

Hebrews 3

written and compiled by Gary Kukis

Hebrews 3:1–19

Messiah is Greater than Moses/A Rest for God's People

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **“For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.”** (John 3:16–18). **“I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!”** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: The writer of Hebrews has to compare Moses to Jesus, because so many believers who were Jewish were going back to the Law of Moses to guide them in the spiritual lives. This epistle informs them that they are behaving very much like the Exodus generation, who God killed in the desert-wilderness for their faithlessness.

Bible Summary: "Jesus has more honour than Moses. He is the Son over God's house. Therefore, "Do not harden your hearts as they did in the rebellion." ¹

This should be the most extensive examination of Hebrews 3 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)
We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.			

Quotations:

Outline of Chapter 3:

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Chapter Summary
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Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/hebrews> accessed September 19, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

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Brief, but insightful observations of Hebrews 3 (various commentators)
Fundamental Questions About Hebrews 3

The Prequel to Hebrews 3
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A Synopsis of Hebrews 3
Outlines and Summaries of Hebrews 3 (Various Commentators)
A Synopsis of Hebrews 3 from the Summarized Bible

The Big Picture (Hebrews –)

Changes—additions and subtractions

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Psalm 95:7–11 (Hebraic Roots Bible) (a short exegesis)

Doctrines Covered or Alluded To			
			Walking

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
2Samuel 18	Psalms 95		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Hebrews 3

Introduction: Hebrews 3 has two major sections. Jesus and Moses are contrasted in the first section (vv. 1–6) because believers in Jerusalem and Judæa were attempting to get gentile believers to be circumcised and to follow the Mosaic Law. So the writer of Hebrews has to discuss and compare Moses with Jesus Christ. The second section of Hebrews 3 is all about the rest that the Exodus generation failed to enter into. Moses knew where the land of promise was and he could have led the people right then and there to take the land. But they were not ready; they did not believe God. In fact, half of them died the sin unto death out in the desert-wilderness.

In the first section, Jesus is compared to Moses. Moses is not in any way denigrated; but who he was in his time needed to be compared to Jesus in His time. The idea is, we do not first believe in Jesus, and then go back in time and try to be spiritually fulfilled by keeping the Law of Moses. That was mixed up and backwards. However, the writer of Hebrews does not concentrate on that point; but simply to say who Moses was and who Jesus Christ is.

In the second section, the writer of Hebrews focuses upon the Exodus generation, because the people of Jerusalem and Judæa were exhibiting some of the same exact characteristics. They were believers, but they had rejected the spiritual life (again, they tried to keep the Law of Moses after being saved).

The idea is, the Exodus generation rejected the teaching of Bible doctrine; and they died the sin unto death as a result (specifically, Gen X). And the people receiving the letter of Hebrews (from whomever) were behaving in the same way. They were starting with Jesus Christ, but were not believing the doctrinal information which comes with the Person of Jesus Christ.

The writer of Hebrews takes Psalm 95, which reviews the Exodus generation, and applies that to the readers of this epistle. This becomes very clear because he repeats the line "Today, if you hear His voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put Me to the test and saw My works for forty years." (Hebrews 3:7b–9; ESV; capitalized)

Many of the believers who are Jewish also saw the Lord work; and they watched him for three years; and now, even having believed in Him, they are putting Him to the test.

A title or one or two sentences which describe Hebrews 3.

Titles and/or Brief Descriptions of Hebrews 3 (by Various Commentators)

[Chapter Outline](#)

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Hebrews 3 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Hebrews 3

Some of these questions may not make sense unless you have read Hebrews 3. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Hebrews 3

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We need to know who the people are who populate this chapter.

The Principals of Hebrews 3

Characters

Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Hebrews 3

Place

Description

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By the Numbers

Item

Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Hebrews 3

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[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 3 (Various Commentators)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Hebrews 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 3 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Hebrews 1–24)

Scripture	Text/Commentary
Hebrews 1	
Hebrews 2	
Hebrews 3A	
Hebrews 3B	
Hebrews 4A	
Hebrews 4B	
Hebrews 5A	
Hebrews 5B	

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Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I began to include Benjamin Brodie's original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the

consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Therefore, brothers, holy (ones), of a calling of heaven [you are] partakers. Consider the One sent forth and High Priest, of a profession of us, Jesus. Faithful [he] keeps on being to him accomplishing, as even Moses in all the house of him.

Hebrews
3:1–2

Kukis nearly literal:

Therefore, consecrated brothers, [you are] partakers of a heavenly calling. Consider Jesus, the Apostle and High Priest of our profession, Who keeps on being faithful to Him, accomplishing [all that was necessary], even as Moses [did] in all his house.

Kukis paraphrase

Therefore, royal family, you are partners in a heavenly calling. Along these lines, consider Jesus, Who is the Apostle and High Priest of our faith. He keeps on being dependable to God, His Father, accomplishing all that God had set before Him, just as Moses had done in his time.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation³ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Westcott-Hort Text (Greek)	Therefore, brothers, holy (ones), of a calling of heaven [you are] partakers. Consider the One sent forth and High Priest, of a profession of us, Jesus. Faithful [he] keeps on being to him accomplishing, as even Moses in all the house of him.
Complete Apostles' Bible	Therefore, holy brothers, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ, who is faithful to Him who appointed Him, as Moses also was faithful in all His house.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Wherefore, holy brethren, partakers of the heavenly vocation consider the apostle and high priest of our confession, Jesus: Who is faithful to him that made him, as was also Moses in all his house.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁴	.
James Murdock's Syriac NT	Wherefore, my holy brethren, who are called with a calling that is from heaven, consider this Legate and High Priest of our profession, Jesus the Messiah: who was faithful to him that made him, as was Moses in all his house.
Original Aramaic NT ⁵	Therefore my holy brethren, who are called with a calling from Heaven, consider This Apostle and High Priest of our confession, Yeshua The Messiah*, Who is faithful to The One who appointed him, as Moses in his entire household.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	For this reason, holy brothers, marked out to have a part in heaven, give thought to Jesus the representative and high priest of our faith; Who kept faith with God who gave him his place, even as Moses did in all his house.
Bible in Worldwide English	My brothers, you are holy. You are also called to go to heaven. Take time to think carefully about Jesus. God sent him. He is the high priest we believe in. He did what God sent him to do, just as Moses did in Gods house.
Easy English	.
Easy-to-Read Version–2008	So, my brothers and sisters, those chosen by God to be his holy people, think about Jesus. He is the one we believe God sent to save us and to be our high priest. God made him our high priest, and he was faithful to God just as Moses was. He did everything God wanted him to do in God's house.
God's Word™	Brothers and sisters, you are holy partners in a heavenly calling. So look carefully at Jesus, the apostle and chief priest about whom we make our declaration of faith. Jesus is faithful to God, who appointed him, in the same way that Moses was faithful when he served in God's house.
Good News Bible (TEV)	My Christian friends, who also have been called by God! Think of Jesus, whom God sent to be the High Priest of the faith we profess. He was faithful to God, who chose him to do this work, just as Moses was faithful in his work in God's house.
The Message	.

⁴ From <https://www.thearamaicscriptures.com/>

⁵ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

NIRV .
 New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. My friends, God has chosen you to be his holy people. So think about Jesus, the one we call our apostle and high priest! Jesus was faithful to God, who appointed him, just as Moses was faithful in serving all of God's people.

The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation And so, dear brothers and sisters, you are now made holy, and each of you is invited to the feast of your heavenly calling. So fasten your thoughts fully onto Jesus, whom we embrace as our Apostle and King-Priest. For he was faithful to the Father who appointed him, in the same way that Moses was a model of faithfulness in what was entrusted to him.

UnfoldingWord Simplified T. Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest of our confession. He was faithful to God, who appointed him, just as Moses was also faithful in God's house.

Williams' New Testament⁶ Therefore, my Christian brothers, fix your thoughts on Jesus, the Messenger and High Priest whom we profess to follow, to see how faithful He was to God who appointed Him, just as Moses was in all the house of God.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version From this, sacred brothers (joint possessors of a heavenly invitation), take a closer look at the Missionary and Head Priest of our acknowledgment, Jesus, who is trustable to the *One* who made Him *the Head Priest*, as Moses also was in his whole house.

Common English Bible .
 Len Gane Paraphrase⁷ As a result, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our common confession, Christ Jesus. He was faithful to him who appointed him, just like Moses [was faithful] in all of God's house.

A. Campbell's Living Oracles Wherefore, holy brethren, partakers of the heavenly calling, attentively consider Jesus, the Apostle and High Priest whom we have confessed; who, as well as Moses, is faithful to him that appointed him over all his house.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Therefore, Christian Brothers, you who, all alike, have received the Call from Heaven, fix your attention on Jesus, the Apostle and High Priest of our Religion. See how faithful he was to the God who appointed him, as Moses was in the whole House of God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

⁶ William's New Testament - 1937 by Charles B. Williams.

⁷ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Berean Study Bible	Therefore, holy brothers, who share in the heavenly calling, set your focus on Jesus, the apostle and high priest whom we confess. He was faithful to the One who appointed Him, just as Moses was faithful in all God's house.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version ⁸	So, my brothers and sisters who live for God and who share in this heavenly calling, we need to think carefully about Jesus—the one we say is sent by God,* and is the High Priest. He was faithful to God in the work he was chosen to do, just like Moses was faithful to God in God's house.*
God's Truth (Tyndale)	.
International Standard V	<i>The Messiah is Superior to Moses</i> Therefore, holy brothers, partners in a heavenly calling, keep your focus on Jesus, the apostle and high priest of our confession. He was faithful to the one who appointed him, just as Moses was in all God's [Lit. his] household, because he is worthy of greater glory than Moses in the same way that the builder of a house has greater honor than the house itself. V. 3 is included for context.
Lexham Bible	.
Montgomery NT	Therefore, holy brothers, comrades of a heavenly calling, fix your thoughts then upon Jesus, the Apostle and High Priest of our confession. How faithful he was to the God who appointed him! For while Moses also was faithful in all God's house, Jesus has been counted worthy of greater glory than Moses, inasmuch as he who has built a house has higher honor than the house itself. V. 3 is included for context.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	Whence, holy brothers, partakers of the heavenly call, consider the apostle and chief priest of our profession, Jesus, who is faithful to him that appointed him, as also Moses was in his house.
The Spoken English NT ⁹	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Therefore holy brethren, partakers of the Cosmic Calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to HIM that appointed him, as also Moses was faithful in all his house.
Weymouth New Testament	Therefore, holy brethren, sharers with others in a heavenly invitation, fix your thoughts on Jesus, the Apostle and High Priest whose followers we profess to be. How faithful He was to Him who appointed Him, just as Moses also was faithful in all God's house!
Wikipedia Bible Project	The Wikipedia translation for Hebrews ended in the middle of the previous chapter.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁰	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.

⁸ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁰ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

New Jerusalem Bible .
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible¹¹ .

For this reason, holy brothers, called by a call from heaven⁵, consider the Apostle and High Priest¹ of our confession, Messiah Yahshua, "being faithful" to Him who appointed Him, as also "Moses was faithful in all his house²." (Num 12:7)

⁵The Aramaic word is "qarya" which comes from the root of "varyikra" which is the name of the book of Leviticus. Paul is making a word play on the changing of the Levitical priesthood to Melchizedek.

¹ Paul uses the Aramaic word "Kumrea", instead of Cohen for priest showing that Yahshua was a High Priest of Melchizedek not Levi. A large portion of this epistle is to show the change of priesthood. 1Pet 2:9.

²Both Moses and Yahshua were mediators, deliverers, intercessors and prophets who got direct revelation from YHWH without an intermediary.

Holy New Covenant Trans. Therefore, holy brothers and sisters, you who share in God's calling, think about Jesus — the one whom we confessed was the Delegate and High Priest. Jesus was faithful to God who appointed him, as Moses was faithful among all of God's family.

The Scriptures 2009 Therefore, set-apart brothers, partakers of the heavenly calling, closely consider the Emissary and High Priest of our confession, Messiah עשוהי, who was trustworthy to Him who appointed Him, as also Mosheh in all His house.^a

^aSee Numbers 12:7.

Tree of Life Version Therefore, holy brothers and sisters, partners in a heavenly calling, take notice of Yeshua—the Emissary and Kohen Gadol we affirm. He was faithful to the One who appointed Him in His house—as was Moses also.

Weird English, Ⓢldε English, Anachronistic English Translations:

Accurate New Testament¹² ...therefore Brothers Pure [of] calling heavenly Sharers consider! the delegate and priest (chief) [of] the confession [of] us Jesus faithful being [to] the [one] making him as and Moses {was Faithful} in whole the house [of] him...

Alpha & Omega Bible (Chapters 3-4 explain that rebellious people both in O.T. & N.T. times refuse to keep the 7th day of worship & rest. Compare with Exodus 16-17 & Psalms 95) THEREFORE, HOLY BRETHREN, PARTAKERS OF A HEAVENLY CALLING, CONSIDER JESUS, THE APOSTLE AND HIGH PRIEST OF OUR CONFESSION; HE WAS FAITHFUL TO HIM WHO APPOINTED HIM, AS MOSES ALSO WAS IN ALL HIS HOUSE.

Awful Scroll Bible From which awful brothers, holders-among the upon-the-Expanse invitation, be accordingly-appreciating, the Sent-out one and Chief-Priest of our considering-together, the Anointed One, Jesus, being confidant in Him, preparing Him as to even Moses from-within all his house.

Concordant Literal Version Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our avowal, Jesus, Who is faithful to Him Who makes Him, as Moses also was in His whole house."

exeGeses companion Bible **THE SON, BETTER THAN MOSHEH**

¹¹ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

So holy brothers,
 partakers of the calling of the heavenlies,
 consider the Apostle and Archpriest of our profession,
 Messiah Yah Shua;
 being trustworthy to him who dealt with him,
 as also Mosheh in all his house.

Numbers 12:7

Orthodox Jewish Bible

For this reason, Achai Hakedoshim b'Moshiach, Chaverim and Chavrusa partners in a Kri'at Marom (High [Himel] Calling), consider carefully the Shliach and Kohen Gadol of the Hachrazah (Proclamation) of our Emunah (Faith, our Orthodox Jewish Ani Ma'amin Body of Emunah, Yd 1:3), Yehoshua, Yeshua. He being ne'eman (faithful) to the One having given him s'michah as also Moshe Rabbeinu was ne'eman (faithful) in kol Beis Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 Therefore, holy brothers [and sisters], who have been called [by God] to share in heaven, think about Jesus, the Apostle and Head Priest, whom we have confessed [as Savior]. He was faithful to God who appointed Him, just as Moses was [also] faithful in [serving] God's household [i.e., the Israelites].

Benjamin Brodie's trans.¹³

For this reason [because we have a High Priest Who can assist us], holy brethren [winner believers in His inner circle], partakers [super-abounding grace believers] of a heavenly [highly spiritual] station in life [experiential relationship with God], concentrate on the Ambassador, even the High Priest [celebrityship of Christ] of our confession: Jesus [emphasizing His humanity], Who [Jesus Christ as celebrity] has always been faithful to the One [God the Father] Who appointed Him, just as Moses [as a type of Christ] also was to all His house [Israel].

The Expanded Bible
 Jonathan Mitchell NT

.
 Wherefore (From which situation), O set-apart and sacred brothers (= consecrated fellow members) – common-holders (partners; sharing possessors; joint-participants; associates; partaking members) of a super-heavenly calling (an invitation which comes from [the realm] upon the heavens; or, with epi as an intensifier: a calling of the complete and full heavens; or: a calling from the One [holding sway] upon the atmosphere) – consider (ponder; focus your thoughts down upon and think carefully about) Jesus, the Sent-off Emissary (or: Representative) and Chief and Ruling Priest of our agreed message (or: our like-reasoned idea; our saying of the same word; our unanimous consent and avowal; or: our binding association-agreement),
 [and His] continuously being faithful by and loyal to and in the One forming (making; creating; constructing; establishing; producing; [in LXX the same word as Gen. 1:1]) Him, even as "Moses [was loyal] within His (or: his) whole house." [Num. 12:7]

Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

The Superiority of Jesus to Moses

¹³ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Therefore, holy brothers, sharers in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful to the one who appointed him, as Moses also was in his household. [Some manuscripts have “in all his household”]

NET Bible®
 New American Bible (2011)
 The Passion Translation
 Rotherham’s Emphasized B.
 The Spoken English NT¹⁴

Jesus the Son of God is Far Greater than Moses

Holy brothers and sisters, we share a calling from God. In view of what we’ve been saying, think about Jesus, the Messenger and High Priest^a that we profess.^b He’s faithful to the One who appointed him, just as “Moses was faithful in all^c matters of God’s household”.^d

a. See “Bible Words” under “High Priest”. A special priest who had unique duties of offering sacrifices for the whole nation every year in Israel. See Leviticus 16.

b. Lit. “Whence, holy brothers, partakers of a heavenly calling, consider the representative (traditionally: “apostle”) and High Priest of our profession, Jesus”.

c. Many mss lack the word “all”.

d. Numbers 12:7. Moses is seen as a kind of head servant in God’s household.

Wilbur Pickering’s New T.

The Apostle and High Priest of our confession

So then, holy brothers, you who share in the celestial calling, do contemplate the Apostle and High Priest of our confession, Jesus Christ! who was faithful to the One who appointed Him, as also was Moses in all His[F] house.

Literal, almost word-for-word, renderings:

A Faithful Version
 Analytical-Literal Translation

Therefore, holy brothers [and sisters], sharers of [the] heavenly calling, consider the Apostle and High Priest of our profession—Christ Jesus—being faithful to the One having appointed Him, as also Moses [was] in all his house.

Berean Literal Bible
 Bond Slave Version
 C. Thomson updated NT
 Charles Thomson NT

Wherefore, holy brethren, partakers of a heavenly invitation, consider attentively this apostle and chief priest of our profession, [namely] Christ Jesus who was faithful to him who appointed him, even as Moses was, in his whole house.

Context Group Version

Therefore, special brothers, partakers of a celestial calling, consider the Emissary and High Priest of our confession, [even] Jesus; who was trustworthy to him who appointed him, as also was Moses in all his house.

English Standard Version
 Far Above All Translation¹⁵

In view of which, holy brothers, partakers of the upper-heavenly calling, consider the apostle and high priest of our confession, Jesus Christ, *who* was faithful to him *who* appointed him, as Moses *was* to all his house.

Green’s Literal Translation
 Literal New Testament
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

Hence, holy brethren, partakers of a heavenly calling, consider^o Jesus Christ, the Apostle and High-Priest of our confession; being faithful to the one who made* him *such*, as Moses also *was* in his whole house. {Num 12:7}

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁵ Online: <http://www.faraboveall.com/> by Graham Thomason.

- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .

Christ (The Son) Our (Role) Model of Faithfulness

Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession (profession), Christ Jesus, who was faithful to Him that appointed (made) Him, as also Moses was faithful in all His house.

- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

For which reason, holy members of the family of God, associates of the heavenly vocation, concentrate on the Apostle, even the High Priest of our acknowledgment, Jesus.

Being faithful to the one having appointed Him, as also Moses in his entire house [this dispensation of Israel].

- A Voice in the Wilderness .
- Updated Bible Version 2.17 .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:

1-2

Hebrews 3:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced HOHTH-ehh]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine plural adjective; vocative	Strong's #40
klêsis (κλήσις) [pronounced KLAY-sis]	<i>a call, calling, invitation; to a feast; of the divine invitation to embrace salvation of God</i>	feminine singular noun; genitive/ablative case	Strong's #2821
epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	feminine singular adjective; genitive/ablative case	Strong's #2032
metochos (μέτοχος) [pronounced MET-okh-oss]	<i>sharing in, partaking; an associate, a fellow, a partaker, a partner (in a work, office, dignity), companion, friend</i>	masculine plural adjective; nominative case	Strong's #3353

Translation: Therefore, consecrated brothers, [you are] partakers of a heavenly calling.

The writer of Hebrews addresses these recipients as *consecrated brothers* or *royal family* (a more updated designation). He tells them that they are partakers (or partners) of a heavenly calling.

This is very much a New Testament theme. All believers in the Church Age have a place; we all have a plan to adhere to. We are required to remain filled with the Holy Spirit and to continue to take in doctrine. After a period of time, what God will have us do becomes clear to us. If we are stragglers or do-nothings, that is completely on us. It is not as if God forgot to carve out a place for us. Every believer in the Church Age has an important position to play.

Our place, by the way, is sanctified by God.

Hebrews 3:1a **Therefore, consecrated brothers, [you are] partakers of a heavenly calling.** (Kukis nearly literal translation)

Hebrews 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katanoëô (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>notice, observe carefully, look at (and reflect upon), consider, contemplate (on, over, about); behold, perceive</i>	2 nd person plural; aorist active imperative	Strong's #2657
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
apostolos (ἀπόστολος) [pronounced <i>ap-OSS-tol-oss</i>]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; accusative case	Strong's #652
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
archiereus (ἀρχιερέυς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; accusative case	Strong's #749
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
homología (ὁμολογία) [pronounced <i>hom-ol-og-EE-ah</i>]	<i>profession, confession; a naming, an identification of</i>	feminine singular noun; genitive/ablative case	Strong's #3671
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

The Byzantine Greek text has *Jesus Christ* right here; and the Scrivener Textus Receptus has *Christ Jesus*.

Translation: Consider Jesus, the Apostle and High Priest of our profession, ...

In determining our own place in this world, we need to consider (contemplate, think about) Jesus, Who is the Apostle and High Priest of our profession.

Regarding the term *Apostle*, Jesus was sent forth by God; He would be considered the highest position of any person in the Church Age or in the Age of the Hypostatic Union.

