



Because He Lives - Musaic Worship Feat. Dennis Parker
 & Charley Woods

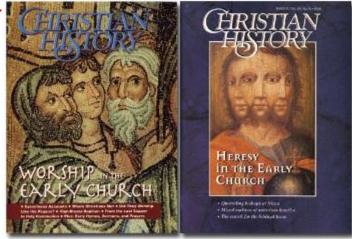


# Christian (1) History Institute

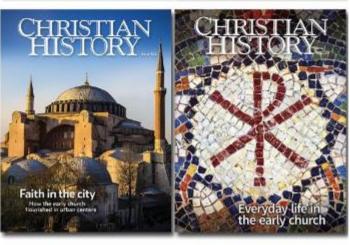
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The Early Church Bundle

### 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

Christianity, Philosophy, Theology, Early Christianity, Revelation

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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 arqued 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.

#### ABOUT AUTHOR



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

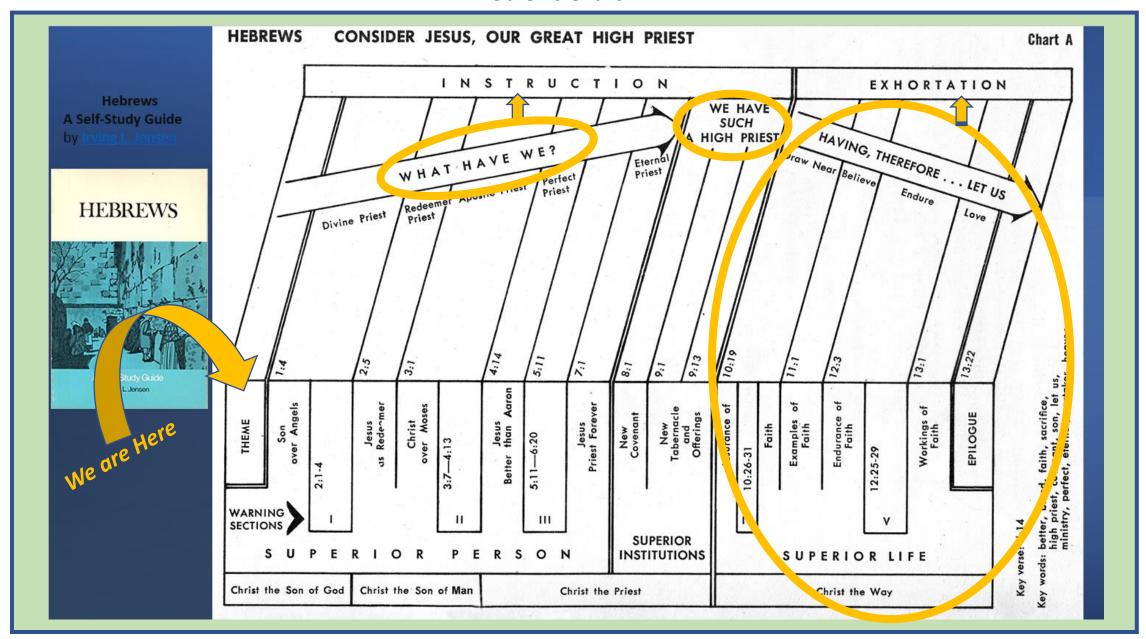
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### **Hebrews Chart A PDF**



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

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

Hebrews

Structure

Thought Blocks

n the service of God, to make expiation for the sins of the people. 18 For because our weaknesses, but one who in every so that through two unchangeable thin

as much superior to angels as the name he just as Moses also was faithful in God's y of as much more glory than Moses as son. And we are his house if we hold fast

ady quoted, "Today, when you hear h

f Joshua had given them rest, God woul

of God: 10 for whoever enters God's r

ring and active, sharper than any two

dged sword, piercing to the division

soul and spirit, of joints and marrow, and

the heart. 13 And before him no creature

is hidden, but all are open and laid bare

to the eyes of him with whom we have to

who has passed through the heavens. Je-

ming the thoughts and intentions of

Therefore, as the Holy Spirit says, "To-him who said to him, "Thou art my Son, our hearts as in the rebellion, on also in another place, "Thou art a priest for of testing in the wilderness.

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

solid food; 13 for every one who lives on

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

oice, do not harden your hearts." 8 For remains a sabbath rest for the people 11 Let us therefore strive to enter that sobedience. 12 For the word of God is those who through faith and patience in

> 13 For when God made a promise to Abra "Surely I will bless you and multiply y 15 And thus Abraham, having patiently dured, obtained the promise. 16 Men ideed swear by a greater than themselves.

rethren in every respect, so that he might sus, the Son of God, let us hold fast our show more convincingly to the heirs of the come a merciful and faithful high priest confession. 15 For we have not a high promise the unchangeable character of his the service of God, to make expiation priest who is unable to sympathize with purpose, he interposed with an oath, 18 in which it is impossible that God should as high priests, but the word of the oath, without sin. 16 Let us then with confiprove false, we who have fled for refuge might have strong encouragement to seize lence draw near to the throne of grace, is a sure and steadfast anchor of the soul. ope that enters into the inner shrine beind the curtain. 20 where Jesus has gone come a high priest for ever after the order sanctuary and the true tent which is set up

> eturning from the slaughter of the kings priest at all, since there are priests who ofapportioned a tenth part of everything. He fer gifts according to the law. 5 They serve first, by translation of his name, king a copy and shadow of the heavenly sancighteousness, and then he is also king tuary; for when Moses was about to erect of Salem, that is, king of peace. 3 He is the tent, he was instructed by God, saving 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. 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 m, 10 being designated by God a high had the promises. 7 It is beyond dispute Judah; 9 not like the covenant that I made that the inferior is blessed by the superior. with their fathers on the day when I took Here tithes are received by mortal mer About this we have much to say which there, by one of whom it is testified that

for the mature, for those who have their der it the people received the law), what the order of Aaron? 12 For when there is 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 impossible to restore again to repen- tribe Moses said nothing about priests.

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

is priesthood permanently, because he lives to make intercession for them

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

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

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

the law appoints men in their weakness

which came later than the law, appoints a

Son who has been made perfect for ever.

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

s seated at the right hand of the throne

ot by man but by the Lord. 3 For ever

igh priest is appointed to offer gifts and

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

"See that you make everything according

tained a ministry which is as much more

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

8 For he finds fault with them when he

he house of Israel and with the house of

:1 Now even the first covenant had regu-

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

tions 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 and have become parkers of the Holy like another tested the goodness of of Melchizedek, 16 who has become a office of the fining for the him, for the endured as seeing a like the Holy Flaxe. 3 Behind the sec-lay of the him, for the endured as seeing the him who is invisible. 28 By faith he kept he found no chance to repent, though he brought again from the dead our Lord Je brought again from the dead ou 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. ovenant: 5 above it were the cherubim is impossible that the blood of bulls an f glory overshadowing the mercy seat. goats should take away sins.

