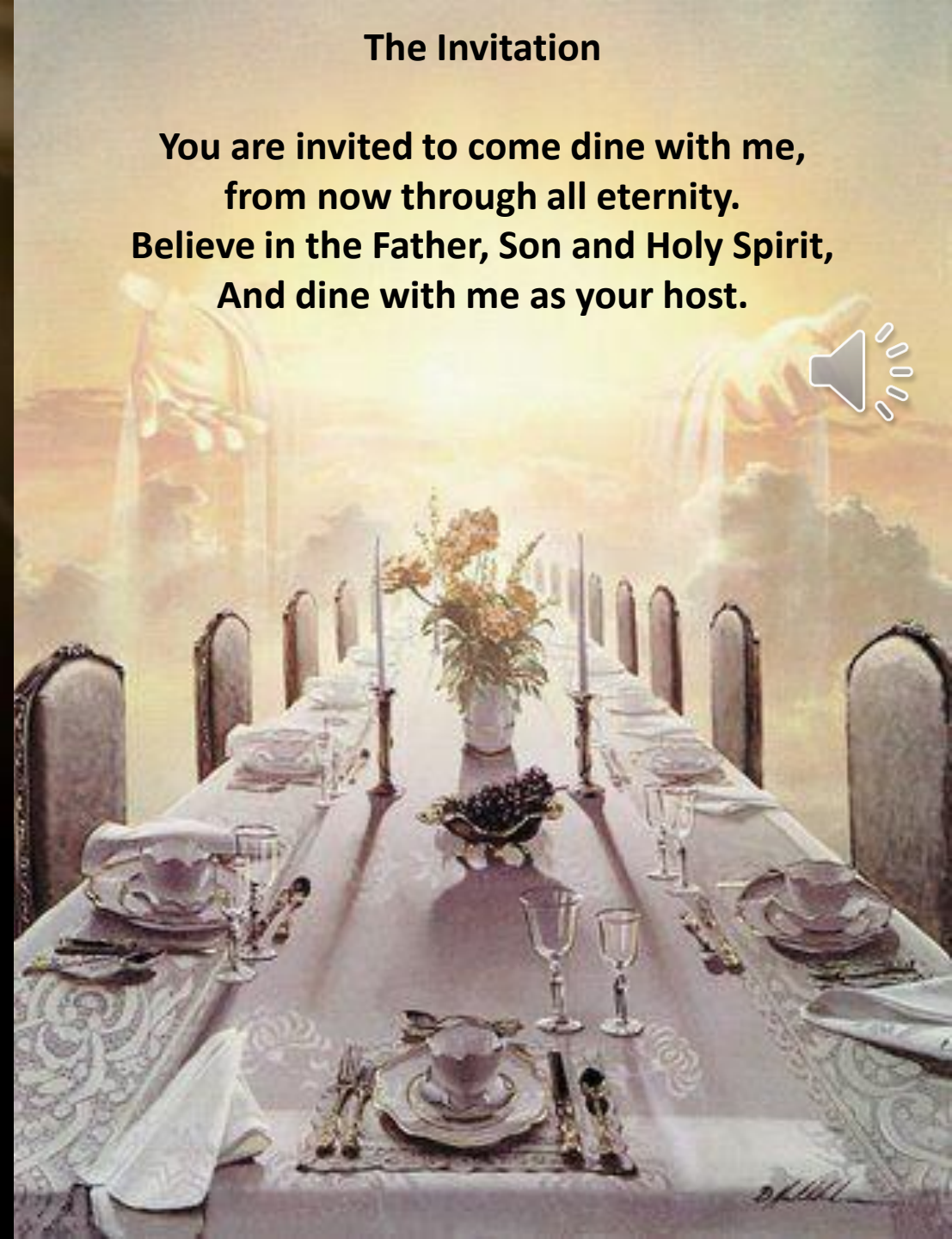


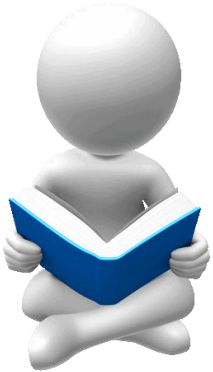
**Jesus saith unto them, Come *and* dine.
John 21.12**



The Invitation

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

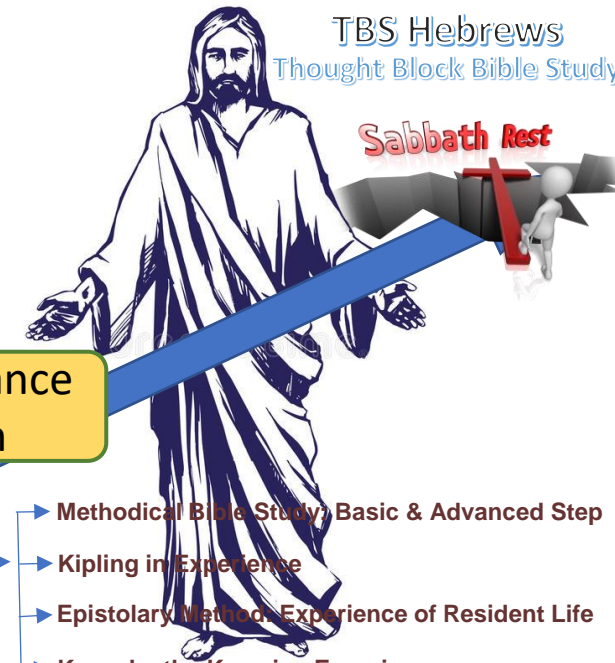




- Open
- Web Site Materials <https://www.otcpub.com/> **Brief Look See**
- Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST 090624**
- Discussion: Initial Summary TBS Hebrew Session 33**
- Next Session 8/27/24**
- Session Heb 1.5-9: Insights 9**

