**Hebrews and Peter BSB Regular Questions**

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| H 1: 1 | On many past occasions and in many different ways, God spoke to our fathers how? | Through the prophets |
| H 1: 1 | On many past occasions and in many different ways, God spoke to whom through the prophets? | Our fathers |
| H 1: 1 | God spoke to our fathers through whom? | The prophets |
| H 1: 1 | Who spoke to our fathers through the prophets? | God |
| H 1: 2 | But in these last days He has spoken to us how? | By His Son |
| H 1: 2 | In these last days He has spoken to us by whom? | His Son |
| H 1: 2 | When has He spoken to us by His Son? | In these last days |
| H 1: 2 | Who has spoken to us by His Son, whom He appointed heir of all things? | He (God) |
| H 1: 2 | He appointed whom heir of all things? | His Son |
| H 1: 2 | He made the universe through whom? | His Son |
| H 1: 3 | The Son is the radiance of what? | God's glory |
| H 1: 3 | The Son is the radiance of God's glory and the exact representation of His nature, upholding all things by what? | His powerful word |
| H 1: 3 | Who is the radiance of God's glory? | The Son |
| H 1: 3 | Who is the exact representation of His nature? | The Son |
| H 1: 4 | So He became as far superior to the angels as what? | The name He has inherited is excellent beyond theirs |
| H 1: 4 | Who became as far superior to the angels as the name He has inherited is excellent beyond theirs? | He (The Son) |
| H 1: 4 | What is excellent beyond theirs? | The name He has inherited |
| H 1: 4 | The name He has inherited is excellent beyond whose? | Theirs (The angels) |
| H 1: 5 | You are My Son; today I have become who? | Your Father |
| H 1: 5 | Today I have become who? | Your Father |
| H 1: 5 | I will be His Father, and He will be who? | My Son |
| H 1: 6 | When God brings His firstborn into the world, He says what? | “Let all God's angels worship Him.” |
| H 1: 6 | God brings His firstborn into what? | The world |
| H 1: 6 | Let all whose angels worship Him? | God's |
| H 1: 7 | Now about the angels He says what? | “He makes His angels winds, His servants flames of fire.” |
| H 1: 7 | He makes His angels what? | Winds |
| H 1: 7 | He makes His servants flames of what? | Fire |
| H 1: 7 | Who makes His angels winds? | He (God) |
| H 1: 7 | Who makes His servants flames of fire? | He (God) |
| H 1: 8 | But about the Son He says what? | “Your throne, O God, endures forever and ever, and justice is the scepter of Your kingdom |
| H 1: 8 | Your throne, O God, endures how long? | Forever and ever |
| H 1: 8 | Justice is the scepter of what? | Your kingdom |
| H 1: 8 | What endures forever and ever? | Your throne, O God |
| H 1: 8 | What is the scepter of Your kingdom? | Justice |
| H 1: 9 | You have loved righteousness and hated what? | Wickedness |
| H 1: 9 | What have You loved? | Righteousness |
| H 1: 9 | What have You hated? | Wickedness |
| H 1: 9 | Therefore God, Your God, has anointed You above whom? | Your companions |
| H 1: 9 | God, Your God, has anointed You above Your companions with what? | The oil of joy |
| H 1: 9 | Who has anointed You above Your companions with the oil of joy? | God, Your God |
| H 1:10 | In the beginning, O Lord, You laid the foundations of what? | The earth |
| H 1:10 | You laid the foundations of the earth when? | In the beginning |
| H 1:10 | And the heavens are the work of what? | Your hands |
| H 1:10 | What are the work of Your hands? | The heavens |
| H 1:11 | What will perish, but You remain? | They (The heavens and the earth) |
| H 1:11 | They will all wear out like what? | A garment |
| H 1:12 | You will roll them up like what? | A robe |
| H 1:12 | How will You roll them up? | Like a robe |
| H 1:12 | They will be changed like what? | Like a garment |
| H 1:12 | But You remain the same, and what will never end? | Your years |
| H 1:13 | Sit at My right hand until what? | I make Your enemies a footstool for Your feet |
| H 1:13 | I make Your enemies a footstool for what? | Your feet |
| H 1:14 | Who are ministering spirits sent to serve those who will inherit salvation? | The angels |
| H 1:14 | Who are sent to serve those who will inherit salvation? | The angels |
| H 2: 1 | We must pay closer attention, therefore, to what? | What we have heard |
| H 2: 1 | Why must we pay closer attention, therefore, to what we have heard? | So that we do not drift away |
| H 2: 2 | What message was binding? | The message spoken by angels |
| H 2: 2 | Every transgression and disobedience received what? | Its just punishment |
| H 2: 2 | What received its just punishment? | Every transgression and disobedience |
| H 2: 2 | What if the message spoken by angels was binding, and every transgression and disobedience received its just punishment? | How shall we escape if we neglect such a great salvation |
| H 2: 3 | This salvation was first announced by whom? | The Lord |
| H 2: 3 | What was first announced by the Lord? | This salvation |
| H 2: 3 | What was confirmed to us by those who heard Him? | This salvation |
| H 2: 4 | What was affirmed by God through signs, wonders, various miracles? | This salvation |
| H 2: 4 | Gifts of the Holy Spirit (were) distributed according to what? | His will |
| H 2: 5 | For it is not to angels that He has subjected what? | The world to come |
| H 2: 6 | You are mindful of whom? | Him (Man) |
| H 2: 6 | You care for whom? | Him (The son of man) |
| H 2: 7 | You made him a little lower than whom? | The angels |
| H 2: 7 | You crowned him with what? | Glory and honor |
| H 2: 7 | You crowned him with glory and what? | Honor |
| H 2: 7 | You made whom a little lower than the angels? | Him (The son of man) |
| H 2: 7 | You crowned whom with glory and honor? | Him (The son of man) |
| H 2: 8 | You placed everything under what? | His feet |
| H 2: 8 | When God subjected all things to him, He left nothing outside of what? | His control |
| H 2: 8 | Yet at present we do not see everything subject to whom? | Him (The son of man) |
| H 2: 9 | But we see Jesus, who was made a little lower than the angels, now crowned with what? | Glory and honor |
| H 2: 9 | He suffered death, so that by the grace of God He might taste death for whom? | Everyone |
| H 2: 9 | Who suffered death, so that by the grace of God He might taste death for everyone? | He (Jesus) |
| H 2:10 | In bringing many sons to glory, it was fitting for God, for whom and through whom all things exist, to make the author of their salvation perfect how? | Through suffering |
| H 2:10 | What was fitting for God, for whom and through whom all things exist? | To make the author of their salvation perfect through suffering |
| H 2:10 | All things exist for whom? | God |
| H 2:10 | All things exist through whom? | God |
| H 2:11 | For both the One who sanctifies and those who are sanctified are of what? | The same family |
| H 2:11 | Who are of the same family? | Both the One who sanctifies and those who are sanctified |
| H 2:11 | Why is Jesus is not ashamed to call them brothers? | So (Both the One who sanctifies and those who are sanctified are of the same family) |
| H 2:11 | So Jesus is not ashamed to call them what? | Brothers |
| H 2:11 | Who is not ashamed to call them brothers? | Jesus |
| H 2:12 | I will proclaim Your name to whom? | My brothers |
| H 2:12 | What will I proclaim to My brothers? | Your name |
| H 2:12 | I will sing Your praises in what? | The assembly |
| H 2:12 | Where will I sing Your praises? | In the assembly |
| H 2:13 | Here am I, and the children who has given Me? | God |
| H 2:14 | Now since the children have flesh and blood, He too shared in what? | Their humanity |
| H 2:14 | Who have flesh and blood? | The children |
| H 2:14 | He too shared in what? | Their humanity |
| H 2:14 | Who too shared in their humanity? | He (Jesus) |
| H 2:14 | By His death He might destroy whom? | Him who holds the power of death, that is, the devil |
| H 2:14 | How might He destroy him who holds the power of death, that is, the devil? | By His death |
| H 2:14 | Who holds the power of death? | The devil |
| H 2:15 | He might free those who all their lives were held in slavery by what? | Their fear of death |
| H 2:15 | Who might free those who all their lives were held in slavery by their fear of death? | He (Jesus) |
| H 2:16 | For surely it is not the angels He helps, but who? | The descendants of Abraham |
| H 2:16 | Surely it is not the angels He helps, but the descendants of whom? | Abraham |
| H 2:16 | Who helps the descendants of Abraham? | He (Jesus) |
| H 2:17 | For this reason He had to be made like His brothers in every way, why? | So that He might become a merciful and faithful high priest in service to God, in order to make atonement for the sins of the people |
| H 2:17 | Who had to be made like His brothers in every way? | He (Jesus) |
| H 2:17 | He might become a merciful and faithful high priest in service to God, why? | In order to make atonement for the sins of the people |
| H 2:17 | He might become a merciful and faithful high priest in service to whom? | God |
| H 2:17 | Who might become a merciful and faithful high priest in service to God? | He (Jesus) |
| H 2:18 | Because He Himself suffered when He was tempted, He is able to help whom? | Those who are being tempted |
| H 2:18 | He Himself suffered when? | When He was tempted |
| H 2:18 | Who suffered when He was tempted? | He Himself (Jesus) |
| H 2:18 | Who is able to help those who are being tempted? | He (Jesus) |
| H 3: 1 | Therefore, holy brothers, who share in the heavenly calling, set your focus on whom? | Jesus, the apostle and high priest whom we confess |
| H 3: 1 | Who share in the heavenly calling? | Holy brothers |
| H 3: 1 | Set your focus on whom? | Jesus, the apostle and high priest whom we confess |
| H 3: 1 | Who (is) the apostle and high priest whom we confess? | Jesus |
| H 3: 2 | How was He faithful to the One who appointed Him? | Just as Moses was faithful in all God's house |
| H 3: 2 | Moses was faithful in all whose house? | God's |
| H 3: 2 | Who was faithful to the One who appointed Him? | He (Jesus) |
| H 3: 2 | Who was faithful in all God's house? | Moses |
| H 3: 3 | For Jesus has been counted worthy of greater glory than whom? | Moses |
| H 3: 3 | Jesus has been counted worthy of greater glory than Moses, how? | Just as the builder of a house has greater honor than the house itself |
| H 3: 3 | Who has been counted worthy of greater glory than Moses? | Jesus |
| H 3: 3 | The builder of a house has greater honor than what? | The house itself |
| H 3: 3 | Who has greater honor than the house itself? | The builder of a house |
| H 3: 4 | And every house is built by whom? | Someone |
| H 3: 4 | What is built by someone? | Every house |
| H 3: 4 | But God is the builder of what? | Everything |
| H 3: 4 | Who is the builder of everything? | God |
| H 3: 5 | Now Moses was faithful as a servant in what? | All God's house |
| H 3: 5 | Moses was faithful as a servant in all God's house, testifying to what? | What would be spoken later |
| H 3: 5 | Who was faithful as a servant in all God's house? | Moses |
| H 3: 5 | Where was Moses faithful as a servant? | In all God's house |
| H 3: 6 | But Christ is faithful as the Son over what? | God's house |
| H 3: 6 | Christ is faithful as the Son over whose house? | God's |
| H 3: 6 | Who is faithful as the Son over God's house? | Christ |
| H 3: 6 | And we are His house, if we hold firmly to what? | Our confidence and the hope of which we boast |
| H 3: 6 | What if we hold firmly to our confidence and the hope of which we boast? | We are His house |
| H 3: 7 | Today, if you hear His voice, do not harden what? | Your hearts |
| H 3: 8 | Do not harden your hearts, as you did in what? | The rebellion, in the day of testing in the wilderness |
| H 3: 9 | Your fathers tested and tried Me, and for forty years saw what? | My works |
| H 3: 9 | Who tested and tried Me, and for forty years saw My works? | Your fathers |
| H 3: 9 | Who for forty years saw My works? | Your fathers |
| H 3:10 | Therefore I was angry with whom? | That generation |
| H 3:10 | Their hearts are always going astray, and they have not known what? | My ways |
| H 3:10 | What are always going astray? | Their hearts |
| H 3:10 | What have they not known? | My ways |
| H 3:10 | Whose hearts are always going astray? | Their (That generation) |
| H 3:10 | Who have not known My ways? | They (That generation) |
| H 3:11 | So I swore on oath in My anger, what? | 'They shall never enter My rest.'“ |
| H 3:11 | They shall never enter what? | My rest |
| H 3:12 | See to it, brothers, that none of you has what? | A wicked heart of unbelief that turns away from the living God |
| H 3:12 | A wicked heart of unbelief turns away from whom? | The living God |
| H 3:12 | What turns away from the living God? | A wicked heart of unbelief |
| H 3:13 | But exhort one another when? | Daily, as long as it is called today |
| H 3:13 | Exhort one another daily, as long as it is called today, why? | So that none of you may be hardened by sin's deceitfulness |
| H 3:13 | Exhort whom daily, as long as it is called today? | One another |
| H 3:13 | None of you may be hardened by what? | Sin's deceitfulness |
| H 3:14 | We have come to share in Christ if we hold firmly to what? | The end the assurance we had at first |
| H 3:14 | What if we hold firmly to the end the assurance we had at first? | We have come to share in Christ |
| H 3:15 | Today, if you hear His voice, do not harden what? | Your hearts |
| H 3:16 | For who were the ones who heard and rebelled? | Were they not all those Moses led out of Egypt? |
| H 3:17 | And with whom was God angry for forty years? | Was it not with those who sinned, whose bodies fell in the wilderness? |
| H 3:17 | Whose bodies fell in the wilderness? | Those who sinned |
| H 3:18 | And to whom did He swear that they would never enter His rest? | Was it not to those who disobeyed? |
| H 3:18 | They would never enter what? | His rest |
| H 3:19 | So we see that it was because of what that they were unable to enter? | Their unbelief |
| H 3:19 | Why were they unable to enter? | Because of their unbelief |
| H 4: 1 | While the promise of entering His rest still stands, let us be careful that what? | None of you be deemed to have fallen short of it |
| H 4: 1 | What promise still stands? | The promise of entering His rest |
| H 4: 1 | Let us be careful that none of you be deemed to have fallen short of what? | It (The promise of entering His rest) |
| H 4: 2 | For we also received the good news how? | Just as they did |
| H 4: 2 | But the message they heard was of no value to them, why? | Since they did not share the faith of those who comprehended it |
| H 4: 2 | What message was of no value to them? | The message they heard |
| H 4: 2 | Why was the message they heard of no value to them? | Since they did not share the faith of those who comprehended it |
| H 4: 2 | They did not share the faith of whom? | Those who comprehended it |
| H 4: 3 | Now we who have believed enter what? | That rest |
| H 4: 3 | Who enter that rest? | We who have believed |
| H 4: 3 | So I swore on oath in My anger, what? | 'They shall never enter My rest.'“ |
| H 4: 3 | I swore on oath in My anger, what? | 'They shall never enter My rest.'“ |
| H 4: 3 | They shall never enter what? | My rest |
| H 4: 3 | And yet His works have been finished since what? | The foundation of the world |
| H 4: 3 | What have been finished since the foundation of the world? | His works |
| H 4: 3 | Whose works have been finished since the foundation of the world? | His (God) |
| H 4: 4 | For somewhere He has spoken about the seventh day how? | In this manner: “And on the seventh day God rested from all His works.” |
| H 4: 4 | Somewhere He has spoken about the seventh day in what manner? | This: “And on the seventh day God rested from all His works.” |
| H 4: 4 | And on the seventh day God rested from what? | All His works |
| H 4: 4 | God rested from all His works when? | On the seventh day |
| H 4: 4 | Who rested from all His works? | God |
| H 4: 5 | He says in the passage above what? | “They shall never enter My rest.” |
| H 4: 5 | They shall never enter what? | My rest |
| H 4: 6 | It remains for some to enter what? | His rest |
| H 4: 6 | Those who formerly heard the good news did not enter because of what? | Their disobedience |
| H 4: 6 | Who did not enter because of their disobedience? | Those who formerly heard the good news |
| H 4: 7 | God again designated a certain day as what? | “Today” |
| H 4: 7 | God again designated a certain day as “Today,” when? | When a long time later He spoke through David as was just stated: “Today, if you hear His voice, do not harden your hearts.” |
| H 4: 7 | Who again designated a certain day as “Today”? | God |
| H 4: 7 | A long time later He spoke through whom? | David |
| H 4: 7 | A long time later He spoke through David how? | As was just stated: “Today, if you hear His voice, do not harden your hearts.” |
| H 4: 7 | Today, if you hear His voice, do not harden what? | Your hearts |
| H 4: 8 | For if Joshua had given them rest, God would not have spoken later about what? | Another day |
| H 4: 8 | What if Joshua had given them rest? | God would not have spoken later about another day |
| H 4: 8 | Who would not have spoken later about another day? | God |
| H 4: 9 | There remains, then, a Sabbath rest for whom? | The people of God |
| H 4: 9 | What remains for the people of God? | A Sabbath rest |
| H 4: 9 | What remains, then, for the people of God? | A Sabbath rest |
| H 4:10 | For whoever enters God's rest also rests from what? | His own work |
| H 4:10 | Whoever enters God's rest also rests from his own work, how? | Just as God did from His |
| H 4:10 | Who also rests from his own work, just as God did from His? | Whoever enters God's rest |
| H 4:11 | Let us, therefore, make every effort to enter what? | That rest |
| H 4:11 | Why let us, therefore, make every effort to enter that rest? | So that no one will fall by following the same pattern of disobedience |
| H 4:12 | For the word of God is what? | Living and active |
| H 4:12 | The word of God is living and what? | Active |
| H 4:12 | What is living and active? | The word of God |
| H 4:12 | Sharper than any double-edged sword, it pierces even to dividing what? | Soul and spirit, joints and marrow |
| H 4:12 | What (is) sharper than any double-edged sword? | It (The word of God) |
| H 4:12 | What pierces even to dividing soul and spirit, joints and marrow? | It (The word of God) |
| H 4:12 | It judges the thoughts and intentions of what? | The heart |
| H 4:12 | What judges the thoughts and intentions of the heart? | It (The word of God) |
| H 4:13 | Nothing in all creation is hidden from what? | God's sight |
| H 4:13 | Everything is uncovered and exposed before the eyes of whom? | Him to whom we must give account |
| H 4:13 | What is uncovered and exposed before the eyes of Him to whom we must give account? | Everything |
