

2018/2019 Text and Definitions
Novice Material (Hebrews 1-8 & 11-12:2)
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Hebrews 1 (14 Verses)**Verses 1-14**

- | | |
|--|---|
| 1. <u>God</u> , who at various times and in various ways spoke in time past to the fathers by the prophets, | 1. |
| 2. <u>has</u> in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; | 2. us - Hebrews believers OR believers
His - God's
whom (2x) - God's Son OR Jesus {see note 1}
He (2x) - God |
| 3. <u>who</u> being the brightness of His glory and the express image of His person , and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, | 3. who - God's Son OR Jesus
His (1st & 2nd) - God's
His (3rd) - God's Son's OR Jesus's
He - God's Son OR Jesus
Himself - God's Son OR Jesus
our - Hebrews believers' OR believers' |
| 4. <u>having</u> become so much better than the angels, as He has by inheritance obtained a more excellent name than they. | 4. He - God's Son OR Jesus
they - the angels |
| 5. <u>For to</u> which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"? | 5. 1st He - God
You (2x) - God's Son OR Jesus
My - God's
I (2x) - God
Him - God's Son OR Jesus
2nd He - God's Son OR Jesus
Me - God
Both Questions - God said this to His Son, God has not said this to any of the angels. |
| 6. <u>But when</u> He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." | 6. He (2x) - God
the firstborn - God's Son OR Jesus
Him - God's Son OR Jesus |
| 7. <u>And of</u> the angels He says: "Who makes His angels spirits And His ministers a flame of fire." | 7. He - God
Who - God
His (2x) - God's |
| 8. <u>But to</u> the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom ." | 8. He - God (the Father)
Your (2x) - God the Son's OR Jesus' |
| 9. <u>You have</u> loved righteousness and hated lawlessness ; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions ." | 9. You (2x) - God the Son OR Jesus
therefore - (because) you [God the Son OR Jesus] loved righteousness and hated lawlessness
Your (2x) - God the Son's OR Jesus' |
| 10. <u>And</u> : "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. | 10. You - the LORD OR Jesus
Your - the LORD's OR Jesus' |

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11. *They will* perish, but You **remain**; And they will all **grow** old like a **garment**;

12. *Like* a **cloak** You will **fold** them up, And they will be changed. But You are the same, And Your years will not fail."

13. *But to* which of the angels has He ever said: "**Sit** at My right hand, **Till** I make Your **enemies** Your **footstool**"?

14. *Are* they not all **ministering** spirits **sent forth** to minister for those who will inherit salvation?

11. they (2x) - (the foundation of) the earth and the heavens
(the work of Jesus' hands)
You - the LORD OR Jesus

12. You (2x) - the LORD OR Jesus
them / they - (the foundation of) the earth and the heavens
(the work of Jesus' hands)
Your - the LORD's OR Jesus's

13. He - God
My - God's
I - God
Your (2x) - Jesus'
Question - God said this to His Son. God has not said this to any of the angels.

14. they - (the) angels
those who - those who will inherit salvation OR believers
Question - Yes, the angels are all ministering spirits.

Hebrews 2 (18 Verses)

1. *Therefore we must* give the more **earnest heed** to the things we have heard, lest we **drift** away.

2. *For if the* word spoken through angels **proved** steadfast, and every **transgression** and disobedience received a just reward,

3. *how* shall we **escape** if we **neglect** so great a salvation, which at the first **began** to be spoken by the Lord, and was confirmed to us by those who heard Him,

4. *God also bearing* witness both with **signs** and **wonders**, with various **miracles**, and gifts of the Holy Spirit, according to His own will?

5. *For He has not* put the world to come, of which we speak, in subjection to angels.

6. *But one testified* in a certain place, saying: "What is man that You are **mindful** of him, **Or** the son of man that You **take care** of him?"

7. *You have made* him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.

1. therefore - (because) God has (in these last days) spoken to us [Hebrews believers OR believers] by Jesus
we (3x) - Hebrews believers OR believers
the things - the things we [Hebrews believers OR believers] have heard from God (by Jesus)

2.

3. we (2x) - Hebrews believers OR believers
which - so great a salvation
us - Hebrews believers OR believers
Him - the Lord OR Jesus
Question - No one shall escape if they neglect so great a salvation.

4. His - God's

5. He - God
which - the world to come
we - the writer of Hebrews (and his fellow workers)

6. one - N.D.N. {David, quote from Psalm}
You (2x) - God
1st him - man
2nd him - the son of man

7. You (2x) - God
him (3x) - man OR the son of man
Your - God's

Verses 15-32

8. *You have put* all things in subjection under his **feet**." For in that He put all in subjection under him, He **left** nothing that is not put under him. But now we do not yet see all things put under him.

9. *But we* see Jesus, who was made a little lower than the angels, for the **suffering** of death crowned with glory and honor, that He, by the grace of God, might **taste** death for everyone.

10. *For it was* fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the **captain** of their salvation perfect through **sufferings**.

11. *For both* He who **sanctifies** and those who are being **sanctified** are all of one, for which reason He is not ashamed to **call** them brethren,

12. *saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."*

13. *And again: "I will put My trust in Him."* And again: "Here **am** I and the children whom God has given Me."

