

# Hebrews 8

written and compiled by Gary Kukis

**Hebrews 8:1–13**

**The New Covenant of the True High Priest**

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 8 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:** Hebrews 8 takes us from Jesus being the High Priest to the vanishing away of the covenant of the Mosaic Law.

*Bible Summary: We have a high priest who ministers in the true tent. He mediates a better covenant. He says, "I will write my laws on their hearts."*<sup>1</sup>

This should be the most extensive examination of Hebrews 8 available, where you will be able to examine in depth every word of the original text.

**Brief Overview:**<sup>2</sup>

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 8:**

Preface  
Introduction

- v. 1–
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.
- v.

Chapter Summary  
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**Charts, Graphics and Short Doctrines:**

Preface Preface

<sup>1</sup> From <https://biblesummary.info/hebrews> accessed November 15, 2022.

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



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<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Hebrews</a>	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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.

In the book of Hebrews, this tends to be a long list.

Definition of Terms	
<p><b>Rebound</b> (Restoration to fellowship with God)</p>	<p>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 <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>).</p>

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 8

**Introduction:** Hebrews 8 continues where Hebrews 7 leaves off, with Jesus as the True High Priest of Israel, but after the order of Melchizedek. Jesus is to be accepted as the High Priest of those who read this epistle and of those who are called by His Name. He is in the heavenlies at this point in time making intercession for us here on earth.

The things which we read in the Law, including all of the Levitical sacrifices and the Tabernacle, are all shadows of the reality which is to come. The technical term for this is types. The gifts, the Tent, the ministry of the priests—all of these of types of the True Lamb, Who is Jesus. Now, I state these things clearly and unequivocally; but the writer of Hebrews has a more subtle approach, expecting his readers to be fully engaged and come to these same conclusions as I have.

The writer of Hebrews is now altogether subtle or abstruse in everything. He declares clearly, **But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant He mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second.** (Hebrews 8:6–7; ESV; capitalized) However, rather than stay with strong, declarative statements, the author clearly proves his point in this chapter, using Pauline-like logic and the Old Testament.

The writer of Hebrews proves, from the Old Testament, that there is a New Covenant to come, by quoting Jeremiah 31. Even though that New Covenant is for the Millennium, it reveals that the covenant of the Law is weak and is even now vanishing away.

I had mentioned in the past that this writer of Hebrews (along with many of the 1<sup>st</sup> century leaders and saints) may not have fully understood the change of dispensation which had taken place. On the one hand, he may be underplaying this aspect in the letter to the Hebrews; or he may not simply know the doctrine itself. Nevertheless, there is never a false step taken in his writing, even when quoting a passage for the Millennium. Remember that, even though the writers of Scripture were human, had shortcomings, and even gaps in their understanding of the plan of God in the Church Age, they still wrote the words of God.

Stating this in a different way, I cannot go to this epistle or the epistle of James and say, “The knowledge here is imperfect, and, therefore, he got this or that doctrine wrong.” That does not occur in the New Testament. At the same time, when studying the gospels or the book of Acts, we must bear in mind that these are historical narratives, they do not prescribe standards and practices for the Church Age (as the epistles do).

A title or one or two sentences which describe Hebrews 8.

### Titles and/or Brief Descriptions of Hebrews 8 (by Various Commentators)

**Titles and/or Brief Descriptions of Hebrews 8 (by Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

**Brief, but insightful observations of Hebrews 8 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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 8**

Some of these questions may not make sense unless you have read Hebrews 8. 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 8**

[Chapter Outline](#)

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

**The Principals of Hebrews 8**

**Characters**

**Biographical Material**


### The Principals of Hebrews 8

Characters

Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

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

### The Places of Hebrews 8

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

### By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

### A Synopsis of Hebrews 8

## A Synopsis of Hebrews 8

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Hebrews 8 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### A Synopsis of Hebrews 8 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 8 (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	



## Chapter Outline

## Charts, Graphics and Short Doctrines

**Changes—additions and subtractions:**

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.

## Chapter Outline

## Charts, Graphics and Short Doctrines

To this point (in Hebrews 7), there has been a great deal of talk about Melchizedek. At this point, the writer of Hebrews concentrates upon the Lord Jesus Christ.

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:

**Now the main point on the (things) being said, this (thing) we keep on having a chief priest Who sat down at the right (hand) of the throne of the majesty in the heavens, of the holies a minister and of the tent of the true which set up the Lord; not man.**

Hebrews  
8:1–2

Kukis nearly literal:

**Now about the (things) which keep on being said, the main point [is] this: we keep on having a chief priest Who sat down at the right (hand) of the throne of the Majesty in the heavens, a minister of [the holy] of holies and of the true Tabernacle which the Lord erected, [and] not man.**

Kukis paraphrase

**This is the main point that we have been trying to make: we have a High Priest Who has sat down at the right hand of the throne of the Majesty in the heavens, Who ministers in the Holy of Holies in the True Tabernacle set up by the Lord. Man had nothing to do with it.**

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 translation<sup>3</sup> 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:**

Westcott-Hort Text (Greek)	Now the main point on the (things) being said, this (thing) we keep on having a chief priest Who sat down at the right (hand) of the throne of the majesty in the heavens, of the holies a minister and of the tent of the true which set up the Lord; not man.
Complete Apostles' Bible	Now this is the main point of the things being said: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord set up, and not man.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Now of the things which we have spoken, this is the sum: We have such an high priest who is set on the right hand of the throne of majesty in the heavens, A minister of the holies and of the true tabernacle, which the Lord hath pitched, and not man.
V. Alexander's Aramaic T.	.
Eastern Aramaic Mnscrip <sup>4</sup>	.
James Murdock's Syriac NT	Now the sum of the whole is this, we have a High Priest, who is seated on the right hand of the throne of the Majesty in heaven: And he is the minister of the sanctuary, and of the true tabernacle, which God hath pitched, and not man.

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

Original Aramaic NT<sup>5</sup> But The Summit of all these things that we have: The High Priest who sits at the right hand of the throne of The Majesty in Heaven.  
And he is the Minister of The Holy Place and The True Tabernacle, which God set up, and not man.

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 Now of the things we are saying this is the chief point: We have such a high priest, who has taken his place at the right hand of God's high seat of glory in heaven, As a servant of the holy things and of the true Tent, which was put up by God, not by man.

Bible in Worldwide English The real point of what we are saying is this. We now have a high priest who sits beside Gods throne or chief chair in heaven.  
He is priest in the true holy place where God lives. The Lord made that place, man did not.

Easy English .  
Easy-to-Read Version–2008 Here is the point of what we are saying: We have a high priest like that, who sits on the right side of God's throne in heaven. Our high priest serves in the Most Holy Place. He serves in the true place of worship that was made by God, not by anyone here on earth.

God's Word™ The main point we want to make is this: We do have this kind of chief priest. This chief priest has received the highest position, the throne of majesty in heaven. He serves as priest of the holy place and of the true tent set up by the Lord and not by any human.

Good News Bible (TEV) The whole point of what we are saying is that we have such a High Priest, who sits at the right of the throne of the Divine Majesty in heaven. He serves as high priest in the Most Holy Place, that is, in the real tent which was put up by the Lord, not by human hands.

*The Message* .  
NIRV .  
New Life Version .  
New Simplified Bible .

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

Contemporary English V. What I mean is that we have a high priest who sits at the right side of God's great throne in heaven. He also serves as the priest in the most holy place inside the real tent there in heaven. This tent of worship was set up by the Lord, not by humans.

The Living Bible .  
New Berkeley Version .  
New Living Translation .

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

The Passion Translation	Now this is the crowning point of what we are saying: We have a magnificent King-Priest who ministers for us at the right hand of God. He is enthroned with honor next to the throne of the Majesty on high. He serves in the holy sanctuary in the true heavenly tabernacle set up by God, and not by men.
UnfoldingWord Simplified T.	Now the point of what we are saying is this: We have a high priest who has sat down at the right hand of the throne of the Majesty in the heavens. He is a servant in the holy place, the true tabernacle that the Lord, not a man, set up.
Williams' New Testament <sup>6</sup>	Now the main point in what I am saying is this: We have such a High Priest as this, one who has taken His seat at the right hand of God's majestic throne in heaven as officiating Priest in that sanctuary, which is also the true tent of worship, which the Lord and not man set up.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<i>The main point on the things being said is, we have this type of head priest who is seated in the right side of the throne of the Majesty in the heavenly regions, a minister of the Sacred Things and the true tent, that the Master, not a person, set up.</i>
Common English Bible	.
Len Gane Paraphrase <sup>7</sup>	Now this is the summary of what we have talked about: We have such a High Priest who sits at the right hand of the throne of the Majesty in the heavens. [He serves as] the minister of the most holy place and the true tent, which the Lord set up, not man.
A. Campbell's Living Oracles	Now of the things which we have spoken, this is the sum: We have such a High Priest, who has taken his seat at the right hand of the Majesty in the heavens-a minister of the holy places; namely, of the true tabernacle which the Lord erected, and not man.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	To sum up what I have been saying:--Such is the High Priest that we have, one who 'has taken his seat at the right hand' of the throne of God's Majesty in Heaven, where he ministers in the Sanctuary, in that true Tabernacle set up by the Lord and not by man.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version <sup>8</sup>	.
God's Truth (Tyndale)	.
International Standard V	<b><i>The Messiah Has a Better Ministry</i></b> Now the main point in what we are saying is this: we do have this kind of high priest, who sat down at the right hand of the throne of the Majesty in heaven and who serves in the sanctuary, the true tent set up by the Lord and not by any human.

<sup>6</sup> William's New Testament - 1937 by Charles B. Williams.

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

<sup>8</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

Lexham Bible Montgomery NT	.	The pith of all that we have been saying is this; we do have such a High Priest; and he has taken his seat on the right hand of the throne of Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	.	.
	.	BUT the chief thing in addition to what has been said is, that we have such a chief priest who sat on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord set up, not man.
The Spoken English NT <sup>9</sup> UnfoldingWord Literal Text Urilm-Thummim Version	.	.
	.	Now of the things that we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the cosmos; A Priest of the Sacred Place and of the Real Tabernacle (that the LORD staked), and not man.
Weymouth New Testament	.	Now in connexion with what we have been saying the chief point is that we have a High Priest who has taken His seat at the right hand of the throne of God's Majesty in the heavens, and ministers in the Holy place and in the true tabernacle which not man, but the Lord pitched.
Wikipedia Bible Project Worsley's New Testament	.	Wikipedia's translation of Hebrews ended a few chapters back.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>10</sup>	.
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	.	
exeGesés companion Bible	.	
Hebraic Roots Bible <sup>11</sup>	.	
	.	Now the sum of the whole thing is this: We have a High Priest, who is seated on the right hand of the throne of the Majesty in heaven <sup>7</sup> : (Psa 110:1) And He is the minister of the sanctuary, and of the true tabernacle, which Elohim has pitched, and not man.
	.	<sup>7</sup> Yahshua is clearly Melchizedek and is not the Father Yahweh but is seated at His right hand of power in Heaven. Act 2:33, 7:55- 56, Mat 26:64, Psa 110:1, 4-5.
Holy New Covenant Trans.	.	This is the point of what is being said: We have such a High Priest. He sat down in heaven at the right side of God's throne. He is a minister in the most holy place, the tent which is real. God, not man, put up this tent.

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

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

<sup>11</sup> 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.

