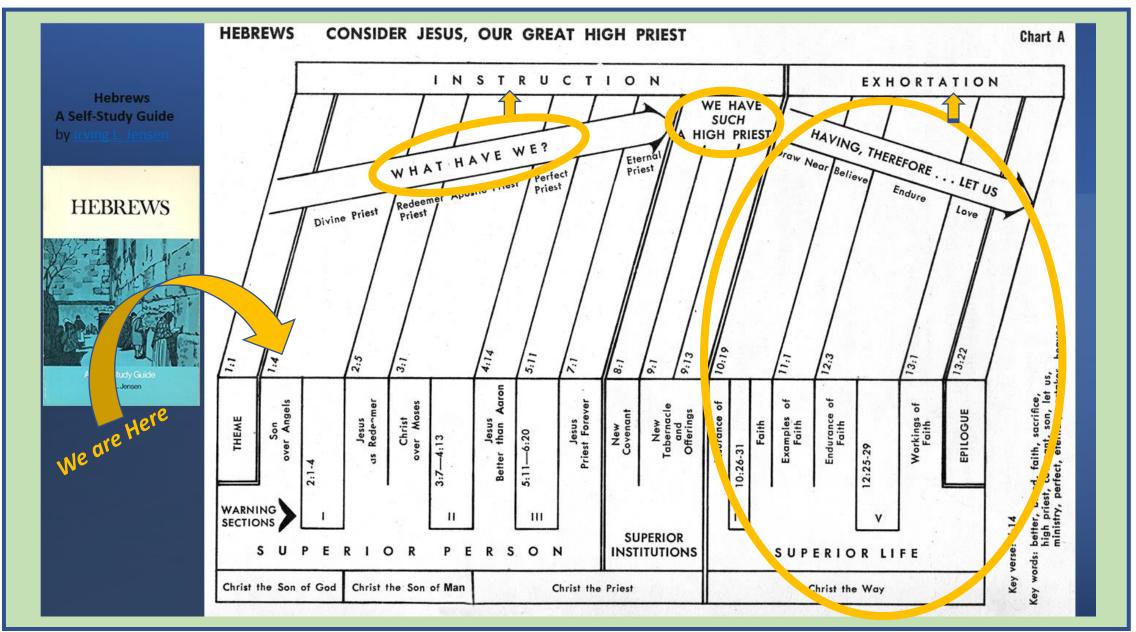




• Acappella - To Him Who Sits On The Throne

Hebrews Chart A PDF



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	In many and various ways God spoke dd to our fathers by the prophets: 2	brethren in every respect, so that he might become a merciful and faithful high priest		show more convincingly to the heirs of the promise the unchangeable character of his	daily, first for his own sins and then for those of the people: he did this once for all	of goats and calves but his own blood, thus securing an eternal redemption. 13 For if	perfected for all time those who are sanc- tified. 15 And the Holy Spirit also bears	8 By faith Abraham obeyed when he was called to go out to a place which he	and mountains, and in dens and caves of the earth.	has been made, in order that what ca be shaken may remain. 28 Therefor
	in these last days he has spoken to	in the service of God, to make expiation	priest who is unable to sympathize 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 be grateful for receiving a kingdom
	y a Son, whom he appointed the heir	for the sins of the people. 18 For because	our weaknesses, but one who in every	so that through two unchangeable things,	the law appoints men in their weakness	blood 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	39 And all these, though well attested by	cannot be shaken, and thus let us off
of al	ll things, through whom also he cre-	he himself has suffered and been tempted,	respect has been tempted as we are, yet	in which it is impossible that God should	as high priests, but the word of the oath,	es of a heifer sanctifies for the purification	after those days, says the Lord: I will put		their faith, did not receive what was prom-	God acceptable worship, with rever
ated	the world. 3 He reflects the glory of and bears the very stamp of his na-	he is able to help those who are tempted.	without sin. 16 Let us then with confi- dence draw near to the throne of grace,	prove false, we who have fled for refuge might have strong encouragement to seize	which came later than the law, appoints a Son who has been made perfect for ever.	of the flesh, 14 how much more shall the blood of Christ, who through the eternal	my laws on their hearts, and write them on their minds," 17 then he adds, "I will		ised, 40 since God had foreseen some- thing better for us, that apart from us they	and awe; 29 for our God is a consu
ture	, upholding the universe by his word	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	son who has been made perfect for ever.	Spirit offered himself without blemish to	remember their sins and their misdeeds no		should not be made perfect.	inc.
of po	ower. When he had made purification	a heavenly call, consider Jesus, the apostle	to help in time of need.	as a sure and steadfast anchor of the soul,	8:1 Now the point in what we are saying	God, purify your conscience from dead		forward to the city which has foundations,		13:1 Let brotherly love continue. 2 I
for s	sins, he sat down at the right hand of	and high priest of our confession. 2 He		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.	these, there is no longer any offering for		12:1 Therefore, since we are surrounded	neglect to show hospitality to stra
	Majesty on high, 4 having become such superior to angels as the name he	was faithful to him who appointed him, just as Moses also was faithful in God's	5:1 For every high priest chosen from among men is appointed to act on behalf	hind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having be-	is seated at the right hand of the throne of the Majesty in heaven, 2 a minister in the	15 Therefore he is the mediator of a new	sin.	faith Sarah herself received power to con- ceive, even when she was past the age.	by so great a cloud of witnesses, let us also lay aside every weight, and sin which	for thereby some have entertained a unawares. 3 Remember those who
	obtained is more excellent than theirs.		of men in relation to God, to offer gifts	come a high priest for ever after the order		covenant, so that those who are called may	19 Therefore, brethren, since we have			prison, as though in prison with ther
		thy of as much more glory than Moses as	and sacrifices for sins. 2 He can deal gen-	of Melchizedek.	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 yo
5 F	For to what angel did God ever say,	the builder of a house has more honor than	tly with the ignorant and wayward, since	-	high priest is appointed to offer gifts and	since a death has occurred which redeems	blood of Jesus, 20 by the new and living		looking to Jesus the pioneer and perfecter	are in the body. 4 Let marriage b
	ou art my Son, today I have begotten	the house. 4 (For every house is built by some one, but the builder of all things is	he himself is beset with weakness. 3 Be- cause of this he is bound to offer sacrifice	7:1 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham	sacrifices; hence it is necessary for this priest also to have something to offer. 4	them from the transgressions under the first covenant, 16 For where a will is in-	way which he opened for us through the curtain, that is, through his flesh, 21 and		of our faith, who for the joy that was set before him endured the cross, despising	in honor among all, and let the ma bed be undefiled; for God will jud
	"? Or again, "I will be to him a fa-	God.) 5 Now Moses was faithful in all		returning from the slaughter of the kings	Now if he were on earth, he would not be a	volved, the death of the one who made it	since we have a great priest over the house		the shame, and is seated at the right hand	immoral and adulterous. 5 Keen ve
agair	n, when he brings the first-born into	God's house as a servant, to testify to the	people. 4 And one does not take the honor	and blessed him; 2 and to him Abraham	priest at all, since there are priests who of-	must be established. 17 For a will takes	of God, 22 let us draw near with a true	the seasitive.	of the throne of God.	free from love of money, and be c
the v	world, he says, "Let all God's angels	things that were to be spoken later, 6 but	upon himself, but he is called by God, just	apportioned a tenth part of everything. He	fer gifts according to the law. 5 They serve	effect only at death, since it is not in force	heart in full assurance of faith, with our	13 These all died in faith, not having		with what you have; for he has s
WORS	ship him." 7 Of the angels he says.	Christ was faithful over God's house as a	as Aaron was.	is first, by translation of his name, king	a copy and shadow of the heavenly sanc-	as long as the one who made it is alive.	hearts sprinkled clean from an evil con- science and our bodies washed with pure	received what was promised, but having	3 Consider him who endured from sin-	will never fail you nor forsake y
"Wh	to makes his angels winds, and his ser- is flames of fire." 8 But of the Son he	son. And we are his house if we hold fast our confidence and pride in our hope.	5 So also Christ did not exalt himself to be	of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is	tuary; for when Moses was about to erect the tent, he was instructed by God, saving,	18 Hence even the first covenant was not ratified without blood. 19 For when ev-	science and our bodies washed with pure water. 23 Let us hold fast the confession	seen it and greeted it from afar, and hav- ing acknowledged that they were strang-	ners such hostility against himself, so that you may not grow weary or fainthearted.	Hence we can confidently say, "T is my helper, I will not be afraid; w
savs	, "Thy throne, O God, is for ever and	our connuciece and pride in our nope.	made a high priest, but was appointed by	without father or mother or genealogy,	"See that you make everything according	ery commandment of the law had been de-	of our hope without wavering, for he who	ers and exiles on the earth. 14 For people	4 In your struggle against sin you have	man do to me?"
	, the righteous scepter is the scepter	7 Therefore, as the Holy Spirit says, "To-	him who said to him, "Thou art my Son,	and has neither beginning of days nor end	to the pattern which was shown you on the	clared by Moses to all the people, he took	promised is faithful; 24 and let us consid-	who speak thus make it clear that they are	not yet resisted to the point of shedding	
of th	on his of the hast loved righ-	day, when you hear his voice, 8 do not	today I have begotten thee"; 6 as he says	of life, but resembling the Son of God he	mountain." 6 But as it is, Christ has ob-	the blood of calves and goats, with water	er how to stir up one another to love and	seeking a homeland. 15 If they had been	your blood. 5 And have you forgotten the	7 Remember your leaders, tho
reous	sness and hat at lawlessness,	harden your hearts as in the rebellion, on the day of testing in the wilderness, 9	also in another place, "Thou art a priest for ever, after the order of Melchizedek."	continues a priest for ever.	tained a ministry which is as much more excellent than the old as the covenant he	and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20	good works, 25 not neglecting to meet together, as is the habit of some, but en-	thinking of that land from which they had	exhortation which addresses you as sons? "My son, do not regard lightly the disci-	spoke to you the word of God; c the outcome of their life, and imita
	and the	when your fathers put me to the test and		4 See how great he is! Abraham the patri-	mediates is better, since it is enacted on	saving, "This is the blood of the covenant	couraging one another, and all the more as	gone out, they would have had opportu- nity to return. 16 But as it is, they desire	- "My son, do not regard lightly the disci- pline of the Lord, nor lose courage when	faith. 8 Jesus Christ is the same ve
		my teks 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.	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
		provoked with that generation,	prayers and supplications, with loud cries	those descendants of Levi who receive the	nant had been faultless, there would have	the same way he sprinkled with the blood		Therefore God is not ashamed to be called	disciplines him whom he loves, and chas-	away by diverse and strange teachin
		even ways go astray in their	and tears, to him who was able to save him from death, and he was heard for his godly	priestly office have a commandment in the law to take tithes from the people, that	been no occasion for a second.	both the tent and all the vessels used in worship. 22 Indeed, under the law almost	26 For if we sin deliberately after receiv- ing the knowledge of the truth, there no	their God, for he has prepared for them a	tises every son whom he receives." 7 It is for discipline that you have to endure.	it is well that the heart be strength grace, not by foods, which have n
		now nown my ways.' 11 stb. "They shall never	from death, and he was heard for his godly fear. 8 Although he was a Son, he learned	the law to take tithes from the people, that is, from their brethren, though these also	8 For he finds fault with them when he	everything is purified with blood, and	ing the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but	city.	is for discipline that you have to endure. God is treating you as sons; for what son	grace, not by foods, which have no efited their adherents. 10 We have
		sk, vare, brethren,	obedience through what he suffered; 9	are descended from Abraham. 6 But this	says: "The days will come, says the Lord,	without the shedding of blood there is no	a fearful prospect of judgment, and a fury	17 By faith Abraham, when he was tested,	is there whom his father does not disci-	tar from which those who serve t
		you on 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.	of fire which will consume the adversar-	offered up Isaac, and he who had received	pline? 8 If you are left without discipline,	have no right to eat. 11 For the bo
		y sufall away	source of eternal salvation to all who obey	tithes from Abraham and blessed him who	the house of Israel and with the house of	23 Thus it was necessary for the conies	ies. 28 A man who has violated the law	the promises was ready to offer up his only	in which all have participated, then you	those animals whose blood is broug
		t e kort one	him, 10 being designated by God a high priest after the order of Melchizedek.	had the promises. 7 It is beyond dispute that the inferior is blessed by the superior.	Judah; 9 not like the covenant that I made with their fathers on the day when I took	23 Thus it was necessary for the copies of the heavenly things to be purified with	of Moses dies without mercy at the testi- mony of two or three witnesses. 29 How	son, 18 of whom it was said, "Through Isaac shall your descendants be named."	are illegitimate children and not sons. 9 Besides this, we have had earthly fathers	the sanctuary by the high priest as rifice for sin are burned outside the
		be sard-	prise and the order of Meterinizedek.	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		to discipline us and we respected them.	12 So Jesus also suffered outside the
		1 Vor	11 About this we have much to say which	there, by one of whom it is testified that	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, figu-	Shall we not much more be subject to the	in order to sanctify the people through
НС	brews	ur est	is hard to explain, since you have become	he lives. 9 One might even say that Levi	in my covenant, and so I paid no heed to	24 For Christ has entered, not into a sanc-	the Son of God, and profaned the blood			own blood. 13 Therefore let us go
			dull of hearing. 12 For though by this time you ought to be teachers, you need	himself, who receives tithes, paid tithes through Abraham, 10 for he was still in	them, says the Lord. 10 This is the cov- enant that I will make with the house of Is-	tuary made with hands, a copy of the true one, but into heaven itself, now to appear	of the covenant by which he was sancti- fied, and outraged the Spirit of grace? 30	20 By faith Isaac invoked future blessings	ciplined us for a short time at their plea- sure, but he disciplines us for our good,	him outside the camp and bear th he endured. 14 For here we have
			some one to teach you again the first prin-	through Abraham, 10 for he was still in the loins of his ancestor when Melchize-	rael after those days, says the Lord: I will	in the presence of God on our behalf. 25		on Jacob and Esau. 21 By faith Jacob, when dying, blessed each of the sons of	that we may share his holiness. 11 For the	ing city, but we seek the city whi
<u>~</u> .			ciples of God's word. You need milk, not	dek met him.	put my laws into their minds, and write	Nor was it to offer himself repeatedly, as	mine, I will repay." And again, "The Lord	Joseph, bowing in worship over the head	moment all discipline seems painful rather	come. 15 Through him then let us
(tr	ucture	ft	solid food; 13 for every one who lives on		them on their hearts, and I will be their	the high priest enters the Holy Place year-		of his staff. 22 By faith Joseph, at the end		
JU	ullule	7	milk is unskilled in the word of righteous-	11 Now if perfection had been attainable	God, and they shall be my people. 11 And	ly 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	fruit of righteousness to those who have	that is, the fruit of lips that ackno
<u> </u>		y	ness, for he is a child. 14 But solid food is for the mature, for those who have their	through the Levitical priesthood (for un- der it the people received the law), what	they shall not teach every one his fellow or every one his brother, saving, 'Know	would have had to suffer repeatedly since the foundation of the world. But as it is,	God. 52 But recall the former days when, after you were enlightened, you endured a	the Israelites and gave directions concern- ing his burial.	been trained by it.	his name. 16 Do not neglect to d and to share what you have, for su
