

2018/2019 Text and Definitions
Senior Material (Hebrews 1-12:13)
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Hebrews 1 (14 Verses)**Verses 1-14**

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|---|---|
| <p>1. <u>God</u>, who at various times and in various ways spoke in time past to the fathers by the prophets,</p> <p>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;</p> <p>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,</p> <p>4. <u>having</u> become so much better than the angels, as He has by inheritance obtained a more excellent name than they.</p> <p>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"?</p> <p>6. <u>But when</u> He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."</p> <p>7. <u>And of</u> the angels He says: "Who makes His angels spirits And His ministers a flame of fire."</p> <p>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."</p> <p>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."</p> <p>10. <u>And</u>: "<u>You, LORD</u>, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.</p> | <p>1. us - Hebrews believers OR believers
His - God's
whom (2x) - God's Son OR Jesus {see note 1}
He (2x) - God</p> <p>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'</p> <p>4. He - God's Son OR Jesus
they - the angels</p> <p>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.</p> <p>6. He (2x) - God
the firstborn - God's Son OR Jesus
Him - God's Son OR Jesus</p> <p>7. He - God
Who - God
His (2x) - God's</p> <p>8. He - God (the Father)
Your (2x) - God the Son's OR Jesus'</p> <p>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'</p> <p>10. You - the LORD OR Jesus
Your - the LORD's OR Jesus'</p> |
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Senior Material

11. *They will* perish, but You **remain**; And they will all **grow** old like a **garment**;
11. they (2x) - (the foundation of) the earth and the heavens
(the work of Jesus' hands)
You - the LORD OR Jesus
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."
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. *But to* which of the angels has He ever said: "**Sit** at My right hand, Till I make Your enemies Your footstool?"
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. *Are* they not all ministering spirits **sent forth** to minister for those who will inherit salvation?
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.
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. *For if the word* spoken through angels **proved** steadfast, and every **transgression** and disobedience received a just reward,
2.
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,
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. *God also bearing* witness both with **signs** and **wonders**, with various **miracles**, and gifts of the Holy Spirit, according to His own will?
4. His - God's
5. *For He has not* put the world to come, of which we speak, in subjection to angels.
5. He - God
which - the world to come
we - the writer of Hebrews (and his fellow workers)
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?"
6. one - N.D.N. {David, quote from Psalm}
You (2x) - God
1st him - man
2nd him - the son of man
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.
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

Senior Material

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)

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

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

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.

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

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.

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

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

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

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

Verses 33-51

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

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

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

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

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

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. your - Hebrew believers' OR believers'

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

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.'"
11. I - God
My (2x) - God's
they - that generation of Hebrews
12. **Beware**, brethren, lest there be in any of you an evil heart of unbelief in **departing** from the living God;
12. you - Hebrew believers OR Hebrew brethren OR believers
13. but exhort one another daily, while it is called "Today," lest any of you be **hardened** through the **deceitfulness** of sin.
13. one another - Hebrew believers OR believers
it - N.D.N.
you - Hebrew believers OR believers
14. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,
14. we (2x) - Hebrew believers OR believers
our - Hebrew believers' OR believers'
15. while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."
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. For who, having heard, **rebelled**? Indeed, was it not all who came out of Egypt, **led** by Moses?
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. Now with whom was He angry forty years? Was it not with those who **sinned**, whose **corpses** fell in the wilderness?
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. And to whom did He swear that they would not enter His rest, but to those who did not obey?
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. So we see that they could not enter in because of unbelief.
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.
 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. *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.
 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. *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.
 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. *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";
 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. *and again in* this place: "They shall not enter My rest."
 5. this place - N.D.N.
they - that generation of Hebrews who did not believe
My - God's
6. *Since* therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,
 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. *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."
 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. *For if Joshua* had given them rest, then He would not afterward have spoken of another day.
 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

