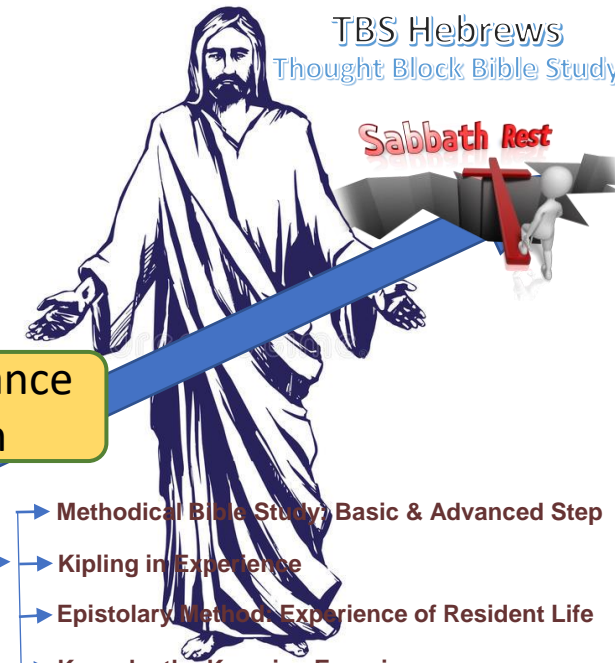
**You are invited to come dine with me,
from now through all eternity.
Believe in the Father, Son and Holy Spirit,
And dine with me as your host.**





- Open
- Web Site Materials <https://www.otcpub.com/> **Brief Look See**
- Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST 071924**
- Discussion:**
- Next Session 7/30/24**
- Session Heb 1.5-9: Insights 7; Initial Summary TBS Hebrew Session 31**

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Full Assurance of Faith



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

On to Maturity



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

We are HIS HOUSE



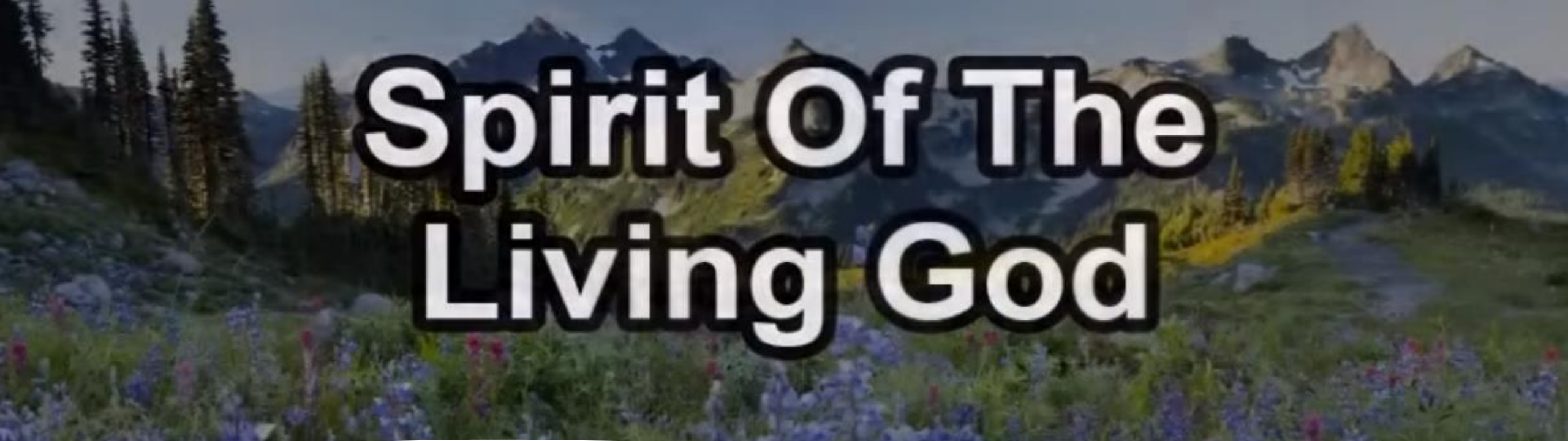
- Have LIFE
- Testimony of the Father
- Having Believed Evidence of Faith
- Promise of the Spirit

Speaks to us By HIS SON



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

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



Spirit Of The Living God

- Spirit of the Living God (Lyrics)

Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A

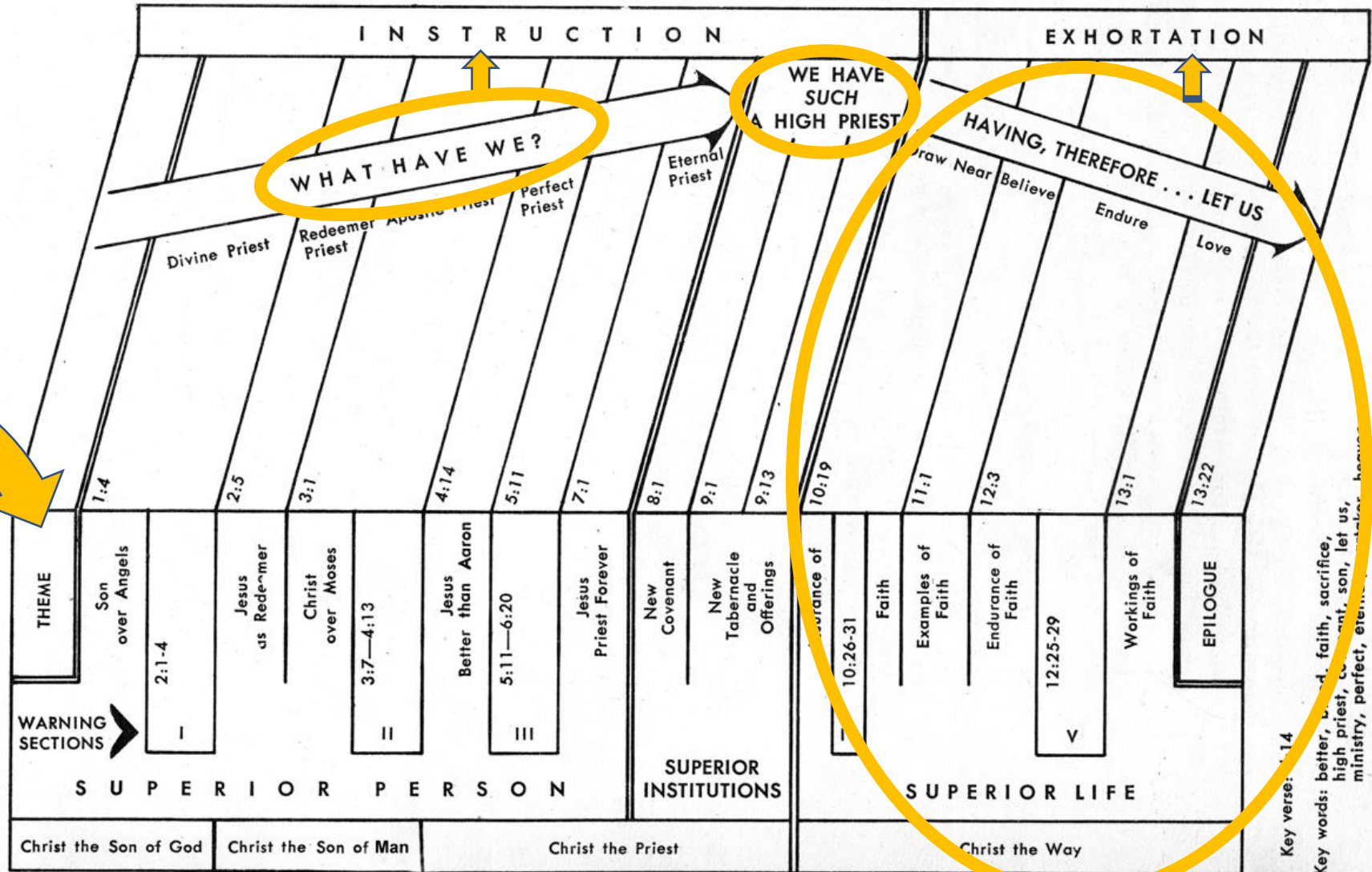
Hebrews
A Self-Study Guide
by [Irving L. Jensen](#)