14. *Inasmuch* then as the children have **partaken** of flesh and blood, He Himself **likewise shared** in the same, that through death He might **destroy** him who had the power of death, that is, the **devil**,

15. *and release* those who through fear of death were all their **lifetime** subject to **bondage**.

16. *For indeed He* does not give aid to angels, but He does give aid to the seed of Abraham.

17. *Therefore, in* all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make **propitiation** for the sins of the people.

8. You - God
his - man's OR the son of man's
He (2x) - God
2nd all - all things
him (3x) - man OR the son of man
we - believers

9. we - believers
Who - Jesus
He - Jesus

10. it - to make the captain of believers' salvation {OR Jesus}
perfect through sufferings
Him - God
whom (2x) - God
many sons - believers
their - believers'

11. He who - Jesus
those who - believers (who are being sanctified)
all - Jesus and believers (who are being sanctified)
One - God
which reason - Jesus and believers (who are being sanctified) are all of one [God]
He - Jesus
them - believers (who are being sanctified)

12. I (2x) - Jesus
Your - God's
My - Jesus'
You - God

13. I (2x) - Jesus (quote from Isa. 8:17-18)
My - Jesus'
Him - God
whom - the children God has given Jesus OR believers
Me - Jesus

14. He Himself - Jesus
2nd He - Jesus
the same - flesh and blood
him who - the devil (who had the power of death)

15. those who - those who (through fear of death were) all
their lifetime were subject to bondage
their - those who all their lifetime were subject to bondage

16. He (2x) - Jesus
seed of Abraham - seed of Abraham (believers)

17. therefore - Jesus shared in flesh and blood, that through
death Jesus might destroy the devil.
He (2x) - Jesus
His brethren - believers OR Jesus' brethren

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18. *For in* that He Himself has suffered, being tempted, He is able to aid those who are tempted.

18. He Himself - Jesus
2nd He - Jesus
those who - believers (who are tempted)

Hebrews 3 (19 Verses)

Verses 33-51

1. *Therefore, holy* brethren, partakers of the heavenly **calling**, consider the **Apostle** and High Priest of our confession, Christ Jesus,

1. therefore - (for in that Jesus has suffered, being tempted)
Jesus is able to aid believers (who are tempted) OR
Jesus is so much better than the angels
our - believers' OR holy brethren's

2. *who was* faithful to Him who appointed Him, as Moses also was faithful in all His house.

2. who - Christ Jesus
1st Him - God
2nd Him - Christ Jesus
His - God's

3. *For this One* has been **counted** worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.

3. this One - Christ Jesus
He who - Christ Jesus {see note 2}

4. *For every house* is built by someone, but He who built all things is God.

4. someone - N.D.N.
He Who - God

5. *And Moses* indeed was faithful in all His house as a **servant**, for a testimony of those things which would be spoken afterward,

5. His - God's
those things - those things which would be spoken
afterward OR the law

6. *but Christ* as a Son over His own house, whose house we are if we hold fast the confidence and the **rejoicing** of the hope **firm** to the end.

6. His - Christ's
whose - Christ's
we (2x) - believers

7. *Therefore, as* the Holy Spirit says: "Today, if you will hear His voice,

7. therefore - believers are Christ's house if believers hold fast the confidence and the rejoicing of the hope firm to the end
you - Hebrew believers OR believers
His - Christ's OR God's

8. *Do not harden your hearts* as in the rebellion, In the day of trial in the wilderness,

8. your - Hebrew believers' OR believers'

9. *Where* your fathers tested Me, **tried** Me, And saw My works forty years.

9. where - the wilderness
your fathers - Hebrew believers' fathers OR that generation of Hebrews
Me (2x) - God
My - God's

10. *Therefore I* was angry with that **generation**, And said, 'They always go astray in their heart, And they have not **known** My ways.'

10. therefore - the Hebrew believers' fathers tested and tried God (in the wilderness)
I - God
that generation - that generation of Hebrews (the Hebrew believer's fathers) {See Note 3}
they (2x) - that generation of Hebrews
their - that generation of Hebrews
My - God's

