



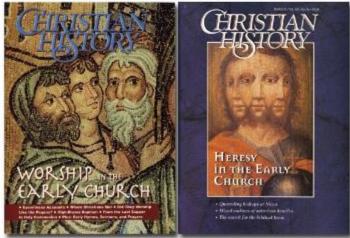
 What A Beautiful Name (Acoustic) Worship Jesus At Home



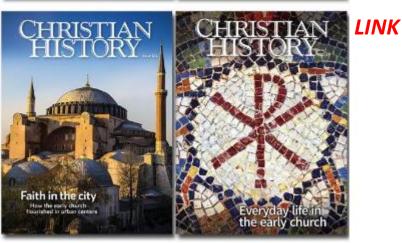
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The Early Church Bundle

The Early Church Bundle

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The Angelomorphic Spirit in Early LINK academia.com Christianity: Revelation, the Shepherd of Hermas, Clement of Alexandria LINK otcpub.com

Bogdan G Bucur

2007, Scrinium

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Building on John R. Levison's study on «The Angelic Spirit in Early Judaism», which documented the widespread use of the term «spirit» as a designation for an angelic presence, this essay argues the presence of an «angelomorphic Pneumatology» in three early Christian sources: the book of Revelation, the Shepherd of Hermas, and Clement of Alexandria. It is argued that angelomorphic Pneumatology occurs in tandem with Spirit Christology, within a binitarian theological framework. This larger theological articulation results in a quasi-Trinitarian structure of the divine world, featuring the Father, the Son/Spirit, and the angelomorphic Spirit. The final section of the essay proposes a theological interpretation of these data.

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The Son of God and the Angelomorphic Holy Spirit: A Rereading of the Shepherd's Christology

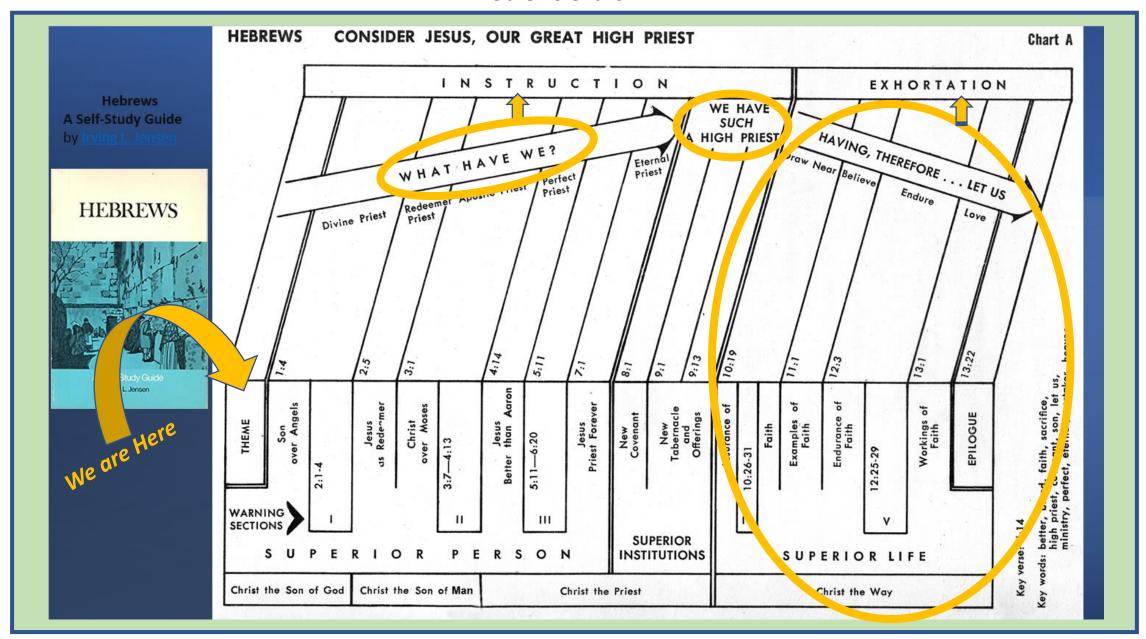
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f old to our fathers by the prophets: but in these last days he has spoken of all things, through whom also he cre God and bears the very stamp of his na f nower. When he had made purification sins, he sat down at the right hand o the Majesty on high 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 for the sins of the people. 18 For because our weaknesses, but one who in every so that through two unchangeable thin he himself has suffered and been tempted, respect has been tempted as we are, yet

a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 H was faithful to him who appointed him. as much superior to angels as the name he just as Moses also was faithful in God's house. 3 Yet Jesus has been counted wor- of men in relation to God, to offer sifts y of as much more glory than Moses as the builder of a house has more honor than thy with the ignorant and wayward, since Thou art my Son, today I have begotten the house. 4 (For every house is built by the himself is beset with weakness. 3 Be some one, but the builder of all things is cause of this he is bound to offer sacrifice God.) 5 Now Moses was faithful in all for his own sins as well as for those of the Christ was faithful over God's house as a as Aaron was. son. And we are his house if we hold fast

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

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

5:1 For every high priest chosen from

sacrifices for sins. 2 He can deal gen

solid food; 13 for every one who lives on

octrine of Christ and go on to maturity, ot laying again a foundation of repenrom dead works and of faith towar impossible to restore again to repen- tribe Moses said nothing about priests. ed, who have tasted the heavenly gift, come. 6 if they then commit apostasy on account and hold him up to contempt. often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thoms and thistles, it is worthless and near to being cursed; its end

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

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

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 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 be-

eturning from the slaughter of the kings again, when he brings the first-born into God's house as a servant, to testify to the through the says, "Let all God's angels things that were to be spoken later, 6 but upon himself; but he is called by God, just apportioned a tenth part of everything. He without father or mother or genealogy.