			faculties trained by practice to distinguish	further need would there have been for		he has appeared once for all at the end of	hard struggle with sufferings, 33 some-	ing his burial.	12 Therefore lift your drooping hands	rifices are pleasing to God.
Thous	ght Bloo		good from evil.	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 born,	and strengthen your weak knees, 13 and	
		KS P	-	Melchizedek, rather than one named after		himself. 27 And just as it is appointed	affliction, and sometimes being partners	was hid for three months by his parents,	make straight paths for your feet, so that	17 Obey your leaders and submit to
1110 66			6:1 Therefore let us leave the elementary	the order of Aaron? 12 For when there is	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 com-	because they saw that the child was beau-	what is lame may not be put out of joint but rather be healed. 14 Strive for peace	for they are keeping watch over you
-			doctrine of Christ and go on to maturity, not laying again a foundation of repen-	a change in the priesthood, there is neces- sarily a change in the law as well. 13 For	speaking of a new covenant he treats the first as obsolete. And what is becoming	judgment, 28 so Christ, having been of- fered once to bear the sins of many, will	passion on the prisoners, and you joyfully accepted the plundering of your property,	tiful; and they were not afraid of the king's edict. 24 By faith Moses, when he was	with all men, and for the holiness without	as men who will have to give accout them do this joyfully, and not sat
			tance from dead works and of faith toward	the one of whom these things are spoken		appear a second time, not to deal with sin	since you knew that you your property,	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 v
			God, 2 with instruction about ablutions,	belonged to another tribe, from which no	ish away.	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	
		M 2	the laying on of hands, the resurrection	one has ever served at the altar. 14 For	9:1 Now even the first covenant had regu-	for him.	Therefore do not throw away your confi-	share ill-treatment with the people of God	of God; that no "root of bitterness" spring	18 Pray for us, for we are sure
			of the dead, and eternal judgment. 3 And this we will do if God permits. 4 For it	it is evident that our Lord was descended from Judah, and in connection with that		10:1 For since the law has but a shadow	dence, which has a great reward. 36 For you have need of endurance, so that you	than to enjoy the fleeting pleasures of sin. 26 He considered abuse suffered for the	up and cause trouble, and by it the many become defiled; 16 that no one be im-	have a clear conscience, desiring honorably in all things, 19 I urge
		ny with	is impossible to restore again to repen-	tribe Moses said nothing about priests.	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		moral or irreligious like Esau, who sold	more earnestly to do this in orde
		y to have	tance those who have once been enlight-		one, 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	his birthright for a single meal. 17 For	may be restored to you the sooner
		na said, "As	ened, who have tasted the heavenly gift,	15 This becomes even more evident	table and the bread of the Presence; it is	by the same sacrifices which are continu-	and the coming one shall come and shall	faith he left Egypt, not being afraid of the	you know that afterward, when he desired	
		er mail never	and have become partakers of the Holy Spirit, 5 and have tasted the goodness of	when another priest arises in the likeness of Melchizedek. 16 who has become a	called the Holy Place. 3 Behind the sec- ond curtain stood a tent called the Holy of	ally offered year after year, make perfect those who draw near. 2 Otherwise, would	not tarry; 38 but my righteous one shall live by faith, and if he shrinks back, my		to inherit the blessing, he was rejected, for he found no chance to repent, though he	20 Now may the God of pea brought again from the dead our l
		de on of the world.	spirit, 5 and have tasted the goodness of the word of God and the powers of the age	of Melchizedek, 10 who has become a priest, not according to a legal require-	Holies. 4 having the golden altar of in-	those who draw near. 2 Otherwise, would they not have ceased to be offered? If the	soul has no pleasure in him." 39 But we		sought it with tears.	sus, the great shepherd of the sheer
		rey are spoken of the	to come, 6 if they then commit apostasy,	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 might		blood of the eternal covenant, 2
		mir ray, "And God rested	since they crucify the Son of God on their	power of an indestructible life. 17 For it	on all sides with gold, which contained a	would no longer have any consciousness	destroyed, but of those who have faith and	not touch them.	18 For you have not come to what may be	you with everything good that y
		ather sy from all his works." 5 ann is any place he said, "They shall	own account and hold him up to contempt. 7 For land which has drunk the rain that	is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek," 18	golden urn holding the manna, and Aar- on's rod that budded, and the tables of the	of sin. 3 But in these sacrifices there is	keep their souls.		touched, a blazing fire, and darkness, and	do his will, working in you that v
		sain ans place he said, "They shall	7 For land which has drunk the rain that often falls upon it, and brings forth veg-	ever, after the order of Melchizedek." 18 On the one hand, a former commandment	on's rod that budded, and the tables of the covenant; 5 above it were the cherubim	a reminder of sin year after year. 4 For it is impossible that the blood of bulls and	11:1 Now faith is the assurance of things	29 By faith the people crossed the Red Sea as if on dry land; but the Egyptians,	gloom, and a tempest, 19 and the sound of a trumpet, and a voice whose words	pleasing in his sight, through Jesus to whom be glory for ever an
		atins for some to enter it, and those who	etation useful to those for whose sake it is	is set aside because of its weakness and	of glory overshadowing the mercy seat.	goats should take away sins.	hoped for, the conviction of things not	when they attempted to do the same, were	made the hearers entreat that no further	Amen.
Live a	and asia	formerly received the good news failed to	cultivated, receives a blessing from God.	uselessness 19 (for the law made nothing	Of these things we cannot now speak in	5 	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	
	995-0000	enter because of disobedience, 7 again he	8 But if it bears thorns and thistles, it is	perfect); on the other hand, a better hope is	detail.	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 I appeal to you, brethren, be
10	For it was fitting that he, for whom	sets a certain day, "Today," saying through David so long afterward, in the words al-	worthless and near to being cursed; its end	introduced, through which we draw near to God	6 These preparations having thus been	the world, he said, "Sacrifices and offer- ings thou hast not desired, but a body hast	that the world was created by the word of God, so that what is seen was made out of	seven days. 31 By faith Rahab the harlot did not perish with those who were dis-	"If even a beast touches the mountain, it shall be stoned," 21 Indeed, so terrifying	my word of exhortation, for I ha ten to you briefly. 23 You should
	For it was fitting that he, for whom by whom all things exist, in bringing	ready quoted, "Today, when you hear his	is to be burned.	10 COM.	made, the priests go continually into the	thou prepared for me; 6 in burnt offer-	things which do not appear.	did not perish with those who were dis- obedient, because she had given friendly	was the sight that Moses said. "I tremble	stand that our brother Timothy h
	y sons to glory, should make the pio-	voice, do not harden your hearts." 8 For	9 Though we speak thus, yet in your case,	20 And it was not without an oath. 21	outer tent, performing their ritual duties;	ings and sin offerings thou hast taken no		welcome to the spies.	with fear." 22 But you have come to	released, with whom I shall see y
	of their salvation perfect through suf-	if Joshua had given them rest, God would	beloved, we feel sure of better things that	Those who formerly became priests took	7 but into the second only the high priest	pleasure. 7 Then I said, 'Lo, I have come	4 By faith Abel offered to God a more		Mount Zion and to the city of the living	comes soon. 24 Greet all your least
	ng. 11 For he who sanctifies and those	not speak later of another day. 9 So then,	belong to salvation. 10 For God is not	their office without an oath, but this one	goes, and he but once a year, and not with-	to do thy will, O God,' as it is written of	acceptable sacrifice than Cain, through	32 And what more shall I say? For time	God, the heavenly Jerusalem, and to in-	all the saints. Those who come fro
	are sanctified have all one origin. t is why he is not ashamed to call them	there remains a sabbath rest for the people of God: 10 for whoever enters God's rest	so unjust as to overlook your work and the love which you showed for his sake	was addressed with an oath, "The Lord has sworn and will not change his mind, 'Thou	out taking blood which he offers for him- self and for the errors of the people. 8	me in the roll of the book." 8 When he said above, "Thou hast neither desired	which he received approval as righteous, God bearing witness by accepting his	would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel	numerable angels in festal gathering, 23 and to the assembly of the first-born who	send you greetings. 25 Grace be of you. Amen.
	hren, 12 saving, "I will proclaim thy	also ceases from his labors as God did	in 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-	gifts; he died, but through his faith he is	and the prophets 33 who through faith	are enrolled in heaven, and to a judge who	or your cannot
nam	e to my brethren, in the midst of the	from his.	And we desire each one of you to show	sus the surety of a better covenant.	way into the sanctuary is not yet opened	ings and burnt offerings and sin offerings"	still speaking. 5 By faith Enoch was tak-	conquered kingdoms, enforced justice, re-	is God of all, and to the spirits of just men	1
cong	gregation I will praise thee." 13 And		the same earnestness in realizing the full	22.00	as long as the outer tent is still standing	(these are offered according to the law), 9	en up so that he should not see death; and	ceived promises, stopped the mouths of	made perfect, 24 and to Jesus, the media-	(
	n, "I will put my trust in him." And	11 Let us therefore strive to enter that rest, that no one fall by the same sort of	assurance of hope until the end, 12 so that you may not be sluggish, but imitators of	23 The former priests were many in num- ber, because they were prevented by death	9 (which is symbolic for the present age). According to this arrangement, gifts and	then he added, "Lo, I have come to do thy will." He abolishes the first in order to es-	he was not found, because God had taken him. Now hefore he was taken he was at-	tions, 34 quenched raging fire, escaped the edge of the sword, won strength out of	tor of a new covenant, and to the sprinkled blood that speaks more graciously than	1
	n, "Here am I, and the children God given me."	rest, that no one fall by the same sort of disobedience. 12 For the word of God is	you may not be sluggish, but imitators of those who through faith and patience in-	from continuing in office: 24 but he holds	According to this arrangement, gifts and sacrifices are offered which cannot perfect	tablish the second. 10 And by that will we	him. Now before he was taken he was at- tested as having pleased God. 6 And with-			1
		living and active, sharper than any two-	herit the promises.	his priesthood permanently, because 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		4
14 5	Since therefore the children share in	edged sword, piercing to the division of		continues for ever. 25 Consequently he	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 tor-	25 See that you do not refuse him who is	1
flesh	and blood, he himself likewise par-	soul and spirit, of joints and marrow, and	13 For when God made a promise to Abra-	is able for all time to save those who draw	ablutions, regulations for the body im-		believe that he exists and that he rewards		speaking. For if they did not escape when	
	of the same nature, that through death night destroy him who has the power	discerning the thoughts and intentions of the heart. 13 And before him no creature	ham, since he had no one greater by whom to swear, he swore by himself, 14 saving,	near to God through him, since he always lives to make intercession for them.	posed until the time of reformation.	11 And every priest stands daily at his service, offering repeatedly the same sacri-	those who seek him. 7 By faith Noah, be- ing warned by God concerning events as	might rise again to a better life. 36 Others	they refused him who warned them on earth, much less shall we escape if we re-	Hebrews RS
he m	eath, that is, the devil, 15 and deliver	is hidden, but all are open and laid bare	"Surely I will bless you and multiply you."	nves to make intercession for ulem.	11 But when Christ appeared as a high	fices, which can never take away sins. 12	vet unseen, took heed and constructed an	suffered mocking and scourging, and even chains and imprisonment. 37 They were	iect him who warns from heaven. 26 His	
of As	hose who through fear of death were	to the eyes of him with whom we have to	15 And thus Abraham, having patiently	26 For it was fitting that we should have	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		voice then shook the earth: but now he has	1
		do	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, "Yet once more I will shake not	
all ti subje	ect to lifelong bondage. 16 For surely	00.					heir of the righteousness which comes by		only the earth but also the heaven." 27	
all ti subji it is	not with angels that he is concerned	14 Since then we have a second black	indeed swear by a greater than themselves, and in all their disputes an eath is final for	stained, separated from sinners, exalted	tent (not made with hands, that is, not of this greation) 12 ha antered area for all		faith	in skins of sheep and goats, destitute, af-		© 2009 OTC Publishing All rights reser
all ti subj it is but		14 Since then we have a great high priest who has passed through the heavens, Je-	indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to	stained, separated from sinners, exalted above the heavens. 27 He has no need, like those high priests, to offer sacrifices	tent (not made with hands, that is, not of this creation) 12 he entered once for all into the Holy Place, taking not the blood	his enemies should be made a stool for his	faith.	in skins of sheep and goals, destitute, af- flicted, ill-treated 38 of whom the world was not worthywandering over deserts	This phrase, "Yet once more," indicates the removal of what is shaken, as of what	© 2009 OTC Publishing All rights

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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 vork of thy hands; 11 they will perish. 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 tain salvation?