11. So I swore in My wrath, "They shall not enter My rest."
 12. **Beware**, brethren, lest there be in any of you an evil heart of unbelief in **departing** from the living God;
 13. but exhort one another daily, while it is called "Today," lest any of you be **hardened** through the **deceitfulness** of sin.
 14. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,
 15. while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."
 16. For who, having heard, **rebelled**? Indeed, was it not all who came out of Egypt, **led** by Moses?
 17. Now with whom was He angry forty years? Was it not with those who **sinned**, whose **corpses** fell in the wilderness?
 18. And to whom did He swear that they would not enter His rest, but to those who did not obey?
 19. So we see that they could not enter in because of unbelief.
11. I - God
My (2x) - God's
they - that generation of Hebrews
 12. you - Hebrew believers OR Hebrew brethren OR believers
 13. one another - Hebrew believers OR believers
it - N.D.N.
you - Hebrew believers OR believers
 14. we (2x) - Hebrew believers OR believers
our - Hebrew believers' OR believers'
 15. it - "Today if you will hear His voice, Do not harden your hearts as in the rebellion."
you - Hebrew believers OR believers
His - God's
your - Hebrew believers' OR believers'
 16. 1st who - all who came out of Egypt, led by Moses OR that generation of Hebrews
it - N.D.N.
all who - that generation of Hebrews
1st Question - All who came out of Egypt, led by Moses, heard and rebelled.
2nd Question - Yes.
 17. whom - that generation of Hebrews who sinned (whose corpses fell in the wilderness)
He - God
it - N.D.N.
those who - that generation of Hebrews who sinned (whose corpses fell in the wilderness)
whose - that generation of Hebrews who sinned
1st Question - God was angry with that generation of Hebrews who sinned.
2nd Question - Yes.
 18. whom - that generation of Hebrews who did not obey
He - God
they - that generation of Hebrews who did not obey
His - God's
those who - that generation of Hebrews who did not obey
Question - God swore to that generation of Hebrews who did not obey that they would not enter His rest.
 19. we - believers
they - that generation of Hebrews who did not obey

Hebrews 4 (16 Verses)

Verses 52-67

1. *Therefore*, since a promise remains of **entering** His rest, let us fear lest any of you **seem** to have come **short** of it.
2. *For indeed* the **gospel** was preached to us as **well** as to them; but the word which they heard did not **profit** them, not being **mixed** with faith in those who heard it.
3. *For we* who have **believed** do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,'" **although** the works were **finished** from the foundation of the world.
4. *For He has* spoken in a certain place of the **seventh** day in this **way**: "And God **rested** on the **seventh** day from all His works";
5. *and again in* this place: "They shall not enter My rest."
6. *Since* therefore it remains that **some** must enter it, and those to whom it was first preached did not enter because of disobedience,
7. *again* He **designates** a certain day, saying in David, "Today," after such a **long** time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts."
8. *For if Joshua* had given them rest, then He would not afterward have spoken of another day.

1. therefore - (since) believers see that that generation of Hebrews could not enter God's rest because of unbelief (and since a promise remains of entering God's rest)
His - God's
us - Hebrew believers OR believers
you - Hebrew believers OR believers
it - (the promise of entering) God's rest
2. us - believers
1st them - that generation of Hebrews
they - that generation of Hebrews who did not believe
2nd them - that generation of Hebrews who did not believe
those who - that generation of Hebrews who did not believe
it - the gospel OR the word
3. we who - believers
that rest - God's rest
He - God
I - God
My (2x) - God's
they - that generation of Hebrews who did not believe
4. He - God
a certain place - N.D.N.
this way - "And God rested on the seventh day from all His works"
His - God's
5. this place - N.D.N.
they - that generation of Hebrews who did not believe
My - God's
6. therefore - (since) that generation of Hebrews could not enter God's rest because of unbelief (and since it remains that some must enter God's rest)
1st it - N.D.N.
some - N.D.N.
2nd it - God's rest
those to whom - that generation of Hebrews
3rd it - the gospel OR the word
7. He - God
it - ("Today,") "Today, if you will hear his voice, Do not harden your hearts."
you - the Hebrew believers OR believers
His - God's
your - the Hebrew believers' OR believers'
8. them - that generation of Hebrews
He - God

9. *There* remains therefore a rest for the people of God.
10. *For he who* has entered His rest has himself also **ceased** from his works as God did from His.
11. *Let us therefore be diligent* to enter that rest, lest **anyone** fall according to the same **example** of disobedience.
12. *For the* word of God is living and **powerful**, and **sharper** than any **two-edged** sword, **piercing** even to the **division** of soul and spirit, and of **joints** and **marrow**, and is a **discerner** of the **thoughts** and **intent**s of the heart.
13. *And there* is no **creature** hidden from His **sight**, but all things are **naked** and open to the **eyes** of Him to whom we must give **account**.
14. *Seeing* then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
15. *For we do* not have a High Priest who **cannot sympathize** with our **weaknesses**, but was in all **points** tempted as we are, yet without sin.
16. *Let us therefore come boldly* to the throne of grace, that we may obtain **mercy** and **find** grace to **help** in time of need.
9. therefore - (because) Joshua had not given that generation of Hebrews rest AND God spoke of another day the people of God - the people of God OR believers
10. he who - he who has entered God's rest OR a believer
1st His - God's
himself - he who has entered God's rest OR a believer
2nd his - he who has entered God's rest OR a believer
3rd His - God's
11. us - believers
therefore - believers who have entered God's rest have ceased from their work OR lest anyone fall according to the same example of disobedience
that rest - God's rest
the same - that generation of Hebrews' example of disobedience
- 12.
13. His - God's
Him to Whom - God
we - believers
14. we - believers
who - (a great High Priest) Jesus (the Son of God) OR the Son of God
us - believers
our - believers'
15. we (2x) - believers
who - believer's high priest OR Jesus (the Son of God)
our - believers'
16. us - believers
therefore - believers do not have a High Priest who cannot sympathize with their weaknesses but was in all points tempted as they are, yet without sin. {can also be stated as "believers do have a High Priest who can ..."
we - believers