HEBREWS



Study Guide
L. Jensen

We are Here



Key verse: 1:14

Key words: better, son, faith, sacrifice, high priest, covenant, son, let us, ministry, perfect, eternal

The Epistle to the HEBREWS

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

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

5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 It has been testified so many times, "What is man that thou art mindful of him, or the son of man that thou carest for him?" 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 and hast put everything in subjection under his feet: 9 that he might not taste death, because he had made everything in subjection to him. 10 For we see that he has not left anything out of his hands, that he might bring all things in subjection to him. 11 For he has made him a little lower than the angels, and he has crowned him with glory and honor, and he has put all things in subjection to him: 12 that he should not taste death, because he has made everything in subjection to him. 13 For we see that he has not left anything out of his hands, that he might bring all things in subjection to him. 14 For he has made him a little lower than the angels, and he has crowned him with glory and honor, and he has put all things in subjection to him: 15 that he should not taste death, because he has made everything in subjection to him.

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

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



Hebrews 1: 5-9

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1

Mains

Main Ideas, Key Central Phrase



2

Bullets

Own Words Summary Phrases



3

Insights

What I Have Learned, New Knowledge or Expanded Applications



4

Prayers

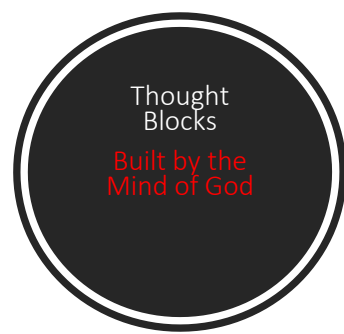
Knowing God’s Will Praying In Faith



5

Quad Relationships

The Same Or Similar Truth From A Different Perspective



Mains

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Mains

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

Bullets

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

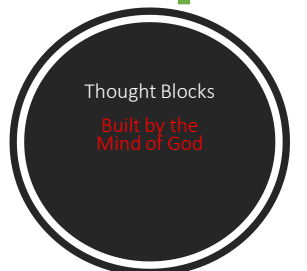
Insights

Prayers

Hebrews 1: 5-9

Quad Relationships

Hebrews RSV



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

Mains Notes Here

This is God’s Son, Son is Righteous

Comparison of the Son to other beings

Research

Begotten brings first-born septer

Angels Winds flames of fire

God’s angels , worship him

anointed thee with the oil of gladness

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

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

Hebrews 1: 5-9

Bullets

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

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Bullets

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

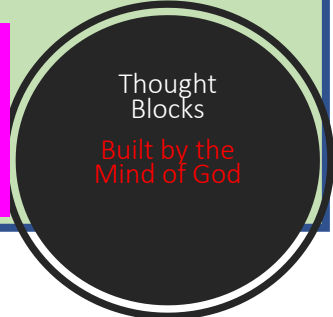
Bullets

Own Words Summary Phrases Building Blocks of the Paragraph

Bullets Notes Here

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





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

Five Categories			
TEMPORAL or Chronological	LOCAL or Geographical	LOGICAL	EMPHATIC
after, before, now, then, until, when, while	where	Reason-because, for, since, Result-so, thus, therefore, consequently, Purpose-that, in order that, or that, Contrast-but, yet, though, whereas, although, however, nevertheless, otherwise, Comparison-as, as if, just as, so, likewise, or also, or, even as, or according to, upon	truly, only, indeed, now
<small>*Series of fact and time of all, but of all, or, finally, especially, especially, especially, Condition-if, unless.</small>			

Hebrews 1: 5-9

Hebrews RSV



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



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



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

Mains



Bullets



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

Insights



Insights Notes Here



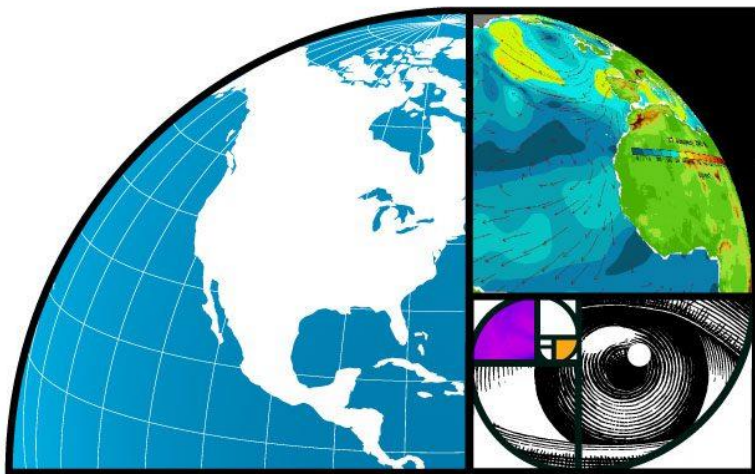
Key Words can help focus our mind on possible 'Insights'

Thought Blocks

Built by the Mind of God

Hebrews 1: 5-9

Hebrews RSV



BUILDING INSIGHTS THROUGH OBSERVATION

Hebrews 1: 5-9

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OBSERVATION



WHAT - Facts

INSIGHT



WHY - Motivation
WHO WHERE
WHEN HOW

Insights

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

Mains



Bullets



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Insights



Insights Notes Here

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

Hebrews 1: 5-9

1 John RSV

Thought
Blocks

Built by the
Mind of God

Insights

Mains



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

Bullets

God/Man Himself is the manifest
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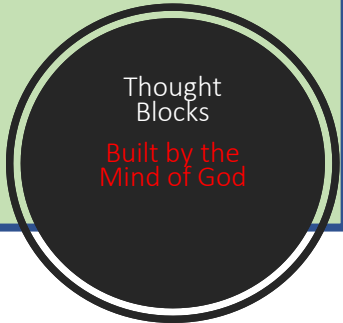
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1 John RSV



Insights

Mains

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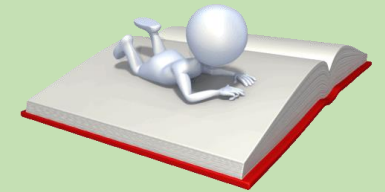
Bullets