The Scriptures 2009	Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens, and who serves in the set-apart place and of the true Tent, which יהוה set up, and not man.
Tree of Life Version	Now here is the main point being said. We do have such a Kohen Gadol, who has taken His seat at the right hand of the throne of the Majesty in the heavens. He is a priestly attendant of the Holies and the true Tent—which Adonai set up, not man.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>12</sup>	...Point but at the [things] being said {is} This [We] have priest (chief) Who sits (down) in [one] right [of] the throne [of] the majesty in the heavens [of] the [things] pure {He is} Minister and [of] the tent the [one] true whom establishes The Lord not Man...
Alpha & Omega Bible	NOW THE MAIN POINT IN WHAT HAS BEEN SAID IS THIS: WE HAVE SUCH A HIGH PRIEST, WHO HAS TAKEN HIS SEAT AT THE RIGHT HAND OF THE THRONE OF THE MAJESTY IN THE HEAVENS, A MINISTER IN THE SANCTUARY AND IN THE TRUE TABERNACLE, WHICH THE LORD PITCHED, NOT MANKIND.
Awful Scroll Bible	Furthermore, upon that being confirmed, the main point is we hold certainly-of-this Chief-Priest, who sits-down from-within the right hand of the Throne of Majesty, from-within the Expanse, an Undertaker-for-the-people of the awful places, even of the true tabernacle, which the Lord fastens together and not man.
Concordant Literal Version exeGesés companion Bible	. <b><u>THE SON, OUR ARCHPRIEST</u></b> And this is the sum of what we worded: We have such an archpriest seated at the right of the throne of the Majesty in the heavens; A liturgist of the Holies and of the true tabernacle which Yah Veh staked - and not humanity.
Orthodox Jewish Bible	Now the main point of what is being said is this: we in fact have such a Kohen Gadol, who has taken his moshav LIMIN HASHEM ("at the right hand of the kisse of the kavod in Shomayim" TEHILLIM 110:1). Our Kohen Gadol is mesharet baKodesh (minister in the holy things) of the true Mishkan set up by Adoneinu and not by any mere mortal.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now this is the main point [or, the summary] of what we are saying: We have such a head priest [i.e., as described in chapter 7] who sat down at the right side of the throne of the Majesty [i.e., God] in heaven. He is a minister in the sanctuary, [serving about holy things] in the true tabernacle, which was set up by the Lord and not by man [Note: This sanctuary/tabernacle represents either heaven or the church].
Benjamin Brodie's trans. <sup>13</sup>	Now, the main point about the things which have been communicated is: We [Christians] continue to have the category of high priest, Who has sat down [strategic victory] at the right hand of the throne of the Majesty [God Almighty] in the heavens,

<sup>12</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

<sup>13</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

The Expanded Bible  
Jonathan Mitchell NT

The Minister of the holy places [legitimate authority serving His people], even the true tabernacle [humanity of Christ], which the Lord [Jesus Christ] pitched, not man.

.  
Now as a summary and main point, added to the things being presently said (or: the head [topic] of the discussion): we continue having such a Chief and Ruling Priest, Who sat down at the right of the Throne of the Greatness (or: in union with the place of power and receiving in Majesty's seat of authority) within the midst of the atmospheres (or: in union with and participating in the heavens; = the realm of rule over the earth) –

a Public Servant [note: this word referred to a property owner performing public service at His own expense] of the set-apart folks (of the holy ones; or: of the holy things; or: of the Holies; from the sacred places) – even (or: and) of the true and real Tabernacle (or: tent; = God's home among His people) which the Lord [= Yahweh] pitched, not man (or: people; humanity).

Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

#### *The Mediator of a New and Better Covenant*

Now *this is* the main point in what has been said: we have a high priest such as this, who sat down at the right hand of the throne of the Majesty in heaven, a minister of the sanctuary and of the true tabernacle which the Lord set up, not man.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT<sup>14</sup>

#### *Jesus is our High Priest and the Mediator of a New Covenant*

Now, to sum up what's been said: that's what kind of high priest we have. He sits at the right of the throne of the Majestic One in the heavens.

He serves in<sup>a</sup> the Holy Place that's the true Tent of Witness.<sup>b</sup> The Sovereign One set that one up, not human beings.

a. Lit. "He is servant of".

b. See "Bible Words" under "Tent of Witness".

Wilbur Pickering's New T.

#### *Priest and Mediator of a better covenant*

Now the main point of the things we are saying is this: We do have such a High Priest, who sat down<sup>1</sup> at the right of the Majesty's throne in the heavens, Minister of the Holy Places, that is, of the true Tabernacle which the Lord set up, not man.

(1) He took His seat; it was His prerogative.

### Literal, almost word-for-word, renderings:

A Faithful Version

Now here is a summary of the things being discussed: We have such a High Priest Who sat down at the right hand of the throne of the Majesty in the heavens; A Minister of the sanctuary and of the true tabernacle, which the Lord set up, and not man.

Analytical-Literal Translation

Now [this is the] main point about the [things] being said: we have such a High Priest who sat down at [the] right hand of the throne of the Majesty in the heavens, a Minister of the holy places [fig., the sanctuary] and of the true tabernacle, which the Lord pitched and not humanity [fig., and not by human hands].

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

- Berean Literal Bible .
- Bond Slave Version .
- C. Thomson updated NT .
- Charles Thomson NT .
- Context Group Version . Now in the things which we are saying the chief point [is this]: We have such a high priest, who sat down at the right hand of the throne of the Majesty in the skies, a public servant of the special place, and of the true tabernacle, which the Lord pitched, not man.
  
- English Standard Version .
- Far Above All Translation<sup>15</sup> . Now *the* essence of the *things* spoken of *is that* we have a high priest of such a kind, who sat down at *the right hand* of the throne of majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.
  
- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 . Now a summation upon the things in which are spoken *is this*: we have such a high-priest, who sat *down at the right hand* of the throne of the Majesty in the heavens, a minister\* of the *holy of holies* and of the true\* tabernacle, which the Lord pitched and not man.
  
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation . Now the main point on what is being communicated is this: We have such a category of high priest who sat down on the right hand of the throne of the Majesty in the heavens.  
A minister of the holy places, and of the tabernacle, that is, the real one which the Lord put together, and not man.
  
- 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 8:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kephalaion (κεφάλαιον) [pronounced kef-AL-ah-yon]	<i>the chief or main point, the principal thing; the pecuniary sum total of a reckoning, amount; the principal, capital, as distinguished from the interest; a sum of money, sum</i>	neuter singular noun, nominative case	Strong’s #2774

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



Hebrews 8:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τοῖς (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
λέγῳ (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter plural, present passive participle; dative, locative or instrumental case	Strong's #3004
τοιοῦτος (τοιοῦτος) [pronounced <i>toy-OO-toss</i> ]	<i>such as this, of this kind or sort, this thing</i>	masculine singular adjective, accusative case	Strong's #5108

**Translation:** Now about the (things) which keep on being said, the main point [is] this:...

Up to this point, the writer of Hebrews has been talking about Melchizedek and the Law of Moses and the Levitical priesthood. However, key to this discussion is Jesus. He is going to be the main thing for this writer to write about.

Hebrews 8:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐχῶ (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #2192
ἀρχιερέως (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine singular noun; accusative case	Strong's #749

**Translation:** ...we keep on having a chief priest...

This appears to be the editorial *we*, although we have previously discussed the idea that two or more men are writing this book together—possibly from the inside of a synagogue, given the many references made to the Old Testament Scriptures.

Hebrews 8:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kathizô (καθίζω) [pronounced <i>kath-EED-zoh</i> ]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2523
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dexios (δεξιός) [pronounced <i>dex-ee-OSS</i> ]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1188
tou (τοῦ) [pronounced <i>tu</i> ]	<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
thronos (θρόνος) [pronounced <i>THORN-OSS</i> ]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; genitive/ablative case	Strong's #2362
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
megalôsunê (μεγαλωσύνη) [pronounced <i>mehg-al-oh-SOO-nay</i> ]	<i>majesty [of God]; eminence; great, strong</i>	feminine singular noun; genitive/ablative case	Strong's #3172
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
tois (τοῖς) [pronounced <i>toiç</i> ]	<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
ouranoi (οὐρανοί) [pronounced <i>oo-ran-OY</i> ]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3772

**Translation:** ...Who sat down at the right (hand) of the throne of the Majesty in the heavens,...

Jesus has sat down next to God the Father in the heavens. Now, Jesus is a person made of flesh and blood (although we do not know the exact combination of elements which make up His resurrection body). How God the Father fits into this is hard to say. Somehow, His Majesty is there.

Hebrews 8:1 **Now about the (things) which keep on being said, the main point [is] this: we keep on having a chief priest Who sat down at the right (hand) of the throne of the Majesty in the heavens,...** (Kukis nearly literal translation)

Hebrews 8:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter plural adjective; genitive/ablative case	Strong's #39 (neuter of #40)
leitourgos (λειτουργός) [pronounced li-toorg-OSS]	<i>a public minister, a servant of the state; a minister, a (public) servant; military laborer</i>	masculine singular noun; nominative case	Strong's #3011

**Translation:** ...a minister of [the holy] of holies...

Like most other translations, I took the plural adjective of hagion (ἅγιον) [pronounced HAG-ee-on] to refer to the Holy of Holies.

In the original Tabernacle and later in the Temple, there was a section curtained off from the rest of the sanctuary. No one apart from the High Priest went behind the curtain and he only went there once a year on the Great Day of Atonement. He would sprinkle some blood from a sacrifice onto the top of the Ark of the Covenant, which essentially was typical of Jesus dying for the sins of all mankind one time.

Hebrews 8:2b			
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
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
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, genitive/ablative case	Strong's #4633
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

## Hebrews 8:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alēthinós (ἀληθινός) [pronounced <i>al-ay-thee-NOSS</i> ]	<i>true, truthful; real, genuine</i>	feminine singular adjective, genitive/ablative case	Strong's #228

**Translation:** ...and of the true Tabernacle...

The Tabernacle was understood to be some sort of a copy of the things in heaven (and all the things pertaining to it). The True Tabernacle would be in heaven.

## Hebrews 8:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἣν) [pronounced <i>hayn</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
pêgnumi (πήγνυμι) [pronounced <i>PAYG-noo-mee</i> ]	<i>to pitch (set up) [a tent]; to make fast, to fix; to fasten together, to build by fastening together</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4078 (hapax legomena)
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444

**Translation:** ...which the Lord erected, [and] not man.

The Lord set up the true Tabernacle; not man (obviously, men set up the original Tabernacle and they are the ones who move it when necessary).

Hebrews 8:2 ...a minister of [the holy] of holies and of the true Tabernacle which the Lord erected, [and] not man. (Kukis nearly literal translation)

Hebrews 8:1–2 Now about the (things) which keep on being said, the main point [is] this: we keep on having a chief priest Who sat down at the right (hand) of the throne of the Majesty in the heavens, a minister of [the holy] of holies and of the true Tabernacle which the Lord erected, [and] not man. (Kukis nearly literal translation)

Hebrews 8:1–2 This is the main point that we have been trying to make: we have a High Priest Who has sat down at the right hand of the throne of the Majesty in the heavens, Who ministers in the Holy of Holies in the True Tabernacle set up by the Lord. Man had nothing to do with it. (Kukis paraphrase)

For every chief priest to [the altar] to keep on bringing both gifts and sacrifices he was set in place [to do that]. So then [it is] needful to keep on having One even this (One) who should bring [a sacrifice].

Hebrews  
8:3

For every chief priest is put in place to keep on bringing both [bloodless] gifts and [animal] sacrifices to [the altar]. So also, [it] keeps on being necessary for One, even this (One) Who should bring [gifts and sacrifices].

For, the primary function of any priest is to bring bloodless gifts and animal sacrifices to the altar to offer up to God. Therefore, it would be necessary for Jesus to also bring gifts and sacrifices to the altar before God.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	For every chief priest to [the altar] to keep on bringing both gifts and sacrifices he was set in place [to do that]. So then [it is] needful to keep on having One even this (One) who should bring [a sacrifice].
Complete Apostles Bible	For every high priest is appointed to offer both gifts and sacrifices; therefore it is necessary for this One also to have something to offer.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For every high priest is established, to offer oblations and sacrifices; and therefore, it was proper that this one should also have something to offer.
Original Aramaic NT	For every High Priest is appointed to offer gifts and sacrifices, and because of this it was right also for This One to have something to offer.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Now every high priest is given authority to take to God the things which are given and to make offerings; so that it is necessary for this man, like them, to have something for an offering.
Bible in Worldwide English	Every high priest is chosen to offer gifts and sacrifices. So this high priest must have something to offer also.
Easy English	.
Easy-to-Read Version–2008	Every high priest has the work of offering gifts and sacrifices to God. So our high priest must also offer something to God.
God's Word™	Every chief priest is appointed to offer gifts and sacrifices. Therefore, this chief priest had to offer something.