Hebrews 5 (14 Verses)

Verses 68-81

1. *For every high priest* taken from **among** men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.
2. *He can* have **compassion** on those who are **ignorant** and going astray, since he himself is also subject to weakness.
3. *Because of* this he is **required** as for the people, so also for himself, to offer sacrifices for sins.
1. he - a high priest {"every high priest" would also be acceptable, both here and in verses 2 through 4.}
2. he (2x) - a high priest
himself - a high priest
3. this - a high priest is also subject to weakness
he - a high priest
himself - a high priest

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|---|---|
| <p>4. <u>And</u> <i>no</i> man takes this honor to himself, but he who is called by God, just as Aaron was.</p> | <p>4. this honor - the honor of being (a) high priest himself - a man who is not called by God
he - he who is called by God</p> |
| <p>5. <u>So</u> <i>also</i> Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You."</p> | <p>5. Himself - Christ
it - N.D.N.
He who - God
Him - Christ
You (2x) - Christ
My - God's
I - God</p> |
| <p>6. <u>As</u> He also says in another place: "You are a priest forever According to the order of Melchizedek";</p> | <p>6. He - God
You - Christ</p> |
| <p>7. <u>who</u>, <i>in</i> the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,</p> | <p>7. who - Christ
His (2x) - Christ's
He - Christ
Him who - God
2nd Him - Christ</p> |
| <p>8. <i>though</i> He was a Son, yet He learned obedience by the things which He suffered.</p> | <p>8. He (3x) - Christ</p> |
| <p>9. <u>And</u> <i>having</i> been perfected, He became the author of eternal salvation to all who obey Him,</p> | <p>9. He - Christ
all who - believers OR all who obey Christ
Him - Christ</p> |
| <p>10. <u>called</u> by God as High Priest "according to the order of Melchizedek,"</p> | <p>10.</p> |
| <p>11. <u>of whom</u> <i>we</i> have much to say, and hard to explain, since you have become dull of hearing.</p> | <p>11. whom - Christ (Melchizedek)
we - the writer of Hebrews (and his fellow workers)
you - Hebrew believers</p> |
| <p>12. <u>For</u> <i>though</i> by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.</p> | <p>12. you (4x) - Hebrew believers
this time - N.D.N.</p> |
| <p>13. <u>For</u> <i>everyone</i> who partakes only of milk is unskilled in the word of righteousness, for he is a babe.</p> | <p>13. he - one who partakes only of milk OR one who is unskilled in the word of righteousness</p> |
| <p>14. <u>But</u> <i>solid</i> food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.</p> | <p>14. those who (2x) - believers who are of full age OR believers who (by reason of use) have their senses exercised to discern both good and evil
their - believers who are of full age OR believers who (by reason of use) have their senses exercised to discern both good and evil</p> |

Hebrews 6 (20 Verses)

1. Therefore, **leaving** the **discussion** of the **elementary** principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

Verses 82-101

1. therefore - the Hebrew believers ought to be teachers
us - the writer of Hebrews (and his fellow workers) OR believers

2. *of the doctrine* of **baptisms**, of laying on of hands, of resurrection of the dead, and of eternal **judgment**.
 3. *And this* we will do if God **permits**.
 4. *For it is impossible* for those who were once **enlightened**, and have tasted the heavenly **gift**, and have become partakers of the Holy Spirit,
 5. *and have* tasted the good word of God and the **powers** of the age to come,
 6. *if* they fall away, to **renew** them again to repentance, since they **crucify** again for **themselves** the Son of God, and put Him to an open shame.
 7. *For the earth* which **drinks** in the **rain** that **often** comes **upon** it, and bears **herbs useful** for those by whom it is **cultivated**, receives blessing from God;
 8. *but if* it bears **thorns** and **briers**, it is **rejected** and near to being **cursed**, whose end is to be **burned**.
 9. *But, beloved*, we are **confident** of better things concerning you, yes, things that **accompany** salvation, though we speak in this **manner**.
 10. *For God* is not **unjust** to **forget** your work and **labor** of **love** which you have shown toward His name, in that you have **ministered** to the **saints**, and do minister.
 11. *And we* desire that each one of you show the same **diligence** to the full **assurance** of hope **until** the end,
 12. *that* you do not become **sluggish**, but **imitate** those who through faith and **patience** inherit the promises.
 13. *For when* God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,
 14. *saying, "Surely* blessing I will **bless** you, and **multiplying** I will **multiply** you."
 15. *And so*, after he had **patiently** endured, he obtained the promise.
- 2.
 3. this - leaving the discussion of the elementary principles of Christ and going on to perfection
we - the writer of Hebrews (and his fellow workers) OR believers
 4. it - for those who were once enlightened, (and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come) if they fall away, to renew them again to repentance
 - 5.
 6. 1st they - those who were once enlightened, (and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come)
2nd they / them / themselves - those who were once enlightened (...) and have fallen away
Him - the Son of God OR Jesus
 7. 1st it - the earth
2nd it - the earth that bears herbs (useful for those by whom it is cultivated)
those by whom - those by whom the earth is cultivated
 8. it (2x) - the earth
whose - the earth (that) bears thorns and briers
 9. we (2x) - the writer of Hebrews (and his fellow workers)
you - the Hebrew believers
this manner - warning the Hebrew believers of judgment
 10. your - the Hebrew believers'
you (2x) - the Hebrew believers
His - God's
 11. we - the writer of Hebrews (and his fellow workers)
you - the Hebrew believers
the same - the work and labor of love which the Hebrew believers have shown toward God's name
 12. you - the Hebrew believers
those who - believers
 13. He (2x) - God
Himself - God
 14. I (2x) - God
you (2x) - Abraham
 15. he (2x) - Abraham