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

for the mature, for those who have their der it the people received the law), what the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For the one of whom these things are spoken od, 2 with instruction about ablutions, belonged to another tribe, from which no 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

lives to make intercession for them

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

> venant, so that those who are called ma eive the promised eternal inheritar nce a death has occurred which redeer olved, the death of the one who made it must be established. 17 For a will takes of God, 22 let us draw near with a true effect only at death, since it is not in force heart in full assurance of faith, with our as long as the one who made it is alive. hearts sprinkled clean from an evil con-Hence even the first covenant was not ratified without blood. 19 For when ev- water. 23 Let us hold fast the confession aying, "This is the blood of the co which God commanded you." 21 And in you see the Day drawing near. the same way he sprinkled with the bloo both the tent and all the vessels used in 26 For if we sin deliberately after receiv orship. 22 Indeed, under the law almot ing the knowledge of the truth, there i verything is purified with blood, and without the shedding of blood there is no a fearful prospect of judgment, and a fury

23 Thus it was necessary for the copi 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. Molehizedek, rather than one named after be merciful toward their iniquities, and 1 himself. 27 And just as it is appointed affliction, and sometimes being partners was hid for three months by his pare 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

:1 Now even the first covenant had regutions 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 never, is promised. 37 "For yet a little while, Egypt, for he looked to the reward, 27 By 15 This becomes even more evident table and the bread of the Presence; it is by the same sacrifices which are continued and the coming one shall come and shall faith he left Egypt, not being afraid of the folies, 4 having the golden after of inthey not have ceased to be offered? If the
soul has no pleasure in him." 39 But we the Passover and sprinkled the blood, so ment concerning bodily descent but by the cense and the ark of the covenant covered worshipers had once been cleansed, they are not of those who shrink back and are that the Destroyer of the first-born m 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. on's rod that budded, and the tables of the ovenant: 5 above it were the cherubim is impossible that the blood of bulls an f glory overshadowing the mercy seat. goats should take away sins.

he world, he said, "Sacrifices and offer-6 These preparations having thus been ings thou hast not desired, but a body hast God, so that what is seen was made out of did not perish with those who were dis-shall be stoned." 21 Indeed, so terrifying ade, the priests go continually into the thou prepared for me; 6 in burnt offeruter tent, performing their ritual duties; ings and sin offerings thou hast taken but into the second only the high priest ple 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 from continuing in office; 24 but he holds sacrifices are offered which cannot perfect tablish the second. 10 And by that will w 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

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

19 Therefore, brethren, since we have since she considered him faithful who had blood of Jesus, 20 by the new and living and him as good as dead, were born deway which he opened for us through the scendants as many as the stars of heaven since we have a great priest over the house the seashore science and our bodies washed with pure seen it and preeted it from afar, and ha y commandment of the law had been de- of our hope without wavering, for he who ers and exiles on the earth. 14 For people and has neither beginning of days nor of 1 to the pattern which was shown you on the office, but resembling the Son of God he mountain." 6 But as it is, Christ has obthe blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 If they had beer the blood of calves and goats, with water or how to stir up one another to love and seeking a homeland. 15 If they had been and scarlet wool and hyssop, and sprinkled good works, 25 not neglecting to meet thinking of that land from which they had excellent than the old as the covenant he both the book itself and all the people. 20 together, as is the habit of some, but enraging one another, and all the more as nity to return. 16 But as it is, they desire a better country that is a heavenly one their God, for he has prepared for them

en. 2 For by it the men of old recei

ings which do not appear.

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

faith Sarah herself received nower to co

because they saw that the child was beauspeaking of a new covenant he treats the judgment, 28 so Christ, having been of-first as obsolete. And what is becoming fered once to bear the sins of many, will accepted the plundering of your property, edict. 24 By faith Moses, when he was but to save those who are eagerly waiting better possession and an abiding one. 35 Pharaoh's daughter, 25 choosing rather to to it that no one fail to obtain the grace Therefore do not throw away your confi-share ill-treatment with the people of God of God; that no "root of bitterness" spring dence, which has a great reward. 36 For than to enjoy the fleeting pleasures of sin. ou have need of endurance, so that you 26 He considered abuse suffered for the

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

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

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

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

ers such hostility against himself, so that In your struggle against sin you have man do to me? not yet resisted to the point of shedding your blood. 5 And have you forgotten the exhortation which addresses you as sons?

-"My son, do not regard lightly the discithe outcome of their life, and imitate the pline of the Lord, nor lose courage when faith. 8 Jesus Christ is the same y Therefore God is not ashamed to be called disciplines him whom he loves, and chas- away by diverse and strange teachings; f od is treating you as sons: for what son in which all have participated, then you are illegitimate children and not sons. 9 the sanctuary by the high priest as a Besides this, we have had earthly fathers rifice for sin are burned outside the cam to discipline us and we respected them. 12 So Jesus also suffered outside the ga Shall we not much more be subject to the in order to sanctify the people through h Father of spirits and live? 10 For they dis- own blood. 13 Therefore let us go forth: ciplined us for a short time at their plea- him outside the camp and bear the abus been trained by it.

make straight paths for your feet, so that but rather be healed. 14 Strive for neace as men who will have to give account. La with all men, and for the holiness without grown up, refused to be called the son of which no one will see the Lord. 15 See that would be of no advantage to you up and cause trouble, and by it the many moral or irreligious like Esau, who sold more earnestly to do this in order that you know that afterward, when he desire and have become parkers of the Holy like a mother instead with reserving starts and the Holy like a mother instead of the Holy like a mother i

> touched, a blazing fire, and darkness, an gloom, and a tempest, 19 and the sound of a trumnet, and a voice whose word made the hearers entreat that no further messages be spoken to them. 20 For the could not endure the order that was given "If even a beast touches the mountain, was the sight that Moses said, "I tremble with fear." 22 But you have come t Mount Zion and to the city of the living God, the heavenly Jerusalem, and to in-

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

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

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

you are punished by him. 6 For the Lord and today and for ever. 9 Do not be 1 ises every son whom he receives." 7 It it is well that the heart be strengthened by efited their adherents. 10 We have an a pline? 8 If you are left without discipline. have no right to eat. 11 For the bodies of hose animals whose blood is brought int 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 lo his will, working in you that which asing in his sight, through Jesus Chris whom be glory for ever and ev

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

Hebrews RSV

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10 For it was fitting that he, for who nd by whom all things exist, in bring any sons to glory, should make the r eer of their salvation perfect through s ring. 11 For he who sanctifies and those who are sanctified have all one origi That is why he is not ashamed to call the

congregation I will praise thee." 13 Ar

igain, "I will put my trust in him." An again, "Here am I, and the children God flesh and blood, he himself likewise na he might destroy him who has the power all those who through fear of death were subject to lifelong bondage. 16 For sure it is not with angels that he is concer

7 Therefore he had to be made like hi who has passed through the heavens. Je-

a certain day, "Today," saying through David so long afterward, in the words alady quoted, "Today, when you hear h oice, do not harden your hearts." 8 For f Joshua had given them rest, God woul remains a sabbath rest for the people of God: 10 for whoever enters God's r brethren, 12 saying, "I will proclaim the name to my brethren, in the midst of the

> 1 Let us therefore strive to enter that sobedience. 12 For the word of God is ring and active, sharper than any two dged sword, piercing to the division soul and spirit, of joints and marrow, and ming the thoughts and intentions of the heart. 13 And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to