Good News Bible (TEV)	Every high priest is appointed to present offerings and animal sacrifices to God, and so our High Priest must also have something to offer.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Since all priests must offer gifts and sacrifices, Christ also needed to have something to offer.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Since every high priest is appointed to offer both gifts and sacrifices, so the Messiah also had to bring some sacrifice.
UnfoldingWord Simplified T.	.
Williams' New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, every head priest is put in charge for the "to be offering both contributions and sacrifices" part. From this, it is essential for this person to also be having something that he might offer.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Every High Priest is appointed for the purpose of offering gifts and sacrifices to God; it follows, therefore, that this High Priest must have some offering to make.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	And since every high priest is appointed to offer both gifts and sacrifices, it was necessary for this One also to have something to offer.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Since it's the responsibility of every high priest to offer gifts and sacrifices, this high priest must also have something to offer.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	For every high priest is appointed to offer both gifts and sacrifices. Therefore, this high priest [Lit. this one] had to offer something, too.
Lexham Bible	.
Montgomery NT	For every high priest is appointed to offer both gifts and sacrifices; whence it follows that this High Priest also must have some offering to make.
NIV, ©2011	.

Riverside New Testament	Now every high priest is appointed to offer gifts and sacrifices. Whence it is necessary for this one to have something to offer.
Leicester A. Sawyer's NT	For every chief priest is constituted to offer gifts and sacrifices, whence it was necessary that this man also should have something to offer.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Every High Priest, however, is appointed to offer both bloodless gifts and sacrifices. Therefore this High Priest also must have some offering to present.
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 every high priest is set in place to offer both gifts and sacrifices; from which it is necessary for this One also to have something which He may offer <sup>1</sup> . <sup>1</sup> Heb 5:1.
Holy New Covenant Trans. The Scriptures 2009	.
Tree of Life Version	For every high priest is appointed to offer both gifts and slaughters. So it was also necessary for this One to have somewhat to offer.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Every for Priest (Chief) to the+ to offer gifts also and sacrifices is appointed therefore Necessary to have something and this which [He] may offer...
Alpha & Omega Bible	.
Awful Scroll Bible	For every chief-priest accordingly-stands, to bring-near an offering, of gifts and even sacrifices. From which it enfolds-over for this One, to hold something also which He should bring-near to offer.
Concordant Literal Version exeGesés companion Bible	.
Orthodox Jewish Bible	For every archpriest offers gratuities and sacrifices: so it is necessary that this one also have somewhat to offer.
Rotherham's Emphasized B.	For every Kohen Gadol is ordained to offer both minchot and zevakhim, from which it was necessary for this Kohen Gadol to have something also which he might offer.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
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An Understandable Version	For every head priest [on earth] is appointed to offer both gifts and sacrifices, so it is necessary that this Head Priest [i.e., Jesus] also have something to offer.
Benjamin Brodie's trans.	Since each [Levitical] high priest was appointed [after the death of a former high priest] to offer both gifts [agricultural] and sacrifices [animal], therefore necessity has [requires] it that He [Jesus Christ] should offer something also.
The Expanded Bible Jonathan Mitchell NT	. Now you see, every chief priest is being placed (or: set down; or: = appointed) into the [situation; job] to be repeatedly offering both gifts and sacrifices. In consequence or consideration of this [it seems] necessary for this One to continue having something which He may offer.
P. Kretzmann Commentary Syndein/Thieme	.
Translation for Translators	.
The Voice	.

**Bible Translations with Many Footnotes:**

Lexham Bible	For every high priest is appointed in order to offer both gifts and sacrifices; therefore it was [*Or "it is "; either a present or a past tense verb may be supplied here] necessary for this one also to have something that he offers.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Every high priest is appointed to offer both gifts and sacrifices (it follows that it is necessary for this One also to have something He might offer).

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	For every chief priest is appointed to offer gifts and sacrifices; hence it is necessary that H E should have something to offer; for if he were on earth he could not be a priest, as there are priests who offer the gifts according to the law. V. 4 is included for context.
Context Group Version	For every high priest is appointed to offer both gifts and sacrifices: therefore it is necessary that this [high priest] also have something to offer.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* every high-priest is designated, *that* he should offer both gifts and sacrifices; hence it is necessary for this one to also have something which he should offer.
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 [Levitical] High Priest is appointed to offer both gifts and sacrifices; therefore, it is concluded necessary that this one [that is, Jesus Christ] also have something that He might offer.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man should have somewhat also to offer.
World English Bible (ME)	Every chief priest is appointed to offer gifts and sacrifices. Therefore, this chief priest had to offer something.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**

<b>Hebrews 8:3a</b>			
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
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prosp̄erō (προσφέρω) [pronounced pros-FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	present active infinitive	Strong's #4374
dōra (δῶρα) [pronounced DOH-rah]	<i>gifts, presents; offerings (of a gift or of gifts); sacrifice</i>	neuter plural noun; accusative case	Strong's #1435
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037

## Hebrews 8:3a

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
thusiai (θυσίαι) [pronounced <i>thoo-SEE-ī</i> ]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; accusative case	Strong's #2378
kathistêmi (καθίστημι) [pronounced <i>kath-IHS-tay-mee</i> ]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2525

**Translation:** For every chief priest is put in place to keep on bringing both [bloodless] gifts and [animal] sacrifices to [the altar].

The primary purpose of a priest is to continue to bring gifts and animal sacrifices before the altar to offer up to God. That is his job.

## Hebrews 8:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóthen (ὅθεν) [pronounced <i>HOHTH-ehn</i> ]	<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
anankaïos (ἀναγκαῖος) [pronounced <i>an-ang-KAH-yoss</i> ]	<i>necessary, indispensable; by implication, close (of kin); near, necessity, needful</i>	masculine plural adjective, accusative case	Strong's #316
Thayer adds: <i>what ought according to the law of duty be done, what is required by the circumstances.</i>			
echô (ἔχω) [pronounced <i>ECHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	present active infinitive	Strong's #2192
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
touton (τοῦτον) [pronounced <i>TOO-tohn</i> ]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

Hebrews 8:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὅ) [pronounced <i>hoh</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
prospherô (προσφέρω) [pronounced <i>pros-FER-oh</i> ]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #4374

**Translation:** So also, [it] keeps on being necessary for One, even this (One) Who should bring [gifts and sacrifices].

If Jesus is our High Priest, then, logically, He should bring something before God as well.

Hebrews 8:3 For every chief priest is put in place to keep on bringing both [bloodless] gifts and [animal] sacrifices to [the altar]. So also, [it] keeps on being necessary for One, even this (One) Who should bring [gifts and sacrifices]. (Kukis nearly literal translation)

Hebrews 8:3 For every chief priest is put in place to keep on bringing both [bloodless] gifts and [animal] sacrifices to [the altar]. So also, [it] keeps on being necessary for One, even this (One) Who should bring [gifts and sacrifices]. (Kukis nearly literal translation)

Hebrews 8:3 For, the primary function of any priest is to bring bloodless gifts and animal sacrifices to the altar to offer up to God. Therefore, it would be necessary for Jesus to also bring gifts and sacrifices to the altar before God. (Kukis paraphrase)

If indeed therefore He was upon the earth, not yet certainly He would be a priest, being of the ones bringing, according to the norm or standard of Law, the gifts, which a copy and a likeness they keep on serving of the heavenly (things), just as had been revealed [to] Moses being about to keep on making the Tent. "For keep on seeing," he kept on making known, "you will do all according to the model, the one being shown to you in the mountain."

Hebrews  
8:4–5

If indeed, therefore, [Jesus] was [still] on the earth, He certainly would not be a priest, [priests] being the ones bringing the gifts according to [the] Law, which [gifts] keep on serving as an exhibit and a foreshadowing of the heavenly (things), exactly as had been revealed [to] Moses, who was about to be making the Tabernacle. For [God said to Moses], "Keep on examining [what] keeps on being revealed [to you, as] you will make everything according to the model, the one being shown to you on the mountain."

Now, if Jesus were on this earth right now, He certainly would not be a priest. Priests bring various gifts before the altar according to the Law, which gifts continue to serve as exhibits and foreshadowings of the things of heaven, exactly as this was revealed to Moses, who was about to make the Tabernacle. For God told him, "Keep on examining what I have been revealing to you because you will make everything just like the model you have been examining, the one being shown to you on the mountain."

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	If indeed therefore He was upon the earth, not yet certainly He would be a priest, being of the ones bringing, according to the norm or standard of Law, the gifts, which a copy and a likeness they keep on serving of the heavenly (things), just as had been revealed [to] Moses being about to keep on making the Tent. "For keep on seeing," he kept on making known, "you will do all according to the model, the one being shown to you in the mountain."
Complete Apostles Bible	For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; who serve a copy and shadow of the heavenly things, just as Moses had been warned when he was about to complete the tabernacle, for He says, "See, you shall make all things according to the pattern shown to you on the mountain."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law. Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shewn thee on the mount..
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . And if he were on earth, he would not be a priest; because there are priests [there], who offer oblations agreeably to the law: [namely] they, who minister in the emblem and shadow of the things in heaven: as it was said to Moses, when he was about to build the tabernacle, See, and make every thing according to the pattern which was showed thee in the mount.
Original Aramaic NT	And if he were on Earth, he would not be a Priest, because there have been Priests who have been offering gifts according to what is in The Law, Those who serve the form and the shadow of these things that are in Heaven, as it was said to Moses when he made The Tabernacle, "See and do everything by the image that appeared to you on the mountain."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	If he had been on earth he would not have been a priest at all, because there are other priests who make the offerings ordered by the law; Being servants of that which is a copy and an image of the things in heaven, as Moses, when he was about to make the Tent, had special orders from God: for, See, he said, that you make everything like the design which you saw in the mountain.
Bible in Worldwide English	If he were still on earth, he would not be a priest. There are priests on earth already who offer gifts the way the law says. The work they do shows what the work of the priest in heaven is. When Moses made a house for God, here is what God told him to do. He said, Be sure you make everything like I showed you on the mountain.
Easy English Easy-to-Read Version–2008	. If our high priest were now living on earth, he would not be a priest. I say this because there are already priests here who follow the law by offering gifts to God.

<p>God's Word™</p>	<p>The work that these priests do is really only a copy and a shadow of what is in heaven. That is why God warned Moses when he was ready to build the Holy Tent: "Be sure to make everything exactly like the pattern I showed you on the mountain." If he were on earth, he would not even be a priest. On earth other priests offer gifts by following the instructions that Moses gave. They serve at a place that is a pattern, a shadow, of what is in heaven. When Moses was about to make the tent, God warned him, "Be sure to make everything based on the plan I showed you on the mountain."</p>
<p>Good News Bible (TEV)</p>	<p>If he were on earth, he would not be a priest at all, since there are priests who offer the gifts required by the Jewish Law. The work they do as priests is really only a copy and a shadow of what is in heaven. It is the same as it was with Moses. When he was about to build the Sacred Tent, God told him, "Be sure to make everything according to the pattern you were shown on the mountain."</p>
<p>The Message</p>	.
<p>NIRV</p>	.
<p>New Life Version</p>	.
<p>New Simplified Bible</p>	.

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

<p>Contemporary English V.</p>	<p>If he were here on earth, he would not be a priest at all, because here the Law appoints other priests to offer sacrifices. But the tent where they serve is just a copy and a shadow of the real one in heaven. Before Moses made the tent, he was told, "Be sure to make it exactly like the pattern you were shown on the mountain!"</p>
<p>The Living Bible</p>	.
<p>New Berkeley Version</p>	.
<p>New Century Version</p>	.
<p>New Living Translation</p>	.
<p>The Passion Translation</p>	<p>But since he didn't qualify to be an earthly priest, and there are already priests who offer sacrifices prescribed by the law, <i>he offered in heaven a perfect sacrifice</i>. The priests on earth serve in a temple that is but a copy modeled after the heavenly sanctuary; a shadow of the reality. For when Moses began to construct the tabernacle God warned him and said, "You must precisely follow the pattern I revealed to you on Mt. Sinai."</p>
<p>UnfoldingWord Simplified T.</p>	<p>Now if Christ were on earth, he would not be a priest at all, since there are those who offer the gifts according to the law. They serve a copy and shadow of the heavenly things. It is just as Moses was warned by God when he was about to construct the tabernacle: God said, "See that you make everything according to the pattern that was shown to you on the mountain."</p>
<p>Williams' New Testament</p>	<p>However, if He were still on earth, He would not be a priest at all, because there are those who officiate in accordance with the law in offering the gifts; and yet they officiate in a sanctuary that is a mere copy and shadow of the heavenly one, as Moses, when he was about to make the tent of worship, was warned, for, said He, "See to it that you make it all just like the pattern shown you on the mountain."</p>

**Partially literal and partially paraphrased translations:**

<p>American English Bible</p>	.
<p>Beck's American Translation</p>	.
<p>Breakthrough Version</p>	<p>So certainly, if He were on earth, He would not even be a priest since the <i>priests</i> exist who offer up the contributions in line with <i>the</i> law, some who minister for a demonstration and shadow of the heavenly <i>regions</i>, just as Moses had received a notice <i>from</i> God as he was about to be finishing up the tent. "You see, look," He</p>

declared, "you will make everything according to the example shown to you in the mountain."