Regarding the term High Priest: ideally speaking, there was to be only one High Priest at any given time (this was in theory, not always in practice); and the High Priest represented man to God (the prophet represented God to man). Jesus, as our Savior and Mediator, represents us before God. Because we are in Him and because His righteousness is imputed to us, we can stand before God (and not because of any puny thing which we have done).

Our profession is feminine singular noun homología (ὁμολογία) [pronounced *hom-ol-og-EE-ah*], which means, *profession, confession; a naming, an identification of*. Strong's #3671. This is the thing that we believe in; this is the thing which we profess to believe in; this is the thing that we are identified with. In other words, this is our faith, our Christianity. Jesus is the High Priest and Apostle of that.

Hebrews 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistos (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; accusative case	Strong's #4103
ὄν/ουσα/όν (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #4160
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...Who keeps on being faithful to Him, accomplishing [all that was necessary],...

Jesus continued throughout His life on earth to be faithful to God the Father, doing all that God required Him to do. His primary task was to go to the cross and die for our sins.

Hebrews 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσῆς/Μωϋσής) [pronounced <i>moce- YOOç, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; nominative case	Strong's #3475
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced <i>HOH- loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3650
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...even as Moses [did] in all his house.

Jesus did or accomplished what was required of Him, must like Moses did or accomplished what was required of him. Those to whom Hebrews was written recognize Moses and recognize what a great man that he was.

Now, even though this literally reads ...even as Moses [did] in all [his] house; we are not talking about Moses' literal house; nor are we talking about his immediate family (although the word for *house* can refer to either of those things). God gave Moses great responsibilities toward His people, and that is how we are to understand this.

The author of Hebrews seems to have taken this from Numbers 12:7. However, that verse really needs to be presented in its full context: **And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?"** (Numbers 12:6–8; ESV; emphasis mine)

Hebrews 3:1b–2 Consider Jesus, the Apostle and High Priest of our profession, Who keeps on being faithful to Him, accomplishing [all that was necessary], even as Moses [did] in all his house. (Kukis nearly literal translation)

Hebrews 3:1–2 Therefore, consecrated brothers, [you are] partakers of a heavenly calling. Consider Jesus, the Apostle and High Priest of our profession, Who keeps on being faithful to Him, accomplishing [all that was necessary], even as Moses [did] in all his house. (Kukis nearly literal translation)

Hebrews 3:1–2 Therefore, royal family, you are partners in a heavenly calling. Along these lines, consider Jesus, Who is the Apostle and High Priest of our faith. He keeps on being dependable to God, His Father, accomplishing all that God had set before Him, just as Moses had done in his time. (Kukis paraphrase)

For greater, This of glory than Moses [This One] has been deemed, according as great as a greater honor keeps on having of the house the one who built him. For every house kept on being built under one, but all (things) were built [by] the God.

Hebrews
3:3–4

For This One has been deemed greater than the glory of Moses, for the one building it has greater honor than the house. For every house is being constructed by someone, but the God built all (things).

For this Same One, Jesus, is judged to be greater than the glory of Moses, just as the one who builds a house and greater than the house that he built. Obviously, every house is constructed by someone; but it is God Who built all things.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For greater, This of glory than Moses [This One] has been deemed, according as great as a greater honor keeps on having of the house the one who built him. For every house kept on being built under one, but all (things) were built [by] the God.
Complete Apostles Bible	For this One has been counted worthy of more honor than Moses, inasmuch as He who built the house has more honor than the house. For every house is built by someone, but He who built all things is God.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house hath greater honour than the house. For every house is built by some man: but he that created all things is God.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	For much greater is the glory of this man, than that of Moses; just as the glory of the builder of a house, is greater than that of the edifice. For every house is built by some man; but he who buildeth all things is God.
Original Aramaic NT	For the glory of This One is much greater than that of Moses, as much as the honor of the builder of the house is greater than his building. For every house is built by some man, but he who built all things is God.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it was right for this man to have more honour than Moses, even as the builder of a house has more honour than the house.
Bible in Worldwide English	For every house has a builder; but the builder of all things is God. But Jesus is much greater than Moses-as the one who builds a house is greater than the house itself. Every house is built by someone, but God is the one who builds all things.
Easy English Easy-to-Read Version–2008	.
God's Word™	When someone builds a house, people will honor the builder more than the house. It is the same with Jesus. He should have more honor than Moses. Every house is built by someone, but God built everything. Jesus deserves more praise than Moses in the same way that the builder of a house is praised more than the house. After all, every house has a builder, but the builder of everything is God.
Good News Bible (TEV)	A man who builds a house receives more honor than the house itself. In the same way Jesus is worthy of much greater honor than Moses. Every house, of course, is built by someone---and God is the one who has built all things.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But Jesus deserves more honor than Moses, just as the builder of a house deserves more honor than the house. Of course, every house is built by someone, and God is really the one who built everything.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But Jesus is worthy to receive a much greater glory than Moses, for the one who builds a house deserves to be honored more than the house he builds. Every house is built by someone, but God is the Designer and Builder of all things.
UnfoldingWord Simplified T.	For Jesus has been considered worthy of greater glory than Moses, because the one who builds a house has more honor than the house itself. For every house is built by someone, but the one who built everything is God.
Williams' New Testament	For just as the man who builds a house has greater glory than the house, by just so much is Jesus judged to be worthy of greater glory than Moses. For every house is built by somebody, but the builder and furnisher of the universe is God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, this <i>Head Priest</i> has deserved more magnificence than Moses, inasmuch as He has more value than the house because <i>He is</i> the <i>One</i> who constructed it; for every house is constructed by someone, but the <i>One</i> who constructed everything <i>is</i> God.
Common English Bible	.
Len Gane Paraphrase	For this one is entitled to greater honor than Moses, in the same way as one who builds the house has greater honor than the house. For every house is built by someone, but he who built everything is God.
A. Campbell's Living Oracles	Indeed, he has been accounted worthy of glory, as far superior to Moses, as that of the builder is superior to the house.

	Now every house is built by some one; but he, the builder of all things, is God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	He has been deemed worthy of far higher honour than Moses, just as the founder of the House is held in greater regard than the House itself. For every House has its founder, and the founder of the universe is God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But Jesus deserves much greater glory than Moses, in the same way that the builder of a house deserves more credit than the house. Every house has its builder; God is the builder of everything.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	Jesus has been counted worthy of greater glory than Moses, inasmuch as he who has built a house has higher honor than the house itself. For every house has its builder; but he who built the universe is God.
NIV, ©2011	.
Riverside New Testament	For he has been thought worthy of more glory than Moses, just as he who has built a house has more honor than the house. For every house is built by some one, but he who built all things is God.
Leicester A. Sawyer's NT	For this man is judged worthy of more glory than Moses, as much as he has more honor than the house [tabernacle] which he built. For every house is built by some one; but he that built all things is God.
The Spoken English NT	And Jesus has been found worthy of greater glory than Moses-just as much as a person who built a house has greater honor than the house. (After all, every house is built by someone, and the One who has built everything is God.)
UnfoldingWord Literal Text	.
Urim-Thummim Version	Because this man was counted worthy of more glory than Moses, as far as he who has built the Tabernacles has more honor than the Tabernacle. Because every Tabernacle is built by someone; but HE that built all things is Elohim.
Weymouth New Testament	For Jesus has been counted worthy of greater glory than Moses, in so far as he who has built a house has higher honour than the house itself. For every house has had a builder, and the builder of all things is God.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible

For He was counted worthy of more glory than Moses, by so much as the one having built the house has more honor than the house³

For every house is built by someone; but He who built all things is YAHWEH.

³ Paul is showing the superiority of the Melchizedek order to the Levitical one.

Holy New Covenant Trans.

A builder deserves more praise than the house he built. So Jesus deserves more honor than Moses. Every house is built by someone, but God built everything.

The Scriptures 2009

For this One has been deemed worthy of more esteem than Mosheh, as much as He who built the house enjoys more respect than the house. For every house is built by someone, but He who built all is Elohim.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...{Worthy} [of] more for This recognition against moses has been considered in which more honor has [than] the house The [Man] Preparing him Every for House is prepared by someone The [One] but all [things] Preparing {is} God...

Alpha & Omega Bible

Awful Scroll Bible

For this One has been deemed Worthy of a better Splendor, off from Moses, accordingly as much as, he implementing-along-down the house, holds a greater honor than that itself.

For every house is being implemented-along-down by someone, but He implementing-along-down everything is God.

Concordant Literal Version

exeGesés companion Bible

For this one was deemed worthy of more glory than Mosheh, inasmuch as he who prepares the house has the more honor.

Zechariah 6:12, 13

For every house is prepared by someone; and he who prepares all is Elohim.

Orthodox Jewish Bible

Yet Rebbe, Melech HaMoshiach is considered worthy of more kavod than Moshe Rabbeinu, because more kavod has the Boneh (Builder) of the Beis than the Beis itself.

For every Beis is built by someone, but the One having built everything is Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

For Jesus has been considered deserving of greater honor than Moses, just as the builder of a house deserves greater honor than the house itself. For every house is built by someone, but God is the Builder of everything.

Benjamin Brodie's trans.

However, this One [Jesus Christ] is considered worthy of greater glory [unique celebrityship is higher than hero-ship] than Moses, to the degree that He Who constructs it [Jesus Christ] possesses greater honor than the house [Jesus Christ designed, created and furnished the dispensation in which Moses was a hero],

For every house [dispensation, people, protocol] is furnished by someone [Moses in the dispensation of Israel, Jesus Christ in the Church Age dispensation], but He [Jesus Christ] who constructed all things [dispensations and everything else] is God.

The Expanded Bible	.
Jonathan Mitchell NT	For this [reason] He (or: You see, this One) has been esteemed worthy of more glory and a greater reputation than Moses, proportionally to the degree that He who constructs (or: prepares; fully implements) it has more value (honor; worth) than the house itself.
	For every house is constructed, prepared and fully implemented by someone, but the One constructing all humanity (or: all [situations; circumstances]; = everything) [is] God!
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For this One has been counted worthy of more glory than Moses, to the degree that the one having built the house has more honor than [the house] itself. For every house is built by someone, but the One having built all [things is] God.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For he has been counted worthy of more public honor than Moses, by so much as he who built the house has more honor than the house. For every house is built by someone; but he who built all things is God.
English Standard Version	.
Far Above All Translation	For this <i>man</i> has been considered worthy of more glory than Moses, inasmuch as the <i>one who</i> constructed <i>a house</i> has more honour than the house <i>itself</i> . For every house is constructed by someone, but he <i>who</i> constructed everything <i>is</i> God.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* this one has been deemed worthy of more glory than Moses, inasmuch as the one who constructed it has more honor <i>than</i> the house. For* every house is constructed by someone, but the one who constructed all things <i>is</i> God.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.

Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation .

For every house in constructed and furnished by the agency of someone; but the One [Christ] having constructed and furnished all things God [the Son].
 Now Moses, in fact, was faithful [dependable, trustworthy] in all his house, as a noble servant [supergrace hero in the dispensation of Israel], for evidence of things which are about to be communicated.

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 3-4

Hebrews 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own</i> , <i>PLI-on</i> , <i>PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine singular adjective; comparative; genitive/ablative case	Strong's #4119
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
para (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced <i>moce-YOOÇ</i> , <i>moh-SACE</i> , <i>mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475

Hebrews 3:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
axioô (ἀξιόω) [pronounced ax-ee- OH-oh]	<i>to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving</i>	3 rd person singular, perfect passive indicative	Strong's #515

Translation: For This One has been deemed greater than the glory of Moses,...

The demonstrative pronoun refers back to *Jesus*, and, therefore, several translations insert the name *Jesus* in here.

Jesus is far greater than Moses, the one who garners the respect of virtually all Jews. Moses is said to be faithful; but how much more Jesus?

Hebrews 3:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; accusative case	Strong's #3745
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	feminine singular adjective; comparative; accusative case	Strong's #4119
timê (τιμή, ἥς, ἥ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; accusative case	Strong's #5092
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, genitive/ablative case	Strong's #3624

Because of the way I do this, I notice the first repetitions in any chapter. With Paul's writings, it is often prepositions and connectives. So far, the writer of Hebrews has repeated two nouns (Moses and house) before anything else.

Hebrews 3:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kataskeuazō (κατασκευάζω) [pronounced kaht-ask-yoo-AHD-zoh]	<i>furnishing, equipping, preparing, making ready; of one who makes anything ready for a person or thing; of builders, building, constructing, erecting, with the included idea of adorning and equipping with all things necessary</i>	masculine singular, aorist active participle; nominative case	Strong's #2680
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...for the one building it has greater honor than the house.

Then the author of Hebrews makes an analogy. Clearly, the one who builds a house is greater than the house itself. In the same way, Jesus is deserving of greater honor than Moses.

Hebrews 3:3 **For This One has been deemed greater than the glory of Moses, for the one building it has greater honor than the house.** (Kukis nearly literal translation)

Hebrews 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
kataskeuazō (κατασκευάζω) [pronounced kaht-ask-yoo-AHD-zoh]	<i>to furnish, equip, prepare, make ready; of one who makes anything ready for a person or thing; of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary</i>	3 rd person singular, present passive indicative	Strong's #2680

Hebrews 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tinós (τινός) [pronounced <i>tihn-oss</i>]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

Translation: For every house is being constructed by someone,...

Houses do not simply appear. Someone must construct a house.

Hebrews 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
kataskueuazô (κατασκευάζω) [pronounced <i>kaht-ask-yoo-AHD-zoh</i>]	<i>furnishing, equipping, preparing, making ready; of one who makes anything ready for a person or thing; of builders, building, constructing, erecting, with the included idea of adorning and equipping with all things necessary</i>	masculine singular, aorist active participle; nominative case	Strong's #2680
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...but the God built all (things).

In the same way, God is the builder of all things (which this reading audience would agree to).

The author of Hebrews has already said that Jesus laid the foundation for the earth and by, and it is by Him that all things are held together (Hebrews 1:3, 10). In fact, it is for Him and by Him that all things exist (Hebrews 2:10).

Hebrews 3:4 For every house is being constructed by someone, but the God built all (things). (Kukis nearly literal translation)

Hebrews 3:3–4 For This One has been deemed greater than the glory of Moses, for the one building it has greater honor than the house. For every house is being constructed by someone, but the God built all (things). (Kukis nearly literal translation)

Hebrews 3:3–4 For this Same One, Jesus, is judged to be greater than the glory of Moses, just as the one who builds a house and greater than the house that he built. Obviously, every house is constructed by someone; but it is God Who built all things. (Kukis paraphrase)

I struggled with v. 6.

And Moses indeed, faithful in all the house of Him as an attendance for the purpose of a testimony of the (things) to be spoken. But Christ as a Son to the house of Him, of which house we keep on being ourselves if the confidence and the boasting of hope until an end surely we might have firmly grasped.

Hebrews
3:5–6

Moses [was] indeed faithful in all His house as a (ministering) servant for the purpose of a testimony of things to spoken [in the future]. But Christ [acts] as the Son over His house, of whose house we ourselves keep on being, if we have firmly held onto the certain assurance and the glory of the confident expectation until [the] end.

Moses was certainly faithful in all God’s house, acting as a ministering servant, being a testimony to things which will spoken in the future. But the Messiah acted as a Son over God’s house, which we ourselves keep on being a part of, if we have firmly held onto the certain assurance and the glory of our confident expectation until the end.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And Moses indeed, faithful in all the house of Him as an attendance for the purpose of a testimony of the (things) to be spoken. But Christ as a Son to the house of Him, of which house we keep on being ourselves if the confidence and the boasting of hope until an end surely we might have firmly grasped.
Complete Apostles Bible	And Moses indeed was faithful in all His house as a servant, for a testimony of the things which would be spoken, but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the boast of hope firm until the end.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said: But Christ, as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.
V. Alexander’s Aramaic Eastern Aramaic Manuscript James Murdock’s Syriac NT	. And Moses, as a servant, was faithful in all the house, for an attestation to those things that were to be spoken by him: but the Messiah as the SON, [is] over his own house; and we are his house, if we retain unto the end assurance, and the triumph of hope in him.
Original Aramaic NT	And Moses as a Servant was entrusted with the entire household for the testimony of those things that were going to be spoken by him,

But The Messiah as The Son over his house; and we are his house, if we will hold the confidence and the pride of his Gospel until the end;...

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses certainly kept faith as a servant, in all his house, and as a witness of those things which were to be said later; But Christ as a son, over his house; whose house are we, if we keep our hearts fixed in the glad and certain hope till the end.
Bible in Worldwide English	Moses did what he was told to do as a servant in all of Gods house. He showed things that God would say later. But Jesus Christ was true as a Son over Gods house. We are Gods house if we keep on believing and telling others what we hope to have.
Easy English Easy-to-Read Version–2008	Moses was faithful as a servant in God's whole house. He told people what God would say in the future. But Christ is faithful in ruling God's house as the Son. And we are God's house, if we remain confident of the great hope we are glad to say we have.
God's Word™	Moses was a faithful servant in God's household. He told the people what God would say in the future. But Christ is a faithful son in charge of God's household. We are his household if we continue to have courage and to be proud of the confidence we have.
Good News Bible (TEV)	Moses was faithful in God's house as a servant, and he spoke of the things that God would say in the future. But Christ is faithful as the Son in charge of God's house. We are his house if we keep up our courage and our confidence in what we hope for.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Moses was a faithful servant and told God's people what would be said in the future. But Christ is the Son in charge of God's people. And we are those people, if we keep on being brave and don't lose hope.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Indeed, Moses served God faithfully in all he gave him to do. His work prophetically illustrates things that would later be spoken and fulfilled. But Christ is more than a Servant, he was faithful as the Son in charge of God's house. And now we are part of his house if we continue courageously to hold firmly to our bold confidence and our victorious hope.
UnfoldingWord Simplified T.	For Moses was faithful as a servant in God's entire house, bearing witness about the things that were to be spoken of in the future. But Christ is faithful as a Son who is in charge of God's house. We are his house if we hold fast to our courage and the hope of which we boast.
Williams' New Testament	Now Moses was faithful in all the house of God, yet only as a servant to bear witness to the message that should be spoken, but Christ as a Son set over the

house of God was faithful; and we are that house, if we keep up our courage and the joy that hope inspires to the very end.

Partially literal and partially paraphrased translations:

- American English Bible .
- Beck’s American Translation .
- Breakthrough Version . And Moses certainly *is* trustable in His whole house (as an attending servant) for a witness of the *things* that will be spoken.
But *the* Anointed King (as a son) *is* over His house, whose house we are if it is true that we steadily have the boldness and the bragging of the anticipation.
- Common English Bible .
- Len Gane Paraphrase . And truly Moses was faithful in all of God's house, as a servant, for a testimony for those things spoken about later
But Christ as a son over his own house--we are his house, if we tightly hold on to our boldness and rejoicing of hope firmly to the end.
- A. Campbell's Living Oracles . And Moses, indeed, as a servant, was faithful in all his house, for a testimony of the things that were to be spoken by him; but Christ, as a Son, over his own house--whose house we are, if we hold fast our confidence, and the rejoicing of our hope, unshaken to the end.
- New Advent (Knox) Bible .
- NT for Everyone .
- 20th Century New Testament . While the faithful service of Moses in the whole House of God was that of a servant, whose duty was to bear testimony to a Message still to come, the faithfulness of Christ was that of a Son set over the House of God. And we are his House--if only we retain, unshaken to the end, the courage and confidence inspired by our hope.

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
- Berean Study Bible .
- Christian Standard Bible .
- Conservapedia Translation .
- Evangelical Heritage V. .
- Revised Ferrar-Fenton Bible .
- Free Bible Version . As a servant, Moses was faithful in God’s house. He provided evidence of what would be announced later.
But Christ is a son, in charge of God’s house. And we are God’s house as long as we hold on with confidence to the hope we boast we believe in.
- God’s Truth (Tyndale) .
- Holman Christian Standard .
- International Standard V . Moses was faithful in all God’s [Lit. his] household as a servant who was to testify to what would be said later, but the Messiah [Or Christ] was faithful [The Gk. lacks was faithful] as the Son in charge of God’s [Lit. his] household, and we are his household if we hold on to our courage and the hope in which we rejoice. [Lit. the boast of our hope]
- Lexham Bible .
- Montgomery NT . And Moses indeed was faithful in all his house as a servant, bearing testimony to a witness about to be spoken; but Christ as a Son in his own house; and we are that house, if we retain the cheerful courage and pride of our hope firm unto the end.
- NIV, ©2011 .
- Riverside New Testament .
- Leicester A. Sawyer’s NT .
- The Spoken English NT .
- UnfoldingWord Literal Text .

Urim-Thummim Version	And Moses himself truly was faithful (in all of the Tabernacle), as an attendant, for a testimony of those things that were to be spoken after; But Christ as a Son over his own Temple; whose Temple are we, if we hold fast the confidence and the rejoicing of the hope firm to the end.
Weymouth New Testament	Moreover, Moses was faithful in all God's house as a servant in delivering the message given him to speak; but Christ was faithful as a Son having authority over God's house, and we are that house, if we hold firm to the End the boldness and the hope which we boast of as ours.
Wikipedia Bible Project Worsley's New Testament	. Now Moses was indeed faithful in all his house as a servant, for a testimony of the things which were to be spoken: but Christ as a Son over his own house; whose house we are, if we maintain the free profession and exultation of hope firm unto the end.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And "Moses as a servant was faithful in all his house", for a testimony of the things having been spoken; (Num 12:7) but Messiah as Son over His own house, whose house we are ⁴ , if truly we hold fast the boldness and rejoicing of the hope firm to the end. ⁴ Joh 2:18-21.
Holy New Covenant Trans.	Moses was faithful like a servant in all God's family, — he told the truth about what God would say in the future — but Christ is a Son over God's house. We are that house if we hold on to the confidence and the hope we are proud of.
The Scriptures 2009	And Mosheh indeed was trustworthy in all His house as a servant, for a witness of what would be spoken <i>later</i> , but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Moses certainly {was} Faithful in whole the house [of] him as Servant to testimony [of] the [things] being spoken Christ but {is} as Son to the house [of] him [of] whom House are We if the confidence and the boast [of] the hope [We] may hold...
Alpha & Omega Bible Awful Scroll Bible	. Even Moses, surely confided from-among all his house as a servant, for a testimony willing to be spoken, moreover, the Anointed One, as the Son over His own house, whose house are we, if- we wholly -shall hold-along-down, the all-expressiveness and the boasting of the expectation firm, to the extent of the intention.