Senior Material

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| 4. <u>And no</u> man takes this honor to himself, but he who is called by God, just as Aaron was. | 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 |
| 5. <u>So also</u> 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." | 5. Himself - Christ
it - N.D.N.
He who - God
Him - Christ
You (2x) - Christ
My - God's
I - God |
| 6. <u>As</u> He also says in another place: "You are a priest forever According to the order of Melchizedek"; | 6. He - God
You - Christ |
| 7. <u>who, in</u> 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, | 7. who - Christ
His (2x) - Christ's
He - Christ
Him who - God
2nd Him - Christ |
| 8. <u>though</u> He was a Son, yet He learned obedience by the things which He suffered. | 8. He (3x) - Christ |
| 9. <u>And having</u> been perfected, He became the author of eternal salvation to all who obey Him, | 9. He - Christ
all who - believers OR all who obey Christ
Him - Christ |
| 10. <u>called</u> by God as High Priest "according to the order of Melchizedek," | 10. |
| 11. <u>of whom</u> we have much to say, and hard to explain , since you have become dull of hearing . | 11. whom - Christ (Melchizedek)
we - the writer of Hebrews (and his fellow workers)
you - Hebrew believers |
| 12. <u>For though</u> 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. | 12. you (4x) - Hebrew believers
this time - N.D.N. |
| 13. <u>For everyone</u> who partakes only of milk is unskilled in the word of righteousness, for he is a babe . | 13. he - one who partakes only of milk OR one who is unskilled in the word of righteousness |
| 14. <u>But</u> solid 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. | 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 |

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

Senior Material

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

Senior 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 sinners, 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 9 (28 Verses)

Verses 143-180

1. *Then indeed*, even the first covenant had ordinances of **divine** service and the **earthly** sanctuary.

1.

Senior Material

2. *For a* **tabernacle** was prepared: the first part, in which was the **lampstand**, the **table**, and the **showbread**, which is called the sanctuary;
 3. *and behind* the second veil, the part of the tabernacle which is called the Holiest of All,
 4. *which* had the **golden censer** and the ark of the covenant **overlaid** on all **sides** with **gold**, in which were the **golden pot** that had the **manna**, **Aaron's rod** that **budded**, and the **tablets** of the covenant;
 5. *and above* it were the **cherubim** of glory **overshadowing** the mercy **seat**. Of these things we cannot now speak in **detail**.
 6. *Now when* these things had been thus prepared, the priests always went into the first part of the tabernacle, **performing** the **services**.
 7. *But into* the second part the high priest went **alone** once a year, not without blood, which he offered for himself and for the people's sins **committed** in **ignorance**;
 8. *the* Holy Spirit **indicating** this, that the way into the Holiest of All was not yet made **manifest** while the first tabernacle was still **standing**.
 9. *It was* **symbolic** for the present time in which both gifts and sacrifices are offered which cannot make him who **performed** the service perfect in **regard** to the conscience -
 10. **concerned** only with **foods** and drinks, various **washings**, and fleshly ordinances **imposed** until the time of **reformation**.
 11. *But Christ* came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this **creation**.
 12. *Not* with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.
 13. *For if the* blood of bulls and goats and the **ashes** of a **heifer**, sprinkling the **unclean**, sanctifies for the **purifying** of the flesh,
 14. *how much* more shall the blood of Christ, who through the eternal Spirit offered Himself without **spot** to God, **cleanse** your conscience from dead works to serve the living God?
2. which (2x) - the first part of the tabernacle OR the sanctuary
 3. which - the part of the tabernacle behind the second veil OR the Holiest of All
 4. 1st which - the part of the tabernacle behind the second veil OR the Holiest of All
2nd which - the ark of the covenant
 5. it - the ark of the covenant
these things - the things in the tabernacle
we - the writer of Hebrews (and his fellow workers)
 6. these things - the things in the tabernacle
 7. which - blood
he - the high priest
himself - the high priest
 8. this - the way into the Holiest of All was not yet made manifest, while the first tabernacle was still standing.
 9. it - the first tabernacle
1st which - the first tabernacle
2nd which - gifts and sacrifices (offered in the first tabernacle)
him who - the high priest OR him who performed the service
 - 10.
 - 11.
 12. His - Christ's
He - Christ
 - 13.
 14. who - Christ
Himself - Christ
your - Hebrew believers' OR believers'
Question - The blood of Christ shall cleanse your [believer's OR Hebrew believers'] conscience from dead works (to serve the living God.)