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

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 raging one another, and all the more as nity to return. 16 But as it is, they desire a better country that is a heavenly one their God, for he has prepared for them

en. 2 For by it the men of old recei

ings which do not appear.

per remains a sacrifice for sins 27 17 By faith Abraham, when he was tested, of fire which will consume the adversaroffered up Isaac, and he who had rece 28 A man who has violated the law the promises was ready to offer up his only of Moses dies without mercy at the testi-son, 18 of whom it was said, "Through with their fathers on the day when I took of the heavenly things to be purified with mony of two or three witnesses. 29 How I saac shall your descendants be named." them by the hand to lead them out of the lakes rites, but the heavenly things them- land of Egypt; for they did not continue selves with better sacrifices than these. be deserved by the man who has spurned raise men even from the dead; hence, figure selves with better sacrifices than these. be deserved by the man who has spurned raise men even from the dead; hence, figuis hard to explain, since you have become the lives. 9 One might even say that Levi in my covenant, and so I paid no head to I go all for Chris's has entered, not fint to a same the Son of God, and profined the blood rairvely speaking, he did neceive him back. doll of hearing. 12 Ger for bondy by this limited, Work set Levi all these the same that the set and the set of t the 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

Therefore God is not ashamed to be called

faith Sarah herself received nower to co

because they saw that the child was beau-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 hark obedient, because she had given friendly

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

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

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

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

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

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

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

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

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

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

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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a certain day, "Today," saying through David so long afterward, in the words al-10 For it was fitting that he, for who

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

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

he himself has suffered and been tempted, respect has been tempted as we are, yet 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 a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 H was faithful to him who appointed him.

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

> made a high priest, but was appointed by today I have begotten thee"; 6 as he says ever, after the order of Melchizedek."

worthless and near to being cursed; its end

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

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

but into the second only the high priest ple 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 withunjust 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

from continuing in office; 24 but he holds sacrifices are offered which cannot perfect tablish the second. 10 And by that will w 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

# 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 in 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 o serve, for the sake of those who are to

God and bears the very stamp of his naof nower. When he had made parification a heavenly call, consider Jesus, the apostle to help in time of need.

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

while God also bore witness by signs and - never enter his rest, but to those who were of the Holy Spirit distributed according to unable to enter because of unbelief.

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

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 bearts 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." ol of eladrons beyond the comrades." 10 where your fathers not me to the test and and said. They always go astray in their and tears, to him who was able to save him priestly office have a commandment in beautio occasion for a second. But thou art the same, and thy years will for those 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 largel 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 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 someattented to us by those who heard him, 4 And to whom did he swear that they should good from evil.

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

noted. "Today when we

the same earnestness in realizing the full is sort of you may not be shaggish, but imitators of ber, because they were prevented by death. According to this arrangement, gifts and will." He abolishes the first in order to es- him. Now before he was taken he was at- the edge of the sword, won strength out of blood that speaks more graciously than

you and multiply you

of old to our fathers by the grouphers, 2 become a mescribil and faithful high prices confession. 15 for we have not a high promise the unchangeable character of his those of the people; he old this once for all securing an eternal redemption. 13 for if third. 15 And the Holy Spirit also bears was called to go out to a place which he the earth. but in these last days he has spoken to in the service of Grod, to make expiration priest who is unable to sympathic with purpose, he interposed with an oath, 18 when he offered up himself. 28 Indeed, the sprinkling of defiled persons with the witness to us, for after saying. 16 "This was to receive as an inheritance, and he us by a Son, when he appointed the heir for the sins of the 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 bulli and with the sub
sin the coverant that twill make with them went out, not knowing our grants or overcever as a supposition of the people. 18 For because

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sin the coverant that twill make with them went out, not knowing our the people. 18 For because

sin the people. 18 For becau 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 prove falso, we who have fled for refuge: which came later than the low, appoints a of the flesh, 14 how much more shall the my laws on their hearts, and write them of promise, as in a foreign land, living in itsel. 40 since God had forescent some- and awe; 29 for our God is a consuming dence draw near to the throne of grace, might have strong encouragement to sear. Son who has been made perfect for ever. 3:1 Therefore, body better, who share in that we may receive mercy and find grace the hope set before us. 19 We have this a hope that enters into the inner shrine be- is this: we have such a high priest, one who works to serve the living God.

5 For it was not to angels that God sub-ing his rest remains, let us fear lost 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

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

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 not recommended by the stood of the good things that have come. He was not recommended by the stood of the good things that have come. He was not recommended by the stood of the good things that have come. endured, obtained the promise. 16 Men. such a high priest, holy, blameless, un-then through the greater and more perfect single sacrifice for sins, he sat down at the he condemned the world and became an killed with the sword, they went about promised, "Yot once more I will shake not indeed severably a greater than thermoches, stained, separated from sinners, evalued lent (not made with hands, that is, not of right hand of God, 13 then to wait until heir of the righteeuness which comes by in akins of sheep and gons, the curb but show the beaven. 27 lie has no need, this correction of 12 be externed once for all his owneries should be made a stoof for his faired, ill-speadard—35 of whom the world. This physical world is not all their depositions of the individual of the stood of the state of the stood of the stoo

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.

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 has more become that the visible of shouse has more become that the visible of shouse has more become that the present and wayward, since a death has occurred which redeems blood of Josus, 20 by the new and living and him as good as dead, were born described. The present and wayward, since a death has occurred which redeems blood of Josus, 20 by the new and living and him as good as dead, were born described in beautiful to discuss the proposer and perfector are in the body. 4 Let marriage be held the home. 4 (For every house is built by be himself in beaut with weakness. 3 Be-7:1 For this Mekhizedek, king of Salem, sacrifices; hence it is necessary for this than from the transgressions under the way which he operad for us through the secretaris 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 sacrifice priest of the Most High God, next Abraham priest also to have something to offer. 4 first covenant. 16 For where a will is inscuratin, that is, through his flesh, 21 and and as the instanceable grains of sand by before larm endured the cross, despoining 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 long. Now if he wave on earth, he would not the control to the people 4 Andron decoentrately the broom is not as well as for those of the returning from the sharplet of the long. Now if he wave on earth, he would not the control to the people 4 Andron decoentrately the broom is and to him. Archanic not the first and the interest and the first and the control to the people 4 Andron decoentrately the broom is and the third. And the first and the control to the people 4 Andron decoentrately the broom is and the third. And the first and the 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 fulth, with our 13 These all deed in fulth, 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- lim who as a high priors, but was appointed by without father or mother or generalogy." See that you make everything according or communitation of the last hall been de-Therefore, as the Holy Spirit says, "To- lim who said to him, "Thou are in prior did you have a mine of days not end to the parties of backding." day, when you hear his voice. 8 do not today I have begotten thee." 6 as he says of 166, but resembling the Son of God he mountain." 6 But as it is. Christ his obthe blood of calves and goats, 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?