Common English Bible  
Len Gane Paraphrase

.  
If he were on earth, then he would not be a priest, since there are priests, who bring gifts according the law, who serve as an example and shadow of heavenly things just as Moses was warned by God when he was ready to make The Tent, for he says, "See [that] you make everything according to the pattern shown to you in the mountain."

A. Campbell's Living Oracles

For, indeed, if he were on earth, he could not be a priest, there being priests who offer gifts according to the law. (These perform divine service for an example and shadow of heavenly things, as Moses, when about to construct the tabernacle, was admonished of God: "See, now (says he,) that you make all things according to the type that was showed you in the Mount.")

New Advent (Knox) Bible  
NT for Everyone  
20<sup>th</sup> Century New Testament

.  
. If he were, however, still upon earth, he would not even be a priest, since there are already priests who offer the gifts as the Law directs. (These priests, it is true, are engaged in a service which is only a copy and shadow of the heavenly realities, as is shown by the directions given to Moses when he was about to construct the Tabernacle. 'Look to it,' are the words, 'that thou make every part in accordance with the pattern shown thee on the mountain.')

**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

Now if he was here on earth, he wouldn't be a priest at all, because there are already priests to present the offerings that the law requires.  
The place they serve is a copy, a mere shadow of what is in heaven. That's what God told Moses when he was going to set up the tabernacle: "Be careful to make everything according to the blueprint you were shown on the mountain."

God's Truth (Tyndale) .  
Holman Christian Standard .  
International Standard V .  
Lexham Bible .  
Montgomery NT

Now were he on earth, he would not even be a priest, since there are here those who present the gifts according to the Law—those priests who serve a mere outline and shadow of the heavenly reality, just as Moses was divinely instructed when he was about to build the Tabernacle. "See", he says, "that you make everything on the pattern showed you on the mountain."

NIV, ©2011 .  
Riverside New Testament .  
Leicester A. Sawyer's NT .  
The Spoken English NT .  
UnfoldingWord Literal Text .  
Urim-Thummim Version

For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the Law: Who serve as the example and shadow of cosmic things, as Moses was advised of Elohim when he was about to make the Tabernacle. Because see says he, That you make all things according to the pattern shown to you in the Mountain.

Weymouth New Testament If then He were still on earth, He would not be a priest at all, since here there are already those who present the offerings in obedience to the Law, and serve a copy and type of the heavenly things, just as Moses was divinely instructed when about to build the tabernacle. For God said, "SEE THAT YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN YOU ON THE MOUNTAIN."

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 if He were on earth, He would not be a priest, there being those priests offering gifts<sup>2</sup> according to the Law, who serve the pattern of and shadow of heavenly things, even as Moses was divinely warned, being about to make the tabernacle: For He says, "See that you make all things according to the pattern being shown to you in the mount." (*Exodus 25:40*)

<sup>2</sup>This is written in the present tense showing the temple was still standing at this time.

Holy New Covenant Trans.

If Jesus were on earth today, he would not be a priest of Levi. They offer gifts as the law commands. They worship at a temple which is only a copy of what is in heaven. It is not the original. When Moses was about to build the holy tent, God warned him: "Be careful! You must make everything like the pattern which I showed you on the mountain."

The Scriptures 2009

For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah, who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said, "**See that you make all according to the pattern shown you on the mountain.**" Exodus 25:40.

Tree of Life Version

Now if He were on earth, He would not be a kohen at all, since there are those who offer the gifts according to the Torah. They offer service in a replica and foreshadower of the heavenlies—one that is just as Moses was instructed by God when he was about to complete the tabernacle. For He says, "See that you make everything according to the design that was shown to you on the mountain."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...if certainly so [He] was on earth not ever [He] was Priest being [of] the [men] offering in law the gifts Who\* [by] example and [in] shadow serve the [things] heavenly as has been instructed Moses Intending to complete the tent see! for [He] says [You] will make all [things] in the pattern the [one] being shown [to] you in the mountain...

Alpha & Omega Bible	NOW IF HE WERE ON EARTH, HE WOULD NOT BE A PRIEST AT ALL, SINCE THERE ARE THOSE WHO OFFER THE GIFTS ACCORDING TO THE LAW; WHO SERVE A COPY AND SHADOW OF THE HEAVENLY THINGS, JUST AS MOSES WAS WARNED BY THEOS ( <i>The Alpha &amp; Omega</i> ) WHEN HE WAS ABOUT TO ERECT THE TABERNACLE; FOR, "SEE," HE SAYS, "THAT YOU MAKE ALL THINGS ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN." †( <i>Exodus 25:40</i> )
Awful Scroll Bible	For if surely He was on the land, He was moreover- maybe -not a priest, there being the priests bringing-near offerings of gifts, according to the Law. Which-certain serve showing-under the eyes, even the shadow of that upon-the-Expanse, accordingly-as-to Moses has been designated, being about to finish-upon the tabernacle, for, "Be Seeing!", He exposes-to-light, "you shall make everything according to the pattern, being shown to you from-within the mountain."
Concordant Literal Version	Indeed, then, if He were on earth He would not even be a priest, there being those who offer approach presents according to the law" who, by an example and shadow, are offering the divine service of the celestials, according as Moses has been apprized when about to be completing the tabernacle. For see, He is averring, that you shall be making all "in accord with the model shown to you in the mountain."
exeGesese companion Bible	For indeed if he were on earth, he had not ever been a priest, there being priests who offer offerings according to the torah: who liturgize to the example and shadow of the heavenlies, exactly as oracled to Mosheh when he was about to complete/shalam the tabernacle: for, See that you make all according to the type shown you in the mount. Exodus 25:40
Orthodox Jewish Bible	If, therefore, he were on ha'aretz he would not be a kohen, als there are kohanim who offer every korban (sacrifice) according to the Torah; However, the avodas kodesh sherut of these kohanim is service of a copy and shadow of the things in Shomayim, just as Moshe Rabbeinu was warned, when he was about to complete the Mishkan for "URE'EH" ("Now see to it"), Hashem says, "VA'ASEH BETAVNITAM ASHER ATAH MAREH BAHAR" ("that you will make it according to the pattern having been shown to you on the mountain" SHEMOT 25:40).
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now if He were <i>[still]</i> on earth, He would not be a priest <i>[at all]</i> , since there are <i>[already]</i> those <i>[on earth]</i> who offer gifts according to the Law of Moses. These priests serve <i>[in a sanctuary]</i> that is <i>[only]</i> a copy and a foreshadow of the heavenly one. Now Moses was warned <i>[by God]</i> when he was about to build the Tabernacle, for God said <i>[Ex. 25:40]</i> , "See that you make everything according to the pattern that was shown to you on the mountain <i>[i.e., Mount Sinai]</i> ."
Benjamin Brodie's trans.	To be sure, if He was on the earth, then He [Jesus Christ] could not be a priest [not being from the tribe of Levi] while there were those [Levitical priests] who continued to offer gifts [food offerings] according to the law.



The Expanded Bible  
Jonathan Mitchell NT

Who [the Levitical priests] continued to worship [carry out their religious duties] a pattern, even a shadow of heavenly things, since Moses was warned [divine instruction] when he was preparing to construct the tabernacle, for He [God the Father] elaborated: Make sure you build everything according to the pattern [blueprint] which was revealed to you on the mountain [Sinai]..

.  
Indeed therefore, if He were upon earth, He would not even have been a priest, there constantly being those folks who keep on offering the gifts according to the Law (or: in line with custom, or [Torah]), who are constantly rendering service for (or: in) an example (underlying copy; the effect of something shown from under) and by (or: in; with) a shadow of the folks upon the heavens (or: of the super-heavenly ones; or: of the things pertaining to completely heavenly places and things; or: of [things or situations] from the One [resident] upon the atmosphere), just as Moses had been managed (or: instructed), being about to finish (complete; perfect) the Tabernacle. For He continues to bring to light by declaration, "Continue to observe so as to see that you make (or: construct) all things down from and in accord with the pattern (the type; the impress made by a strike; the mark of the wound inflicted) shown to you (presented to your sight) on (or: in; in the midst of) the mountain." [Ex. 25:40]

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

### Bible Translations with Many Footnotes:

Lexham Bible

Now if he were on earth, he would not even be a priest, because there [\*Here "because " is supplied as a component of the participle ("are") which is understood as causal] are those who offer the gifts according to the law, who serve a sketch and shadow of the heavenly things , just as Moses was warned when he [\*Here "when " is supplied as a component of the temporal participle ("about")] was about to complete the tabernacle, for he says, "See to it that you make everything according to the pattern which was shown to you on the mountain." [A quotation from Exod 25:40]

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

So if he were on earth, he wouldn't be a priest. After all, there are already people offering the gifts prescribed by<sup>c</sup> the Law.

They're serving a symbol and a shadow of the heavenly things. It's just like Moses was divinely instructed, when he was about to put together the Tent.<sup>d</sup> Because God says,

Make sure that you make everything according to the pattern that was revealed to you on the mountain.<sup>e</sup>

<sup>c</sup>. Lit. "according to".

<sup>d</sup>. See Exodus 25-27.

<sup>e</sup>. Exodus 25:40.

Wilbur Pickering's New T.

Every high priest is appointed to offer both gifts and sacrifices (it follows that it is necessary for this One also to have something He might offer)

—if He were on earth He would not be a priest, there already being priests who offer the gifts according to the Law;

who serve a copy and shadow of the heavenly things<sup>2</sup> (that is why Moses was warned by God when he was ready to assemble the Tabernacle: "See to it," He

says, “that you make everything according to the pattern shown to you on the mountain”)—

but now He has obtained a more excellent ministry, just as He is Mediator of a better covenant, which was enacted as law on the basis of better promises.<sup>3</sup> vv. 3 & 6 are included for context.

(2) The Tabernacle assembled by Moses was but a ‘shadow’ of the real thing; which probably means that the spiritual realm is more ‘real’ than the physical one—which is difficult for us to believe, so very few live on that basis.

(3) [Wow! How’s that for convoluted syntax—verses 3-6 form a single sentence. It almost feels ‘Pauline’!]

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now on the one hand, if He were on earth He would not even be a priest since there are priests who offer gifts according to the <i>priestly</i> law; Who serve as a representation and shadow of the heavenly things, exactly as Moses was divinely instructed when he was about to construct the tabernacle: "For see," says He, "that you make all things according to the pattern that was shown to you in the mountain."
Analytical-Literal Translation	For indeed if He were on earth, He would not be a priest, there being the priests, the ones offering the gifts according to the Law, who sacredly serve a copy and shadow of the heavenly [things], just as Moses had been divinely warned, being about to be erecting the tabernacle, "See," for He says, "you will make all [things] according to the pattern, the one having been shown to you in the mountain." [Exodus 25:40]
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	For every chief priest is appointed to offer gifts and sacrifices; hence it is necessary that H E should have something to offer; for if he were on earth he could not be a priest, as there are priests who offer the gifts according to the law. These perform divine service for a sample and shadow of the heavenly things, as Moses was divinely admonished, when he was about to make the tabernacle, for it is said, "see that thou make all things according to the model shewn thee on this mountain." V. 3 is included for context.
Context Group Version	Now if he were on land, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve [that which is] a copy and shadow of celestial things, even as Moses is warned [of God] when he is about to make the tabernacle: for, See, he says, that you make all things according to the pattern that was shown to you in the mountain.
English Standard Version	.
Far Above All Translation	For if he were on earth, he would not be a priest, seeing that there are priests who offer gifts according to the law, who minister by example and foreshadowing of upper-heavenly <i>things</i> , as Moses was oracularly instructed when he was about to take the tabernacle through to completion. For he said, “Look, you shall make everything according to the blueprint shown to you in the mountain.”
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* if he indeed was upon <i>the</i> earth, he would not even be a priest, being <i>that</i> the priests who offer the gifts according-to the law; who gives-divine service to <i>what</i> is a copy and shadow of the heavenly things, just-as Moses had been divinely-warned <i>while</i> being about to complete the tabernacle; for* behold, he says, You will be

making\* all things according-to the pattern which was shown to you in the mountain.  
{Exo 25:40}

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

Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve [that which is] a copy and shadow of the heavenly things, even as Moses is warned [of God] when he is about to make the tabernacle: for, **See**, saith he, **thou shalt make all things according to the pattern that was shown thee in the mountain.**

Exodus 25:40

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

If indeed He were on earth [but He is not; 2<sup>nd</sup> class condition], He would not even be a priest of the Levitical order (the Levitical order has been disestablished); while there are ones offering the Levitical gifts according to the Law [which is the authorizing agency].