5 For to what angel did God ever say, Thou art my Son, today I have begotten hee"? Or again, "I will be to him a faset, and he shall be to me a son"? 6 And rain, when he beings the first-born into e world, he says, "Let all God's angels Who makes his angels winds, and his see ants flames of fire." 8 But of the Son he ws. "Thy throne O God is for over and ver, the righteous sceptor is the scepter of thy kingdom. 9 Thou hast loved right summiss and hated lawlessness: therefore nd. "Thou, Lord, didst found the carth work of thy hands; 11 they will perish, If them up, and they will be changed. hey not all ministering spirits sent forth

actin.

God and bears the very stamp of his na-

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 attested to us by those who heard him, 4 And to whom did he swear that they should good from evil. while God also hore 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. his own will.

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

Gou and team the very samp of its national data and the second state of the second sta of power. When he had made nurification a hervenly call, consider Jesus, the apostle to help in time of need.

for sins, he sat down at the right hand of and high priest of our confession. 2 He the units for an down at the right hand of and right provided or overclosses. a the the Majorty on high, 4 having become was fulfibilit to bim who approximated him. 5:1 For every high priori chown having the studied at the right hand of the thren of a methy support to approximate him to appoint of users and a methy and the result of the methy of the methy of a methy support of a methy support of the methy of the methy of the methy of a methy support of a methy support of a methy support of a methy support of the methy of the methy of the methy of a methy support of a methy support of the methy of a obtained in more excellent than there, house. J Yet Jours has been counted your of man in relation to God, to offer gifts come a high prior to rever after the order sanctuary and the true tent which is set up covenant, so that those who are called tany. 19 Therefore, beeffrent, since we have

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.

iod, thy God, has anointed thee with the the day of testing in the wilderness, 9 ever, after the order of Melchizedek." il of stadness beyond the contrades." 10 where your fathers not me to the test and but those exeminest, they will all gow out butter, they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to be a bard for his goal but they have needed to b

"today," that none of you may be hard-

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

inter my rest." lay, "Today," sar long afterward, in th noted "Today when w a not harden your he had airon there red ter of another da

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 you and multiply you all those who through fear of death were to the eves of him with whom we have to subject to lifelong bondage. 16 For surely do it is not with anzels that he is concerned

but with the descendants of Abroham. 14 Since then we have a great high priest and in all their disputes in out is final for above the harvens. 27 He has no need, this creations) 12 he entered once for all his enemies should be made a stool for his faith.

11 In many and various ways God upole brethen in every respect, so that be might sus, the Son of God, let us hold fast our show mere consistency to the heirs of the daily, first for his own sins and cleves but his ownblood, thus perfected for all time those who are same. 8 By faith Abraham obeyed when he and monstains, and in dens and access of has been made, in order that what cannot

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.

thy of as much more glory than Moses as and sacrifices for sins. 2 He can deal gen- of Melchinedek.

some one, but the builder of all things is cause of this he is bound to offer sacrifice prior to the Most High God, net Abraham priori also to have something to offer 4 first essenant. 16 For where a will is in- cartain, that is, through his flesh, 21 and and as the immercable grains of sand by before him endaned the cross, deeping bed be undefiled; for God will judge the Odd) 5 Non Nones was faitful in all for his own sins as well as for these of the returning from the alagebre of the king. Now the were root earth, he would not be a work of the fait of the cost who made it since us have a great priori work the lowest of the searcher. Odd's house as a server, to itentify to the project - Androne does not their the housed him 2 and to him. At their me priori to the itention of the searcher of the searcher. 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 for gifts according to the law, 5 They serve effect only at death, since it is not in force heart in full assurance of fulls, with our 13 These all dead in faith, not having

harden your hearts as in the rebellion, on also in another place, "Thou art a priest for continues a priest for ever.

saw my works for forty years. 10 There-7 In the days of his flesh, Jesus offered up arch gave him a title 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 heavens are the fore 1 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 way he onrick had with the blocd and said. They always go astray in their and lears, to him who was able to save him priority office have a commandment in been no occasion for a second.

aster my rest." 12 Take care, brothern, obedience through what he sufford, 9 are descended from Abraham, 6 hat this says: "The days will come, says the Lord, without the shedding of blood there is no a fourful prospect of judgment, and a fary 17 By faith Abraham, when he was tested, is there whom his father does not disci- tar from which those who serve the test But they art the same, and thy years will lost there be in any of you an evil, un- and being made perfect he became the man who has not their genealogy received when I will establish a new covenant with forgiveness of sim. sever end." 13 But to what angel has he believing heart, leading you to fall array source of eternal salvation to all who obey tithes from Abraham and Neucoch him who the house of Israel and with the house of

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 straggle with sufferings, 33 someanother prior 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 knews, 13 and while God Jaco boxe valuesed by signs and never enter this rest, but to bloss who ware workers (da Jaco boxe valuesed by signs and never enter this rest, but to bloss who ware workers and values and the second state in the second state in the meeting of the second state in the second s doctrine of Christ and go on to maturity. a change in the priordbood, there is neces-speaking of a new covenant he treats the judgment. 28 so Christ, having been of-passion on the prisoners, and you joyfully tilid, and they were not afraid of the king's bit rather be healed. 14 Strive for passe. as men who will have to give account. Let not laving again a foundation of repen-sarily a change in the law as well. [13] For first as obsolete. And what is becoming fored once to bear the sins of many, will accepted the plandering 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 entage-tance from dead works and of faith toward the one of whom have things are speken obsolet and growing dol is ready to van-appear a second time, not to deal with sin since you know that you yourselves had a growing in the faith to one will see the Lord. 15 See that would be of no advantage to you.

This is the first the f

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

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

here you and managery you Approximation of the second sec endared, obtained the promise. 16 Men such a high priorit, holy, blameless, un- then through the greater and more perfect single sacrifice for sins, he sat down at the he condemand the world and became an killed with the sword, they went about promised, "Yet once more I will shake not inded wear by a practic than themselves, standa separated from sinners, evalued test (not made with hands, that is, so for "right hand of God, 13 then to wait until heir of the righteneness which comes by in Alim of abeep rad goans, and the share the events. 27 It has no need, this execution) 12 be enteriors bould be made at used for this. Fight.

of do our fifthers by the products a mercified and faithful high privat confession. 15 for we have not a high promise the unchangeoble character of his those of the people; he did this once for all securing an elemant edemption. 13 For if titled. 15 And the Holy Spirit also beam was called to go out to a place which he the carth but in these last days he has spoken to in the service of God, to make expansion priori who is unable to sympathize with purpose, he interposed with an oath, 18 when he offered up himself. 28 Indeed, the sprinkling of defield persons with the witness to us, for after suying, 16 "This was to receive as an inheritance, and he us by a Son, whom he appointed the heir for the into of the poople. 18 For because our weaknesses, but one who in every is that through two unchangeable things, the low appoints men in their weakness. of all things, from the spectra of t and the work]. 3 He reflects the glocy of he in able to help those who are tempted. without sin. 16 Let us then with confi- prove fabse, we who have field for refuge which came later than the low, appoints a of the Book, 14 how much more shall the my laws on their hearts, and write them of premise, as in a foreign land, firing in ised, 40 since God had forescent somedence draw not to the throne of grace, might have strong encouragement to save Son who has been made perfect for ever. More of Christ, who through the starting in their misds, 12 then has data, "1 will three strong encouragement to save Son who has been made perfect for ever. Spirit offered himself without blentish to remember their sins and their misdeeds no of the same promise. 10 For he looked should not be made perfect.

win.

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 sat before us, 2 those who are ill-treated, since you also by of a much later pey this server as an accurrent which redeens. Blood of Jonus, 20 by the new and living and him as good as dead, were born de-looking to Jona the poneer and perfecter are in the body. 4 Let marriage be held the new addition of Jone way which he operad for us through the scientaria as many as the stars of heaven of the point of the point of the marriage and him as and the marriage be held the marriage be held the marriage be held to offer gifts and since a death has occurred which redeens. blood of Jone, 20 by the new and living and him as good as dead, were born de-looking to Jone the poneer and perfecter are in the body. 4 Let marriage be held the marriage be held the marriage be held the marriage be held the marriage be held to offer gifts and since a death has occurred which he operad for us through the scientaria as many as the stars of heaven of our faith, who for the joy that was set in honor among all, and let the marriage be held to marriage be held to marriage be held to be stars of heaven of the poneer of our faith, who for the joy that was set in honor among all, and let the marriage be held to marriage be held to be stars of heaven of the poneer of the pone 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 Josas the pioneer and perfecter are in the body. 4 Let marriage be held

5 Soulso Christ did not exaft himself to be of Salem, that is, king of peace. 3 He is the test, he was instructed by God, saying, matified without blood. 19 For when ev- water. 23 Let us hold fast the confession ing acknowledged that they were strang- you may not grow waary or fainthearted. is my helper, I will not be afriid, what can made a high prior, but was appointed by without father or mother or gamatoge. See that you make everything according or commandment of the law had been ds- of our hope without survering. For he who was net cals on the action, a father action and the action of the set had been ds- of our hope without survering. For he who was net all the prior struggle a law your shruggle animates in you have and bots me? Therefore, as the Holy Spinit says, "To have more all to hop ment or hope minimates and the property here bot your ensure the hope minimates and the property here bot your ensure of the prior hope minimates and the prior hope minimates and the prior hope without survering the action of the set had the prior hope minimates and the prior hope without survering the action and the prior hope minimates and the prior hope without survering the action and the prior hope minimates and the prior hope minimate day, when you have his voice, 8 do not today I have begotten thee?, 6 as he sears of 16b, but resembling the Son of God be mountain." 6 But as it is, Christ has ob- the blood of calves and gosts, with water or how to stir up one mother to love and seeking a homediant. [5 If they had been your blood, 5.And have you forgetten the?" 7 Remember your leaders, those who tained a ministry which is as much more and searlet wool and hysiop, and sprintled good works. 25 not neglecting to meet thinking of that land from which they had exhortation which addresses you as soms? 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 Menhanthe patri- mediates is better, since it is enseted on saying. "This is the blood of the covenant counging one another, and all the more as nity to return 16 Bat as it is, they desire pline of the Lord, nor lose counge when faith. 8 Jesus Christ is the same yesterday

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

of fire which will commune the adversar- offered up Isaac, and he who had received pline? S If you are left without discipline, have no right to cat. 11 For the bodies of ies. 28 A man who has violated the law the permises was ready to offer uphis only in which all have participated, then you those animals whose blood is brought into

8 Hare titles are received by mortal ment, them by the hand to lead them out of the these rites, but the heavenly things them- much worse parishment do you think will 19 He considered that God was able to 10 discipline us and we respected them. 12 So Jesus also suffered outside the gate be a served of the sake of floore who are to be described by the descriftlenase of us in 14 For 11 About this we have much to usy which there, by one of whom it is testified that land of Egypt, for they dd and continue serves with before served by the max who has spursed ensities enserved from the dead before floore who are in the served of the sake of Definition of the set of the seto put my laws into their minds, and write. Nor was it to offer himself repeatedly, as mine, I will reper;" And again, "The Lord Loseph, 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 priori enters the Holy Place year- will judge his people." 31 It is a fearful of his staff. 22 By faith 3seeph, at the end than pleasant; later it yields the peaceful unlly offer up a succeive of of prince to God, decision by align this balance is a finite and align every a legislation of the leadership of the lead we neglect such a great advation? It was years? Was it not with those who simulation is for the mature, for those who have their der it the people received the law, what or every one his brother, saying, 'Know the foundation of the world. But as it is, after you were enlightened, you endneed a ing his hurid.

appear have been who are eagerly writing the forest on the product of the product

peccent within the arr you happenet within to come of mining at a to them, off the dat, and derral judgment J And it is evident that our Lont was descended 9.1 New even the first covenant had regi-speaking. 6 It has been testified sense. For good new came to us just as to them, off the dat, and derral judgment J And it is evident that our Lont was descended 9.1 New even the first covenant had regi-dence, which has a great result. J6 For than to eviny the fleeting pleasares of sin. up and cause trouble, and by it the many have a clear conscience, during to set of hiss, or the good thring to the will of God and receive what Christ greaters was prepared, the outer of the good thring to come instead of the may do the will of God and receive what Christ greaters was handle treasers of moral or inclujion like Essat, who sold more arresely to do this in order that I out for him? They did make him for find in the hearers. 3 For we two have, taree these web have each been edited as a find web have not been edited as a fin mend hain with glogy and hoors 8. I swore in my wrink, They shall sever and have bacenese particles of the holy we have and of pace who finished from the foundation of the world. the worl of God and the powers of the age priors, not according to a legal requires. Holies, 4 having the golden attar of instruction of the worl and the powers of the age priors, not according to a legal requires.