Concordant Literal Version	And Moses, indeed, was faithful in His whole house as an attendant, for a testimony of that which shall be spoken." Yet Christ, as a Son over His house-Whose house we are, that is, if we should be retaining the boldness and the glorying of the expectation confirmed unto the consummation."
exeGesese companion Bible	And indeed, Mosheh was trustworthy in all his house, as a therapist, to witness of those to be spoken of. Numbers 12:7 And Messiah, as a son over his own house: whose house we are; whenever we hold down the boldness and the boasting of the hope steadfast to the completion/shalom.
Orthodox Jewish Bible	Now Moshe Rabbeinu was ne'eman in kol Beis Hashem as an eved, for a solemn edut of the things which were to be spoken afterward [i.e., Moshiach's torah coming later]. But Rebbe, Melech HaMoshiach was ne'eman as HaBen over the Beis Hashem, whose Beis we are, if indeed the bitachon and the tikvah in which we glory we keep hold of to HaKetz.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
Now Moses was a faithful servant among all of *[those belonging to]* God's household *[i.e., the Israelites]*, as *[one who gave]* testimony about the things which *[were to be]* spoken *[by him]*, but Christ *[was faithful]* as a Son over God's household. And we *[Christians]* are that household, if we hold on to our confidence *[in Christ]*, and to the boasting *[i.e., joy]* of our hope *[in God]*, firmly to the end *[of our lives]*.

Benjamin Brodie's trans.
On the one hand, Moses was indeed faithful among all his house [Israel] as a noble servant [super-abounding grace hero], as evidence regarding the things [super-abounding grace activity] which are about to be communicated,
On the other hand, Christ continues to be faithful as an adult son [higher status than a noble servant] over His house [royal family of God], whose spiritual house [as opposed to carnal house] we are [successful members of], if we maintain our course [in the spiritual life] with courage [confidence in Bible doctrine] and boasting [in Christ] with expectation [while waiting for His return].

The Expanded Bible Jonathan Mitchell NT

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And so on the one hand, Moses [was] faithful and loyal in the midst of His (or: centered in his) whole house, as an attending therapeutic and medical care-provider (or: trainer; cultivator; or: valet; squire; companion in arms) – [which leads] unto a testimony (or: witness) of the things going to be spoken (or: into evidence from those [future] sayings being said) –
Yet on the other hand, Christ [is faithful and loyal] as a Son upon His house – whose [p46, D* read: which] house (or: household) we, ourselves, are (or: continuously exist being)! So if only [Aleph, A, C, D and others add: , unto {the condition or state of} maturity (or: when to the point of completeness; until the goal is reached),] we would fully hold in our possession, so as to retain firm and steadfast, the confident freedom of speaking and open boldness inherent in citizenship, as well as the result and effect of the boasting and exulting which [all] come from the expectation (or: belonging to the expectant hope)!

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible And Moses *was* faithful in all his house as a servant, for a testimony to the things that would be spoken, but Christ was faithful [*The words “was faithful ” are not in the Greek text, but are an understood repetition from the previous verse and v. 2] *as a son over his house, whose house we are, if* [Some manuscripts have “if indeed”] *we hold fast to our confidence and the hope we can be proud of.*

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT Also, “Moses was faithful as a servant in all matters of God’s household,”^e to testify to^f the things that were said by God.
 But Jesus, on the other hand, is faithful as a Son who’s in charge of^g God’s household. We are God’s household, if we hold onto our boldness, and to the public profession of our hope.^h

^{e.} Numbers 12:7.
^{f.} Lit. “as a testimony to”.
^{g.} Lit. “over”.
^{h.} Or “if we hold onto our confidence and the pride of our hope”. But I don’t think he’s talking about inner attitudes. He’s challenging them to continue publicly identifying as Christians.

Wilbur Pickering’s New T. For this One has been counted worthy of more glory than was Moses, just as the builder of a house has more honor than the house itself—every house is built by someone, but He who built all things is God—also, Moses was indeed faithful as a servant in all His house, providing evidence of those things that would later be spoken,¹ but Christ is faithful as a Son over His house, whose house are we, if, that is, we hold fast the confidence, even the boast, of the Hope² firm to the end. Vv. 3–4 are included for context.
 (1) A curious statement—he provided evidence before it was called for, as it were. Of course Moses is referred to many times in the Scriptures written after his day.
 (2) I take it that the Hope has to do with eternal life. To still be part of the ‘house’ at the end, one must never give up the confidence.

Literal, almost word-for-word, renderings:

A Faithful Version Now on the one hand, Moses was faithful in all his house, as a ministering servant, for a testimony of those things which were going to be spoken afterwards.
 But on the other hand, Christ was faithful as the Son over His own house; Whose house we are, if we are truly holding fast the confidence and rejoicing of the hope firm to the end.

Analytical-Literal Translation And Moses on the one hand as a trusted servant [was] faithful in all his house, for a testimony of those things which would be spoken [later], on the other hand Christ as a Son over His [own] house, whose house we are, if indeed we hold fast the confidence [or, joyful sense of freedom] and the boasting of the hope [or, confident expectation] firm to [the] end.

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .

Charles Thomson NT
Context Group Version

.
And Moses indeed was trustworthy in all his house as a servant, for a testimony of those things which were afterward to be spoken; but the Anointed as a son, over his house; whose house we are, if we hold fast our disregard of status or class and the boast of our abiding confidence.

English Standard Version
Far Above All Translation
Green’s Literal Translation
Literal New Testament
Literal Standard Version

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.
.
.
For this reason, holy brothers, partakers of a heavenly calling, consider the Apostle and Chief Priest of our profession, Christ Jesus, [who] being faithful to Him who appointed Him, as also Moses [was] in all His house, for this One has been counted worthy of more glory than Moses, inasmuch as He who builds it has more honor than the house, for every house is built by someone, and He who built all things [is] God, and Moses [was] indeed steadfast in all His house, as an attendant, for a testimony of those things that were to be spoken, but Christ, as a Son over His house, whose house we are, if we hold fast the boldness and the rejoicing of the hope to the end. Vv. 1–4 are included for context.

Modern English Version
Modern Literal Version 2020

.
And Moses indeed was faithful in his whole house as a bondservant *for a testimony of the things which will be spoken later; but Christ was faithful as a son, over his house; whose house we are, if indeed* we hold-onto the boldness and the boasting of our hope steadfast till the end.

Modern KJV
New American Standard
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible
Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

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Now Moses, in fact, was faithful [dependable, trustworthy] in all his house, as a noble servant [supergrace hero in the dispensation of Israel], for evidence of things which are about to be communicated.
But Christ as an adult son over his house [the Church age]; whose house are we, if we hold fast [if we have in full and secure possession of or if we steer and maintain our course of confidence] our confidence [in doctrine] and the object of boasting [Christ our only celebrity] of the expectation [phase three bride-ship] stabilized [by supergrace] until the end [of phase II; death or resurrection].

Updated Bible Version 2.17
A Voice in the Wilderness
Webster’s Translation
World English Bible
Worrell New Testament
Young’s Updated LT

The gist of this passage:
5-6

Hebrews 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong’s #2532

Hebrews 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out</i> ; transliterated <i>Moses</i>	masculine singular proper noun	Strong's #3475
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
pistos (πιστός) [pronounced <i>pis- TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced <i>HOH- loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3650
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
therápōn (θεράπων) [pronounced <i>there-AP- ohn</i>]	<i>an attendant, servant: of God</i>	masculine singular noun; nominative case	Strong's #2324 (hapax legomena)

Thayer: [This word is used] of Moses discharging the duties committed to him by God.

Translation: Moses [was] indeed faithful in all His house as a (ministering) servant...

Throughout the book of Hebrews, the author continues to set up a contrast between Jesus and others. Here, the contrast is between Jesus and Moses. He in no way denigrates Moses or makes him out to be less than who he was, which was a great servant of God and leader to the Hebrew people.

He is faithful as a ministering servant over God's house. House is the common word, oikos (οἶκος) [pronounced OY-koss], which means, *house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants*. This is the group of people over whom Moses had authority during his lifetime (of whom, this writer will speak of later in this epistle). This is not a reference to the Tabernacle or to the Temple. In the right context, it could be; but Moses will, in v. 6, help us to nail down the meaning of *God's house*. Strong's #3624.

Moses was indeed faithful to his calling.

Hebrews 3:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
marturion (μαρτύριον) [pronounced mar-TOO-ree-on]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; accusative case	Strong's #3142
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
lalêô (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	neuter plural, future passive participle, genitive/ablative case	Strong's #2980

Translation: ...for the purpose of a testimony of things to spoken [in the future].

And what Moses did and what he said and what he wrote down was a witness to things which would be spoken in the future. So, Moses had an impact which went far beyond his own generation. His impact is felt even at this time, as the author of Hebrews will speak of him eleven times in this epistle.

Hebrews 3:5 Moses [was] indeed faithful in all His house as a (ministering) servant for the purpose of a testimony of things to spoken [in the future]. (Kukis nearly literal translation)

Hebrews 3:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Hebrews 3:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: But Christ [acts] as the Son over His house,...

Jesus acts as the Son over His Father's house. Without taking anything away from Moses, there is the obvious contrast that Moses is God's great servant, and Jesus is God's Son. Therefore, what Jesus does for His Father's house is going to be, be definition, greater than what Moses did.

What is really being contrasted here? The Law, which came through Moses, and the gracious gift of eternal life, which came through God's Son.

Hebrews 3:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
esmen (ἔσμεν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Hebrews 3:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)

Translation: ...of whose house we ourselves keep on being,...

The author of Hebrews now says, *of which house we ourselves keep on being*. We, as believers in Jesus Christ, are a part of God's house. Therefore, this is a reference to a people, not to the Tabernacle or to the Temple.

Hebrews 3:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
parrhêsia (παρρησία) [pronounced par-rhay- SEE-ah]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness</i>	feminine singular noun; accusative case	Strong's #3954
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kaúchēma (καύχημα) [pronounced KOW- khay-mah]	<i>boast, that of which one glories or can glory, matter or ground of glorying; a glorying or boasting (good or bad sense)</i>	neuter singular noun, accusative case	Strong's #2745
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680

Hebrews 3:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; genitive/ablative case	Strong's #5056
bébaios (βέβαιος, α, ov) [pronounced BEB-ah-yoss]	<i>sure, certain; dependable, trustworthy, reliable, stable, firm, well-established</i>	feminine singular comparative adjective in the accusative case	Strong's #949
This word is used figuratively from that upon one may build, rely or trust. It is a word not used for people but for things which do not fail, waver, or are immovable, or things upon people may rely.			
katechô (κατέχω) [pronounced kaht-EH-khoh]	<i>to hold in a firm grasp, to have in full and secure possession; to keep in possession; to have clear title to</i>	1 st person plural, aorist active subjunctive	Strong's #2722

Translation: ...if we have firmly held onto the certain assurance and the glory of the confident expectation until [the] end.

There are some grammatical things to be considered. The verb *we keep on being* is in the present tense; indicating that it is linear aktionsart (continuous action). However, the final verb is the aorist active subjunctive of *katechô* (κατέχω) [pronounced *kaht-EH-khoh*]. The aorist tense refers to a point in time, which would be the point at which we believed in Jesus Christ. The idea is, we do not have to keep on holding on until the very end, or, *gasp, all is lost!* If that were the case, this final verb would have also been in the present tense. The subjunctive mood indicates that maybe those receiving this letter believed or maybe they did not believe in the Lord. For those who did, this state of being continues to the very end.

There is the problem of this other word, the adjective *bébaios* (βέβαιος, α, ov) [pronounced *BEB-ah-yoss*], which means, *sure, certain; dependable, trustworthy, reliable, stable, firm, well-established*. Since this is a feminine singular adjective and because it is in the accusative case, it would modify a feminine singular noun in the accusative case. Therefore, it modifies the feminine singular noun *parrhêsia* (παρρησία) [pronounced *par-rhay-SEE-ah*], which means, *frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness*. The adjective better ties down the meaning of this noun. The modifying adjective suggests that this word specifically means, *confidence, assurance*. Strong's #3954.

By adding this adjective at the end, the author of Hebrews is reassuring his readers that this thing which they believe is *dependable, certain, trustworthy, reliable, stable*. So we are not holding onto this to the very end, worried that we might let go for a moment and lose it; this thing which we have grasped is *dependable, certain, trustworthy, reliable, stable*.

We keep on being a part of God's house if we continue to hold on to the certain assurance and the glory of the confident expectation to the end.

Hebrews 3:6 **But Christ [acts] as the Son over His house, of whose house we ourselves keep on being, if we have firmly held onto the certain assurance and the glory of the confident expectation until [the] end.** (Kukis nearly literal translation)

Hebrews 3:5–6 Moses [was] indeed faithful in all His house as a (ministering) servant for the purpose of a testimony of things to spoken [in the future]. But Christ [acts] as the Son over His house, of whose house we ourselves keep on being, if we have firmly held onto the certain assurance and the glory of the confident expectation until [the] end. (Kukis nearly literal translation)

Hebrews 3:5–6 Moses was certainly faithful in all God's house, acting as a ministering servant, being a testimony to things which will spoken in the future. But the Messiah acted as a Son over God's house, which we ourselves keep on being a part of, if we have firmly held onto the certain assurance and the glory of our confident expectation until the end. (Kukis paraphrase)

Having brought up Moses, the writer of Hebrews decides to speak to the generation of believers under Moses, as there are many parallels between them and present day Israel.

Consequently just as keeps on speaking the Spirit the Holy (One), “Today, if the voice of Him you (all) might hear, do not be obstinate in the hearts of you (all) as in the rebellion according to the day of the provocation in the desert-wilderness; where tempted the fathers of you (all) in a test [of Me]; and they saw the works of Me forty years. Consequently, I was disgusted with the generation this (one); and I said, ‘Constantly they kept on going astray in the heart. Now they do not know the ways of Me.’ As I have sworn in the anger of Me, ‘If they will enter into the rest of Me.’ ”

Hebrews
3:7–11

Consequently, just as the Holy Spirit keeps on saying, “Today, if you (all) hear His voice, do not be obstinate in your hearts, as in the rebellion on the day of provocation in the desert-wilderness. [It was there] where your fathers tempted [Me] in a test; yet they saw My works [for] forty years. Consequently, I was disgusted with this generation, and I said, ‘They constantly keep on going astray in [their] thinking. They do not know My ways.’ So I have sworn in My wrath, ‘They will not enter into My rest.’ ”

Consequently, the Holy Spirit speaks to us even now: “If you hear His voice today, do not be negative and allow scar tissue to grow on your hearts, as the Exodus generation did on that day of provocation in the desert-wilderness. It was there where your fathers tempted Me, putting Me to the test, even though they had seen My great works for forty years. Consequently, I was disgusted with that generation, and I said, “They constantly go astray in their thinking. They have not learned My ways.’ Therefore, I have sworn in My wrath, ‘They will not enter into the rest which I prepared for them.’ ”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Consequently just as keeps on speaking the Spirit the Holy (One), “Today, if the voice of Him you (all) might hear, do not be obstinate in the hearts of you (all) as in the rebellion according to the day of the provocation in the desert-wilderness; where tempted the fathers of you (all) in a test [of Me]; and they saw the works of Me forty years. Consequently, I was disgusted with the generation this (one); and I said, ‘Constantly they kept on going astray in the heart. Now they do not know the ways of Me.’ As I have sworn in the anger of Me, ‘If they will enter into the rest of Me.’ ”

Complete Apostles Bible Therefore, just as the Holy Spirit says: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion, in the day of trial in the wilderness, Where your fathers tested Me, they tried Me, and saw My works forty years.

Therefore I was indignant with that generation, and said, 'They go astray in their heart; and they did not know My ways.'

So I swore in My wrath, 'They shall not enter My rest.' "

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

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Wherefore, as the Holy Ghost saith: To-day if you shall hear his voice,
Harden not your hearts, as in the provocation, in the day of temptation in the desert,
Where your fathers tempted me, proved and saw my works,
Forty years: for which cause I was offended with this generation, and I said: They
always err in heart. And they have not known my ways.
As I have sworn in my wrath: If they shall enter into my rest.

V. Alexander's Aramaic
Eastern Aramaic Manuscript
James Murdock's Syriac NT

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Because the Holy Spirit hath said: To-day, if ye will hear his voice,
harden not your hearts to anger him, like the provocators, and as in the day of
temptation in the wilderness,
when your fathers tempted me, and proved, [and] saw my works forty years.
Therefore I was disgusted with that generation, and said: This is a people, whose
heart wandereth, and they have not known my ways:
so that I swore in my wrath, that they should not enter into my rest.

Original Aramaic NT

Because The Spirit of Holiness said, "Today, if you will hear his voice,
Do not harden your hearts to anger him*, like the rebellious, and as the day of
temptation in the wilderness
When your fathers tempted me and they proved and saw my works forty years.
Because of this, I was weary with that generation, and I said, 'That is a people
which deceives their heart, and they have not known my ways.'
And I swore in my anger, 'They shall not enter my rest.'"

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And so, as the Holy Spirit says, Today if you let his voice come to your ears, Be not
hard of heart, as when you made me angry, on the day of testing in the waste land,
When your fathers put me to the test, and saw my works for forty years. So that I
was angry with this generation, and I said, Their hearts are in error at all times, and
they have no knowledge of my ways; And being angry I made an oath, saying, They
may not come into my rest.

Bible in Worldwide English

So as the Holy Spirit says, Today, when you hear me speak, do not make your
hearts hard.

That is what happened when the people tested me in the desert and I became
angry.

There your fathers tested me and tried me. And they saw what I did for forty years.
So I was very angry with the people of that time. I said, "Their minds are always
dark. They have not known my ways."

I said when I was angry, "They will never go into my resting place."

Easy English
Easy-to-Read Version–2008

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So it is just as the Holy Spirit says: "If you hear God's voice today, don't be stubborn
as you were in the past, when you turned against God. That was the day you tested
God in the desert. For 40 years in the desert, your people saw what I did. But they
tested me and my patience. So I was angry with them. I said, 'Their thoughts are
always wrong. They have never understood my ways.' So I was angry and made
a promise: 'They will never enter my place of rest.'"

God's Word™

As the Holy Spirit says, "If you hear God speak today, don't be stubborn. Don't be stubborn like those who rebelled and tested me in the desert. That is where your ancestors tested me, although they had seen what I had done for 40 years. That is why I was angry with those people. So I said, 'Their hearts continue to stray, and they have not learned my ways.' So I angrily took a solemn oath that they would never enter my place of rest."

Good News Bible (TEV)

So then, as the Holy Spirit says, "If you hear God's voice today, do not be stubborn, as your ancestors were when they rebelled against God, as they were that day in the desert when they put him to the test. There they put me to the test and tried me, says God, although they had seen what I did for forty years. And so I was angry with those people and said, 'They are always disloyal and refuse to obey my commands.' I was angry and made a solemn promise: 'They will never enter the land where I would have given them rest!' "

The Message

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NIRV

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New Life Version

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

It is just as the Holy Spirit says, "If you hear God's voice today, don't be stubborn! Don't rebel like those people who were tested in the desert. * For forty years your ancestors tested God and saw the things he did.

"Then God got tired of them and said, 'You people never show good sense, and you don't understand what I want you to do.'

God became angry and told the people, 'You will never enter my place of rest!' "

The Living Bible

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New Berkeley Version

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New Century Version

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New Living Translation

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The Passion Translation

This is why the Holy Spirit says, "If only you would listen to his voice this day! Don't make him angry by hardening your hearts, like your ancestors did during the days of their rebellion, when they were tested in the wilderness. There your fathers tested me and tried my patience even though they saw my miracles for forty years *they still doubted me!*

This ignited my anger with that generation and I said about them, 'They wander in their hearts just like they do with their feet, and they refuse to learn my ways.'

My heart grieved over them so I decreed: 'They will never enter into the calming rest of my Spirit!' "

UnfoldingWord Simplified T.

Therefore, it is just as the Holy Spirit says: " Today, if you hear his voice do not harden your hearts as in the rebellion, in the time of testing in the wilderness. This was when your ancestors rebelled by testing me, and when, during forty years, they saw my deeds.

Therefore I was displeased with that generation. I said,' They have always gone astray in their hearts. They have not known my ways.'

It is just as I swore in my anger: ' They will never enter my rest.'"

Williams' New Testament

Therefore, as the Holy Spirit says: "If you but hear His voice today, You must not harden your hearts as they did in provoking me, as on the day in the desert they tested me, Where your forefathers found I stood their test, because they saw my works for forty years, So I was indignant with that generation, and I said, 'Their hearts are always going astray, and they have never come to know my ways.' So in my anger I took oath, 'They shall not be admitted to my rest!'"