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

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



Full Assurance of Faith



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

On to Maturity



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

We are HIS HOUSE



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

Speaks to us By HIS SON



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

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

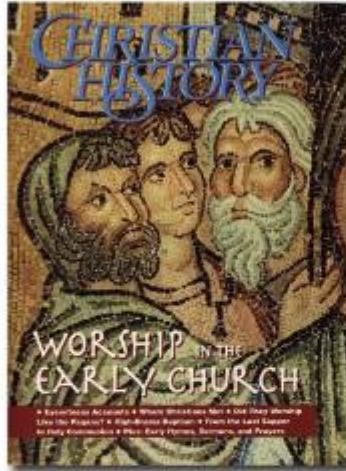


- **Because He Lives - Musaic Worship Feat. Dennis Parker & Charley Woods**

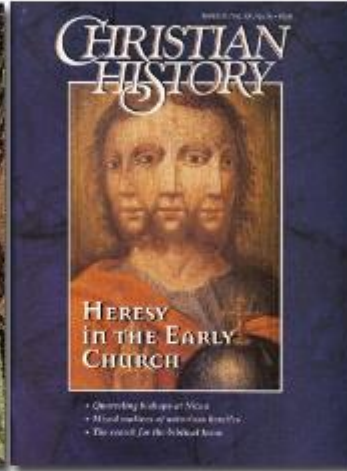




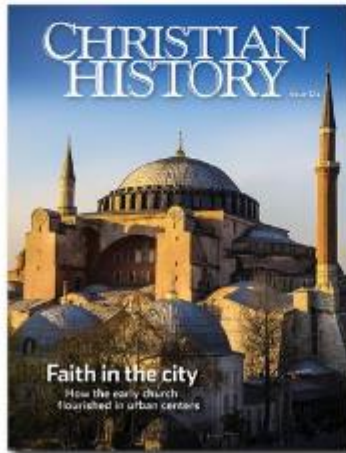
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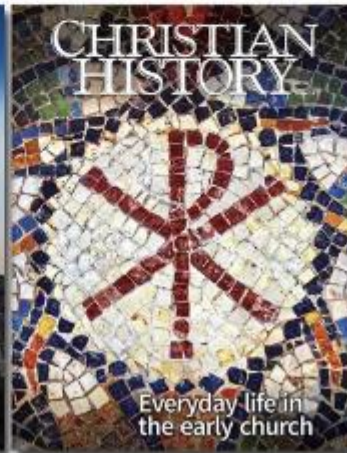
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The Early Church Bundle

Includes these four issues of *Christian History* magazine:

#37: *Worship in the Early Church* — Worship: no act is more central to the Christian life. It gives rhythm and structure to the Christian's life; it is the heartbeat of congregational life. In this issue of *Christian History*, get a feel for Christian worship in its earliest forms.

#51: *Heresy in the Early Church* — It's been said, "God writes straight with crooked lines," meaning God has allowed heresy to arise to help Christians clarify what they believe. In this issue, *Christian History's* first foray into the heady topic of the history of theology, read about early heresy, and let God use even those crooked lines to make straight the way of the Lord in you.

#124: *Faith in the City* — Step into the crowded, smelly cities of the ancient Roman Empire and find how the first Christians lived, worked, played, and worshiped alongside their non-believing neighbors. Images of the art and architecture of the period help tell their story, and five modern interviewees connect us to modern urban ministry in this issue of *Christian History*.

#147: *Everyday Life in the Early Church* — What did everyday faith look like in the early church? Walk with the followers of the Way as they lived out their beliefs in the Roman world, and learn how their pursuit of godliness can speak into our own.


The Angelomorphic Spirit in Early Christianity: Revelation, the Shepherd of Hermas, Clement of Alexandria

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 Bogdan G Bucur

2007, Scrinium

 55 Views  29 Pages  2 Files ▾

 Christianity, Philosophy, Theology, Early Christianity, Revelation

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Publisher: Brill

Publication Date: 2007

Publication Name: Scrinium

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

ABOUT AUTHOR



Bogdan G Bucur 

St. Vladimir's Orthodox Theological Seminary
Faculty Member

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Hebrews Chart A PDF

HEBREWS CONSIDER JESUS, OUR GREAT HIGH PRIEST Chart A

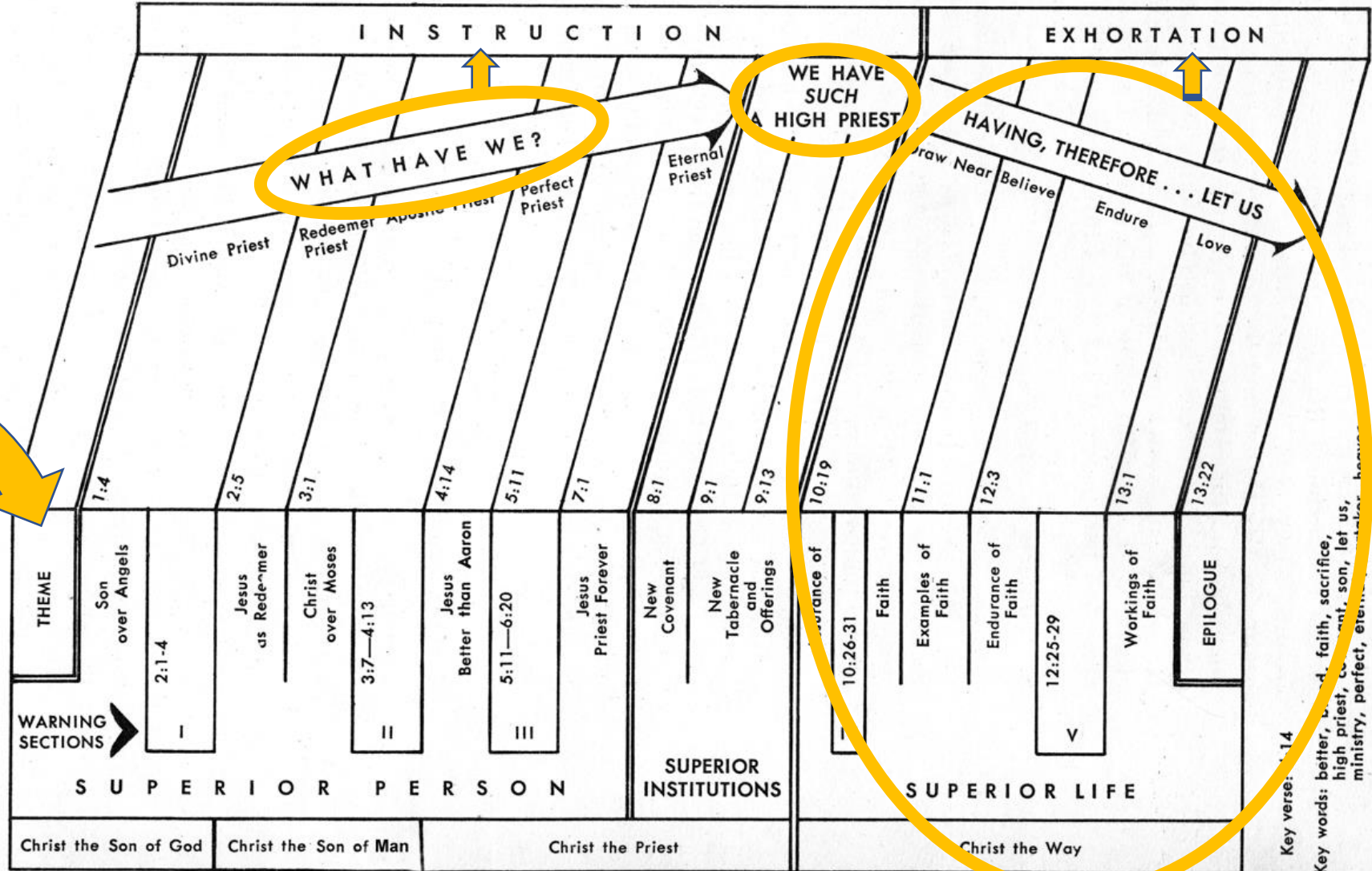
Hebrews
A Self-Study Guide
by [Irving L. Jensen](#)