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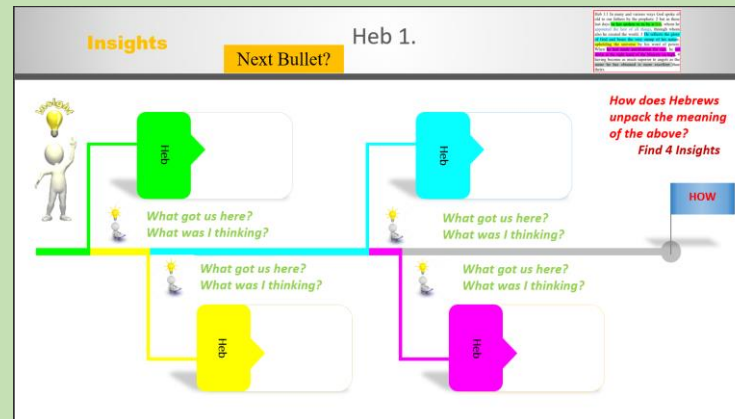
Insights

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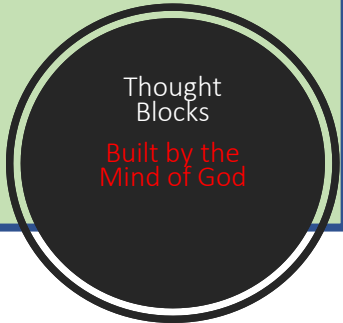
How does Hebrews unpack the meaning of this?



Heb 1:1-2	Heb 1:3-4	Heb 1:5-6	Heb 1:7-8	Heb 1:9-10	Heb 1:11-12	Heb 1:13
Heb 1:14	Heb 1:15	Heb 1:16	Heb 1:17	Heb 1:18	Heb 1:19	Heb 1:20
Heb 1:21	Heb 1:22	Heb 1:23	Heb 1:24	Heb 1:25	Heb 1:26	Heb 1:27
Heb 1:28	Heb 1:29	Heb 1:30	Heb 1:31	Heb 1:32	Heb 1:33	Heb 1:34
Heb 1:35	Heb 1:36	Heb 1:37	Heb 1:38	Heb 1:39	Heb 1:40	Heb 1:41
Heb 1:42	Heb 1:43	Heb 1:44	Heb 1:45	Heb 1:46	Heb 1:47	Heb 1:48
Heb 1:49	Heb 1:50	Heb 1:51	Heb 1:52	Heb 1:53	Heb 1:54	Heb 1:55
Heb 1:56	Heb 1:57	Heb 1:58	Heb 1:59	Heb 1:60	Heb 1:61	Heb 1:62
Heb 1:63	Heb 1:64	Heb 1:65	Heb 1:66	Heb 1:67	Heb 1:68	Heb 1:69
Heb 1:70	Heb 1:71	Heb 1:72	Heb 1:73	Heb 1:74	Heb 1:75	Heb 1:76
Heb 1:77	Heb 1:78	Heb 1:79	Heb 1:80	Heb 1:81	Heb 1:82	Heb 1:83
Heb 1:84	Heb 1:85	Heb 1:86	Heb 1:87	Heb 1:88	Heb 1:89	Heb 1:90
Heb 1:91	Heb 1:92	Heb 1:93	Heb 1:94	Heb 1:95	Heb 1:96	Heb 1:97
Heb 1:98	Heb 1:99	Heb 1:100	Heb 1:101	Heb 1:102	Heb 1:103	Heb 1:104
Heb 1:105	Heb 1:106	Heb 1:107	Heb 1:108	Heb 1:109	Heb 1:110	Heb 1:111
Heb 1:112	Heb 1:113	Heb 1:114	Heb 1:115	Heb 1:116	Heb 1:117	Heb 1:118
Heb 1:119	Heb 1:120	Heb 1:121	Heb 1:122	Heb 1:123	Heb 1:124	Heb 1:125
Heb 1:126	Heb 1:127	Heb 1:128	Heb 1:129	Heb 1:130	Heb 1:131	Heb 1:132
Heb 1:133	Heb 1:134	Heb 1:135	Heb 1:136	Heb 1:137	Heb 1:138	Heb 1:139
Heb 1:140	Heb 1:141	Heb 1:142	Heb 1:143	Heb 1:144	Heb 1:145	Heb 1:146
Heb 1:147	Heb 1:148	Heb 1:149	Heb 1:150	Heb 1:151	Heb 1:152	Heb 1:153
Heb 1:154	Heb 1:155	Heb 1:156	Heb 1:157	Heb 1:158	Heb 1:159	Heb 1:160
Heb 1:161	Heb 1:162	Heb 1:163	Heb 1:164	Heb 1:165	Heb 1:166	Heb 1:167
Heb 1:168	Heb 1:169	Heb 1:170	Heb 1:171	Heb 1:172	Heb 1:173	Heb 1:174
Heb 1:175	Heb 1:176	Heb 1:177	Heb 1:178	Heb 1:179	Heb 1:180	Heb 1:181
Heb 1:182	Heb 1:183	Heb 1:184	Heb 1:185	Heb 1:186	Heb 1:187	Heb 1:188
Heb 1:189	Heb 1:190	Heb 1:191	Heb 1:192	Heb 1:193	Heb 1:194	Heb 1:195
Heb 1:196	Heb 1:197	Heb 1:198	Heb 1:199	Heb 1:200	Heb 1:201	Heb 1:202
Heb 1:203	Heb 1:204	Heb 1:205	Heb 1:206	Heb 1:207	Heb 1:208	Heb 1:209
Heb 1:210	Heb 1:211	Heb 1:212	Heb 1:213	Heb 1:214	Heb 1:215	Heb 1:216
Heb 1:217	Heb 1:218	Heb 1:219	Heb 1:220	Heb 1:221	Heb 1:222	Heb 1:223
Heb 1:224	Heb 1:225	Heb 1:226	Heb 1:227	Heb 1:228	Heb 1:229	Heb 1:230
Heb 1:231	Heb 1:232	Heb 1:233	Heb 1:234	Heb 1:235	Heb 1:236	Heb 1:237
Heb 1:238	Heb 1:239	Heb 1:240	Heb 1:241	Heb 1:242	Heb 1:243	Heb 1:244
Heb 1:245	Heb 1:246	Heb 1:247	Heb 1:248	Heb 1:249	Heb 1:250	Heb 1:251
Heb 1:252	Heb 1:253	Heb 1:254	Heb 1:255	Heb 1:256	Heb 1:257	Heb 1:258
Heb 1:259	Heb 1:260	Heb 1:261	Heb 1:262	Heb 1:263	Heb 1:264	Heb 1:265
Heb 1:266	Heb 1:267	Heb 1:268	Heb 1:269	Heb 1:270	Heb 1:271	Heb 1:272
Heb 1:273	Heb 1:274	Heb 1:275	Heb 1:276	Heb 1:277	Heb 1:278	Heb 1:279
Heb 1:280	Heb 1:281	Heb 1:282	Heb 1:283	Heb 1:284	Heb 1:285	Heb 1:286
Heb 1:287	Heb 1:288	Heb 1:289	Heb 1:290	Heb 1:291	Heb 1:292	Heb 1:293
Heb 1:294	Heb 1:295	Heb 1:296	Heb 1:297	Heb 1:298	Heb 1:299	Heb 1:300

Hebrews 1: 5-9

1 John RSV



Heb 1. 5-9

The main topic of the paragraph appears to be the distinction and relationship between Jesus (referred to as the Son) and angels, emphasizing Jesus' divine sonship, his eternal kingdom, and his righteousness. The text contrasts what God has said about Jesus with what He has said about angels, highlighting Jesus' unique status and authority.