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . For this reason, it is just as the Sacred Spirit says <i>in Psalm 95:7–11</i> , "Today, if you will listen to His voice, you should not harden your hearts as in the rebellion throughout the day of the trouble in the backcountry where your fathers tried to cause trouble in an examination. And they saw My actions for forty years. For this reason, I was aggravated with this generation, and I said, 'They are always misled with the heart. They didn't know My ways.' <i>It is as I guaranteed in My punishment, 'If they will come into My resting place, may I be punished.'"</i>
Common English Bible Len Gane Paraphrase	. Therefore even as the Holy Spirit says, "Today--if you will listen to his voice-- "Do not harden your hearts, as in 'The Provocation,' the day of testing in the wilderness, when your fathers tempted me, questioned my credibility, and saw my works for forty years. "Therefore I was totally disgusted with that generation and said, 'Their hearts always go astray, and they have not really known my ways.' "So I swore in my wrath, 'They will never enter my rest.'"
A. Campbell's Living Oracles	Wherefore, as the Holy Spirit says, "Today, if you will hear his voice, harden not your hearts, as in the bitter provocation, in the day of temptation in the wilderness; where your fathers tempted me, and proved me, yet saw my works for forty years. Wherefore, I was displeased with that generation, and said, They always err in heart, and they have not known my ways. So, I swore, in my wrath, They shall not enter into my rest."
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Therefore, as the Holy Spirit says-- 'If to-day you hear God's voice, Harden not your hearts, as when Israel provoked me on the day when they tried my patience in the desert, Where your ancestors tried my forbearance, And saw my mighty deeds for forty years. Therefore I was sorely vexed with that generation, And I said-- "Their hearts are always straying; They have never learned my ways"; While in my wrath I swore-- "They shall never enter upon my Rest.'"

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version This is why the Holy Spirit says, "If you hear what God is saying to you today, don't harden your hearts* like the time you rebelled against him, when you tested him in the wilderness. Your fathers put me through it, trying my patience, and they saw the evidence I gave them for forty years. "That generation made me angry* and so I said, 'They're always mistaken in what they think, and they don't know me or what I'm doing.' So in my frustration I vowed, 'They shall not enter my rest.'"*
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . <i>A Rest for the People of God</i> Therefore, as the Holy Spirit says, "Today, if you hear his voice,

do not harden your hearts
as they did when they provoked me
during the time of testing in the wilderness.

There your ancestors tested me,
even though they had seen my actions
for 40 years.

That is why I was indignant with that generation and said,
'They are always going astray in their hearts,
and they have not known my ways.'

So in my anger I swore a solemn oath
that they would never enter my rest." [Ps 95:7-11]

Lexham Bible
Montgomery NT

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Therefore, as the Holy Spirit says. If you hear God's voice today,
Continue not to harden your hearts as in the Provocation, On the day of temptation
in the wilderness,

When your forefathers tried my forbearance And saw my deeds for forty years.
For this reason I was sore displeased with that generation, And said, "They are
always wandering in their hearts; They have never learned my ways";
So I swore in my wrath, "They shall never enter into my rest."

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Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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Therefore (as the Sacred Spirit declares, Today if you will hear his Voice, harden
not your hearts, as in The Affront, in the day of trial in the uninhabited places: When
your fathers tested me, examined me, and saw my enterprises for 40 years.
Therefore I was grieved with that generation and said, They do always err in their
heart; and they have not known my ways.

Weymouth New Testament

So I adjured in my wrath, They will not enter into my Resting Place.)
For this reason--as the Holy Spirit warns us, "TO-DAY, IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS DID IN THE TIME
OF THE PROVOCATION ON THE DAY OF THE TEMPTATION IN THE DESERT,
WHERE YOUR FOREFATHERS SO SORELY TRIED MY PATIENCE AND SAW
ALL THAT I DID DURING FORTY YEARS.
THEREFORE I WAS GREATLY GRIEVED WITH THAT GENERATION, AND I
SAID, 'THEY ARE EVER GOING ASTRAY IN HEART, AND HAVE NOT LEARNT
TO KNOW MY PATHS.'
AS I SWORE IN MY ANGER, THEY SHALL NOT BE ADMITTED TO MY REST"

Wikipedia Bible Project
Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

- Christian Community (1988) .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

Because of this, even as the Holy Spirit says, "Today, if you hear His voice, do not harden your hearts to provoke Him, as the murmurers did in the day of temptation in the wilderness, there where your fathers tempted Me, even though they saw My works for forty years.

Because of this, I was angry with that generation and said, They always go astray in their heart; and they did not know My ways; so I swore in My wrath, They shall not enter into My rest⁵." (Psa 95:7-11)

⁵Num 14:22-23, Jud 1:5, Exo 16:2-8, 1Cor 10:1-12.

Holy New Covenant Trans.

Therefore the Holy Spirit says: "If you hear God's voice today, don't let your hearts become stubborn as you did during the rebellion in the time of testing in the desert. Your ancestors put Me to the test, though they saw My deeds for 40 years.

So I was angry with that generation. I said, 'Their hearts always wander away. They have not known My ways.'

So while I was angry, I made a vow: 'They will never go into My place of rest.'"

The Scriptures 2009

Therefore, as the Set-apart Spirit says, **"Today, if you hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tried Me, proved Me, and saw My works forty years.**

"Therefore I was grieved with that generation, and said, 'They always go astray in their heart, and they have not known My ways.'

"As I swore in My wrath, 'If they shall enter into My rest...' " Psalm 95:7-11.

Tree of Life Version

Therefore, just as the Ruach ha-Kodesh says, "Today if you hear His voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness.

There your fathers put Me to the test, though they saw My works for forty years.

Therefore I was provoked by this generation, and I said, 'They always go astray in their heart, and they have not known My ways.'

As I swore in my wrath, 'They shall not enter My rest.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...so as says The Spirit The [Thing] Pure today if the sound [of] him [You*] may hear not [You*] may harden the hearts [of] you* as {You* harden them} in the provocation in the day [of] the testing in the [one] deserted where test {me} The Fathers [of] you* in testing and [They] see the works [of] me forty years so [I] have (anger) [to] the generation this and [I] say always [They] are strayed [in] the heart They but not know the ways [of] me as [I] vow in the anger [of] me if [They] will enter to the rest [of] me...

Alpha & Omega Bible

THEREFORE, JUST AS THE HOLY GHOST SAYS, "TODAY IF YOU HEAR HIS VOICE, †(David is saying this in Psalms 95.)

DO NOT HARDEN YOUR HEARTS AS IN THE PROVOCATION AGAINST ME, AS IN THE DAY OF TRIAL IN THE DESERT, WHERE YOUR FOREFATHERS TRIED ME BY CHALLENGING ME, AND SAW MY WORKS FOR FORTY YEARS.

"THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS';

AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'"

†(Psalm 95:7 to Psalm 95:11)

Awful Scroll Bible

Through-which, accordingly-as-to the Awful Breath instructs, "This-day if- yous - shall hear His voice,

(")let not harden the sensibility of you all's hearts, as from-within the embittering-from, according to the day of the trial from-within the wilderness,
 (")where you all's fathers test Me, estimate Me, and perceived My works for forty years.

(")Through-which I am vexed-with that generation, and said, 'They are invariably being led astray, in the sensibility of their hearts, and these came not to know My ways.'

(")As I swear from-within My wrath, 'They will not come-towards into My ceasing-down.' "

Concordant Literal Version

Wherefore, according as the holy spirit is saying, "Today, if ever His voice you should be hearing,
 You should not be hardening your hearts as in the embitterment, In the day of trial in the wilderness,
 Where your fathers try Me in the testing, And were acquainted with My acts forty years."

Wherefore, "I am disgusted with this generation, and said, 'Ever are they straying in heart; Yet they know not My ways.'"

As I swear in My indignation, 'If they shall be entering into My stopping-!'"

exeGesés companion Bible

So, exactly as the Holy Spirit words,
 Today whenever you hear his voice,
 harden not your hearts as in the provocation,
 in the day of testing in the wilderness:
 where your fathers tested me,
 proved me,
 and saw my works forty years.

So I was perturbed with that generation and said,
 They ever wander in their heart;
 and they know not my ways.

So I oathed in my wrath,
 If they enter my shabbath - .

Psalm 95:7-11

Orthodox Jewish Bible

Therefore, just as the Ruach Hakodesh says, "HAYOM IM BEKOLO TISHMAU ("Today, if you hear His voice" TEHILLIM 95:7f);

AL TAKSHU LEVAVCHEM KIMRIVAH K'YOM MASSAH BAMIDBAR ("Do not harden your heart as you did at Meribah, as you did that day at Massah in the desert")

ASHER NISSUNI AVOTECHEM BEKHANUNI GAM RA'U PO'OLI ARBA'IM SHANAH ("Where your Fathers tested me and tried me though they saw my deeds forty years")

Therefore "AKUT BEDOR VAOMAR AM TO'EY LEVAV HEM V'HEM LO YAD'U DERAKHAI" ("I was angry with that generation and I said they are a straying-of-heart people and they have not had da'as of my ways");

ASHER NISHBA'ETI V'APEY IM YEVO'UN EL MENUKHATI ("Therefore I declared on oath in my anger, Never shall they enter into my Rest, Home, Abode, Place of Tranquility.") [BERESHIS 49:15; TEHILLIM 23; YESHAYAH 28:12; 66:1; RUTH 1:9; MELACHIM ALEF 8:56]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So, even as the Holy Spirit said [Psa. 95:7-11], "Today, if you hear His [*i.e., God's*] voice, do not have a stubborn heart like you did when you provoked [*God*] during the time you tested [*His patience*] in the desert, where your forefathers tried me and

Benjamin Brodie's trans.

tested [my patience] when they saw what I did for forty years. Therefore, I was angry with that generation of people and said, 'They always go astray in their hearts, and they did not understand my ways.' So I vowed in my anger, 'They will not enter a state of rest with me.'"

Therefore, just as the Holy Spirit said [in Psalm 95:8-11]: "Today, if you hear [grace apparatus for perception] His voice [Bible doctrine as the Word of God],

Do not begin to harden [with scar tissue] the mentality of your soul [reverse process reversionism], as in the bitter rebellion [Meribah revolution], during the day of the testing [Massah trial] in the wilderness,

Where your ancestors [the Exodus generation] tried My patience by testing Me [demanding miracles] and observed the manifestation of My practical proof [logistical grace support] forty years.

Because of this [rebellion], I was provoked by this [Exodus] generation and said: They are continually being led astray [deluded as a result of their negative volition to doctrine] by the mentality of their soul [no epignosis doctrine]. As a matter of fact, they do not know [they don't even possess gnosis] My ways [divine protocol for the dispensation of Israel],

So that [keeping with the fact of their continued rebellion] I swore a solemn oath in My anger: They shall not enter into My rest [possessing Canaan, the super-abounding grace life]."

The Expanded Bible
Jonathan Mitchell NT

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Therefore (or: For this reason), just as the set-apart Breath-effect continues saying (or: On account of which, as in the same vein, the Holy Spirit is presently laying out the idea), "Today, if you could (or: can) hear His voice,

"you would not be hardening your hearts, as in the incitement to bitter feelings (or: the being exasperated and provoked; or: = the rebellion) down from the day of putting to the proof by ordeals in the desert,

"where your fathers made an attempt (tested it), within the putting to the proof, and yet saw My works (actions; deeds) [for] forty years,"

"on account of which I was burdened by (or: weighed down with grief for; heavy at heart with) that generation, and said, 'They are always led astray (caused to wander) by (or: in) the heart; they do not personally or intimately know My ways.'

"So I swore in (in union with) My inherent fervor (native character; or: swelling passion and teeming desire; or: inward agitation and anger; or: disposition and impulse), 'Now since (or: if) they shall proceed entering into My rest (or: the stopping down and rest which is Me, and which comes from Me)...!'" [Ps. 95:7-11]

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

A Serious Warning Against Unbelief

Therefore, just as the Holy Spirit says,
"Today, if you hear his voice,
do not harden your hearts as in the rebellion,
in the day of testing in the wilderness,
where your fathers tested me by trial
and saw my works
for forty years.

Therefore I was angry with this generation,
and I said, 'They always go astray in their heart,
and they do not know my ways.'

As I swore in my anger,
 'They will never enter [Literally "if they will enter"] into my rest.' [A quotation from Ps 95:7b-11]

NET Bible®
 New American Bible (2011)
 The Passion Translation
 Rotherham's Emphasized B.
 The Spoken English NT

A Warning against Unbelief
 So, just like the Holy Spirit says,
 Today, if you hear God's voice,
 Don't hardenⁱ your hearts, like they did in the rebellion,
 On that day of testing in the desert.
 That was where your ancestors really tested me,^j
 And they saw what I did for forty years.
 So I was very angry with that generation, and I said,
 "They're always going off in the wrong direction^k in their hearts,
 And they don't understand my ways".
 This is what I swore in my anger:
 "They're never going to come into my rest".^l
 i. Or "stiffen up".
 j. "they tested me in a test," the repetition being for emphasis; see Exodus 17:7; Numbers 20:2-5.
 k. Lit. "going astray".
 l. Psalm 95:7-11.

Wilbur Pickering's New T.

The Holy Spirit's warning

Therefore—just as the Holy Spirit says: "Today, if you would hear His voice, do not harden your hearts as in the rebellion, during the time of the testing³ in the desert, where your fathers tested me, proved me and saw my works for forty years. In consequence I became very angry with that generation and said, 'Their heart always leads them astray; they have not known my ways.' So I took an oath in my wrath, 'As if they will ever enter my rest!'"—...
 (3) In the context the people were testing God, not vice-versa.

Literal, almost word-for-word, renderings:

A Faithful Version
 Analytical-Literal Translation

For this reason, just as the Holy Spirit says, "Today if you_p hear His voice, stop hardening your_p hearts [fig., becoming stubborn] as in the rebellion, in the day of the testing in the wilderness, where your_p fathers tested Me; they tried Me and saw My works [for] forty years.
 "For this reason, I was angry with that generation, and said, 'They are always being led astray in heart [fig., being deceived in their inner selves], and these did not know My ways.'
 "So in My anger I took an oath: 'They will not enter into My rest.'" [Psalm 95:7-11]

Berean Literal Bible
 Bond Slave Version
 C. Thomson updated NT
 Charles Thomson NT

Wherefore as the Holy Spirit saith, "Today since you have heard his voice, Let not your hearts be refractory as at Bitterness as in the day of the temptation in the wilderness; Where your fathers tried me; they proved me, though they saw my works. Forty years.

Context Group Version	<p>For which cause I was incensed with that generation; And said, They do always err with the heart, And have not known my ways: So in mine indignation I solemnly said, 'They shall not enter into my rest.' "</p> <p>Therefore, even as the Special Spirit says, Today if you (pl) shall hear his voice, Do not harden your (pl) hearts, as in the provocation, Like in the day of the trial in the wilderness, Where your (pl) fathers tried [me] by proving [me,] and saw my works. Therefore, for forty years I was displeased with this generation, And said, They always err in their heart: But they did not know my ways; As I swore in my retaliation, They shall not enter into my rest.</p>
<p>English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020</p>	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>Hence, as the Holy Spirit says, 'Today if you^o hear his voice, do not harden your^o hearts, as in the rebellion, according-to the day of the testing in the wilderness, where your^o fathers tested me, they proved me, and <i>then</i> saw my works forty years. Hence I was displeased with that generation and said, They themselves are habitually misled in their hearts, but they did not know my ways. As I swore in my wrath, <i>that</i> they will never* be entering into my rest.' {Num 14:22, Psa 95:7-11; the 'never*' is actually 'If', located at the beginning of the Greek sentence. This is a Hebrew idiom: "IF they had repented, they will enter... but now..." The Jews knew what they had to obey, but refused over and over again to obey it.}</p>
<p>Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible</p>	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>Be Faithful</p> <p>Therefore as the Holy Spirit saith: "Today if you(p) will hear His voice, harden not your(p) hearts as in the provocation, in the day of temptation in the wilderness, when your(p) fathers tempted Me, proved Me, and saw My works forty years. Therefore I was grieved with that generation, and said, 'They do always err in their heart, and they have not known My ways.' So I swore in My wrath, 'They shall not enter into My rest.'"</p>
<p>Revised Young's Lit. Trans. R. B. Thieme, Jr. translation</p>	<p>.</p> <p>For this reason therefore according as the Holy Spirit communicates, This day if you will hear and concentrate on his voice", do not go on hardening your hearts as in the reversionistic revolution of the Meribah on the day of testing in the desert in which place (Meribah) your reversionistic fathers (the Exodus generation) began testing (to determine good of evil) in Him (God) by means of approving Him after testing [if God could pass the test set up by reversionist]. And they had a panoramic view of my grace provision for 40 years, in which place (Meribah) your reversionistic fathers (the Exodus generation) began testing God to determine good or evil in Him by means of approving God after testing, if He should past the test according to the reversionist (no one can pass that test) and they had a panoramic view of My grace provision for 40 years.</p> <p>"Because of which reversionism I was disgusted with that generation, and said, They are always being deluded in the right lobe; and they have not learned my ways [systems of doctrine]."</p> <p>"In keeping with the facts, I promise with a solemn oath in my disgust, My name is not God if they shall enter into My rest [which is the supergrace life]."</p>

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

7-11

Hebrews 3:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
kathōs (καθώς) [pronounced kath-OCE]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
I wonder if these might not have a combined meaning?			
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine plural adjective; nominative case	Strong's #40

Translation: *Consequently, just as the Holy Spirit keeps on saying,...*

The Holy Spirit speaks through the Word of God. It is a very bad idea for a present-day pastor to reject or not to teach the Old Testament. Here, one of the greatest epistles of the Old Testament has extensive quotations from the Old Testament.

Even today, the Holy Spirit keeps on speaking the Word of God.

What will follow is a quotation from Psalm 95:7–11.¹⁶

¹⁶ This is Psalm 94 in the LXX.

Hebrews 3:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active subjunctive	Strong's #191

Translation: ...“Today, if you (all) hear His voice,...

This begins the quotation from Psalm 95.

Hebrews 3:7 **Consequently, just as the Holy Spirit keeps on saying, “Today, if you (all) hear His voice,...** (Kukis nearly literal translation)

The believer is able to hear the voice of the Holy Spirit, if he is in the Spirit and reading the words of the Holy Spirit (which are the words which we are studying).

Hebrews 3:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sklêrunô (σκληρύνω) [pronounced sklay-ROO-no]	<i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i>	2 nd person plural, present active subjunctive	Strong's #4645
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Hebrews 3:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...do not be obstinate in your hearts,...

The verb is the 2nd person plural, present active subjunctive of sklêrunô (σκληρύνω) [pronounced *sklay-ROO-no*], which means, *to (make one) harden; to be obstinate, stubborn, to develop scar tissue*. Strong's #4645.

God warns, through His Word, not to be obstinate in one's thinking. When the believer or unbeliever goes negative toward the truth, they build up scar tissue on their souls (making it easier to reject God in the future).

For the unbeliever, there is truth in two categories: the gospel message and divine establishment thinking. The believer hears the gospel and, if he rejects it, it is easier for him to reject it in the future. And every time that person rejects it, it is easier to reject truth.

The unbeliever is often faced with the concept of divine establishment thinking. These are the laws of divine establishment which make it possible for man to survive on this earth, despite this being the devil's world. These laws make it possible for the unbeliever to enjoy some happiness on this earth; and possible for the gospel to be spread; and possible for Bible doctrine to be taught.

Once a person has believed in Jesus Christ (or, in the case of the Exodus generation, the Revealed God), that person is faced with the truth of Bible doctrine. It is possible to have believed in the Lord, and still reject the truth of Bible doctrine. Those who reject Bible doctrine build up scar tissue against the truth. It is even possible for the believer to come to a point of unbelief, even in the Savior, if his negative volition continues for too long. However, such a believer does not lose his salvation (he might die the sin unto death however).

Hebrews 3:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
parapikrasmós (παρὰπικρασμός) [pronounced <i>par-ap-ik-ras-MOSS</i>]	<i>revolt, rebellion, provocation; irritation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3894

Translation: ...as in the rebellion...

There was a particular rebellion by the Exodus generation against Moses—but a great deal of their thinking was marked by such negative volition against Moses and against the teaching of Moses.

Hebrews 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun; accusative case	Strong's #2250
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
peirasmos (πειρασμός) [pronounced pie-rahsmOSS]	temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])	masculine singular noun; genitive/ablative case	Strong's #3986
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἔρημος) [pronounced EHR-ay-moss]	desert-wilderness, a solitude, an uninhabited region [land, area], a waste	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

Translation: ...on the day of provocation in the desert-wilderness.

The Exodus generation, when Moses was getting the Law from Mount Sinai, were fashioning a golden calf and going off on all kinds of mixed up stuff. Moses, when he came down from the mountain, could not believe the evil that his people were engaged in.

This was so bad that God told Moses, “Let me kill them all, and we will begin this process again with you and your sons only.” Moses stood in the gap and argued for his worthless people, making himself out to be a type of Christ by doing this.

Hebrews 3:8 ...do not be obstinate in your hearts, as in the rebellion on the day of provocation in the desert-wilderness. (Kukis nearly literal translation)

Hebrews 3:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced hoo]	where, at which place	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
peirazō (πειράζω) [pronounced pi-RAD-zoh]	to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor	3 rd person plural, aorist active indicative	Strong's #3985
hoi (οἱ) [pronounced hoy]	the; this, that, these; they	masculine plural definite article; nominative case	Strong's #3588
pateres (πατέρες) [pronounced pat-EHR-ehs]	fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers	masculine plural noun; nominative case	Strong's #3962
humōn (ὑμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced en]	in, into, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
dokimê (δοκιμή) [pronounced dok-ee-MAY]	one who was tested and passed; proving, trial; approved, tried character; a proof, a specimen of tried; worth; proven character	feminine singular noun; dative, locative or instrumental case	Strong's #1382
In the Greek Byzantine text and the Scrivener Textus Receptus, this is the verb:			
dokimázō (δοκιμάζω) [pronounced dohk-ihm-AHD-zoh]	to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine	3 rd person plural, aorist active indicative	Strong's #1381
The aorist tense begins with an epsilon (ε), so you can see how the noun + the preposition could be confounded with the aorist of the cognate verb.			