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

tained a ministry which is as much more

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

8 For he finds fault with them when he

he house of Israel and with the house of

ind the curtain. 20 where Jesus has gone s seated at the right hand of the throne come a high priest for ever after the order sanctuary and the true tent which is set up ot by man but by the Lord. 3 For ever igh priest is appointed to offer gifts and 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 now if he were on earth, he would not be a priest at all, since there are priests who ofapportioned a tenth part of everything. He fer gifts according to the law. 5 They serve first, by translation of his name, king a copy and shadow of the heavenly sancighteousness, and then he is also king tuary; for when Moses was about to erect of Salem, that is, king of peace. 3 He is the tent, he was instructed by God, saving "See that you make everything according

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

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

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

> is priesthood permanently, because he is able for all time to save those who draw ablutions, regulations for the body in near to God through him, since he always

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

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

The Epistle to the HEBREWS

5 For to what angel did God ever say Thou art my Son, today I have begotte thee"? Or again, "I will be to him a fa ther, and he shall be to me a son"? 6 And again, when he brings the first-born into he world, he says, "Let all God's angels worship him." 7 Of the angels he says "Who makes his angels winds, and his ser-vants flames of fire." 8 But of the Son he ays, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righeousness and hated lawlessness; therefore God, thy God, has anointed thee with the il of gladness beyond thy comrades." And "Thou Lord didst found the earth n the beginning and the heavens are the out thou remainest; they will all grow old like a garment 12 like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years wil ever end." 13 But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? 14 Are they not all ministering spirits sent forth serve, for the sake of those who are to

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

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

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

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

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

for sins, he sat down at the right hand of and high priest of our confession. 2 He steeming, to lead down at the right hand of an integrit form of control of the Majority on high. 4 having become was faithful to bim who appointed him. 5:1 For every high priest chosen from hind the curtain, 20 shore is sented at the right hand of the threne of an runch superior to angels as the mater he just as Moses also was faithful in God's among men is appointed to act on behalf. The commerce on our behalf, having bea obtained in more excellent than theirs. house. 3 Yet 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. orship him." 7 Of the attects he says. Christ was faithful over God's house as a as Aaron was. on. And we are his house if we hold fast our confidence and pride in our hope.

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

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

noted. "Today when we

the same earnestness in realizing the full

continues for ever 25 Consequently to deat only with towards the continues for every 25 Consequently to deat only with towards the continues for the body in16 off made a promite to Abra - in the continues for the body in17 off made a promite to Abra - in the continues for the body in18 off made a promite to Abra - in the continues for the body in19 off made a promite to Abra - in the continues for the body in19 off made a promite to Abra - in the continues for the body in19 off made a promite to Abra - in the continues for a promite to Abra - in the co you and multiply you Abraham, having patiently 26 For it was fitting that we should have great of the good things that have come. He was not recommended as a fix for the average of his households by this stood discovering the control of the good things that have come. He was for the average of his households by this stood they were some in two, they were you to then shows the earth; but now he has endured, obtained the promise. 16 Men. such a high priest, holy, blameless, un-then through the greater and more perfect single sacrifice for sins, he sat down at the he condemned the world and became an killed with the sword, they went about promised, "Yot once more I will shake not indeed/swear-by a greater-than themselves, stained, separated from sinners, exalted text (not made with hands, that is, not of right hand of God, 13 then to wait until heir of the righteourses which comes by in skins of sheep and goans, destinate, affilled all treateds—35 of whom the world. This phrase, "Yet once more," indicates

filled all treateds—35 of whom the world. This phrase, "Yet once more," indicates

cod, through which we draw near

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

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

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

11 But when Christ appeared as a high fices, which can never take away sins. 12 yet unseen, sook heed and constructed an chains and imprisonment. 37 They were joet him who warms from heaven. 26 His but with the descendants of Abraham. 14 Since then we have a great high priest and in all their disputes an oath 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.

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

New a neurons, 12 [Rea a mattle, those, 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 rings, and the rings of the rings, and the rings of the ring

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

This first from the foundation of the world. The world of God and the powers of the age prices, the according to a legal require. Holes, 8 having the golden attase or us. Day too have censed to be unercor in use soon as no pressure in sum. As no may be a legal require. Holes, 8 having the golden attase or us. Day too have censed to be under our time power of the document overed worshipers had one been cleaned, they are not of those who have faith and under the content means that and are time to come, of the system, were concerning bodies with gold, which continued as would no length have any consciousness destroyed, but of those who have faith and touch them.

The first foundation of the world. The content is a second to the content of the conten

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

nin.

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

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

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

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

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

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

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

ed with an oath, "The Lord has out taking blood which he offers for himmers to tell of Gideon, Barak, numerable angels in festal gathering. 23 send you greetings. 25 Grace be with all still not change his mind. Thou self and for the errors of the people. S said above, "Thou hast neither desired God bearing winess 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 as long as the spirits are spirits as a spirit as long as the spirits are spirits as a spirit as long as the spirits are spirits as a spirit as long as the spirits are spirits as a spirit as long as the spirits are spirits as a spirit as long as the spirits are spirits as a spirits are spirits as a spirit as a spi assurance of Dope until the end, 12 so that 23 The former pricess were many in rum-9 (which is symbols; for the present age). Than be added, "Lo, Have come to do thy he was not found, because God had taken lions, 34 quenched raging fire, escaped for of a new coverant, and to the spiriskled is sort of you may not be shaggish, but imitators of ber, because they were prevented by death. According to this arrangement, gifts and will." He abolishes the first in order to es- him. Now before he was taken he was at- the edge of the sword, won strength out of blood that speaks more graciously than those who through faith and guitance in- from continuing in office, 24 but he holds sacrifices are offered which cannot perfect tablish the second. 10 Just'by that will we tested as having pleased God. 6 And with weakness, became mighty in waz, put forhis priesthood permanently, became he the conscience of the worshiper, 10 but have been sanctified through the offering out faith it is impossible to please him. For eign armies to flight, 35 Women received continues for ever. 25 Consequently be deal only with food and drink and various of the body of Jesus Christ once for all. whoever would draw near to God must their dead by resurrection. Some were too-

us by a Son, when he appointed the heir for the sins of the geosple. 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 bulls and with the sub
sin the coverant that I will make with them went out, not knowing our to the property be was to