Insights

Resources

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."

OUTLINE

•Jesus' Unique Sonship (Verse 5)

- God never said to any angel, "You are my Son; today I have begotten you."
- God never said to any angel, "I will be his Father, and he will be my Son."

•Angels' Role (Verses 6-7)

- When God brings his firstborn (Jesus) into the world, He says, "Let all God's angels worship him."
- About the angels, God says, "He makes his angels winds, and his servants flames of fire."

•Jesus' Eternal Kingdom and Righteousness (Verses 8-9)

- About the Son, God says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom."
- Jesus has loved righteousness and hated lawlessness.
- Because of this, God has anointed Jesus with the oil of gladness beyond his companions.

Insights

Resources

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 do the quotes in Hebrews 1:5-9 reflect the nature of God?

How do the quotes in Hebrews 1:5-9 highlight the Son’s divine nature?

How does the oil of gladness symbolize the Holy Spirit

Here's a structural diagram in outline form of Hebrews 1:5-9 from the Revised Standard Version (RSV):

- I. God's Words to the Son (v. 5)
 - A. First declaration
 - * "Thou art my Son, today I have begotten thee"
 - B. Second declaration
 - * "I will be to him a father, and he shall be to me a son"
- II. Angels Worshipping the Son (v. 6-7)
 - A. God's command when bringing the firstborn into the world (v. 6)
 - * "Let all God's angels worship him"
 - B. God's description of angels (v. 7)
 - * "Who makes his angels winds, and his servants flames of fire"
- III. God's Words About the Son's Throne (v. 8-9)
 - A. The eternal nature of the Son's throne (v. 8a)
 - * "Thy throne, O God, is for ever and ever"
 - B. The righteousness of the Son's rule (v. 8b)
 - * "the righteous scepter is the scepter of thy kingdom"
 - C. The Son's character and exaltation (v. 9)
 - 1. The Son's love for righteousness
 - * "Thou hast loved righteousness"
 - 2. The Son's hatred for lawlessness
 - * "and hated lawlessness"
 - 3. God's response to the Son's character
 - * "therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades"

This outline structure highlights the progression of thought in Hebrews 1:5-9, emphasizing the superiority of the Son over angels and His divine nature as proclaimed by God[1].

Citations:

[1] <https://www.biblegateway.com/passages/?search=Hebrews1&version=RSV>

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

Insights

Resources

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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Heb 1.5-9 [TBS Hebrews Session 32](#)
[071624 Heb 1? Pex](#)

[TBS Hebrews Session 32](#)
[071624 Heb 2? NbkLM](#)

[TBS Hebrews Session 32](#)
[071624 Heb 2b? NbkLM](#)

Next Bullet?

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

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



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

Heb



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



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb

Heb 1.6b Son greater than the angels

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."



Heb

Christian author had revelatory knowledge and understanding of the SON



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

Heb

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



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



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

Heb

Hebrews

Ephesians

Colossians



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

Heb

Galatians

1 John

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW

Heb 1.6b Son greater than the angels

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Find 4 Insights

HOW



Heb

Christian author had revelatory knowledge and understanding of the SON

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

Heb

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

What was the significance?

What got us here?

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

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

Heb

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

SO? Awesome!

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

Heb

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

Hebrews

Ephesians

Colossians

Galatians

1 John

Insights

Heb 1.5-9

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

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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Heb

AWESOME!
Something about the Father= we are beginning to experience **this** reality.

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

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb

God elevates the Son utilizing contrast w angels, mankind revealing the Son and Father are ONE

Insights

Heb 1.5-9

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

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."



Heb
Appreciation of His bringing us into this participation with the Godhead. Life? Persons?



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

Heb
AWESOME!
Something about the Father= we are beginning to experience **this** **reality**.



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

HOW

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

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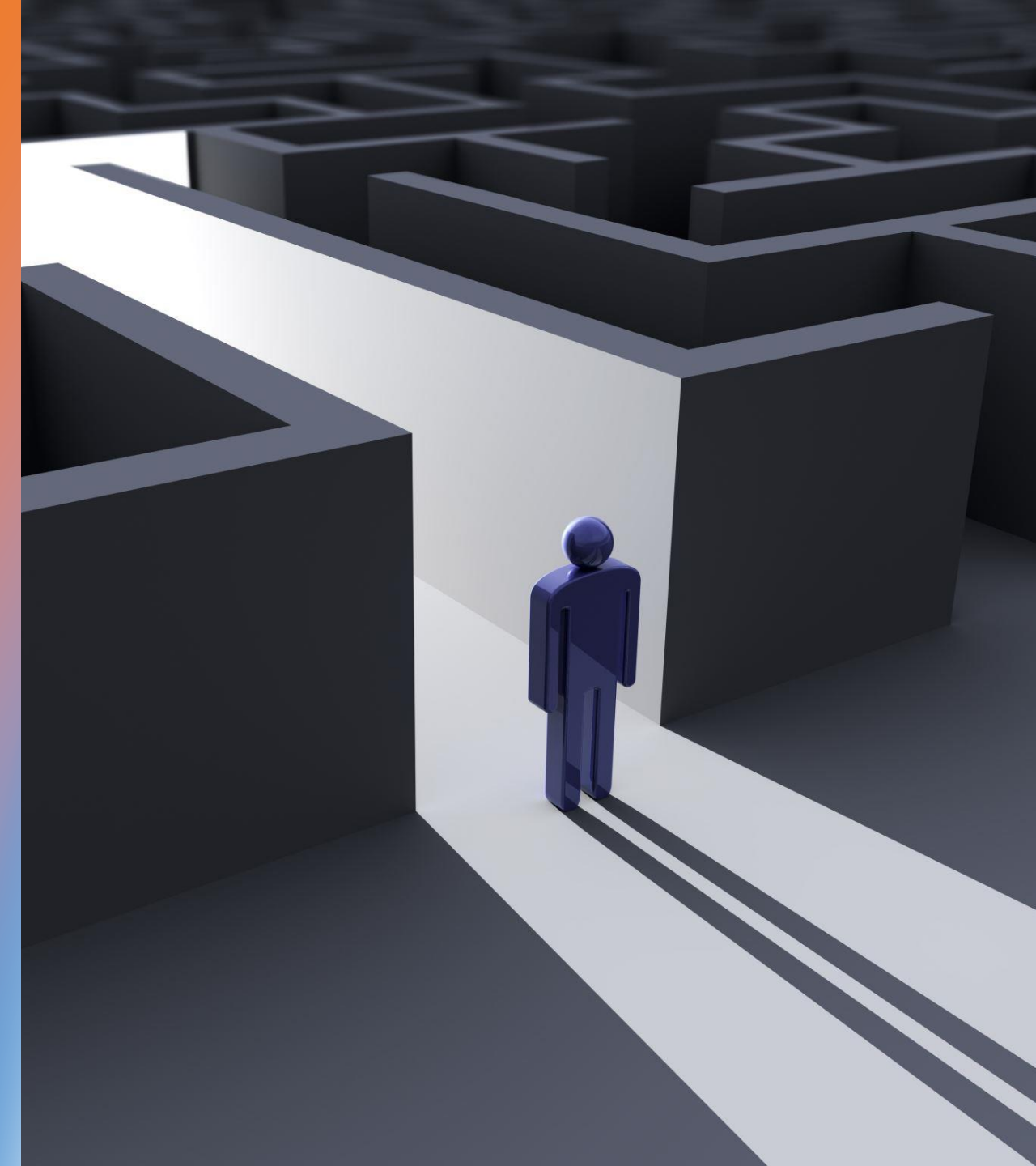
*What got us here?
What was I thinking?*