Translation: [It was there] where your fathers tempted [Me] in a test;...

By their horrendous actions, the fathers of those receiving the letter of Hebrews put God to the test. He was tempted to destroy them. This is where Moses stood in the gap, just as our Lord stood in the gap between us and

utter destruction (which all people deserve). Jesus Christ paid for our sins, and, as a result, we who have believed are saved by the God.

Hebrews 3:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
εἶδō (εἶδō) [pronounced <i>I-doh</i>]; also οἶδα (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	3 rd person plural, aorist active indicative	Strong's #1492
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, accusative case	Strong's #2041
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
tessarakonta (τεσσαράκοντα) [pronounced <i>tes-sar- AK-on-tah</i>]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062
etē (ἔτη) [pronounced <i>EHT-ay</i>]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094

Translation: ...yet they saw My works [for] forty years.

The Exodus generation saw all the miracles of God over a period of forty years, and they never got it. They were never oriented to their spiritual lives. They saw the great miracles of God, but continued to oppose Him. This is a testimony as to how power negative volition can be.

Hebrews 3:9 [It was there] where your fathers tempted [Me] in a test; yet they saw My works [for] forty years. (Kukis nearly literal translation)

Hebrews 3:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced <i>DEE-oh</i>]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352

Hebrews 3:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosochthízō (προσοχθίζω) [pronounced <i>pros-okh-THIRD-zo</i>]	<i>to be wrath or displeased with; to loathe; to spew out; to be disgusted with, to feel indignant toward; to be angry with</i>	1 st person singular, aorist active indicative	Strong's #4360
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
genea (γενεά) [pronounced <i>ghen-eh-AH</i>]	<i>generation; family; race, genealogy; nation, age, [period of] time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1074
tautê (ταύτη) [pronounced <i>TAO-tay</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778

Translation: *Consequently, I was disgusted with this generation,...*

As a consequence of their negative volition, God loathed this generation; God was disgusted with them. He was angry with them.

These emotions are all anthropopathisms. They explain the thinking and actions of God in language which we can relate to.

Hebrews 3:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	1 st person singular, aorist active indicative	Strong's #2036
aeí (ἀεί) [pronounced <i>ah-EYE</i>]	<i>constantly; always, perpetually, incessantly; invariably, regularly</i>	adverb	Strong's #104
planaô (πλανάω) [pronounced <i>plahn-AH-oh</i>]	<i>to cause to stray, to lead astray; to wander, to roam about; metaphorically: to lead way from truth, to lead into error, to mislead; to deceive; to go astray; to be lead into error and sin; to seduce a people into rebellion</i>	3 rd person plural, present passive indicative	Strong's #4105

Hebrews 3:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588

Translation: ...and I said, 'They constantly keep on going astray in [their] thinking.'

The problem is clearly that they go astray in their thinking.

Hebrews 3:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, aorist active indicative	Strong's #1097
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hodoi (ὁδοί, ὠν, αἱ) [pronounced ho-DOÏ]	<i>ways; roads, highways; journeys, travels</i>	feminine plural noun, accusative case	Strong's #3598
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: They do not know My ways.'

The people of Israel in the Exodus generation saw the acts and power of God on many occasions; and yet, they did not know His ways.

Hebrews 3:10 **Consequently, I was disgusted with this generation, and I said, 'They constantly keep on going astray in [their] thinking. They do not know My ways.'** (Kukis nearly literal translation)

Hebrews 3:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
omnuō (ὀμνύω) [pronounced <i>om-NOO-oh</i>]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	1 st person singular, aorist active indicative	Strong's #3660
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tē (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
orgē (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3709
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: **So I have sworn in My wrath,...**

As a result, God swore in His wrath against this generation.

Hebrews 3:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ɪ</i>]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487

With an oath, ei (εἰ) [pronounced *ɪ*] can be used as a strong negative in the oath.

Many translations support this; I have listed only a few below:

Hebrews 3:11 (Common English Bible) Because of my anger I swore: "They will never enter my rest!"

Hebrews 3:11 (Complete Jewish Bible) in my anger, I swore that they would not enter my rest."

Hebrews 3:11 (Christian Standard Bible) So I swore in My anger, "They will not enter My rest."

A few dozen examples are found here: <https://www.biblestudytools.com/hebrews/3-11-compare.html>

Hebrews 3:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person plural, future (deponent) middle indicative	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
katapausis (κατάπαυσις) [pronounced <i>kat-AP-w-sis</i>]	<i>rest, repose, place of rest, resting place</i>	feminine singular noun, accusative case	Strong's #2663
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...'They will not enter into My rest.'

As discussed in the exegesis, the strong negative is found in the conditional particle ei.

God's intent for His people was to take them into the land of promise and to give the land to them. Because they continued to oppose Him, God let them die out in the desert without coming to the land.

Now, to be specific, there were two generations which make up the Exodus generation. Those who left Egypt who were 20 and older, which generation is often called the Exodus generation (I refer to them as Gen X). Then their sons and daughters, under age 20, and those born in the desert-wilderness, those believers I can the generation of promise. That second generation will enter into the land under Joshua and they will enter into the land of promise and they will take it.

Hebrews 3:11 **So I have sworn in My wrath, 'They will not enter into My rest.'** (Kukis nearly literal translation)

Hebrews 3:7–11 **Consequently, just as the Holy Spirit keeps on saying, "Today, if you (all) hear His voice, do not be obstinate in your hearts, as in the rebellion on the day of provocation in the desert-wilderness. [It was there] where your fathers tempted [Me] in a test; yet they saw My works [for] forty years. Consequently, I was disgusted with this generation, and I said, 'They constantly keep on going astray in [their] thinking. They do not know My ways.' So I have sworn in My wrath, 'They will not enter into My rest.'** (Kukis nearly literal translation)

Hebrews 3:7–11 **Consequently, the Holy Spirit speaks to us even now: "If you hear His voice today, do not be negative and allow scar tissue to grow on your hearts, as the Exodus generation did on that day of provocation in the desert-wilderness. It was there where your fathers tempted Me, putting Me to the test, even though they had seen My great works for forty years. Consequently, I was disgusted with that generation, and I said, "They**

constantly go astray in their thinking. They have not learned My ways.’ Therefore, I have sworn in My wrath, ‘They will not enter into the rest which I prepared for them.’” (Kukis paraphrase)

The Hebraic Roots Bible is used below.

Psalm 95:7–11 (Hebraic Roots Bible) (a short exegesis)

Scripture	Text/Commentary
Psalm 95:7–8 For He is our Elohim; and we are the people of His pasture, and the sheep of His hand. Today, if you will hear His voice, do not harden your heart as in the day of strife, as in the day of testing in the wilderness.	The writer of Hebrews did not record the first sentence. The context will indicate that this is all about the Exodus generation. The Israelites are warned not to harden their hearts as took place on the day of strife in the testing of the desert-wilderness.
Psalm 95:9 When your fathers tried Me, they tested Me and they saw My work.	The fathers of those receiving this epistles tested the Lord; they saw His works, and yet they tested Him.
Psalm 95:10–11 For forty years I was disgusted with that generation; and I said, They are a people who err in heart; and they do not know My ways, to whom I swore in My anger, They shall not enter into My rest.	For 40 years, God was disgusted with this generation. The went astray in their hearts; they did not know the ways of God, and He swore in His anger that they would not enter into His rest.

See **Psalm 95** ([HTML](#)) ([PDF](#)) ([WPD](#)) for a more detailed analysis.

Unlike previous passages quoted so far, this passage is on point, except that it applies to current Jews who are negative toward the gospel, as opposed to the Exodus generation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Behold, brothers, not ever will be in anyone of you (all) a heart, evil and faithless in the standing off from God—a Living (One). But exhort yourselves according to each day until which this day keeps on being called that is not made obstinate anyone from you (all) by a deception of the sin.

Hebrews 3:12–13

Take heed, brothers, lest any one of you (all) will have an evil and faithless heart in a departing from a Living God. Instead, encourage one another each day as long as it is called today so that none from you (all) might be made obstinate by the deception of sin.

Now take heed, my brothers, so that none of you depart from the Living God, having an evil and faithless mental attitude. Instead, encourage one another every day with accurate teaching—so long as we have another day here on earth—to the intent that none of you be develop scar tissue by the deceit of sin because you have rejected the truth.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) **Behold, brothers, not ever will be in anyone of you (all) a heart, evil and faithless in the standing off from God—a Living (One). But exhort yourselves according to each**

	day until which this day keeps on being called that is not made obstinate anyone from you (all) by a deception of the sin.
Complete Apostles Bible	Take heed, brothers, lest there be in anyone of you a wicked heart of unbelief in departing from the living God; but encourage yourselves every day, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God. But exhort one another every day, whilst it is called to day, that none of you be hardened through the deceitfulness of sin.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Beware, therefore, my brethren, lest there be in any of you an evil heart that believeth not, and ye depart from the living God. But examine yourselves all the days, during the day which is called to-day; and let none of you be hardened, through the deceitfulness of sin.
Original Aramaic NT	Beware therefore, my brethren, lest there be an evil, unfaithful heart in any of you, and you depart from THE LIVING GOD; But inquire of yourselves every day, until the day that is called today, lest anyone of you should be hardened by the deception of sin.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	My brothers, take care that there is not by chance in any one of you an evil heart without belief, turning away from the living God: But give comfort to one another every day as long as it is still Today; so that no one among you may be made hard by the deceit of sin:...
Bible in Worldwide English	My brothers, take care that not one of you has a heart that does not believe. Such a heart will take you away from the living God. But talk to each other every day while Today lasts, so that wrong ways will not fool any one of you and your hearts become hard.
Easy English Easy-to-Read Version–2008	. So, brothers and sisters, be careful that none of you has the evil thoughts that cause so much doubt that you stop following the living God. But encourage each other every day, while you still have something called "today." Help each other so that none of you will be fooled by sin and become too hard to change.
God's Word™	Be careful, brothers and sisters, that none of you ever develop a wicked, unbelieving heart that turns away from the living God. Encourage each other every day while you have the opportunity. If you do this, none of you will be deceived by sin and become stubborn.
Good News Bible (TEV)	My friends, be careful that none of you have a heart so evil and unbelieving that you will turn away from the living God. Instead, in order that none of you be deceived by sin and become stubborn, you must help one another every day, as long as the word "Today" in the scripture applies to us.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	My friends, watch out! Don't let evil thoughts or doubts make any of you turn from the living God. You must encourage one another each day. And you must keep on while there is still a time that can be called "today." If you don't, then sin may fool some of you and make you stubborn.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So search your hearts every day, my brothers and sisters, and make sure that none of you has evil or unbelief hiding within you. For it will lead you astray, and make you unresponsive to the living God. This is the time to encourage each other to never be stubborn or hardened by sin's deceitfulness.
UnfoldingWord Simplified T.	Be careful, brothers, so that among you there will not be anyone with an evil heart of unbelief, a heart that turns away from the living God. Instead, encourage one another daily, as long as it is called" today, "so that no one among you will be hardened by the deceitfulness of sin.
Williams' New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Brothers, see that there will never be in any of you an evil heart of a lack of trust during the <i>time for you to stay away from the living God</i> . But encourage yourselves throughout each day while <i>it is a time</i> that is called the "Today," so that no one from you might be hardened by the sin's fraud.
Common English Bible	.
Len Gane Paraphrase	Be careful, brothers, lest there be in any of you an evil heart of unbelief in departing from the living God. Urge one another every day while it is still "Today", lest any of you become hardened by the deceitfulness of sin.
A. Campbell's Living Oracles	Brethren, take heed, lest there be in any of you an evil heart of unbelief, by departing from the living God. But, lest any of you be hardened, through the deceitfulness of sin, exhort one another every day, while it is called Today: (for we are all partakers of Christ, if, indeed, we hold fast this first confidence firm to the end;) with this saying, "Today, if you will hear his voice, harden not your hearts, as in the bitter provocation." Vv. 14–15 are included for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Be careful, Brothers, that there is never found in any one of you a wicked and faithless heart, shown by his separating himself from the Living God. Rather encourage one another daily--while there is a 'To-day'--to prevent any one among you from being hardened by the deceitfulness of Sin.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.

Free Bible Version	Brothers and sisters, make sure that none of you has an evil mindset that's given up trusting in the God of life. Encourage each other every day while you still have "today," so that none of you will be deceived by sin and become hard-hearted.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	See to it, brothers, that there shall never be in any one of you an evil and unbelieving heart, manifesting itself in apostasy from the living God. On the contrary, encourage each other daily, so long as there is a "Today," so that no one of you is hindered by the deceitfulness of sin.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	AS I SWORE IN MY ANGER, THEY SHALL NOT BE ADMITTED TO MY REST" -- see to it, brethren, that there is never in any one of you--as perhaps there may be--a sinful and unbelieving heart, manifesting itself in revolt from the ever-living God. On the contrary encourage one another, day after day, so long as To-day lasts, so that not one of you may be hardened through the deceitful character of sin. V. 11 is included for context.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Beware, therefore, my brethren, lest there be in any of you an evil heart which does not believe, and you will be cutoff from the living Elohim. But search your hearts each day, until the day which is called "the day", that not anyone of you be hardened by the deceitfulness of sin ⁶ . ⁶ Practicing sin without repentance will lead to the hardening of the heart and quenching of the Holy Spirit. 1Joh 5:16-18.
Holy New Covenant Trans.	Brothers, be careful! If you are not, some of you might develop an evil, unbelieving heart that pulls away from the living God. Instead, every day comfort one another while it is still "today" so none of you will become stubborn because sin has fooled you.
The Scriptures 2009	Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, but encourage one another daily, while it is called "Today," lest any of you be hardened by the deceivableness of sin.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...see! Brothers not so will be in someone [of] you* Heart Evil [of] unbelief in the+ {him} to withdraw from god living but encourage! themselves^ in each day until whom The [Thing] today is called that not may be hardened Someone from you* [by] deceitfulness [of] the offense...
Alpha & Omega Bible	TAKE CARE, BRETHREN, THAT THERE NOT BE IN ANY ONE OF YOU AN EVIL, UNFAITHFUL HEART THAT FALLS AWAY FROM THE LIVING THEOS (<i>The Alpha & Omega</i>). BUT ENCOURAGE ONE ANOTHER DAY AFTER DAY, AS LONG AS IT IS STILL CALLED "TODAY," SO THAT NONE OF YOU WILL BE HARDENED BY THE DECEITFULNESS OF SIN.
Awful Scroll Bible	Be discerning brothers, not-lest-at-any-time there will be from-within any of yous, the sensibility of a perilous heart, not-confiding, from-within to place-away from the Living God. Notwithstanding, be calling- them -by along each day, while it is being called "This-day", in-order-that-not any out of yous shall be hardened, by the deceitfulness of missing-the-mark.
Concordant Literal Version	Beware, brethren, lest at some time there shall be in any one of you a wicked heart of unbelief, in withdrawing from the living God." But entreat yourselves each day, until what is called "today,lest anyone of you may be hardened by the seduction of sin."
exeGesés companion Bible	See, brothers, lest there ever be in any of you an evil heart of trustlessness in departing from the living Elohim; but console yourselves each day, as long as it is called Today; lest any of you harden through the delusion of sin.
Orthodox Jewish Bible	Beware, Achim b'Moshiach, lest there will be in any one of you a lev rah (evil heart) without Emunah, that turns away shmad from Elohim Chayyim. Instead, give one another chozek (strength) each and every day, as long as it is still called "HAYOM," ("today," TEHILLIM 95:7) lest some of you may fall into KESHI (stubbornness, hardness DEVARM 9:27) and be stubbornly hardened by the nechalim (deceitfulness) of Chet.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Pay attention, brothers, so that there will not be in any one of you an evil heart of unbelief, [resulting] in falling away from the living God. But [instead], encourage one another each day, as long as it is [still] called "Today," so that none of you becomes stubborn [as a result] of the deceitfulness of sin.
Benjamin Brodie's trans.	Beware [consider the consequences], brethren [members of the royal family], so there will not be in any of you a degenerate [totally depraved], unfaithful [rejects divine perspective] mentality of the soul [the mind is saturated with sin and evil instead of Bible doctrine], which results in apostasy from the living God [spiritual desertion], But keep on encouraging each other [talking Bible doctrine] throughout every day, as long as today lasts [our allotted time on earth], so that none of you may begin to

	be hardened [scar tissue of the soul] through the strong delusion of sin [it appears harmless],...
The Expanded Bible Jonathan Mitchell NT	. Exercise sight (Be continuously observing), brothers , [so] there shall not once be (or: exist) in any of you folks a bad, useless or misery-gushed heart (a heart causing labor, sorrow or pain) of unfaithfulness (or: from disloyalty, disbelief or distrust; or: the source and character of which is an absence of faith and trust), in withdrawing (or: standing away and aloof; separating or revolting) from the living God . But rather, be habitually calling yourselves alongside – entreating, admonishing, encouraging, bringing relief and helping each other – daily, concerning (or: in accord with) each day, until (or: as long as; during) that which continues being called "Today" [with A, C and other MSS: while you folks continue inviting this present Day,] so that not any one from the midst of you folks may be hardened by a deception of failure (or: in treachery from a miss of the target; with seduction of sin; by cunning in regard to error; by deceit relating to a mistake).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	Watch out, brothers, lest there be in some of you an evil, unbelieving heart, with the result that you fall away [*Here “with the result that ” is supplied as a component of the infinitive (“fall away”) which is understood as result] from the living God . But encourage one another day by day [Literally “by each day”], as long as it is called “today,” so that none of you become hardened [Literally “not anyone of you be hardened”] by the deception of sin .
NET Bible® New American Bible (2011) The Passion Translation Rotherham’s Emphasized B. The Spoken English NT Be careful, brothers and sisters, so that there’s not an evil and faithless heart in any of you-a heart that turns away from the Living God . But encourage each other every day, as long as it’s still called “Today”. ^m That way, none of you will be hardened by the seductiveness of sin. ^m . He sees the prophetic invitation of Psalm 95:7 b (Heb. 3:7) as currently active, so the word “today” still applies, and the opportunity to respond is still open.
Wilbur Pickering’s New T.	So I took an oath in my wrath, ‘As if they will ever enter my rest!’— take care, brothers, that there not be a malignant heart of unbelief in any of you, so as to go away from⁴ the living God; rather, exhort yourselves⁵ every day, while it is called ‘today’, so that none of you be hardened through sin’s deceitfulness. V. 11 is included for context. (4) Notice the direction. The term ‘malignant’ implies Satanic influence. (5) The pronoun here is reflexive, not reciprocal, but being plural probably includes both ideas—each one should exhort himself, but we should also exhort each other.

Literal, almost word-for-word, renderings:

A Faithful Version	Beware, brethren, lest perhaps there be in any of you an evil heart of unbelief, in apostatizing from the living God . Rather, be encouraging one another each day, while it is called "today," so that none of you become hardened by the deceitfulness of sin .
Analytical-Literal Translation	Be watching, brothers [and sisters], lest [there] will be in any of you, an evil heart [fig., inner self] of unbelief [which] falls away from the living God. <u>But</u> be

encouraging one another daily, while it is being called "Today," lest any of you^p be hardened [fig., are made stubborn] by [the] deception of sin.

Berean Literal Bible
 Bond Slave Version
 C. Thomson updated NT
 Charles Thomson NT

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 Take heed, brethren, that there be not in any of you an evil heart of unbelief in departing from the living God; but while this today is proclaimed, that none of you may be rendered obstinate by the deceitfulness of sin (for we are made associates of the Christ if we retain the beginning of this confidence firm to the end) exhort one another daily by its being said, "Today since you have heard his voice let not your hearts be refractory as at Bitterness.? Vv. 14–15 are included for context.

Context Group Version

Take heed, brothers, lest perhaps there shall be in any one of you (pl) an evil heart that lacks trust, in falling away from the living God: but encourage one another day by day, so long as it is called Today; lest any one of you (pl) be hardened by the deceitfulness of disgrace: for we have become partakers of the Anointed, if we hold fast the beginning of our confidence firm to the end: while it is said, Today if you (pl) shall hear his voice, Do not harden your (pl) hearts, as in the provocation. Vv. 14–15 are included for context.

English Standard Version
 Far Above All Translation

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 Watch out, brothers, in case there is in any of you an evil heart of unbelief in defecting from the living God. But comfort each other every day as long as it is called "today", in order that not one of you be hardened by sinful deceit.

Green's Literal Translation
 Literal New Testament
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

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 Beware^o brethren, lest there will be an evil heart of unbelief in anyone of you^o, in the withdrawing away from the living God.
 But encourage^o yourselves each *and* every day, till what is called today; in-order-that not anyone out-of you^o may be hardened by the deception of sin.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible
 Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

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 Beware, members of the family of God, that there not be in any one of you a malignant heart of unbelief by revolting from the always living God,
 But keep on encouraging self and others on each successive day, as long as long as in whatever place you are located it is called This day; that not one from among you become hardened by the delusion from the sins [the practice of reverse process reversionism].