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

New a neurons, 12 [Rea a mattle, those ) were work [Pea a mattle, those ) were printed with bloods, and longer remained and a section for size, 2 [Pea a mattle, those ) which were were printed with bloods, and longer remained with bloods and longer remained with the work printed with bloods and longer remained with longer remained with longer with longer with longer with longer with longer w

This first from the foundation of the world. The world of God and the powers of the age prices, to a legal require. Holes, 8 having the golden attase or us. thus, we have full food and the powers of the age prices, to a legal require. Holes, 8 having the golden attase or us. the soundation powers of the age prices, to a cone, 6 if they then cornent powers, more concentible folls, early the first corner and the art of the coverant covered worshipers had and not been recurred worshipers had, and are the calculation of the world. The corner are a spreadown might not such them. The coverage of the first-born might not such them, and against this place he said, "They shall." They shall be sugarant of the said the such that they shall be sugarant of the sugarant of the such that they shall be sugarant of the sugarant of the such that they shall be sugarant of the such that the shall be sugarant tha cause of its weakness and of glory overshadowing the mercy seat. goals should take away sim.

made, the priests go continually into the thou prepared for me; fi in burnt offer-things which do not appear in not without an oath. 21 outer tent, performing their ritual daties, ings and sin offerings thou hast taken no

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

nin.

ester my rest." 12 Take care, brothers, obedience through what he suffered, 9 are descended from Abraham, 6 that this says: "The days will come, says the Lord, 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 reserve sea. To make a winter any many man and the season of the season 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 who are to be deserred by the max who has apared a sake of those of th Outsing a state of the control of th 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 former days when, the bracking and gave directions concerns been trained by it. 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

lowerly became prioris took. That is the second only the high priorie religious to the contract of the priories of the priories took. That is the second only the high priorie religious to only by the one good, and by the one good, and is written to only by this one good, and his written to only by the fine of the priories to only the priories to one and the three second only the high priories religious to only by the one good, and his written to one good the priories to the good of the good of the priories to the good of the priories to the good of ed with an oath, "The Lord has out taking blood which he offers for himmers to tell of Gideon, Barak, numerable angels in festal gathering. 23 send you greetings. 25 Grace be with all still not change his mind. Thou self and for the errors of the people. S said above, "Thou hast neither desired God bearing winces by accepting his Samson, Jeptithah, of David and Samsel and to the assembly of the first-been who of you. Ames. st for ever." 22 This makes Je- By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offerway into the sanctuary is not yet opened ings and hurst offerings and sin offerings. and is offering and sin assurance of Dope until the end, 12 so that 23 The former pricess were many in rum-9 (which is symbols; for the present age). Than be added, "Lo, Have come to do thy he was not found, because God had taken lions, 34 quenched raging fire, escaped for of a new coverant, and to the spiriskled those who through faith and guitance in- from continuing in office, 24 but he holds sacrifices are offered which cannot perfect tablish the second. 10 Just'by that will we tested as having pleased God. 6 And with weakness, became mighty in waz, put forhis priesthood permanently, became he the conscience of the worshiper, 10 but have been sanctified through the offering out faith it is impossible to please him. For eign armies to flight, 35 Women received continues for ever. 25 Consequently be deal only with food and drink and various of the body of Jesus Christ once for all. whoever would draw near to God must their dead by resurrection. Some were toocontinues for ever 25 Consequently to deat only with towards the continues for every 25 Consequently to deat only with towards the continues for the body in16 off made a promite to Abra - in the continues for the body in17 off made a promite to Abra - in the continues for the body in18 off 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

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. 11 By 12:11 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

another priest to arise after the order of least of them to the greatest. 12 For I will the age to put away sin by the sacrifice of times being publicly exposed to abuse and

23 By faith Moses, when he was been, and strengthen your week knows. 13 and while God also box with God al doctrine of Christ and go on to maturity. a change in the principood, there is necess-speaking of a new covenant he treats the judgment. 28 so Christ, having been of-passion on the principor, and you joyfully titlel, and they were not afrazid of the long's bit rather be healed. 14 Strive for peace as men who will have to give account. Let not laving again a foundation of repensurity a change in the law as well. 13 For first an obsolete. And what is becoming ferred once to bear the sins of many, will accepted the plundering of your property, edict. 24 By faith Moses, when he was with all men, and for the holiness without them do this joyfully, and not sadly, for 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 tallet, do not a reason to the first to save those who are eagerly waiting better possession and an abding one. 35 Phazefth daughter, 56 choosing rather to to it that no one fail to obtain the grace for him.

Therefore do not throw away your confithanks: "Therefore do not throw away your confithanks all-treatment with the people of God. that no "root of bitternous" spring. 18 Pray for us, for we are sure that we peacing to it has been testined some of the dead, and observed the comment had regard some of the dead, and observed to the peacing to act of the man between the first comment had regard some of the dead, and observed to the peace of sin. up and cause trouble, and by it the many have a clear consciouse, dearing to act on the man throw as minister of the dead, and observed did not this seem that thou are minister to but the message which they have a like it found did not this seem that thou are minister of the dead, and observed did not this seem that thou are minister of the dead, and observed did not this seem that thou are minister of the dead, and observed did not this seem that thou are minister of the dead, and observed did not this seem that thou are minister of the dead, and observed did not this seem that thou are minister of the dead, and observed did not this seem that thou are minister of the dead, and observed defined, and by it the many have a clear conscious, dearing to act.

The first from Judah, and in considered above the message which they have been one defined. If then no one be in-how a descented of the message which they have a shadow you have need of ordernance, so that you 2 feet persons defined. If then no one be in-how a descented of the dead, and observed defined of the message which they have a shadow you have need of ordernance, so that you 2 feet persons defined in the message which they have a shadow of the dead and observed defined of the message which they have a shadow of the dead of 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 have since hearters. 3 For we have since hearters. 3 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 hand, a former commandment covernant, 5 above it were the cherubian is impossible that the blood of bulls and 1111 Now faith is the assurance of things. Sea as if on dry land; but the Egyptiams, of a trumpet, and a voice whose words to whom be glory for ever and ever hoped for, the conviction of things not when they attempted to do the same, were made the heavers entreat that no further. Amen. seen. 2 For by it the men of old received drowned. 30 By faith the walls of Jericho messages be spoken to them. 20 For they 5 Consequently, when Christ came into divine approval. 3 by faith we understand fell down after they had been encircled for could not endure the order that was given, 22.1 appeal to you, brothren, bear with the world, he said. "Sacrifices and offer-that the world was created by the world of seven does. 31 To faith Publish the barber. "If even a heast touches the mountain, it my world of exhortation, for I have writ-6 These proparations having thus been important based on the thou hast not desired, but a body hast. God, so that what is seen was made out of did not perish with those who were disobedient, 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-

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

[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 sancbe shaken may remain. 28 Therefore let

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

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

Hebrews RSV

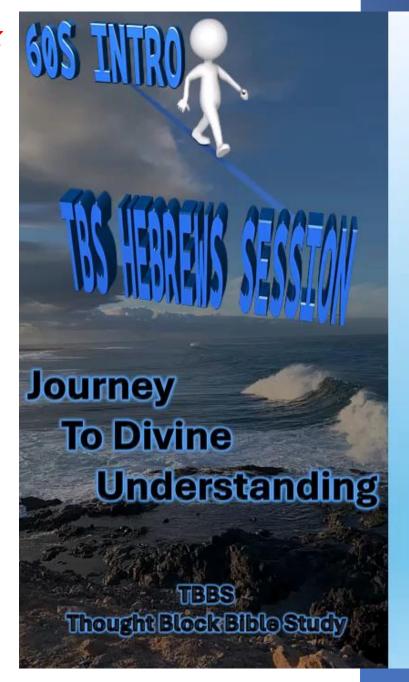
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Heb 1: 5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the first-born into the world, he says, "Let all God's angels 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** 