HEBREWS



Study Guide
L. Jensen

We are Here



Key verse: 1:14

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

The Epistle to the HEBREWS

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

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21 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For we have a high priest declared by angels was valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it is attested to us by those who heard him, 4 while God also bore witness by signs and wonders and various manners and by gifts bestowed on him, 5 and distributed according to his own will.

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

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong bondage. 16 For surely it is not with angels that he is concerned but with the descendants of Abraham.

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OUR GREAT HIGH PRIEST

COUSIN JESUS

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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

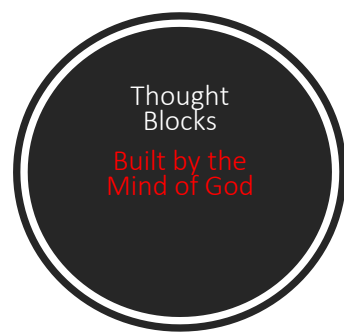
- **Personal Engagement with Scripture:** Participants are encouraged to engage deeply with the scriptures, reflecting on personal insights and understanding the profound relationship between the Father and the Son.
- **Application of Biblical Concepts:** The session includes directives on how to apply 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.

Hebrews 1: 5-9

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



Mains

Main Ideas, Key Central Phrase



Bullets

Own Words Summary Phrases



Insights

What I Have Learned, New Knowledge or Expanded Applications



Prayers

Knowing God’s Will Praying In Faith



Quad Relationships

The Same Or Similar Truth From A Different Perspective

Mains

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

Mains

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

Bullets

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

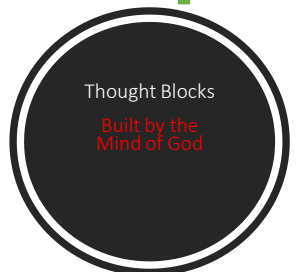
Insights

Prayers

Hebrews 1: 5-9

Quad Relationships

Hebrews RSV



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

Mains Notes Here

This is God’s Son, Son is Righteous

Comparison of the Son to other beings

Research

Begotten brings first-born septer

Angels Winds flames of fire

God’s angels , worship him

anointed thee with the oil of gladness

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

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

Hebrews 1: 5-9

Bullets

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

Mains

Bullets

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

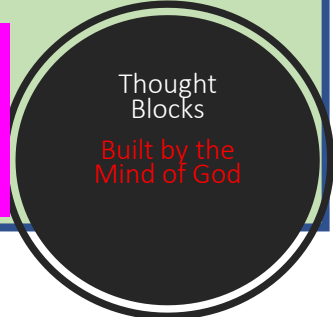
Bullets

Bullets Notes Here

Own Words Summary Phrases Building Blocks of the Paragraph

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





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

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

Hebrews 1: 5-9

Hebrews RSV



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



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



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

Mains
↓

Bullets
↙

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

Insights ↘

Insights Notes Here

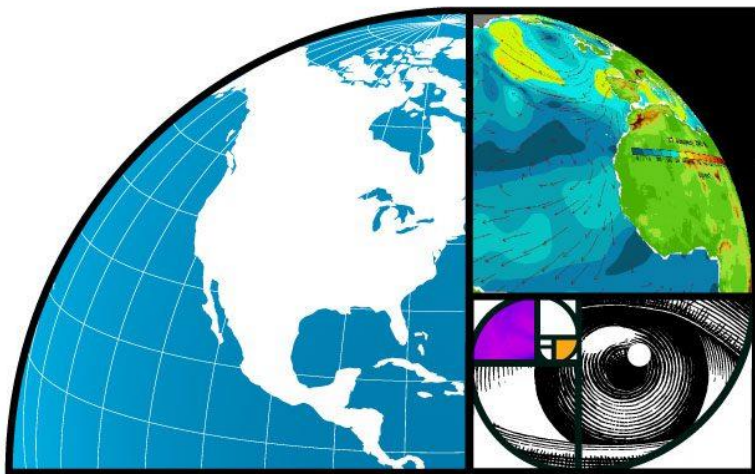


Key Words can help focus our mind on possible 'Insights'

