

# Key Words in “Hebrews”

## † Repetition in Scripture

Learning to identify the repetition of important words or phrases in relatively short blocks of Scriptures can help students better identify biblical doctrines and principles.

Warren Camp provides the following collection of repeated words and phrases throughout “Hebrews.” In each of his “Hebrews” commentaries (*linked at the bottom of this document*), he’s included printable graphics — his custom Scripture pictures and Bible bookmarks — that he created of these repeated words. Click and print them as a reminder. Share them with others. Note: You may use them for “personal use only”!



Here are ten most-repeated words/phrases appearing in the “Hebrews” epistle.

### “Faith” or “Faithful” (used 38 times in the NIV)

- 2:17 For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and **faithful** high priest in service to God, and that he might make atonement for the sins of the people.
- 3:2 He was **faithful** to the one who appointed him, just as Moses was **faithful** in all God’s house.
- 3:5 “Moses was **faithful** as a servant in all God’s house,” bearing witness to what would be spoken by God in the future.
- 3:6 But Christ is **faithful** as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.
- 4:2 For we also have had the good news proclaimed to us, just as they did; but the message they heard was of no value to them, because they did not share the **faith** of those who obeyed.
- 4:14 Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the **faith** we profess.
- 6:1 Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of **faith** in God, . . .
- 6:12 We do not want you to become lazy, but to imitate those who through **faith** and patience inherit what has been promised.

- 8:9 It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they did not remain **faithful** to my covenant, and I turned away from them, declares the Lord.
- 10:23 Let us hold unswervingly to the hope we profess, for he who promised is **faithful**.
- 10:38 And, “But my righteous one will live by **faith**. And I take no pleasure in the one who shrinks back.”
- 10:39 But we do not belong to those who shrink back and are destroyed, but to those who have **faith** and are saved.
- 11:1 Now **faith** is confidence in what we hope for and assurance about what we do not see.
- 11:3 By **faith** we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.
- 11:4 By **faith** Abel brought God a better offering than Cain did. By **faith** he was commended as righteous, when God spoke well of his offerings. And by **faith** Abel still speaks, even though he is dead.
- 11:5 By **faith** Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God.
- 11:6 And without **faith** it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.
- 11:7 By **faith** Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his **faith** he condemned the world and became heir of the righteousness that is in keeping with **faith**.
- 11:8 By **faith** Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.
- 11:9 By **faith** he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.
- 11:11 And by **faith** even Sarah, who was past childbearing age, was enabled to bear children because she considered him **faithful** who had made the promise.
- 11:13 All these people were still living by **faith** when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.

- 11:17 By **faith** Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, . . .
- 11:28 By **faith** he kept the Passover and the application of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.

**“Blood”** (used 23 times in the NIV)

- 2:14 Since the children have flesh and **blood**, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil —
- 9:7 But only the high priest entered the inner room, and that only once a year, and never without **blood**, which he offered for himself and for the sins the people had committed in ignorance.
- 9:12 He did not enter by means of the **blood** of goats and calves; but he entered the Most Holy Place once for all by his own **blood**, having obtained eternal redemption.
- 9:13 The **blood** of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.
- 9:14 How much more, then, will the **blood** of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!
- 9:18 This is why even the first covenant was not put into effect without **blood**.
- 9:19 When Moses had proclaimed every commandment of the law to all the people, he took the **blood** of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.
- 9:20 He said, "This is the **blood** of the covenant, which God has commanded you to keep."
- 9:21 In the same way, he sprinkled with the **blood** both the tabernacle and everything used in its ceremonies.
- 9:22 In fact, the law requires that nearly everything be cleansed with **blood**, and without the shedding of **blood** there is no forgiveness.
- 9:25 Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with **blood** that is not his own.
- 10:4 . . . because it is impossible for the **blood** of bulls and goats to take away sins.

- 10:19 Therefore, brothers, since we have confidence to enter the Most Holy Place by the **blood** of Jesus, . . .
- 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the **blood** of the covenant that sanctified him, and who has insulted the Spirit of grace?
- 11:28 By faith he kept the Passover and the sprinkling of **blood**, so that the destroyer of the firstborn would not touch the firstborn of Israel.
- 12:4 In your struggle against sin, you have not yet resisted to the point of shedding your **blood**.
- 12:24 . . . to Jesus the mediator of a new covenant, and to the sprinkled **blood** that speaks a better word than the **blood** of Abel.
- 13:11 The high priest carries the **blood** of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp.
- 13:12 And so Jesus also suffered outside the city gate to make the people holy through his own **blood**.
- 13:20 May the God of peace, who through the **blood** of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, . . .

**“Better” or “Greater” or “Superior”** (used 22 times)

- 1:4 So he became as much **superior** to the angels as the name he has inherited is **superior** to theirs.
- 3:3 Jesus has been found worthy of **greater** honor than Moses, just as the builder of a house has **greater** honor than the house itself.
- 6:9 . . . we are confident of **better** things in your case . . .
- 6:13 When God made his promise to Abraham, since there was no one **greater** for him to swear by, he swore by himself, . . .
- 6:16 Men swear by someone **greater** than themselves, and the oath confirms what is said and puts an end to all argument.
- 7:7 . . . the lesser person is blessed by the **greater**.

