

2026/2027 Text and Definitions
Novice Material (Hebrews 1-8 & 11-12:2)
New King James Version © Copyright 1982 Thomas Nelson, Inc.
Used by Permission.

Hebrews 1 (14 Verses)**Verses 1-14**

- | | |
|--|--|
| <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</u>, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.</p> | <p>1.</p> <p>2. 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'
Note: In this verse, "O God" is referring to 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> |
|--|--|

Novice Material

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.

Verses 15-32

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 a 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

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 - Hebrew believers OR believers

9. we - Hebrew believers OR 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) all their lifetime were subject to bondage OR believers
their - those who all their lifetime were subject to bondage OR believers

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

Novice Material

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

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

Verses 33-51

1. therefore - (for in that Jesus has suffered, being tempted) Jesus is able to aid believers (who are tempted)
our - Hebrew believers' OR 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) – Hebrew believers OR 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."
 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
Q. -God swore to that generation of Hebrews who did not obey that they would not enter His rest.
 19. we - Hebrew believers OR believers
they - that generation of Hebrews who did not obey

Hebrews 4 (16 Verses)

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."

Verses 52-67

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 - Hebrew believers OR believers
them (2x)-that generation of Hebrews who did not believe
they - 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 – Hebrew believers OR 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. *For if Joshua* had given them rest, then He would not afterward have spoken of another day.
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.
8. them - that generation of Hebrews
He - God
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 - Hebrew believers OR 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 - Hebrew believers OR believers
14. we - Hebrew believers OR believers
who - (a great High Priest) Jesus (the Son of God) OR the Son of God
us - Hebrew believers OR believers
our - Hebrew believers' OR believers"
15. we (2x) - Hebrew believers OR believers
who - believer's high priest OR Jesus (the Son of God)
our - Hebrew believers' OR believers'
16. us - Hebrew believers OR 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 - Hebrew believers OR believers

Hebrews 5 (14 Verses)

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.

Verses 68-81

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

Novice Material

3. Because of this he is **required** as for the people, so also for himself, to offer sacrifices for sins.
 3. this - a high priest is also subject to weakness
he - a high priest
himself - a high priest
4. And no 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. So also 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. As He also says in another place: "You are a priest forever According to the order of Melchizedek";
 6. He - God
You - Christ
7. who, in 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. though He was a Son, yet He **learned obedience** by the things which He suffered.
 8. He (3x) - Christ
9. And having 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. called by God as High Priest "according to the order of Melchizedek,"
 - 10.
11. of whom 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. For though 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. For everyone 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. But 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

Verses 82-101

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

Novice Material

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.
 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.
12. you - the Hebrew believers
those who - Hebrew believers OR believers
 13. He (2x) - God
Himself - God
 14. I (2x) - God
you (2x) - Abraham
 15. he (2x) - Abraham
 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
it - N.D.N.
we - believers
who - believers
us - believers
 19. this hope - the hope set before believers
we - Hebrew believers OR believers
which - the hope set before believers
 20. where - behind the veil
the forerunner - Jesus
us - Hebrew believers OR 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;

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. 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.
 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**,
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. 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 - Hebrew believers' OR 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

Novice Material

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.
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.
19. which - a better hope
we – Hebrew believers OR 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
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
Hebrew believers OR believers
Him - Jesus
them - those who come to God through Jesus OR Hebrew
believers 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 - Hebrew believers OR 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.
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.

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 - Hebrew believers OR 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. 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

Novice Material

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.

10. this - I [the LORD OR God] will put My laws in their [the house of Israel's] mind and write My laws on their hearts AND I [the LORD OR God] will be their [the house of Israel'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's {see note 4}

them - the LORD's laws OR God's laws

they - the house of Israel

11. them (3x) - the house of Israel
his (2x) - a person in the house of Israel's
all - (all of) the house of Israel
Me - the LORD OR God

12. I (2x) - the LORD OR God
their (3x) - the house of Israel's

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.

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**.

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**.

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.

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.

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.

1.

2. it - faith

3. we - Hebrew believers OR believers

4. which - a more excellent sacrifice offered by faith
he (3x) - Abel
his - Abel's
it - a more excellent sacrifice offered by faith

5. he (4x) - Enoch
him - Enoch
this testimony - that Enoch pleased God

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. 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.
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;
10. for he waited for the city which has **foundations**, whose **builder** and **maker** is God.
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**.
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,
8. he (4x) - Abraham
9. he - Abraham
him - Abraham
same promise - the promise made to Abraham
10. he - Abraham
whose - the city which has foundations
11. herself - Sarah
she (3x) - Sarah
Him - God
who - God
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

Novice Material

18. of whom it was said, "In Isaac your seed shall be called,"
18. whom - Abraham
it - "In Isaac your seed shall be called"
your - Abraham's
19. **concluding** that God was able to **raise** him up, even from the dead, from which he also received him in a **figurative sense**.
19. him (2x) - Isaac
which - the dead
he - Abraham
20. By faith Isaac blessed Jacob and **Esau** concerning things to come.
- 20.
21. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and **worshiped, leaning on the top of his staff**.
21. he - Jacob
his - Jacob's
22. By faith Joseph, when he was dying, made **mention** of the **departure** of the children of Israel, and gave **instructions** concerning his **bones**.
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**.
23. he (2x) - Moses
his - Moses'
they (2x) - Moses' parents
24. By faith Moses, when he became of age, **refused** to be called the son of **Pharaoh's daughter**,
24. he - Moses
25. **choosing** rather to **suffer affliction** with the people of God than to **enjoy** the **passing pleasures** of sin,
- 25.
26. **esteeming** the **reproach** of Christ greater **riches** than the **treasures** in Egypt; for he **looked** to the reward.
26. he - Moses
27. By faith he **forsook** 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. By faith he **kept** the **Passover** and the **sprinkling** of blood, lest he who **destroyed** the firstborn should **touch** them.
28. 1st he - Moses
He who - God
them - Israel OR the first born of Israel
29. By faith they 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. By faith the **walls** of **Jericho** fell down after they were **encircled** for **seven** days.
30. they - the walls of Jericho
31. By faith the **harlot Rahab** did not perish with those who did not believe, when she had received the **spies** with peace.
31. she - (the harlot) Rahab
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:
32. I - the writer of Hebrews
me - the writer of Hebrews
Question - No answer given
33. who 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.
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,
40. God having **provided** something better for us, that they should not be made perfect **apart** from us.
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
40. us (2x) - Hebrew believers OR believers
they - those of faith OR all (these) who obtained a good testimony through faith

Hebrews 12 (2 Verses)

Verses 183-184

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