# Journey to Divine Understanding: Exploring Hebrews with Faith and Insight. Hebrews Session 33

Our study focuses on a deep, reflective Bible study of Hebrews chapter 1 verses 5 through 9, emphasizing the supremacy of Christ, His unique Sonship, and the eternal nature of His kingdom. We begin with a prayer for revelation and understanding and a brief review of previous sessions. Here we highlight the theological points of the passage. The discussion includes historical context, the significance of the early church, and the importance of personal application and prayer. We are encouraged to acknowledge Jesus' superiority, embrace His eternal reign, seek righteousness, and engage in individual and collective reflection. The study aims to deepen understanding and foster spiritual growth, with encouragement to hold firm to the truths of Christ's eternal kingdom and throne. The session concludes with a prayer, emphasizing the importance of mutual engagement and the joy of growing together in faith.

These points capture the main themes, topics, concepts, directives, exhortations, and encouragements presented in the TBS Heb 33 transcript.

This structured approach to the session's content provides a comprehensive overview of the theological insights and practical applications discussed, aimed at deepening our faith and understanding.

### **Main Themes and Topics**

- **Supremacy of Christ**: The session emphasizes the unique sonship of Christ and His eternal kingdom, highlighting His superiority over angels and His role as the ultimate mediator between God and humanity.
- Christian History and Theology: There is a discussion on early church history, including the
  formation of the church, the role of church fathers, and the canonization of biblical
  writings. This historical context is used to deepen the understanding of theological
  concepts.
- Righteousness and Lawlessness: The session explores the symbolic significance of loving righteousness and hating lawlessness, linking it to the presence and anointing of the Holy Spirit.

### **Key Concepts**

- Eternal Kingdom and Throne: The eternal nature of Jesus' kingdom and throne is discussed, emphasizing that His kingdom is righteous and everlasting because He is God.
- Role of Angels: The session reflects on the position of angels in relation to Christ, reinforcing the idea that Christ is superior and that angels serve a different purpose.
- The Oil of Gladness: This concept is linked to the joy and presence of the Holy Spirit, symbolizing the anointing and divine authority of Jesus.

#### **Directives and Exhortations**

- Personal Engagement with Scripture: Participants are encouraged to engage deeply
  with the scriptures, reflecting on personal insights and understanding the profound
  relationship between the Father and the Son.
- Application of Biblical Concepts: The session includes directives on how to apply the teachings from Hebrews 1:5-9 to daily life, such as acknowledging Jesus' superiority, seeking righteousness, and embracing His eternal reign.
- Prayer and Reflection: Prayer is highlighted as a crucial tool for applying biblical concepts, fostering deeper self-awareness, and seeking divine guidance.

#### **Encouragements**

- Spiritual Growth and Maturity: Participants are encouraged to grow in faith and deepen their spiritual understanding, living a life that honors the supremacy and righteousness of Jesus Christ.
- Community and Fellowship: The importance of engaging in personal and group Bible studies is emphasized, as well as the value of fellowship with the Holy Spirit and other believers.
- Confidence in Faith: The session encourages believers to hold firm to their faith, understanding the eternal and unshakeable nature of Christ's kingdom and throne.

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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** 



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

# **Hebrews 1: 5-9**





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

**Mains Notes Here** 

This is God's Son, Son is Righteous

Comparison of the Son to other beings
Research

Begotten brings first-born septer Angels Winds flames of fire

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

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

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

Thought Blocks

comrades."

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

Bullets

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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, creation & as God
- Son's throne/Kingdom eternal because He is God

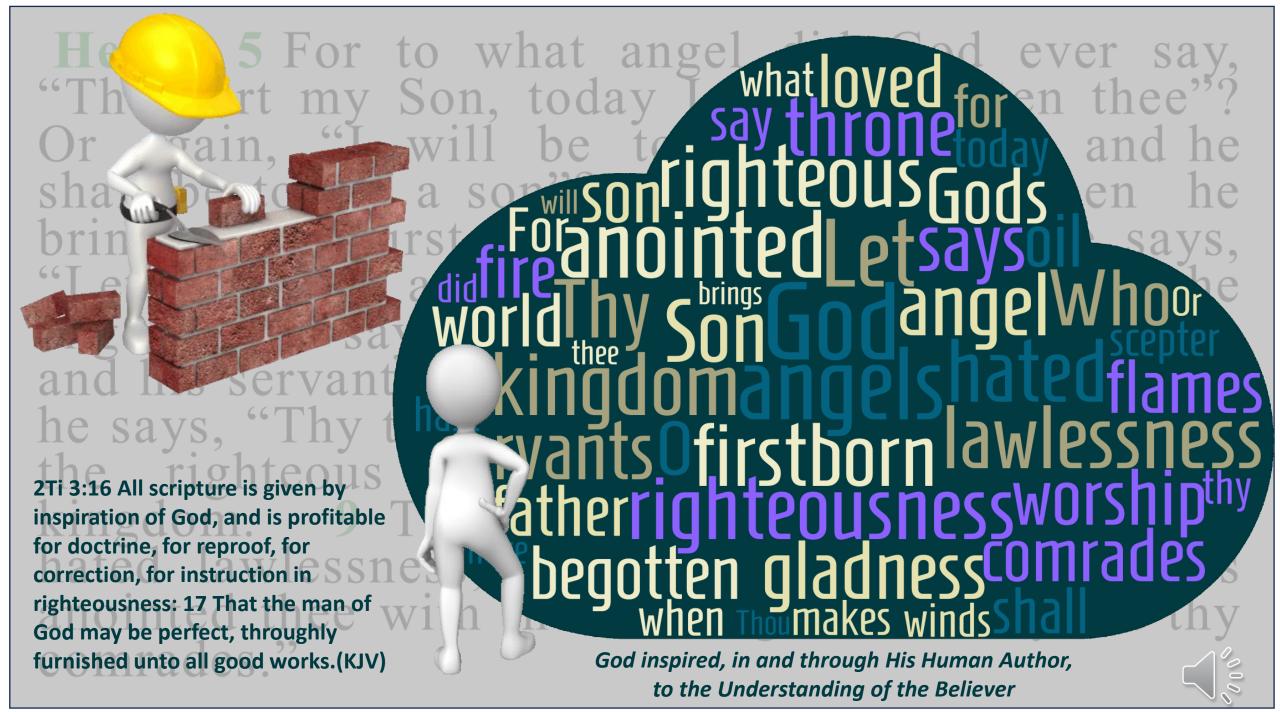
  & We are included
  - The God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Thought Blocks Built by the Mind of God