Thought Blocks
Built by the Mind of God

Hebrews 1: 5-9

Hebrews RSV



BUILDING INSIGHTS THROUGH OBSERVATION

Hebrews 1: 5-9

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OBSERVATION



WHAT - Facts

INSIGHT



WHY - Motivation
WHO WHERE
WHEN HOW

Insights

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

Mains



Bullets



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Insights Notes Here

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

Hebrews 1: 5-9

1 John RSV

Thought
Blocks

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Hebrews 1: 5-9

1 John RSV

Thought
Blocks

Built by the
Mind of God

Insights

Mains

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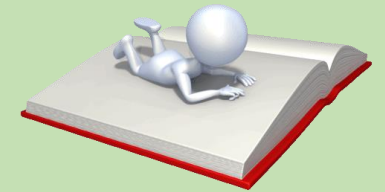
Bullets

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

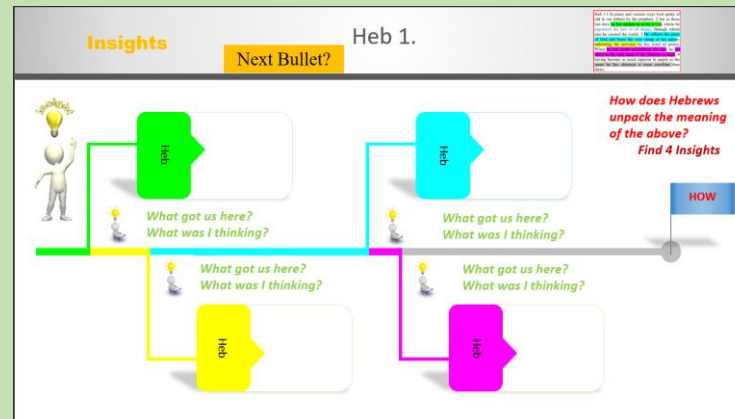
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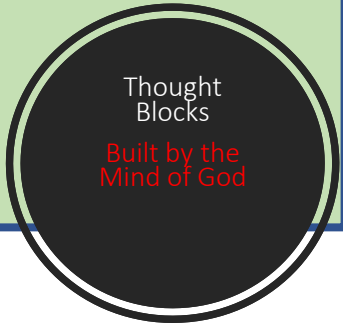
*How does Hebrews
unpack the meaning
of this?*



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

1 John RSV



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

Insights

Resources

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

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

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

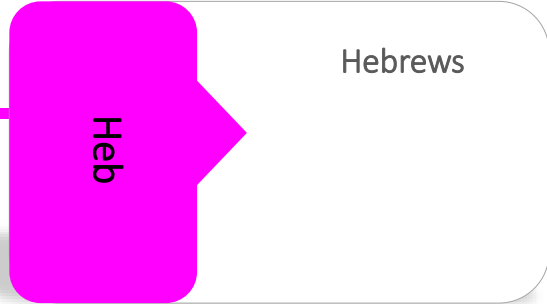
[TBS Hebrews Session 32](#)
[071624 Heb 2? NbkLM](#)

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

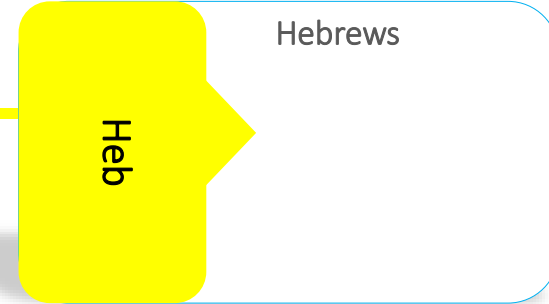
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How does Hebrews unpack the meaning of the above?

Find Insights



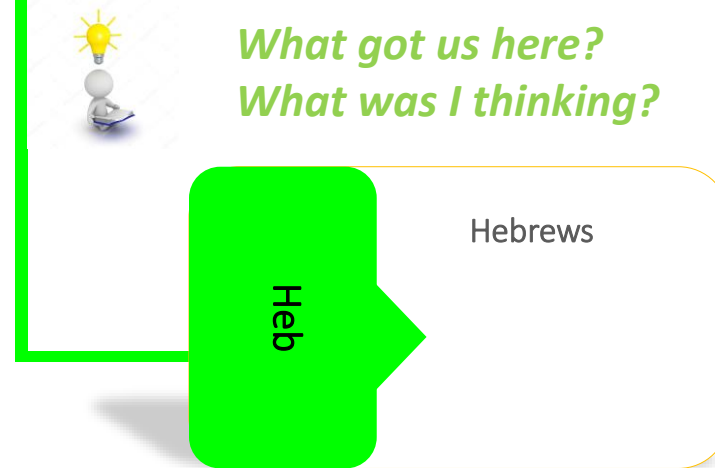
*What got us here?
What was I thinking?*



*What got us here?
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*What got us here?
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HOW

Hebrews

Ephesians

Colossians

Galatians

1 John

Hebrews 1: 5-9

Insights

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

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Hebrews

Place Insights Here.

*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

1 John

Hebrews 1: 5-9

Insights

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

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



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.

How does Hebrews unpack the meaning of the above?

Find Insights

HOW

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



Hebrews

Ephesians

Colossians

Galatians

1 John

Hebrews 1: 5-9

Insights

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

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

How does Hebrews unpack the meaning of the above?

Find Insights

HOW



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 reality**.

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

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



Hebrews

Ephesians

Colossians

Galatians

1 John

Hebrews 1: 5-9

Heb 1.6b Son greater than the angels

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



Hebrews

Christian author had revelatory knowledge and understanding of the SON

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

How does Hebrews unpack the meaning of the above?