| H 4:14 | We have a great high priest who has passed through what? | The heavens |
| H 4:14 | Who has passed through the heavens? | A great high priest, Jesus the Son of God |
| H 4:14 | Who (is) the Son of God? | Jesus |
| H 4:14 | Let us hold firmly to what? | What we profess |
| H 4:15 | For we do not have a high priest who is unable to sympathize with what? | Our weaknesses |
| H 4:15 | But we have one who was tempted how? | In every way that we are |
| H 4:15 | We have one who was tempted in every way that we are, yet was without what? | Sin |
| H 4:16 | Let us then approach the throne of grace with what? | Confidence |
| H 4:16 | Why let us then approach the throne of grace with confidence? | So that we may receive mercy and find grace to help us in our time of need |
| H 4:16 | We may receive mercy and find grace to help us in what? | Our time of need |
| H 5: 1 | Every high priest is appointed from among whom? | Men |
| H 5: 1 | Every high priest is appointed from among men to represent them in what? | Matters relating to God |
| H 5: 1 | Who is appointed from among men to represent them in matters relating to God? | Every high priest |
| H 5: 1 | Who is appointed to offer gifts and sacrifices for sins? | Every high priest |
| H 5: 2 | He is able to deal gently with whom? | Those who are ignorant and misguided |
| H 5: 2 | Why is able to deal gently with those who are ignorant and misguided? | Since he himself is beset by weakness |
| H 5: 2 | Who is able to deal gently with those who are ignorant and misguided? | He (Every high priest) |
| H 5: 2 | Who himself is beset by weakness? | He (Every high priest) |
| H 5: 3 | That is why he is obligated to offer sacrifices for what? | His own sins, as well as for the sins of the people |
| H 5: 3 | Who is obligated to offer sacrifices for his own sins, as well as for the sins of the people? | He (Every high priest) |
| H 5: 4 | No one takes this honor upon himself; why? | He must be called by God, just as Aaron was |
| H 5: 4 | He must be called by God, how? | Just as Aaron was |
| H 5: 5 | So also Christ did not take upon Himself the glory of becoming what? | A high priest |
| H 5: 5 | Who did not take upon Himself the glory of becoming a high priest? | Christ |
| H 5: 5 | But He was called by the One who said to Him: what? | “You are My Son; today I have become Your Father.” |
| H 5: 5 | Who was called by the One who said to Him: “You are My Son; today I have become Your Father.”? | He (Christ) |
| H 5: 5 | You are My Son; today I have become whom? | Your Father |
| H 5: 5 | Today I have become whom? | Your Father |
| H 5: 5 | When have I become Your Father? | Today |
| H 5: 6 | And in another passage God says what? | “You are a priest forever in the order of Melchizedek.” |
| H 5: 6 | You are a priest forever in what? | The order of Melchizedek |
| H 5: 6 | You are a priest forever in the order of whom? | Melchizedek |
| H 5: 7 | During the days of Jesus' earthly life, He offered up what? | Prayers and petitions |
| H 5: 7 | He offered up prayers and petitions with loud cries and tears to whom? | The One who could save Him from death |
| H 5: 7 | Who offered up prayers and petitions with loud cries and tears to the One who could save Him from death? | He (Jesus) |
| H 5: 7 | Who was heard because of His reverence? | He (Jesus) |
| H 5: 8 | Although He was a Son, He learned obedience from what? | What He suffered |
| H 5: 8 | Who learned obedience from what He suffered? | He (Jesus) |
| H 5: 9 | And having been made perfect, He became what? | The source of eternal salvation to all who obey Him |
| H 5: 9 | Having been made perfect, He became the source of eternal salvation to whom? | All who obey Him |
| H 5: 9 | Who became the source of eternal salvation to all who obey Him? | He (Jesus) |
| H 5: 9 | He became the source of eternal salvation to all who obey Him and was designated by God as what? | High priest in the order of Melchizedek |
| H 5:10 | He was designated by God as high priest in the order of whom? | Melchizedek |
| H 5:10 | Who was designated by God as high priest in the order of Melchizedek? | He (Jesus) |
| H 5:11 | We have much to say about this, but it is hard to explain, why? | Because you are dull of hearing |
| H 5:11 | It is hard to explain, because you are dull of what? | Hearing |
| H 5:11 | Why is it hard to explain? | Because you are dull of hearing |
| H 5:12 | Although by this time you ought to be teachers, you need what? | Someone to reteach you the basic principles of God's word. You need milk, not solid food! |
| H 5:12 | By this time you ought to be what? | Teachers |
| H 5:12 | When ought you to be teachers? | By this time |
| H 5:12 | You need someone to reteach you the basic principles of what? | God's word. You need milk, not solid food! |
| H 5:12 | You need what? | Someone to reteach you the basic principles of God's word / milk |
| H 5:12 | You need milk, not what? | Solid food |
| H 5:13 | For everyone who lives on milk is still what? | An infant |
| H 5:13 | Everyone who lives on milk is still an infant, inexperienced in what? | The message of righteousness |
| H 5:13 | Who is still an infant, inexperienced in the message of righteousness? | Everyone who lives on milk |
| H 5:13 | Who is inexperienced in the message of righteousness? | Everyone who lives on milk / an infant |
| H 5:14 | But solid food is for whom? | The mature, who by constant use have trained their senses to distinguish good from evil |
| H 5:14 | What is for the mature? | Solid food |
| H 5:14 | Who by constant use have trained their senses to distinguish good from evil? | The mature |
| H 5:14 | The mature by constant use have trained their senses to distinguish what? | Good from evil |
| H 6: 1 | Therefore let us leave what? | The elementary teachings about Christ |
| H 6: 1 | Let us leave the elementary teachings about Christ and go on to what? | Maturity |
| H 6: 1 | How let us go on to maturity? | Not laying again the foundation of repentance from dead works, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment |
| H 6: 3 | And this we will do, if what? | God permits |
| H 6: 3 | This we will do, if who permits? | God |
| H 6: 3 | What if God permits? | And this we will do |
| H 6: 4 | What is impossible for those who have once been enlightened--and then have fallen away? | To be restored again to repentance |
| H 6: 6 | They themselves are crucifying whom all over again? | The Son of God |
| H 6: 6 | They themselves are crucifying the Son of God all over again and subjecting Him to what? | Open shame |
| H 6: 7 | For land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is tended receives what? | The blessing of God |
| H 6: 7 | What receives the blessing of God? | Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is tended |
| H 6: 8 | But land that produces thorns and thistles is what? | Worthless |
| H 6: 8 | What is worthless, and its curse is imminent? | Land that produces thorns and thistles |
| H 6: 8 | What will be burned in the end? | Land that produces thorns and thistles |
| H 6: 9 | Even though we speak like this, beloved, we are convinced of what? | Better things in your case--things that accompany salvation |
| H 6: 9 | We are convinced of better things in your case--things that accompany what? | Salvation |
| H 6:10 | For God is not what? | Unjust |
| H 6:10 | Who is not unjust? | God |
| H 6:10 | He will not forget your work and the love you have shown for what? | His name |
| H 6:10 | Who will not forget your work? | He (God) |
| H 6:10 | Who will not forget the love you have shown for His name? | He (God) |
| H 6:10 | You have ministered to whom and continue to do so? | The saints |
| H 6:11 | We want each of you to show this same diligence to the very end, why? | In order to make your hope sure |
| H 6:11 | We want each of you to show this same diligence to when? | The very end |
| H 6:12 | Then you will not be sluggish, but will imitate whom? | Those who through faith and patience inherit what has been promised |
| H 6:12 | You will imitate those who through faith and patience inherit what? | What has been promised |
| H 6:13 | God made His promise to whom? | Abraham |
| H 6:13 | Who made His promise to Abraham? | God |
| H 6:13 | Since He had no one greater to swear by, He swore how? | By Himself |
| H 6:13 | He swore by Himself why? | Since He had no one greater to swear by |
| H 6:14 | I will surely bless you and multiply whom? | Your descendants |
| H 6:14 | Whom will I surely multiply? | Your descendants |
| H 6:15 | And so Abraham, after waiting patiently, obtained what? | The promise |
| H 6:15 | Who, after waiting patiently, obtained the promise? | Abraham |
| H 6:16 | Men swear by whom? | Someone greater than themselves |
| H 6:16 | Who swear by someone greater than themselves? | Men |
| H 6:16 | And their oath serves as a confirmation to end what? | All argument |
| H 6:16 | What serves as a confirmation to end all argument? | Their oath |
| H 6:17 | God wanted to make the unchanging nature of His purpose very clear to whom? | The heirs of the promise |
| H 6:17 | Who wanted to make the unchanging nature of His purpose very clear to the heirs of the promise? | God |
| H 6:17 | He guaranteed it with an oath when? | When God wanted to make the unchanging nature of His purpose very clear to the heirs of the promise |
| H 6:17 | Who guaranteed it with an oath? | He (God) |
| H 6:18 | Thus by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be what? | Strongly encouraged |
| H 6:18 | It is impossible for whom to lie? | God |
| H 6:18 | What is impossible for God? | To lie |
| H 6:18 | We who have fled to take hold of the hope set before us may be what? | Strongly encouraged |
| H 6:18 | Who may be strongly encouraged? | We who have fled to take hold of the hope set before us |
| H 6:19 | We have this hope as an anchor for what? | The soul |
| H 6:19 | We have this hope as an anchor for the soul, firm and what? | Steadfast |
| H 6:19 | It enters the inner sanctuary behind what? | The curtain |
| H 6:19 | What enters the inner sanctuary behind the curtain? | It (This hope) |
| H 6:20 | Where has Jesus our forerunner entered on our behalf? | The inner sanctuary behind the curtain |
| H 6:20 | Who (is) our forerunner? | Jesus |
| H 6:20 | Who has entered on our behalf? | Jesus our forerunner |
| H 6:20 | He has become a high priest forever in the order of whom? | Melchizedek |
| H 6:20 | Who has become a high priest forever in the order of Melchizedek? | He (Jesus our forerunner) |
| H 7: 1 | This Melchizedek was king of what? | Salem |
| H 7: 1 | This Melchizedek was priest of whom? | God Most High |
| H 7: 1 | Who was king of Salem and priest of God Most High? | This Melchizedek |
| H 7: 1 | He met Abraham returning from the slaughter of whom? | The kings |
| H 7: 1 | Who met Abraham returning from the slaughter of the kings and blessed him? | He (This Melchizedek) |
| H 7: 2 | And Abraham apportioned to whom a tenth of everything? | Him (Melchizedek) |
| H 7: 2 | Abraham apportioned to him a tenth of what? | Everything |
| H 7: 2 | First, his name means what? | “king of righteousness.” |
| H 7: 2 | Then also, “king of Salem” means what? | “king of peace.” |
| H 7: 2 | King of Salem means king of what? | Peace |
| H 7: 2 | Whose name means “king of righteousness”? | His (Melchizedek) |
| H 7: 2 | What means “king of peace”? | “king of Salem” |
| H 7: 3 | Who (was) without father or mother or genealogy? | He (Melchizedek) |
| H 7: 3 | Who (was) without beginning of days or end of life? | He (Melchizedek) |
| H 7: 3 | Like the Son of God, he remains a priest for when? | All time |
| H 7: 3 | Who remains a priest for all time? | He (Melchizedek) |
| H 7: 4 | How great was Melchizedek? | Even the patriarch Abraham gave him the first tenth of the plunder |
| H 7: 4 | Even the patriarch Abraham gave him the first tenth of what? | The plunder |
| H 7: 4 | Who gave him the first tenth of the plunder? | Even the patriarch Abraham |
| H 7: 5 | Now the law commands the sons of Levi who become priests to collect a tenth from whom? | The people--that is, from their brothers |
| H 7: 5 | What commands the sons of Levi who become priests to collect a tenth from the people? | The law |
| H 7: 5 | Who are descended from Abraham? | They too (The people / their brothers) |
| H 7: 6 | But Melchizedek, who did not trace his descent from Levi, collected a tenth from whom? | Abraham |
| H 7: 6 | Who did not trace his descent from Levi? | Melchizedek |
| H 7: 6 | Who blessed him who had the promises? | Melchizedek |
| H 7: 6 | Who collected a tenth from Abraham and blessed him who had the promises? | Melchizedek |
| H 7: 7 | And indisputably, the lesser is blessed by whom? | The greater |
| H 7: 7 | Who is blessed by the greater? | The lesser |
| H 7: 8 | In the case of the Levites, mortal men collect what? | The tenth |
| H 7: 8 | Who collect the tenth in the case of the Levites? | Mortal men |
| H 7: 8 | But in the case of Melchizedek, it is affirmed that what? | He lives on |
| H 7: 9 | And so to speak, Levi, who collects the tenth, paid the tenth through whom? | Abraham |
| H 7: 9 | Who collects the tenth? | Levi |
| H 7: 9 | Who paid the tenth through Abraham? | Levi, who collects the tenth |
| H 7:11 | What if perfection could have been attained through the Levitical priesthood? | Why was there still need for another priest to appear |
| H 7:11 | For on this basis the people received what? | The law |
| H 7:11 | There was still need for another priest to appear--one in the order of whom? | Melchizedek |
| H 7:11 | There was still need for whom to appear? | Another priest--one in the order of Melchizedek and not in the order of Aaron |
| H 7:12 | When must the law be changed as well? | When the priesthood is changed |
| H 7:12 | What must be changed as well when the priesthood is changed? | The law |
| H 7:13 | He of whom these things are said belonged to what? | A different tribe, from which no one has ever served at the altar |
| H 7:13 | Who belonged to a different tribe, from which no one has ever served at the altar? | He of whom these things are said |
| H 7:14 | Who descended from Judah? | Our Lord |
| H 7:14 | As to which tribe Moses said nothing about priests? | Judah |
| H 7:15 | What if another priest like Melchizedek appears? | This point is even more clear |
| H 7:15 | And this point is even more clear if what? | Another priest like Melchizedek appears |
| H 7:15 | And this point is even more clear if another priest like Melchizedek appears, one who has become a priest not by a law of succession, but by what? | The power of an indestructible life |
| H 7:17 | You are a priest forever in the order of whom? | Melchizedek |
| H 7:18 | Why is the former commandment set aside? | Because it was weak and useless |
| H 7:18 | What is set aside because it was weak and useless? | The former commandment |
| H 7:18 | What was weak and useless? | It (The former commandment) |
| H 7:19 | For the law made nothing what? | Perfect |
| H 7:19 | What made nothing perfect? | The law |
| H 7:19 | And a better hope is introduced, by which we draw near to whom? | God |
| H 7:19 | We draw near to whom? | God |
| H 7:19 | What is introduced, by which we draw near to God? | A better hope |
| H 7:20 | And none of this happened without what? | An oath |
| H 7:20 | For others became priests without what? | An oath |
| H 7:20 | Who became priests without an oath? | Others |
| H 7:21 | But Jesus became a priest with what? | An oath |
| H 7:21 | Who became a priest with an oath? | Jesus |
| H 7:21 | What has the Lord sworn and will not change His mind? | 'You are a priest forever.'“ |
| H 7:21 | Who has sworn and will not change His mind? | The Lord |
| H 7:21 | You are a priest how long? | Forever |
| H 7:22 | Because of this oath, Jesus has become what? | The guarantee of a better covenant |
| H 7:22 | Why has Jesus become the guarantee of a better covenant? | Because of this oath |
| H 7:22 | Who has become the guarantee of a better covenant? | Jesus |
| H 7:23 | Now there have been many other priests, since death prevented them from what? | Continuing in office |
| H 7:23 | Why have there been many other priests? | Since death prevented them from continuing in office |
| H 7:23 | What prevented them from continuing in office? | Death |
| H 7:24 | But because Jesus lives forever, He has what? | A permanent priesthood |
| H 7:24 | He has a permanent priesthood why? | Because Jesus lives forever |
| H 7:24 | Who lives forever? | Jesus |
| H 7:24 | Who has a permanent priesthood? | He (Jesus) |
| H 7:25 | Whom is He able to save completely? | Those who draw near to God through Him |
| H 7:25 | Why is He able to save completely those who draw near to God through Him? | Since He always lives to intercede for them |
| H 7:25 | Who is able to save completely those who draw near to God through Him? | He (Jesus) |
| H 7:25 | Who always lives to intercede for them? | He (Jesus) |
| H 7:26 | Such a high priest truly befits us--One who is what? | Holy, innocent, undefiled, set apart from sinners, and exalted above the heavens |
| H 7:26 | Who truly befits us? | Such a high priest--One who is holy, innocent, undefiled, set apart from sinners, and exalted above the heavens |
| H 7:27 | Unlike the other high priests, He does not need to offer what? | Daily sacrifices, first for His own sins and then for the sins of the people |
| H 7:27 | Why does He not need to offer daily sacrifices, first for His own sins and then for the sins of the people? | He sacrificed for sin once for all when He offered up Himself |
| H 7:27 | Who does not need to offer daily sacrifices, first for His own sins and then for the sins of the people? | He (Such a high priest / Jesus) |
| H 7:27 | Who sacrificed for sin once for all when He offered up Himself? | He (Such a high priest / Jesus) |
| H 7:27 | Who offered up Himself? | He (Such a high priest / Jesus) |
| H 7:28 | For the law appoints as high priests whom? | Men who are weak |
| H 7:28 | What appoints as high priests men who are weak? | The law |
| H 7:28 | But the oath, which came after the law, appointed whom? | The Son, who has been made perfect forever |
| H 7:28 | What came after the law? | The oath |
| H 7:28 | What appointed the Son, who has been made perfect forever? | The oath, which came after the law |
| H 7:28 | Who has been made perfect forever? | The Son |
| H 8: 1 | What is point of what we are saying? | This: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven |
| H 8: 1 | We do have such a high priest, who sat down where? | At the right hand of the throne of the Majesty in heaven |
| H 8: 1 | Who sat down at the right hand of the throne of the Majesty in heaven? | Such a high priest / Jesus |
| H 8: 2 | Who ministers in the sanctuary and true tabernacle set up by the Lord, not by man? | Such a high priest / Jesus |
| H 8: 2 | The sanctuary and true tabernacle (is) set up by the Lord, not by whom? | Man |