39 And all these, though well ansested by

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

not laving again a foundation of repensurity a change in the law as well. 13 For first an obsolete. And what is becoming ferred once to bear the sins of many, will accepted the plundering of your property, edict. 24 By faith Moses, when he was with all men, and for the holiness without them do this joyfully, and not sadly, for 4:1 Therefore, while the promise of entary - tance from dead works and of Eath toward. The one of whom these things are specken obsolete and growing dol is ready to van-appear a second time, not to deal with sim. since you know that you yourselves had a grown up, refused to be called the sen of which no one will see the Lord. 15 See that would be of no advantage to you appear a second table, the value of the property and the proposed of the property of the prope peacing to it has been testined some of which has a great reward 36 For than to enjoy the fleeting pleasures of sin. up and cause trouble, and by it the many have a clear consciouse, dearing to act where "What is must fleet in sum that thou ar miniful but the mossage which they heard did not this sew will do if God permits. 4 For it from Judahi, and in connection with that lations for worship and an earthly smell 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 exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we who have since been exighted in the hearters. 3 For we ha and the proposal properties of the proposal properties of the prop finished from the foundation of the world. the word of God and the powers of the age priest, not according to a legal requires. Holies, 4 having the golden altar of instruction of the world from the foundation of the world. The world from the foundation of the world from the foundation of the world. The world from the foundation of the world from the foundation of the world.

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

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

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

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

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

be shaken may remain. 28 Therefore let

13:1 Let brotherly love continue. 2 Do not

free from love of money, and be content.

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

Hebrews RSV

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



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

LINK



Hebrews Session 32 071624 Heb 1.5-9

Hebrews Session 32 primarily revolves around a deep, reflective Bible study focused on Hebrews 1:5-9. We pray, inviting the Holy Spirit to guide the discussion and bring revelation. Main themes include the supremacy of Christ, His unique sonship, and the eternal nature of His kingdom. The study emphasizes personal engagement with the scripture and reflection on our insights both individually and collectively. The symbolic significance of the "oil of gladness" is highlighted, linking it to the Holy Spirit's presence and anointing. We touch on the importance of understanding Jesus' superior position over angels and His role as the ultimate mediator between God and humanity. The session deepens our understanding of God's nature and the profound relationship between the Father and the Son.

How can I apply the concepts discussed in Hebrews 1:5-9 to my daily life?

Application

To apply the concepts discussed in Hebrews 1:5-9 to your daily life, consider the following directives and reflections:

- Acknowledge Jesus' Superiority: 'Hold Fast' that Jesus is superior to all angels and any other beings. Our acknowledgment can deepen our reverence and worship, as it highlights His unique sonship and divine authority (Hebrews 1:5-6).
- Embrace His Eternal Reign: Reflect on the eternal nature of Jesus' throne and <u>His</u> righteous rule (Hebrews 1:8). Let this truth guide our actions and decisions, knowing that we are governed by a just and eternal King.
- Seek Righteousness and Reject Iniquity: Follow our Lord in loving righteousness and hating wickedness (Hebrews 1:9). Recognize that we live by His same LIFE. Our LIFE aligns with these values, causing conscious choices that reflect His character.
- 4. Experience the Joy of the Holy Spirit: Understand that Jesus was anointed with the "oil of gladness" (Hebrews 1:9), symbolizing the joy and presence of the Holy Spirit. Living by His LIFE cultivates this joy in our life, through prayer, worship, and fellowship with the Holy Spirit.
- Personal and Collective Reflection: Engage in personal and group Bible studies to delve deeper into these truths. Discussing and meditating on these scriptures can enhance our understanding and application of Jesus' superiority and divine attributes.

By integrating these concepts into our daily lives, we can grow in faith, deepen our spiritual understanding, and live a life that honors the supremacy and righteousness of Jesus Christ.

Incorporating Prayer in the Context of Hebrews 1. 5-9.

Prayer plays a crucial role in applying the concepts of Hebrews 1:5-9 to our daily life. Prayer fosters a deeper self-awareness of the divine truths presented in the passage. This section of Hebrews emphasizes the superiority of Jesus Christ over angels, his divine sonship, and his eternal kingship. Through prayer, we fellowship with these truths, allowing them to shape our faith and daily actions. Prayers inspired by Hebrews 1:5-9 often focus on exalting Jesus, recognizing his supreme authority, and seeking divine guidance and revelation from the Holy Spirit (Hebrews 1:5-9). By praying for a deeper understanding and personal reflection on these scriptures, we can cultivate a more profound sense of worship, joyful submission, and grateful participation in God's will, ultimately leading to spiritual growth and maturity (Hebrews 1:5-9).

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Mains

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

Bullets

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

Insights

Prayers

Hebrews 1: 5-9

Quad Relationships



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Hebrews 1: 5-9





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

Mains Notes Here

This is God's Son, Son is Righteous

Comparison of the Son to other beings
Research

Begotten brings first-born septer Angels Winds flames of fire

God's angels, worship him anointed thee with the oil of gladness

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

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

Thought Blocks

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

Bullets

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Mains

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

Bullets

Bullets Notes Here

Own Words Summary Phrases Building Blocks of the Paragraph

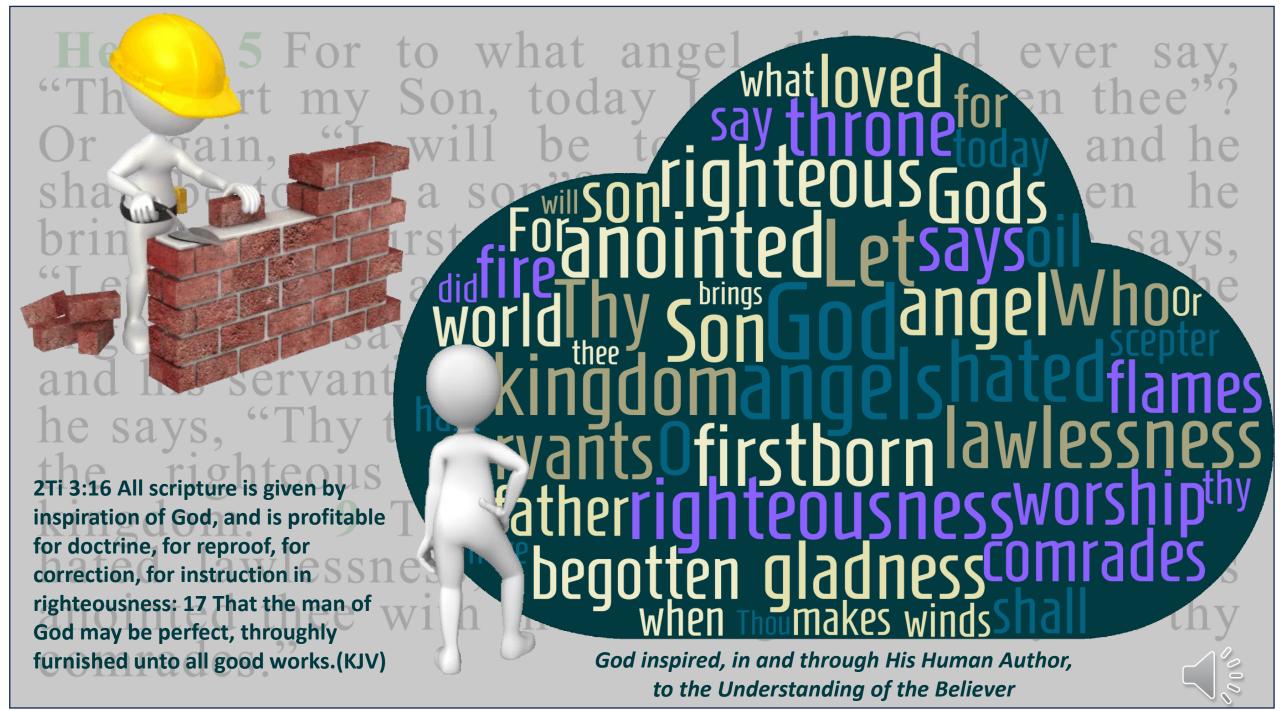
- 1 Son greater than the angels
- God elevates the Son, over all created,