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16. *For* men indeed swear by the greater, and an oath for **confirmation** is for them an end of all **dispute**.

17. *Thus* God, **determining** to show more **abundantly** to the heirs of promise the **immutability** of His **counsel**, confirmed it by an oath,

18. *that by* two **immutable** things, in which it is impossible for God to **lie**, we might have strong **consolation**, who have **fled** for **refuge** to lay hold of the hope set before us.

19. *This* hope we have as an **anchor** of the soul, both **sure** and steadfast, and which **enters** the **Presence behind** the **veil**,

20. *where* the **forerunner** has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

16. them - men

17. His - God's
it - God's promise

18. two immutable things - God's promise and God's oath
which - God's promise and God's oath
we - believers
who - believers
us - believers

19. this hope - the hope set before believers
we - believers
which - the hope set before believers

20. where - behind the veil
the forerunner - Jesus
us - believers

Hebrews 7 (28 Verses)

1. *For this* Melchizedek, king of Salem, priest of the **Most** High God, who met Abraham **returning** from the **slaughter** of the kings and blessed him,

2. *to* whom also Abraham gave a tenth **part** of all, first being **translated** "king of righteousness," and then also king of Salem, **meaning** "king of peace,"

3. *without* father, without **mother**, without genealogy, having **neither** beginning of days **nor** end of life, but made like the Son of God, remains a priest **continually**.

4. *Now* consider how great this man was, to whom even the **patriarch** Abraham gave a tenth of the **spoils**.

5. *And indeed* those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

6. *but he* whose genealogy is not **derived** from them received tithes from Abraham and blessed him who had the promises.

7. *Now beyond* all **contradiction** the **lesser** is blessed by the better.

8. *Here* **mortal** men receive tithes, but there he receives them, of whom it is **witnessed** that he lives.

Verses 102-129

1. who - Melchizedek (King of Salem, Priest of the Most High God)
him - Abraham

2. whom - Melchizedek

3.

4. this man - Melchizedek
whom - Melchizedek

5. those who - the sons of Levi
2nd who - the sons of Levi
their - the sons of Levi's
they - the sons of Levi

6. he whose - Melchizedek
them - the sons of Levi
him who - Abraham

7. the lesser - N.D.N. (Abraham)
the better - N.D.N. (Melchizedek)

8. here - with the sons of Levi
there - with Melchizedek
he (2x) - Melchizedek
them - tithes
whom - Melchizedek
it - that Melchizedek lives

9. Even Levi, who receives tithes, **paid** tithes through Abraham, so to speak,
 10. for he was still in the loins of his father when Melchizedek met him.
 11. Therefore, if perfection were through the **Levitical** priesthood (for under it the people received the law), what **further** need was there that another priest should **rise** according to the order of Melchizedek, and not be called according to the order of Aaron?
 12. For the priesthood being changed, of **necessity** there is also a **change** of the law.
 13. For He of whom these things are spoken belongs to another tribe, from which no man has **officiated** at the **altar**.
 14. For it is evident that our Lord **arose** from Judah, of which tribe Moses spoke nothing concerning priesthood.
 15. And it is yet **far** more evident if, in the **likeness** of Melchizedek, there **arises** another priest
 16. who has come, not according to the law of a **fleshly** commandment, but according to the power of an **endless** life.
 17. For He testifies: "You are a priest forever According to the order of Melchizedek."
 18. For on the one hand there is an **annulling** of the **former** commandment because of **its** weakness and **unprofitableness**,
 19. for the law made nothing perfect; on the **other** hand, there is the bringing in of a better hope, through which we **draw** near to God.
 20. And inasmuch as He was not made priest without an oath
 21. (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has **sworn** And will not **relent**, 'You are a priest forever According to the order of Melchizedek'"),
 22. by so much more Jesus has become a **surety** of a better covenant.
9. who - Levi
 10. he - Levi
his - Levi's
him - Abraham
 11. therefore - (because) Levi paid tithes to Melchizedek
it - the Levitical priesthood
another priest - Jesus
Question - No need, because perfection is not through the Levitical priesthood.
 - 12.
 13. He - Jesus
whom - Jesus
these things - the things spoken of another priest OR the things spoken of Jesus
another tribe - a tribe other than Levi (Judah)
which - a tribe other than Levi (Judah)
 14. it - that believers' Lord arose from Judah OR that Jesus arose from Judah
our - believers'
which tribe - Judah
 15. it - perfection is not through the Levitical priesthood
AND the priesthood being changed, there is also a change in the law
another priest - Jesus
 16. who - Jesus
 17. He - God
You - Jesus
 18. its - the former commandment's
 19. which - a better hope
we - believers
 20. He - Jesus
 21. they - Levitical priests
He - Jesus
1st Him - God
2nd Him - Jesus
The LORD - The LORD OR God {from Psalm 110:4}
You - Jesus
 22. so much - Jesus became (high) priest with an oath OR Jesus was made (high) priest with an oath