| H 8: 2 | What (is) set up by the Lord, not by man? | The sanctuary and true tabernacle |
| H 8: 3 | Every high priest is appointed to offer what? | Both gifts and sacrifices |
| H 8: 3 | Who is appointed to offer both gifts and sacrifices? | Every high priest |
| H 8: 3 | Why was it necessary for this One also to have something to offer? | Since every high priest is appointed to offer both gifts and sacrifices |
| H 8: 3 | It was necessary for this One also to have what? | Something to offer |
| H 8: 4 | Now if He were on earth, He would not be what? | A priest |
| H 8: 4 | What if He were on earth? | He would not be a priest |
| H 8: 4 | Why would He not be a priest if He were on earth? | Since there are already priests who offer gifts according to the law |
| H 8: 4 | There are already priests who offer gifts according to what? | The law |
| H 8: 4 | Who offer gifts according to the law? | Priests |
| H 8: 5 | The place where they serve is a copy and shadow of what? | What is in heaven |
| H 8: 5 | What is a copy and shadow of what is in heaven? | The place where they serve |
| H 8: 5 | Who was warned when he was about to build the tabernacle? | Moses |
| H 8: 5 | When was Moses warned? | When he was about to build the tabernacle |
| H 8: 5 | What was Moses warned when he was about to build the tabernacle? | “See to it that you make everything according to the pattern shown you on the mountain.” |
| H 8: 5 | See to it that you make everything according to what? | The pattern shown you on the mountain |
| H 8: 6 | Now, however, Jesus has received what? | A much more excellent ministry |
| H 8: 6 | What has Jesus received? | A much more excellent ministry |
| H 8: 6 | Who has received a much more excellent ministry? | Jesus |
| H 8: 6 | The covenant He mediates is better and is founded on what? | Better promises |
| H 8: 6 | What is better and is founded on better promises? | The covenant He (Jesus) mediates |
| H 8: 6 | What founded on better promises? | The covenant He (Jesus) mediates |
| H 8: 7 | For if that first covenant had been without fault, no place would have been sought for what? | A second |
| H 8: 7 | What if that first covenant had been without fault? | No place would have been sought for a second |
| H 8: 7 | No place would have been sought for a second if what? | If that first covenant had been without fault |
| H 8: 8 | But God found fault with whom? | The people |
| H 8: 8 | Who found fault with the people? | God |
| H 8: 8 | Behold, the days are coming, when I will make a new covenant with whom? | The house of Israel and with the house of Judah |
| H 8: 8 | I will make a new covenant with the house of Israel and with whom? | The house of Judah |
| H 8: 9 | It will not be like the covenant I made with their fathers when? | When I took them by the hand to lead them out of the land of Egypt |
| H 8: 9 | What will not be like the covenant I made with their fathers? | It (I will make a new covenant with the house of Israel and with the house of Judah) |
| H 8: 9 | Why will it not be like the covenant I made with their fathers when I took them by the hand to lead them out of the land of Egypt? | Because they did not abide by My covenant, and I disregarded them |
| H 8: 9 | I took them by the hand why? | To lead them out of the land of Egypt |
| H 8: 9 | They did not abide by what? | My covenant |
| H 8: 9 | Who did not abide by My covenant, and I disregarded them? | They (Their fathers) |
| H 8:10 | For this is the covenant I will make with the house of Israel when? | After those days |
| H 8:10 | And I will be their God, and they will be what? | My people |
| H 8:11 | No longer will each one teach his neighbor or his brother, saying, what? | 'Know the Lord' |
| H 8:11 | They will all know Me, from the least of them to whom? | The greatest |
| H 8:12 | What will I forgive? | Their iniquities |
| H 8:13 | By speaking of a new covenant, He has made the first one what? | Obsolete |
| H 8:13 | How has He made the first one obsolete? | By speaking of a new covenant |
| H 8:13 | Who has made the first one obsolete? | He (God / the Lord) |
| H 8:13 | What will soon disappear? | What is obsolete and aging |
| H 9: 1 | Now the first covenant had regulations for what? | Worship and also an earthly sanctuary |
| H 9: 1 | What had regulations for worship and also an earthly sanctuary? | The first covenant |
| H 9: 1 | Which covenant had regulations for worship and also an earthly sanctuary? | The first covenant |
| H 9: 2 | What was prepared? | A tabernacle |
| H 9: 2 | In its first room were what? | The lampstand, the table, and the consecrated bread |
| H 9: 2 | Where were the lampstand, the table, and the consecrated bread? | In its first room |
| H 9: 2 | What was called the Holy Place? | This (In its first room were the lampstand, the table, and the consecrated bread) |
| H 9: 3 | Behind the second curtain was a room called what? | The Most Holy Place |
| H 9: 3 | Where was a room called the Most Holy Place? | Behind the second curtain |
| H 9: 3 | What was behind the second curtain? | A room called the Most Holy Place |
| H 9: 3 | Behind the second curtain was a room called the Most Holy Place, containing what? | The golden altar of incense and the gold-covered ark of the covenant |
| H 9: 3 | Inside the ark were the gold jar of manna, Aaron's staff that had budded, and the stone tablets of what? | The covenant |
| H 9: 3 | What were inside the ark? | The gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant |
| H 9: 3 | Whose staff had budded? | Aaron's |
| H 9: 5 | What were above the ark? | The cherubim of glory |
| H 9: 5 | Where were the cherubim of glory? | Above the ark / overshadowing the mercy seat |
| H 9: 5 | But we cannot discuss these things how? | In detail |
| H 9: 5 | We cannot discuss these things in detail when? | Now |
| H 9: 6 | When everything had been prepared in this way, the priests entered regularly into what? | The first room |
| H 9: 6 | The priests entered regularly into the first room to perform what? | Their sacred duties |
| H 9: 6 | Who entered regularly into the first room to perform their sacred duties? | The priests |
| H 9: 7 | But only the high priest entered what? | The second room |
| H 9: 7 | Only the high priest entered the second room, and then only once a year, and never without what? | Blood, which he offered for himself and for the sins the people had committed in ignorance |
| H 9: 7 | Who entered the second room, and then only once a year? | Only the high priest |
| H 9: 7 | He offered what for himself and for the sins the people had committed in ignorance? | Blood |
| H 9: 8 | By this arrangement the Holy Spirit was showing what? | That the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing |
| H 9: 8 | Who was showing that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing? | The Holy Spirit |
| H 9: 8 | The way into the Most Holy Place had not yet been disclosed when? | As long as the first tabernacle was still standing |
| H 9: 8 | What had not yet been disclosed as long as the first tabernacle was still standing? | The way into the Most Holy Place |
| H 9: 9 | It is an illustration for the present time, why? | Because the gifts and sacrifices being offered were unable to cleanse the conscience of the worshiper |
| H 9: 9 | What is an illustration for the present time? | It (This arrangement / the way into the Most Holy Place had not yet been disclosed) |
| H 9: 9 | The gifts and sacrifices being offered were unable to cleanse the conscience of whom? | The worshiper |
| H 9: 9 | What were unable to cleanse the conscience of the worshiper? | The gifts and sacrifices being offered |
| H 9:10 | They consist only in what? | Food and drink and special washings |
| H 9:10 | What consist only in food and drink and special washings? | They (The gifts and sacrifices being offered) |
| H 9:10 | What (are) external regulations imposed until the time of reform? | Food and drink and special washings |
| H 9:11 | But when Christ came as high priest of the good things that have come, He went through what? | The greater and more perfect tabernacle that is not made by hands and is not of this creation |
| H 9:11 | Christ came as high priest of what? | The good things that have come |
| H 9:11 | Who came as high priest of the good things that have come? | Christ |
| H 9:11 | Who went through the greater and more perfect tabernacle that is not made by hands and is not of this creation? | He (Christ) |
| H 9:11 | The greater and more perfect tabernacle is not made by what? | Hands |
| H 9:11 | What is not made by hands? | The greater and more perfect tabernacle |
| H 9:11 | What is not of this creation? | The greater and more perfect tabernacle |
| H 9:12 | He did not enter by the blood of what? | Goats and calves |
| H 9:12 | Who did not enter by the blood of goats and calves? | He (Christ) |
| H 9:12 | But He entered the Most Holy Place once for all by what? | His own blood |
| H 9:12 | He entered the Most Holy Place once for all by His own blood, thus securing what? | Eternal redemption |
| H 9:12 | Who entered the Most Holy Place once for all by His own blood? | He (Christ) |
| H 9:13 | The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them how? | So that their bodies are clean |
| H 9:13 | What sanctify them so that their bodies are clean? | The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean |
| H 9:14 | Christ through the eternal Spirit offered Himself unblemished to whom? | God |
| H 9:14 | Who through the eternal Spirit offered Himself unblemished to God? | Christ |
| H 9:14 | Who offered Himself unblemished to God? | Christ |
| H 9:14 | What will purify our consciences from works of death? | The blood of Christ, who through the eternal Spirit offered Himself unblemished to God |
| H 9:15 | Therefore Christ is the mediator of what? | A new covenant |
| H 9:15 | Who is the mediator of a new covenant? | Christ |
| H 9:15 | Those who are called may receive what? | The promised eternal inheritance |
| H 9:15 | Who may receive the promised eternal inheritance? | Those who are called |
| H 9:15 | He has died to redeem them from the transgressions committed under what? | The first covenant |
| H 9:15 | Who has died to redeem them from the transgressions committed under the first covenant? | He (Christ) |
| H 9:16 | In the case of a will, it is necessary to establish the death of whom? | The one who made it |
| H 9:16 | What is necessary in the case of a will? | To establish the death of the one who made it |
| H 9:16 | Why is it necessary to establish the death of the one who made it? | Because a will does not take effect until the one who made it has died |
| H 9:17 | A will does not take effect until what? | The one who made it has died |
| H 9:17 | What does not take effect until the one who made it has died? | A will |
| H 9:17 | What cannot be executed while he is still alive? | It (A will) |
| H 9:18 | That is why even the first covenant was not put into effect how? | Without blood |
| H 9:18 | Even the first covenant was not put into effect without what? | Blood |
| H 9:18 | What was not put into effect without blood? | Even the first covenant |
| H 9:19 | For when Moses had proclaimed every commandment of the law to all the people, he took what? | The blood of calves and goats, along with water, scarlet wool, and hyssop |
| H 9:19 | Moses had proclaimed every commandment of the law to whom? | All the people |
| H 9:19 | Who had proclaimed every commandment of the law to all the people? | Moses |
| H 9:19 | What had Moses proclaimed to all the people? | Every commandment of the law |
| H 9:19 | Who took the blood of calves and goats, along with water, scarlet wool, and hyssop? | He (Moses) |
| H 9:19 | Who sprinkled the scroll and all the people? | He (Moses) |
| H 9:20 | This is the blood of what? | The covenant, which God has commanded you to keep |
| H 9:20 | What has God commanded you to keep? | The covenant |
| H 9:20 | Who has commanded you to keep the covenant? | God |
| H 9:21 | In the same way, he sprinkled with blood what? | The tabernacle and all the vessels used in worship |
| H 9:21 | He sprinkled with blood the tabernacle and all the vessels used in what? | Worship |
| H 9:21 | Who sprinkled with blood the tabernacle and all the vessels used in worship? | He (Moses) |
| H 9:22 | According to the law, in fact, nearly everything must be purified with what? | Blood |
| H 9:22 | What must be purified with blood? | Nearly everything |
| H 9:22 | And without the shedding of blood there is no what? | Forgiveness |
| H 9:22 | Without what is there no forgiveness? | Without the shedding of blood |
| H 9:23 | So it was necessary for the copies of the heavenly things to be purified with what? | These sacrifices |
| H 9:23 | It was necessary for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with what? | Better sacrifices than these |
| H 9:24 | For Christ did not enter what? | A man-made copy of the true sanctuary |
| H 9:24 | Who did not enter a man-made copy of the true sanctuary? | Christ |
| H 9:24 | What did Christ not enter? | A man-made copy of the true sanctuary |
| H 9:24 | But He entered heaven itself, now to appear on our behalf where? | In the presence of God |
| H 9:24 | He entered heaven itself, now to appear why? | On our behalf where |
| H 9:24 | Who did not enter a man-made copy of the true sanctuary? | Christ |
| H 9:24 | Who entered heaven itself, now to appear on our behalf in the presence of God? | He (Christ) |
| H 9:25 | Nor did He enter heaven to offer Himself how? | Again and again, as the high priest enters the Most Holy Place every year with blood that is not his own |
| H 9:25 | The high priest enters the Most Holy Place every year with what? | Blood that is not his own |
| H 9:25 | Who enters the Most Holy Place every year with blood that is not his own? | The high priest |
| H 9:26 | Otherwise, Christ would have had to suffer repeatedly since what? | The foundation of the world |
| H 9:26 | Who would otherwise have had to suffer repeatedly since the foundation of the world? | Christ |
| H 9:27 | Man is appointed to die once, and after that to face what? | Judgment |
| H 9:27 | Who is appointed to die once, and after that to face judgment? | Man |
| H 9:28 | So also Christ was offered once to bear the sins of whom? | Many |
| H 9:28 | Who was offered once to bear the sins of many? | Christ |
| H 9:28 | Why was Christ offered once? | To bear the sins of many |
| H 9:28 | And He will appear a second time, not to bear what? | Sin |
| H 9:28 | He will appear a second time, not to bear sin, but to bring salvation to whom? | Those who eagerly await Him |
| H 9:28 | Who will appear a second time, not to bear sin? | He (Christ) |
| H 9:28 | Who will appear a second time to bring salvation to those who eagerly await Him? | He (Christ) |
| H 10: 1 | For the law is only a shadow of what? | The good things to come |
| H 10: 1 | The law is only a shadow of the good things to come, not what? | The realities themselves |
| H 10: 1 | What is only a shadow of the good things to come, not the realities themselves? | The law |
| H 10: 1 | It can never, by the same sacrifices offered year after year, make perfect whom? | Those who draw near to worship |
| H 10: 1 | How can it never make perfect those who draw near to worship? | By the same sacrifices offered year after year |
| H 10: 1 | What can never, by the same sacrifices offered year after year, make perfect those who draw near to worship? | It (The law) |
| H 10: 2 | For the worshipers would have been cleansed how? | Once for all |
| H 10: 2 | The worshipers would have been cleansed once for all, and would no longer have felt what? | The guilt of their sins |
| H 10: 2 | Who would have been cleansed once for all? | The worshipers |
| H 10: 2 | Who would no longer have felt the guilt of their sins? | The worshipers |
| H 10: 3 | Instead, those sacrifices are an annual reminder of what? | Sins |
| H 10: 3 | What are an annual reminder of sins? | Those sacrifices |
| H 10: 3 | Those sacrifices are an annual reminder of sins, why? | Because it is impossible for the blood of bulls and goats to take away sins |
| H 10: 4 | It is impossible for the blood of bulls and goats to take away what? | Sins |
| H 10: 4 | What is impossible for the blood of bulls and goats? | To take away sins |
| H 10: 5 | Christ came into what? | The world |
| H 10: 5 | Who came into the world? | Christ |
| H 10: 5 | Sacrifice and offering You did not desire, but You prepared for me what? | A body |
| H 10: 5 | You prepared for me what? | A body |
| H 10: 6 | In burnt offerings and sin offerings You took no what? | Delight |
| H 10: 6 | You took no delight in what? | In burnt offerings and sin offerings |
| H 10: 7 | Here I am, it is written about Me in what? | The scroll |
| H 10: 7 | What is written about Me in the scroll? | I have come to do Your will, O God |
| H 10: 7 | What have I come to do? | Your will, O God |
| H 10: 8 | In the passage above He says, what? | “Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor did You delight in them” |
| H 10: 8 | Nor did You delight in what? | Them (Sacrifices and offerings, burnt offerings and sin offerings) |
| H 10: 9 | He takes away the first why? | To establish the second |
| H 10: 9 | He takes away the first to establish what? | The second |
| H 10:10 | And by that will, we have been sanctified how? | Through the sacrifice of the body of Jesus Christ once for all |
| H 10:10 | We have been sanctified through the sacrifice of the body of whom once for all? | Jesus Christ |
| H 10:11 | Day after day every priest stands to minister and to offer again and again what? | The same sacrifices, which can never take away sins |
| H 10:11 | Every priest stands to minister when? | Day after day |
| H 10:11 | Who stands to minister day after day? | Every priest |
| H 10:11 | Who stands to offer again and again the same sacrifices, which can never take away sins? | Every priest |
| H 10:11 | What can never take away sins? | The same sacrifices |
| H 10:12 | But when this priest had offered for all time one sacrifice for sins, He sat down where? | At the right hand of God |
| H 10:12 | He sat down at the right hand of God when? | When this priest had offered for all time one sacrifice for sins |
| H 10:12 | Who had offered for all time one sacrifice for sins? | This priest |
| H 10:12 | Who sat down at the right hand of God? | He (This priest) |
| H 10:13 | Since that time, He waits for His enemies to be made what? | A footstool for His feet |
| H 10:13 | He waits for His enemies to be made a footstool for what? | His feet |
| H 10:13 | Who waits for His enemies to be made a footstool for His feet? | He (This priest / Christ) |
| H 10:13 | He waits for His enemies to be made a footstool for His feet, why? | Because by a single offering He has made perfect for all time those who are being sanctified |
| H 10:14 | By a single offering He has made perfect for all time whom? | Those who are being sanctified |