> hand, a formar commandment covenant; 5 above it were the cherubim is impossible that the blood of bulls and 1111 Now faith is the assurance of things. Sea as if on dry land; but the Egyptians, of a trumpet, and a voice whose words so 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

> > the world, he said. "Sacrifices and offer- that the world was created by the worl of severe dow. 31 By faith Rabob the barlor. "If even a heast teachers the mountain, it my worl of exhortation, for I have write-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 ten to you beiefly, 23 You should under

ed with an oath, "The Lord has out taking blood which he offers for him- me in the roll of the book," 8 When he which he received approval as righteons, would fail me to stall of Gideon, Barak, numerable angels in festal gathering, 23 send you greetings. 25 Grace he with all sill not change his mind, Thou self and for the errors of the people 8 said above, "Thou hast neither desired God bearing winces by accepting his Samson, Aptithah, of David and Samsel and to the assembly of the Inst-bern who of you. Amen. st for ever." 22 This makes Je- By this the Holy Spirit indicates that the nor taken pleasure in sacrifices and offer- gifts, he died, but through his faith he is and the propheter- 33 who through faith are enrolled in heaven, and to a judge who way into the samstaary is not yet spend ings and hiert offerings" still speaking. 5 hp faith Earch was tak-a long at the samstaary is not yet spend ings and hiert offerings" still speaking. 5 hp faith Earch was tak-a long as the outer test is still studing: these energiest control to be way. So was not speaked on the specific of a study of the specific of the study of the specific of the study of the specific assume of Dopeunii the end, 12 so that 23 The former prisets were many in runs 9 (which is symbolic for the present age) than be added, "Lo, I have come to do by be was not found, because God had taken tions, 34 quenched ruging fire, essaped tor of a new covenant, and to the spinkled is sort of you may not be shiggish, 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 how who through fails and patience in From continuing in office, 24 buffle holds sacrifices are offered which cannot perfect abilith the second. 10 Just/by that will we tested as having pleased God. 6 And with weekpess, became might in uar, put forhis priorthood 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

as a size and standbat when the more units and intermediate and the point in what we are saving God, purify your consistence from data more." If Where there is forty-renews of forwards to the city which has foundations.

of high consistence and such as the second s

both the text and all the vossels used in 26 For if we sin deliberately after receiv-

welcome to the spies.

continues for ever 25 Consequently be deal only with food and drink and various of the body of Jesus Christ once for all. whoever would draw near to God must their dead by resurrection. Some were too-25 See that you do not refine him who is continues for ever 25 Consequently to each only with too and only 11 But when Christ appeared as a high fices, which can never take away sits. 12 yet unseen, took heed and constructed an chains and imprisonment. 37 They were ject him who warms from heaven. 26 Him

be shaken may remain. 28 Therefore let us be grateful for receiving a kingdom that

13:1 Lat brotherly love continue, 2 Do not these, there is no longer any offering for whose builder and maker is God. [1] By 12:1] Therefore, since we are surrounded neglect to show hospitality to strangers, faith Sarah herself received power to con- by so great a cloud of witnesses, let us for thereby some have entertained angels ceive, even when she was past the age, also lay aside every weight, and sin which unawates. 3 Remember those who are in

> the shame, and is seated at the right hand immoral and adulterous. 5 Keep your life of the throne of God. free from love of money, and be content. with what you have: for he has said."

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 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 alset can be made on the indication of the indicat

and to share what you have, for such sac-12 Therefore lift your drooping hands riflees are pleasing to God.

sus, the great shepherd of the sheep, by the 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 29 By faith the months crossed the Red shows, and a tempost, 19 and the sound pleasing in his sight, through Josus Christ;

5 Consequently, when Christ came into drivine approval. 3 By faith we understand fell down after they had been encircled for outd not endure the order that was given, 22 I appeal to you, brothren, bear with obedient, because she had given friendly was the sight that Moxes said, "I tremble stand that our brother Tanothy has been with fear." 22 But you have come to released, with whom I shall see you if he Improve became priority to the second only the high prior. Pleasure, 7 Then 1 and, 1a, 1 have come: A By fields Add of diread to God a success the second only the high prior. Pleasure, 7 Then 1 and, 1a, 1 have come: A By fields Add of diread to God a success that and the second only the high prior. Pleasure, 7 Then 1 and, 1a, 1 have come in the second only the high prior. Pleasure, 7 Then 1 and, 1a, 1 have come in the second only the high prior. Pleasure, 7 Then 1 and, 1a, 1 have come in the second only the field and of a second bar and the second only the high prior. Please the second and the second only the field of a second bar and the second only the field and the second bar and the s Mount Zion and to the city of the living comes soon. 24 Greet all your leaders and

Hebrews RSV

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the managed of which is shallow as of other



herit the promises

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?

110



The Supremacy of Christ: From Sonship to Eternal Reign

TBS Hebrews Session 39 covers a detailed theological study of Hebrews 1:5-9, compared with Colossians, focusing on the supremacy, divine sonship, and eternal kingship of Christ. Key themes include Christ's unique relationship with God, His role in creation and resurrection, and His embodiment of divine fullness. The study emphasizes believers' participation in Christ's exaltation, urging spiritual growth, worship, and reflection on their elevated identity in Christ. Participants are encouraged to deepen their faith, live out righteousness, and let Christ's indwelling presence transform daily life. The session blends biblical exegesis with practical exhortations for spiritual maturity and community support.

These points capture the main themes, topics, concepts, directives, exhortations, and encouragements presented in the TBS 38

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.

Themes Reference Source Multi-page PDF



TBS 39 Themes

Analysis of Main Themes, Topics, and Concepts:

- 1. Christ's Supremacy and Divine Sonship
 - The study emphasizes the unique position of Christ as the Son of God, surpassing angels and all creation. Hebrews 1:5-9 and Colossians 1:15-19 highlight Christ's authority, eternal reign, and divine nature.

2. Interconnection of Scriptures

• The session examines the thematic links between Hebrews, Colossians, and other epistles (Ephesians, Galatians). The focus is on how these texts collectively portray the person and work of Christ.

3. Exhortation to Spiritual Growth

• Participants are encouraged to deepen their understanding of Christ's role and to live in alignment with their identity in Him. The study calls for spiritual maturation through reflection and the application of scriptural truths.

4. Christ's Role in Creation and Reconciliation

• Colossians emphasizes Christ's preeminence in creation and His role in reconciling all things to God. This cosmic view challenges believers to consider their place in His redemptive plan.

5. Living Out Faith Practically

• The study transitions from theology to practice, stressing the transformation of believers' lives through Christ's indwelling presence. Practical applications include ethical living, righteous relationships, and active worship.

6. Community and Fellowship

• A strong focus is placed on the importance of spiritual camaraderie, mutual edification, and shared worship. Participants are encouraged to draw strength and insight from collective study and prayer.

Prayer: Our Bible study session TBS 38

The themes and prayer focuses provide a structured way for us to engage with the spiritual insights from the session and apply them in their personal prayer life. 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.

Prayer Reference Source Multi-page PDF



TBS 39 Prayers

Prayer Topics and Themes

- 1. Christ's Supremacy and Divine Nature
 - Key Theme: Acknowledge Christ as the eternal Son of God, superior to all creation, and the embodiment of divine fullness.
 - **Prayer Point**: Pray for a deeper understanding of Christ's preeminence and His authority over all things.
 - Suggested Prayer:

"Heavenly Father, we praise You for the supremacy of Christ. Thank You for revealing Him as the Son of God, exalted above all creation. Help us to understand and live in the truth of His divine authority and love."

- 2. Spiritual Growth and Maturity
 - Key Theme: Encourage believers to grow in their faith and understanding of Christ's nature and their identity in Him.
 - Prayer Point: Ask for wisdom, patience, and perseverance as participants seek to mature in their spiritual journey.
 - Suggested Prayer:

"Lord, we desire to grow in the knowledge of Your truth. Lead us by Your Spirit to deeper faith, greater understanding, and lives that reflect Your glory. Shape us into the likeness of Christ, day by day."

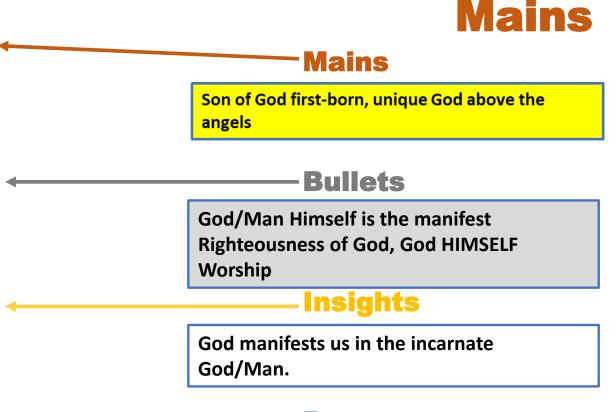
Insights 8 TBS Session 33

Hebrews 1: 5-9

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



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Prayers

Lord grant us to know the greatness of your Person living in us and that I am that testimony.

Hebrews 1: 5-9

Quad Relationships



Hebrews RSV

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

Mains

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

Mains

Mains Notes Here

This is God's Son, Son is Righteous

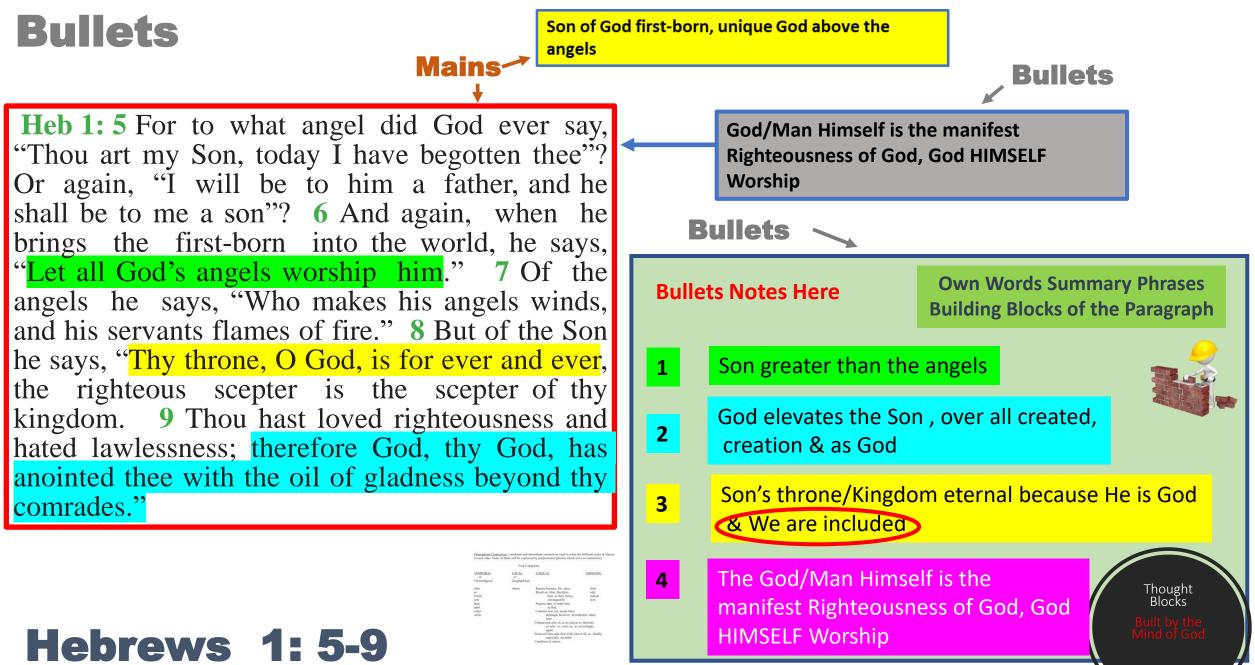
Comparison of the Son to other beings Research

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 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)

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

Insights Column 1

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

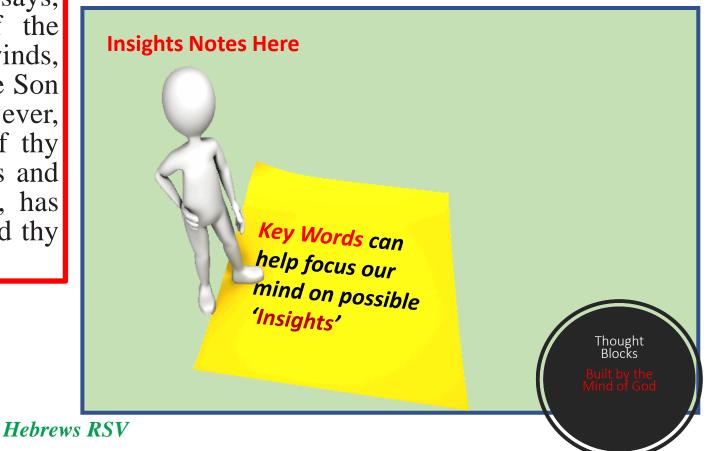
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Mains

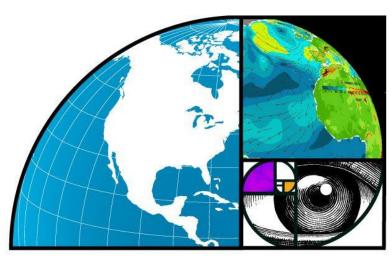
God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Bullets

Insights 🔨



Hebrews 1: 5-9



BUILDING INSIGHTS THROUGH OBSERVATION

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."