Who [Levitical priesthood] perform worship services as a copy and shadow of the heavenly things, since Moses had received divine instruction when he was about to construct the tabernacle: for He communicates, Be taking note [quoting from Exodus 25:40], you shall make all things according to the blueprint having been explained to you on the mountain." (Exodus 25:40)

- 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:**

4-5

Hebrews 8:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
This word implies affirmation or concession, and it It marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Hebrews 8:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093

**Translation:** *If indeed, therefore, [Jesus] was [still] on the earth,...*

The writer of Hebrews makes a supposition here. Whereas Jesus is at the right hand of the Father, let's just assume that He is here on earth.

Hebrews 8:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδέ (οὐδέ) [pronounced oo-DEH]	but not, neither, never, nor, not even, no more, not yet	negative conjunction	Strong's #3761
άν (άν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an untranslatable particle)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. <sup>16</sup>			
ἦν (ἦν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	a priest, high priest; one who offers sacrifices and in general in busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God	masculine singular noun; nominative case	Strong's #2409

**Translation:** *...He certainly would not be a priest,...*

If Jesus were here on earth, He would not be a priest.

<sup>16</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.

Hebrews 8:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
προσφέρῳ (προσφέρω) [pronounced pros-FER-oh]	<i>leading to, bringing [as an offering] (to, unto), offering (unto, up), presenting to, bearing towards, that is, being tender (especially to God), treating; dealing with, doing, putting to</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4374
κατά (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
νόμος (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
τά (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
δῶρα (δῶρα) [pronounced DOH-rah]	<i>gifts, presents; offerings (of a gift or of gifts); sacrifice</i>	neuter plural noun; accusative case	Strong's #1435

**Translation:** ...[priests] being the ones bringing the gifts according to [the] Law,...

The author of Hebrews explains why: those who bring gifts (sacrifices) to the altar according to the Law—those are priests. That is what priests do.

Obviously, this is not what Jesus is going to do.

Hebrews 8:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
hupodeigma (ὑπόδειγμα) [pronounced hoop-OD- igue-mah]	<i>a sign; figure; copy, imitation; an example; a pattern; an exhibit</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5262

Hebrews 8:5a			
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
σκία (σκία) [pronounced <i>SKEE-ah</i> ]	<i>shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4639
latreuō (λατρεύω) [pronounced <i>lat-RYOO-oh</i> ]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3000
tôn (τῶν) [pronounced <i>tohn</i> ]	<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
epouranios (ἐπουράνιος) [pronounced <i>ep-oo-RAN-ee-oss</i> ]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	neuter plural adjective; genitive/ablative case	Strong's #2032

**Translation:** ...which [gifts] keep on serving as an exhibit and a foreshadowing of the heavenly (things),...

The gifts which are brought to God are exhibits and foreshadowings of the heavenly things. The first descriptor is the neuter singular noun, *hupodeigma* (ὑπόδειγμα) [pronounced *hoop-OD-igue-mah*], which means, *a sign; figure; copy, imitation; an example; a pattern; an exhibit*. This is something which everyone can see. That is the purpose for these gifts. They are teaching tools; they are exhibits. People see them and it helps them to understand what God requires. Strong's #5262. The second descriptor is *skia* (σκία) [pronounced *SKEE-ah*] and it means, *shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error*. This is a likeness or a foreshadowing of something. Strong's #4639.

These gifts exhibit heavenly things. That is, they reveal God's plan. A person who has seen these various animal sacrifices all of their lives, and then knows about the Lamb of God, Jesus, offering Himself on the cross—they are able to make a connection (that is, those who are on positive signals).

Hebrews 8:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<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
chrêmatizō (χρηματίζω) [pronounced <i>khry-mat-IHD-zo</i> ]	<i>to reveal (divine information); to speak, to utter an oracle; to be divinely intimate; to constitute a firm for business; to bear as a title; to be called, to be admonished (warned) of God</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #5537

Hebrews 8:5b			
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; nominative case	Strong's #3475

**Translation:** ...*exactly as had been revealed [to] Moses*,...

These various things were offered up exactly as God revealed them to Moses (which information is found at the end of the book of Exodus and through much of Leviticus). God revealed this to Moses and he saw to it that this information was recorded.

Hebrews 8:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellô (μέλλω) [pronounced <i>MEHL- low</i> ]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; nominative case	Strong's #3195
epiteleô (ἐπιτελέω) [pronounced <i>ep-ee-tel- EH-oh</i> ]	<i>to bring to an end, accomplish, perfect, execute, complete; to take upon one's self; to make an end for one's self; to leave off; to appoint to, to impose upon</i>	present active infinitive	Strong's #2005
tên (τήν) [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)
skênê (σκηνή) [pronounced <i>skay- NAY</i> ]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633

**Translation:** ...*who was about to be making the Tabernacle*.

Near the end of Exodus, Moses would be tasked with overseeing the building of the Tabernacle and all of the furniture which pertained to the Tabernacle.

Hebrews 8:4–5c *If indeed, therefore, [Jesus] was [still] on the earth, He certainly would not be a priest, [priests] being the ones bringing the gifts according to [the] Law, which [gifts] keep on serving as an exhibit and a foreshadowing of the heavenly (things), exactly as had been revealed [to] Moses, who was about to be making the Tabernacle.* (Kukis nearly literal translation)

Hebrews 8:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaô (ὁράω) [pronounced hoe- RAW-oh]	<i>see with the eyes; see with the mind, perceive, know; experience; look to; take heed, beware; care for, pay heed to</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #3708
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
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #5346
poieô (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #4160
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
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
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
tupos (τύπος) [pronounced TOO- poss]	<i>type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)</i>	masculine singular noun, accusative case	Strong's #5179
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
deiknuô (δεικνύω) [pronounced dike- NOO-oh]	<i>being show, exposing to the eyes; metaphorically; giving evidence or proof of a thing; showing by words, teaching, the one being taught</i>	masculine singular, aorist passive participle, accusative case	Strong's #1166



Hebrews 8:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
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 toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735

**Translation:** For [God said to Moses], "Keep on examining [what] keeps on being revealed [to you, as] you will make everything according to the model, the one being shown to you on the mountain."

There are several approaches to this final sentence:

Analytical-Literal Translation	"See," for He says, "you will make all [things] according to the pattern, the one having been shown to you in the mountain." [Exodus 25:40]
Charles Thomson NT	...for it is said, "see that thou make all things according to the model shewn thee on this mountain."
Far Above All Translation	...For he said, "Look, you shall make everything according to the blueprint shown to you in the mountain."
R. B. Thieme, Jr. translation	"Be taking note [quoting from Exodus 25:40], you shall make all things according to the blueprint having been explained to you on the mountain." (Exodus 25:40)

Most of these translations take phēmi (φημί) [pronounced fay-MEE], and translate this as God speaking or revealing something to Moses; and this is a valid interpretation. I took it as a part of the thing being said by God (which is a quotation from Exodus 25:40). I took it in the passive voice rather than the active (there is no voice given). Whether taken one way or the other, God is speaking to Moses, and the content of what He says means essentially the same thing, no matter which way it is understood.

God is telling Moses exactly what to build and how to build it. At the end of Exodus 25, God says:

Exodus 25:40 See, you shall make them according to the pattern which was shown you on the mount. (Complete Apostles Bible; that is, this comes from the Greek)

Exodus 25:40 And see that you make them after the pattern for them, which is being shown you on the mountain. (ESV; which would be taken from the Hebrew)

Exodus 25:40 Look [carefully] and [then] do just like [lit., in, by means of] the model that you are being shown on the mountain." (Kukis Mostly Literal Translation)

What we have is a verbal explanation of what needed to be designed and built. It appears, based upon my study of Exodus, that Moses may have actually seen scale models besides God's description of them.

Hebrews 8:5d For [God said to Moses], "Keep on examining [what] keeps on being revealed [to you, as] you will make everything according to the model, the one being shown to you on the mountain." (Kukis nearly literal translation)

Hebrews 8:4–5 If indeed, therefore, [Jesus] was [still] on the earth, He certainly would not be a priest, [priests] being the ones bringing the gifts according to [the] Law, which [gifts] keep on serving as an exhibit and a foreshadowing of the heavenly (things), exactly as had been revealed [to] Moses, who was about to be making the Tabernacle. For [God said to Moses], "Keep on examining [what] keeps on being revealed [to you, as] you will make everything according to the model, the one being shown to you on the mountain." (Kukis nearly literal translation)

Hebrews 8:4–5 Now, if Jesus were on this earth right now, He certainly would not be a priest. Priests bring various gifts before the altar according to the Law, which gifts continue to serve as exhibits and foreshadowings of the things of heaven, exactly as this was revealed to Moses, who was about to make the Tabernacle. For God told him, "Keep on examining what I have been revealing to you because you will make everything just like the model you have been examining, the one being down to you on the mountain." (Kukis paraphrase)

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Many translations have vv. 6–7 as a single sentence. At least four translations present v. 7 as beginning a new paragraph or new section (and two of these put a subheading on v. 7). As usual, I seek to maintain the context according to the translation.

**But now, He had attained a more excellent (religious) office, as great as even a better covenant keeps on being a mediator, which [is] upon better promises having been enacted. For if the first that (one) was faultless, not of a second (one) was being sought after [by] a space.**

Hebrews  
8:6–7

**But now He has attained a more excellent office (or, *service*), how much more even he keeps on being [the] Mediator of a better contract, which has been enacted on better promises. For it that first [contract] was faultless, [then] no place would be pursued for a second [one].**

**At this point in time, Jesus has attained to a much greater office than priesthood. In fact, He continues to be the Mediator of a better contract (between man and God) which is put into effect based upon better promises. If the first contract was without fault, then there would have been no need for a second contract.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	But now, He had attained a more excellent (religious) office, as great as even a better covenant keeps on being a mediator, which [is] upon better promises having been enacted. For if the first that (one) was faultless, not of a second (one) was being sought after [by] a space.
Complete Apostles Bible	But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which has been enacted upon better promises. For if that first covenant had been faultless, then no place would have been sought for a second.
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.) But now he hath obtained a better ministry, by how much also he is a mediator of a better testament which is established on better promises.  
For if that former had been faultless, there should not indeed a place have been sought for a second.

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

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But now, Jesus the Messiah hath received a ministry which is better than that: as also the covenant, of which he is made the Mediator, is better, and is given with better promises than the former.  
For, if the first [covenant] had been faultless, there would have been no place for this second [one].

Original Aramaic NT

Now Yeshua The Messiah\* has received the Ministry which is better than that, as The Covenant of which he is made The Mediator is better, and it is given with better promises than that.  
For if the first one had been without fault, then there would have been no place for this second one.

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

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Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

But now his position as priest is higher. because through him God has made a better agreement with man, based on the giving of better things.  
For if that first agreement had been as good as possible, there would have been no place for a second.

Bible in Worldwide English

But Christ has been given a much better work, because he is the man who is between God and men in making an agreement. This is a much better agreement. It was made by better promises.  
If the first agreement had been all right, there would have been no need to make another.

Easy English  
Easy-to-Read Version–2008

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But the work that has been given to Jesus is much greater than the work that was given to those priests. In the same way, the new agreement that Jesus brought from God to his people is much greater than the old one. And the new agreement is based on better promises. If there was nothing wrong with the first agreement, then there would be no need for a second agreement.

God's Word™

Jesus has been given a priestly work that is superior to the Levitical priests' work. He also brings a better promise from God that is based on better guarantees. If nothing had been wrong with the first promise, no one would look for another one.

Good News Bible (TEV)

But now, Jesus has been given priestly work which is superior to theirs, just as the covenant which he arranged between God and his people is a better one, because it is based on promises of better things. If there had been nothing wrong with the first covenant, there would have been no need for a second one.