Find Insights

HOW



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

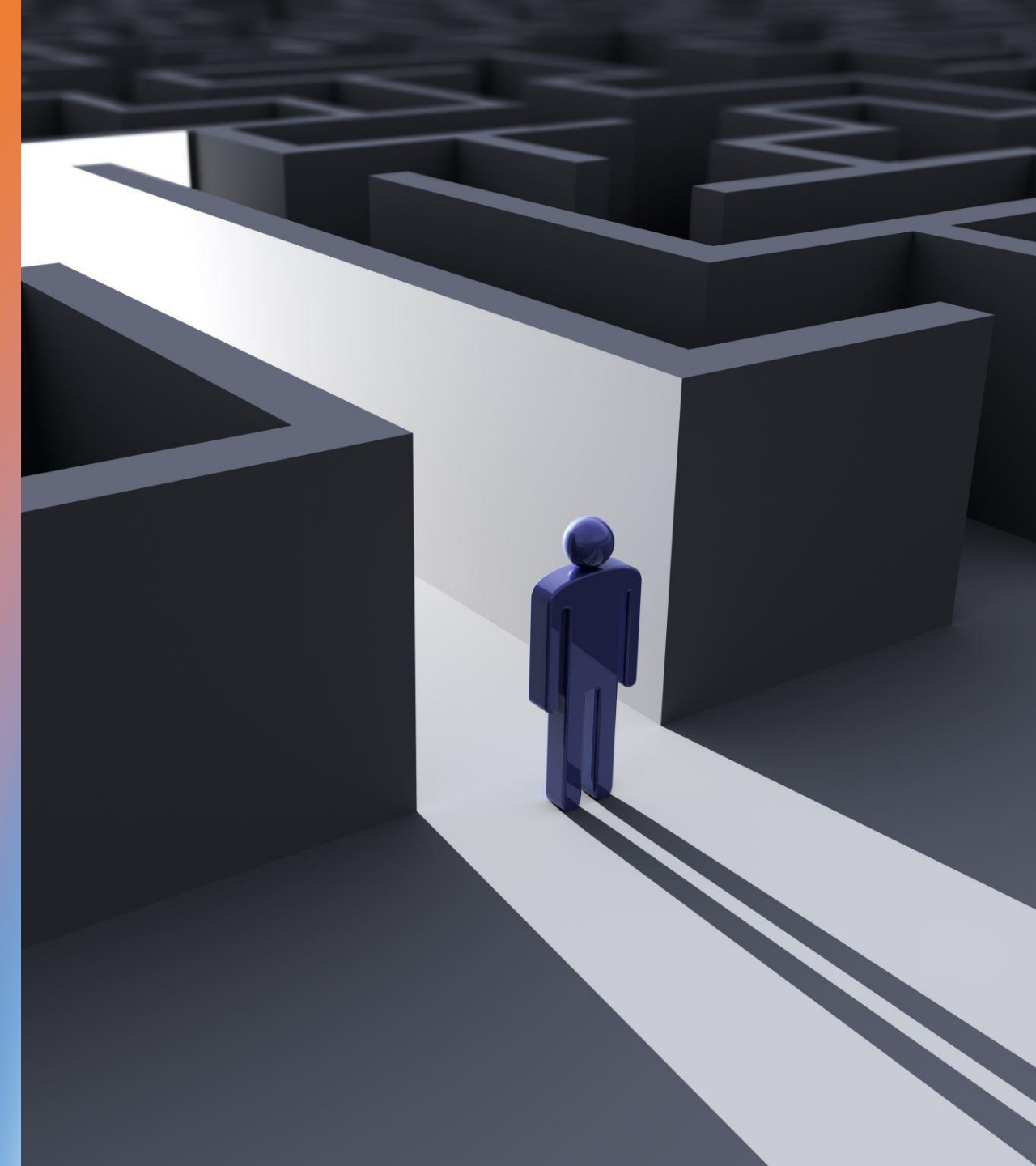
Hebrews

Ephesians

Colossians

Galatians

1 John



- **Hebrews** **WHY**

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

Let us Explore something on a more intimate level.

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

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



Prayers

Mains



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

Insights

Bullets

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

Prayers

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Prayers Notes Here

• TYPES OF PRAYERS

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

Hebrews 1: 5-9

Hebrews RSV

Built by the
Mind of God

LINK

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



LINK



language.foundation's
video dictionary

SUPPLICATION

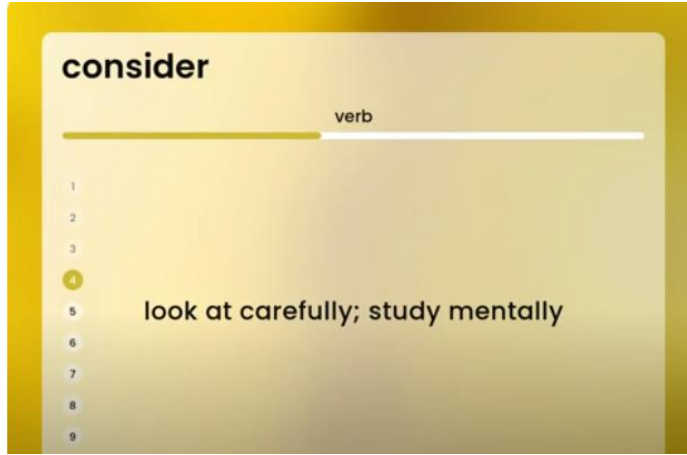
LINK

HOW TO EXPERIENCE GOD IN

Prayer



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



STRONGS G2657:

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

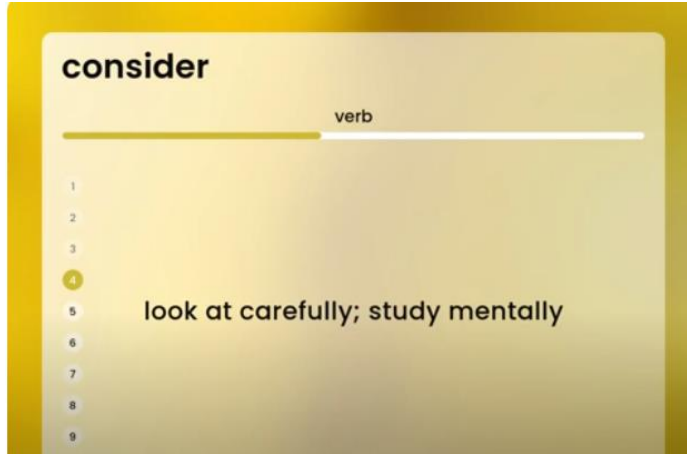
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
2. **to consider attentively, fix one's eyes or mind upon:** **τί**, Luke 12:24, 27; Acts 11:6; Romans 4:19; with the accusative of the thing omitted, as being understood from the context, Acts 7:31f;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

[LINK](#)

MYSTICISM in our MIDST
The Dangers of Contemplative Christianity

CONTEMPLATION

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STRONGS G2657:

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CONTEMPLATION



Prayers

Mains



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

Insights

Bullets

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

Prayers

Prayers Notes Here

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Hebrews 1: 5-9

Hebrews RSV

Built by the
Mind of God

QUAD

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

Mains



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Insights

Bullets

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

Prayers

Quad Relationships

Diagram showing relationships between Hebrews, Ephesians, Colossians, Galatians, and 1 John.