Insights

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

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Mains

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

Insights ~

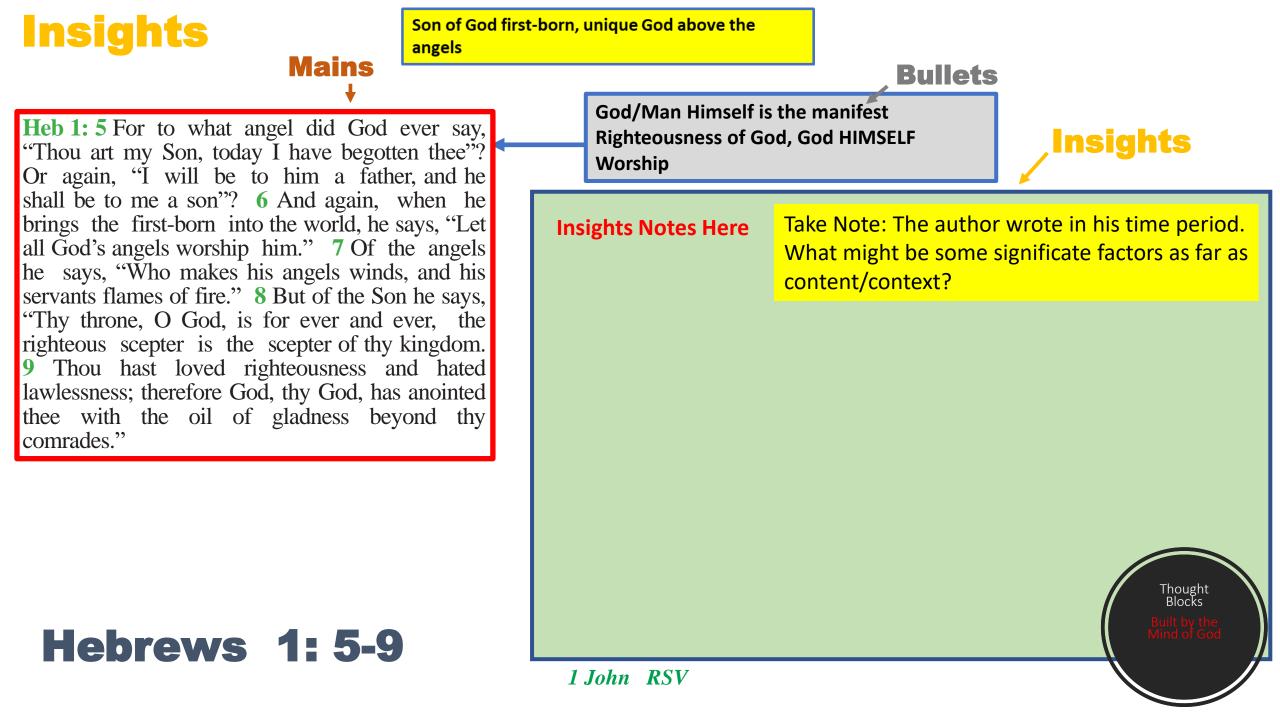
Insights Notes Here

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

Bullets

Thought Blocks

Hebrews 1: 5-9



Insights

Mains

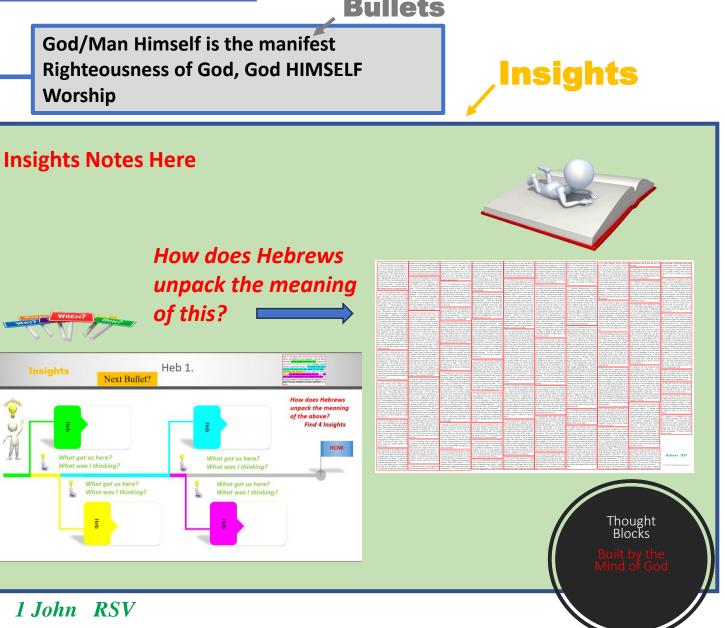
Son of God first-born, unique God above the angels

Bullets

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

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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.

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

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

Insights

Resources

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

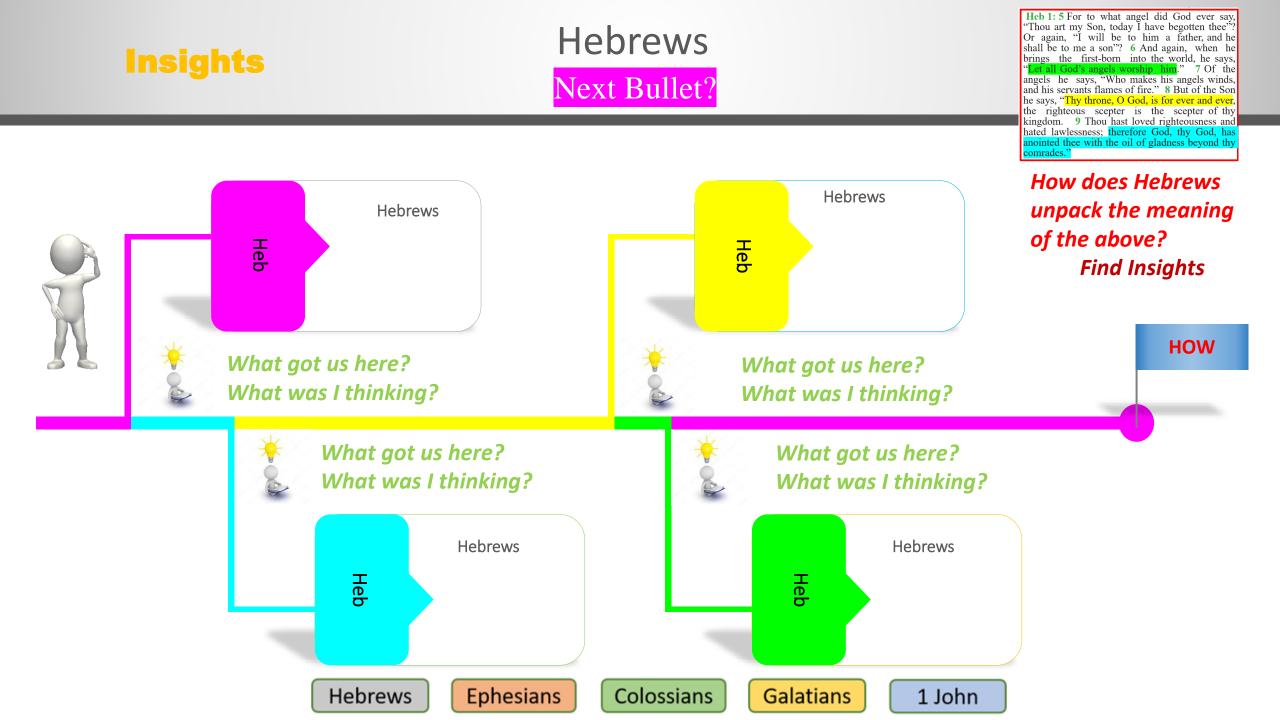
Heb Wha

What overall impression and or feeling,

- perceptive context or attitude is being
- **1.5-9** <u>conveyed to us regarding the revelation here</u> given us of the SON?

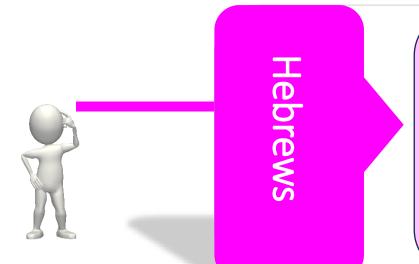
Given our newly arrived self-awareness as a Child of God can we put a 'handle on' what the Holy Spirit is accomplishing with these two beginning paragraph revelations of the SON?

Use primarily Hebrews 1. 1-4 and Hebrews 1. 5-9. Given our newly arrived at selfawareness as a Child of God can we put a 'handle on' what the Holy Spirit is accomplishing with these two beginning paragraphs' revelations of the SON? Underscore personal faith and belief.



Insights

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



Gives us an appreciation and understanding of our worth to HIM.

Gives me a mindset, heart, faith that evidence of all fear being cast out.

Realizing I have been incorporated into His Family/around His Table as a personal member. 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

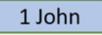


What does the Bullet do regarding the mind, heart and belief/faith of the Believer? The WHY of INSIGHT









Insights

Hebrews

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

own stability. No other place to go.

result.

Hold firm, tight to the real who Christ is for my

Experiential aspect of knowing this gives me

confidence & assurance. God's joyful about 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."

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?**





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

Hebrevs

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

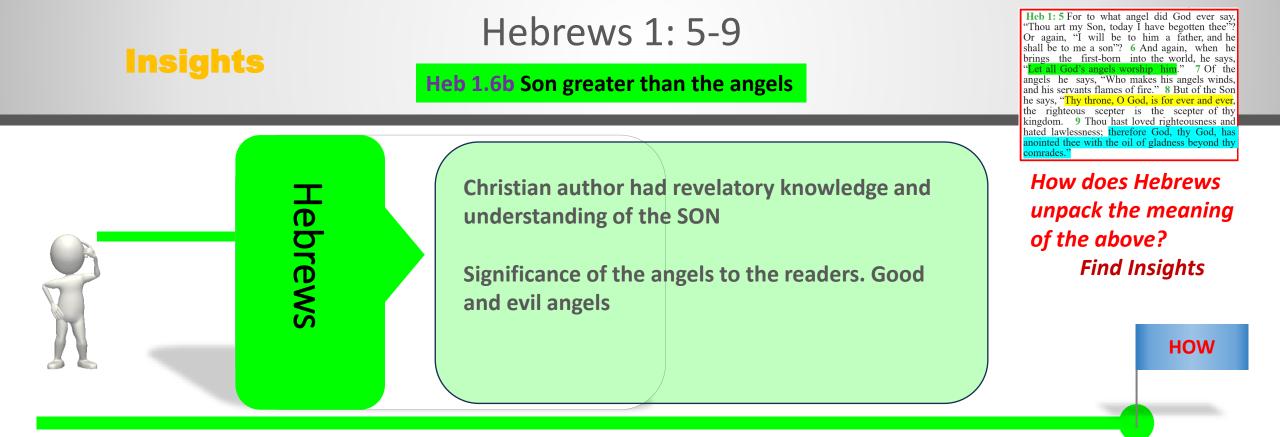
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What overall impression and or feeling, perceptive context or attitude is being conveyed to us regarding the revelation here given us of the SON?