INSIGHT

Heb
God elevates the Son utilizing contrast w angels, mankind revealing the Son and Father are ONE

**WHY - Motivation
WHO WHERE
WHEN HOW**

- Hebrews
- Ephesians
- Colossians
- Galatians
- 1 John



- **Hebrews** **WHY**

- What is your overall aim and goal in presenting/introducing/'speaking to us by your Son in the context of the first 2 paragraphs of the epistle?
- What are the central and key things you confirm and what are they meant to accomplish or establish in us?
- Give a listing and explain each one.
- In Quad relationships use the list to take into context how each Quad Epistle presents and builds upon each one.
- This is all directed toward bringing unto maturity the faith/heart and Experience of the child of God in the 'joy of Being' = co-participation. God/Son/Child in the full expression and freedom of BEING in PERSON.

Insights

Heb 1.5-9

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

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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Find 4 Insights

HOW



Heb



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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

Hebrews

Ephesians

Colossians

Galatians

1 John

Heb



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



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

Heb

Galatians

Let us Explore something on a more intimate level.

What overall impression and or feeling, perceptive context or attitude is being conveyed to us regarding the revelation here given us of the SON?

Given our newly arrived at self awareness as a Child of God can we put a 'handle on' what the Holy Spirit is accomplishing with these two beginning paragraph revelations of the SON?



Heb 1.5-9

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

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

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



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

Heb



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



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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



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

Heb

Insights

Heb 1.5-9

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

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

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

Find 4 Insights



Heb 2. 9-11



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

Heb 5.9



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

Heb 6.4.b



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

Heb 7.26-27



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

Hebrews

Ephesians

Colossians

Galatians

1 John

HOW

Prayers

Mains



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

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Insights

Bullets

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

Prayers

Prayers Notes Here

• TYPES OF PRAYERS

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

Hebrews 1: 5-9

Hebrews RSV

Built by the
Mind of God

LINK

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



LINK



language.foundation's
video dictionary

SUPPLICATION

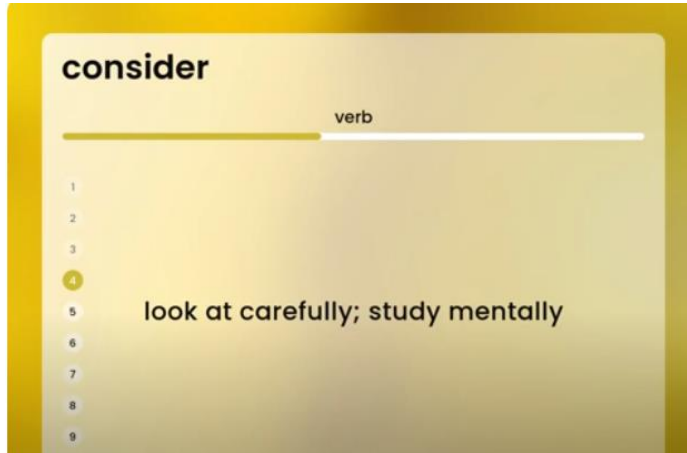
LINK

HOW TO EXPERIENCE GOD IN

Prayer



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



STRONGS G2657:

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

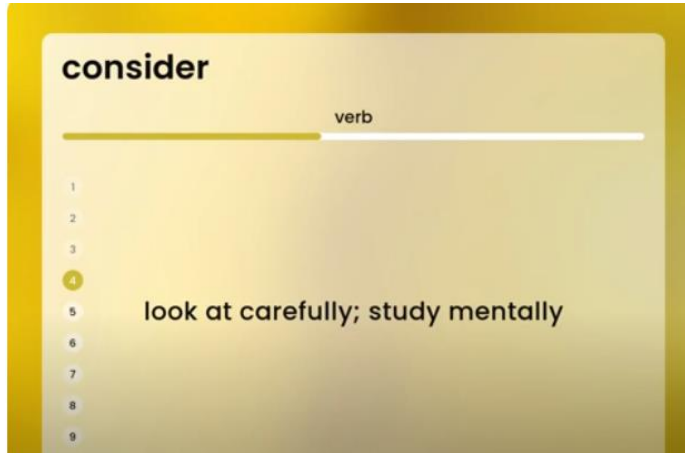
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f;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

CONTEMPLATION

LINK

MYSTICISM in our MIDST
The Dangers of Contemplative Christianity

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CONTEMPLATION

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Prayers

Mains



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

Insights

Bullets

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

Prayers

Prayers Notes Here

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

Hebrews 1: 5-9

Hebrews RSV

Built by the Mind of God

QUA

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

Mains

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Insights

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

Prayers

Bullets

Quad Relationships

Hebrews

Hebrews RSV

1: 1 The Son of God first-born, unique God above the angels

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Topics & Concepts

Thought Blocks

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Ephesians

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Hebrews 1:5-9

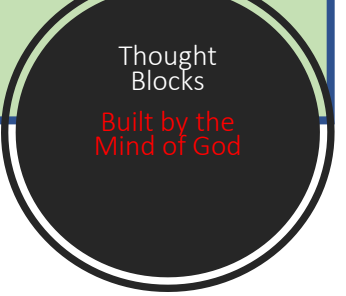
1:5 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers. **6** That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him, I pray that you may know what is the riches of his glorious inheritance in the saints, **7** and what is the immeasurable greatness of his power in us who believe, according to the working of his great might, **8** which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, **9** far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come, **10** and he put all things under his feet and has made him the head over all things for the church, **11** which is his body, the fulness of him who fills all in all.