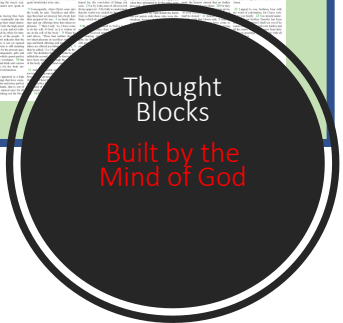
- Hebrews** (grey box)
- Ephesians** (orange box)
- Colossians** (green box)
- Galatians** (yellow box)
- 1 John** (blue box)

Below the boxes is a large grid of text, likely a study guide or commentary, with a 'Gal' label at the bottom left.

Topics & Concepts

Hebrews 1: 5-9

Hebrews RSV



QUA

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

Mains

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Insights

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

Prayers

Bullets

Quad Relationships



Hebrews 1: 5-9

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Topics & Concepts

Hebrews RSV

Hebrews RSV

Quad

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Insights

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

Bullets

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

Prayers

Quad Relationships

Ephesians

Hebrews 1:5-9

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Topics & Concepts

Ephesians RSV

Hebrews RSV



QUAD

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

Mains



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Insights

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Bullets

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

Prayers



[Empty box]

Quad Relationships



Hebrews 1:5-9

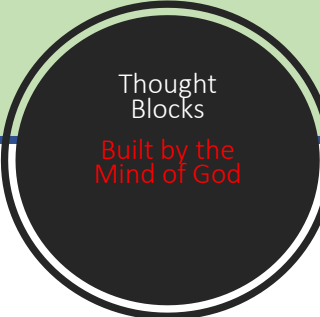
1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brethren in Christ at Colossae: Grace and peace to you from God our Father and the Lord Jesus Christ, who is the Son of His glory. We have heard of your faith in Christ Jesus and of the love which you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, as indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth, 7 as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our behalf 8 and has made known to us your love in the Spirit. 9 And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding. 10 To lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. 11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. 13 He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 He is the image of the invisible God, the first-born of all creation; 16 for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. 17 He is before all things, and in him all things hold together. 18 He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. 19 For in him all the fullness of God was pleased to dwell. 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. 21 And you, who once were estranged and hostile in mind, doing evil deeds, 22 he has now reconciled in his body of flesh by his death, in order to present you to himself in glory, 23 without stain or wrinkle or anything of the kind, but holy and blameless. 24 He has redeemed us to himself by his own blood, purifying for himself a peculiar people, zealous of good deeds. 25 He is the image of the invisible God, the first-born of all creation, who is the radiance of his glory and the exact representation of his nature, who upholds all things by the word of his power. 26 He has made himself of no reputation, and took the form of a servant, being born in the likeness of men. 27 He emptied himself, taking the form of a slave, being born in the likeness of men and appearing in the likeness of a man. 28 He humbled himself by becoming obedient to the point of death, and the death of a cross. 29 He is above all things, and in him all things hold together. 30 He is the image of the invisible God, the first-born of all creation, who is the radiance of his glory and the exact representation of his nature, who upholds all things by the word of his power. 31 He has made himself of no reputation, and took the form of a servant, being born in the likeness of men. 32 He emptied himself, taking the form of a slave, being born in the likeness of men and appearing in the likeness of a man. 33 He humbled himself by becoming obedient to the point of death, and the death of a cross. 34 He is above all things, and in him all things hold together.

Hebrews 1:5-9

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Topics & Concepts

Hebrews RSV



QUAD

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

Insights



Mains

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Bullets

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

Prayers

Quad Relationships

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

Hebrews 1: 5-9

Topics & Concepts

1 I have seen and heard many things, but I will not say them, because I am a slave, and I have heard the voice of the Lord, saying, Stand aside, and I will speak. **2** I have seen the Lord, and I have heard his voice, saying, Stand aside, and I will speak. **3** I have seen the Lord, and I have heard his voice, saying, Stand aside, and I will speak. **4** I have seen the Lord, and I have heard his voice, saying, Stand aside, and I will speak. **5** For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And again, when he brings the first-born into the world, he says, “Let all God’s angels worship him.” **7** Of the angels he says, “Who makes his angels winds, and his servants flames of fire.” **8** But of the Son he says, “Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. **9** Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”

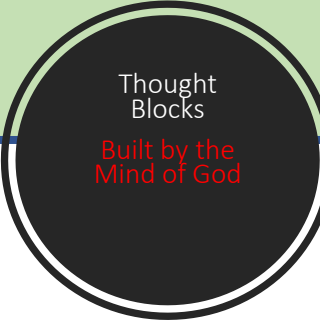
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Quad Summary of Hebrews 1: 5-9