HIMSELF Worship

Hebrews RSV

Hebrews 1: 5-9





Insights Column 1

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

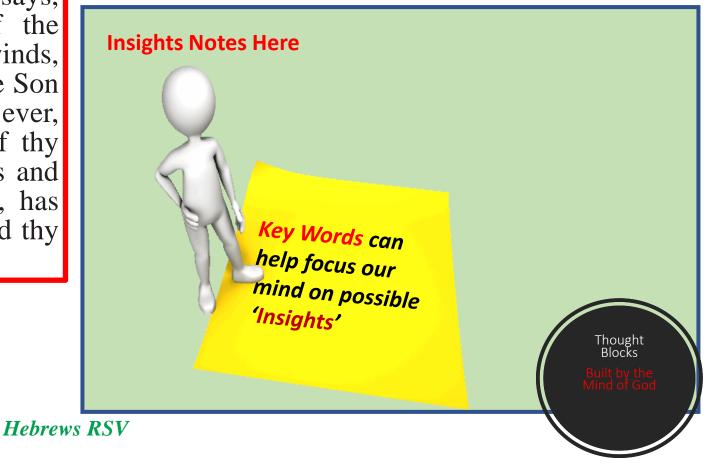
Mains

Bullets

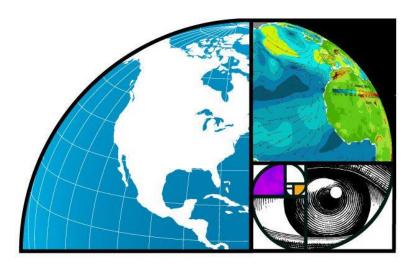
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God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Insights



Hebrews 1: 5-9



BUILDING INSIGHTS

THROUGH

OBSERVATION

Hebrews 1: 5-9

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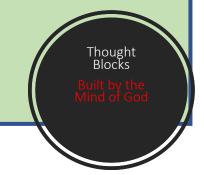
Insights

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



Insights

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Mains

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Hebrews 1: 5-9

Thought Blocks Built by the Mind of God

Insights

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

1 John RSV

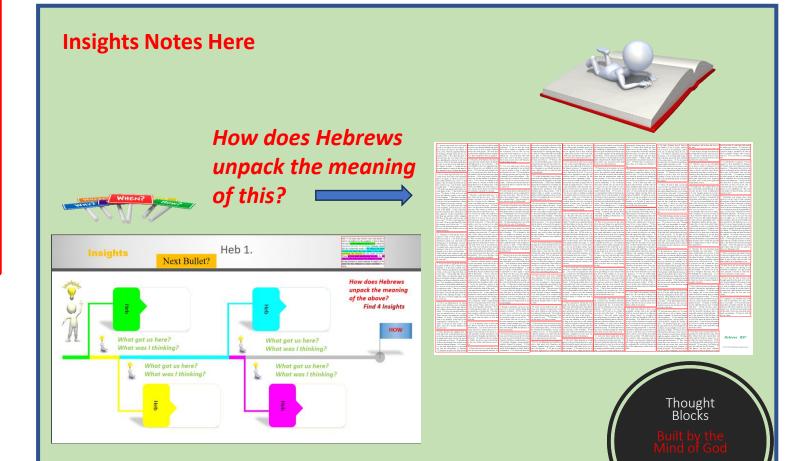
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God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Insights



Hebrews 1: 5-9

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

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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 paragrph revelations of the SON?

Heb <u>TBS Hebrews Session 32</u>

1.5-9 <u>071624 Heb 1? Pex</u>

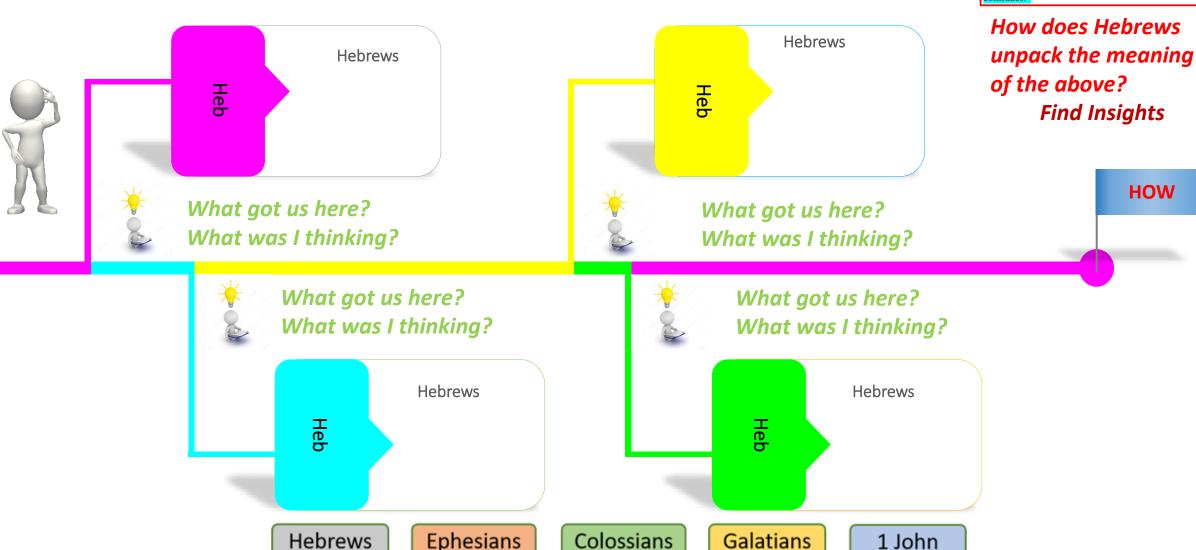
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TBS Hebrews Session 32 071624 Heb 2b? NbkLM