1:2 And you he made alive, when you were dead through the trespasses and sins, **2** in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. **3** Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind. **4** But God, who is rich in mercy, out of the great love with which he loved us, **5** even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), **6** and raised us up with him, and made us sit with him in

the heavenly places in Christ Jesus, **7** that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. **8** For by grace you have been saved, through his blood, **9** and not by works, so that no one will boast. **10** For we are his workmanship, created in Christ Jesus for good works, which he prepared for us to do. **11** Therefore remember that at one time you Gentiles who are now in Christ Jesus were by nature alienated from God, and were far off because of our wicked works, **12** when we were by nature children of wrath, just as the others. **13** But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. **14** For he is our peace, who has made us one, and has broken down the dividing wall of hostility, **15** by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one man in place of the two, so making peace, **16** and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. **17** And he is our peace, who has made us one, and has reconciled us to himself through the cross, by the blood of his own flesh, **18** to present to himself a holy and blameless and without blemish people, **19** zealous of good works, **20** who speak the truth in love, **21** putting away falsehood, **22** let every one speak the truth with his neighbor, **23** and do not let anyone take advantage of you through fear, **24** for you are those who have been called to be holy, **25** and do not let anyone who is a member of the church despise you, **26** for you are the temple of the living God, **27** as it is said, **28** For we are his dwelling place, **29** and he himself will dwell in us, and will be with us and multiply himself, **30** and we will be his people, **31** and you will love one another as I have loved you, **32** that you may love one another as I have loved you, **33** that you may 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Topics & Concepts

Hebrews RSV



QUAD

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Mains



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

Prayers



Quad Relationships

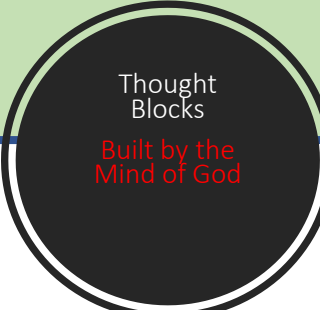


Hebrews 1:15-9

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and brethren in Christ at Colossae: Grace and peace to you from God our Father and the Lord Jesus Christ, the Son of His glory. *2* We have heard of your faith in Christ Jesus and of the love which you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, and indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth, *7* as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our behalf and has made known to us your love in the Spirit. *9* And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, *10* so lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. *11* May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, *12* giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. *13* He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, *14* in whom we have redemption, the forgiveness of sins. *15* He is the image of the invisible God, the first-born of all creation; *16* for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. *17* He is before all things, and in him all things hold together. *18* He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. *19* For in him all the fullness of God was pleased to dwell. *20* and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. *21* And you, who once were estranged and hostile in mind, doing evil deeds, *22* he has now reconciled in his body of flesh by his death, in order to present you to himself in holiness, without blemish and free from every kind of debt. *23* He has emptied himself, taking the form of a slave, being born in the likeness of men and being found in the appearance of men. *24* He humbled himself, becoming obedient to the point of death, and death on a cross. *25* He is now seated at the right hand of the Father, and he will come back to judge the living and the dead. *26* His dominion is forever and ever. Amen. *27* Let us then fix our minds on what we have read and heard, lest somehow we be carried away by the error of men; for we have seen that we are foolish, as we have heard that you were foolish, because you did not submit to the apostles who were appointed by the Lord, who raised him up for us. *28* Now put away wrath, malice, slander, and foul talk from your mouth, *29* Do not lie to one another, seeing that you have put off the old self with its evil desires, which are being renewed in a deceitful mind to lie. *30* Do not let your feet slip into idleness, as some do, but be diligent, as if you were to appear before the Lord. *31* Let us then, as we have received instruction, lay aside every weight, and the sin which clings so closely, and let us run with endurance the race that is set before us. *32* Let us look to Jesus, the author and perfecter of our faith, who endured the cross, despising the shame, and has taken the name that is above all names, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, *33* and every tongue confess that Jesus Christ is Lord, to the glory of the Father who is seated at the right hand of the Father, forever and ever. Amen. *34* Let us then strive to imitate what we have seen and heard, so that we may share in the glory that comes from the Father through the Son. *35* For the Father loves the Son and has committed all things to him. *36* The Father who is glorified in the Son, who has made known to us the Son, and who has sent the Holy Spirit into our hearts, who testifies that Jesus is the Son of God. *37* The Father who has loved us and himself has sent the Son into the world, and has given him authority to judge the living and the dead. *38* For the Father judges no one, but has committed all judgment to the Son, *39* so that all who believe in the Son who has come into the world may not perish, but may have eternal life. *40* For the Father loves the Son and has committed all things to him. *41* Therefore, if you have received these things from the Father, do not lose them. *42* For if you do not hold fast to what you have read and heard, you will lose what you have labored for. *43* For many have wandered away, depriving themselves of God's grace. They do not continue to hold fast to what they have learned, but rather, they are puffed up, and do not enter in, but are passing judgment on what they do not understand. *44* Beware, lest you lose what you have labored for, when you receive such a reward. *45* For you have been obedient, and you have received the promised reward, because you have obeyed the word. *46* For you have been obedient, and you have received the promised reward, because you have obeyed the word. *47* For you have been obedient, and you have received the promised reward, because you have obeyed the word. *48* For you have been obedient, and you have received the promised reward, because you have obeyed the word. *49* For you have been obedient, and you have received the promised reward, because you have obeyed the word. *50* For you have been obedient, and you have received the promised reward, because you have obeyed the word. *51* For you have been obedient, and you have received the promised reward, because 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Topics & Concepts

Hebrews RSV



Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

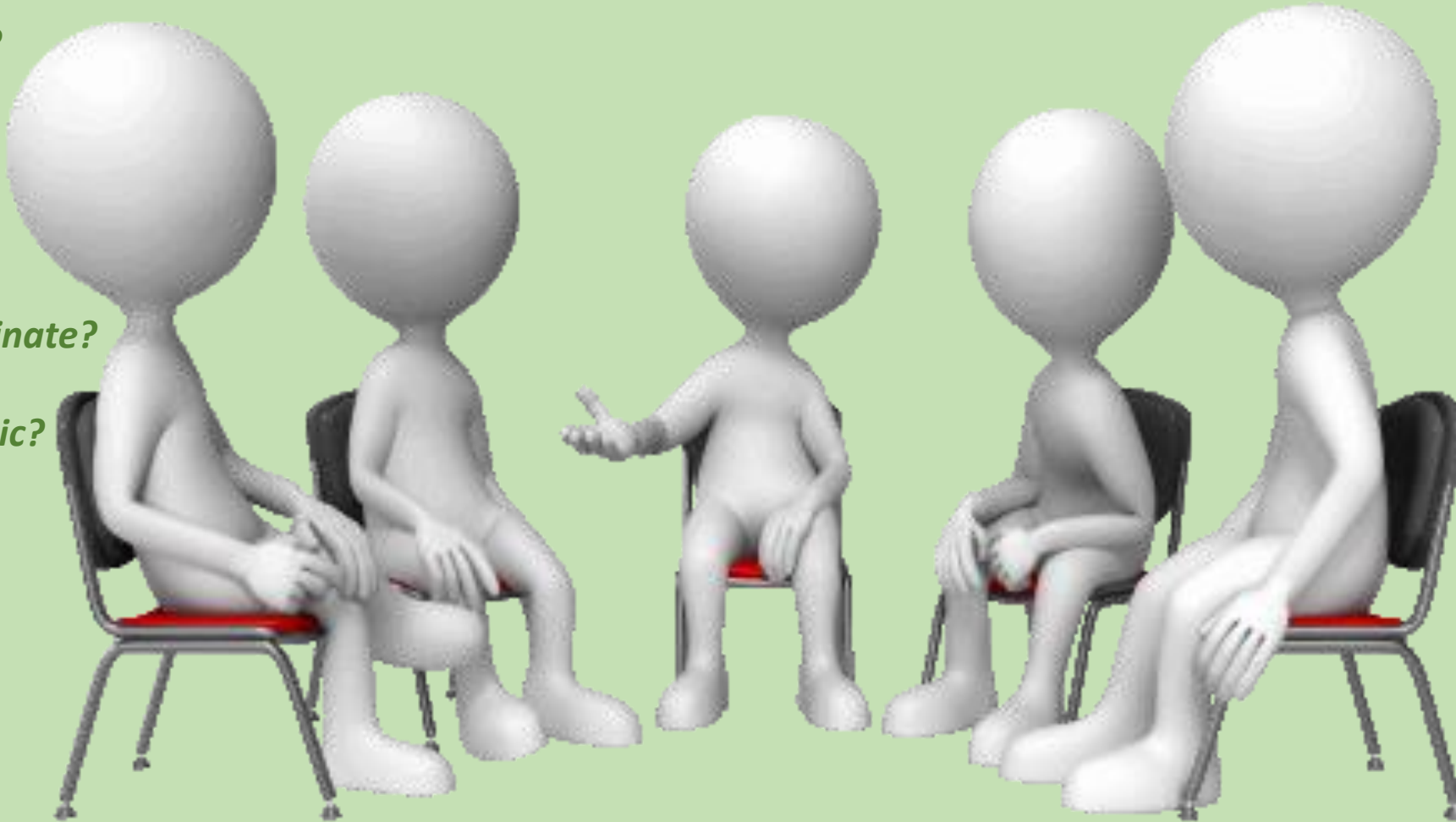
What is the Group?