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament
 Young's Updated LT

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The gist of this passage:
 12-13

Hebrews 3:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepô (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
mêpote/mêpote (μήποτε/μήποτε) [pronounced MAY-pot-eh, may-POT-eh]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tini (τινι) [pronounced tih-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588
ponêros (πονηρός) [pronounced pon-ay-ROSS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	feminine singular comparative adjective, nominative case	Strong's #4190
apistia (ἀπιστία) [pronounced ap-is-TEE-ah]	<i>unfaithfulness, faithless; want of faith, unbelief; weakness of faith; disobedience</i>	feminine singular noun; genitive/ablative case	Strong's #570

Translation: Take heed, brothers, lest any one of you (all) will have an evil and faithless heart...

The context is the warning of the thinking of the Exodus generation. They would all be familiar with Moses, with God working through Moses, and how faithless the generation following Moses was (Moses, Aaron and Miriam would have belonged to yet an older generation, older than Gen X).

"Do not develop an evil and faithless heart," the writer of Hebrews warns his readers.

How does one develop an evil and faithless heart? By rejecting the accurate teaching of the Scriptures (which the writer of Hebrews had just given a long passage from). Such a heart would be develop by scar tissue, by the rejection of the teaching of their Savior.

Recall that the people of the Exodus generation were believers, but they were about as apostate as believers could become. They believed in the Revealed God, but after that, none of them grew spiritually (with the exception of a handful of men like Joshua and two of Aaron’s sons and his grandson).

The people to whom Hebrews is addressed are in grave danger of going the way of Gen X and dying the sin unto death. No one is aware of it yet, but Jerusalem is about to be destroyed, and a million obstinate Jews will be killed by the Romans. They are obstinate because (1) the rejected Jesus Christ in the first place or (2) they believed in Christ Jesus but then they have returned to their previous life of keeping the Law of Moses.

Hebrews 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	aurist active infinitive	Strong’s #868
apó (ἀπό) [pronounced aw-PO]; spelled ἀφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong’s #575
theos (θεός) [pronounced the-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong’s #2316
zaô (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; genitive/ablative case	Strong’s #2198

Translation: ...in a departing from a Living God.

Their departure from God takes place in their thinking first. It begins with negative volition toward the teaching of the Apostles and some of them would show a decidedly negative response to this epistle.

Hebrews 3:12 **Take heed, brothers, lest any one of you (all) will have an evil and faithless heart in a departing from a Living God.** (Kukis nearly literal translation)

Hebrews 3:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhort, console; encourage; call [near, for]; invite, invoke; (be of good) comfort, desire, (give) exhort (-ation), entreat, pray</i>	2 nd person plural, present active imperative	Strong's #3870
heautous (ἑαυτούς) [pronounced <i>heh-ow-TOOÇ</i>]	<i>ourselves, yourselves; themselves; one another</i>	3 rd person masculine plural reflexive pronoun; accusative case	Strong's #1438
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any [man, one]</i>	feminine singular adjective; accusative case	Strong's #1538
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Literally, these three words mean, *according to each day*. They are translated, *every day, each day, each and every day, daily, day by day, day after day*.

Translation: *Instead, encourage one another each day...*

We should understand what exhorting and encouragement would be. This would come from the accurate teaching of the Word of God. This requires accurate doctrinal teaching from the pulpit—every day.

Hebrews 3:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i>]	<i>until, unto, while, till; up to, as far as; as long as; for, in, into</i>	preposition or conjunction	Strong's #891
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 3:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, present passive indicative	Strong's #2564

Translation: ...as long as it is called today...

This is a somewhat abstruse saying, and I would understand this to mean, while they are alive and while they have the change to continue encouraging and being encouraged. Again, I am not talking about some sort of positive reinforcement session, where believers sit around in a circle and say to one another, "Listen, you are a good guy." And then someone says, "Yes, I know, but you are a good guy as well." The key here is not trying to raise the self esteem of those around you but the accurate teaching of the Word of God.

See [the Doctrine of One Day at a Time](#) in the [Addendum](#).

Hebrews 3:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sklêrunô (σκληρύνω) [pronounced sklay-ROO-no]	<i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i>	3 rd person singular, aorist passive subjunctive	Strong's #4645
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
apátē (ἀπάτη) [pronounced ap-AT-ay]	<i>deception, deceit, deceitfulness; delusion</i>	feminine singular noun; dative, locative or instrumental case	Strong's #539

Hebrews 3:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

Translation: ...so that none from you (all) might be made obstinate by the deception of sin.

The alternative to accurate teaching which they hear and respond to would be to become obstinate towards that same teaching; to build up scar tissue on the soul against the correct teaching of the Church Age.

Here, I would understand *sin* to refer to the sin nature, which would be negative toward any accurate teaching.

Hebrews 3:13 Instead, encourage one another each day as long as it is called today so that none from you (all) might be made obstinate by the deception of sin. (Kukis nearly literal translation)

Hebrews 3:12–13 Take heed, brothers, lest any one of you (all) will have an evil and faithless heart in a departing from a Living God. Instead, encourage one another each day as long as it is called today so that none from you (all) might be made obstinate by the deception of sin. (Kukis nearly literal translation)

Hebrews 3:12–13 Now take heed, my brothers, so that none of you depart from the Living God, having an evil and faithless mental attitude. Instead, encourage one another every day with accurate teaching—so long as we have another day here on earth—to the intent that none of you be develop scar tissue by the deceit of sin because you have rejected the truth. (Kukis paraphrase)

For those sharers of the Christ we have become, if the beginning of the substance until an end surely we might have firmly grasped. In the speaking [of the Scriptures], "Today, if the voice of Him you (all) might hear, do not be obstinate in the hearts of you (all) as in the rebellion according to the day of the provocation."

Hebrews
3:14–15

For we have become partakers of the Christ if we certainly might have held the beginning of the substance until a conclusion. In the speaking [of the Scriptures, it says:]. "Today, if you (all) hear His voice, do not be obstinate in your hearts, as in the rebellion on the day of provocation."

We have become partakers of the Messiah, if we have held onto substance of our faith given at the beginning and continued with that substance until the end. For the Scriptures tell us: "If you hear His voice today, do not be negative and allow scar tissue to grow on your hearts, as the Exodus generation did on that day of provocation."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For those sharers of the Christ we have become, if the beginning of the substance until an end surely we might have firmly grasped. In the speaking [of the Scriptures], "Today, if the voice of Him you (all) might hear, do not be obstinate in the hearts of you (all) as in the rebellion according to the day of the provocation."
Complete Apostles Bible	For we have become partakers of Christ, if indeed we hold fast the beginning of the assurance firm until the end, while it is said: "Today, if you hear His voice, do not harden your hearts as in the rebellion."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end. While it is said: To day, if you shall hear his voice, harden not your hearts, as in that provocation.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . For we have part with the Messiah, if we persevere in this firm confidence, from the beginning to the end: as it is said, To-day, if ye will hear his voice, harden not your hearts, to anger him.
Original Aramaic NT	For we have been joined with The Messiah, if we shall hold fast to this true Covenant from the beginning to the end, Just as it was said, "Today, if you will hear his voice, do not harden your hearts to anger him."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if we keep the substance of the faith which we had at the start, even till the end, we have a part with Christ; As it is said, Today if you will let his voice come to your ears, be not hard of heart, as when you made him angry.
Bible in Worldwide English	We have our part with Christ if we go on to the end and believe in him as we did at first. God is still saying now, Today, when you hear me speak, do not make your hearts hard. That is what happened when the people turned against me.
Easy English Easy-to-Read Version–2008	. We have the honor of sharing in all that Christ has if we continue until the end to have the sure faith we had in the beginning. That's why the Spirit said, "If you hear God's voice today, don't be stubborn as in the past when you turned against God."
<i>God's Word</i> ™	After all, we will remain Christ's partners only if we continue to hold on to our original confidence until the end. Scripture says, "If you hear God speak today, don't be stubborn. Don't be stubborn like those who rebelled."
Good News Bible (TEV)	For we are all partners with Christ if we hold firmly to the end the confidence we had at the beginning. This is what the scripture says: "If you hear God's voice today, do not be stubborn, as your ancestors were when they rebelled against God."
<i>The Message</i>	.
NIRV	.
New Life Version	.

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	We were sure about Christ when we first became his people. So let's hold tightly to our faith until the end. The Scriptures say, "If you hear his voice today, don't be stubborn like those who rebelled."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For we are mingled with the Messiah, if we will continue unshaken in this confident assurance from the beginning until the end. For again, the Scriptures say, If only today you would listen to his voice. Don't make him angry by hardening your hearts, as you did in the wilderness rebellion.
UnfoldingWord Simplified T.	For we have become partners of Christ if we firmly hold to our confidence in him from the beginning to the end. About this it has been said, " Today, if you hear his voice, do not harden your hearts, as in the rebellion."
Williams' New Testament	For we have become real sharers in Christ, if we keep firm to the end the faith we had at first, and yet the warning continues to be spoken: "If you but hear His voice, you must not harden your hearts as they did in provoking me."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, we have become joint possessors of the Anointed King if it is true that we steadily have the beginning basics firm up to <i>the</i> conclusion. During the <i>time for it</i> to be said, "Today, if you will listen to His voice, you should not harden your hearts, as in the rebellion," you see, who rebelled after they heard? But <i>who</i> ? Not all the <i>people</i> who came out of Egypt through Moses. V. 16 is included for context.
Common English Bible	.
Len Gane Paraphrase	For we have been made partakers of Christ, if we hold on to the beginning of our confidence firmly to the end. That's why it is said, "Today--if you will listen to his voice--do not harden your hearts as in 'The Provocation'"
A. Campbell's Living Oracles	But, lest any of you be hardened, through the deceitfulness of sin, exhort one another every day, while it is called Today: (for we are all partakers of Christ, if, indeed, we hold fast this first confidence firm to the end;) with this saying, "Today, if you will hear his voice, harden not your hearts, as in the bitter provocation." V. 13 is included for context.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For we now all share in the Christ, if indeed we retain, unshaken to the end, the confidence that we had at the first. To use the words of Scripture-- 'If to-day you hear God's voice, harden not your hearts, as when Israel provoked me.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	For we are partners with Christ as long as we hold on to our confidence in God from beginning to end. As Scripture says, "If you hear what God is saying to you today, don't harden your hearts like the time you rebelled against him."
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	Instead, continue to encourage one another every day, as long as it is called "Today," so that none of you may be hardened by the deceitfulness of sin, because we are the Messiah's [Or Christ's] partners only if we hold on to our original confidence to the end. [Other mss. lack to the end] As it is said, "Today, if you hear his voice, do not harden your hearts as they did when they provoked me." [Ps 95:7-8] V. 13 is included for context.
Lexham Bible	.	
Montgomery NT	.	For we are become comrades of the Christ, if we hold our first title deed firm until the very end. In the words of Scripture, Today, if you hear his voice, Do not continue to harden your hearts as at the Provocation.
NIV, ©2011	.	
Riverside New Testament	.	For we become sharers with Christ if we hold firmly to the end the assurance with which we began. When it is said, "To-day if you will hear his voice, do not harden your hearts as when they made me angry" — who when they heard made him angry? Was it not all those who came out of Egypt with Moses? V. 16 is included for context.
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Because we have appeared in history as partakers of Christ, if we hold the beginning of our foundation firm to the end; While it is said, Today if you will hear His Voice, harden not your hearts, as in The Affront.
Weymouth New Testament	.	For we have, all alike, become sharers with Christ, if we really hold our first confidence firm to the End; seeing that the warning still comes to us, "TO-DAY, IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS DID IN THE TIME OF THE PROVOCATION."
Wikipedia Bible Project	.	
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible

For we have become partakers of Messiah, if truly from the beginning to the very end we hold steadfast to this true covenant; as in the saying, "Today, if you hear even the echoes of His voice, do not harden your hearts to anger Him." (Psalm 95:7,8, Heb 11:6)

Holy New Covenant Trans.

If, to the very end, we hold tightly to the confidence we had at the beginning, we are partners with Christ.

Again: "If you hear God's voice today, don't let your hearts become stubborn, as you did during the rebellion."

The Scriptures 2009

For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end, while it is said, "**Today, if you hear His voice, do not harden your hearts as in the rebellion.**" Psalm 95:7-8.

Tree of Life Version

For we have become partners of Messiah, if we hold our original conviction firm until the end.

As it is said, "Today if you hear His voice, do not harden your hearts as in the rebellion."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Sharers for [of] the christ [We] have become if (ever) the beginning [of] the substance until end sure [We] may hold in the+ {it} to be said today if the sound [of] him [You*] may hear not [You*] may harden the hearts [of] you* as {You* harden them} in the provocation...

Alpha & Omega Bible

Awful Scroll Bible

For we have come to be holders-with the Anointed One, if- wholly we -shall hold-down, the beginning of our standing-under firm, to the extent of the intention. From-within it is to be instructing, "This-day if- yous -shall hear His voice, let not harden the sensibility of you all's hearts, as from-within the embittering-from."

Concordant Literal Version

For we have become partners of Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation, while it is being said, "Today, if ever His voice you should be hearing, You should not be hardening your hearts as in the embitterment."

exeGesés companion Bible

For we become partakers of the Messiah whenever we hold to the beginning of our confidence steadfast to the completion/shalom; in wording, Today, whenever you hear his voice, harden not your hearts, as in the provocation. Psalm 95:7,8

Orthodox Jewish Bible

We have become chavrusa partners of Moshiach if only our bitachon (confidence) we had initially we hold firm until HaKetz; As it is said, "HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM ("Today, if you hear his voice, do not harden your heart" TEHILLIM 95:7) as in the Meribah Mered (Rebellion) [the Ma'al shmad Defection, the Azivah Desertion, see 2Th 2:3].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version	For we have become sharers with Christ, if we hold firmly onto the confidence [we had in Him] from the beginning until the end [of our lives]. As it has been said [Psa. 95:7], “Today, if you hear His [i.e., God’s] voice, do not have a stubborn heart like you did when you provoked [God].”
Benjamin Brodie’s trans.	For we became in the past and may continue to be partakers of Christ [partners in the superabounding grace life], if we maintain a steady course from the original undertaking [first signs of positive volition] to the point of maturity [completion of sanctification-salvation], Concerning which [steering towards maturity and away from rebellion] it has been said before [in Psalm 95]: “Today [while you are still alive], if you hear His voice [Bible doctrine as the Word of God], do not harden the mentality of your souls [negative volition] as during the revolution [the Exodus generation’s wanderings due to reversionism].”
The Expanded Bible Jonathan Mitchell NT	. For we have been born partners of the Christ (or: we have come to be associates and participants who partake of the Anointed One and commonly hold the Anointing) with the result that we are now in a binding partnership with Him, since surely we can fully hold in our possession – so as to retain firm and steadfast – the Origin of the substructure to the point of completion of the intended goal (or: if indeed, unto [the condition or state of] maturity, we would fully hold in our possession, so as to retain firm and steadfast, the beginning [position] with regard to the substance, essential nature and basis [of the new reality] – as well as the rule of that [which was] put under, as a standing for support), in connection with it being repeatedly said, “Today, if you would hear [active voice = hear and obey] His voice (or: in the thing being constantly said today, since you can listen to and obey His voice), you would not be hardening your hearts, as in the incitement to bitter feelings (= the rebellion).” [Ps. 95:7-8]
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	For we have become partners of Christ, if indeed we hold fast the beginning of our commitment steadfast until the end, while it is said [Literally “in the saying”], “Today, if you hear his voice, do not harden your hearts as in the rebellion.” [A quotation from Ps 95:7b-8]
NET Bible® New American Bible (2011) The Passion Translation Rotherham’s Emphasized B. The Spoken English NT Because we’ve become Christ’s companions, ⁿ as long as we hold onto our original confidence, right to the end. It says, ^o Today, if you hear God’s voice, Don’t harden ^p your hearts, like they did in the rebellion. ^q ⁿ . Or “we’ve become members of the community of Christ”. ^o . Lit. “In the saying”. It’s looking ahead to the question that follows the quotation in v. 16. ^p . Or “stiffen up”. ^q . Psalm 95:7-8.

Wilbur Pickering's New T. For we have become associates of the Christ, if, that is, we hold fast the beginning of the Endeavor⁶ firm to the end, while it is still being said, "Today,⁷ if you would hear His voice, do not harden your hearts as in the rebellion."
 (6) I take it that the Christian life or walk with God is called 'the Endeavor' (much like 'the Way'); people usually start with confidence and enthusiasm, but frequently slow down as the going gets rough.
 (7) There comes a time when the window of opportunity is closed, and there are no more 'todays'.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	For we have become sharers of Christ, if indeed we hold fast the beginning of [our] assurance until the end, [while] it is being said, "Today if you _p hear His voice, stop hardening your _p hearts [fig., becoming stubborn] as in the rebellion." [Psalm 95:7,8]
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Take heed, brethren, that there be not in any of you an evil heart of unbelief in departing from the living God; but while this today is proclaimed, that none of you may be rendered obstinate by the deceitfulness of sin (for we are made associates of the Christ if we retain the beginning of this confidence firm to the end) exhort one another daily by its being said, "Today since you have heard his voice let not your hearts be refractory as at Bitterness.? Vv. 12–13 are included for context.
Context Group Version	Take heed, brothers, lest perhaps there shall be in any one of you (pl) an evil heart that lacks trust, in falling away from the living God: but encourage one another day by day, so long as it is called Today; lest any one of you (pl) be hardened by the deceitfulness of disgrace: for we have become partakers of the Anointed, if we hold fast the beginning of our confidence firm to the end: while it is said, Today if you (pl) shall hear his voice, Do not harden your (pl) hearts, as in the provocation. Vv. 12–13 are included for context.
English Standard Version	.
Far Above All Translation	For we have become partakers of Christ, if, that is to say, we hold on to the origin of <i>our</i> entitlement firmly to <i>the</i> end, with it being said, "Today, if you will heed his voice, do not harden your hearts as in the provocation."
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* we have become companions of the Christ, if indeed* we hold-onto the beginning of our firmness steadfast till the end; while* it was said, 'If you ^o hear his voice today, do not harden your ^o hearts, as in the rebellion.' {Num 14:29, Psa 95:7-11}
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
Updated Bible Version 2.17	.

A Voice in the Wilderness

For we have become partakers of Christ if we hold fast to the origin of our Foundation steadfast to the end, while it is said: Today, if you will hear His voice, do not harden your hearts as in the provocation.

- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
14-15

Hebrews 3:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metochoi (μέτοχοι) [pronounced MET-okh-oy]	<i>those sharing in, those partaking; associates, fellows, partakers, partners (in a work, office, dignity), companions, friends</i>	masculine plural adjective; nominative case	Strong's #3353
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 st person plural, perfect active indicative	Strong's #1096

Translation: For we have become partakers of the Christ...

The writer of Hebrews and the recipients are all considered partners or partakers of Christ; of the acknowledged Messiah. Obviously, if a person is going to believe in Jesus, then they have acknowledged Him as their Messiah (which is what the word *Christ* means).

Generally speaking the verb used here means *to become something that you were not before*. Previously, they did not believe in Jesus; and presently, they did.

The big problem that the writer of Hebrews was dealing with is, the Jewish people went back to their old ways. They went back to the Mosaic Law and to their traditions which they had built up over the years. This was not the spiritual life for believers, no matter what their racial background.

Hebrews 3:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; accusative case	Strong's #746
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hypóstasis (ὑπόστασις) [pronounced hoop-OSS-tas-ihz]	<i>nature (of a person or thing); a substance, real being; the substantial quality, that which has foundation, is firm; that which has actual existence; project</i>	feminine singular noun, genitive/ablative case	Strong's #5287
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening))</i>	adverb	Strong's #3360
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; genitive/ablative case	Strong's #5056
bébaios (βέβαιος, α, ov) [pronounced BEB-ah-yoss]	<i>sure, certain; dependable, trustworthy, reliable, stable, firm, well-established</i>	feminine singular comparative adjective in the accusative case	Strong's #949
This word is used figuratively from that upon one may build, rely or trust. It is a word not used for people but for things which do not fail, waver, or are immovable, or things upon people may rely.			
katechô (κατέχω) [pronounced kaht-EH-khoh]	<i>to hold in a firm grasp, to have in full and secure possession; to keep in possession; to have clear title to</i>	1 st person plural, aorist active subjunctive	Strong's #2722
We found these same 4 words back in v. 6c with the same morphology.			

Translation: ...if we certainly might have held the beginning of the substance until a conclusion.

There was a substance or a foundation for the faith of the New Testament believer (at this time, there was no New Testament; but a believer in the post-Jesus era). It was a new era. The author of Hebrews was saying, we all started with a very specific foundation, with a very specific substance at the very beginning. We need to hold onto that until the conclusion (the conclusion of our lives and the conclusion of this dispensation).

Hebrews 3:14 **For we have become partakers of the Christ if we certainly might have held the beginning of the substance until a conclusion.** (Kukis nearly literal translation)

The first step is to become partakers of Christ or partners of Christ (that is salvation) and then we are to stick with the same foundation from beginning to end. In other words, they were not to return to the Law as if they had never believed in Jesus in the first place.

Application: There is a very important principle here which is overlooked by most commentators. Some people believe in Jesus and they then begin to follow the Law of Moses and they lead reasonably clean lives with a minimum of sinning. Most believers would look at such a person and say, “Wow, Charley Brown really lives the Christian life!” However, where in fact, he doesn’t. Essentially, based on the description that I have given—a description which matches the lives of millions of Christians all over the world—they are living a life according to the laws of divine establishment. They are living moral lives. They are being upstanding citizens. Now, there is nothing wrong with this, except for the fact that this is not really the Christian life. When a person lives according to the laws of divine establishment—believer or unbeliever—they will live a better life and even a reasonably fulfilling life. But, unless they use rebound and unless they take in Bible doctrine, they are not living the Christian life (or, if they receive 15 minutes or 45 minutes of Bible teaching each week), they are not getting enough to grow.