The Message  
NIRV  
New Life Version  
New Simplified Bible

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

Contemporary English V.	Now Christ has been appointed to serve as a priest in a much better way, and he has given us much assurance of a better agreement. If the first agreement with God had been all right, there would not have been any need for another one.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But now Jesus the Messiah has accepted a priestly ministry which far surpasses theirs, since he is the catalyst of a better covenant which contains far more wonderful promises! For if that first covenant had been faultless no one would have needed a second one to replace it.
UnfoldingWord Simplified T.	But now Christ has received a much better ministry, just as he is also the mediator of a better covenant, which is based on better promises. For if that first covenant had been faultless, there would have been no need for a second covenant.
Williams' New Testament	But, as the case with Him now stands, He has entered upon a priestly service as much superior to theirs as the covenant of which He is the Mediator is superior to theirs, superior because it has been enacted upon superior promises. For if the first covenant had been faultless, there could have been no room for a second one.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But right now, He has obtained a more distinctive ministry, as much as He is also a middleman of a better treaty, something that has been implemented based on better promises. V. 7 will be placed with the passage which follows (for context).
Common English Bible	.
Len Gane Paraphrase	But now he [Jesus] has gotten a more excellent ministry and is far superior, as he is the mediator of a better covenant, which was established on better promises. For if that first [covenant] had been faultless, then there would be no need to seek the second.
A. Campbell's Living Oracles	Besides, he has now obtained a more excellent ministry, inasmuch as he is the mediator of a better institution, which has been established upon better promises. For if that first institution had been faultless, a place would not have been sought for a second.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	But Jesus, as we see, has obtained a ministry as far excelling theirs, as the Covenant of which he is the intermediary, based, as it is, on better promises, excels the former Covenant. If that first Covenant had been faultless, there would have been no occasion for a second.

### 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 has been given a far better ministry just as he is the one who mediates a far better agreed relationship between us and God, which is based on much better promises. If that first agreement had been perfect, then a second wouldn't have been necessary.

God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	However, Jesus [Lit. he] has now obtained a more superior ministry, since the covenant he mediates is founded on better promises.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	For if he had been on earth he would not have been a priest, there being priests to offer, the gifts according to the law, who serve for a symbol and shadow of heavenly things, as Moses was divinely instructed when about to make the tabernacle; for see, he says, that you make all things after the pattern shown you in the Mount; but now he has obtained a more excellent service, by as much also as he is the mediator of a better covenant, which is established on better promises. For if that first covenant had been faultless, no place would have been sought for the second. <i>[But it was not].</i> Vv. 4–5 are included for context.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But, as a matter of fact, the ministry which Christ has obtained is all the nobler a ministry, in that He is at the same time the negotiator of a sublimer covenant, based upon sublimer promises. For if that first Covenant had been free from imperfection, there would have been no attempt to introduce another.
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	But now, Yahshua the Messiah has received a ministry which is greater than that: also by so much more, He is a Mediator of a better covenant, and so are the promises greater than the first covenant <sup>3</sup> . For if that first was faultless, there would have been no need for a second. <sup>3</sup> It is a better priesthood and we can have the penalty of our sins removed, something that could not happen in the first covenant which was only a shadow. In the first, the sins were simply laid on the altar and covered from year to year. The day of Atonement, which is Yom Kippur in Hebrew means covering, not removing. They were not removed until Yahshua paid the penalty for all sin, when He was crucified. Clearly there are 2 distinct separate covenants and the New Covenant is superior. Heb 7:22.
Holy New Covenant Trans.	But now Jesus has received a ministry that is better than theirs. He sets up a better covenant between God and man. It is based on better promises. If nothing had

been wrong with the first [covenant], then there would have been no room for the second covenant.

The Scriptures 2009

But now He has obtained a more excellent service, inasmuch as He is also Mediator<sup>a</sup> of a better covenant, which was constituted on better promises. For if that first covenant had been faultless, then no place would have been sought for a second.

<sup>a</sup>Messiah is called the Mediator of the New (Renewed) Covenant in Hebrews, in three places: Hebrews 8:6, Hebrews 9:15, Hebrews 12:24.

Tree of Life Version

But now Yeshua has obtained a more excellent ministry, insofar as He is the mediator of a better covenant which has been enacted on better promises. For if that first one had been faultless, there would not have been discourse seeking a second.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...now but different (more) [He] has obtained ministry [in] which and [of] greater [He] is contract Mediator Who at greater promises has been legislated if for The First That was Faultless not ever [of] [her] second was sought Place...

Alpha & Omega Bible  
Awful Scroll Bible

.  
Moreover, now He has hit the mark, of a borne-throughout undertaking-for-the-people, as much as even He is also the Mediator, of a more availing Caused-to-be-set-forth, which-certain has been set-forth-laws, on more availing heralds-beforehand.

For if that first was blame-less, there maybe was not being a place sought for a second.

Concordant Literal Version

Yet now He has happened upon a more excellent ministry, in as much as He is the Mediator, also, of a better covenant, which has been instituted on better promises." For if that first one were unblamable, no place would have been sought for a second. "

exeGesés companion Bible

And now he obtained a more excellent liturgy, inasmuch as he is also the mediator of a better covenant established upon better pre-evangelisms. For if that first had been blameless, then no place had been sought for the second. Exodus 3:8, 19:5 .

Orthodox Jewish Bible

But now our Kohen Gadol has attained a more fest (excellent) avodas kodesh sherut in as much as he is also the Metavekh (Job 33:23; Isa 43:27; 2Ch 32:31; Isa 42:4; cf. Dt 5:5, 22-31) of a more fest (excellent) Brit upon which more auspicious havtachot (promises) have been enacted.

For if the Brit HaRishonah had been without fault, it would not have been necessary to speak about a Brit HaShniyah [YIRMEYAH 31:30-33 (31-34)].

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
But now Jesus has obtained a ministry that is as far superior [to that of the Levitical priesthood] as the [New] Agreement, of which He is the Mediator, is better [than the old one], because it has been enacted on better promises. For if that first Agreement had been faultless, then there would have been no need for a second one.

Benjamin Brodie's trans.

But now, He [Jesus Christ] has obtained a more excellent ministry [heavenly as opposed to earthly], in as much as He is also the Mediator of a much better

The Expanded Bible  
Jonathan Mitchell NT

covenant [authority to rule as King-Priest rather than Aaronic priest], which was enacted upon much better promises [unconditional rather than conditional]. For if the first one [covenant of Mosaic Law to Israel] had been sufficient, then a place would not have been required for a second [new covenant to Israel],

.  
But now He has hit the mark of a thoroughly carried-through public service, even by as much as He continues being a Medium (an agency; an intervening substance; a middle state; one in a middle position; a go-between; an umpire; a Mediator) of a superior (stronger and better) arrangement (covenant; settlement; disposition) which has been instituted (set by custom; legally [= by/as Torah] established) upon superior (stronger and better) promises!

For if that first one was being unblamable (without ground for faultfinding; beyond criticism; satisfying), a place of a second one would not have continued to be sought (looked for).

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

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### Bible Translations with Many Footnotes:

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

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But now, Jesus has received a much greater ministry, since<sup>f</sup> he's the mediator of a greater covenant. It's a covenant that's based on greater promises.

After all, if there had been nothing wrong with that first covenant, then there would have been no point in trying to make room for a second one.<sup>g</sup>

<sup>f</sup>. Lit. "to the degree that".

<sup>g</sup>. Lit. "For if that first covenant had been faultless, no place would have been being sought for a second one".

Wilbur Pickering's New T.

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### Literal, almost word-for-word, renderings:

A Faithful Version

But on the other hand, He has obtained a supremely more excellent ministry, as much greater as the superior covenant of which He is also Mediator, which was established upon superior promises. For if the first covenant had been faultless, then no provision for a second covenant would have been made.

Analytical-Literal Translation

But now He has obtained a far superior sacred service, to the degree that He is also Mediator of a better covenant, which has been enacted on better promises. For if that first [covenant] was faultless, a place would not have been sought for a second.

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

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Now then He hath more noble services allotted to him, in as much as he is the mediator of a better covenant, which is established on better promises. For if the first covenant had been faultless there would have been no occasion for a second

for finding fault with them he saith, ?Behold days are coming, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah. V. 8 is included for context.

Context Group Version

But now he has obtained a more excellent ministry, by so much as he is also the broker of a better covenant, which has been legally enacted on better promises. For if that first [covenant] had been faultless, then would no place have been sought for a second.

English Standard Version  
Far Above All Translation

.  
But now he has obtained a more excellent ministry inasmuch as he is also a mediator of a better covenant, which has been drawn up on *the basis of* better promises.  
For if that first one were faultless, no place would be sought for a second *one*.

Green’s Literal Translation  
Literal New Testament  
Literal Standard Version

.  
. And the sum concerning the things spoken of [is]: we have such a chief priest, who sat down at the right hand of the throne of the Greatness in the heavens, a servant of the holy places, and of the true dwelling place, which the LORD set up, and not man, for every chief priest is appointed to offer both gifts and sacrifices, from where [it is] necessary for this One to also have something that He may offer; for if, indeed, He were on earth, He would not be a priest—(there being the priests who are offering the gifts according to the Law, who to an example and shadow serve of the heavenly things, as Moses has been divinely warned, being about to construct the Dwelling Place, for, “See,” He says, “[that] you will make all things according to the pattern that was shown to you on the mountain”), but now He has obtained a more excellent service, how much He is also mediator of a better covenant, which has been sanctioned on better promises, for if that first were faultless, a place would not have been sought for a second. Vv. 1–5 are included for context.

Modern English Version  
Modern Literal Version 2020

.  
But now he has obtained a more-excellent ministry\*, inasmuch as he is also the intermediary of a better covenant\*, which has been instituted upon better promises. For\* if that first *covenant*\* was blameless, then no place would have been sought for a second.

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

.  
. But now has He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant (testament), which was established (ordained) upon better promises. V. 7 will be placed with the next passage for context.

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

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But now He has obtained a more excellent [priestly] ministry, by so much as He also is the mediator of a better covenant, which category of covenant has been enacted [or, ordained] on the basis of better promises of blessing.  
For if that first [the Mosaic law] had been faultless [but it wasn't], a place would not have been sought for the second.

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

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Young's Updated LT

**The gist of this passage:**

6-7

**Hebrews 8:6a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Do these two particles have a particular meaning together?			
diaphoros (διάφορος) [pronounced dee-AF-or-oss]	<i>different, varying in kind; (more) excellent, surpassing</i>	neuter singular comparative adjective; genitive/ablative case	Strong's #1313
tugchánô (τυγχάνω) [pronounced toog-KHAHN-oh]	<i>to attain or secure an object or end, to hit a mark or light upon; to happen (upon) (as if meeting with); to chance to be</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #5177
leitourgia (λειτουργία) [pronounced li-toorg-EE-ah]	<i>a public service, a public function, a public or religious office; a service rendered (often without remuneration)</i>	feminine singular noun; genitive/ablative case	Strong's #3009

**Translation:** *But now He has attained a more excellent office (or, service),...*

Jesus is even greater than the office of the High Priest. He is that and much more.

**Hebrews 8:6b**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; dative, locative or instrumental case	Strong's #3745
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kreittôn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	feminine singular comparative adjective; genitive/ablative case	Strong's #2909

## Hebrews 8:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i> ]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
mesítês (μεσίτης) [pronounced <i>meh-SEE-tays</i> ]	<i>mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge</i>	masculine singular noun, nominative case	Strong's #3316

**Translation:** ...how much more even he keeps on being [the] Mediator of a better contract,...

Jesus is also the Mediator of a better contract (or better covenant). God has made a number of covenants with Abraham, Isaac, Jacob; and with Moses; and with David; and with the Israelite people.

Now, although I believe that the writer of Hebrews has the Mosaic Law in this thinking when writing these words, any of the covenants made by God could be understood to be inferior to the contract offered by Jesus Christ. *Believe in the Lord Jesus Christ and you will be saved!* There is obviously more to this contract than just that, and much of that has already been discussed.