Insights

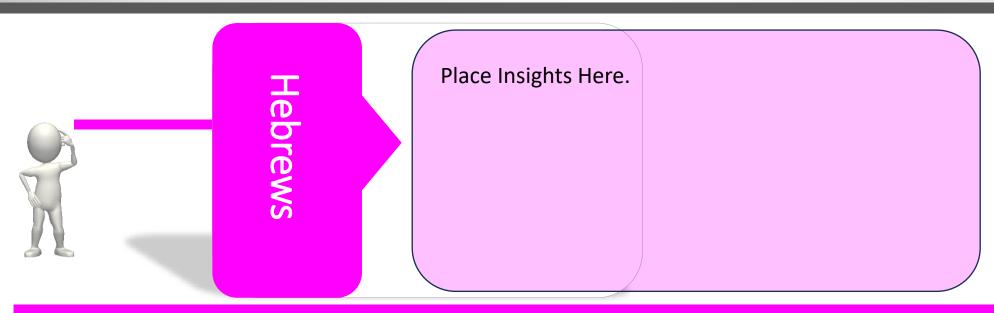
Hebrews Next Bullet?

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Insights

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 Insights

HOW



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

Hebrews

Ephesians

Colossians

Galatians

Insights

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

Hebrews

Hold firm, tight to the real who Christ is for my own stability. No other place to go.

Experiential aspect of knowing this gives me confidence & assurance. God's joyful about this result.

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HOW



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?

Hebrews

Ephesians

Colossians

Galatians

Insights

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

Hebrews

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

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

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

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Hebrews

Ephesians

Colossians

Galatians

Insights

Hebrews 1: 5-9

Heb 1.6b Son greater than the angels

Hebrews

Christian author had revelatory knowledge and understanding of the SON

Significance of the angels to the readers. Good and evil 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

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

HOW



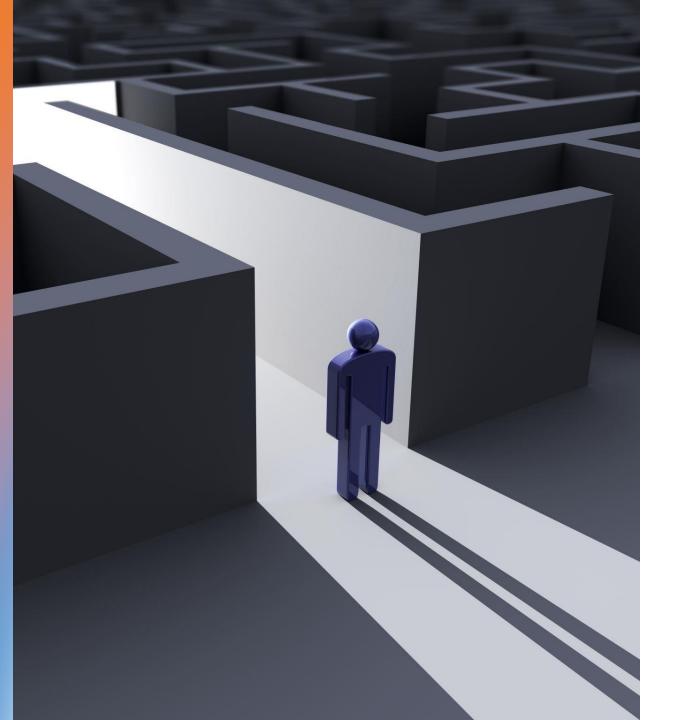
Given our newly arrived at self awareness as a Child of God can we put a 'handle on' what the Holy Spirit is accomplishing with this paragraph's revelation of the FATHER & SON?

Hebrews

Ephesians

Colossians

Galatians



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.

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 paragrph revelations of the SON?



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

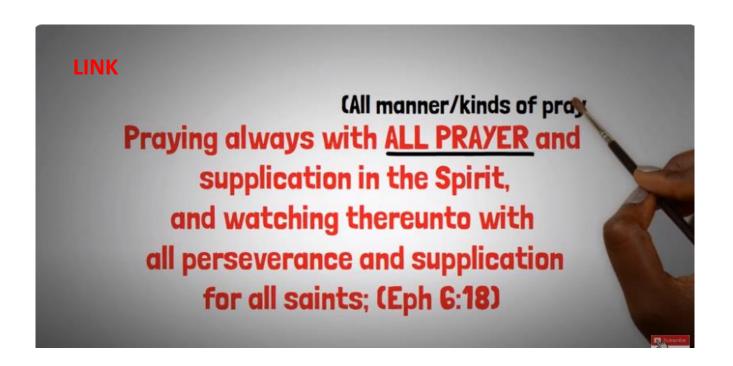
Prayers

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



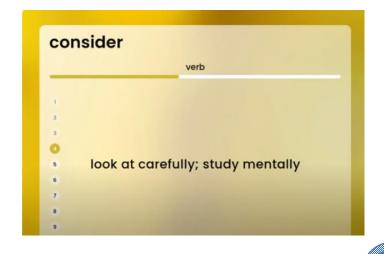




SUPPLICATION



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)

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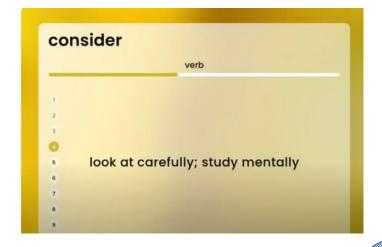
κατανοέω, κατάνω; imperfect κατενωυν; 1 aorist κατενόησα; from Herodotus down; the Sept. here and there for הָבִּיט, הָתְבּוֹנֶן;

- 1. to perceive, remark, observe, understand: τί, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
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PrayersMains

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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