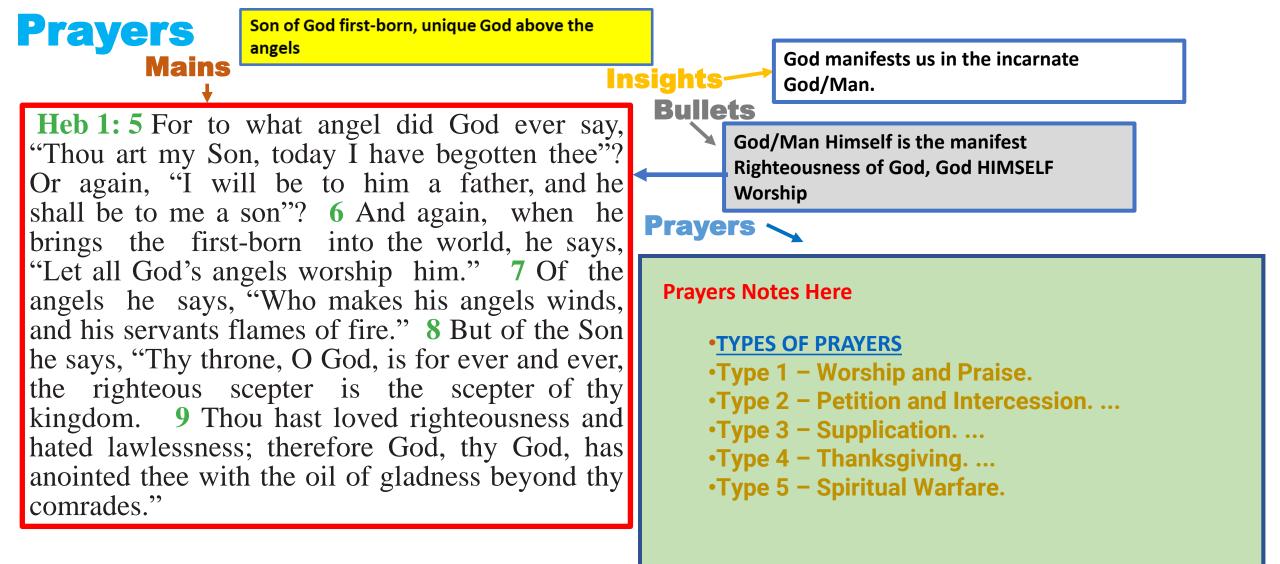


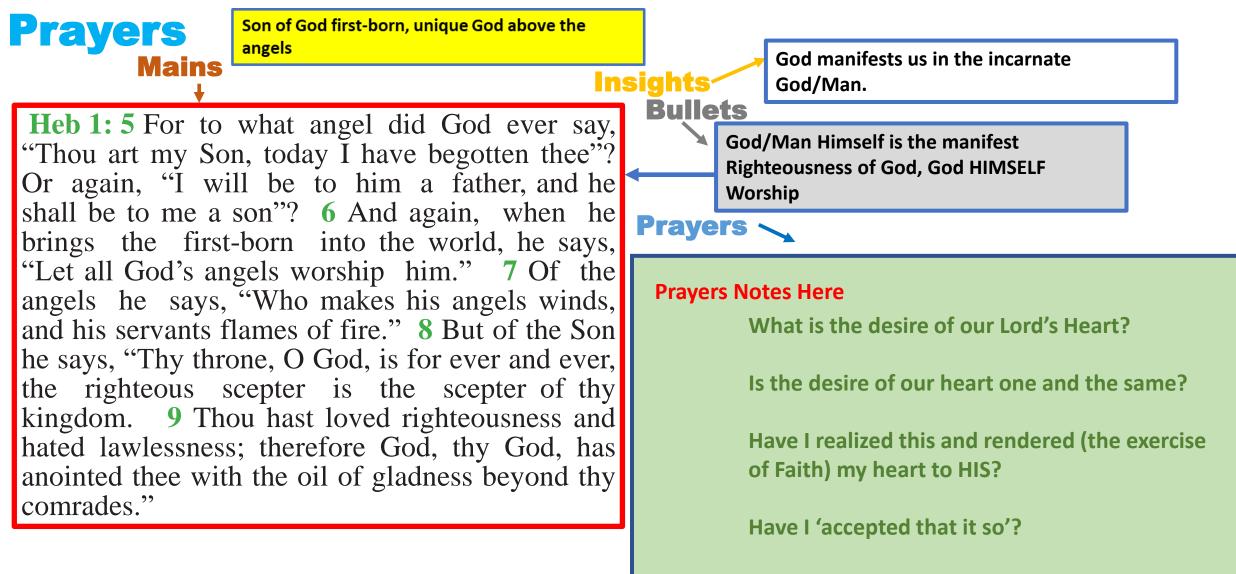




Given our newly arrived at self awareness as a Child of God can we put a 'handle on' what the Holy Spirit is accomplishing with this paragraph's revelation of the FATHER & SON?



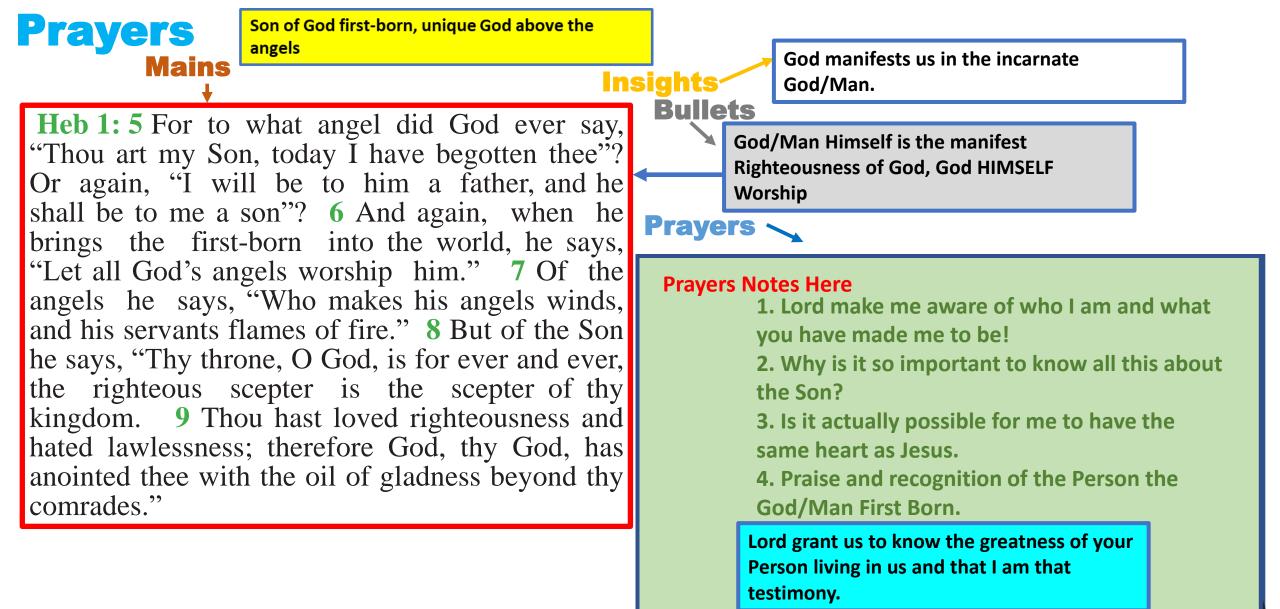




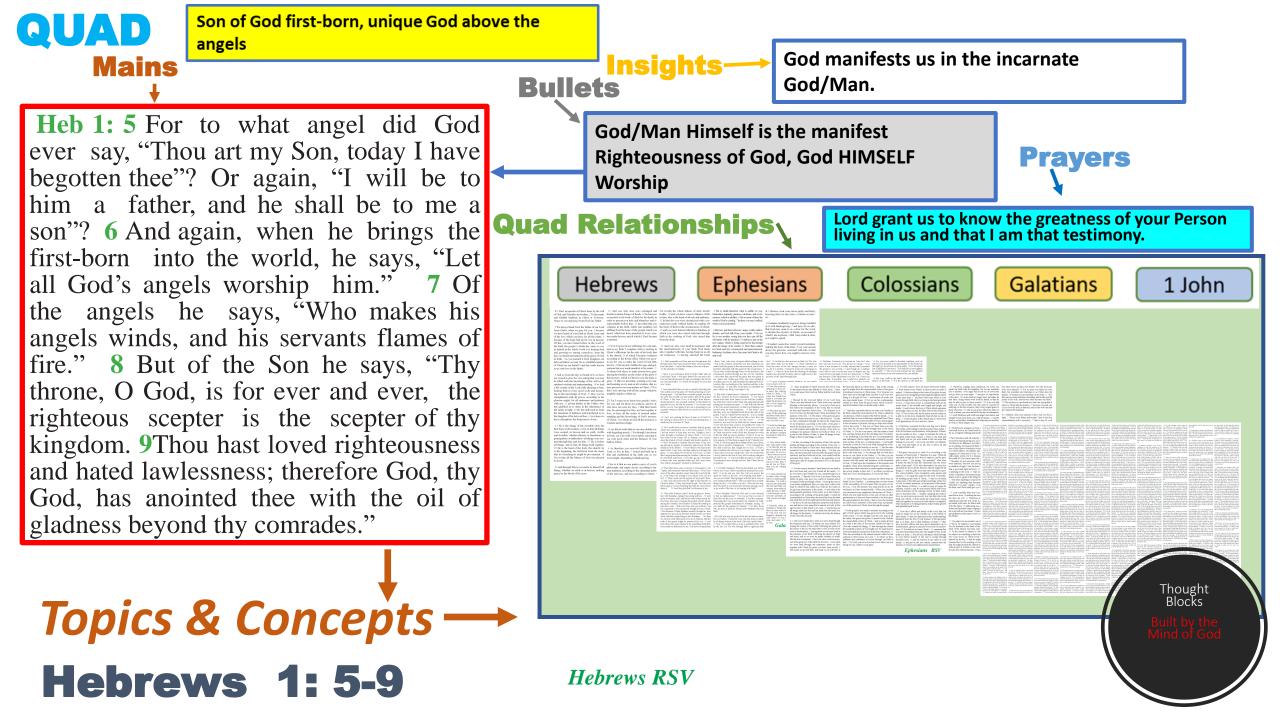
What might our experience be?

Hebrews 1: 5-9

Hebrews RSV



Hebrews RSV



Our Bible study session TBS 37 Quad Relationships Heb 1.5-9 to Heb 1-13.

"The supremacy of Christ" is a central motif in the Epistle to the Hebrews. The author develops this theme throughout chapters 1-13 by systematically presenting Christ as superior to various figures and elements of the Old Covenant, using theological arguments, Old Testament references, and comparisons. Here's a structured overview of how this theme unfolds:

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.

1. Supremacy over Angels (Hebrews 1:5-14)

The author begins by asserting Christ's superiority over the angels. Angels are revered as messengers and servants of God, but Christ is described as the Son of God, distinct and exalted above all angels. The key passage states:

- "Thou art my Son, today I have begotten thee" (Heb 1:5)(The Epistle to the Hebr...).
- Christ is depicted as the one whom angels worship: "Let all God's angels worship him" (Heb 1:6).
- The Son has a throne that lasts forever, signifying His eternal rule: "Thy throne, O God, is for ever and ever" (Heb 1:8).

2. Supremacy in Creation and Sustenance (Hebrews 1:2-3, 10-12)

The author describes Christ as the agent of creation, through whom the world was made, and who upholds the universe by His word of power:

- "Through whom also he created the world... upholding the universe by his word of power" (Heb 1:2-3)(The Epistle to the Hebr...).
- Unlike the created world that will perish, Christ remains unchanged: "They will perish, but thou
 remainest" (Heb 1:11-12).

3. Supremacy over Moses (Hebrews 3:1-6)

Moses is a revered figure in Judaism, as the lawgiver and servant of God. However, the author states that:

- "Jesus has been counted worthy of as much more glory than Moses" (Heb 3:3).
- Moses is faithful as a servant in God's house, but Christ is faithful over God's house as a son (Heb 3:6).

4. Supremacy as High Priest (Hebrews 4:14-5:10, 7:1-28)

The high priest held the highest religious office under the Old Covenant. The author develops the idea that Jesus is not only a high priest but one who is superior to the Levitical priests:

- Christ is a "high priest... after the order of Melchizedek" (Heb 5:6), indicating a priesthood that is eternal and not based on lineage (Heb 7:3).
- He is the "surety of a better covenant" and "holds his priesthood permanently" because He lives forever (Heb 7:22, 7:24).

5. Supremacy of the New Covenant (Hebrews 8:6-13)

The old covenant, given through Moses, is contrasted with the new covenant mediated by Christ:

- Christ has obtained a "more excellent ministry" as the mediator of a better covenant, which is established on better promises (Heb 8:6).
- The author quotes Jeremiah to show that the first covenant is obsolete and that God has
 promised to establish a new one, where He will write His laws on the hearts and minds of His
 people (Heb 8:8-12).

6. Supremacy of His Sacrifice (Hebrews 9:11-28, 10:1-18)

The sacrifices offered under the old covenant could not perfect the conscience of the worshiper. In contrast, Christ's sacrifice is once for all and is sufficient to cleanse from sin completely:

- "He entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood" (Heb 9:12).
- "We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb 10:10).

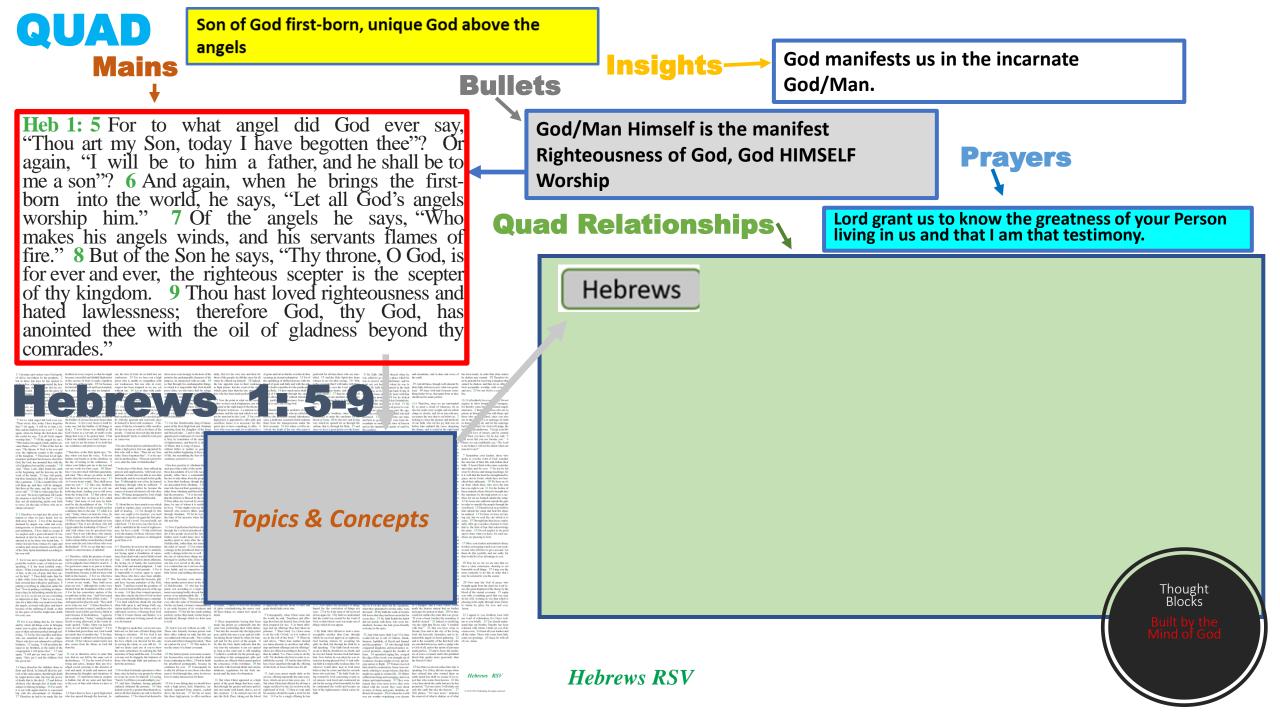
7. Supremacy of His Role and Position (Hebrews 12:1-3, 13:8)

The author concludes by presenting Jesus as the ultimate example for believers:

- "Looking to Jesus, the pioneer and perfecter of our faith" (Heb 12:2).
- Christ is described as eternal and unchanging: "Jesus Christ is the same yesterday and today and forever" (Heb 13:8).