## Hebrews 8:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced <i>HEYT-iss</i> ]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909

### Hebrews 8:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kreittōn (κρείττων) [pronounced KRITE-tohn]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	feminine plural comparative adjective; dative, locative or instrumental case	Strong's #2909
We just had this comparative in v. 6b, but it was a feminine singular, genitive/ablative case there.			
epaggelias (ἐπαγγελίας) [pronounced eh-pang-eh-EE-ee-ah]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1860
nomothetēō (νομοθετέω) [pronounced nom-oth-et-EH-oh]	<i>to legislate; to ordain; to enact laws, to sanction by law, (passively): to be legislated for, to be furnished with laws; to have (the Mosaic) enactments enjoined, be sanctioned (by them)</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #3549

**Translation:** ...which has been enacted on better promises.

This new covenant has been enacted based upon better promises. God's promise to us is wiping out our sins entirely based upon the word of Jesus Christ. No promise could be greater than that.

Hebrews 8:6 *But now He has attained a more excellent office (or, service), how much more even he keeps on being [the] Mediator of a better contract, which has been enacted on better promises.* (Kukis nearly literal translation)

### Hebrews 8:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
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
Is there a specific meaning for these two participles together? Hebrews 8:7			
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
prōtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413

Hebrews 8:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	she, it; that	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; nominative case	Strong's #1565
ên (ἦν) [pronounced ayh]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
amemptos (ἄμemptος) [pronounced AM-emp-tos]	blameless, irreproachable, faultless; deserving no censure, free from fault or defect	feminine singular adjective; nominative case	Strong's #273

**Translation:** For it that first [contract] was faultless,...

The writer of Hebrews gives us a conditional sentence, starting out with, *if the first contract (covenant) was faultless...* If there were no problems with the Levitical system of sacrifices, then we could simply stay with that. However, the problem with any Levitical sacrifice is, it was not good. No matter how many animals were offered up on your behalf, you still were in opposition to God. You still lacked God's righteousness.

Hebrews 8:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
án (ὅν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: án is an <i>untranslatable particle</i> )..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. <sup>17</sup>			
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)	feminine singular adjective, genitive/ablative case	Strong's #1208
zêteô (ζητέω) [pronounced zay-TEH-oh]	to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #2212

<sup>17</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.

## Hebrews 8:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117

**Translation:** ...[then] no place would be pursued for a second [one].

The second contract was necessary to give us God's righteousness. We cannot have any relationship with God apart from that.

Now, to be clear, God's righteousness is a judicial imputation. This means, our volition is involved (which is engaged when we believe in Jesus Christ). This imputation of the righteousness of God means that God now sees us, regardless of our imperfections, as righteous.

Romans 10:3–5 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

2Corinthians 5:21 For our sake He [God] made Him [Jesus] to be sin who knew no sin, so that in Him we might become the righteousness of God.

Philippians 3:8–11 Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead. (ESV; capitalized)

At birth, we genetically receive the sin nature from our father Adam. The sin of Adam has a natural affinity for the sin nature, so, every person receives Adam's original sin as an imputation. This is a real or a natural imputation, so nothing is required to make it happen. It happens automatically, so that we are condemned by God at the moment of birth (when this imputation occurs). Simultaneously, we receive the natural imputation of life and birth and spiritual death at birth. Both are real (natural) imputations.

However, when we hear the gospel and believe in Jesus Christ, His righteousness is give to us as a judicial imputation. We had to believe in Him in order to receive His righteousness. God is able to do this, because our sins were all imputed to Jesus Christ on the Roman cross, at which place He paid the penalty for our sins, taking upon Himself every sin of every person, past, present or future. That was a judicial imputation, accepted by the volition by the humanity of Jesus. Because He took from our our personal sins, God is able to overwrite our condemnation with His righteousness.

Hebrews 8:7 For it that first [contract] was faultless, [then] no place would be pursued for a second [one]. (Kukis nearly literal translation)

Hebrews 8:6–7 But now He has attained a more excellent office (or, service), how much more even he keeps on being [the] Mediator of a better contract, which has been enacted on better promises. For it that first [contract] was faultless, [then] no place would be pursued for a second [one]. (Kukis nearly literal translation)

Hebrews 8:6–7 At this point in time, Jesus has attained to a much greater office than priesthood. In fact, He continues to be the Mediator of a better contract (between man and God) which is put into effect based upon better promises. If the first contract was without fault, then there would have been no need for a second contract. (Kukis paraphrase)

Most translations treat vv. 8–9 as a single sentence. Some take v. 9 into v. 10. The context of the translation will be respected.

**For finding fault [with] them, He keeps on saying, “Behold, days keep on coming,” keeps on saying a Lord, “and I will end for the house of Israel and the house of Judah a covenant, a new (one), not according to the covenant that I made with the fathers of them in a day of a taking of Me of the hand of them to lead out them out of a land of Egypt, that they do not remain in the covenant of Me, and I have not shown concern of them,” keeps on saying a Lord.**

Hebrews  
8:8–9

**Then, finding fault [with] them, He keeps on saying, “Behold, days keep on coming,” keeps on saying [the] Lord, “that I will execute for the house of Israel and the house of Judah a new contract, not according to the contract which I made with their fathers in the day of My taking their hand to lead them out of the land of Egypt. Because they did not continue in My contract, even I did not show regard of them,” [the] Lord keeps on saying.**

**Having found fault with them, the Lord said to Israel, “Listen, there are days coming when I will put forth a new contract with the houses of Judah and Israel, which will not be like the contract that I made with their fathers at the time that I took them by the hand and led them out of Egypt. Because that generation did not continue observing My contract, I showed little regard for them.”**

Here is how others have translated this passage:

**Ancient texts:**

- Westcott-Hort Text (Greek) For finding fault [with] them, He keeps on saying, “Behold, days keep on coming,” keeps on saying a Lord, “and I will end for the house of Israel and the house of Judah a covenant, a new (one), not according to the covenant that I made with the fathers of them in a day of a taking of Me of the hand of them to lead out them out of a land of Egypt, that they do not remain in the covenant of Me, and I have not shown concern of them,” keeps on saying a Lord.
- Complete Apostles Bible For finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will establish a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers, in the day when I took their hand to lead them out of the land of Egypt. Because they did not persevere in My covenant, and I disregarded them, says the LORD.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) For, finding fault with them, he saith: Behold the days shall come, saith the Lord: and I will perfect, unto the house of Israel and unto the house of Juda, a new testament: Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Lord.
- V. Alexander’s Aramaic .
- Eastern Aramaic Manuscript .

James Murdock's Syriac NT	For he chideth them and saith: Behold, the days come, saith the Lord, when I will complete with the family of the house of Israel, and with the family of the house of Judah, a new covenant; not like the covenant which I gave to their fathers, in the day when I took them by the hand, and brought them out of the land of Egypt; [and] because they continued not in my covenant, I also rejected them, saith the Lord.
Original Aramaic NT	For he found fault with them, and he said, "Behold, the days are coming, says THE LORD JEHOVAH, and I will perfect a New Covenant for the family* of the house of Israel and for the family* of the house of Judah." "Not like that Covenant that I gave* to their fathers in the day when I took their hands and brought them from the land of Egypt, because they did not continue in my Covenant; I also rejected them, says THE LORD JEHOVAH."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	For, protesting against them, he says, See, the days are coming when I will make a new agreement with the house of Israel, and with the house of Judah; Not like the agreement which I made with their fathers when I took them by the hand, to be their guide out of the land of Egypt; for they did not keep the agreement with me, and I gave them up, says the Lord.
Bible in Worldwide English	When the people had done wrong, Gods words to them were, The days will come, the Lord says, when I will make a new agreement with the people of Israel and with the people of Judah. It will not be like the agreement that I made with their fathers. I made that agreement the day I led them by the hand out of the country of Egypt. But they did not keep their part of my agreement, so I left them alone, the Lord says.
Easy English Easy-to-Read Version–2008	. But God found something wrong with the people. He said, "The time is coming, says the Lord, when I will give a new agreement to the people of Israel and to the people of Judah. It will not be like the agreement that I gave to their fathers. That is the agreement I gave when I took them by the hand and led them out of Egypt. They did not continue following the agreement I gave them, and I turned away from them, says the Lord.
God's Word™	But God found something wrong with his people and said to them, "The days are coming, says the Lord, when I will make a new promise to Israel and Judah. It will not be like the promise that I made to their ancestors when I took them by the hand and brought them out of Egypt. They rejected that promise, so I ignored them, says the Lord.
Good News Bible (TEV)	But God finds fault with his people when he says, "The days are coming, says the Lord, when I will draw up a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant that I made with their ancestors on the day I took them by the hand and led them out of Egypt. They were not faithful to the covenant I made with them, and so I paid no attention to them.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	But the Lord found fault with it and said, "I tell you the time will come, when I will make a new agreement with the people of Israel and the people of Judah. It won't be like the agreement that I made with their ancestors, when I took them by the hand and led them out of Egypt. They broke their agreement with me, and I stopped caring about them!
The Living Bible New Berkeley Version New Century Version New Living Translation The Passion Translation	. . . . . . . But God revealed the defect and limitation of the first when he said to his people, "Look! The day will come, declares the Lord, when I will satisfy the people of Israel and Judah by giving them a new covenant. It will be an entirely different covenant than the one I made with their fathers when I led them by my hand out of Egypt. For they did not remain faithful to my covenant, so I rejected them, says the Lord God.
UnfoldingWord Simplified T.	For when God found fault with the people, he said, " See, the days are coming— says the Lord— when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant that I made with their ancestors on the day that I took them by their hand to lead them out of the land of Egypt. For they did not carefully obey my covenant, and I disregarded them— says the Lord.
Williams' New Testament	For, because He was dissatisfied with His people, He said: "'See; the time is coming,' says the Lord, 'When I will make a new covenant with the house of Israel and the house of Judah, Unlike the one that I made with their forefathers the day I took them by the hand to lead them out from the land of Egypt, for they did not abide by their covenant with me, so I did not care for them,' says the Lord.

**Partially literal and partially paraphrased translations:**

American English Bible Beck's American Translation Breakthrough Version	. . . You see, if that first <i>treaty</i> were faultless, <i>the</i> place of <i>the</i> second <i>treaty</i> would not be looked for; for finding fault with them, He says <i>in Jeremiah 31:31–34</i> , "'Look, days are coming,' says <i>the</i> Master, 'and I will totally finish a new treaty over the house of Israel and over the house of Judah, not in line with the treaty that I made with their fathers in a day when I latched on to their hand to lead them out of <i>the</i> land of Egypt. Because they didn't stay in My treaty, I also didn't care for them,' says <i>the</i> Master. V. 7 is included for context.
Common English Bible Len Gane Paraphrase	. But finding fault with them, he says, "Look, the days are coming when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their ancestors on the day when I took them by the hand to lead them out of the land of Egypt. Since they did not continue in my covenant, I had no interest in them," says the Lord.
A. Campbell's Living Oracles	But, finding fault, he says to them, "Behold, the days come, says the Lord, when I will make a new institution with the house of Israel, and with the house of Judah: not according to the institution which I made with their fathers, at the time of my taking them by the hand, to lead them out of the land of Egypt--because they did not abide in my institution, I also neglected them, says the Lord.
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	. . . But, finding fault with the people, God says-- "'Behold, a time is coming," says the Lord, "when I will ratify a new Covenant with the People of Israel and with the People of Judah--Not such a Covenant as I made with their ancestors on the day when I took them by the hand to lead them out of the land of Egypt. For they did not abide by their Covenant with me, And therefore I disregarded them," says the Lord.



**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	Pointing out their failings,* God told his people, "Pay attention,' says the Lord, because the days are coming when I will make a new agreement relating to the house of Israel and the house of Judah. This will not be like the promised agreement I made with their ancestors when I led them by the hand out of the land of Egypt. For they didn't keep their part of the agreed relationship, so I gave up on them, says the Lord.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<b><i>The New Covenant is Better than the Old</i></b> If the first covenant had been faultless, there would have been no need to look for a second one, but God [Lit. he] found something wrong with his people [Lit. with them] when he said, "Look! The days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant that I made with their ancestors at the time when I took them by the hand and brought them out of the land of Egypt. Because they did not remain loyal to my covenant, I ignored them, declares the Lord. V. 7 is included for context. For in finding fault with them he says, "Behold, days are coming, says the Lord, when I will complete a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers on the day I took hold of them by my hand to lead them out of the land of Egypt, because they did not continue in my covenant and I disregarded them, says the Lord.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For, being dissatisfied with His people, God says, "'THERE ARE DAYS COMING,' SAYS THE LORD, 'WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH A NEW COVENANT-- A COVENANT UNLIKE THE ONE WHICH I MADE WITH THEIR FOREFATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT FROM THE LAND OF EGYPT; FOR THEY WOULD NOT REMAIN FAITHFUL TO THAT.' 'SO I TURNED FROM THEM,' SAYS THE LORD.
Wikipedia Bible Project	.