15. *And* for this reason He is the Mediator of the new covenant, by **means** of death, for the redemption of the **transgressions** under the first covenant, that those who are called may receive the promise of the eternal inheritance.
 15. this reason - Christ came as High Priest (of the good things to come.) (Not with the blood of bulls, calves and goats, but) with His own blood He entered the Most Holy Place once for all (having obtained eternal redemption.)
 He - Christ
 that - N.D.N.
 those - those who are called OR believers
16. *For where* there is a testament, there must also of necessity be the death of the testator.
 - 16.
17. *For a testament* is in **force** after men are dead, since it has no power at all while the testator lives.
 17. it - a testament
18. *Therefore not* even the first covenant was **dedicated** without blood.
 18. therefore - For where there is a testament, there must also of necessity be the death of the testator.
19. *For when* Moses had spoken every **precept** to all the people according to the law, he took the blood of calves and goats, with water, **scarlet wool**, and **hyssop**, and sprinkled both the book itself and all the people,
 19. he - Moses
 itself - the book
20. *saying*, "This is the blood of the covenant which God has **commanded** you."
 20. this - the blood of (bulls,) calves and goats {See Note 5}
 which - the blood of the covenant
 you - the people of Israel
21. *Then likewise* he sprinkled with blood both the tabernacle and all the **vessels** of the ministry.
 21. he - Moses
22. *And according* to the law **almost** all things are purified with blood, and without **shedding** of blood there is no remission.
 - 22.
23. *Therefore it* was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.
 23. therefore - without shedding of blood there is no remission
 it - N.D.N.
 these (2x) - the blood of (bulls,) calves and goats
 themselves - the heavenly things
24. *For Christ* has not entered the holy **places** made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;
 24. which - holy places made with hands
 itself - heaven
 us - believers
25. *not* that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another -
 25. He - Christ
 Himself - Christ
 another - (bulls,) calves and goats
26. *He* then would have had to suffer often since the foundation of the world; but now, once at the end of the **ages**, He has **appeared** to put away sin by the sacrifice of Himself.
 26. He (2x) - Christ
 Himself - Christ
27. *And as* it is appointed for men to **die** once, but after this the judgment,
 27. it - N.D.N.
 this - death OR to die once

Senior Material

28. so Christ was offered once to **bear** the sins of many. To those who **eagerly wait** for Him He will appear a second time, apart from sin, for salvation.

28. many - N.D.N.
those who - believers
Him - Christ
He - Christ

Hebrews 10 (39 Verses)

1. For the law, having a shadow of the good things to come, and not the **very** image of the things, can never with these same sacrifices, which they offer continually year by year, make those who **approach** perfect.

2. For then would they not have ceased to be offered? For the **worshipers**, once purified, would have had no more **consciousness** of sins.

3. But in those sacrifices there is a **reminder** of sins every year.

4. For it is not possible that the blood of bulls and goats could take away sins.

5. Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.

6. In burnt offerings and sacrifices for sin You had no pleasure.

7. Then I said, 'Behold, I have come - In the **volume** of the book it is **written** of Me - To do Your will, O God.'

8. **Previously** saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),

9. then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may **establish** the second.

10. By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

Verses 181-219

1. the things - good things to come
these same sacrifices - the sacrifices offered by the high priests year by year
which - the sacrifices the high priests offer continually year by year
they - high priests
those - those who approach OR worshipers

2. they - the sacrifices offered (year by year) by the high priests
Question - Yes, the sacrifices would have ceased to be offered if they had made those who approach perfect.

3. those sacrifices - the sacrifices offered (year by year) by the high priests

4. it - N.D.N.

5. therefore - (because) it is not possible that the blood of bulls (, calves) and goats could take away sins
He (2x) - Christ
You (2x) - God
Me - Christ

6. You - God

7. I (2x) - Christ
it - that Christ has come to do God's will
Me - Christ
Your - God's

8. You - God
them / which - sacrifice and offering, burnt offerings and offerings for sin

9. 1st He - Christ
I - Christ
Your - God's
2nd & 3rd He - God
the first - the first covenant
the second - the second covenant

10. that will - God's will (to take away the first covenant and establish the second covenant)
we - believers

11. *And every* priest **stands** ministering daily and offering **repeatedly** the same sacrifices, which can never take away sins.
12. *But this* Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,
13. *from* that time **waiting** till His enemies are made His footstool.
14. *For by one* offering He has perfected forever those who are being sanctified.
15. *But the* Holy Spirit also witnesses to us; for after He had said before,
16. *"This is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their **minds** I will write them,"
17. *then He adds*, "Their sins and their lawless deeds I will remember no more."
18. *Now where* there is remission of these, there is no longer an offering for sin.
19. *Therefore, brethren*, having **boldness** to enter the Holiest by the blood of Jesus,
20. *by a* new and living way which He **consecrated** for us, through the veil, that is, His flesh,
21. *and having a* High Priest over the house of God,
22. *let us* draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our **bodies washed** with **pure** water.
23. *Let us* hold fast the confession of our hope without **wavering**, for He who promised is faithful.
24. *And* let us consider one another in order to **stir** up love and good works,
11. the same - the sacrifices offered by (every) priest(s)
which - the (same) sacrifices offered by (every) priest(s)
12. this Man - Christ
He - Christ
13. that time - after Christ had offered one sacrifice for sins forever (sat down at the right hand of God)
His (2x) - Christ's
14. He - Christ
those - those who are being sanctified OR believers
15. us - believers
He - God
16. this - I [the LORD OR God] will put My laws into their [Israel's OR believers'] hearts AND I will write My laws in their minds
I (3x) - the LORD OR God
them - Israel OR believers
those days - N.D.N.
My - the LORD's OR God's
their - Israel's OR believers'
them - the LORD's laws OR God's laws
17. He - the LORD OR God
their (2x) - Israel's OR believers'
I - the LORD OR God
18. these - sins and lawless deeds
19. therefore - where there is remission of sins, there is no longer an offering for sin
brethren - brethren OR believers
20. which - a new and living way
He - Jesus
us - believers
His - Jesus'
- 21.
22. us - believers
our (2x) - believers'
23. us - believers
our - believers'
He who - God
24. us - believers
one another - believers