**Hebrews 1: 5-9** 



Hebrews RSV



# Insights Column 1

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

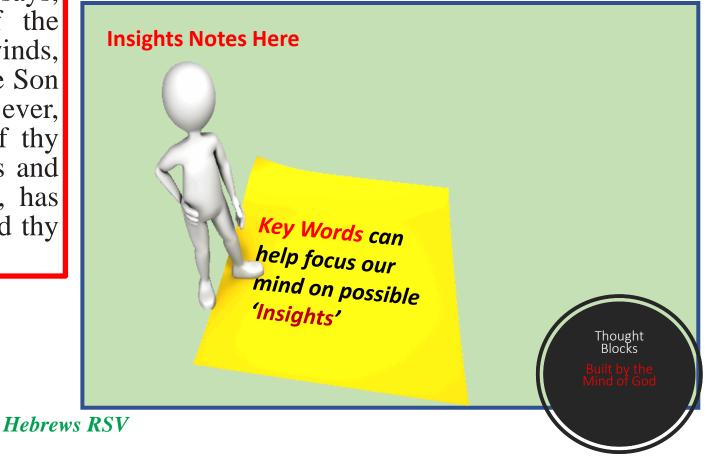
Mains

Bullets

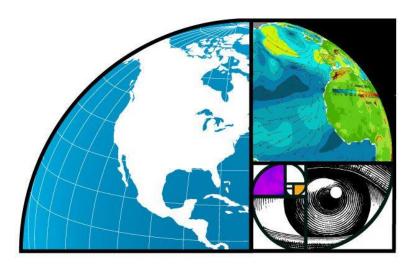
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God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Insights



**Hebrews 1: 5-9** 



# BUILDING INSIGHTS

THROUGH

# OBSERVATION

# **Hebrews 1: 5-9**

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Mains

**Bullets** 

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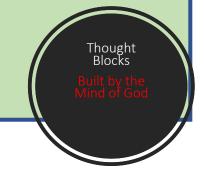
**Insights** 

**Insights Notes Here** 

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

**Hebrews 1: 5-9** 

1 John RSV



# **Insights**

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

Mains

**Bullets** 

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Thought Blocks Built by the Mind of God

# **Insights**

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1 John RSV

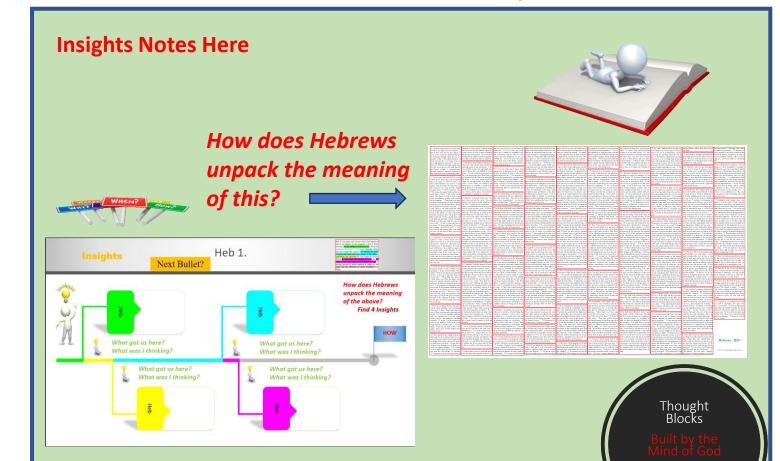
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God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

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>

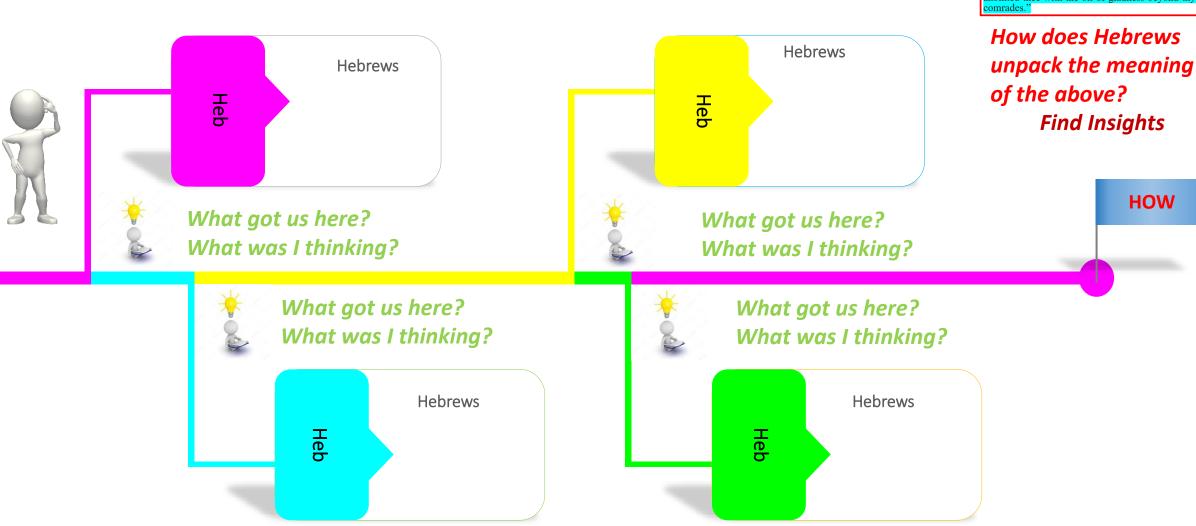
TBS Hebrews Session 32 071624 Heb 2? NbkLM

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# **Insights**

# Hebrews Next Bullet?

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Colossians

Galatians

1 John

Hebrews

**Ephesians** 

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





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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HOW



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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

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





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.

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# **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

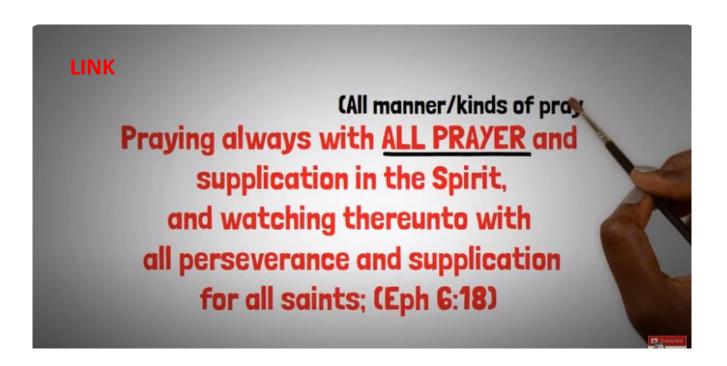
## **Prayers**

### **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** 



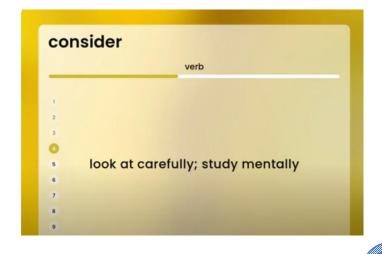




SUPPLICATION



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)