Hebrews 3:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present passive infinitive	Strong’s #3004

Translation: **In the speaking [of the Scriptures, it says:]...**

The writer of Hebrews is going to quote a verse which he has just quoted previously in this chapter. But he is trying to make a point. The point that he is making is this: this verse is not just written for the Exodus generation of 1600 years previous; this is written for the believers who are receiving this missive which we know as *Hebrews*. Repeating this quotation makes that more clear. “I am not just quoting this about the Exodus generation; this verse is all about you as well!”

Hebrews 3:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
sēmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong’s #4594
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let’s suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong’s #1437

Hebrews 3:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active subjunctive	Strong's #191
This is v. 7b.			

Translation: ...“Today, if you (all) hear His voice,...

I really should have translated this *heard His voice*; as the aorist (point of time) tense is used.

One way this could be understood is, *did they hear the Lord's voice giving them the gospel message?* This does not mean that they heard the gospel message directly from Jesus, as Paul did; but they simply heard the gospel message from whomever, and they believed.

However, this is not what the author of Hebrews is referring to. When they heard the gospel message, they recognized it as truth, and they believed in Jesus—as the gospel message encouraged them to do. In this epistle, the author is giving them truth (so much of it quoted from the existing Scriptures) and he is telling them, “Today, if you hear the truth of God when hearing this letter read to you...then you need to have a positive response to it.”

Hebrews 3:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
sklêrunô (σκληρύνω) [pronounced sklay-ROO-no]	<i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i>	2 nd person plural, present active subjunctive	Strong's #4645
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδία) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588

Hebrews 3:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

This is v. 8a.

Translation: ...do not be obstinate in your hearts,...

“When you hear truth,” the author is saying—and indeed, they are hearing truth because he is quoting the Scriptures to them—they need to respond with open hearts. That is, they should not be obstinate, but open, and able to apply these words to themselves.

Hebrews 3:15d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
parapikrasmós (παρὰπικρασμός) [pronounced par-ap-ik-ras-MOSS]	<i>revolt, rebellion, provocation; irritation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3894

This is v. 8b.

Translation: ...as in the rebellion on the day of provocation.”

Then he says, “This is not who you are supposed to be like—the Exodus generation rebelled against Moses on the day of provocation. You are not to be like them.”

Hebrews 3:14–15 *In the speaking [of the Scriptures, it says:]*. “Today, if you (all) hear His voice, do not be obstinate in your hearts, as in the rebellion on the day of provocation.” (Kukis nearly literal translation)

Hebrews 3:14–15 *For we have become partakers of the Christ if we certainly might have held the beginning of the substance until a conclusion. In the speaking [of the Scriptures, it says:]*. “Today, if you (all) hear His voice, do not be obstinate in your hearts, as in the rebellion on the day of provocation.” (Kukis nearly literal translation)

This does not mean that they do exactly what the Exodus generation did. This means that they hear the truth and reject and follow their own minds. So many believers in Jerusalem and Judæa were back to following the Law of Moses and even the animal sacrifices (one specific problem which will be cited later in Hebrews).

Hebrews 3:14–15 We have become partakers of the Messiah, if we have held onto substance of our faith given at the beginning and continued with that substance until the end. For the Scriptures tell us: “If you hear His voice today, do not be negative and allow scar tissue to grow on your hearts, as the Exodus generation did on that day of provocation.” (Kukis paraphrase)

For certain ones, those hearing, were disobedient, but not all the ones going out from Egypt by Moses. Now who was He displeased with forty years? [Was it] not the ones sinning, whose bodies fell down in the desert wilderness? Now who did He swear would not enter the rest of His? If not the ones being disobedient? And they saw that they were unable to enter through unbelief.

Hebrews
3:16–19

For certain ones, those hearing [Moses teach], were disobedient (but not all those going out from Egypt by Moses [were disobedient]). Now who was He disgusted with [for] forty years? [Was it] not those sinning [against Him]; those whose bodies fell down [dead] in the desert-wilderness? Now who did He swear would not enter into His rest, if not the disbelieving one? Even they saw that they were unable to enter [into the land] because of [their] unbelief.

There were many who heard Moses teach who were disobedient to his words (but not everyone who were led out of Egypt were disobedient). Now who was God disgusted with for forty years? Was it not with those who continued to sin against Him, whose bodies were strewn throughout the desert-wilderness? Who did God say would not enter into His rest? Was it not the disbelieving ones? Even they realized that they could not enter into the land because of their unbelief.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For certain ones, those hearing, were disobedient, but not all the ones going out from Egypt by Moses. Now who was He displeased with forty years? [Was it] not the ones sinning, whose bodies fell down in the desert wilderness? Now who did He swear would not enter the rest of His? If not the ones being disobedient? And they saw that they were unable to enter through unbelief.
- Complete Apostles Bible For some, having heard, did provoke: but not all who came out of Egypt through Moses.
And with whom was He indignant forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
And to whom did He swear that they would not enter into His rest, except to those who disobeyed?
And we see that they were not able to enter on account of unbelief.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
For some who heard did provoke: but not all that came out of Egypt by Moses.
And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert?
And to whom did he swear, that they should not enter into his rest: but to them that were incredulous?
And we see that they could not enter in, because of unbelief.
- V. Alexander’s Aramaic
Eastern Aramaic Manuscript .
James Murdock’s Syriac NT But who were they that heard, and angered him? It was not all they, who came out of Egypt under Moses.

And with whom was he disgusted forty years, but with those who sinned, and whose carcasses fell in the wilderness?
and of whom swore he, that they should not enter into his rest, but of those who believed not?

Original Aramaic NT

So we see that they could not enter, because they believed not.
For who were those who heard and angered him? Was it not all of these who went out from Egypt by Moses?
And with whom was he wearied forty years, but with them who sinned and whose bones fell in the wilderness?
And concerning whom did he swear that they would not enter his rest, but those who were unconvinced?
And we see that they could not enter, because they did not believe.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Who made him angry when his voice came to them? was it not all those who came out of Egypt with Moses?
And with whom was he angry for forty years? was it not with those who did evil, who came to their deaths in the waste land?
And to whom did he make an oath that they might not come into his rest? was it not to those who went against his orders?

Bible in Worldwide English

So we see that they were not able to go in because they had no belief.
Who were the people who heard him and yet made him very angry? It was all the people whom Moses led out of the country of Egypt.
With whom was God angry for forty years? He was angry with the people who had done wrong. And they died in the desert.
Who were the people God said would never go into his resting place? They were the people who would not listen to him.
So then, we see that they could not go in because they did not believe him.

Easy English

Easy-to-Read Version—2008

Who were those who heard God's voice and turned against him? It was all the people Moses led out of Egypt. And who was God angry with for 40 years? He was angry with those who sinned. And their dead bodies were left in the desert. And which people was God talking to when he promised that they would never enter his place of rest? He was talking to those who did not obey him. So we see that they were not allowed to enter and have God's rest, because they did not believe.

God's Word™

Who heard God and rebelled? All those whom Moses led out of Egypt rebelled. With whom was God angry for 40 years? He was angry with those who sinned and died in the desert. Who did God swear would never enter his place of rest? He was talking about those who didn't obey him. So we see that they couldn't enter his place of rest because they didn't believe.

Good News Bible (TEV)

Who were the people who heard God's voice and rebelled against him? All those who were led out of Egypt by Moses. With whom was God angry for forty years? With the people who sinned, who fell down dead in the desert. When God made his solemn promise, "They will never enter the land where I would have given them rest"---of whom was he speaking? Of those who rebelled. We see, then, that they were not able to enter the land, because they did not believe.

The Message

NIRV

New Life Version

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. .
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New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Who were those people that heard God's voice and rebelled? Weren't they the same ones that came out of Egypt with Moses? Who were the people that made God angry for forty years? Weren't they the ones that sinned and died in the desert? And who did God say would never enter his place of rest? Weren't they the ones that disobeyed him? We see that those people did not enter the place of rest because they did not have faith.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation .

The same people who were delivered from bondage and brought out of Egypt by Moses, were the ones who heard and still rebelled. They grieved God for forty years by sinning in their unbelief, until they dropped dead in the desert. So God swore an oath that they would never enter into his calming place of rest all because they disobeyed him. It is clear that they could not enter *into their inheritance* because they wrapped their hearts in unbelief.

UnfoldingWord Simplified T. Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses? With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him? We see that they were not able to enter his rest because of unbelief.

Williams' New Testament For who was it that heard and yet provoked Him? Was it not all who came out of Egypt led by Moses? With whom was He disgusted forty years? Was it not with those who had sinned, whose carcasses fell in the desert? To whom did He take oath that they should not be admitted to His rest, if it was not to those who disobeyed Him? So we see that it was because of their unbelief that they could not be admitted to it.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version .

During the time for it to be said, "Today, if you will listen to His voice, you should not harden your hearts, as in the rebellion," you see, who rebelled after they heard? But who? Not all the people who came out of Egypt through Moses. Who was He aggravated with for forty years? Was it not with the people who sinned, whose carcasses fell in the backcountry? To whom did He guarantee for them not to go into His resting place, except to the people who did not believe? And we see that they were not able to go in because of a lack of trust. V. 15 is included for context.

Common English Bible .

Len Gane Paraphrase .

For some, after they had heard, did provoke to anger. Nevertheless not everyone who came out of Egypt with Moses. But with whom was he exasperated with for forty years? Wasn't it with those who had sinned, whose carcasses fell in the wilderness? And to whom was it that he swore that they wouldn't enter into his rest? Wasn't it with those who didn't believe? So we see that they couldn't enter in because of unbelief.

A. Campbell's Living Oracles For some, when they heard, did bitterly provoke; yet, not all that came out of Egypt by Moses. Was it not with them who sinned, whose carcasses fell in the wilderness? And to whom did he swear, that they should not enter into his rest, but

to them who did not believe? So, we see that they could not enter in because of unbelief.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament

Who were they who heard God speak and yet provoked him? Were not they all those who left Egypt under the leadership of Moses? And with whom was it that God was sorely vexed for forty years? Was not it with those who had sinned, and who fell dead in the desert? And who were they to whom God swore that they should not enter upon his rest, if not those who had proved faithless? We see, then, that they failed to enter upon it because of their want of faith.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT

It was said, To-day if you will hear his voice, harden not your hearts as in the provocation; for who having heard committed provocation? Did not all indeed who came out of Egypt with Moses? And with whom was he displeased forty years? Was it not with those that sinned? whose bodies fell in the wilderness? And to whom did he swear that they should not enter into his rest? was it not to them that disobeyed? And we see that they could not enter in because of unbelief. V. 15 is included for context.

The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version

Because some, when they had heard did provoke: howbeit not all that came out of Egypt by Moses. But with who was he grieved 40 years? was it not with them that had sinned, whose corpses fell in the uninhabited places? And to whom adjured he that they should not enter into his Resting Place, but to them that believed not? So we see that they could not enter in because of unbelief.

Weymouth New Testament

For who were they that heard, and yet provoked God? Was it not the whole of the people who had come out of Egypt under the leadership of Moses? And with whom was God so greatly grieved for forty years? Was it not with those who had sinned, and whose dead bodies fell in the Desert? And to whom did He swear that they should not be admitted to His rest, if it was not to those who were disobedient? And so we see that it was owing to lack of faith that they could not be admitted.

Wikipedia Bible Project .
 Worsley's New Testament

"To-day if ye will hear his voice, harden not your hearts, as in the provocation." For some that heard did provoke; but not all that came out of Egypt with Moses. But with whom was He provoked forty years? was it not with those that sinned, whose carcasses fell in the wilderness? and to whom did He swear that they should not enter into his rest, but to those that were disobedient? and so we see that they could not enter in because of unbelief. V. 15 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Who were those who heard and provoked Him? Was it not those who came out of Egypt through Moses; although not all of them? But with whom was He angry forty years? Was it not with the ones sinning, whose bones lay in the wilderness? And to whom did "He swear, they would not enter into His rest," except to those not obeying? (Psa 95:11)
 So we see that they were not able to enter in because of unbelief⁷.
⁷ Obedience is the evidence of faith and both are needed to enter Yahweh's kingdom. They go hand in hand and don't contradict each other. Hebrews 11:6, Romans 3:31, Rom 4:3, 16-25.

Holy New Covenant Trans. .
 Who heard God's voice and rebelled? It was all of the people whom Moses brought out of Egypt! With whom was God angry for 40 years? It was with those people who sinned! Their dead bodies lay in the desert. God vowed that they would never enter His place of rest. Who would never go? Those who did not obey God! We can see that they couldn't go in because they did not believe.

The Scriptures 2009 .
 For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter into His rest, but to those who did not obey? So we see that they were unable to enter in because of unbelief.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .
 ...Who*? for Hearing {her} rebel but not? All The [Men] Proceeding from egypt through moses {rebel} [to] whom*? but [He] has (anger) forty years not? {He has anger} [to] the [men] offending {him} [of] whom* The Corpses falls~ in the [one] deserted [to] whom*? but [He] vows not {them} to enter to the rest [of] him if not {He vows} [to] the [men] disobeying {him} and [We] see for not [They] have (ability) to enter because of unbelief...

Alpha & Omega Bible .
 Awful Scroll Bible .
 For some hearing embitter-from, however not all coming-out of Egypt, by Moses. And with whom, He is vexed-with forty years? - not so they missing-the-mark, whose carcasses fell, from-within the wilderness? And to whom, swears He that, they will not come-towards, into His ceasing-down, if- is it -not them un-confiding? Thereupon we discern, certainly-of-which they are not able to come-in because of un-confiding.

Concordant Literal Version .
 For some who hear embitter Him; but not all those coming out of Egypt through Moses.

Now with whom is He disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness?

Now to whom does He swear, not to be entering into His stopping, except to the stubborn?

And we are observing that they could not enter because of unbelief.

exeGeses companion Bible

For some, when they heard, provoked:

yet not all who came from Misrayim through Mosheh.

But with whom was he perturbed forty years?

Was it not indeed with them who sinned

- whose carcasses fell in the wilderness?

And to whom oathed he

that they not enter his shabbath

- except to them who distrusted?

So we see that they could not enter in

because of trustlessness.

Orthodox Jewish Bible

Now who were they who heard and yet rebelled? Was it not all the ones having had litz'i'at Mitzrayim (going out from Egypt) under Moshe Rabbeinu?

And with whom was Hashem angry ARBA'IM SHANAH? Was it not with the ones having sinned, whose "PEGARIM" ("corpses" BAMIDBAR 14:29) lay where they had "fallen BAMIDBAR ("in the desert" BAMIDBAR 14:29)?

And to whom did He swear that they would not enter into the menuchah (resting place) of Him? Was it not to the ones without mishma'at (obedience)?

And so we see that they were not able to enter because of lack of Emunah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
For who were they who heard [God] and provoked [Him]? Was it not everyone who was led out of Egypt by Moses? And who was God angry with for forty years? Was it not with those people who sinned, whose bodies fell [dead] in the desert? And to whom did God vow that they would not enter a state of rest with Him? [Was it not] those who were disobedient to Him? And [so] we see that they were not able to enter [a state of rest with God] because of [their] unbelief.

Benjamin Brodie's trans.

For who, after they heard, revolted [rebelled against the Lord]? Point of fact: did not the vast majority [all but five people] who came out from Egypt by Moses?

And with whom was He provoked forty years [during the wilderness wanderings]?

Wasn't it with those [nearly 2-million Israelites] who missed the mark [sin of rebellion], with those whose corpses fell in the desert [sin unto death]?

And to whom [the same reversionists] did He swear an oath that they should not enter into His rest [Canaan as a type of the super-abounding grace life], except to those who were obstinate?

As a result, we see that they [reversionists in the Exodus generation] were not able to enter in [to the land of Canaan: the super-abounding grace life] because of unfaithfulness [rejection of God's Word and protocol plan for Israel].

The Expanded Bible

Jonathan Mitchell NT

.
For you see, certain folks, upon hearing, caused an incitement to bitter feelings (= a rebellion). However, in contrast, [it was] not all the folks that came forth from out of Egypt through Moses.

So now by (or: with) which ones was He burdened (or: weighed down with grief; heavy at heart) [for] forty years? [Was it] not by those sinning (failing to hit the target; making mistakes and errors; [A reads: being without conviction, and thus, being disobedient])? Of whom those members [of the body] (the limbs; or: = carcasses) fell in the desert (or: wilderness)!

Now to which folks did He swear to [that they were] not to enter into His rest, if not to the uncompliant ones (the ones refusing to be convinced so as to obey; [p46 reads: the folks being disloyal and without faith and trust])?

And so, we observe (or: see) that they did not have power or ability to enter because of a lack of faith and trust (or: unfaithfulness; disloyalty; distrust).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

For who, when they [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] heard it , were disobedient? Surely it was not all who went out from Egypt through Moses? And with whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? And to whom did he swear they would not enter into his rest, except those who were disobedient? And so we see that they were not able to enter because of unbelief.

NET Bible®

New American Bible (2011)
The Passion Translation
Rotherham’s Emphasized B.
The Spoken English NT

Now, who heard and rebelled? Wasn’t it everyone that came out of Egypt, led by Moses?

And who were those God “was very angry with for forty years”? Wasn’t it the people who sinned-and “their bodies^r fell down dead in the desert”?^s

And who was it that God swore to, that they were never going to come into God’s rest?^t Wasn’t it the people who disobeyed?

And we see that they couldn’t come in because of their faithlessness.

^r. Lit. “whose bodies”.

^s. Numbers 14:29.

^t. Numbers 14:22-23; Psalm 95:11.

Wilbur Pickering’s New T.

So who were they who, upon hearing, rebelled? Really now, wasn’t it all those who came out of Egypt by Moses?⁸

And with whom was He[F] angry for forty years? Wasn’t it with those who sinned, whose corpses fell in the desert?

Or to whom did He swear that they would not enter His rest, if not to those who disobeyed?

So we see that they were not able to enter because of unbelief.⁹

(8) Strictly speaking, since the Original Text did not use question marks, this verse could be translated as a statement: “For some, having heard, did rebel, but not all who came out of Egypt by Moses.” However, since those who did not rebel were very few, a minuscule fraction of the people, most versions treat the verse as a question, as I have done.

(9) The implication is clear; if we disobey it’s because we don’t really believe—see 4:6 below.

Literal, almost word-for-word, renderings:

A Faithful Version

For some, after hearing, did rebel, but not all who came out of Egypt by Moses. But with whom was He indignant for forty years? Was it not with those who had sinned, whose dead bodies were strewn in the wilderness? And to whom did He swear that they would not enter into His rest, except to those who had disobeyed? So we see that they were not able to enter in because of unbelief.

Analytical-Literal Translation	For who having heard rebelled? <u>But</u> it was not all the ones having come out of Egypt through Moses, was it? Now with whom was He angry forty years? [It was] the ones having sinned, whose corpses fell in the wilderness, was it not? And to whom did He take an oath [that they] would not enter into His rest, if not to the ones having refused to believe? And [so] we see that they were not able to enter because of unbelief.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For who, when they heard, provoked? Indeed, did not all those that came out of Egypt by Moses? And with whom was he displeased forty years? Was it not with those that disgraced [God], whose bodies fell in the wilderness? And to whom did he swear that they should not enter into his rest, but to those that were unpersuaded? And we see that they were not able to enter in because of a lack of trust.
English Standard Version	.
Far Above All Translation	For some on hearing it were provocative, but not all who came out of Egypt under Moses' leadership were. And with whom was he angry for forty years? Was it not those who sinned, whose corpses fell in the desert? And to whom did he swear that they would not enter into his rest, if not those who disbelieved? And we see that they were unable to enter in on account of disbelief.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* some having heard, rebelled; but not all the ones who came forth out-of Egypt through Moses. And with whom was he displeased for forty years? Was it not with the ones who sinned, whose carcasses fell in the wilderness? {Num 14:35} Now to whom had he sworn that they will not be entering into his rest, except to the ones who were disobedient? And we see that they were not able to enter because of unbelief.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Failure of the Wilderness Wanderers For some, when they had heard, did provoke, however not all that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with those who had sinned, whose carcasses fell in the wilderness? And to whom did He swear that they should not enter into His rest, but to those who believed not? So we see that they could not enter in because of unbelief.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For who, having heard, revolted? Did not all coming out of Egypt through Moses? Then with whom was he disgusted forty years? Was it not with the ones having missed the mark [reversionism]? Whose dead bodies had fallen in the desert? Affirmative. (4 rhetorical questions up until now.) Then to whom did he promise with a solemn oath that they should not enter into his rest? Only to those having been obstinate. So we perceive that they were not able to enter in because of unfaithfulness [or a lack of faithfulness].
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 16-19

Hebrews 3:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ακούῳ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
παρῆκράινω (παρῆκράινω) [pronounced <i>par-ap-ik-RAH-ee-no</i>]	<i>to be disobedient, to provoke, exasperate; to rouse to indignation</i>	3 rd person plural, aorist active indicative	Strong's #3893 (hapax legomena)

Translation: For certain ones, those hearing [Moses teach], were disobedient...

There were certain believers from those who left Egypt who were disobedient to God. Very specifically, this was Gen X, those believers who left Egypt at age 20 and older (with a handful of exceptions, like Moses, Aaron and Miriam, and a few others).