Hebrews RSV



Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

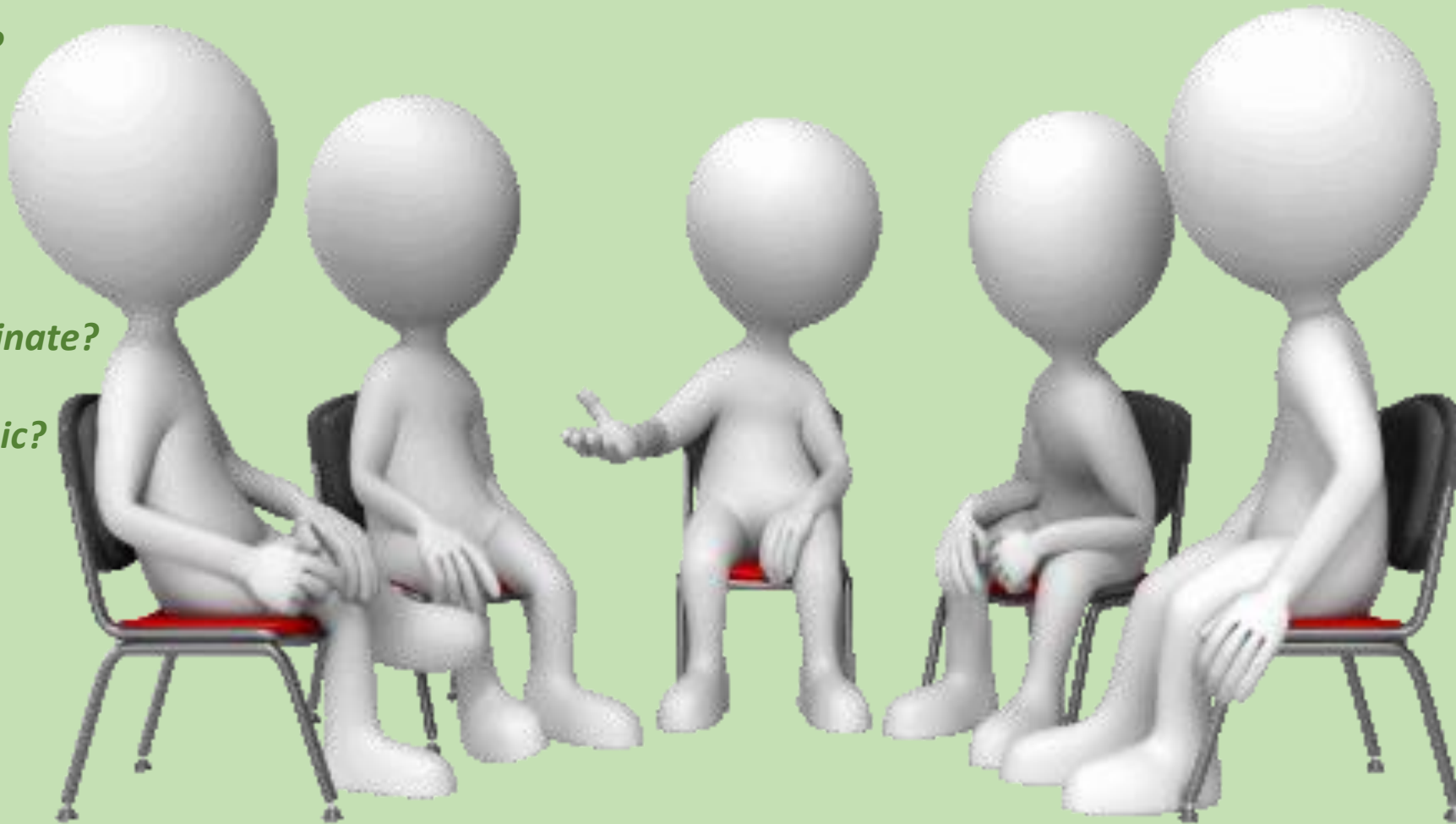
What is the Group?

What is the Focus?

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Where does it Originate?

What is the Dynamic?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

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What is the Group?

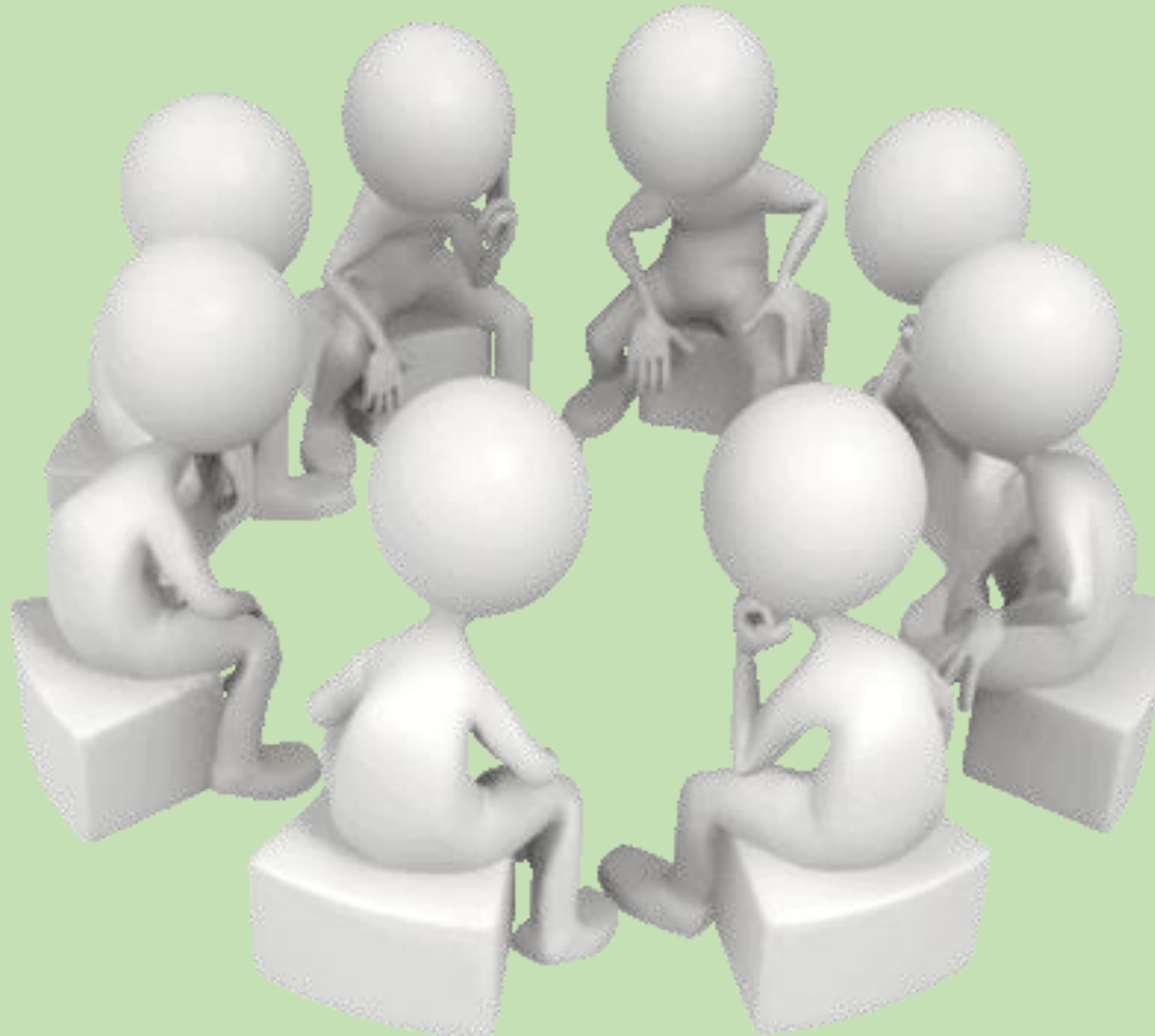
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Where does it Originate?