### STRONGS G2657:

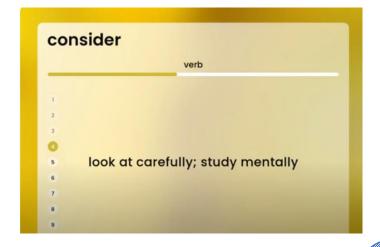
κατανοέω, κατάνω; imperfect κατενωυν; 1 aorist κατενόησα; from Herodotus down; the Sept. here and there for הָבִּיט, הָתְבּוֹנֶן;

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

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Insights Bullets

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

**Prayers** 

**Prayers Notes Here** 

**Hebrews 1: 5-9** 



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Topics & Concepts —

**Hebrews 1: 5-9** 

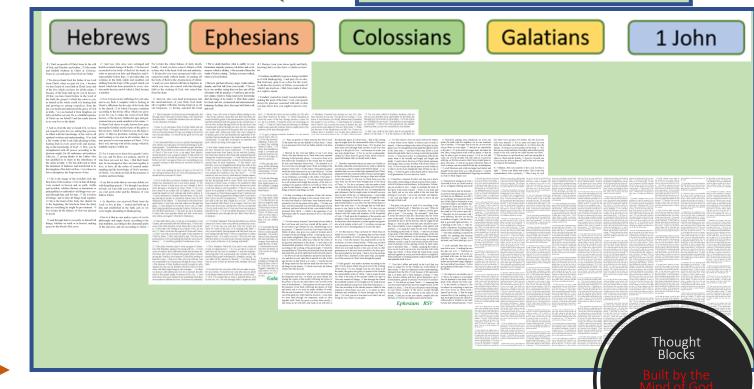
Insights— Bullets

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

**Prayers** 

Quad Relationships

Hebrews RSV





Insights-

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**Prayers** 

## **Quad Relationships**\

**Bullets** 

Hebrews

Thought Blocks Built by the Mind of God

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**Insights-**

**Bullets** 

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

**Prayers** 

#### **Quad Relationships**\

**Ephesians** 

comrades."

which he freely bestowed on us in the Beloved. 7 In him
we have redemption through his blood, the forgiveness
alienated from the commonwealth of Israel, and st we're he're completed trificigin fan soed, die begjerment winche he brieded que no. 8 Fort he has made kovernije um in all visidem med renight the projecty of his will, an conduct go his propose with he set fort he cited. Board conduct go his propose with he set fort he cited. Board conduct go his propose with he set fort he cited. Board conduct go his propose with he set fort he cited. Board conting the his propose with he set fort he cited. Board fort he cited to the cited of the cited of the cited of the things in heaven and things on earth.

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

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

II In him, secording to the purpose of him who accomplishes all things according to the course of the work of the course of th of God, 20 built upon the foundation of the apos

and upbraish noted" an lower of the promise in Christ Jount brough the age parel, and not that the his to come; 22 and he has put at all on that which is to come; 22 and he has put at all of that which is to come; 22 and he has put at all of that which is to come; 22 and he has put at all of that which is to come; 22 and he has put at all of the which is to come; 22 and he has put at all of the put at all the put at a longer in the three put at all the put at a longer in the put at all the put at a longer in the put at a lon

**Topics & Concepts** 

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

| Main | put on the new nature, created after the likeness of God in true righteounness and holiness. I have might present the chartch to himself in spelenker, the might present the chartch to himself in spelenker, the put of t

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

whole armor of God, that you inst the wiles of the devil. ) against flesh and blood, bu

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

with all who love our Lord Jesus Christ with love undy

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Thought Blocks



Insights-

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

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

**Prayers** 

#### **Quad Relationships**\

Colossians

comrades."

# To the saints hostile in mind, doing evil deeds, 22 he has now bodily, 10 and you have come to futness of life fornication, investis, passion, e at Colossue: reconciled in his body of flesh by his death, in him, who is the first little and authorized the color of t

because of the hope laid up for you in heaven. a minister. the truth, the gospel 6 which has come to you. 24 Now I rejoice in my sufferings for 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 in truth, 7 as you learned it from Epaphras our beloved fellow servant. He is a faithful minister to me for you, to make the word of G of Christ on our behalf 8 and has made known known, 26 the mystery hidden for ages to us your love in the Spirit.

9 And so, from the day we heard of it, we have among the Gentiles are the riches of the not ceased to pray for you, asking that you may this mystery, which is Christ in you, the be filled with the knowledge of his will in all glory. 28 Him we proclaim, warning every spiritual wisdom and understanding. 10 to lead and teaching every man in all wisdom, a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increas-this I toil, striving with all the energy w ing in the knowledge of God. 11 May you be mightily inspires within me. strengthened with all power, according to his glorious might, for all endurance and patience 2:1 For I want you to know how greatly with joy, 12 giving thanks to the Father, who for you, and for those at Laodicea, an 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 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 a have redemption, the forgiveness of sins. of Christ 3 in whom are hid all the tree wisdom and knowledge.

15 He is the image of the invisible God, the first-born of all creation; 16 for in him all things 41 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, visible, 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 wswoorm any morning rapror or an appearance of wswoorm and self-shasement and severity to the discouraged. 22 Slaves, obey in everything those and through him and for him. 17 He is before faith in Christ. 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 For in him all the fulness of God was pleased were taught, abounding in thanksgiving.

erations but now made manifest to h

To them God chose to make known he

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

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

in it with thanksgiving; 3 and a y for us also, that God may open to us or for the word,

ther and faithful minister and the Lord. 8 I have sent him to purpose, that you may know d that he may encourage your ith him Onesimus, the faithful ther, who is one of vourselves

sin of Barnabas (concernin eive him). II and Jesus who These are the only men of the ong my fellow workers for the and they have been a comfor , who is one of yourselves rist Jesus, greets you, always nature and fully assured in all 13 For I bear him witness that

#### **Topics & Concepts**

indulgence of the flesh.

the Lord. 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, that in everything he might be pre-eminent. 19 him and established in the faith, just as you seek the things that are above, where Christ is, 23 Whateveryour task, work hearthly, as serving the thinnistry which you have received in the

seated at the right hand of God. 2 Set your minds Lord and not men, 24 knowing that from the Lord Lord." 5 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be hidden things, whether or earth or in heaven, making peace by the blood of his cross.

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

6 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be thoughout the part of the wrong he has done, and with the part of the wrong he has done, and the wrong he has done, and then is no partiality.

6 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be thought of the wrong he has done, and with the part of the wrong he has done, and then is no partiality.

7 See to it that no one makes a proy of you by him to reconcile to himself all philosophy and empty deced, according to be thought of the wrong he has done, and with the part of the wrong he has done, and then is no partiality.

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Thought Blocks

of the time. 6 Let your speech s, seasoned with salt, so that vou ought to answer ever

**Bullets** 

odicea and in Hierapolis. 14 Luke the beloved 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 see that you read also the letter from Laodicea.