| H 10:14 | How has He made perfect for all time those who are being sanctified? | By a single offering |
| H 10:15 | Who also testifies to us about this? | The Holy Spirit |
| H 10:16 | This is the covenant I will make with them when? | After those days |
| H 10:18 | And where these have been forgiven, an offering for sin is no longer what? | Needed |
| H 10:18 | Where is an offering for sin no longer needed? | Where these have been forgiven |
| H 10:18 | What is no longer needed where these have been forgiven? | An offering for sin |
| H 10:19 | We have confidence to enter the Most Holy Place by the blood of whom? | Jesus |
| H 10:19 | We have confidence to enter the Most Holy Place how? | By the blood of Jesus, by the new and living way opened for us through the curtain of His body |
| H 10:20 | The new and living way (is) opened for us through what? | The curtain of His body |
| H 10:21 | We have a great priest over what? | The house of God |
| H 10:21 | We have a great priest over the house of whom? | God |
| H 10:22 | Let us draw near with what? | A sincere heart |
| H 10:22 | Let us draw near with a sincere heart in full assurance of what? | Faith |
| H 10:22 | Let us draw near with a sincere heart in full assurance of faith, how? | Having our hearts sprinkled to cleanse us from a guilty conscience and our bodies washed with pure water |
| H 10:23 | Let us hold resolutely to what? | The hope we profess |
| H 10:23 | Why let us hold resolutely to the hope we profess? | For He who promised is faithful |
| H 10:23 | We profess what? | Hope |
| H 10:23 | For He who promised is what? | Faithful |
| H 10:24 | And let us consider what? | How to spur one another on to love and good deeds |
| H 10:24 | Let us consider how to spur one another on to what? | Love and good deeds |
| H 10:25 | Let us not neglect what? | Meeting together |
| H 10:25 | What have some made a habit? | Neglect meeting together |
| H 10:25 | But let us encourage whom? | One another |
| H 10:25 | Let us encourage one another, and all the more when? | As you see the Day approaching |
| H 10:26 | What if we deliberately go on sinning after we have received the knowledge of the truth? | No further sacrifice for sins remains, but only a fearful expectation of judgment and of raging fire that will consume all adversaries |
| H 10:26 | No further sacrifice for sins remains if what? | If we deliberately go on sinning after we have received the knowledge of the truth |
| H 10:27 | Raging fire will consume whom? | All adversaries |
| H 10:27 | What will consume all adversaries? | Raging fire |
| H 10:28 | Anyone who rejected the law of Moses died without mercy on the testimony of whom? | Two or three witnesses |
| H 10:28 | Who died without mercy on the testimony of two or three witnesses? | Anyone who rejected the law of Moses |
| H 10:29 | Who deserves to be punished much more severely? | One who has trampled on the Son of God, profaned the blood of the covenant that sanctified him, and insulted the Spirit of grace |
| H 10:30 | For we know Him who said, what? | “Vengeance is Mine; I will repay,” and again, “The Lord will judge His people.” |
| H 10:30 | What is Mine? | Vengeance |
| H 10:30 | The Lord will judge whom? | His people |
| H 10:30 | Who will judge His people? | The Lord |
| H 10:31 | It is a fearful thing to fall into the hands of whom? | The living God |
| H 10:31 | What is a fearful thing? | To fall into the hands of the living God |
| H 10:32 | Remember the early days that you were in what? | The light |
| H 10:32 | You endured a great conflict in the face of what? | Suffering |
| H 10:33 | Sometimes you were publicly exposed to what? | Ridicule and persecution |
| H 10:33 | When were you publicly exposed to ridicule and persecution? | Sometimes |
| H 10:33 | At other times you were partners with whom? | Those who were so treated |
| H 10:33 | When were you partners with those who were so treated? | At other times |
| H 10:34 | You sympathized with whom? | Those in prison |
| H 10:34 | You joyfully accepted the confiscation of what? | Your property |
| H 10:34 | You yourselves had what possession? | A better and permanent possession |
| H 10:35 | So do not throw away what? | Your confidence |
| H 10:35 | What holds a great reward? | It (Your confidence) |
| H 10:36 | You need to persevere, why? | So that after you have done the will of God, you will receive what He has promised |
| H 10:36 | After you have done the will of God, you will receive what? | What He has promised |
| H 10:36 | When will you receive what He has promised? | After you have done the will of God |
| H 10:37 | In just a little while, who will come and will not delay? | He who is coming |
| H 10:37 | Who will come and will not delay? | He who is coming |
| H 10:37 | He who is coming will come and will not delay when? | In just a little while |
| H 10:38 | But My righteous one will live by what? | Faith |
| H 10:38 | Who will live by faith? | My righteous one |
| H 10:38 | What if he shrinks back? | I will take no pleasure in him |
| H 10:38 | I will take no pleasure in him if what? | If he shrinks back |
| H 10:39 | But we are not of those who shrink back and are what? | Destroyed |
| H 10:39 | We are not of those who shrink back and are destroyed, but of whom? | Those who have faith and preserve their souls |
| H 11: 1 | Now faith is the assurance of what we hope for and the certainty of what? | What we do not see |
| H 11: 1 | Faith is the assurance of what? | What we hope for |
| H 11: 1 | What is the assurance of what we hope for and the certainty of what we do not see? | Faith |
| H 11: 1 | What is the assurance of what we hope for? | Faith |
| H 11: 1 | What is the certainty of what we do not see? | Faith |
| H 11: 2 | Why were the ancients commended? | This (Faith) |
| H 11: 3 | By faith we understand what? | That the universe was formed at God's command, so that what is seen was not made out of what was visible |
| H 11: 3 | The universe was formed at whose command? | God's |
| H 11: 3 | The universe was formed at God's command, why? | So that what is seen was not made out of what was visible |
| H 11: 3 | What was formed at God's command? | The universe |
| H 11: 3 | What was not made out of what was visible? | What is seen |
| H 11: 4 | By faith Abel offered God what? | A better sacrifice than Cain did |
| H 11: 4 | Abel offered God a better sacrifice than who did? | Cain |
| H 11: 4 | Who offered God a better sacrifice than Cain did? | Abel |
| H 11: 4 | By faith he was commended as righteous when? | When God gave approval to his gifts |
| H 11: 4 | Who was commended as righteous when God gave approval to his gifts? | He (Abel) |
| H 11: 4 | God gave approval to whose gifts? | His (Abel) |
| H 11: 4 | Who gave approval to his gifts? | God |
| H 11: 4 | And by faith he still speaks, even though he is what? | Dead |
| H 11: 4 | Who still speaks, even though he is dead? | He (Abel) |
| H 11: 5 | By faith Enoch was taken up so that he did not see what? | Death |
| H 11: 5 | Who was taken up so that he did not see death? | Enoch |
| H 11: 5 | Who did not see death? | He (Enoch) |
| H 11: 5 | He could not be found, because who had taken him away? | God |
| H 11: 5 | Who had taken him away? | God |
| H 11: 5 | Why could he not be found? | Because God had taken him away |
| H 11: 5 | For before he was taken, he was commended as whom? | One who pleased God |
| H 11: 5 | When was he commended as one who pleased God? | Before he was taken |
| H 11: 5 | Who commended as one who pleased God? | He (Enoch) |
| H 11: 6 | And without faith it is impossible to please whom? | God |
| H 11: 6 | Without what is it impossible to please God? | Faith |
| H 11: 6 | Anyone who approaches whom must believe that He exists and that He rewards those who earnestly seek Him? | Him (God) |
| H 11: 6 | Who must believe that He exists and that He rewards those who earnestly seek Him? | Anyone who approaches Him (God) |
| H 11: 7 | By faith Noah, when warned about things not yet seen, in godly fear built an ark why? | To save his family |
| H 11: 7 | Noah, when warned about things not yet seen, in godly fear built what? | An ark |
| H 11: 7 | Who, when warned about things not yet seen, in godly fear built an ark to save his family? | Noah |
| H 11: 7 | Who in godly fear built an ark to save his family? | Noah |
| H 11: 7 | Who built an ark to save his family? | Noah |
| H 11: 8 | By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, how? | Without knowing where he was going |
| H 11: 8 | Who, when called to go to a place he would later receive as his inheritance, obeyed and went? | Abraham |
| H 11: 8 | Who obeyed and went, without knowing where he was going? | Abraham |
| H 11: 9 | By faith he dwelt in the promised land how? | As a stranger in a foreign country |
| H 11: 9 | Who dwelt in the promised land as a stranger in a foreign country? | He (Abraham) |
| H 11: 9 | He lived in tents, as did who? | Isaac and Jacob, who were heirs with him of the same promise |
| H 11: 9 | Who lived in tents, as did Isaac and Jacob? | He (Abraham) |
| H 11: 9 | Isaac and Jacob were heirs with him of what? | The same promise |
| H 11: 9 | Who were heirs with him of the same promise? | Isaac and Jacob |
| H 11:10 | For he was looking forward to what? | The city with foundations, whose architect and builder is God |
| H 11:10 | Who was looking forward to the city with foundations, whose architect and builder is God? | He (Abraham) |
| H 11:10 | Who was looking forward to the city with foundations? | He (Abraham) |
| H 11:10 | Whose architect and builder is God? | The city with foundations |
| H 11:11 | By faith Sarah, even though she was barren and beyond the proper age, was enabled to conceive whom? | A child |
| H 11:11 | Who was barren and beyond the proper age? | She (Sarah) |
| H 11:11 | Who was enabled to conceive a child? | She (Sarah) |
| H 11:11 | Who considered Him faithful who had promised? | She (Sarah) |
| H 11:11 | Why was Sarah enabled to conceive a child? | Because she considered Him faithful who had promised |
| H 11:12 | And so from one man, and he as good as dead, came who? | Descendants as numerous as the stars in the sky and as countless as the sand on the seashore |
| H 11:12 | From one man, and he as good as dead, came descendants as numerous as what? | The stars in the sky |
| H 11:12 | From whom came descendants as numerous as the stars in the sky and as countless as the sand on the seashore? | One man, and he as good as dead |
| H 11:12 | Who came from one man, and he as good as dead? | Descendants as numerous as the stars in the sky and as countless as the sand on the seashore |
| H 11:13 | All these people died in faith, without having received what? | The things they were promised |
| H 11:13 | Who died in faith, without having received the things they were promised? | All these people |
| H 11:14 | Now those who say such things show that they are seeking what? | A country of their own |
| H 11:14 | Who show that they are seeking a country of their own? | Those who say such things |
| H 11:15 | If they had been thinking of the country they had left, they would have had what? | Opportunity to return |
| H 11:15 | What if they had been thinking of the country they had left? | They would have had opportunity to return |
| H 11:16 | Instead, they were longing for what? | A better country, a heavenly one |
| H 11:16 | Who were longing for a better country, a heavenly one? | They (All these people) |
| H 11:16 | Therefore God is not ashamed to be called their God, why? | For He has prepared a city for them |
| H 11:16 | Who is not ashamed to be called their God? | God |
| H 11:16 | Who has prepared a city for them? | He (God) |
| H 11:17 | By faith Abraham, when he was tested, offered up Isaac on what? | The altar |
| H 11:17 | Who, when he was tested, offered up Isaac on the altar? | Abraham |
| H 11:17 | Who offered up Isaac on the altar? | Abraham |
| H 11:17 | He who had received the promises was ready to offer whom? | His one and only son |
| H 11:17 | Who was ready to offer his one and only son? | He who had received the promises |
| H 11:18 | Through Isaac your offspring will be what? | Reckoned |
| H 11:18 | Through whom will your offspring be reckoned? | Isaac |
| H 11:18 | Who will be reckoned through Isaac? | Your offspring |
| H 11:19 | Abraham reasoned what? | That God could raise the dead |
| H 11:19 | Who reasoned that God could raise the dead? | Abraham |
| H 11:19 | In a sense, he did receive Isaac back from what? | Death |
| H 11:19 | Whom did he receive back from death? | Isaac |
| H 11:20 | By faith Isaac blessed Jacob and Esau concerning what? | The future |
| H 11:20 | Isaac blessed Jacob and Esau concerning what? | The future |
| H 11:20 | Who blessed Jacob and Esau concerning the future? | Isaac |
| H 11:21 | By faith Jacob, when he was dying, blessed whom? | Each of Joseph's sons |
| H 11:21 | Who, when he was dying, blessed each of Joseph's sons? | Jacob |
| H 11:21 | Who blessed each of Joseph's sons and worshiped as he leaned on the top of his staff? | Jacob |
| H 11:21 | Who worshiped as he leaned on the top of his staff? | Jacob |
| H 11:21 | Who leaned on the top of his staff? | He (Jacob) |
| H 11:22 | By faith Joseph, when his end was near, spoke about what? | The exodus of the Israelites |
| H 11:22 | Who, when his end was near, spoke about the exodus of the Israelites? | Joseph |
| H 11:22 | Who spoke about the exodus of the Israelites and gave instructions about his bones? | Joseph |
| H 11:22 | Who gave instructions about his bones? | Joseph |
| H 11:23 | By faith Moses' parents hid him for three months after what? | His birth |
| H 11:23 | Moses' parents hid him for three months after his birth, why? | Because they saw that he was a beautiful child, and they were unafraid of the king's edict |
| H 11:23 | Who hid him for three months after his birth? | Moses' parents |
| H 11:23 | Whose parents hid him for three months after his birth? | Moses' parents |
| H 11:23 | Who saw that he was a beautiful child? | They (Moses' parents) |
| H 11:23 | Who were unafraid of the king's edict? | They (Moses' parents) |
| H 11:24 | By faith Moses, when he was grown, refused to be called what? | The son of Pharaoh's daughter |
| H 11:24 | Moses, when he was grown, refused to be called what? | The son of Pharaoh's daughter |
| H 11:24 | Who, when he was grown, refused to be called the son of Pharaoh's daughter? | Moses |
| H 11:24 | Who refused to be called the son of Pharaoh's daughter? | Moses |
| H 11:25 | He chose to suffer oppression with God's people rather than to experience what? | The fleeting enjoyment of sin |
| H 11:25 | Who chose to suffer oppression with God's people rather than to experience the fleeting enjoyment of sin? | He (Moses) |
| H 11:25 | Who chose to suffer oppression with God's people? | He (Moses) |
| H 11:26 | He valued disgrace for Christ above the treasures of Egypt, why? | For he was looking ahead to his reward |
| H 11:26 | Who valued disgrace for Christ above the treasures of Egypt? | He (Moses) |
| H 11:26 | Who was looking ahead to his reward? | He (Moses) |
| H 11:27 | By faith Moses left Egypt, not fearing what? | The king's anger |
| H 11:27 | Moses left Egypt, not fearing whose anger? | The king's |
| H 11:27 | Who left Egypt, not fearing the king's anger? | Moses |
| H 11:27 | Who persevered because he saw Him who is invisible? | He (Moses) |
| H 11:28 | By faith he kept the Passover and the sprinkling of what? | Blood |
| H 11:28 | He kept the Passover and the sprinkling of blood, why? | So that the destroyer of the firstborn would not touch Israel's own firstborn |
| H 11:28 | Who kept the Passover and the sprinkling of blood? | He (Moses) |
| H 11:28 | The destroyer of the firstborn would not touch whom? | Israel's own firstborn |
| H 11:28 | Who would not touch Israel's own firstborn? | The destroyer of the firstborn |
| H 11:29 | By faith the people passed through the Red Sea how? | As on dry land |
| H 11:29 | Who passed through the Red Sea as on dry land? | The people |
| H 11:29 | But when the Egyptians tried to follow, they were what? | Drowned |
| H 11:29 | When were they drowned? | But when the Egyptians tried to follow |
| H 11:29 | Who tried to follow? | The Egyptians |
| H 11:29 | Who were drowned? | They (The Egyptians) |
| H 11:30 | By faith the walls of Jericho fell, when? | After the people had marched around them for seven days |
| H 11:30 | The walls of Jericho fell, after the people had marched around them for how long? | Seven days |
| H 11:30 | What fell, after the people had marched around them for seven days? | The walls of Jericho |
| H 11:30 | Who had marched around them for seven days? | The people |
| H 11:31 | By faith the prostitute Rahab, because she welcomed the spies in peace, did not perish with whom? | Those who were disobedient |
| H 11:31 | Who, because she welcomed the spies in peace, did not perish with those who were disobedient? | The prostitute Rahab |
| H 11:31 | Who welcomed the spies in peace? | She (The prostitute Rahab) |
| H 11:31 | Who did not perish with those who were disobedient? | She (The prostitute Rahab) |
| H 11:32 | Time will not allow me to tell of whom? | Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets |
| H 11:32 | What will not allow me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets? | Time |
| H 11:33 | Who through faith conquered kingdoms, administered justice, and gained what was promised? | Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets |
| H 11:33 | Who shut the mouths of lions, quenched the raging fire, and escaped the edge of the sword? | Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets |
| H 11:33 | Who gained strength from weakness, became mighty in battle, and put foreign armies to flight? | Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets |
| H 11:35 | Women received back their dead, how? | Raised to life again |
| H 11:35 | Who received back their dead, raised to life again? | Women |
| H 11:35 | Others were tortured and refused their release, why? | So that they might gain a better resurrection |
| H 11:35 | Who were tortured and refused their release? | Others |
| H 11:36 | Still others endured mocking and flogging, and even what? | Chains and imprisonment |
| H 11:36 | Still others endured what? | Mocking and flogging, and even chains and imprisonment |
| H 11:36 | Who endured mocking and flogging? | Still others |
| H 11:36 | Who endured even chains and imprisonment? | Still others |
| H 11:37 | They were stoned, they were sawed in two, they were put to death by what? | The sword |
| H 11:37 | They were sawed in what? | Two |
| H 11:37 | They were put to death by what? | The sword |
| H 11:37 | They went around in sheepskins and goatskins, how? | Destitute, oppressed, and mistreated |
| H 11:37 | They went around in sheepskins and what? | Goatskins |
| H 11:38 | What was not worthy of them? | The world |