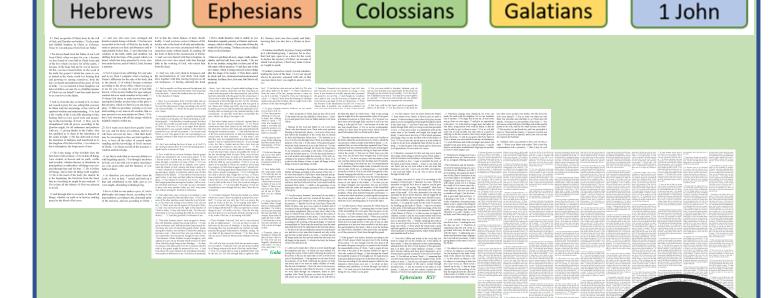
Insights-Bullets

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Prayers

Thought Blocks

Quad Relationships





Insights-

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Hebrews

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Insights-

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

Prayers

Quad Relationships\

Ephesians

Hebrews RSV

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

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 stewardship of Cod's grace that was giver from the post own the he has called you, what are the riches of the stewardship of Cod's grace that was giver from the post own the head of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was giver from the post of the stewardship of Cod's grace that was given from the post of the stewardship of of the st 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 it his right hand in the hereotyl pileses, If it notive all that and authority and power and domis-nise the provided that the provided that the provided that the provided that the I'll notive all that and authority and power and domis-tic flower all the man brooky, and ion, and above every name that is named not only in this. ers of the promise in Christ Jesus through the post

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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

with all who love our Lord Jesus Christ with love undy

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Thought Blocks

Topics & Concepts

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

Bullets

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



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

Thought

Blocks

Quad Relationships\

Colossians

Of this you have heard before in the word of

strengthened with all power, according to his 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.

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

desire, and covet- knowing that you also have a Maste count of these the en.

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 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

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 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.

the Lord.

Hebrews RSV

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, impart and the control of all rule and and the saint and the control of the control of the control of all rule and and the control of the

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 because of the hope laid up for you in heaven, a minister. 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. crations but now made manifest to hi 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. glorious might, for all endurance and patience 2:1 For I want you to know how greatly

of Christ, 3 in whom are hid all the tre wisdom and knowledge.

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.

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 as a coording to he individual spirits peace by the blood of his cross.

8. See to it that no one makes a percy of your by individual prints of the semantial spirits in things, whether on earth or in heaven, making must tradition, according to the elemental spirits peace by the blood of his cross.

9. See to it that no one makes a percy of your by the control of the semantial spirits in things, whether on earth or in heaven, making must tradition, according to the elemental spirits in in glory.

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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 and doctrinest? 21 lines have indeed in everything, for 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 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. indulgence of the flesh.

Topics & Concepts

seasoned with salt, so that

ther, who is one of yourselves ou of everything that has taker

Nympha and the church in her house, 16 And as men-pleasers, but in singleness of heart, fearing it read also in the church of the Laodiceans; 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

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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

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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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of an astembed that you are a spikely descriting him who called you in the pane of Chris and distring his different gaspels – 7 not that there is nowther good, but there can ense who troubly you and write to prevent the agond.

If But when Cephase came to Articch Linguistic contents to the contents of the water said came to be added contents of the contents of the contents of the water to did not be a good contrary to that which we have read for the contents of the contents

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

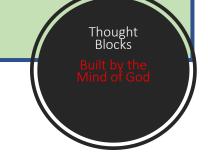
Topics & Concepts

22 But the fruit of the Spirit is lov

Bullets

Galatians RSV

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





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\

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 that you may not say out any out on any out one say, we want to have an advocate with the Father, Jesus Christ

the righteous; 2 and he is the expiation for our because you do not know the truth, but be suits, and not for ours only but also for the sins of the whole world.

22 Who is the liar but he who denies if

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 single of the darkness and walks in the darkness, and was also seed from the appears 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 coming. 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 sect manufold us. his his sect manufold us. his sect manufold us. his sect manufold us. his has commanded us. his sect manufold us. his has commanded us. his sect manufold us. his has commanded us. his his sect manufold us. his has commanded us. his his brother is his rother in him sect manufold us. his his sect manufold us. his his brother is his brother is his rother whom he has 20 And we know that the Son of God has commended us. his sect manufold us. 2/ All with sect manufold us. his his sect manufold us. 2/ All with sect manufold us. 1/ All with sect manufold us 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 last of it; but he who does the vi
five wall kin the light, as he is in the light, we for dolladoes for ever.

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

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
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they are of God.
Christ is a child of God.
And the sp 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.

| Fivery 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. 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 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

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

Bullets

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 common formation of the co

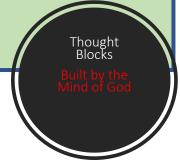
1 John RSV

God, and God abides in him

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

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 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

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Insights-

Bullets

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

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

Prayers

Quad Relationships\

Hebrews Ephesians Colossians Galatians 1 John

Thoughts of NOTE

Quad Summary of Hebrews 1. 5-9

Thought Blocks Built by the Mind of God

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Thoughts of NOTE

What is the Group?

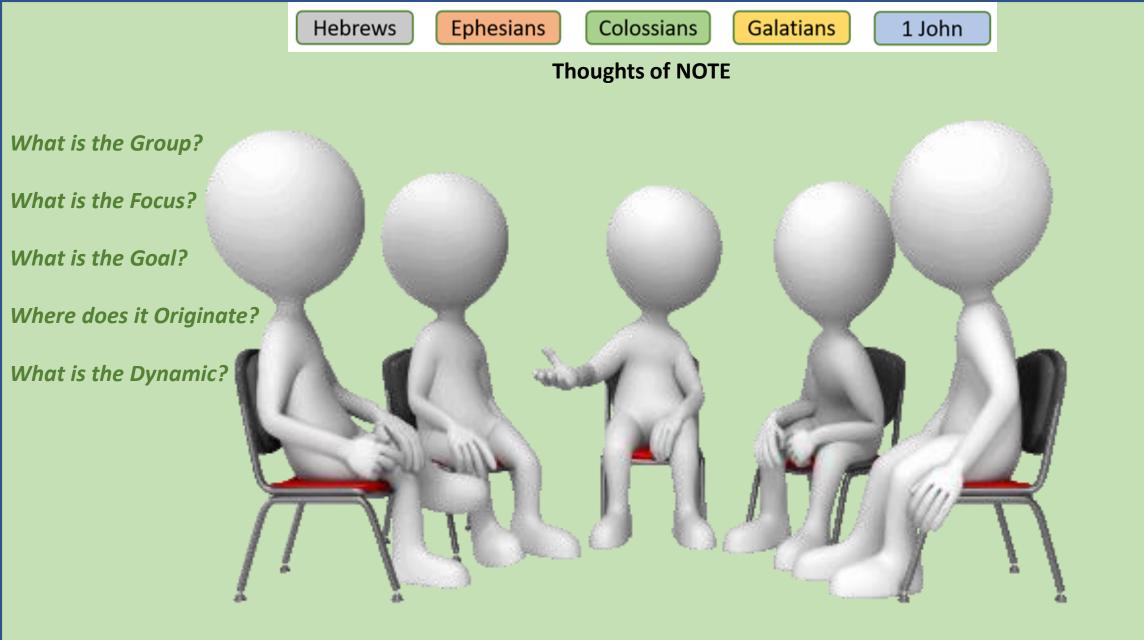
What is the Focus?