17 And say to Archippus, "See that you fulfil



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 firstborn into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

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

**Prayers** 

#### **Quad Relationships**\

Galatians

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 lor name, to was pelaned to reveal his Son to me, in order

Christ who lives in me, and the life I now

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

Lat might preach him among the Gentiles, I did not con
Lat might preach him among the Gentiles, I did not con
I live by faith in the Son of God, who love

Lat might preach him among the me. 211 do not nullify the gra

Lat might preach the preach of the son of God, who love

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I am anotabled that you are so quickly descring him who called you in the game of Criteria and mainty in a different gardes—I not dust these is marcher garde, but there is described to the second of the second of

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

From a Christ and Cod to the who month in the control when they was that I had been some to the control when they was that I had been with the code of the code of

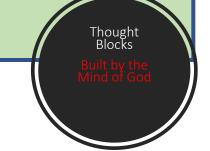
22 But the fruit of the Spirit is lov

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

Galatians RSV

**Topics & Concepts** 

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





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 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

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**Prayers** 

## **Quad Relationships**\

1 John

comrades."

4 And we are writing this that our joy may be

complete.

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

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

3 And by this we may be sure that we know him, if we keep his commandments. He who says 'I know him' but disobers his commandments denies the Son has the Father. He who co 'I know him' but disobers his commandments denies the Son has the Father also. 23 No o denies the Son has the Father also. 24 Let will be something the son has the Father also. 24 Let will be something the son has the Father also. 24 Let will be something the son has the Father also. 24 Let will be something the son has the Father also. 25 No o denies the Son has the Father also. 24 Let will be something the son has the Father and the Son is a liar, and the truth is not in him; 5 but who-ever keeps his word, in him truly love for Gob is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

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

says be is in the light and lates his brother is in the darkness and 1/9 He who loves his brother 20 And now, little children, abide in him, so that a bides in the light, and in it there is no cause for when the appears we may have confidence and when the appears we may have confidence and and he in them. And by this we know that the single of the darkness and walks in the darkness, and was also seed from the son of seven and have given us most standing. 27 And the who loves food should love his brother whom he has 20 And we know that he single may be in seven cannot love. For the should love his brother whom he has 20 And we know that the Son of God has commended us. The should not be a son commended us. The should not be a son of the last seven may be a should love his brother whom he has 20 And we know that the Son of God has commended us. The should not be a son of the last seven may be a should love his brother whom he has 20 And we know that the Son of God has commended us. The should not be a son of the last seven may be a should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother whom he has 20 And we know that the Son of God has commended us. The should love his brother his commended us. The should love his brother says he is in the light and hates his brother is in not know where he is going, because the darkness has blinded his eyes.

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

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

LI That which was from the beginning, which 12 I am writing to you, little children, because 3.1 See what love the Father has given us, that we 4.1 Beloved, do not believe they are of God, Clinist is a child of God, and severe the which we have constructed they are of God, Clinist is a child of God, and severe the which we have looked up and touched writing to you, fathers, because you know him not know him once the construction of God and severe the service have constructed by the service have constructed by the service have the construction of the constructi 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 that Jesus Christ we love God and obey his a mandments.

od, 3 and every sess is not of commandments. And commandments are not burdensome. 4 Fr natever is born of God you heard that it was come and now it is in overcomes the wor! and this is the victory that

who came by water and blood, not with the water only but with the blood. 7 And the Spirit is

because the Spirit is the truth. 8 the witnesses, the Spirit, the water, it; 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

to you who believe in the name e in him, that if we ask anything

**Topics & Concepts** 

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

\*\*The Seloved, I am writing you no new commandation which you had feast the specific flow of the same way in which he walked.

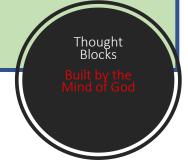
\*\*The Seloved, I am writing you no new commandation which you had feast the specific flow of the specific flow of

1 John RSV

God, and God abides in hin

you a new commandment, which is true in him anointing teaches you about everything, and is because we keep his commandments and do what and in you because the darkness is passing away irree, and is no lie, just as it has taught you, abote please him. J. And this is his commandment than and the true light is sheared whime. J. He was the first loved us. J. If any one says, "I world is in the power of the evil one. we should believe here. In the name of his solid here his here. In the shear of the power of the evil one. and love one another, just as he has commanded us. he who does not love his brother whom he has 200 And we know that the Son of God has com

his will he hears us. 15 And if we hears us in whatever we ask, we have obtained the requests made my one sees his brother commit of a mortal sin, he will ask, and the milling for those whose sin is not is sin which is mortal: I do not say that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal.





Bullets

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

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

Insights-

**Prayers** 

## **Quad Relationships**\

Hebrews Ephesians Colossians

Galatians

1 John

**Thoughts of NOTE** 

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height to year height a 22 New deed madethe stand that our brother Heartly has been
or released, with whether Heartly has been
or released, with whiten Health see you filte
go carracterous. 24 Good all year haden and
year year year year year and year
year year year year. 25 Good he with all
the of year. Areas.

the

Hebrews RSV

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

Thought Blocks Built by the Mind of God

#### **Thoughts of NOTE**

What is the Group?

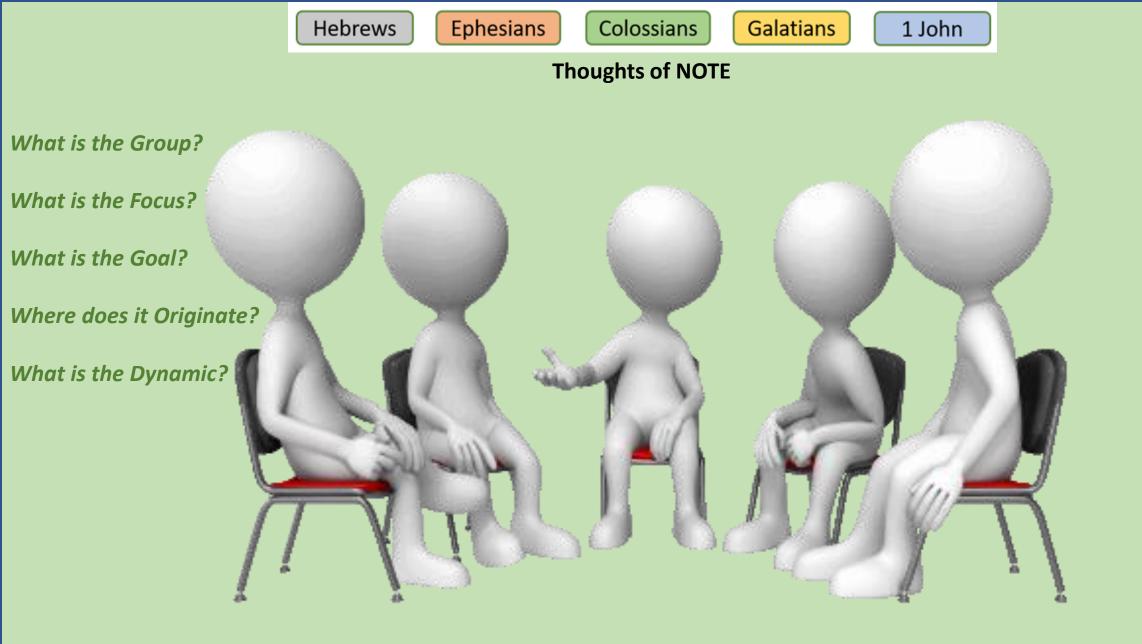
What is the Focus?