What is the Dynamic?

What is the Culmination?



Quad Summary of Hebrews 1. 5-9

Hebrews

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What is the Dynamic?

What is the Culmination?

What is the Vindication of God's Name?



Quad Summary of Hebrews 1. 5-9

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

Thoughts of NOTE



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

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

What is the Group?

What is the Focus?

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What is the Vindication of God's Name?

Summary of Hebrews 1. 5-9

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Container for LIFE stuff

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

Reason and rationale = understanding how the blood works?

How does this paragraph serve as a foundation stone?

What has been established?

Are there specific things we may expect to be unpacked?

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

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

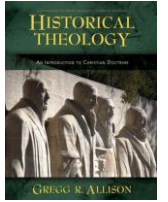
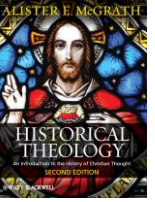
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House of God

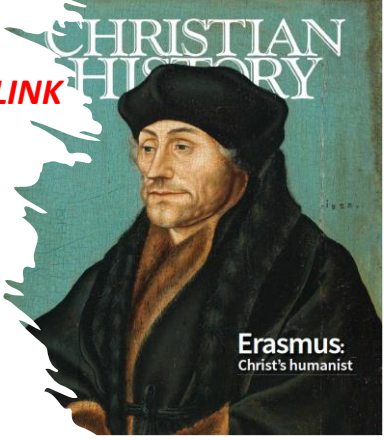


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Christ In You PP

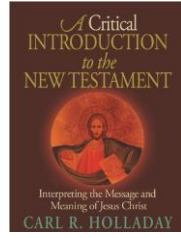


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THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

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

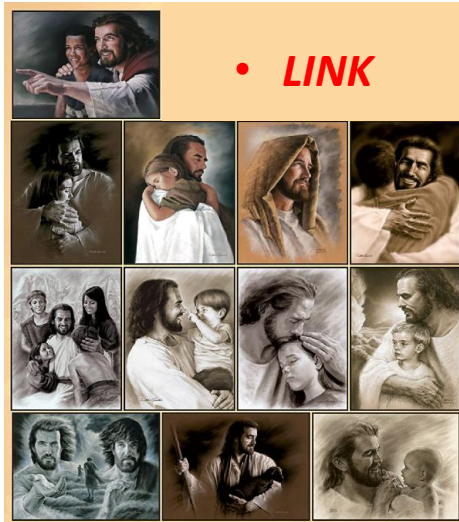
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Andrew Murray
The Kingdom of God is Within You



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



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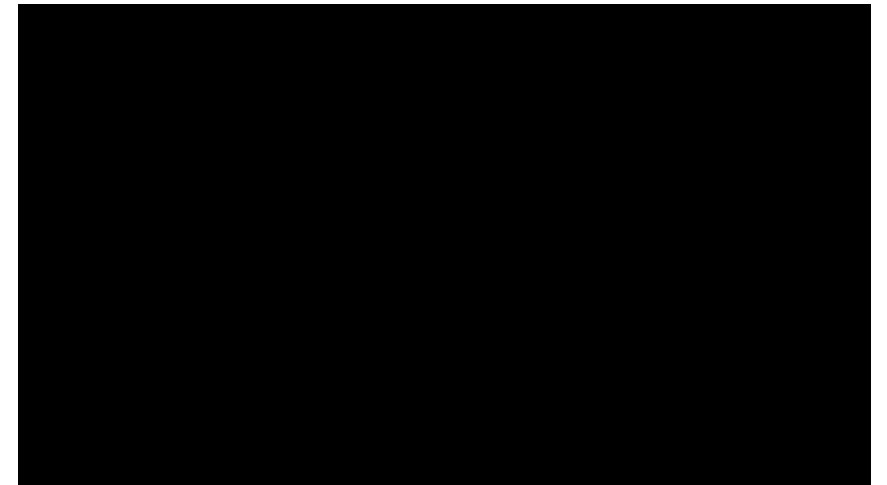
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- *The question is:*

- *The question is:*



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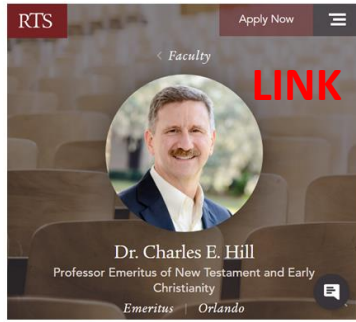
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About Dr. Hill

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

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

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

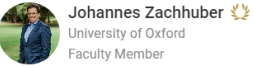
TWO **LINK**
"The Truth Above All Demonstration":
Scripture in the Patristic Period to Augustine

Charles E. Hill

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

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

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

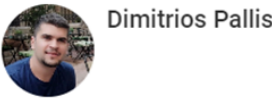
Johannes Zachhuber
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The article considers the epistemologies of Clement of Alexandria and Gregory of Nyssa. While Clement's theory of knowledge is pitched against scepticism, arguing that Christians have the boon of revealed knowledge from which a science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

Introduction

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

Resources



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

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

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

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<https://doi.org/10.20935/AL4344>
Publication Date: 2021
Publication Name: *Academia Letters*

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

Insights

Heb 1.5-9

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

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

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



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

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

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John

Heb



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



What got us here?

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

Heb

Insights

Heb 1.5-9

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

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

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

Heb

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

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

How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



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

Heb



*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

Hebrews

Ephesians

Colossians

Galatians

1 John