What is the Focus?

What is the Goal?

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What is the Dynamic?



Quad Summary of Hebrews 1. 5-9

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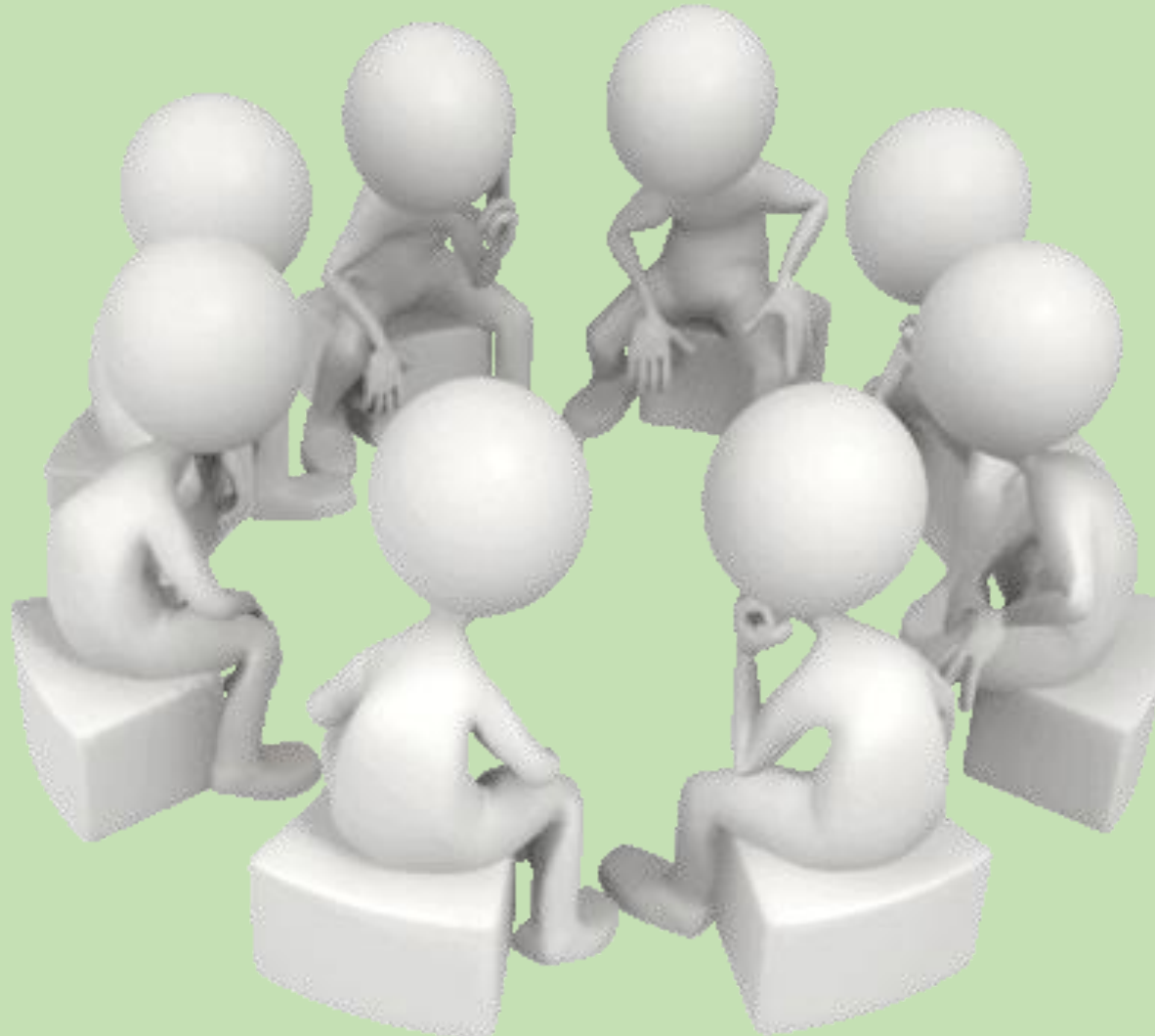
What is the Focus?

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Where does it Originate?

What is the Dynamic?

What is the Culmination?



Quad Summary of Hebrews 1. 5-9

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Thoughts of NOTE

What is the Group?

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What is the Culmination?

What is the Vindication of God's Name?



Quad Summary of Hebrews 1. 5-9

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

Thoughts of NOTE



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

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

What is the Group?

What is the Focus?

What is the Goal?

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What is the Vindication of God's Name?

Summary of Hebrews 1. 5-9

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Container for LIFE stuff

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

Reason and rationale = understanding how the blood works?

How does this paragraph serve as a foundation stone?

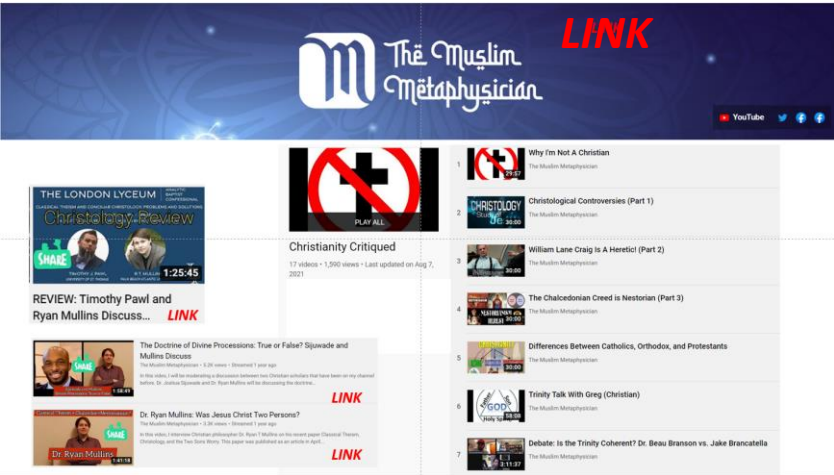
What has been established?