Senior Material

25. *not forsaking* the **assembling of ourselves together**, as is the manner of some, but **exhorting** one another, and so much the more as you see the Day **approaching**.
26. *For if* we sin **willfully** after we have received the **knowledge** of the **truth**, there no longer remains a sacrifice for sins,
27. *but a* certain fearful **expectation** of judgment, and **fiery indignation** which will **devour** the **adversaries**.
28. *Anyone* who has rejected Moses' law **dies** without mercy on the testimony of two or three witnesses.
29. *Of how* much **worse punishment**, do you **suppose**, will he be **thought** worthy who has **trampled** the Son of God **underfoot**, counted the blood of the covenant by which he was sanctified a **common** thing, and **insulted** the Spirit of grace?
30. *For we* know Him who said, "**Vengeance** is **Mine**, I will **repay**," says the Lord. And again, "The LORD will **judge** His people."
31. *It is* a fearful thing to fall into the hands of the living God.
32. *But recall* the former days in which, after you were **illuminated**, you endured a great **struggle** with sufferings:
33. **partly** while you were made a **spectacle** both by **reproaches** and **tribulations**, and **partly** while you became companions of those who were so **treated**;
34. *for you had* compassion on me in my chains, and **joyfully accepted** the **plundering** of your **goods**, knowing that you have a better and an **enduring possession** for **yourselves** in heaven.
35. *Therefore do* not **cast** away your confidence, which has great reward.
36. *For you have* need of endurance, so that after you have **done** the will of God, you may receive the promise:
37. *"For yet* a little while, And He who is coming will come and will not **tarry**.
38. *Now the* just shall live by faith; But if anyone **draws** back, My soul has no pleasure in him."
25. ourselves - believers
some - some believers
one another - believers
you - believers
26. we (2x) - believers
27. which - (a fearful expectation of) judgment and fiery indignation
28. anyone - N.D.N.
29. you - Hebrew believers OR believers
1st he - he who has trampled the Son of God underfoot
OR an unbeliever
2nd he - the Son of God OR Jesus
by which - the blood of the covenant
30. we - believers
Him - the LORD OR God
Mine - the LORD's OR God's
I - the LORD OR God
His - the LORD's OR God
31. it - N.D.N.
32. in which - the former days
you (2x) - the Hebrew believers
33. you (2x) - the Hebrew believers
those who were so treated - Hebrew believers made a spectacle (both) by reproaches and tribulations
34. you (2x) - the Hebrew believers
me - the writer of Hebrews
my - the writer of Hebrews
your - the Hebrew believers'
yourselves - the Hebrew believers
35. therefore - the Hebrew believers knowing that they have a better and an enduring possession for themselves in heaven
your - the Hebrew believers'
which - the Hebrew believers' confidence
36. you (3x) - the Hebrew believers
37. He who - Christ
him - anyone who draws back OR an unbeliever
38. My - God's
him - anyone who draws back

39. *But we* are not of those who draw back to **perdition**, but of those who believe to the saving of the soul.

39. we - the writer of Hebrews OR the Hebrew believers OR believers
1st those who - those who draw back to perdition OR unbelievers
2nd those who - those who believe (to the saving of the soul) OR believers

Hebrews 11 (40 Verses)

Verses 220-259

1. *Now* faith is the **substance** of things **hoped** for, the **evidence** of things not seen.

1.

2. *For by it* the **elders** obtained a good testimony.