Conclusion

The supremacy of Christ in the Epistle to the Hebrews is portrayed through His unique sonship, eternal priesthood, perfect sacrifice, and role as the mediator of a new and better covenant. The author uses a combination of theological reasoning, scriptural references, and typology to demonstrate that Christ is superior to angels, Moses, the high priests, and the old covenant itself.



Our Bible study session TBS 38 Quad Relationships in Hebrews chapter 1 verses 5 to 9 to Ephesians chapter 1 to 6.

Hebrews themes of Christ's divine sonship, his eternal kingship, and his love for righteousness are further expanded in Ephesians, where Paul integrates these themes into the broader narrative of salvation, spiritual unity, and the believer's transformation in Christ. 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.

- In Hebrews 1:5-9, the writer establishes Christ's supremacy over angels by highlighting his unique relationship with God and his eternal rule. Several key themes are prominent here:
- 1. Sonship of Christ: Hebrews 1:5 emphasizes that Christ is the begotten Son of God, a position not afforded to angels. This sets Jesus apart, underscoring his divine nature and preeminence in God's plan.
- 2. Worship of Christ: In verse 6, angels are commanded to worship the Son, further emphasizing his superiority and divine status.
- 3. Eternal Kingship: Verses 8-9 focus on Christ's eternal reign and his love for righteousness, contrasting this with lawlessness. Christ's anointing with "the oil of gladness" is a symbol of his exaltation above all others.

When these themes are compared to Ephesians, we can see how they are developed and expanded:

1. Christ's Exaltation and Headship: In Ephesians 1:20-22, Paul describes how God raised Christ from the dead and seated him at his right hand in the heavenly realms, "far above all rule and authority and power and dominion." This echoes the theme of Christ's kingship in Hebrews. Christ is portrayed as the supreme authority, with all things under his feet, aligning with Hebrews' focus on his eternal throne and righteous scepter(The Epistle to the Ephe...).

 Unity through Christ's Sonship: Ephesians 1:5 states that believers are "destined in love to be his sons through Jesus Christ." This notion of adoption through Christ's unique sonship, as mentioned in Hebrews 1:5, connects the believers' inheritance with Christ's sonship. Just as Christ is uniquely begotten, believers are spiritually adopted, creating a familial bond with God through Jesus' mediating role.

- 2. Christ's Role in Salvation: Ephesians 2:6 elaborates on the believer's participation in Christ's exaltation, stating that God "raised us up with him and made us sit with him in the heavenly places in Christ Jesus." This mirrors the idea of Christ being anointed and exalted beyond all others in Hebrews 1:9(The Epistle to the Hebr...)(The Epistle to the Ephe...).
- 3. Righteousness and Transformation: In Ephesians 4:24, Paul encourages believers to "put on the new nature, created after the likeness of God in true righteousness and holiness." This reflects the theme in Hebrews 1:9 where Christ loves righteousness and is anointed because of his hatred for lawlessness. In both texts, righteousness is a defining characteristic of Christ, and believers are called to emulate this in their lives(The Epistle to the Ephe...)(The Epistle to the Hebr...).





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Ya all wen to aimer be woll an the se yon yo he guain.

Hebrews 1:5-9 Themes in Ephesians

Analysis of Christ's supremacy and its development in Ephesians.



Thought Block Bible Study

Christ's Supremacy: Themes in Hebrews and Ephesians

The Epistle to the Hebrews and the Epistle to the Ephesians both explore profound themes regarding the nature and role of Jesus Christ. Hebrews 1:5-9 establishes Christ's supremacy over angels, emphasizing his unique relationship with God and eternal rule. This analysis will explore how these core themes are developed and expanded in the Epistle to the Ephesians, revealing a rich tapestry of theological connections between the two texts.

Thought Block Bible Study



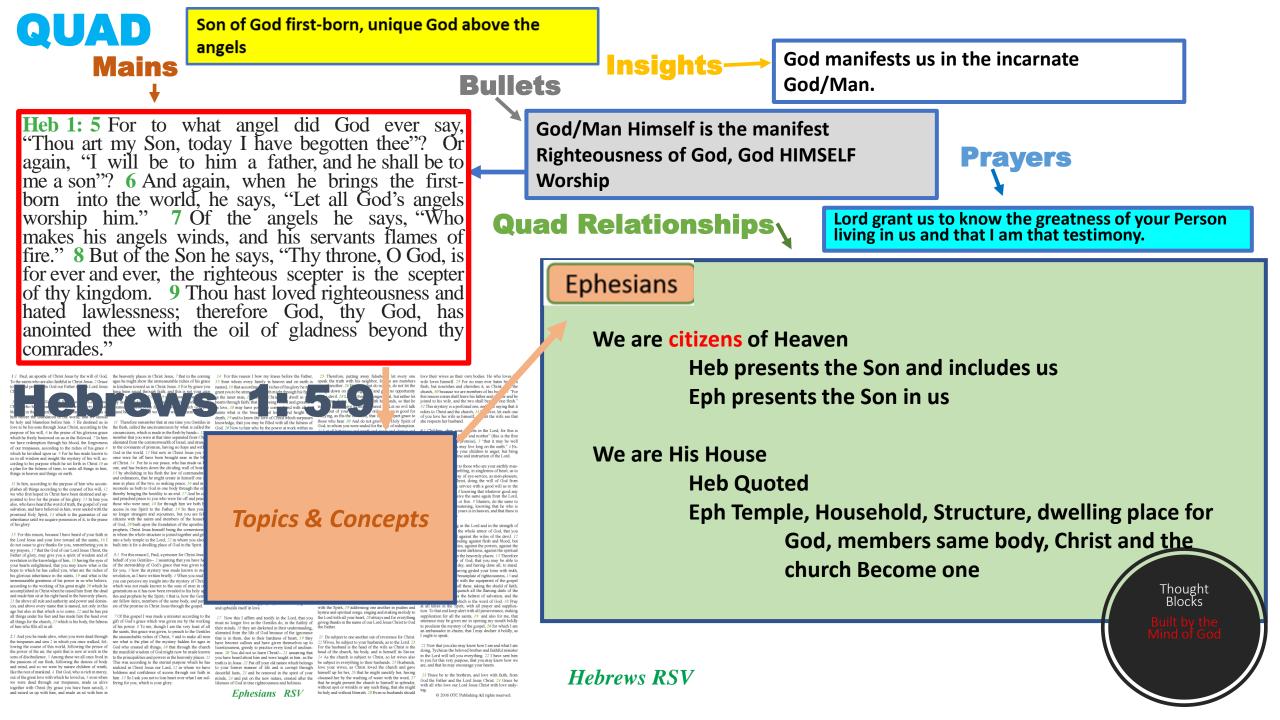




Christ's Supremacy: Themes in Hebrews and Ephesians

The Epistle to the Hebrews and the Epistle to the Ephesians both explore profound themes surrounding the nature and role of Jesus Christ. Hebrews 1:5-9 establishes Christ's supremacy over angels, emphasizing his unique relationship with God and eternal rule. This passage highlights key themes such as Christ's divine sonship, his worthiness of worship, and his eternal kingship. These core concepts are further developed and expanded in Ephesians, creating a rich tapestry of theological insights that illuminate the significance of Christ in God's plan for humanity.





Our Bible study session TBS 39 Quad Relationships Heb 1.5-9 to Colossians chapters 1-4.

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.

Quad Relationships Analysis Reference Source Multi-page PDF



SR 227 Quad Relationships Overall Analysis

To analyze 1 John 4:13-16 and explore how its core themes are developed in other Pauline epistles, let's first examine the key ideas in this passage:1 John 4:13-16 (RSV): "13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. 14 And we have seen and testify that the Father has sent his Son as the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him."

Core themes in this passage:

- 1. The indwelling of the Holy Spirit
- 2. The testimony of Jesus as the Son of God and Savior
- 3. Confession of faith in Jesus
- 4. God's love and our abiding in Him

Now, let's explore how these themes are developed in the mentioned epistles:



Hebrews 1:5-9 and Colossians: Christ's Supremacy

Analyzing parallel themes in Hebrew

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Hebrews 1:5-9 and Colossians: Thematic Parallels

Brief

This analysis explores the core themes of Hebrei development in Colossians. We'll examine Christ and role in creation across both epistles. Thought Block Bible Study

Medium

Analyzing Hebrews 1:5-9 and Its Themes in Colossians

Quad Relationships Heb/Col Panel Studies

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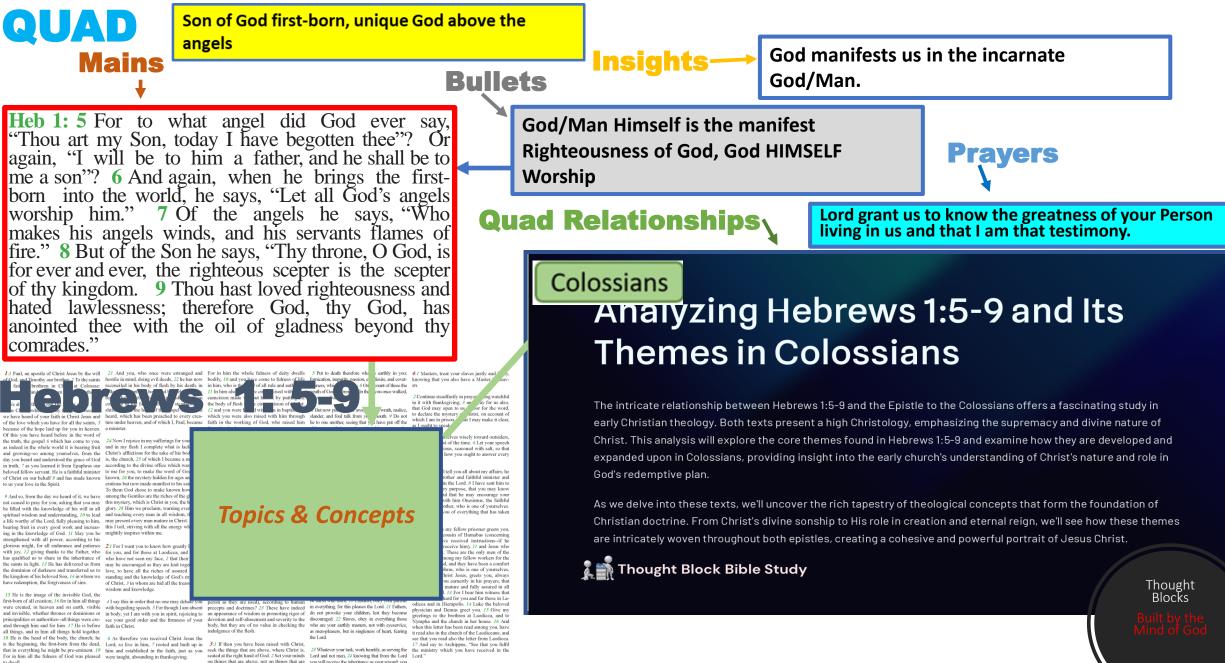
	God's Thought Blocks Podcast TBS 39: The Cosmic Christ: Image of God and Firstborn of Creation
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Detailed

The intricate relationship between Hebrews 1:5-9 and the Epistle to the Colossians offers a fascinating study in early Christian theology. Both texts present a high Christology, emphasizing the supremacy and divine nature of Christ. This analysis will explore the core themes found in Hebrews 1:5-9 and examine how they are developed and expanded upon in Colossians, providing insight into the early church's understanding of Christ's nature and role in God's redemptive plan.

As we delve into these texts, we'll uncover the rich tapestry of theological concepts that form the foundation of Christian doctrine. From Christ's divine sonship to His role in creation and eternal reign, we'll see how these themes are intricately woven throughout both epistles, creating a cohesive and powerful portrait of Jesus Christ.





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you. © 2006 OTC Publishing All rights reserved

Hebrews RSV

Our Bible study session TBS 40 Quad Relationships Heb 1.5-9 to Galatians chapters 1-6.

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.