| H 11:38 | They wandered in deserts and mountains, and hid in what? | Caves and holes in the ground |
| H 11:38 | They wandered in what? | Deserts and mountains |
| H 11:38 | They hid in caves and holes in what? | The ground |
| H 11:39 | These were all commended for their faith, yet they did not receive what? | What was promised |
| H 11:39 | These were all commended for what? | Their faith, yet they did not receive what was promised |
| H 11:39 | They did not receive what? | What was promised |
| H 11:40 | Why had God planned something better for us? | So that together with us they would be made perfect |
| H 11:40 | Who had planned something better for us? | God |
| H 11:40 | Together with us they would be made what? | Perfect |
| H 11:40 | How would they be made perfect? | Together with us |
| H 12: 1 | Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off what? | Every encumbrance and the sin that so easily entangles |
| H 12: 1 | By what are we surrounded? | By such a great cloud of witnesses |
| H 12: 1 | Let us throw off every encumbrance and what? | The sin that so easily entangles |
| H 12: 1 | What so easily entangles? | Sin |
| H 12: 1 | And let us run with endurance what? | The race set out for us |
| H 12: 2 | Let us fix our eyes on whom? | Jesus, the author and perfecter of our faith |
| H 12: 2 | Who (is) the author and perfecter of our faith? | Jesus |
| H 12: 2 | Who for the joy set before Him endured the cross, scorning its shame? | Jesus |
| H 12: 2 | Who endured the cross, scorning its shame? | Jesus |
| H 12: 2 | Who sat down at the right hand of the throne of God? | Jesus |
| H 12: 3 | Why consider Him who endured such hostility from sinners? | So that you will not grow weary and lose heart |
| H 12: 3 | Who endured such hostility from sinners? | Him (Jesus) |
| H 12: 3 | You will not grow weary and lose what? | Heart |
| H 12: 4 | In your struggle against sin, you have not yet resisted to what point? | The point of shedding your blood |
| H 12: 4 | In what have you not yet resisted to the point of shedding your blood? | Your struggle against sin |
| H 12: 4 | You have not yet resisted to the point of shedding what? | Your blood |
| H 12: 5 | And you have forgotten what? | The exhortation that addresses you as sons |
| H 12: 5 | You have forgotten the exhortation that addresses you as what? | Sons |
| H 12: 5 | My son, do not take lightly the discipline of whom? | The Lord |
| H 12: 5 | Do not take lightly what? | The discipline of the Lord |
| H 12: 5 | And do not lose heart when? | When He (The Lord) rebukes you |
| H 12: 6 | For the Lord disciplines whom? | The one He loves |
| H 12: 6 | And He chastises whom? | Every son He receives |
| H 12: 6 | Who disciplines the one He loves? | The Lord |
| H 12: 6 | Who chastises every son He receives? | He (The Lord) |
| H 12: 7 | Endure suffering as what? | Discipline |
| H 12: 7 | Endure suffering as discipline why? | God is treating you as sons. For what son is not disciplined by his father? |
| H 12: 7 | Who is treating you as sons? | God |
| H 12: 7 | Why is God treating you as sons? | For what son is not disciplined by his father? |
| H 12: 8 | What if you do not experience discipline like everyone else? | Then you are illegitimate children and not true sons |
| H 12: 8 | When are you illegitimate children and not true sons? | Then (If you do not experience discipline like everyone else) |
| H 12: 9 | Furthermore, we have all had whom? | Earthly fathers who disciplined us |
| H 12: 9 | Who disciplined us, and we respected them? | Earthly fathers |
| H 12:10 | Our fathers disciplined us for a short time how? | As they thought best |
| H 12:10 | Who disciplined us for a short time as they thought best? | Our fathers |
| H 12:10 | But God disciplines us for our good, why? | So that we may share in His holiness |
| H 12:10 | Who disciplines us for our good, so that we may share in His holiness? | God |
| H 12:10 | Who disciplines us for our good? | God |
| H 12:10 | We may share in whose holiness? | His (God) |
| H 12:11 | No discipline seems enjoyable at the time, but what? | Painful |
| H 12:11 | No discipline seems enjoyable when? | At the time |
| H 12:11 | Later on, however, it yields what? | A peaceful harvest of righteousness |
| H 12:11 | It yields a peaceful harvest of righteousness to whom? | Those who have been trained by it |
| H 12:11 | What yields a peaceful harvest of righteousness to those who have been trained by it? | It (Discipline) |
| H 12:12 | Therefore strengthen your limp hands and what? | Weak knees |
| H 12:12 | Therefore strengthen what? | Your limp hands and weak knees |
| H 12:12 | Strengthen what? | Your limp hands and weak knees |
| H 12:13 | Make straight paths for your feet, why? | So that the lame may not be debilitated, but rather healed |
| H 12:13 | Make straight paths for what? | Your feet |
| H 12:13 | The lame may not be debilitated, but rather what? | Healed |
| H 12:13 | Who may not be debilitated, but rather healed? | The lame |
| H 12:14 | Pursue peace with whom? | All men |
| H 12:14 | Pursue peace with all men, as well as what? | Holiness |
| H 12:14 | Without what will no one see the Lord? | Holiness |
| H 12:15 | Why be careful that no one falls short of the grace of God? | So that no root of bitterness will spring up to cause trouble and defile many |
| H 12:15 | Be careful that no one falls short of what? | The grace of God |
| H 12:15 | No root of bitterness will spring up to cause trouble and defile whom? | Many |
| H 12:16 | See to it that no one is sexually immoral, or is godless like whom? | Esau |
| H 12:16 | Esau for a single meal sold what? | His birthright |
| H 12:16 | Who for a single meal sold his birthright? | Esau |
| H 12:17 | For you know that afterward, when he wanted to inherit what, he was rejected? | The blessing |
| H 12:17 | When was he rejected? | Afterward, when he wanted to inherit the blessing |
| H 12:17 | Who wanted to inherit the blessing afterward? | He (Esau) |
| H 12:17 | He could find no ground for repentance, though he sought the blessing with what? | Tears |
| H 12:17 | Who could find no ground for repentance? | He (Esau) |
| H 12:17 | Who sought the blessing with tears? | He (Esau) |
| H 12:18 | For you have not come to a mountain that can be touched and that is burning with what? | Fire |
| H 12:18 | For you have not come to darkness, gloom, and what? | Storm |
| H 12:19 | What made its hearers beg that no further word be spoken? | A voice |
| H 12:21 | The sight was so terrifying that even Moses said what? | “I am trembling with fear.” |
| H 12:21 | How terrifying was the sight? | So terrifying that even Moses said, “I am trembling with fear.” |
| H 12:21 | I am trembling with what? | Fear |
| H 12:22 | Instead, you have come to what? | Mount Zion, to the city of the living God, the heavenly Jerusalem |
| H 12:22 | You have come to myriads of angels in what? | Joyful assembly |
| H 12:23 | Who (are) enrolled in heaven? | The congregation of the firstborn |
| H 12:23 | You have come to God the judge of all men, to the spirits of the righteous made what? | Perfect |
| H 12:23 | God (is) the judge of whom? | All men |
| H 12:23 | Who (is) the judge of all men? | God |
| H 12:24 | Jesus (is) the mediator of what? | A new covenant |
| H 12:24 | Who (is) the mediator of a new covenant? | Jesus |
| H 12:24 | The sprinkled blood speaks a better word than what? | The blood of Abel |
| H 12:24 | What speaks a better word than the blood of Abel? | The sprinkled blood |
| H 12:26 | At that time His voice shook the earth, but now He has promised, what? | “Once more I will shake not only the earth, but heaven as well.” |
| H 12:26 | His voice shook the earth when? | At that time |
| H 12:26 | But now He has promised what? | “Once more I will shake not only the earth, but heaven as well.” |
| H 12:26 | Once more I will shake not only the earth, but what as well? | Heaven |
| H 12:27 | The words, “Once more,” signify the removal of what? | What can be shaken |
| H 12:27 | What signify the removal of what can be shaken? | The words, “Once more” |
| H 12:27 | What words signify the removal of what can be shaken? | The words, “Once more” |
| H 12:27 | What can be shaken? | That is, created things |
| H 12:27 | What may remain? | The unshakable |
| H 12:28 | Therefore, since we are receiving an unshakable kingdom, let us be filled with what? | Gratitude |
| H 12:28 | Let us be filled with gratitude, and so worship God how? | Acceptably with reverence and awe |
| H 12:28 | What are we receiving? | An unshakable kingdom |
| H 12:28 | Why let us be filled with gratitude? | Since we are receiving an unshakable kingdom |
| H 12:29 | For our God is what? | A consuming fire |
| H 12:29 | Who is a consuming fire? | Our God |
| H 13: 1 | Continue in what love? | Brotherly love |
| H 13: 2 | Do not neglect to show hospitality to whom? | Strangers |
| H 13: 2 | Do not neglect to show hospitality to strangers, why? | For by so doing some people have entertained angels without knowing it |
| H 13: 2 | For by so doing some people have entertained angels without what? | Knowing it |
| H 13: 2 | How have some people entertained angels without knowing it? | By so doing (show hospitality to strangers) |
| H 13: 2 | Whom have some people entertained without knowing it? | Angels |
| H 13: 3 | Remember those in prison as if what? | You were bound with them |
| H 13: 3 | Remember those who are mistreated as if what? | You were suffering with them |
| H 13: 4 | Marriage should be honored by all and the marriage bed kept what? | Undefiled |
| H 13: 4 | Marriage should be honored by whom? | All |
| H 13: 4 | Why should marriage be honored by all and the marriage bed kept undefiled? | For God will judge the sexually immoral and adulterers |
| H 13: 4 | For God will judge whom? | The sexually immoral and adulterers |
| H 13: 4 | For God will judge the sexually immoral and whom? | Adulterers |
| H 13: 4 | Who will judge the sexually immoral and adulterers? | God |
| H 13: 5 | Keep your lives free from what? | The love of money |
| H 13: 5 | Be content with what? | What you have |
| H 13: 5 | Why keep your lives free from the love of money and be content with what you have? | For God has said: “Never will I leave you, never will I forsake you.” |
| H 13: 6 | So we say with confidence what? | “The Lord is my helper; I will not be afraid. What can man do to me?” |
| H 13: 6 | Who is my helper? | The Lord |
| H 13: 6 | I will not be afraid why? | The Lord is my helper / What can man do to me? |
| H 13: 6 | Why will I not be afraid? | What can man do to me? |
| H 13: 7 | Remember your leaders who spoke what to you? | The word of God |
| H 13: 7 | Consider the outcome of what? | Their way of life |
| H 13: 7 | Consider the outcome of their way of life and imitate what? | Their faith |
| H 13: 7 | Imitate what? | Their faith |
| H 13: 8 | Jesus Christ is the same when? | Yesterday and today and forever |
| H 13: 8 | When is Jesus Christ the same? | Yesterday and today and forever |
| H 13: 8 | Who is the same yesterday and today and forever? | Jesus Christ |
| H 13: 9 | Do not be carried away by what? | All kinds of strange teachings |
| H 13: 9 | Why do not be carried away by all kinds of strange teachings? | For it is good for the heart to be strengthened by grace and not by foods of no value to those devoted to them |
| H 13: 9 | For it is good for the heart to be strengthened by grace and not by what? | Foods of no value to those devoted to them |
| H 13: 9 | What is good for the heart? | To be strengthened by grace and not by foods of no value to those devoted to them |
| H 13:10 | We have an altar from which those who serve where have no right to eat? | At the tabernacle |
| H 13:10 | Who have no right to eat from an altar we have? | Those who serve at the tabernacle |
| H 13:11 | Although the high priest brings the blood of animals into the Holy Place as a sacrifice for sin, the bodies are burned where? | Outside the camp |
| H 13:11 | The high priest brings the blood of animals into the Holy Place as what? | A sacrifice for sin |
| H 13:11 | Who brings the blood of animals into the Holy Place as a sacrifice for sin? | The high priest |
| H 13:11 | What are burned outside the camp? | The bodies |
| H 13:12 | And so Jesus also suffered where? | Outside the city gate |
| H 13:12 | Jesus also suffered outside the city gate, why? | To sanctify the people by His own blood |
| H 13:12 | Who also suffered outside the city gate? | Jesus |
| H 13:12 | Who also suffered outside the city gate, to sanctify the people by His own blood? | Jesus |
| H 13:13 | Therefore let us go to Him where? | Outside the camp |
| H 13:13 | Let us go to Him outside the camp, bearing what? | The disgrace He bore |
| H 13:14 | For here we do not have what city? | A permanent city |
| H 13:14 | We do not have a permanent city, but we are looking for what? | The city that is to come |
| H 13:14 | But we are looking for what city? | The city that is to come |
| H 13:15 | Through Jesus, therefore, let us continually offer to God what? | A sacrifice of praise, the fruit of lips that confess His name |
| H 13:15 | Let us continually offer to God a sacrifice of what? | Praise |
| H 13:15 | Whet (is) the fruit of lips that confess His name? | A sacrifice of praise |
| H 13:15 | A sacrifice of praise (is) the fruit of lips that confess what? | His name |
| H 13:16 | And do not neglect what? | To do good and to share with others |
| H 13:16 | Why do not neglect to do good and to share with others? | For with such sacrifices God is pleased |
| H 13:16 | With what sacrifices is God pleased? | Such (To do good and to share with others) |
| H 13:17 | Obey your leaders and submit to them, why? | For they watch over your souls as those who must give an account |
| H 13:17 | Obey whom and submit to them? | Your leaders |
| H 13:17 | For they watch over your souls as those who must give what? | An account |
| H 13:17 | Who watch over your souls as those who must give an account? | They (Your leaders) |
| H 13:17 | To this end, allow them to lead with joy and not with grief, why? | For that would be of no advantage to you |
| H 13:17 | Allow them to lead how? | With joy and not with grief |
| H 13:18 | Pray for us why? | We are convinced that we have a clear conscience and desire to live honorably in every way |
| H 13:18 | We are convinced that we have a clear conscience and desire to live how? | Honorably in every way |
| H 13:18 | We have a clear conscience and desire to live honorably in what? | Every way |
| H 13:19 | And I especially urge you to pray that what? | That I may be restored to you soon |
| H 13:19 | When may I be restored to you? | Soon |
| H 13:20 | The God of peace through the blood of the eternal covenant brought back from the dead whom? | Our Lord Jesus, that great Shepherd of the sheep |
| H 13:20 | Who through the blood of the eternal covenant brought back from the dead our Lord Jesus? | The God of peace |
| H 13:20 | Who (is) that great Shepherd of the sheep? | Our Lord Jesus |
| H 13:21 | Who may equip you with every good thing to do His will? | The God of peace |
| H 13:21 | And may He accomplish in us what is pleasing in His sight through whom? | Jesus Christ, to whom be glory forever and ever |
| H 13:21 | What may He accomplish in us? | What is pleasing in His sight |
| H 13:21 | To whom be glory forever and ever? | Jesus Christ |
| H 13:22 | I urge you, brothers, to bear with what? | My word of exhortation |
| H 13:22 | I urge you, brothers, to bear with my word of exhortation, why? | For I have only written to you briefly |
| H 13:22 | For I have only written to you how? | Briefly |
| H 13:23 | Be aware that what? | Our brother Timothy has been released |
| H 13:23 | Who has been released? | Our brother Timothy |
| H 13:23 | What if he arrives soon? | I will come with him to see you |
| H 13:24 | Greet all your leaders and whom? | All the saints |
| H 13:24 | Those from Italy send you what? | Greetings |
| H 13:24 | Who send you greetings? | Those from Italy |
| H 13:25 | Grace be with whom? | All of you |
| H 13:25 | What be with all of you? | Grace |
| 1P 1: 1 | Peter (is) an apostle of whom? | Jesus Christ |
| 1P 1: 1 | The exiles of the Dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, (are) chosen according to what? | The foreknowledge of God the Father |
| 1P 1: 1 | Who (are) chosen according to the foreknowledge of God the Father? | The exiles of the Dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia |
| 1P 1: 1 | Who (are) sanctified by the Spirit for obedience to Jesus Christ and sprinkling by His blood? | The exiles of the Dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia |
| 1P 1: 2 | Grace and peace be yours in what? | Abundance |
| 1P 1: 2 | What be yours in abundance? | Grace and peace |
| 1P 1: 3 | Blessed be who? | The God and Father of our Lord Jesus Christ |
| 1P 1: 3 | Blessed be the God and Father of whom? | Our Lord Jesus Christ |
| 1P 1: 3 | By His great mercy He has given us new birth into a living hope through what? | The resurrection of Jesus Christ from the dead |
| 1P 1: 3 | How has He given us new birth into a living hope through the resurrection of Jesus Christ from the dead? | By His great mercy |
| 1P 1: 3 | Who has given us new birth into a living hope? | He (The God and Father of our Lord Jesus Christ) |
| 1P 1: 4 | An inheritance that is imperishable, undefiled, and unfading (is) reserved where? | In heaven |
| 1P 1: 4 | What (is) reserved in heaven for you? | An inheritance that is imperishable, undefiled, and unfading |
| 1P 1: 5 | You through faith are shielded by God's power for what? | The salvation that is ready to be revealed in the last time |
| 1P 1: 5 | Salvation is ready to be revealed when? | In the last time |
| 1P 1: 5 | What is ready to be revealed in the last time? | Salvation |
| 1P 1: 6 | In this you greatly rejoice, though what? | Now for a little while you may have had to suffer grief in various trials |
| 1P 1: 6 | You greatly rejoice, though now for a little while you may have had to suffer what? | Grief in various trials |
| 1P 1: 6 | Now for a little while you may have had to suffer grief in what? | Various trials |
| 1P 1: 6 | When may you have had to suffer grief in various trials? | Now for a little while |
| 1P 1: 6 | Why may you have had to suffer grief in various trials? | So that the proven character of your faith--more precious than gold, which perishes even though refined by fire--may result in praise, glory, and honor at the revelation of Jesus Christ |
| 1P 1: 7 | The proven character of your faith may result in praise, glory, and honor at what? | The revelation of Jesus Christ |
| 1P 1: 7 | Your faith (is) more precious than what? | Gold |
| 1P 1: 7 | What (is) more precious than gold? | Your faith |
| 1P 1: 7 | Gold perishes even though refined by what? | Fire |
| 1P 1: 7 | What perishes even though refined by fire? | Your faith |