2. it - faith

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

Senior Material

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**.
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.
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**.
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 - 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. 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. *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.
27. *By faith he* **forsook** Egypt, not **fearing** the wrath of the king; for he endured as seeing Him who is **invisible**.
28. *By faith he* **kept** the **Passover** and the sprinkling of blood, lest he who **destroyed** the firstborn should **touch** them.
29. *By faith they* passed through the **Red Sea** as by **dry** land, **whereas** the **Egyptians**, **attempting** to do so, were **drowned**.
30. *By faith the* **walls** of **Jericho** fell down after they were **encircled** for **seven** days.
31. *By faith the* **harlot Rahab** did not perish with those who did not believe, when she had received the **spies** with peace.
32. *And what* 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:
33. *who* through faith **subdued kingdoms**, **worked** righteousness, obtained promises, **stopped** the **mouths** of **lions**,
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**.
35. **Women** received their dead **raised** to life again. Others were **tortured**, not **accepting deliverance**, that they might obtain a better resurrection.
36. *Still* others had trial of **mockings** and **scourgings**, yes, and of chains and **imprisonment**.
37. *They were* **stoned**, they were **sawn** in two, were tempted, were **slain** with the sword. They wandered about in **sheepskins** and **goatskins**, being **destitute**, **afflicted**, **tormented** -
38. *of whom* the world was not worthy. They wandered in **deserts** and **mountains**, in **dens** and **caves** of the earth.
39. *And all* these, having obtained a good testimony through faith, did not receive the promise,
23. he (2x) - Moses
his - Moses'
they (2x) - Moses' parents
24. he - Moses
- 25.
26. he - Moses
27. he (2x) - Moses
Him who - God
28. 1st he - Moses
2nd He - God
them - Israel OR the first born of Israel
29. they - Moses and the people of God OR Israel
do so - pass through the Red Sea
30. they - the walls of Jericho
31. she - (the harlot) Rahab
32. I - the writer of Hebrews
me - the writer of Hebrews
Question - No answer given
33. who - Gideon, Barak, Samson, Jephthah, David, Samuel
and the prophets OR those of faith
- 34.
35. their - women of faith
others - those of faith (who were tortured)
they - those of faith (who were tortured)
36. others - those of faith (who had trial of mockings and
scourgings and chains and imprisonment)
37. they (3x) - those of faith
38. whom - those of faith
they - those of faith
39. all these - those of faith

Senior Material

40. *God* having **provided** 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 (13 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,

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.

3. *For* consider Him who endured such **hostility** from sinners against Himself, lest you become **weary** and discouraged in your **souls**.

4. *You have* not yet **resisted** to **bloodshed**, **striving** against sin.

5. *And you have* **forgotten** the **exhortation** which speaks to you as to sons: "My son, do not **despise** the chastening of the LORD, Nor be discouraged when you are **rebuked** by Him;

6. *For whom* the LORD **loves** He **chastens**, And **scourges** every son whom He receives."

7. *If you* **endure** chastening, God **deals** with you as with sons; for what son is there whom a father does not **chasten**?

8. *But if* you are without chastening, of which all have become partakers, then you are **illegitimate** and not sons.

9. *Furthermore*, we have had **human** fathers who **corrected** us, and we paid them **respect**. Shall we not much more **readily** be in subjection to the Father of spirits and live?

10. *For they* indeed for a **few** days **chastened** us as **seemed best** to them, but He for our profit, that we may be partakers of His **holiness**.

Verses 260-272

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. our - believers
who - Jesus
Him - Jesus

3. Him who - Jesus
Himself - Jesus
you - Hebrew believers OR believers
your - Hebrew believers' OR believers'

4. you - Hebrew believers OR believers

5. 1st & 2nd you - Hebrew believers OR believers
my - N.D.N. {from Proverbs 3:11}
3rd you - N.D.N.
Him - the LORD OR God

6. whom - whom the LORD loves
He (x2) - the LORD (God)

7. you (2x) - Hebrew believers OR believers
whom - a son a father chastens
Question - There is no son that a father does not chasten.

8. you (2x) - unbelievers OR illegitimate (sons)
which - chastening
all - believers

9. we (x3) - believers
who - human fathers
us - believers
them - human fathers
Question - Yes, believers shall be (much more) in subjection to the Father of spirits and live.

10. they - human fathers
us - believers
them - human fathers
He - God
our - believers
we - believers
His - God's

11. *Now* no chastening **seems** to be **joyful** for the present, but **painful**; **nevertheless**, afterward it **yields** the **peaceable fruit** of righteousness to those who have been **trained** by it.

12. *Therefore* **strengthen** the hands which **hang** down, and the **feeble knees**,

13. *and* **make** **straight paths** for your feet, so that what is **lame** may not be **dislocated**, but rather be **healed**.

11. it (2x) - chastening
those who - believers who have been trained by
chastening

12. therefore - (because) chastening by God yields the
peaceable fruit of righteousness to believers who
have been trained by it (chastening)

13. your - Hebrew believers' OR believers'

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.