Novice Material

23. Also there were many priests, because they were **prevented** by death from **continuing**.
24. But He, because He **continues** forever, has an **unchangeable** priesthood.
25. Therefore He is also able to save to the **uttermost** those who come to God through Him, since He always lives to make **intercession** for them.
26. For such a High Priest was fitting for us, who is holy, **harmless, undefiled, separate** from **sinner**s, and has become **higher** than the heavens;
27. who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the **people's**, for this He did once for all when He offered up Himself.
28. For the law **appoints** as high priests men who have weakness, but the word of the oath, which came after the law, **appoints** the Son who has been perfected forever.
23. they - Levitical priests
24. He (2x) - Jesus
25. therefore - because Jesus continues forever, (and) has an unchangeable priesthood
He (2x) - Jesus
those who - those who come to God through Jesus OR believers
Him - Jesus
them - those who come to God through Jesus OR believers
26. such a High Priest - a High Priest able to save believers to the uttermost OR a High Priest able to save to the uttermost those who come to God through Him
us - believers
who - Jesus
27. who - Jesus
those high priests - Levitical high priests
His - Jesus'
this - offered (up) a sacrifice for the people's sins
He (2x) - Jesus
Himself - Jesus
28. 1st who - men who the law appoints as high priests OR the Levitical high priests (who have weakness)
which - the word of the oath (which came after the law)
2nd Who - the Son (of God) OR Jesus

Hebrews 8 (13 Verses)

1. Now this is the **main point** of the things we are saying: We have such a High Priest, who is **seated** at the right hand of the throne of the Majesty in the heavens,
2. a Minister of the **sanctuary** and of the **true** tabernacle which the Lord **erected**, and not man.
3. For every high priest is appointed to offer both gifts and sacrifices. Therefore it is **necessary** that this One also have something to offer.

Verses 130-142

1. this - believers have a High Priest (able to save believers to the uttermost), who is seated at the right hand of the throne of the Majesty in the heavens; (a Minister of the sanctuary, and of the true tabernacle, which the Lord erected, and not man.)
the things - the things the writer of Hebrews (and his fellow workers) is/are saying
1st we - the writer of Hebrews (and his fellow workers)
2nd we - believers
such a High Priest - a High Priest able to save believers to the uttermost
who - a High Priest able to save believers to the uttermost OR Jesus
2. which - (the sanctuary and) the true tabernacle
3. therefore - for every high priest is appointed to offer (both) gifts and sacrifices
it - that Jesus have something to offer
this One - Jesus

4. *For if He* were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;
5. *who serve* the **copy** and **shadow** of the heavenly things, as Moses was divinely **instructed** when he was about to make the tabernacle. For He said, "See that you make all things according to the **pattern** shown you on the **mountain**."
6. *But now He* has obtained a more excellent **ministry**, inasmuch as He is also **Mediator** of a better covenant, which was **established** on better promises.
7. *For if that* first covenant had been **faultless**, then no place would have been **sought** for a **second**.
8. *Because finding fault* with them, He says: "**Behold**, the days are **coming**, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah -
9. *not* according to the covenant that I made with their fathers in the day when I **took** them by the hand to **lead** them out of the land of Egypt; because they did not **continue** in My covenant, and I **disregarded** them, says the LORD.
10. *For this is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My **laws** in their mind and **write** them on their hearts; and I will be their God, and they shall be My people.
11. **None** of them shall teach his **neighbor**, and **none** his **brother**, saying, '**Know** the LORD,' for all shall **know** Me, from the **least** of them to the **greatest** of them.
12. *For I* will be merciful to their **unrighteousness**, and their sins and their **lawless deeds** I will **remember** no more."
13. *In* that He says, "A new covenant, "He has made the first **obsolete**. Now what is **becoming obsolete** and **growing** old is **ready** to **vanish** away.
4. He (2x) - Jesus
priests who - Levitical priests
5. who - Levitical priests (who offer gifts according to the law and serve the copy of heavenly things)
1st he - Moses
2nd He - God
you (2x) - Moses
6. He (2x) - Jesus
which - a better covenant (established on better promises)
- 7.
8. them - the houses of Israel and Judah
He - the LORD OR God
I - the LORD OR God
9. I (3x) - the LORD OR God
their - the houses of Israel and Judah
them (2x) / they - the houses of Israel's and Judah's fathers
My - the LORD's OR God's
10. this - I [the LORD OR God] will put My laws in their [the house of Israel's OR believer's] mind and write My laws on their hearts AND I [the LORD OR God] will be their [the house of Israel's OR believer's] God and they shall be My people
I (3x) - the LORD OR God
those days - the days that are coming
My (2x) - the LORD's OR God's
their (x3) - the house of Israel {see note 4} OR believers'
them - the LORD's laws OR God's laws
they - the house of Israel OR believers
11. them (3x) - the house of Israel OR believers
his (2x) - a person in the house of Israel's OR a believer's
all - (all of) the house of Israel OR (all) believers
Me - the LORD OR God
12. I (2x) - the LORD OR God
their (3x) - the house of Israel's OR believers'
13. He (2x) - the LORD OR God
what - the first covenant