| 1P 1: 7 | What may result in praise, glory, and honor at the revelation of Jesus Christ? | The proven character of your faith |
| 1P 1: 7 | The proven character of your faith may result in what? | Praise, glory, and honor |
| 1P 1: 8 | Though you have not seen whom, you love Him? | Him (Jesus Christ) |
| 1P 1: 8 | And though you do not see Him now, you believe in Him and rejoice with what? | An inexpressible and glorious joy |
| 1P 1: 8 | You believe in Him and rejoice with what? | An inexpressible and glorious joy |
| 1P 1: 8 | You rejoice with an inexpressible and glorious joy, now that you are receiving what? | The goal of your faith, the salvation of your souls |
| 1P 1: 9 | You are receiving the goal of your faith, the salvation of what? | Your souls |
| 1P 1: 9 | What are you receiving? | The goal of your faith, the salvation of your souls |
| 1P 1: 9 | What (is) the goal of your faith? | The salvation of your souls |
| 1P 1:10 | Concerning this salvation, the prophets, who foretold the grace to come to you, searched and investigated how? | Carefully |
| 1P 1:10 | The prophets foretold what? | The grace to come to you |
| 1P 1:10 | Who foretold the grace to come to you? | The prophets |
| 1P 1:10 | Who searched and investigated carefully? | The prophets, who foretold the grace to come to you |
| 1P 1:10 | The prophets searched and investigated carefully, trying to determine what? | The time and setting to which the Spirit of Christ in them was pointing when He predicted the sufferings of Christ and the glories to follow |
| 1P 1:11 | The Spirit of Christ in them was pointing when He predicted what? | The sufferings of Christ and the glories to follow |
| 1P 1:11 | Who predicted the sufferings of Christ and the glories to follow? | He (The Spirit of Christ in them) |
| 1P 1:12 | What was revealed to them? | That they were not serving themselves but you, when they foretold the things now announced by those who preached the gospel to you by the Holy Spirit sent from heaven |
| 1P 1:12 | When were they not serving themselves but you? | When they foretold the things now announced by those who preached the gospel to you by the Holy Spirit sent from heaven |
| 1P 1:12 | Who foretold the things now announced by those who preached the gospel to you by the Holy Spirit sent from heaven? | They (The prophets) |
| 1P 1:12 | Even angels long to look into what? | These things |
| 1P 1:12 | Who long to look into these things? | Even angels |
| 1P 1:13 | Therefore prepare your minds for what? | Action |
| 1P 1:13 | Prepare your minds for what? | Action |
| 1P 1:13 | Set your hope fully on what? | The grace to be given you at the revelation of Jesus Christ |
| 1P 1:13 | Set your hope fully on the grace to be given you when? | At the revelation of Jesus Christ |
| 1P 1:14 | As obedient children, do not conform to what? | The passions of your former ignorance |
| 1P 1:14 | Do not conform to the passions of what? | Your former ignorance |
| 1P 1:15 | But just as He who called you is holy, so be holy in what? | All you do |
| 1P 1:15 | So be holy in what? | All you do |
| 1P 1:15 | He who called you is what? | Holy |
| 1P 1:15 | Who is holy? | He who called you |
| 1P 1:16 | Be holy, why? | Because I am holy |
| 1P 1:16 | Be holy, because I am what? | Holy |
| 1P 1:17 | Since you call on a Father who judges each one's work impartially, conduct yourselves in what? | Reverent fear |
| 1P 1:17 | You call on a Father who judges each one's work how? | Impartially |
| 1P 1:17 | Conduct yourselves in reverent fear during what? | Your stay as foreigners |
| 1P 1:17 | Why conduct yourselves in reverent fear during your stay as foreigners? | Since you call on a Father who judges each one's work impartially |
| 1P 1:18 | It was not with perishable things such as silver or gold that you were redeemed from what? | The empty way of life you inherited from your forefathers |
| 1P 1:18 | You were redeemed from the empty way of life you inherited from whom? | Your forefathers |
| 1P 1:18 | You inherited from your forefathers what? | The empty way of life |
| 1P 1:18 | How were you were redeemed from the empty way of life you inherited from your forefathers? | With the precious blood of Christ, a lamb without blemish or spot |
| 1P 1:19 | Christ (is) a lamb without what? | Blemish or spot |
| 1P 1:19 | Who (is) a lamb without blemish or spot? | Christ |
| 1P 1:20 | He was known before the foundation of the world, but was revealed in the last times why? | For your sake |
| 1P 1:20 | Who was known before the foundation of the world? | He (Christ) |
| 1P 1:20 | Who was revealed in the last times for your sake? | He (Christ) |
| 1P 1:20 | When was he known? | Before the foundation of the world |
| 1P 1:20 | When was he revealed for your sake? | In the last times |
| 1P 1:20 | Why was he revealed in the last times? | For your sake |
| 1P 1:21 | Through Him you believe in whom? | God |
| 1P 1:21 | Through Him you believe in God, who raised Him from what? | The dead |
| 1P 1:21 | Who raised Him from the dead and glorified Him? | God |
| 1P 1:21 | Who glorified Him? | God |
| 1P 1:21 | And so your faith and hope are in whom? | God |
| 1P 1:22 | Since you have purified your souls by obedience to the truth so that you have a genuine love for whom? | Your brothers |
| 1P 1:22 | How have you have purified your souls? | By obedience to the truth |
| 1P 1:22 | You have purified your souls by obedience to what? | The truth |
| 1P 1:22 | You have a genuine love for whom? | Your brothers |
| 1P 1:22 | Love one another deeply, from what? | A pure heart |
| 1P 1:22 | Why love one another deeply, from a pure heart? | Since you have purified your souls by obedience to the truth so that you have a genuine love for your brothers |
| 1P 1:23 | For you have been born again, not of perishable seed, but of what? | Imperishable |
| 1P 1:23 | You have been born again through the living and enduring word of whom? | God |
| 1P 1:23 | How have you been born again? | Not of perishable seed, but of imperishable, through the living and enduring word of God |
| 1P 1:24 | All flesh is like grass, and all its glory like what? | The flowers of the field |
| 1P 1:24 | What is like grass? | All flesh |
| 1P 1:24 | What is like the flowers of the field? | All its glory |
| 1P 1:24 | The grass withers and what fall? | The flowers |
| 1P 1:24 | What withers? | The grass |
| 1P 1:25 | But the word of the Lord stands how long? | Forever |
| 1P 1:25 | What stands forever? | The word of the Lord |
| 1P 1:25 | What is the word that was proclaimed to you? | This (The word of the Lord) |
| 1P 2: 1 | Rid yourselves, therefore, of what? | All malice, deceit, hypocrisy, envy, and slander |
| 1P 2: 1 | Rid yourselves of all malice, deceit, hypocrisy, envy, and what? | Slander |
| 1P 2: 2 | Like newborn babies, crave pure what? | Spiritual milk |
| 1P 2: 2 | Crave pure spiritual milk, so that by it you may grow up in what? | Your salvation |
| 1P 2: 2 | How may you grow up in your salvation? | By it (pure spiritual milk) |
| 1P 2: 2 | By it you may grow up in your salvation, now that you have tasted what? | That the Lord is good |
| 1P 2: 3 | What have you tasted? | That the Lord is good |
| 1P 2: 3 | You have tasted that the Lord is what? | Good |
| 1P 2: 3 | Who is good? | The Lord |
| 1P 2: 4 | You come to Him, the living stone, rejected by whom? | Men |
| 1P 2: 4 | The living stone (was) rejected by men but chosen and precious where? | In God's sight |
| 1P 2: 4 | Who (was) rejected by men? | Him, the living stone |
| 1P 2: 4 | Who (is) chosen and precious in God's sight? | Him, the living stone |
| 1P 2: 5 | You also, like living stones, are being built into what? | A spiritual house |
| 1P 2: 5 | Why are you also, like living stones, being built into a spiritual house? | To be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ |
| 1P 2: 6 | What stands in Scripture? | “See, I lay in Zion a stone, a chosen and precious cornerstone; and the one who believes in Him will never be put to shame.” |
| 1P 2: 6 | See, I lay in Zion what? | A stone, a chosen and precious cornerstone |
| 1P 2: 6 | I lay in Zion what stone? | A chosen and precious cornerstone |
| 1P 2: 6 | And the one who believes in Him will never be put to what? | Shame |
| 1P 2: 6 | Who will never be put to shame? | The one who believes in Him (A chosen and precious cornerstone) |
| 1P 2: 7 | To you who believe, then, this stone is what? | Precious |
| 1P 2: 7 | To whom, then, is this stone precious? | To you who believe |
| 1P 2: 7 | To whom is this stone precious? | To you who believe |
| 1P 2: 7 | But to those who do not believe, the stone the builders rejected has become what? | The cornerstone |
| 1P 2: 7 | The stone the builders rejected has become what? | The cornerstone |
| 1P 2: 7 | Which stone has become the cornerstone? | The stone the builders rejected |
| 1P 2: 7 | The stone the builders rejected has become the cornerstone, and, what? | “A stone of stumbling and a rock of offense.” |
| 1P 2: 8 | They stumble because they disobey what? | The word |
| 1P 2: 8 | To what were they appointed? | To this (They stumble because they disobey the word) |
| 1P 2: 9 | But you are a chosen people, a royal priesthood, a holy nation, a people for what? | God's own possession |
| 1P 2: 9 | Why are you a chosen people, a royal priesthood, a holy nation, a people for God's own possession? | To proclaim the virtues of Him who called you out of darkness into His marvelous light |
| 1P 2: 9 | You are a people for whose own possession? | God's |
| 1P 2:10 | Once you were not a people, but now you are what? | The people of God |
| 1P 2:10 | Once you were not what? | A people |
| 1P 2:10 | But now you are the people of whom? | God |
| 1P 2:10 | Once you had not received what? | Mercy |
| 1P 2:10 | But now you have received what? | Mercy |
| 1P 2:11 | Beloved, I urge you, as foreigners and exiles, what? | To abstain from the desires of the flesh, which war against your soul |
| 1P 2:11 | I urge you, as foreigners and exiles, to abstain from what? | The desires of the flesh, which war against your soul |
| 1P 2:11 | The desires of the flesh war against what? | Your soul |
| 1P 2:11 | What war against your soul? | The desires of the flesh |
| 1P 2:12 | Conduct yourselves among the Gentiles how? | With such honor that, though they slander you as evildoers, they may see your good deeds and glorify God on the day He visits us |
| 1P 2:12 | Though they slander you as evildoers, they may see your good deeds and glorify God when? | On the day He visits us |
| 1P 2:12 | They may see your good deeds and glorify whom on the day He visits us? | God |
| 1P 2:13 | Submit yourselves for the Lord's sake to what? | Every human institution |
| 1P 2:13 | Submit yourselves for the Lord's sake to every human institution, whether to the king as what? | The supreme authority |
| 1P 2:14 | Governors (are) those sent by him to punish whom? | Those who do wrong |
| 1P 2:14 | Who (are) those sent by him to punish those who do wrong and to praise those who do right? | Governors |
| 1P 2:15 | For it is God's will that by doing good you should silence what? | The ignorance of foolish men |
| 1P 2:15 | By doing good you should silence the ignorance of whom? | Foolish men |
| 1P 2:15 | How should you silence the ignorance of foolish men? | By doing good |
| 1P 2:16 | Live in freedom, but do not use your freedom as what? | A cover-up for evil |
| 1P 2:16 | Live in what? | Freedom |
| 1P 2:16 | How do not use your freedom? | As a cover-up for evil |
| 1P 2:16 | Live as servants of whom? | God |
| 1P 2:17 | Treat everyone with what? | High regard |
| 1P 2:17 | Treat everyone with high regard how? | Love the brotherhood of believers, fear God, honor the king |
| 1P 2:17 | Love the brotherhood of whom? | Believers |
| 1P 2:17 | Fear whom? | God |
| 1P 2:17 | Honor whom? | The king |
| 1P 2:18 | Servants, submit yourselves to your masters how? | With all respect, not only to those who are good and gentle, but even to those who are unreasonable |
| 1P 2:18 | Submit yourselves to your masters with all respect, not only to those who are good and gentle, but even to whom? | Those who are unreasonable |
| 1P 2:19 | What if anyone endures the pain of unjust suffering because he is conscious of God? | This is to be commended |
| 1P 2:19 | What is to be commended? | This (if anyone endures the pain of unjust suffering because he is conscious of God) |
| 1P 2:20 | What if you are beaten for doing wrong and you endure it? | How is it to your credit |
| 1P 2:20 | What if you suffer for doing good and you endure it? | This is commendable before God |
| 1P 2:20 | What is commendable before God? | This (if you suffer for doing good and you endure it) |
| 1P 2:21 | For to this you were called, why? | Because Christ also suffered for you, leaving you an example, that you should follow in His footsteps |
| 1P 2:21 | Christ also suffered for you, leaving you an example, why? | That you should follow in His footsteps |
| 1P 2:21 | Who also suffered for you? | Christ |
| 1P 2:21 | Who also suffered for you, leaving you an example? | Christ |
| 1P 2:21 | You should follow in whose footsteps? | His (Christ) |
| 1P 2:22 | He committed no sin, and no deceit was found in what? | His mouth |
| 1P 2:22 | Who committed no sin? | He (Christ) |
| 1P 2:22 | Who committed no sin, and no deceit was found in His mouth? | He (Christ) |
| 1P 2:22 | Where was no deceit found? | In His mouth |
| 1P 2:22 | No deceit was found in what? | His mouth |
| 1P 2:23 | When did He not retaliate? | When they heaped abuse on Him |
| 1P 2:23 | When He suffered, He made no what? | Threats |
| 1P 2:23 | He made no threats when? | When He suffered |
| 1P 2:23 | He entrusted Himself to Him who judges how? | Justly |
| 1P 2:23 | Who did not retaliate? | He (Christ) |
| 1P 2:23 | Who made no threats? | He (Christ) |
| 1P 2:23 | Who entrusted Himself to Him who judges justly? | He (Christ) |
| 1P 2:23 | Who did not retaliate; when He suffered, He made no threats, but entrusted Himself to Him who judges justly? | He (Christ) |
| 1P 2:24 | He Himself bore our sins in His body on what? | The tree |
| 1P 2:24 | He Himself bore our sins in His body on the tree, why? | So that we might die to sin and live to righteousness |
| 1P 2:24 | Who bore our sins in His body on the tree? | He Himself (Christ) |
| 1P 2:24 | We might die to sin and live to what? | Righteousness |
| 1P 2:24 | By His stripes you are what? | Healed |
| 1P 2:24 | By what are you healed? | By His stripes |
| 1P 2:24 | By whose stripes are you healed? | His (Christ) |
| 1P 2:25 | For you were like sheep going where? | Astray |
| 1P 2:25 | You were like sheep going where? | Astray |
| 1P 2:25 | But now you have returned to whom? | The Shepherd and Overseer of your souls |
| 1P 2:25 | Now you have returned to the Shepherd and Overseer of what? | Your souls |
| 1P 3: 1 | Wives, in the same way, submit yourselves to whom? | Your husbands |
| 1P 3: 1 | Submit yourselves to your husbands, why? | So that even if they refuse to believe the word, they will be won over without words by the behavior of their wives |
| 1P 3: 1 | Even if they refuse to believe the word, they will be won over without words by what? | The behavior of their wives |
| 1P 3: 1 | When will they be won over without words by the behavior of their wives? | When they see your pure and reverent demeanor |
| 1P 3: 2 | They see your pure and reverent what? | Demeanor |
| 1P 3: 3 | Your beauty should not come from what? | Outward adornment such as braided hair or gold jewelry or fine clothes |
| 1P 3: 4 | What should come from the inner disposition of your heart? | Your beauty |
| 1P 3: 4 | The unfading beauty of a gentle and quiet spirit is precious in whose sight? | God's |
| 1P 3: 4 | A gentle and quiet spirit is precious in whose sight? | God's |
| 1P 3: 4 | What is precious in God's sight? | The unfading beauty of a gentle and quiet spirit |
| 1P 3: 5 | Who adorned themselves? | The holy women of the past |
| 1P 3: 5 | They put their hope in God and were subject to whom? | Their husbands |
| 1P 3: 5 | Who put their hope in God and were subject to their husbands? | They (The holy women of the past) |
| 1P 3: 5 | Who were subject to their husbands? | They (The holy women of the past) |
| 1P 3: 5 | They put their hope in God and were subject to their husbands, how? | Just as Sarah obeyed Abraham and called him lord |
| 1P 3: 6 | Sarah obeyed Abraham and called him what? | Lord |
| 1P 3: 6 | Who obeyed Abraham and called him lord? | Sarah |
| 1P 3: 6 | And you are her children if what? | If you do what is right and refuse to quiver in fear |
| 1P 3: 6 | What if you do what is right and refuse to quiver in fear? | You are her children |
| 1P 3: 7 | Husbands, in the same way, treat your wives with what? | Consideration |
| 1P 3: 7 | Treat your wives with consideration as what? | A delicate vessel |
| 1P 3: 7 | Why treat your wives with consideration as a delicate vessel, and with honor as fellow heirs of the gracious gift of life? | So that your prayers will not be hindered |
| 1P 3: 7 | Treat whom with consideration as a delicate vessel? | Your wives |
| 1P 3: 7 | Treat whom with honor as fellow heirs of the gracious gift of life? | Your wives |
| 1P 3: 7 | What will not be hindered? | Your prayers |
| 1P 3: 8 | Finally, all of you, be what? | Like-minded and sympathetic |
| 1P 3: 8 | Be like-minded and what? | Sympathetic |
| 1P 3: 8 | Love as whom? | Brothers |
| 1P 3: 8 | Be tender-hearted and what? | Humble |
| 1P 3: 9 | Do not repay evil with what? | Evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing |
| 1P 3: 9 | Do not repay evil with evil or insult with insult, but with what? | Blessing |
| 1P 3: 9 | Why do not repay evil with evil or insult with insult, but with blessing? | Because to this you were called so that you may inherit a blessing |
| 1P 3: 9 | To this you were called so that you may inherit what? | A blessing |
| 1P 3: 9 | To this you were called why? | So that you may inherit a blessing |
| 1P 3:10 | For, whoever would love life and see good days must keep his tongue from what? | Evil |
| 1P 3:10 | Whoever would love life and see good days must keep his tongue from evil and his lips from what? | Deceitful speech |
| 1P 3:10 | Who must keep his tongue from evil? | Whoever would love life and see good days |
| 1P 3:10 | Who must keep his lips from deceitful speech? | Whoever would love life and see good days |
| 1P 3:11 | He must turn from evil and do what? | Good |
| 1P 3:11 | What must he seek? | Peace |
| 1P 3:11 | What must he pursue? | It (peace) |
| 1P 3:11 | Who must turn from evil and do good? | He (Whoever would love life and see good days) |
| 1P 3:11 | Who must seek peace and pursue it? | He (Whoever would love life and see good days) |
| 1P 3:12 | For the eyes of the Lord are on whom? | The righteous |
| 1P 3:12 | The eyes of the Lord are on the righteous, and His ears are inclined to what? | Their prayer |
| 1P 3:12 | Whose eyes are on the righteous? | The eyes of the Lord |