What is the Goal?

Where does it Originate?



Quad Summary of Hebrews 1. 5-9



Quad Summary of Hebrews 1. 5-9

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

Thoughts of NOTE

What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?

What is the Culmination?

What is the Vindication of God's Name?



Quad Summary of Hebrews 1. 5-9

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

Thoughts of NOTE

What is the Group?

What is the Focus?

What is the Goal?

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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.

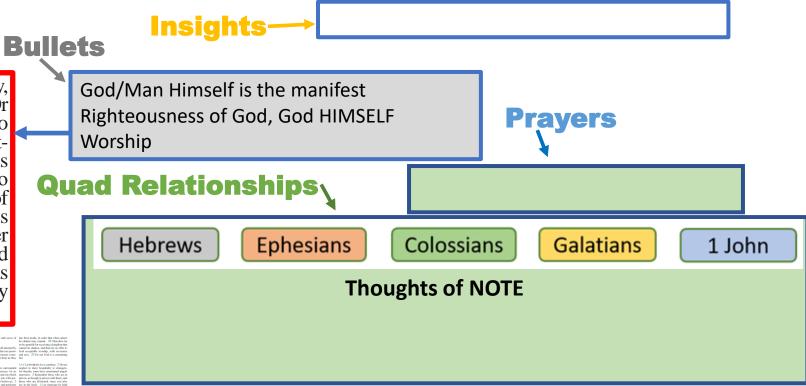
Quad Summary of Hebrews 1. 5-9

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



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Summary of Hebrews 1. 5-9

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How does this paragraph serve as a foundation stone?

What has been established?

Are there specific things we may expect to be unpacked?

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

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

Container for LIFE stuff

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

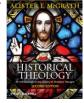
Reason and rationale = understanding how the blood works?





House of God

Historical Theology



LINK

Christ In You PP

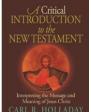
Andrew Murray



The Gospels in Early Christian Literature **LINK**

A_Critical_Introduction_to_the_New_Testament LINK

The Kingdom of God is Within You



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

LIFE IS IN THE BLOOD: LINK

Envisioning Atonement with regards to LEVITICAL THEOLOGY Melanie Bair

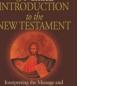
LINK THE MEANING OF

THE WORD 'BLOOD'

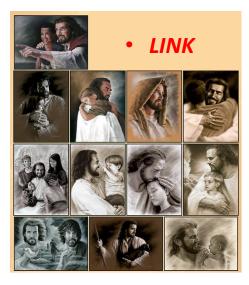
IN SCRIPTURE

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





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



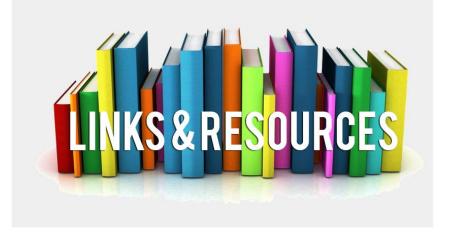
Book of Hebrews Summary: *Video Link* **A Complete Animated Overview**

An Inductive Book Study: *IBS Link*

Introduction Focus

What is the Bible? Video Link

The Story of the Bible Video Link



The Kingdom of God is Within You

Sabbath Rest Presentation A PDF

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Foundation Teaching Lesson - Made Us Alive

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Hermeneutical Lens

Experiential Knowledge of God

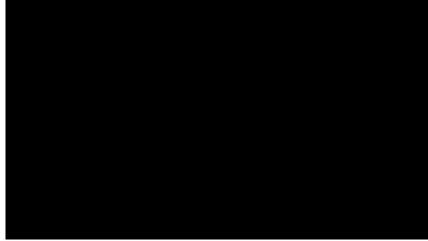
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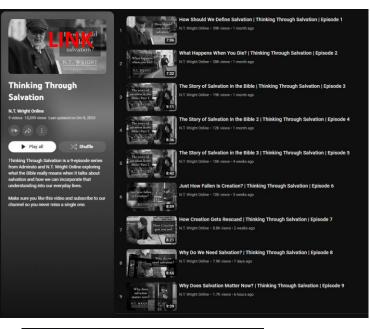
LINK Study Resources



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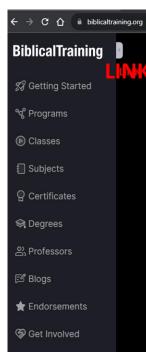




Resources





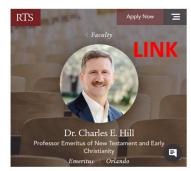






What Does the Bible LINK Say About the Body of Christ?

November 6, 2023



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

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

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

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

Charles E. Hill

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

Knowledge and its Limits in Clement of Alexandria

ABOUT AUTHOR



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

Introduction

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

Johannes Zachhuber

● 25 Views 📓 15 Pages 1 File 🔹

Philosophy, Epistemology, Theology, Patristics, Gregory of Nyssa ...more

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

Introduction

Johannes Zachhuber

2024, Gregory of Nyssa, On the Hexa

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

In this Introduction to the volume, Gregory of Nyssa's In hexaemeron is presented as a work of early Christian philosophy. It is contextualised within the author's life and literary career. Some summary remarks are devoted to the content and argument or the treatise. In another section, its historical background is sketched against the history of the exegesis of the Hexaemeron beginning with Philio 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

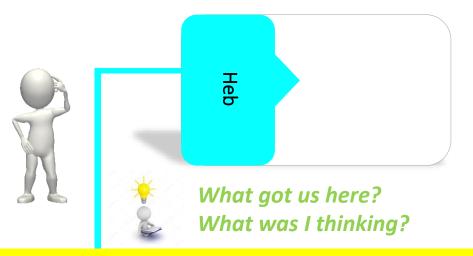
Publication Name: Academia Letters

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.

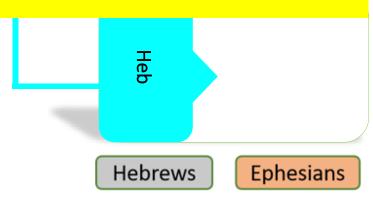
Insights

Heb 1.5-9

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



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 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

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

Insights

Heb 1.5-9

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

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



Parcanc²

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 paragrph revelations of the SON?

Heb

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

What got us here?
What was I thinking?

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





Colossians

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

Galatians

1 John