Hebrews 11 (40 Verses)

Verses 143-182

1. *Now faith* is the **substance** of things **hoped** for, the **evidence** of things not seen.
2. *For by* it the **elders** obtained a good testimony.
1. it - faith

Novice Material

3. *By faith we understand* that the worlds were **framed** by the word of God, so that the things which are seen were not made of things which are **visible**.
 3. we - believers
4. *By faith Abel* offered to God a more excellent **sacrifice** than **Cain**, through which he obtained witness that he was **righteous**, God **testifying** of his gifts; and through it he being dead still **speaks**.
 4. which - a more excellent sacrifice offered by faith
he (3x) - Abel
his - Abel's
it - a more excellent sacrifice offered by faith
5. *By faith Enoch* was taken away so that he did not see death, "and was not **found**, because God had taken him"; for before he was taken he had this testimony, that he **pleased** God.
 5. he (4x) - Enoch
him - Enoch
this testimony - that Enoch pleased God
6. *But without* faith it is impossible to **please** Him, for he who comes to God must believe that He is, and that He is a **rewarder** of those who **diligently** seek Him.
 6. it - to please God
Him (2x) - God
1st he who - he who comes to God
He (2x) - God
those who - those who diligently seek God
7. *By faith Noah*, being divinely **warned** of things not yet seen, **moved** with godly fear, prepared an **ark** for the **saving** of his **household**, by which he **condemned** the world and became heir of the righteousness which is according to faith.
 7. his - Noah's
1st which - faith (preparing an ark for the saving of his household)
he - Noah
2nd which - righteousness
8. *By faith Abraham obeyed* when he was called to go out to the place which he would receive as an inheritance. And he **went** out, not **knowing** where he was going.
 8. he (4x) - Abraham
9. *By faith he dwelt* in the land of promise as in a **foreign** country, **dwelling** in **tents** with Isaac and Jacob, the heirs with him of the same promise;
 9. he - Abraham
him - Abraham
same promise - the promise made to Abraham
10. *for he waited* for the city which has **foundations**, whose **builder** and **maker** is God.
 10. he - Abraham
whose - the city which has foundations
11. *By faith Sarah herself* also received **strength** to **conceive** seed, and she **bore** a child when she was past the age, because she **judged** Him faithful who had **promised**.
 11. herself - Sarah
she (3x) - Sarah
Him - God
who - God
12. *Therefore* from one man, and him as good as dead, were born as many as the **stars** of the **sky** in **multitude** - **innumerable** as the **sand** which is by the **seashore**.
 12. therefore - (because) Abraham obeyed God by faith AND Sarah, by faith, bore a child when she was past the age
one man - Abraham
him - Abraham
as many - (the) descendants of Abraham
which - the sand
13. *These* all **died** in faith, not having received the promises, but having seen them **afar off** were **assured** of them, **embraced** them and **confessed** that they were **strangers** and **pilgrims** on the earth.
 13. these all - Abel, Noah, Abraham, and Sarah OR all who died in faith
them (3x) - the promises
they - Abel, Noah, Abraham and Sarah OR all who died in faith

14. *For those* who say such things declare **plainly** that they seek a **homeland**.

15. *And truly* if they had called to mind that country from which they had come out, they would have had **opportunity** to **return**.

16. *But now* they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

17. *By faith Abraham*, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

18. *of whom* it was said, "In Isaac your seed shall be called,"

19. **concluding** that God was able to **raise** him up, even from the dead, from which he also received him in a **figurative sense**.

20. *By faith Isaac* blessed Jacob and **Esau** concerning things to come.

21. *By faith Jacob*, when he was dying, blessed each of the sons of Joseph, and **worshiped**, **leaning** on the **top** of his **staff**.

22. *By faith Joseph*, when he was dying, made **mention** of the **departure** of the children of Israel, and gave **instructions** concerning his **bones**.

23. *By faith Moses*, when he was born, was hidden **three months** by his **parents**, because they saw he was a **beautiful** child; and they were not **afraid** of the king's **command**.

24. *By faith Moses*, when he became of age, **refused** to be called the son of **Pharaoh's daughter**,

25. **choosing rather** to **suffer affliction** with the people of God than to **enjoy the passing pleasures** of sin,

26. **esteeming** the **reproach** of Christ greater **riches** than the **treasures** in Egypt; for he **looked** to the reward.