| 1P 3:12 | Whose ears are inclined to their prayer? | His (The Lord) |
| 1P 3:12 | But the face of the Lord is against whom? | Those who do evil |
| 1P 3:12 | What is against those who do evil? | The face of the Lord |
| 1P 3:13 | What if you are zealous for what is good? | Who can harm you |
| 1P 3:14 | What if you should suffer for what is right? | You are blessed |
| 1P 3:14 | Do not fear what they fear; do not be what? | Shaken |
| 1P 3:14 | Do not fear what? | What they fear |
| 1P 3:15 | But in your hearts sanctify whom as Lord? | Christ |
| 1P 3:15 | In your hearts sanctify Christ as whom? | Lord |
| 1P 3:15 | In what sanctify Christ as Lord? | In your hearts |
| 1P 3:15 | Always be prepared to give a defense to whom? | Everyone who asks you the reason for the hope that you have |
| 1P 3:15 | Always be prepared to give a defense to everyone who asks you the reason for what? | The hope that you have |
| 1P 3:15 | But respond with gentleness and what? | Respect |
| 1P 3:15 | Respond with gentleness and respect, keeping what? | A clear conscience |
| 1P 3:16 | Those who slander you may be put to shame by what? | Your good behavior in Christ |
| 1P 3:16 | Who may be put to shame by your good behavior in Christ? | Those who slander you |
| 1P 3:17 | For it is better, if it is God's will, to suffer for doing good than for what? | Doing evil |
| 1P 3:17 | What is better, if it is God's will? | To suffer for doing good than for doing evil |
| 1P 3:17 | What if it is God's will? | It is better to suffer for doing good than for doing evil |
| 1P 3:18 | For Christ also suffered for sins once for all, how? | The righteous for the unrighteous |
| 1P 3:18 | Christ also suffered for sins once for all, the righteous for the unrighteous, why? | To bring you to God |
| 1P 3:18 | Who also suffered for sins once for all? | Christ |
| 1P 3:18 | Who also suffered for sins once for all, the righteous for the unrighteous? | Christ |
| 1P 3:18 | He was put to death in what? | The body |
| 1P 3:18 | He was put to death in the body but made alive in what? | The spirit |
| 1P 3:18 | Who was put to death in the body but made alive in the spirit? | He (Christ) |
| 1P 3:19 | He also went and preached to the spirits in what? | Prison |
| 1P 3:19 | Who also went and preached to the spirits in prison? | He (Christ) |
| 1P 3:19 | The spirits in prison disobeyed when? | Long ago when God waited patiently in the days of Noah, while the ark was being built |
| 1P 3:20 | Who disobeyed long ago when God waited patiently in the days of Noah? | The spirits in prison |
| 1P 3:20 | God waited patiently in the days of Noah, when? | While the ark was being built |
| 1P 3:20 | Who waited patiently in the days of Noah? | God |
| 1P 3:20 | Who waited patiently in the days of Noah, while the ark was being built? | God |
| 1P 3:20 | What was being built? | The ark |
| 1P 3:20 | In the ark a few people, only eight souls, were saved through what? | Water |
| 1P 3:20 | In what were a few people, only eight souls, saved through water? | In the ark |
| 1P 3:21 | And this water symbolizes what? | The baptism that now saves you also--not the removal of dirt from the body, but the pledge of a clear conscience toward God |
| 1P 3:21 | What symbolizes the baptism that now saves you also? | This water |
| 1P 3:21 | This water symbolizes the baptism that now saves you also how? | Through the resurrection of Jesus Christ |
| 1P 3:22 | Who has gone into heaven and is at the right hand of God? | Jesus Christ |
| 1P 3:22 | Who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him? | Jesus Christ |
| 1P 3:22 | Who is at the right hand of God, with angels, authorities, and powers subject to Him? | Jesus Christ |
| 1P 3:22 | Who (are) subject to Him? | Angels, authorities, and powers |
| 1P 4: 1 | Therefore, since Christ suffered in His body, arm yourselves with what? | The same resolve |
| 1P 4: 1 | Christ suffered in what? | His body |
| 1P 4: 1 | Who suffered in His body? | Christ |
| 1P 4: 1 | Why arm yourselves with the same resolve? | Since Christ suffered in His body / Because anyone who has suffered in his body is done with sin |
| 1P 4: 1 | Anyone who has suffered in his body is done with what? | Sin |
| 1P 4: 1 | Who is done with sin? | Anyone who has suffered in his body |
| 1P 4: 2 | Consequently, he does not live out his remaining time on earth for what? | Human passions |
| 1P 4: 2 | He does not live out his remaining time on earth for human passions, but for what? | The will of God |
| 1P 4: 2 | Who does not live out his remaining time on earth for human passions, but for the will of God? | He (Anyone who has suffered in his body) |
| 1P 4: 3 | For you have spent enough time in the past carrying out the same desires as whom? | The Gentiles |
| 1P 4: 3 | You have spent enough time in the past carrying out what? | The same desires as the Gentiles: living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry |
| 1P 4: 4 | They consider it strange of you not to plunge with them into the same flood of what? | Reckless indiscretion |
| 1P 4: 4 | Because of this, they consider it strange of you not to plunge with them into the same flood of what? | Reckless indiscretion |
| 1P 4: 4 | Who consider it strange of you not to plunge with them into the same flood of reckless indiscretion? | They (The Gentiles) |
| 1P 4: 4 | Who heap abuse on you? | They (The Gentiles) |
| 1P 4: 5 | But they will have to give an account to whom? | Him who is ready to judge the living and the dead |
| 1P 4: 6 | That is why the gospel was preached even to whom? | Those who are now dead |
| 1P 4: 6 | Why was the gospel was preached even to those who are now dead? | So that they might be judged as men in the flesh, but live according to God in the spirit |
| 1P 4: 6 | They might be judged as men in what? | The flesh |
| 1P 4: 6 | They might live according to God in what? | The spirit |
| 1P 4: 7 | The end of what is near? | All things |
| 1P 4: 7 | What is near? | The end of all things |
| 1P 4: 7 | Therefore be clear-minded and sober, why? | So that you can pray |
| 1P 4: 7 | Be clear-minded and what? | Sober |
| 1P 4: 8 | Above all, love one another how? | Deeply |
| 1P 4: 8 | Why love one another deeply? | Because love covers over a multitude of sins |
| 1P 4: 8 | Love covers over a multitude of what? | Sins |
| 1P 4: 8 | What covers over a multitude of sins? | Love |
| 1P 4: 9 | Show hospitality to one another how? | Without complaining |
| 1P 4: 9 | Show hospitality to whom? | One another |
| 1P 4:10 | As good stewards of the manifold grace of God, each of you should use whatever gift he has received how? | To serve one another |
| 1P 4:10 | Who should use whatever gift he has received to serve one another? | Each of you |
| 1P 4:10 | How should each of you should use whatever gift he has received? | As good stewards of the manifold grace of God / to serve one another |
| 1P 4:10 | What should each of you use to serve one another? | Whatever gift he has received |
| 1P 4:11 | What if anyone speaks? | He should speak as one conveying the words of God |
| 1P 4:11 | Who should speak as one conveying the words of God? | He (If anyone speaks) |
| 1P 4:11 | What if anyone serves? | He should serve with the strength God provides |
| 1P 4:11 | Who should serve with the strength God provides? | He (If anyone serves) |
| 1P 4:11 | If anyone serves, he should serve with the strength God provides, why? | So that in all things God may be glorified through Jesus Christ, to whom be the glory and the power forever and ever. Amen |
| 1P 4:11 | In all things God may be glorified through whom? | Jesus Christ |
| 1P 4:11 | To whom be the glory and the power forever and ever? | Jesus Christ |
| 1P 4:11 | Who may be glorified through Jesus Christ? | God |
| 1P 4:12 | Beloved, do not be surprised at what? | The fiery trial that has come upon you |
| 1P 4:12 | How do not be surprised at the fiery trial that has come upon you? | As though something strange were happening to you |
| 1P 4:12 | What has come upon you? | The fiery trial |
| 1P 4:13 | But rejoice that you share in the sufferings of whom? | Christ |
| 1P 4:13 | Why rejoice that you share in the sufferings of Christ? | So that you may be overjoyed at the revelation of His glory |
| 1P 4:13 | You share in the sufferings of whom? | Christ |
| 1P 4:13 | When may you be overjoyed? | At the revelation of His glory |
| 1P 4:14 | What if you are insulted for the name of Christ? | You are blessed |
| 1P 4:14 | Why are you are blessed if you are insulted for the name of Christ? | Because the Spirit of glory and of God rests on you |
| 1P 4:15 | Indeed, none of you should suffer as what? | A murderer or thief or wrongdoer, or even as a meddler |
| 1P 4:15 | How should none of you suffer? | As a murderer or thief or wrongdoer, or even as a meddler |
| 1P 4:16 | What if you suffer as a Christian? | Do not be ashamed, but glorify God that you bear that name |
| 1P 4:16 | But if you suffer as a Christian, do not be ashamed, but glorify God that what? | You bear that name |
| 1P 4:16 | You bear what name? | That name (Christian) |
| 1P 4:17 | For it is time for judgment to begin with whom? | The family of God |
| 1P 4:17 | What time is it? | Time for judgment to begin with the family of God |
| 1P 4:17 | What if it begins with us? | What will the outcome be for those who disobey the gospel of God? |
| 1P 4:18 | What if it is hard for the righteous to be saved? | What will become of the ungodly and the sinner?” |
| 1P 4:19 | So then, those who suffer according to God's will should entrust their souls to whom? | Their faithful Creator |
| 1P 4:19 | Those who suffer according to God's will should entrust their souls to their faithful Creator and continue to do what? | Good |
| 1P 4:19 | Who should entrust their souls to their faithful Creator? | Those who suffer according to God's will |
| 1P 4:19 | Who should continue to do good? | Those who suffer according to God's will |
| 1P 5: 1 | As a fellow elder, a witness of Christ's sufferings, and a partaker of the glory to be revealed, I appeal to whom? | The elders among you |
| 1P 5: 1 | I (am) a witness of whose sufferings? | Christ's |
| 1P 5: 1 | I (am) a partaker of what glory? | The glory to be revealed |
| 1P 5: 1 | I appeal to whom? | The elders among you |
| 1P 5: 1 | I appeal to the elders where? | Among you |
| 1P 5: 1 | I appeal to the elders among you what? | Be shepherds of God's flock that is among you |
| 1P 5: 2 | Be shepherds of whom? | God's flock that is among you |
| 1P 5: 2 | How be shepherds of God's flock that is among you? | Watching over them not out of compulsion, but because it is God's will; not out of greed, but out of eagerness; not lording it over those entrusted to you, but being examples to the flock |
| 1P 5: 4 | And when the Chief Shepherd appears, you will receive what? | The crown of glory that will never fade away |
| 1P 5: 4 | When will you receive the crown of glory that will never fade away? | When the Chief Shepherd appears |
| 1P 5: 4 | What will never fade away? | The crown of glory |
| 1P 5: 5 | Young men, in the same way, submit yourselves to whom? | Your elders |
| 1P 5: 5 | And all of you, clothe yourselves with what? | Humility toward one another |
| 1P 5: 5 | Why clothe yourselves with humility toward one another? | Because, “God opposes the proud, but gives grace to the humble.” |
| 1P 5: 5 | God opposes the proud, but gives grace to whom? | The humble |
| 1P 5: 5 | Who opposes the proud, but gives grace to the humble? | God |
| 1P 5: 5 | Who opposes the proud? | God |
| 1P 5: 5 | Who gives grace to the humble? | God |
| 1P 5: 6 | Humble yourselves, therefore, under what? | God's mighty hand |
| 1P 5: 6 | Why humble yourselves, therefore, under God's mighty hand? | So that in due time He may exalt you |
| 1P 5: 6 | Who may exalt you in due time? | He (God) |
| 1P 5: 6 | When may He exalt you? | In due time |
| 1P 5: 7 | Cast all your anxiety on Him, why? | Because He cares for you |
| 1P 5: 7 | Cast all your anxiety on whom? | Him (God) |
| 1P 5: 7 | Who cares for you? | He (God) |
| 1P 5: 8 | Be sober-minded and what? | Alert |
| 1P 5: 8 | Your adversary the devil prowls around how? | Like a roaring lion, seeking someone to devour |
| 1P 5: 8 | Who prowls around like a roaring lion, seeking someone to devour? | Your adversary the devil |
| 1P 5: 8 | Who (is) your adversary? | The devil |
| 1P 5: 9 | Resist whom? | Him (Your adversary / the devil) |
| 1P 5: 9 | Resist him, standing firm in what? | Your faith and in the knowledge that your brothers throughout the world are undergoing the same kinds of suffering |
| 1P 5: 9 | Your brothers throughout the world are undergoing what? | The same kinds of suffering |
| 1P 5: 9 | Who are undergoing the same kinds of suffering? | Your brothers throughout the world |
| 1P 5: 9 | Where are your brothers undergoing the same kinds of suffering? | Throughout the world |
| 1P 5:10 | When will the God of all grace Himself restore you, secure you, strengthen you, and establish you? | After you have suffered for a little while |
| 1P 5:10 | The God of all grace has called you to His eternal glory in whom? | Christ |
| 1P 5:10 | Who has called you to His eternal glory in Christ? | The God of all grace |
| 1P 5:10 | Who will Himself restore you, secure you, strengthen you, and establish you? | The God of all grace |
| 1P 5:11 | To Him be the power when? | Forever and ever |
| 1P 5:11 | To whom be the power forever and ever? | Him (The God of all grace) |
| 1P 5:12 | Through Silvanus, whom I regard as a faithful brother, I have written to you how? | Briefly |
| 1P 5:12 | I regard whom as a faithful brother? | Silvanus |
| 1P 5:12 | I have written to you briefly, encouraging you and testifying what? | That this is the true grace of God |
| 1P 5:12 | This is the true grace of whom? | God |
| 1P 5:12 | Stand firm in what? | It (The true grace of God) |
| 1P 5:13 | The church in Babylon, chosen together with you, sends you what? | Greetings |
| 1P 5:13 | The church in Babylon sends you greetings, as does who? | My son Mark |
| 1P 5:13 | Who sends you greetings? | The church in Babylon |
| 1P 5:13 | Who (is) chosen together with you? | The church in Babylon |
| 1P 5:14 | Greet one another with what? | A kiss of love |
| 1P 5:14 | Greet whom with a kiss of love? | One another |
| 1P 5:14 | Peace (be) to all of you who are in whom? | Christ |
| 1P 5:14 | Peace (be) to whom? | All of you who are in Christ |
| 2P 1: 1 | Simon Peter (is) a servant and apostle of whom? | Jesus Christ |
| 2P 1: 1 | Who (is) a servant and apostle of Jesus Christ? | Simon Peter |
| 2P 1: 2 | Grace and peace be multiplied to you through the knowledge of whom? | God and of Jesus our Lord |
| 2P 1: 2 | Grace and peace be multiplied to you how? | Through the knowledge of God and of Jesus our Lord |
| 2P 1: 2 | What be multiplied to you through the knowledge of God and of Jesus our Lord? | Grace and peace |
| 2P 1: 3 | His divine power has given us everything we need for what? | Life and godliness |
| 2P 1: 3 | His divine power has given us everything we need for life and godliness through what? | The knowledge of Him who called us by His own glory and excellence |
| 2P 1: 3 | What has given us everything we need for life and godliness? | His divine power |
| 2P 1: 4 | Through these He has given us what? | His precious and magnificent promises |
| 2P 1: 4 | He has given us His precious and magnificent promises, why? | So that through them you may become partakers of the divine nature |
| 2P 1: 4 | You have escaped the corruption in the world caused by what? | Evil desires |
| 2P 1: 4 | What have you escaped? | The corruption in the world caused by evil desires |
| 2P 1: 4 | What corruption have you escaped? | The corruption in the world caused by evil desires |
| 2P 1: 5 | For this very reason, make every effort to add to your faith what? | Virtue |
| 2P 1: 5 | Make every effort to add to your faith virtue; and to virtue, what? | Knowledge |
| 2P 1: 6 | To knowledge make every effort to add what? | Self-control |
| 2P 1: 6 | To self-control make every effort to add what? | Perseverance |
| 2P 1: 6 | To perseverance make every effort to add what? | Godliness |
| 2P 1: 7 | To godliness make every effort to add what? | Brotherly kindness |
| 2P 1: 7 | And to brotherly kindness make every effort to add what? | Love |
| 2P 1: 8 | What if you possess these qualities and continue to grow in them? | They will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ |
| 2P 1: 8 | What will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ? | They (These qualities) |
| 2P 1: 9 | But whoever lacks these traits is nearsighted to the point of what? | Blindness |
| 2P 1: 9 | Whoever lacks these traits is nearsighted to the point of blindness, having forgotten what? | That he has been cleansed from his past sins |
| 2P 1: 9 | Who is nearsighted to the point of blindness? | Whoever lacks these traits |
| 2P 1: 9 | He has been cleansed from what? | His past sins |
| 2P 1:10 | Therefore, brothers, be all the more eager to make what sure? | Your calling and election |
| 2P 1:10 | Be all the more eager to make your calling and election what? | Sure |
| 2P 1:10 | What if you practice these things? | You will never stumble, and you will receive a lavish reception into the eternal kingdom of our Lord and Savior Jesus Christ |
| 2P 1:10 | You will never stumble what? | If you practice these things |
| 2P 1:11 | And you will receive a lavish reception into what? | The eternal kingdom of our Lord and Savior Jesus Christ |
| 2P 1:11 | You will receive a lavish reception into the eternal kingdom of whom? | Our Lord and Savior Jesus Christ |
| 2P 1:11 | Who (is) our Lord and Savior? | Jesus Christ |
| 2P 1:12 | Therefore, I will always remind you of these things, even though what? | You know them and are established in the truth you now have |
| 2P 1:12 | I will always remind you of these things, even though you know them and are established in what? | The truth you now have |
| 2P 1:12 | You are established in what? | The truth you now have |
| 2P 1:13 | I think it is right to refresh your memory when? | As long as I live in the tent of my body |
| 2P 1:13 | It is right to refresh your memory as long as I live in what? | The tent of my body |
| 2P 1:13 | Why is it right to refresh your memory as long as I live in the tent of my body? | Since I know that it will soon be laid aside |
| 2P 1:14 | What will soon be laid aside? | It (The tent of my body) |
| 2P 1:14 | What has our Lord Jesus Christ has made clear to me? | It (The tent of my body) will soon be laid aside |
| 2P 1:15 | And I will make every effort to ensure what? | That after my departure, you will be able to recall these things at all times |
| 2P 1:15 | I will make every effort to ensure that after my departure, you will be able to recall these things when? | At all times |
| 2P 1:16 | For we did not follow cleverly devised fables when we made known to you what? | The power and coming of our Lord Jesus Christ |