Are there specific things we may expect to be unpacked?

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

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

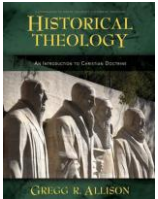
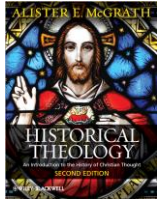
LINKS & RESOURCES



House of God

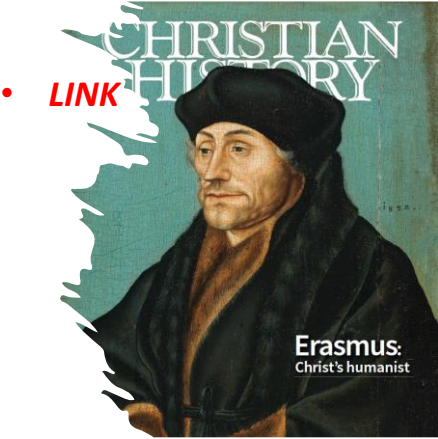


Historical Theology [LINK](#)



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

Christ In You PP

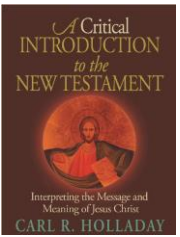


LIFE IS IN THE BLOOD: ENVISIONING ATONEMENT WITH REGARDS TO LEVITICAL THEOLOGY
Melanie Bair [LINK](#)

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



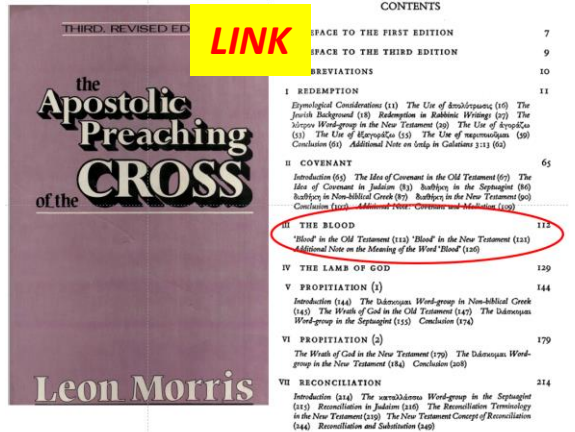
A_Critical_Introduction_to_the_New_Testament [LINK](#)



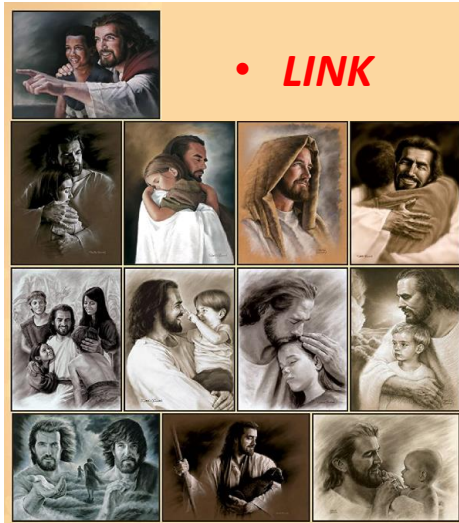
THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

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

Andrew Murray
The Kingdom of God is Within You



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



Book of Hebrews Summary: **Video Link**
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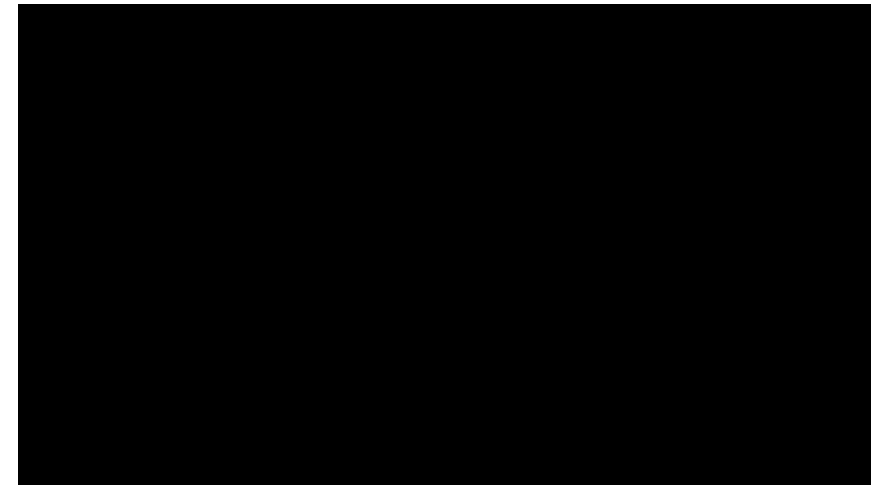
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- *The question is:*

- *The question is:*



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Curious Christian

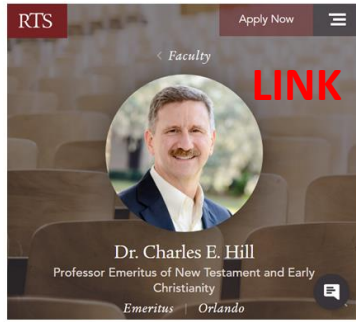
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About Dr. Hill

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

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

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

TWO **LINK**

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

Charles E. Hill

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

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

Introduction

LINK

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

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

Introduction

Johannes Zachhuber
2024, Gregory of Nyssa, On the Hexameron: Text, translation, and essays
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In this introduction to the volume, Gregory of Nyssa's *Hexameron* is presented as a work of early Christian philosophy. It is contextualised within the author's life and literary career. Some summary remarks are devoted to the content and argument of the treatise. In another section, its historical background is sketched against the history of the exegesis of the *Hexameron* beginning with Philo of Alexandria. Relationships with Plato's *Timaeus*, Stoicism, and the thought of Origen are also considered. A final part discusses some key themes in the writing, simultaneous creation, the origin of matter, and the doctrine of logos. As these will be more fully investigated in the other chapters of the volume, the Introduction refers to the relevant places where further information on these issues can be found.

Resources



Dimitrios Pallis

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

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

LINK

**"Re-Thinking Clement the Philosopher
of the Corpus Dionysiacum", Academia
Letters, Article 4344, San Francisco,
CA, 2021, 1-8 (approx. 3,000 words)**

Dimitrios Pallis
2021, Academia Letters
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Christian Mysticism, Proclus, Apostle Paul and the Pauline Letters, Pseudo-Dionysius, Plato and Platonism ...more
<https://doi.org/10.20935/AL4344>
Publication Date: 2021
Publication Name: Academia Letters

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

ABOUT AUTHOR

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University of Oxford
Faculty Member

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