Quad Relationships Analysis Reference Source Multi-page PDF



TBS 40 QD Hebrews to Galatians Analysis

To analyze Hebrews 1:5-9 and how its core themes are developed in the Epistle to the Galatians, let's first examine the key ideas in the Hebrews passage and then trace their development in <u>Galatians.Key</u> themes in Hebrews 1:5-9:

- 1. The supremacy of Christ over angels
- 2. Christ as the Son of God
- 3. The eternal nature of Christ's reign
- 4. Christ's righteousness and anointing by God

Now, let's see how these themes are developed in Galatians:

1. The supremacy of Christ:

While Hebrews emphasizes Christ's superiority over angels, Galatians focuses on Christ's supremacy over the Mosaic Law and human traditions. In Galatians 3:19-25, Paul argues that the law was temporary and inferior to the promise fulfilled in Christ. He states in Galatians 3:24-25: "So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian."

2. Christ as the Son of God:

This theme is present in both epistles. In Galatians 4:4-5, Paul writes: "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." This echoes the emphasis in Hebrews on Christ's unique relationship with God the Father.

אוזעראוע - יחבבייעת אבעה

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Themes of Christ's Supremacy: Hebrews to Galatians

Analyzing core themes from Hebrews 1:5-9 and their development in Galatians

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Quad Relationships Heb/Galatians Panel Studies

Thematic Analysis: Hebrews 1:5-9 and Galatians

This presentation explores the core themes of Hebrews 1:5-9 and their development in the Epistle to the Galatians. We'll examine the theological connections and unique perspectives of these New Testament texts.

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Brief

Medium

God's Thought Blocks Podcast TBS 40 Module Analysis - Unpacking Hebrews 1: 5-9 from with-in Galatians

Detailed

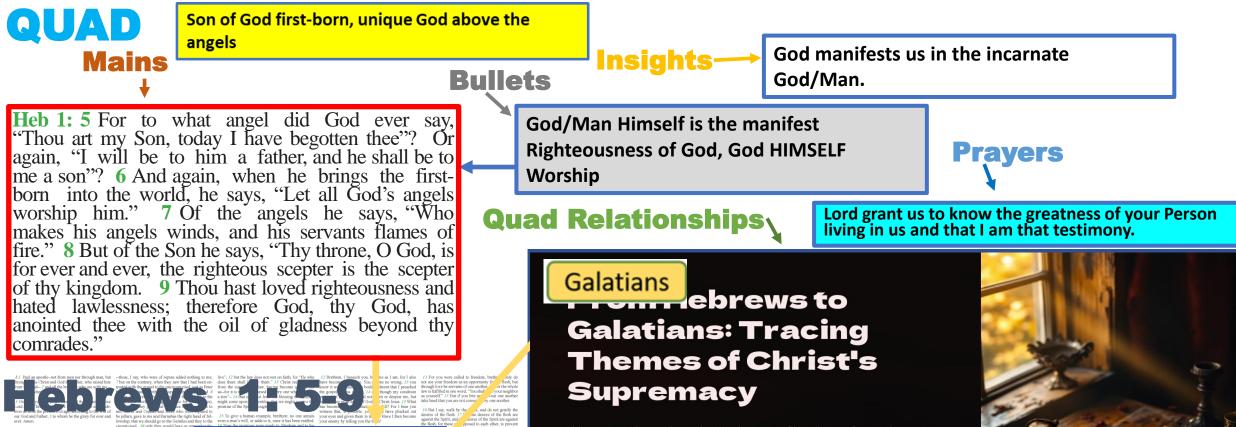
From Hebrews to Galatians: Tracing Themes of Christ's Supremacy

This presentation explores the development of key themes from Hebrews 1:5-9 in the Epistle to the Galatians. We will examine how these New Testament writings, while addressing different audiences and contexts, share fundamental ideas about Christ's nature and role in God's plan of salvation.

Our analysis will reveal the interconnectedness of these texts and deepen our understanding of early Christian theology. By tracing these themes, we'll gain insight into the rich tapestry of New Testament thought and its enduring relevance.

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Thought Block Bible Study

Hebrews RSV

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t even Titus, who was with me, was you shall all th recurscised, though he was a Greek. who are men of faith are blessed with Abraham who had brethren secretly brought in, who faith. ur freedom which we have in Christ hight bring us into bondage- 5 to them 10 For all who rely

even for a moment, that the for it is written, "Cursed be every one who does not abid th of the gospel might be preserved for you. 6 And by all things written in the book of the law, and do them puted to be something (what they 11 Now it is evident that no man is justified before Go kes no difference to me: God shows no partiality) by the law: for "He who through faith is righteous shall



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by God, how can you turn back again to the weak an sons, and years! JJ I am afraid I have labored over you Galatians RSV

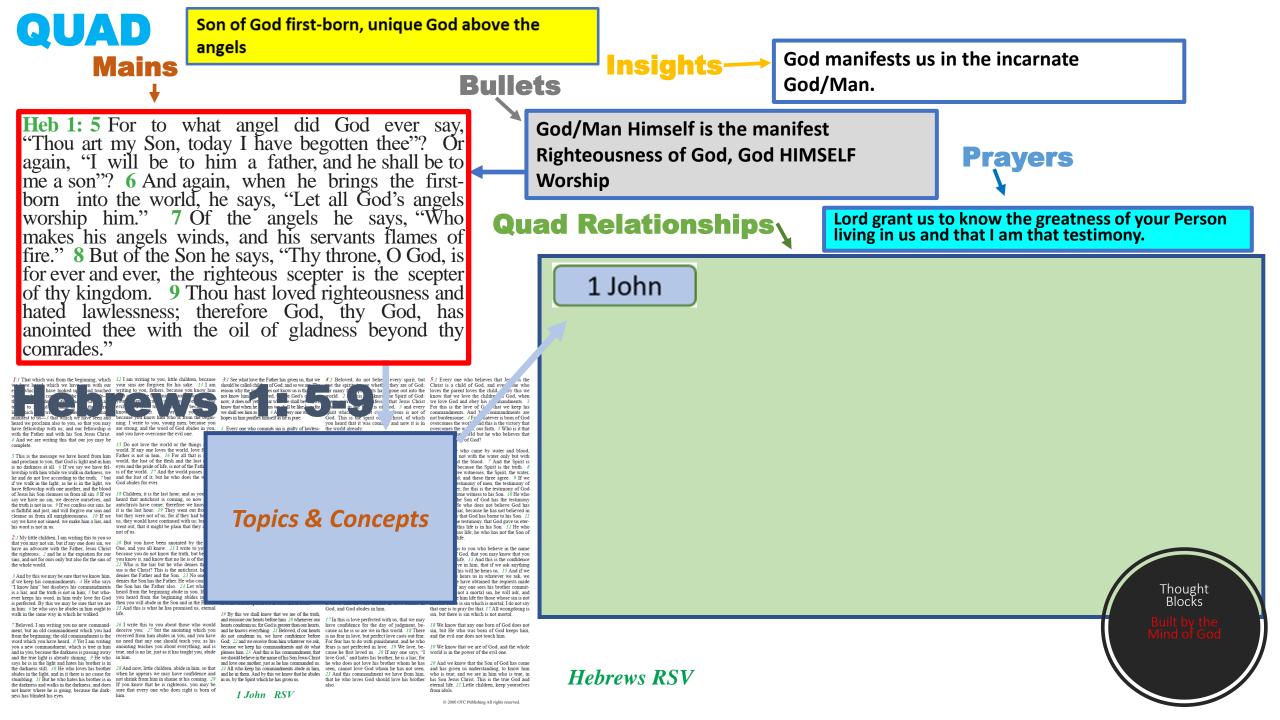
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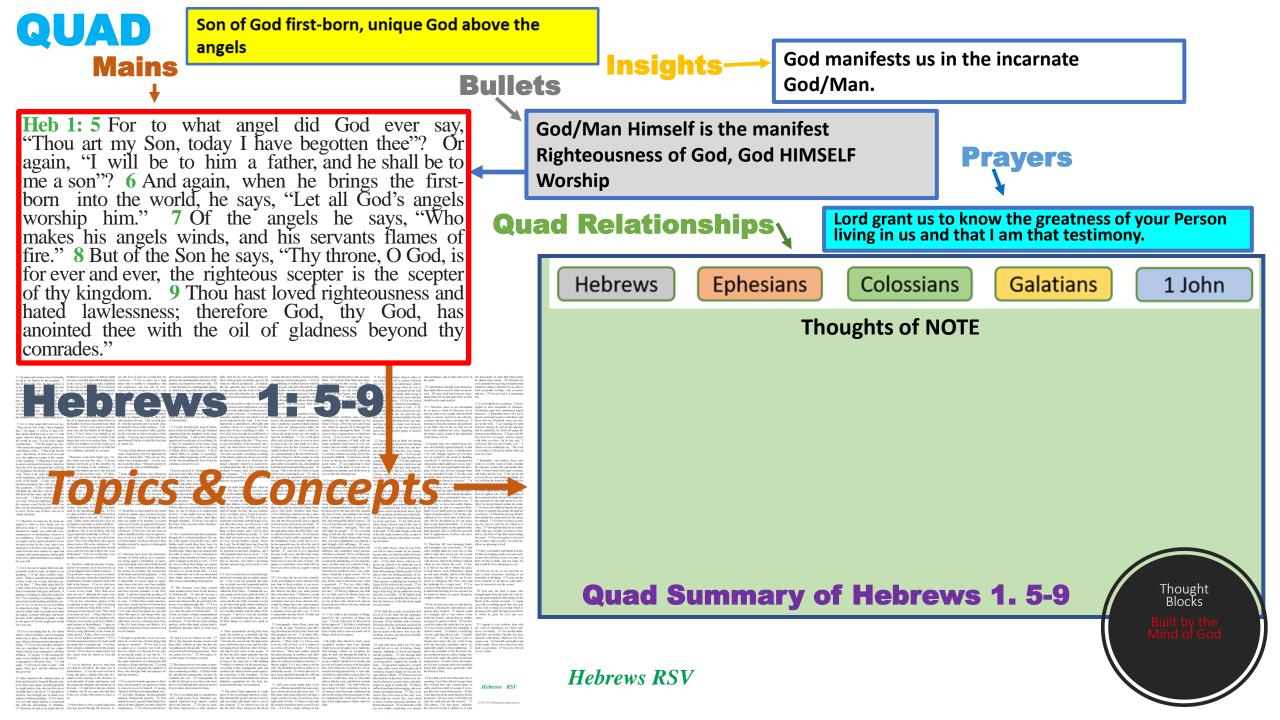
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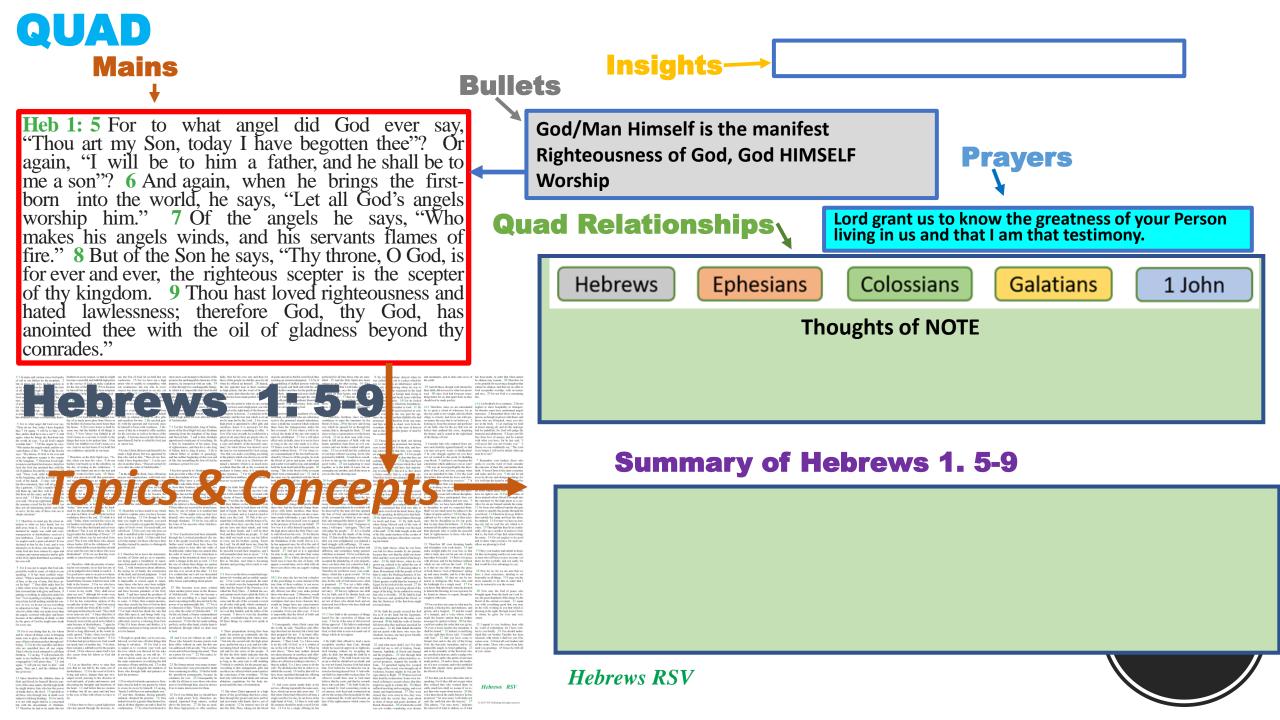
my own hand. 12 It is those who want to make a goo

18 The grace of our Lord Jesus Christ he with your spirit











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