| 2P 1:16 | When did we not follow cleverly devised fables? | When we made known to you the power and coming of our Lord Jesus Christ |
| 2P 1:16 | What did we not follow when we made known to you the power and coming of our Lord Jesus Christ? | Cleverly devised fables |
| 2P 1:16 | We were eyewitnesses of whose majesty? | His (our Lord Jesus Christ) |
| 2P 1:17 | For He received honor and glory from God the Father when the voice came to Him from whom? | The Majestic Glory |
| 2P 1:17 | He received honor and glory from God the Father when? | When the voice came to Him from the Majestic Glory, saying, “This is My beloved Son, in whom I am well pleased.” |
| 2P 1:17 | Who received honor and glory from God the Father when the voice came to Him from the Majestic Glory? | He (Our Lord Jesus Christ) |
| 2P 1:17 | This is My beloved Son, in whom I am what? | Well pleased |
| 2P 1:17 | In whom am I well pleased? | My beloved Son |
| 2P 1:18 | And we ourselves heard this voice from heaven when? | When we were with Him on the holy mountain |
| 2P 1:18 | We ourselves heard this voice from heaven when we were with Him where? | On the holy mountain |
| 2P 1:19 | We also have the word of the prophets as confirmed beyond what? | Doubt |
| 2P 1:19 | We also have the word of whom as confirmed beyond doubt? | The prophets |
| 2P 1:19 | And you will do well to pay attention to it, how? | As to a lamp shining in a dark place |
| 2P 1:19 | You will do well to pay attention to it until what? | The day dawns and the morning star rises in your hearts |
| 2P 1:20 | Above all, you must understand that no prophecy of Scripture comes from what? | One's own interpretation |
| 2P 1:20 | What must you understand? | That no prophecy of Scripture comes from one's own interpretation |
| 2P 1:20 | No prophecy of Scripture comes from what? | One's own interpretation |
| 2P 1:21 | For no prophecy was ever brought forth by the will of whom? | Man |
| 2P 1:21 | How was no prophecy ever brought forth? | By the will of man |
| 2P 1:21 | But men spoke from God as they were carried along by whom? | The Holy Spirit |
| 2P 1:21 | Who spoke from God as they were carried along by the Holy Spirit? | Men |
| 2P 1:21 | Who were carried along by the Holy Spirit? | They (men) |
| 2P 2: 1 | Now there were also false prophets among whom? | The people |
| 2P 2: 1 | There were also false prophets among the people, just as there will be false teachers where? | Among you |
| 2P 2: 1 | Where will there be false teachers? | Among you |
| 2P 2: 1 | They will secretly introduce destructive heresies, even denying the Master who bought them--bringing what? | Swift destruction on themselves |
| 2P 2: 1 | They will secretly introduce destructive heresies, even denying whom? | The Master who bought them |
| 2P 2: 1 | Who will secretly introduce destructive heresies? | They (false teachers) |
| 2P 2: 2 | Many will follow in what? | Their depravity |
| 2P 2: 2 | Many will follow in whose depravity? | Their (false teachers) |
| 2P 2: 2 | And because of them the way of truth will be what? | Defamed |
| 2P 2: 2 | What will be defamed because of them? | The way of truth |
| 2P 2: 3 | In their greed, these false teachers will exploit you with what? | Deceptive words |
| 2P 2: 3 | Who will exploit you with deceptive words? | These false teachers |
| 2P 2: 3 | In what will these false teachers exploit you with deceptive words? | In their greed |
| 2P 2: 3 | The longstanding verdict against them remains in force, and what does not sleep? | Their destruction |
| 2P 2: 3 | What remains in force? | The longstanding verdict against them |
| 2P 2: 3 | What does not sleep? | Their destruction |
| 2P 2: 4 | God did not spare the angels when? | When they sinned |
| 2P 2: 4 | Who cast them deep into hell, placing them in chains of darkness to be held for judgment? | God |
| 2P 2: 5 | He did not spare the ancient world when? | When He brought the flood on its ungodly people |
| 2P 2: 5 | Who brought the flood on its ungodly people? | He (God) |
| 2P 2: 5 | He preserved Noah, a preacher of righteousness, among whom? | The eight |
| 2P 2: 5 | Who but preserved Noah, a preacher of righteousness, among the eight? | He (God) |
| 2P 2: 5 | Who (was) a preacher of righteousness? | Noah |
| 2P 2: 6 | He condemned the cities of Sodom and Gomorrah to what? | Destruction |
| 2P 2: 6 | He condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes as an example of what? | What is coming on the ungodly |
| 2P 2: 6 | Who condemned the cities of Sodom and Gomorrah to destruction? | He (God) |
| 2P 2: 7 | He rescued Lot, a righteous man distressed by what? | The depraved conduct of the lawless |
| 2P 2: 7 | Who rescued Lot? | He (God) |
| 2P 2: 7 | Who (was) distressed by the depraved conduct of the lawless? | Lot |
| 2P 2: 8 | For that righteous man, living among them day after day, was tormented in his righteous soul by what? | The lawless deeds he saw and heard |
| 2P 2: 8 | Who, living among them day after day, was tormented in his righteous soul? | That righteous man / Lot |
| 2P 2: 8 | Who was tormented in his righteous soul by the lawless deeds he saw and heard? | That righteous man / Lot |
| 2P 2: 9 | What if all this is so? | Then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment |
| 2P 2: 9 | If all this is so, then the Lord knows what? | How to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment |
| 2P 2: 9 | Who knows how to rescue the godly from trials? | The Lord |
| 2P 2: 9 | Who knows how to hold the unrighteous for punishment on the day of judgment? | The Lord |
| 2P 2:10 | Such punishment is specially reserved for whom? | Those who indulge the corrupt desires of the flesh and despise authority |
| 2P 2:10 | What is specially reserved for those who indulge the corrupt desires of the flesh and despise authority? | Such punishment |
| 2P 2:10 | Bold and self-willed, these men are unafraid to slander what? | Angelic majesties |
| 2P 2:10 | Who are unafraid to slander angelic majesties? | These men / those who indulge the corrupt desires of the flesh and despise authority |
| 2P 2:11 | Yet not even angels, though greater in strength and power, dare to bring such slanderous charges against them before whom? | The Lord |
| 2P 2:11 | Not even angels dare to bring what against them before the Lord? | Such slanderous charges |
| 2P 2:12 | These men are like irrational animals, creatures of what? | Instinct |
| 2P 2:12 | Who are like irrational animals? | These men / those who indulge the corrupt desires of the flesh and despise authority |
| 2P 2:12 | Who are like creatures of instinct, born to be captured and destroyed? | These men / those who indulge the corrupt desires of the flesh and despise authority |
| 2P 2:12 | They blaspheme in what matters? | Matters they do not understand |
| 2P 2:12 | Who blaspheme in matters they do not understand? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:12 | And like such creatures, they too will be what? | Destroyed |
| 2P 2:12 | How will they too be destroyed? | Like such creatures |
| 2P 2:13 | The harm they will suffer is the wages of what? | Their wickedness |
| 2P 2:13 | What is the wages of their wickedness? | The harm they will suffer |
| 2P 2:13 | They consider it a pleasure to carouse where? | In broad daylight |
| 2P 2:13 | Who consider it a pleasure to carouse in broad daylight? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:13 | Who are blots and blemishes, reveling in their deception as they feast with you? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:13 | Who consider it a pleasure to carouse in broad daylight. They are blots and blemishes, reveling in their deception as they feast with you? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:14 | Their eyes are full of what? | Adultery |
| 2P 2:14 | Their desire for sin is never what? | Satisfied |
| 2P 2:14 | They seduce whom? | The unstable |
| 2P 2:14 | They are accursed children with hearts trained in what? | Greed |
| 2P 2:14 | Whose eyes are full of adultery? | Their (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:14 | Whose desire for sin is never satisfied? | Their (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:14 | Who seduce the unstable? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:14 | Who are accursed children with hearts trained in greed? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:15 | They have left the straight way and wandered off to follow the way of whom? | Balaam son of Beor, who loved the wages of wickedness |
| 2P 2:15 | Who have left the straight way? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:15 | Who have wandered off to follow the way of Balaam son of Beor? | They (These men / those who indulge the corrupt desires of the flesh and despise authority) |
| 2P 2:15 | Balaam son of Beor loved what? | The wages of wickedness |
| 2P 2:15 | Who loved the wages of wickedness? | Balaam son of Beor |
| 2P 2:16 | But he was rebuked for his transgression by what? | A donkey, otherwise without speech, that spoke with a man's voice and restrained the prophet's madness |
| 2P 2:16 | How was he rebuked for his transgression? | By a donkey, otherwise without speech, that spoke with a man's voice and restrained the prophet's madness |
| 2P 2:16 | Who was rebuked for his transgression by a donkey? | Balaam son of Beor |
| 2P 2:16 | What spoke with a man's voice and restrained the prophet's madness? | A donkey, otherwise without speech |
| 2P 2:17 | These men are springs without water and mists driven by what? | A storm |
| 2P 2:17 | Who are springs without water and mists driven by a storm? | These men |
| 2P 2:17 | Who are mists driven by a storm? | These men |
| 2P 2:17 | Blackest darkness is reserved for whom? | Them (These men) |
| 2P 2:17 | What is reserved for them? | Blackest darkness |
| 2P 2:18 | With lofty but empty words, they appeal to what? | The sensual passions of the flesh |
| 2P 2:18 | They appeal to the sensual passions of the flesh and entice whom? | Those who are just escaping from others who live in error |
| 2P 2:18 | Who appeal to the sensual passions of the flesh? | They (These men) |
| 2P 2:18 | Who entice those who are just escaping from others who live in error? | They (These men) |
| 2P 2:19 | They promise them freedom, while they themselves are slaves to what? | Depravity |
| 2P 2:19 | Who promise them freedom, while they themselves are slaves to depravity? | They (These men) |
| 2P 2:19 | Who are slaves to depravity? | They (These men) |
| 2P 2:19 | Why are they themselves slaves to depravity? | For a man is a slave to whatever has mastered him |
| 2P 2:19 | For a man is a slave to what? | Whatever has mastered him |
| 2P 2:19 | Who is a slave to whatever has mastered him? | A man |
| 2P 2:20 | What if indeed they have escaped the corruption of the world through the knowledge of our Lord and Savior Jesus Christ, only to be entangled and overcome by it again? | Their final condition is worse than it was at first |
| 2P 2:20 | Their final condition is worse than it was when? | At first |
| 2P 2:20 | What is worse than it was at first? | Their final condition |
| 2P 2:21 | What would have been better for them? | Not to have known the way of righteousness |
| 2P 2:21 | It would have been better for them not to have known the way of righteousness than to have known it and then to turn away from what? | The holy commandment passed on to them |
| 2P 2:22 | What proverbs are true of them? | “A dog returns to its vomit,” and, “A sow that is washed goes back to her wallowing in the mud.” |
| 2P 2:22 | A dog returns to what? | Its vomit |
| 2P 2:22 | What returns to its vomit? | A dog |
| 2P 2:22 | A sow that is washed goes back to her wallowing in what? | The mud |
| 2P 2:22 | What goes back to her wallowing in the mud? | A sow that is washed |
| 2P 3: 1 | Beloved, this is now which letter to you? | My second |
| 2P 3: 1 | What are reminders to stir you to wholesome thinking? | Both of them (My letters) |
| 2P 3: 1 | Both of them are reminders to stir you to what? | Wholesome thinking |
| 2P 3: 1 | Both of them are reminders to stir you to wholesome thinking by recalling what? | What was foretold by the holy prophets and commanded by our Lord and Savior through your apostles |
| 2P 3: 3 | Most importantly, you must understand what? | That in the last days scoffers will come, scoffing and following their own evil desires |
| 2P 3: 3 | You must understand that in the last days scoffers will come, how? | Scoffing and following their own evil desires |
| 2P 3: 3 | When will scoffers come, scoffing and following their own evil desires? | In the last days |
| 2P 3: 3 | Who will come, scoffing and following their own evil desires? | Scoffers |
| 2P 3: 4 | What will they ask? | “Where is the promise of His coming? Ever since our fathers fell asleep, everything continues as it has from the beginning of creation.” |
| 2P 3: 5 | But they deliberately overlook what? | The fact that long ago by God's word the heavens existed and the earth was formed out of water and by water |
| 2P 3: 5 | Long ago by God's word the heavens existed and the earth was formed how? | Out of water and by water |
| 2P 3: 5 | The heavens existed when? | Long ago |
| 2P 3: 5 | What was formed out of water and by water? | The earth |
| 2P 3: 6 | The world of that time perished in what? | The flood |
| 2P 3: 6 | What perished in the flood? | The world of that time |
| 2P 3: 7 | And by that same word, the present heavens and earth are reserved for what? | Fire |
| 2P 3: 7 | The present heavens and earth are reserved for fire, how? | Kept for the day of judgment and destruction of ungodly men |
| 2P 3: 7 | By what are the present heavens and earth reserved for fire? | By that same word |
| 2P 3: 7 | What are reserved for fire? | The present heavens and earth |
| 2P 3: 7 | What are kept for the day of judgment and destruction of ungodly men? | The present heavens and earth |
| 2P 3: 8 | Beloved, do not let what one thing escape your notice? | This: With the Lord a day is like a thousand years, and a thousand years are like a day |
| 2P 3: 8 | With the Lord a day is like what? | A thousand years |
| 2P 3: 8 | With the Lord a thousand years are like what? | A day |
| 2P 3: 8 | With whom is a day is like a thousand years? | With the Lord |
| 2P 3: 8 | With whom are a thousand years like a day? | With the Lord |
| 2P 3: 9 | The Lord is not slow to fulfill what? | His promise |
| 2P 3: 9 | Who is not slow to fulfill His promise as some understand slowness? | The Lord |
| 2P 3: 9 | Who is patient with you? | The Lord |
| 2P 3: 9 | Who is patient with you, not wanting anyone to perish but everyone to come to repentance? | The Lord |
| 2P 3:10 | But the Day of the Lord will come how? | Like a thief |
| 2P 3:10 | What will come like a thief? | The Day of the Lord |
| 2P 3:10 | The heavens will disappear with what? | A roar |
| 2P 3:10 | How will the heavens disappear? | With a roar |
| 2P 3:10 | What will disappear with a roar? | The heavens |
| 2P 3:10 | The elements will be destroyed by what? | Fire |
| 2P 3:10 | How will the elements be destroyed? | By fire |
| 2P 3:10 | The earth and its works will be laid what? | Bare |
| 2P 3:10 | What will be laid bare? | The earth and its works |
| 2P 3:11 | Since everything will be destroyed in this way, what kind of people ought you to be? | You ought to conduct yourselves in holiness and godliness as you anticipate and hasten the coming of the day of God |
| 2P 3:11 | What kind of people ought you to be? | You ought to conduct yourselves in holiness and godliness as you anticipate and hasten the coming of the day of God |
| 2P 3:11 | What will be destroyed in this way? | Everything |
| 2P 3:11 | You ought to conduct yourselves how? | In holiness and godliness |
| 2P 3:12 | You anticipate and hasten the coming of what? | The day of God |
| 2P 3:12 | When will the heavens be destroyed by fire and the elements will melt in the heat? | The day of God |
| 2P 3:12 | The heavens will be destroyed by what? | Fire |
| 2P 3:12 | The elements will melt in what? | The heat |
| 2P 3:12 | What will melt in the heat? | The elements |
| 2P 3:13 | But in keeping with God's promise, we are looking forward to what? | A new heaven and a new earth, where righteousness dwells |
| 2P 3:13 | In keeping with whose promise, we are looking forward to a new heaven and a new earth? | God's |
| 2P 3:13 | Righteousness dwells where? | A new heaven and a new earth |
| 2P 3:14 | Therefore, beloved, as you anticipate these things, make every effort to be found how? | At peace with Him, without spot or blemish |
| 2P 3:14 | As you anticipate these things, make every effort to be found at peace with Him, without what? | Spot or blemish |
| 2P 3:14 | Make every effort to be found at peace with Him, without what? | Spot or blemish |
| 2P 3:15 | Consider also that our Lord's patience brings what? | Salvation |
| 2P 3:15 | Our Lord's patience brings salvation, how? | Just as our beloved brother Paul also wrote you with the wisdom God gave him |
| 2P 3:15 | Whose patience brings salvation? | Our Lord's |
| 2P 3:15 | Our beloved brother Paul also wrote you with what? | The wisdom God gave him |
| 2P 3:15 | Who also wrote you with the wisdom God gave him? | Our beloved brother Paul |
| 2P 3:15 | Who (is) our beloved brother? | Paul |
| 2P 3:16 | He writes this way in what? | All his letters |
| 2P 3:16 | He writes this way in all his letters, speaking in them about what? | Such matters |
| 2P 3:16 | Who writes this way in all his letters? | He (Paul) |
| 2P 3:16 | Who writes this way in all his letters, speaking in them about such matters? | He (Paul) |
| 2P 3:16 | Some parts of whose letters are hard to understand? | His (Paul) |
| 2P 3:16 | What are hard to understand? | Some parts of his (Paul's) letters |
| 2P 3:16 | Ignorant and unstable people distort what? | Some parts of his letters |
| 2P 3:16 | Who distort some parts of his letters? | Ignorant and unstable people |
| 2P 3:16 | Some parts of his letters are hard to understand, which ignorant and unstable people distort, as they do the rest of the Scriptures, to what? | Their own destruction |
| 2P 3:17 | Therefore, beloved, since you already know these things, be on your guard why? | So that you will not be carried away by the error of the lawless and fall from your secure standing |
| 2P 3:17 | Since you already know these things, be on what? | Your guard |
| 2P 3:17 | You will not be carried away by what? | The error of the lawless |
| 2P 3:17 | You will not fall from what? | Your secure standing |
| 2P 3:18 | But grow in what? | The grace and knowledge of our Lord and Savior Jesus Christ |
| 2P 3:18 | Grow in the grace and knowledge of whom? | Our Lord and Savior Jesus Christ |
| 2P 3:18 | To whom be the glory both now and to the day of eternity? | Him (Our Lord and Savior Jesus Christ) |
| 2P 3:18 | To Him be the glory when? | Both now and to the day of eternity |