14. those - those who confessed that they are strangers and pilgrims on the earth
such things - that they are strangers and pilgrims on the earth
they - those who confessed that they are strangers and pilgrims on the earth

15. they (3x) - those that died in faith OR those who confessed that they are strangers and pilgrims on the earth

16. they - those that died in faith OR those who confessed that they are strangers and pilgrims on the earth
therefore - because they [those that died in faith OR those who confessed that they are strangers and pilgrims on the earth] desire a better (heavenly) country
their - those that died in faith OR those who confessed that they are strangers and pilgrims on the earth
He - God
them - those that died in faith OR those who confessed that they are strangers and pilgrims on the earth

17. he (2x) - Abraham
his - Abraham's

18. whom - Abraham
it - "In Isaac your seed shall be called"
your - Abraham's

19. him (2x) - Isaac
which - the dead
he - Abraham

20.

21. he - Jacob
his - Jacob's

22. he - Joseph
his - Joseph's

23. he (2x) - Moses
his - Moses'
they (2x) - Moses' parents

24. he - Moses

25.

26. he - Moses

Novice Material

- | | |
|--|--|
| 27. <i>By faith he forsook</i> Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible . | 27. he (2x) - Moses
Him who - God |
| 28. <i>By faith he kept</i> the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them. | 28. 1st he - Moses
2nd He - God
them - Israel OR the first born of Israel |
| 29. <i>By faith they</i> passed through the Red Sea as by dry land, whereas the Egyptians , attempting to do so, were drowned . | 29. they - Moses and the people of God OR Israel
do so - pass through the Red Sea |
| 30. <i>By faith the walls</i> of Jericho fell down after they were encircled for seven days. | 30. they - the walls of Jericho |
| 31. <i>By faith the harlot Rahab</i> did not perish with those who did not believe, when she had received the spies with peace. | 31. she - (the harlot) Rahab |
| 32. <i>And what</i> more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah , also of David and Samuel and the prophets: | 32. I - the writer of Hebrews
me - the writer of Hebrews
Question - No answer given |
| 33. <i>who</i> through faith subdued kingdoms , worked righteousness, obtained promises, stopped the mouths of lions , | 33. who - Gideon, Barak, Samson, Jephthah, David, Samuel
and the prophets OR those of faith |
| 34. quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle , turned to flight the armies of the aliens . | 34. |
| 35. Women received their dead raised to life again. Others were tortured , not accepting deliverance , that they might obtain a better resurrection. | 35. their - women of faith
others - those of faith (who were tortured)
they - those of faith (who were tortured) |
| 36. <i>Still</i> others had trial of mockings and scourgings , yes, and of chains and imprisonment . | 36. others - those of faith (who had trial of mockings and scourgings and chains and imprisonment) |
| 37. <i>They were stoned</i> , they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins , being destitute , afflicted , tormented - | 37. they (3x) - those of faith |
| 38. <i>of whom</i> the world was not worthy. They wandered in deserts and mountains , in dens and caves of the earth. | 38. whom - those of faith
they - those of faith |
| 39. <i>And all</i> these, having obtained a good testimony through faith, did not receive the promise, | 39. all these - those of faith |
| 40. <i>God having provided</i> something better for us, that they should not be made perfect apart from us. | 40. us (2x) - believers
they - those of faith OR all (these) who obtained a good testimony through faith |

Hebrews 12 (2 Verses)

1. *Therefore we also*, since we are **surrounded** by so great a **cloud** of **witnesses**, let us lay **aside** every **weight**, and the sin which so **easily ensnares** us, and let us **run** with **endurance** the **race** that is set before us,

Verses 183-184

1. therefore - since believers are surrounded by so great a cloud of witnesses
we (2x) - believers
us (4x) - believers
which - the sin that so easily ensnares believers

2. **looking unto** Jesus, the author and **finisher** of our faith, who for the **joy** that was set before Him endured the **cross**, **despising** the shame, and has sat down at the right hand of the throne of God.
2. our - believers
who - Jesus
Him - Jesus

- Note 1 In the early chapters of Hebrews, Jesus is referred to as both “God’s Son” and as “God the Son”. Pronouns have been defined using the definition most appropriate to that section, however a response of Jesus, Christ (Jesus), “God’s Son” OR “God the Son” will also be considered correct. Questions are written as “textually” as possible.
- Note 2: The ‘He’ in Hebrews 3:3 is clearly Christ as the author is contrasting the fact that Christ was given more honor than Moses. However, it is equally clear than in verse 4 it states that God built all things. Since Christ is God, there is no contradiction.
- Note 3: Whenever a question requires the answer “that generation of Hebrews” a quizzer will not be ruled wrong if they respond “the Hebrew believers’ fathers”, however, “that generation of Hebrews” will still be required for the quizzer to be ruled correct. (Applies to Heb 3:10 through Heb 4:11.)
- Note 4: Although the house of Judah is no longer mentioned after verse 9 (chapter 8), a quizzer will not be ruled wrong if they also include the house of Judah as part of their answer to questions that come from verses 10-13.
- Note 5: In chapter 9, a quizzer will not be ruled wrong if they include the blood of bulls in a verse where the text states calves, or vice versa.