- 7:19 . . . (for the law made nothing perfect), and a **better** hope is introduced, by which we draw near to God.
- 7:22 Because of this oath, Jesus has become the guarantor of a **better** covenant.
- 8:6 But the ministry Jesus has received is as **superior** to theirs as the covenant of which he is mediator is **superior** to the old one, and it is founded on **better** promises.
- 9:11 When Christ came as high priest of the good things that are already here, he went through the **greater** and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.
- 9:23 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with **better** sacrifices than these. (The Old Covenant purified with animal sacrifices; the New Covenant purified with the better sacrifice of Jesus; read v. 26.)
- 10:34 You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had **better** and lasting possessions.
- 11:4 By faith Abel offered God a **better** sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings.
- 11:16 Instead, they were longing for a **better** country — a heavenly one.
- 11:26 He regarded disgrace for the sake of Christ as of **greater** value than the treasures of Egypt, because he was looking ahead to his reward.
- 11:35 Women received back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a **better** resurrection.
- 11:40 God had planned something **better** for us so that only together with us would they be made perfect.
- 12:24 . . . to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a **better** word than the blood of Abel.

**“Sacrifice” or “Sacrifices” or “Sacrificed”** (used 21 times)

- 5:1 Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and **sacrifices** for sins.
- 5:3 This is why he has to offer **sacrifices** for his own sins, as well as for the sins of the people.

- 7:27 Unlike the other high priests, he does not need to offer **sacrifices** day after day, first for his own sins, and then for the sins of the people. He **sacrificed** for their sins once for all when he offered himself.
- 8:3 Every high priest is appointed to offer both gifts and **sacrifices**, and so it was necessary for this one also to have something to offer.
- 9:9 This is an illustration for the present time, indicating that the gifts and **sacrifices** being offered were not able to clear the conscience of the worshiper.
- 9:23 It was necessary, then, for the copies of the heavenly things to be purified with these **sacrifices**, but the heavenly things themselves with better **sacrifices** than these.
- 9:26 Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the **sacrifice** of himself.
- 9:28 . . . so Christ was **sacrificed** once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.
- 10:1 The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same **sacrifices** repeated endlessly year after year, make perfect those who draw near to worship.
- 10:3 But those **sacrifices** are an annual reminder of sins.
- 10:5 Therefore, when Christ came into the world, he said: “**Sacrifice** and offering you did not desire, but a body you prepared for me; . . .”
- 10:8 First he said, “**Sacrifices** and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” — though they were offered in accordance with the law.
- 10:10 And by that will, we have been made holy through the **sacrifice** of the body of Jesus Christ once for all.
- 10:11 Day after day every priest stands and performs his religious duties; again and again he offers the same **sacrifices**, which can never take away sins.
- 10:12 But when this priest had offered for all time one **sacrifice** for sins, he sat down at the right hand of God, . . .
- 10:14 For by one **sacrifice** he has made perfect forever those who are being made holy.
- 10:18 And where these have been forgiven, **sacrifice** for sin is no longer necessary.

- 10:26 If we deliberately keep on sinning after we have received the knowledge of the truth, no **sacrifice** for sins is left, . . .
- 11:17 By faith Abraham, when God tested him, offered Isaac as a **sacrifice**. He who had embraced the promises was about to **sacrifice** his one and only son, . . .
- 13:15 Through Jesus, therefore, let us continually offer to God a **sacrifice** of praise — the fruit of lips that openly profess his name.
- 13:16 And do not forget to do good and to share with others, for with such **sacrifices** God is pleased.

**“Covenant”** (used 20 times)

- 7:22 Because of this oath, Jesus has become the guarantor of a better **covenant**.
- 8:6 But in fact the ministry Jesus has received is as superior to theirs as the **covenant** of which he is mediator is superior to the old one, since the new **covenant** is established on better promises.
- 8:7 For if there had been nothing wrong with that first **covenant**, no place would have been sought for another.
- 8:8 But God found fault with the people and said: “The days are coming, declares the Lord, when I will make a new **covenant** with the people of Israel and with the people of Judah.”
- 8:9 It will not be like the **covenant** I made with their ancestors when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my **covenant**, and I turned away from them, declares the Lord.
- 8:10 This is the **covenant** I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.
- 8:13 By calling this **covenant** “new,” he has made the first one obsolete; and what is obsolete and outdated will soon disappear.
- 9:1 Now the first **covenant** had regulations for worship and also an earthly sanctuary.
- 9:4 . . . which had the golden altar of incense and the gold-covered ark of the **covenant**. This ark contained the gold jar of manna, Aaron’s staff that had budded, and the stone tablets of the **covenant**.