Hebrews 3:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
πάντες (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
οἱ (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Hebrews 3:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop-toss</i>]	<i>double straits; transliterated, Egypt us; translated, Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125
Thayer suggests two uses for this proper noun: 1) <i>a country occupying the northeast angle of Africa;</i> 2) <i>metaphorically Jerusalem, for the Jews persecuting the Christ and his followers, and so to be likened to the Egyptians treating the Jews.</i>			
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Môseus/Môsês/ Môusês (Μωσεύς/ Μωσῆς/Μωϋσής) [pronounced <i>moce-YOOÇ, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.			

Translation: ...*(but not all those going out from Egypt by Moses [were disobedient]).*

Not everyone who left Egypt was disobedient. I named a handful who were not; but there is also the generation of promise, which is made up of two groups of people: (1) those who are 20 and younger when they exited Egypt; and (2) those who were born to the Israelites in the desert. Their fathers and mothers would all die the sin unto death out in the desert-wilderness; but not this second generation.

Hebrews 3:16 *For certain ones, those hearing [Moses teach], were disobedient (but not all those going out from Egypt by Moses [were disobedient]).* (Kukis nearly literal translation)

Hebrews 3:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tisi (τίσι) [pronounced <i>TEE-see</i>] (also tisin)	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine plural interrogative pronoun; dative, locative or instrumental case	Strong's #5101

Hebrews 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prosochthízō (προσοχθίζω) [pronounced pros-okh-THIRD-zo]	<i>to be wroth or displeased with; to loathe; to spew out; to be disgusted with, to feel indignant toward; to be angry with</i>	3 rd person singular, aorist active indicative	Strong's #4360
tessarakonta (τεσσαράκοντα) [pronounced tes-sar-AK-on-tah]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062
etê (ἔτη) [pronounced EHT-ay]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094

Translation: Now who was He disgusted with [for] forty years?

There will be four questions which are asked in vv. 17–18: who was God disgusted with for 40 years?

We can easily answer these questions as we go along. God was disgusted with Gen X.

Hebrews 3:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
Sometimes this word demands an affirmative answer.			
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
hamartanō (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>sinning, missing a mark; erring, swerving from the truth, going wrong; doing wrong; violating God's law; sinning against [with εἰς]</i>	masculine plural, aorist active participle; dative, locative or instrumental case	Strong's #264

Translation: [Was it] not those sinning [against Him];...

God was disgusted with those who sinned against Him. For instance, the ones who build the golden calf while Moses was on top of Mount Sinai. How could people be worse than this? They were, for all intents and purposes adjoined to the enemy of God.

Hebrews 3:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
kōla (κῶλα) [pronounced KO-lah]	<i>dead bodies, corpses, carcasses, sometimes bodies which are falling apart; portions of a dead body</i>	masculine plural noun, nominative case	Strong's #2966 (hapax legomena)
riptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active indicative	Strong's #4098
Why is this a 3 rd person singular? I have confirmed the morphology and I have confirmed that this is the spelling in the Scrivener Textus Receptus and in the Byzantine Greek text. However, a plural neuter noun takes a singular verb.			
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

Translation: ...those whose bodies fell down [dead] in the desert-wilderness?

God was disgusted with those who died the sin unto death out in the desert-wilderness. Their bodies dropped like flies throughout the forty years that they lived in the desert-wilderness.

No one was ever lost while in the desert-wilderness. Moses did not get mixed up nor did he break his compass nor was he ever lost. He knew that region well. He learned it when being prepared to become the king of Egypt; and he traveled through portions of this region as well.

God kept the Hebrew people there until Gen X all died out. Once they had all died the sin unto death, then God could move forward with them (notable exceptions: Moses, Aaron, Miriam, the sons of Aaron).

We are in client nation U.S.A. and it is clear that Christianity is taking a great beating. How many believers do you think will have to die the sin unto death? We have no idea, but I suspect that there will be deaths in the millions among those who believe in Jesus (and many deaths among those who do not).

Hebrews 3:17 Now who was He disgusted with [for] forty years? [Was it] not those sinning [against Him]; those whose bodies fell down [dead] in the desert-wilderness? (Kukis nearly literal translation)

Hebrews 3:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tisi (τίσι) [pronounced TEE-see] (also tisin)	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine plural interrogative pronoun; dative, locative or instrumental case	Strong's #5101
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
omnuō (ὀμνύω) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 rd person singular, aorist active indicative	Strong's #3660
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person plural, future (deponent) middle indicative	Strong's #1525
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
katapausis (κατάπαυσις) [pronounced kat-AP-w-sis]	<i>rest, repose, place of rest, resting place</i>	feminine singular noun, accusative case	Strong's #2663
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Now who did He swear would not enter into His rest,...

God said that certain men would not enter into His rest. This is Gen X. They should have been great believers, as they saw God's great miracles, but over and over, they revealed that they did not take what they saw to heart. That is, they did not fully understand and/or believe the things which they saw.

Hebrews 3:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With an oath, ei (εἰ) [pronounced I] can be used as a strong negative in the oath.			
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apeithēō (ἀπειθεῶ) [pronounced ap-i-THEH-oh]	<i>disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving</i>	masculine plural, aorist active participle, dative, locative or instrumental case	Strong's #544

Translation: ...if not the disbelieving one?

Who are the problem believers? Those who have not acted in that final act of faith. We hear Bible doctrine, but do we believe it? That is key in the Christian walk (in the example being given, this is, more properly, the spiritual walk). The believer who does not take the truth and believe it is going to be out of step and off balance.

See the [Doctrine of Walking](#) in the [Addendum](#).

The key to the Christian life is not simply to hear Bible doctrine, but to hear it and believe it. In fact, this will be a verse in the next chapter. Hebrews 4:2 **For we** [Christians] **have had the good news** [about resting with God] **preached to us, just as the Israelites** [had good news proclaimed to them. See 1:16-19]. **But the message they heard did not benefit them, because it was not coupled with faith by those who heard it.** (AUV) You cannot advance in the spiritual life without faith. You *must* believe the Word of God.

Hebrews 3:18 **Now who did He swear would not enter into His rest, if not the disbelieving one?** (Kukis nearly literal translation)

Hebrews 3:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
blepō (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	3 rd person plural, present active indicative	Strong's #991
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Hebrews 3:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, aorist (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act, incapable of doing.</i>			
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahēe]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aorist active infinitive	Strong's #1525
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
apistía (ἄπιστία) [pronounced ap-is-TEE-ah]	<i>unfaithfulness, faithless; want of faith, unbelief; weakness of faith; disobedience</i>	feminine singular noun; accusative case	Strong's #570

Translation: Even they saw that they were unable to enter [into the land] because of [their] unbelief.

What kept Gen X out of the land of promise is their lack of faith. When they heard Moses proclaim the words of God, they should have listened and believed him. However, because they did not, they could not move ahead in their spiritual lives.

There is an analogy here, but the analogy is not to salvation but to spiritual growth and the spiritual life. Gen X was saved. They had believed in the Revealed God. We know this because God stopped bringing plagues to the Hebrew section of Egypt (a city called Goshen). However, this same generation should have taken everything that they had learned—based upon both what they saw and heard—and they should have believed it. They should have understood God more than they did. Because they did not advance in spiritual knowledge, God killed them off in the desert (the sin unto death).

The same is true of believers under the dispensation of Israel or the dispensation of the church. We move ahead when we hear the word of God and believe it. We do not move ahead if we reject hearing the Word of God; or, upon hearing it, we reject its message.

Earlier I explained about the millions of Christians who have curbed their sinning and who live by the laws of divine establishment; but who have not moved forward in the Christian life. It is possible to live a good and moral life, and yet, have no Christian production whatsoever (even if you act as a pastor or as a missionary or as an evangelist).

Hebrews 3:19 Even they saw that they were unable to enter [into the land] because of [their] unbelief. (Kukis nearly literal translation)

Hebrews 3:16–19 For certain ones, those hearing [Moses teach], were disobedient (but not all those going out from Egypt by Moses [were disobedient]). Now who was He disgusted with [for] forty years? [Was it] not those sinning [against Him]; those whose bodies fell down [dead] in the desert-wilderness? Now who did He swear would not enter into His rest, if not the disbelieving one? Even they saw that they were unable to enter [into the land] because of [their] unbelief. (Kukis nearly literal translation)

Hebrews 3:16–19 There were many who heard Moses teach who were disobedient to his words (but not everyone who were led out of Egypt were disobedient). Now who was God disgusted with for forty years? Was it not with those who continued to sin against Him, whose bodies were strewn throughout the desert-wilderness? Who did God say would not enter into His rest? Was it not the disbelieving ones? Even they realized that they could not enter into the land because of their unbelief. (Kukis paraphrase)

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www.kukis.org		Exegetical Studies in Hebrews	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Hebrews 3 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Hebrews 3

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Hebrews 3

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[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 3 (using the Modern English Version)

This gives you the briefest background for the Modern English Version.

Version Information (for the Modern English Version)

The Modern English Version (MEV) heralds a new day for Bibles with the most modern translation ever produced in the King James tradition, providing fresh clarity for Bible readers everywhere with an updated language that doesn't compromise the truth of the original texts. The MEV maintains the beauty of the past, yet provides clarity for a new generation of Bible readers.

The MEV is a translation of the Textus Receptus and the Jacob ben Hayyim edition of the Masoretic Text, using the King James Version as the base manuscript.

The MEV is a literal translation. It is also often referred to as a formal equivalence translation.

The Committee on Bible Translation began its work on the MEV in 2005 and completed it in 2014.

Taken from <https://www.biblegateway.com/versions/Modern-English-Version-MEV-Bible/> accessed October 9, 2022.

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These are the goals or the guiding principles for translating the MEV.

Principles for Translation (for the MEV):

Clear: The MEV is a literal translation (word-for-word), with capitalized references of God. The intent was to translate historical facts and events without distortion while translating in a way that readers of all backgrounds may understand the message that the original authors were communicating to the original audience.

Reverent: Every effort was made to ensure that no cultural or theological agenda was allowed to distort the translation.

Accurate: The goal was to translate Scripture accurately without loss, change, compromise, embellishments or distortions of the meaning of the original text.

The chief editor is James F. Linzey who conceived the MEV and is a graduate of Fuller Theological Seminary. The MEV is a modern translation by 47 translators from a wide range of denominations.

Taken from <https://www.biblegateway.com/versions/Modern-English-Version-MEV-Bible/> accessed October 9, 2022.

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Jesus Superior to Moses

Hebrews 3:1–2 *Therefore, holy brothers, partakers in a heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ, who was faithful to Him who appointed Him, as Moses was faithful in all His house.*

The writer of Hebrews is speaking to fellow believers. They are partakers in a heavenly calling. They are partners with Jesus Christ. They have believed in Jesus Christ. Jesus was faithful in His house just as Moses was faithful in all his house.

What was happening was, many Hebrew believers were simply trying to live the Christian life by following the Mosaic Law. Furthermore, they expected others—including gentile believers—to be circumcised and to follow the Mosaic Law.

You may recall there being a document distributed among the early churches; a document which came out of Jerusalem. It was a bad, legalistic document. Paul should have distanced himself from this.

Hebrews 3:3 **For the One was counted worthy of more glory than Moses, in that He who builds the house has more honor than the house itself.**

Jesus is far greater than Moses. He is more deserving of glory than Moses. Jesus is the builder of the house of Israel.

The problem again is, believers in Jesus are now going back to Moses for the spiritual life.

Hebrews 3:4 **For every house is built by someone, but the One who builds all things is God.**

No matter what is built, someone built it. But God has built all things. We are, at best, subcontractors.

Hebrews 3:5 **Moses was faithful in all God's house as a servant, testifying about those things that were to be spoken later....**

Moses was faithful with what God gave him to do. The author of Hebrews is not discounting Moses in any way.

Hebrews 3:6 **But Christ is faithful over God's house as a Son, whose house we are if we hold fast the confidence and the rejoicing of our hope firm to the end.**

Nevertheless, it is God's Son Who we follow now. It is Jesus to Whom we are to hold fast (not to Moses).

A Rest for God's People

Hebrews 3:7 **Therefore, as the Holy Spirit says:...**

The Holy Spirit speaks through the Old Testament as well as the New (and what is found in the Old Testament is very instructive to the believers in Jerusalem and Judæa).

Hebrews 3:8	“Today, if you hear His voice, do not harden your hearts as in the rebellion,
Hebrews 3:9	on the day of temptation in the wilderness, where your fathers tested Me and tried Me and saw My works for forty years.
Hebrews 3:10	Therefore I was angry with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’
Hebrews 3:11	So I swore in My wrath, ‘They shall not enter My rest.’ ”

What is the problem with the Exodus generation? They did not believe God; they went astray in their thinking. In fact, it was so bad that God loathed that generation of believers. But the key was, *what was in their heart?* They did not know God's ways; they did not believe His voice.

Hebrews 3:12 **Be attentive, brothers, lest there be in any of you an evil, unbelieving heart, and you depart from the living God.**

The writer of Hebrews warns his readers, “Do not be like the Exodus generation. Otherwise, you will end up having an unbelieving heart; and because of that, you will depart from the living God.”

Hebrews 3:13 **But exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin.**

The writer of Hebrews repeats this line. The idea is, *this passage is not just for the Exodus generation; this passage is for you too!* The readers of Hebrews were to think about what was being said and quoted. It applied to them as well.

Hebrews 3:14–15 **For we have become partakers of Christ if we hold the beginning of our confidence firmly to the end, while it is said:**

“Today, if you will hear His voice,
do not harden your hearts
as in the rebellion.”

If you hear God’s voice (that is, the Word of God), do not reject it; do not build up scar tissue on your hearts against the truth (which is something that believers are able to do).

Hebrews 3:16 **For who were they who heard and rebelled? Was it not all of those who came out of Egypt, led by Moses?**

Then the author of Hebrews asks four questions. Gen X heard but they rebelled against Moses and, therefore, against God. However, this is not everyone of that generation; just most of them. And their children would not reject the teaching of Moses.

Hebrews 3:17 **And with whom was He grieved for forty years? Was it not with those who had sinned, whose bodies fell in the wilderness?**

God hated that generation of believers. They died the sin unto death under Him.

Hebrews 3:18 **And to whom did He swear that they would not enter His rest, but to those who disobeyed?**

Now, this is not about salvation; this is all about entering into God’s rest. That means God’s spiritual life for believers, both in the dispensation and Israel and in the Church Age.

Hebrews 3:19 **So we see that they could not enter because of unbelief.**

The Gen X group would not enter into God’s rest because they did not believe God. They were all saved but they would die the sin unto death out in the desert-wilderness; and they would drop dead there over the next forty years.

Addendum

This doctrine was originally placed with **2Samuel 18** ([HTML](#)) ([PDF](#)) ([WPD](#)); I need to do some revision of it.

The Doctrine of One Day at a Time

1. The believer oriented to grace regards every day alike. Rom. 14:5–6
2. This does not mean that we do exactly the same thing every day. On some days, we work; on the weekends (for most of us), we are off. So, quite obviously, we do not do exactly the same thing on a

The Doctrine of One Day at a Time

workday and on a weekend. However, every day ought to be spent in the Spirit and, on every day, you ought to take in the Word of God, whether the doors of your church are open or not.

3. Rom. 14:5–8 **One person considers one day to be above another day. Someone else considers every day to be the same. Each one must be fully convinced in his own mind. Whoever observes the day, observes it to the Lord. Whoever eats, eats to the Lord, since he gives thanks to God; and whoever does not eat, it is to the Lord that he does not eat, yet he thanks God. For none of us lives to himself, and no one dies to himself. If we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we belong to the Lord.** (HCSB) Our lives are intertwined with the plan of God. Therefore, whatever day it is, it is the Lord's and we are to be thankful for that day, and live that day so that it glorifies God.
4. Living every day alike is related to God and our spiritual life. This does not mean that we do not celebrate birthdays or Christmas or Thanksgiving. Can you imagine a Christian telling his family, "I cannot attend the family Thanksgiving dinner; I am a Christian and must live every day alike." That is not a Christian testimony; that is just dumb.
5. The believer uses every day to glorify the Lord. Every day is a day of different circumstances and a different configuration.
6. Living every day alike is certainly not a matter of doing everything at the same time. Schedules are good, traditions are good, and organization is good. However, so is flexibility. You may live a life where dinner is at 6 pm sharp every evening; and that Bible study is at 7 pm sharp. In other homes, this may not be the case. You may have a more fluid or disorganized schedule. For me, I found that my schedule and day could vary dramatically, and have chosen to spend my early mornings before everyone else taking in the Word of God and studying the Word of God.
7. **Therefore watch carefully how you walk, not as unwise, but as wise; redeeming the time, because the days are evil. Therefore don't be foolish, but understand what the will of the Lord is** (Eph. 5:15–17; WEB). Every day is a gracious gift from the Lord to be purchased for the Lord. The context of Eph. 5:16 tells us that we can buy this time by being filled with the Spirit. When you are filled with the Spirit, that time has been purchased. You might even be able to log time sleeping.
8. God's grace is given to us a day at a time. **Y^ehovah's grace is not consumed, because His compassion never fails. His gracious acts are new every morning; great is Your faithfulness** (Lev. 3:22–23). Part of our life each day ought to be recognizing God's place in that God; and God's faithfulness to us each and every day. We need to recognize this for periods of stability and periods of great instability.
9. The only time we possess to glorify God on the earth is the number of days given to us in **phase II** (phase II is life here on earth for the believer). James. 4:13–15
10. God provides the capital to make each day count for grace. James 4:6
11. Every day is a special day in phase II; no one day is more holy than another. There is no authorization in the Word of God to make Sunday a special day. However, because we have that day off, it is often best for us to have 2 or 3 lessons in the Word of God. Therefore, 2 or 3 services at a local church is reasonable. The observation of the Sabbath in the Old Testament was to teach people grace. They worked all the rest of the week.
12. Each day the believer is to avoid mental attitude sins which produce self-induced misery.
13. Psalm 103 God only has one chance to show us grace in suffering, which He can only do in time. There is no suffering in eternity (Rev. 21:4).
14. This is how purchasing a day works: God gives us time on this earth; when we use that time wisely (by being filled with the Holy Spirit and by knowing Bible doctrine), the result is the creation of divine good. Divine good is rewarded in time and in eternity. Therefore, when you purchase this time by being filled with the Holy Spirit, you are also laying aside gold, silver and precious stones in heaven (1Cor. 3:9–12, 14). Those who try to do this in some other way will be producing wood, hay and stubble, to be burned in the judgment (1Cor. 3:13–15).

This has come, in large part, from R. B. Thieme, Jr.'s 1969 Basic Bible Doctrine Series, lesson #23. It was also taught in his 1961 Basic Series, lesson #28. These points have been edited and appended.

Chapter Outline

Charts, Graphics and Short Doctrines

I wanted to have an abbreviated doctrine of walking. I used as a template the Doctrine of Walking from the Grace Bible Church in Baytown. Some of the points will be exactly the same.

The Doctrine of Walking (mostly from Baytown's Grace Bible Church)

1. As adults, we take the skill of walking as no big deal (unless we have suffered some sort of accident or trauma). However, walking is a skill which must be learned and mastered. We have all seen baby's walk, and we know how, at any moment, they might tip over. For much of our walk, we are off-balance, but we have enough forward momentum to maintain this balance, so that we do not fall over every third step or so.
2. Walking is analogous to our Christian life. If we keep the proper balance and the proper movement forward, we do not tip over; and we do not appear to walk funny.
3. Walking is an illustration; it is an analogy. So bear that in mind as we move forward in this doctrine.
4. Walking is the word used in the New Testament to reveal a Christian filled with the Holy Spirit (Romans 8:2-4; Ephesians 5:2; 5:18; and Galatians 5:16).
5. When we sin, we are off-balance, we are out of fellowship; and we restore our Christian walk by naming our sins to God. This restores the filling of the Holy Spirit. 1John 1:9
6. Walking describes living one day at a time (Romans 14:5, 6; Ephesians 5:6-18; James 4:13-15).
7. We are also knocked off balance by a wrong understanding of Bible doctrine; or we are placed under pressure which we are not ready for yet (most of the time, this is a test that we should be ready for, but we are not because we have neglected rebound and/or Bible doctrine).
8. In walking balance is necessary. Living in the devil's world also demands balance. Balance of soul is determined by a consistent diet of spiritual food – Philippians 3:7; Colossians 2:6.
9. Walking describes God's system of learning – Ephesians 5:15, we are to be on guard to walk circumspectly.
10. Areas of walking as Believers in the Lord Jesus Christ include:
 - 1) Walk in the Holy Spirit – Galatians 5:16
 - 2) Walk in Faith – II Corinthians 5:7
 - 3) Walk in the Truth of His Word – III John 3
11. The Bible declares that some walk as enemies of the Cross of Christ – Philippians 3:18 – we are not to be rebellious and non-perceptive to the living Christ, and to the Living Word.
12. The Bible uses the word "walk" to reveal a maturing Christian – one who:
 - 1) walks "in the light" – I John 1:7
 - 2) walks "in newness of life" – Romans 6:4
 - 3) walks "worthy of his vocation" – Ephesians 4:1
 - 4) walks "in good works" – Ephesians 2:10; Colossians 1:10
13. God has provided everything needed for a successful fruitful, abundant and victorious life.

Most of these points came from:

http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/revelation.3_4.walking.biblical.concept1.pdf

See **The Doctrine of Walking** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Hebrews 3

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Hebrews/	Hebrews 1–13
Robert H. Kreger	https://www.angelfire.com/mt/tabor/bibledoctrine.html	Hebrews 1–13
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf	Hebrews 1–13 (translation only)
Syndein	http://syndein.com/Hebrews.html	Hebrews 1–13

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Hebrews 3

Word Cloud from Exegesis of Hebrews 3¹⁷

These two graphics should be very similar; this means that the exegesis of Hebrews 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.