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?

Where does it Originate?

What is the Dynamic?

What is the Culmination?

What is the Vindication of God's Name?



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

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

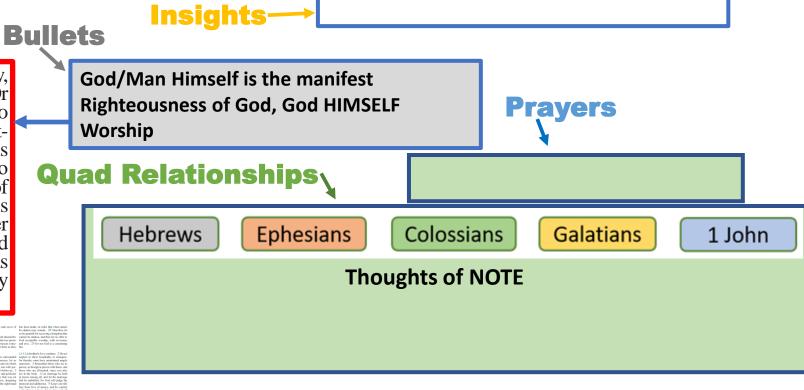
**Quad Summary of Hebrews 1. 5-9** 

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



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# 



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

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Container for LIFE stuff

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

Reason and rationale = understanding how the blood works?

How does this paragraph serve as a foundation stone?

What has been established?

Are there specific things we may expect to be unpacked?

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

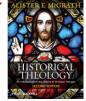
What might I expect to experience in my fellowship with Jesus?





House of God

**Historical Theology** 



LINK

Christ In You PP

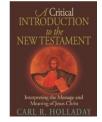
**Andrew Murray** 



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

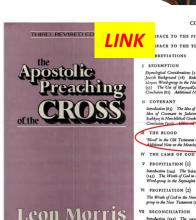
Envisioning Atonement with regards to LEVITICAL THEOLOGY Melanie Bair

LINK THE MEANING OF

THE WORD 'BLOOD'

IN SCRIPTURE

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



Erasmus:

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



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

An Inductive Book Study: *IBS Link* 

**Introduction Focus** 

What is the Bible? Video Link

The Story of the Bible Video Link



The Kingdom of God is Within You

**Sabbath Rest Presentation A PDF** 

**CWC SabbathRest Sessions VC9 100820** 

**HOA Introduction.pdf** 

**Foundation Teaching Lesson - Made Us Alive** 

**Eph-4-Hebrews-intro** 

**Hermeneutical Lens** 

**Experiential Knowledge of God** 

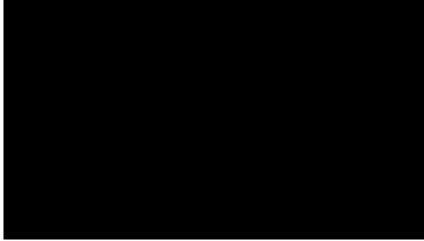
HebInductiveStudyRSV6-9.pdf

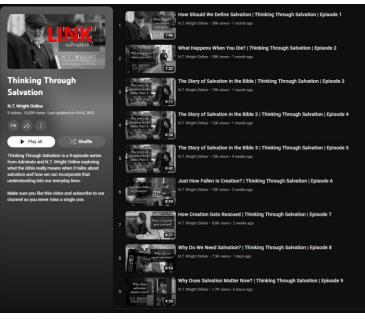
#### LINK Study Resources



• The question is:

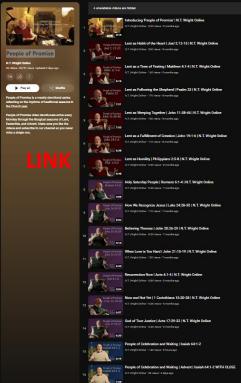
• The question is:

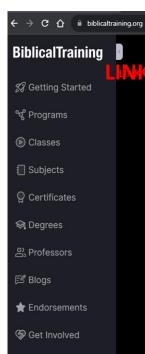




# Resources









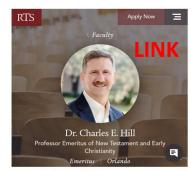
How to Choose the LINI
Best Bible
Translation?

October 5, 2023



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

November 6, 2023



#### About Dr. Hil

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 studyst core courses on Hebrows-Revelation and New Testament Greek, and in own Professor Emeritus of New Testament and Early Christianity, After receiving his Ph.D. from Cambridge University, Dr. Hill Buught at Northwestern College in lows.

Dc. 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. Kugue.

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

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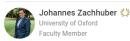
"The Truth Above All Demonstration": Scripture in the Patristic Period to Augustine

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

LINK Knowled Clement

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

Johannes Zachhuber

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The article considers the epistemologies of Clement of Alexandria and Oregory of Nyssa. While Clements theory of knowledge is pitched against exepticism, 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 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 work of the order him, and the sense of God. Ullimately, both Clement and Gregory affirm 'apophaticism', but it emerges here why this means somethin rather difficult to both of them.

#### Introduction

Johannes Zachhuber

2024, Gregory of Nyssa, On the Hexaemeron: Text, translation, and essays 
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♦ Theology, Patristics, Gregory of Nyssa, Book of Genesis, Ancient Greek Philosophy

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In this introduction to the volume, Gregory of Nyasia's in hexamenous is presented as a work of early Christian philosophy. It is contentabled within the under a file and files or years. Some aurmany must as an elevated to the content and apprent of the treatise. In another section, its biscorial background is selected against the history of the exegosis of the Hexamenon beginning with Philo of Alexandria. Relationships with Philos Timiseus, Sicilian, and the thought of Origin are also considered. A final part discusses some key themes in the writing, stimulaneous creation, the origin of matter, and the decidence of logos. As these will be more fally investigated in the other chapters of the volume, the Introduction refers to the relevant places where further information on these issues can be found.

## Resources

## 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

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 Christian Mysticism, Proclus, Apostle Paul and the Pauline Letters, Pseudo-Dionysius, Plato and Platonism ...more \*

https://doi.org/10.20935/AL4344

Publication Date: 2021

Publication Name: Academia Letters

Some modern researchers have identified the 'Clement the philosopher' mentioned in On the Divine Names 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**

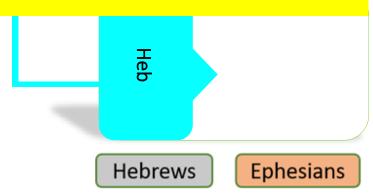
## Heb 1.5-9

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

₩hat got us here?

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?

What was I thinking?



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

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?



Parcanc<sup>2</sup>

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?

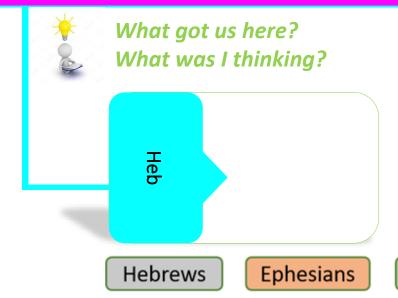
Heb

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