- 9:15 For this reason Christ is the mediator of a new **covenant**, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first **covenant**.
- 9:18 This is why even the first **covenant** was not put into effect without blood.
- 9:20 He said, “This is the blood of the **covenant**, which God has commanded you to keep.”
- 10:16 “This is the **covenant** I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.”
- 10:29 How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the **covenant** that sanctified them, and who has insulted the Spirit of grace?
- 12:24 . . . to Jesus the mediator of a new **covenant**, and to the sprinkled blood that speaks a better word than the blood of Abel.
- 13:20 Now may the God of peace, who through the blood of the eternal **covenant** brought back from the dead our Lord Jesus, that great Shepherd of the sheep, . . .

**“High Priest”** (used 17 times)

- 2:17 For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful **high priest** in service to God, and that he might make atonement for the sins of the people.
- 3:1 Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and **high priest**.
- 4:14 Therefore, since we have a great **high priest** who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess.
- 4:15 For we do not have a **high priest** who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.
- 5:1 Every **high priest** is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins.
- 5:5 In the same way, Christ did not take on himself the glory of becoming a **high priest**. But God said to him, “You are my Son; today I have become your Father.”
- 5:10 . . . and was designated by God to be **high priest** in the order of Melchizedek.

- 6:20 . . . where our forerunner, Jesus, has entered on our behalf. He has become a **high priest** forever, in the order of Melchizedek.
- 7:26 Such a **high priest** truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.
- 7:27 Unlike the other **high priests**, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.
- 7:28 For the law appoints as **high priests** men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.
- 8:1 Now the main point of what we are saying is this: We do have such a **high priest**, who sat down at the right hand of the throne of the Majesty in heaven, . . .
- 8:3 Every **high priest** is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer.
- 9:7 But only the **high priest** entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.
- 9:11 But when Christ came as **high priest** of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.
- 9:25 Nor did he enter heaven to offer himself again and again, the way the **high priest** enters the Most Holy Place every year with blood that is not his own.
- 13:11 The **high priest** carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp.

**“Promise” or “Promised” or “Promises”** (used 17 times)

- 4:11 Therefore, since the **promise** of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.
- 6:12 We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been **promised**.
- 6:13 When God made his **promise** to Abraham, since there was no one greater for him to swear by, he swore by himself, . . .

- 6:15 And so after waiting patiently, Abraham received what was **promised**.
- 6:17 Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was **promised**, he confirmed it with an oath.
- 7:6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the **promises**.
- 8:6 But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better **promises**.
- 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the **promised** eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.
- 10:23 Let us hold unswervingly to the hope we profess, for he who **promised** is faithful.
- 10:36 You need to persevere so that when you have done the will of God, you will receive what he has **promised**.
- 11:9 By faith he made his home in the **promised** land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same **promise**.
- 11:11 And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the **promise**.
- 11:13 All these people were still living by faith when they died. They did not receive the things **promised**; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.
- 11:17 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the **promises** was about to sacrifice his one and only son, . . .
- 11:33 . . . who through faith conquered kingdoms, administered justice, and gained what was **promised**; who shut the mouths of lions, . . .
- 11:39 These were all commended for their faith, yet none of them received what had been **promised**, . . .
- 12:26 At that time his voice shook the earth, but now he has **promised**, “Once more I will shake not only the earth but also the heavens.”

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**“Perfect” or “Perfection” or “Perfecter”** (used 11 times)

- 2:10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation **perfect** through suffering.
- 5:9 . . . and, once made **perfect**, he became the source of eternal salvation for all who obey him . . .
- 7:11 If **perfection** could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come . . . ?
- 7:19 (for the law made nothing **perfect**), and a better hope is introduced, by which we draw near to God.
- 7:28 For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made **perfect** forever.
- 9:11 When Christ came as high priest of the good things that are already here, he went through the greater and more **perfect** tabernacle that is not man-made, that is to say, not a part of this creation.
- 10:1 The law is only a shadow of the good things that are coming — not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make **perfect** those who draw near to worship.
- 10:14 . . . because by one sacrifice he has made **perfect** forever those who are being made holy.
- 11:40 God had planned something better for us so that only together with us would they be made **perfect**.
- 12:2 Let us fix our eyes on Jesus, the author and **perfecter** of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.
- 12:23 . . . to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made **perfect**, . . .

**“Eternal”** (used 6 times)

- 5:9 . . . and, once made perfect, he became the source of **eternal** salvation for all who obey him . . .

- 6:2 . . . instruction about baptisms, the laying on of hands, the resurrection of the dead, and **eternal** judgment.
- 9:12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained **eternal** redemption.
- 9:14 How much more, then, will the blood of Christ, who through the **eternal** Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!
- 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised **eternal** inheritance . . .
- 13:20 May the God of peace, who through the blood of the **eternal** covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, . . .

**“Confidence” or “Courage”** (used 5 times)

- 3:6 But Christ is faithful as a son over God's house. And we are his house, if we hold on to our **courage** and the hope of which we boast.
- 3:14 We have come to share in Christ if we hold firmly till the end the **confidence** we had at first.
- 4:16 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.
- 10:19 Therefore, brothers, since we have **confidence** to enter the Most Holy Place by the blood of Jesus, . . .
- 10:35 So we say with **confidence**, "The Lord is my helper; I will not be afraid. What can man do to me?"



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