Worsley's New Testament For if the first *covenant* had been unexceptionable, there had been no room for a second:  
*as we see there was, for after* complaining of them, He adds, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:  
 not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord. V.7 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 For finding fault with them<sup>4</sup>, He said to them, "Behold, days are coming, says YAHWEH, and I will make a new covenant with the house of Israel and the house of Judah;  
 not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I rejected them, says YAHWEH.  
<sup>4</sup>The weakness of the first covenant at Mount Sinai was not the Torah, which is holy, just and good (Rom 7:12), but the inability of the people to keep it, since the Torah can tell you right from wrong (Psalm 119:105) but it can't change your heart

Holy New Covenant Trans. But God found something wrong with the people. He said through Jeremiah: "Listen! The Lord God says, 'The time is coming when I will set up a new covenant with the family of Israel and the family of Judah. It will not be like the covenant which I set up with their ancestors when I took their hand and led them out of the land of Egypt. They did not continue with My covenant. So I paid no attention to them.

The Scriptures 2009 For finding fault with them, He says, "See, the days are coming," says הוהי, "when I shall conclude with the house of Yisra'el and with the house of Yehudah a renewed covenant, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them," says הוהי.

Tree of Life Version For finding fault with them, He says, "Behold, days are coming, says Adonai, when I will inaugurate a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt. For they did not remain in My covenant, and I did not care for them, says Adonai.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Blaming for them [He] says look! Days come says Lord and [I] will complete to the house {of} israel and to the house [of] judah contract new not {I will continue} in the contract whom [I] make [with] the fathers [of] them in day helping me the hand [of]

	them to lead them from earth [of] egypt for They not continue in the contract [of] me (And) I ignore them says Lord...
Alpha & Omega Bible	FOR FINDING FAULT WITH THEM, HE SAYS, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; †(Jeremiah 31:31) NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FOREFATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD. †(Exodus 24:6 to Exodus 24:8, Deuteronomy 5:2 to Deuteronomy 5:3, Jeremiah 31:32)
Awful Scroll Bible	For there being fault with it, He confirms, "Be Looked!, The days come, instructs the Lord, and I will be finished-with a New Caused-to-be-set-forth, over the house of Israel and over the house of Judah, (")not according to the Caused-to-be-set-forth, which I prepare with their fathers. From-within the day I am taking-hold-upon them by My hand, to lead- them -out of the land of Egypt, certainly-of-what they remain- not -from-within My Caused-to-be-set-forth, and-I care-not-about them, instructs the Lord.
Concordant Literal Version	For, blaming them, He is saying, "Lo! the days are coming, the Lord is saying, "And I shall be concluding with the house of Israel and with the house of Judah a new covenant, Not in accord with the covenant which I make with their fathers In the day of My taking hold of their hand To be leading them out of the land of Egypt, Seeing that they do not remain in My covenant, And I neglect them, the Lord is saying, For this is the covenant which I shall be covenanting with the house of Israel after those days, the Lord is saying: "Imparting My laws to their comprehension, On their hearts, also, shall I be inscribing them, And I shall be to them for a God, And they shall be to Me for a people." V. 10 is included for context.
exeGesés companion Bible	For blaming them, he worded, Behold, days come, words Yah Veh, when I complete/shalam a new covenant with the house of Yisra El and with the house of Yah Hudah: not according to the covenant I made with their fathers in the day I held their hand to lead them from the land of Misrayim - because they abode not in my covenant and I also disregarded them, words Yah Veh.
Orthodox Jewish Bible	For, when Hashem finds fault with them, he says, "HINEI YAMIM BA'IM, NE'UM HASHEM, VKHARATI ES BEIS YISRAEL V'ES BEIS YEHUDAH BRIT CHADASHA"("Behold, days are coming, says Hashem, when I will establish with the Beis Yisroel and with the Beis Yehudah a Brit Chadasha"). "Not like the Brit that I made with their forefathers on the day I took them by the hand to lead them out from the land of Egypt; because they broke my Brit, though I was a husband to them"
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

#### An Understandable Version

For God found fault with the Israelites [*or, possibly with the first Agreement*], saying [*Jer. 31:31ff*], "Look, the Lord says, the time will come when I will make a New Agreement with the people of Israel and with the people of Judah. [*It will*] not be like the Agreement that I made with their forefathers on the day I took them by the

Benjamin Brodie’s trans. hand to lead them out of the country of Egypt. For they did not [continue to] keep my Agreement, so I did not regard them [as acceptable], says the Lord. For when He [God the Father] found fault with it [the conditional first covenant], He said [in Jeremiah 31:31-34]: “Behold, the day [beginning of the millennium] is approaching, said the Lord, when I will bring [at the 2nd advent] a new [unconditional] covenant to completion to the house of Israel [northern kingdom] and to the house of Judah [southern kingdom], Not similar to the covenant [Mosaic Law] which I made with their ancestors, on the day [time of the Exodus] when I took them [Jewish slaves] by their hand to lead them out from the land of Egypt. Since they did not persevere in My covenant [conditional], I for My part disregarded them [allowed them to wander in the wilderness for 40 years as part of the 5th cycle of discipline], said the Lord.”

The Expanded Bible  
Jonathan Mitchell NT .  
For continuously blaming (finding fault and being dissatisfied with) them, He is saying, "Consider! Days are progressively coming," says the Lord [=Yahweh], 'and I shall progressively bring an end together (a conclusion of its destiny; or: a joint-goal) upon the house of Israel and upon the house of Judah with a new arrangement (covenant; disposition), "not down from nor in accord with the arrangement (covenant) which I made with their fathers, in a day of My taking hold upon their hand to lead them out of the land of Egypt, because they did not remain (abide; dwell) in My arrangement (covenant) and, for my part, I cared not for (was unconcerned about; neglected) them,' says the Lord [= Yahweh].

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 Yet God does indeed find fault. God says to them,<sup>h</sup>.  
Look! Days are coming, says the Sovereign One,  
When I will make a new covenant with the family<sup>i</sup> of Israel,  
And with the people of Judah.  
It won’t be like the covenant I made with their ancestors,  
On the day when I took them by the hand  
And led them out of the land of Egypt.  
Because they didn’t abide by my covenant,  
And I stopped caring about them too, says the Sovereign One.  
<sup>h</sup>. Some mss have, “Yet God does indeed find fault with them. He says”.  
<sup>i</sup>. Lit. “house”.

Wilbur Pickering’s New T. **A new covenant**  
Now if there had been nothing wrong with that first covenant, no place would have been sought for a second one;  
but finding fault with them<sup>4</sup> He says: “Listen! Days are coming,” says the LORD, “when I will establish a new covenant with the house of Israel and with the house of Judah<sup>5</sup>—  
not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they did not abide

by my covenant and so I disregarded them,” says the LORD. V. 7 is included for context.

(4) That’s right, the people, since they didn’t live up to the covenant. The following quote is from Jeremiah 31:31-34.

(5) The author equates the second covenant, inaugurated by Christ, with Jeremiah’s new covenant, so the reference to ‘the house of Israel’ and ‘the house of Judah’ means that there are no ‘lost’ tribes—God knows who they are and where they are (see Revelation 7:4-8).

### Literal, almost word-for-word, renderings:

A Faithful Version	But since He found fault with them, He says, "'Behold, the days are coming,' says the Lord, 'when I will establish a new covenant with the house of Israel and the house of Judah; Not according to the covenant that I made with their fathers in the day that I took hold of their hand to lead them out of the land of Egypt because they did not continue in My covenant, and I disregarded them,' says the Lord.
Analytical-Literal Translation	For finding fault with them [i.e. the people], He says, "Listen! [The] days are coming, says the LORD, and I will establish a new covenant over the house of Israel and over the house of Judah, not according to the covenant which I made with their fathers, in [the] day of My having taken [them] by their hand to bring them out of [the] land of Egypt, because they did not continue in My covenant, and I disregarded them, says the LORD.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	For finding fault with those <i>people</i> , he says, “ ‘Behold, <i>the</i> days are coming,’ says <i>the</i> Lord, ‘when I will thoroughly bring a new covenant about with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers on <i>the</i> day when I took them by their hand to lead them out of the land of Egypt, since they did not remain in my covenant, and I let them have their way,’ says <i>the</i> Lord.
Green’s Literal Translation	For finding fault, He said to them, "Behold, days are coming, says the Lord, and I will make an end on the house of Israel and on the house of Judah; a new covenant <i>shall be</i> , not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I did not regard them, says the Lord.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* if that first covenant* was blameless, then no place would have been sought for a second. For* finding-fault with them, he says, ‘Behold, the days are coming, says the Lord, And I will complete a new covenant* upon the house of Israel and upon the house of Judah; not according-to the covenant* which I made* with their fathers in the day when I myself grabbed their hand to lead them forth out-of the land of Egypt, because they did not remain in my covenant* and I neglected them, says the Lord. V.7 is included for context.
Modern KJV	.
New American Standard	.
New European Version	.

New King James Version  
NT (Variant Readings)

.  
For finding fault with them, he saith,  
**Behold, the days come, saith the Lord,  
That I will make a new covenant  
With the house of Israel and with the house of Judah;  
Not according to the covenant that I made with their fathers  
In the day that I took them by the hand  
To lead them forth out of the land of Egypt;  
For they continued not in my covenant,  
And I regarded them not, saith the Lord.**

Niobi Study Bible

**A New Covenant**

For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, He says, "Behold, the days come," says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah--not according to the covenant that I made with their fathers in the day when I took them by the hand to lead (carefully guided) them out of the land of Egypt, because they continued not in My covenant, and I regarded them not, says the Lord. V. 7 is included for context.

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

.  
For when finding fault with them, he [God] communicates, "Behold the days come, says Jehovah, in reality I will carry out a new covenant to the house of Israel and to the house of Judah.

"Not according to the covenant [the Mosaic law] which I made with their fathers in the day when I took them by their hand to bring them out from the land of Egypt; because they did not continue in my covenant, I also disregarded them, says the Lord."

Updated Bible Version 2.17  
A Voice in the Wilderness

.  
Because finding fault with them, He says: Behold, the days are coming, says the Lord, when I will make a new covenant, and bring fulfillment to the house of Israel and to the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I did not regard them, says the Lord.

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

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**The gist of this passage:**  
8-9

Hebrews 8:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
memphomai (μέμφομαι) [pronounced MEHM-fom-ahee]	<i>being blamed, finding fault (with); the one being blamed</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3201

Hebrews 8:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Then, finding fault [with] them,...

The Exodus generation is legendary for their rebellion against God throughout the time that they were alive. They saw more miracles than any generation until the time of Jesus, and yet, they were a generation of the greatest failures of all time. The middle of the book of Exodus testifies as to their lack of faith and souls of scar tissue.

The writer of Hebrews has testified to this back in Hebrews 3:7–8, 15–16 4:6–8. If memory serves, he was quoting, in at least one of those passages, Psalm 95:7–8.

Hebrews 8:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 <sup>rd</sup> person singular, present active indicative	Strong's #3004
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

There appears to be two similar uses of this word in the Greek language (as we try to bring it over into our English language). One approach is to use this word to focus on something. Modern-day translations might be, something like *listen, listen up, focus on this, get this, look, look here*. The other use, which I see as more applicable here is, Peter is lost in thought regarding this vision, but, *suddenly*, the outside reality penetrates his concentration.

hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
érchomai (ἔρχομαι) [pronounced AIR-koh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive indicative	Strong's #2064
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 <sup>rd</sup> person singular, present active indicative	Strong's #3004

## Hebrews 8:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; nominative case	Strong's #2962

**Translation:** ...He keeps on saying, “Behold, days keep on coming,” keeps on saying [the] Lord,...

God is speaking, warning the people of Israel.

This is a warning which comes from Jeremiah 31:31-34 (which will be quoted once we complete this entire passage).

## Hebrews 8:8c

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, when	conjunction	Strong's #2532
sunteleō (συντελέω) [pronounced soon-tel-EH-oh]	to end; to complete entirely; generally to execute (literally or figuratively); to finish, to fulfil, to make	1 <sup>st</sup> person singular, future active indicative	Strong's #4931
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine singular noun, accusative case	Strong's #3624
Israēl (Ἰσραήλ) [pronounced is-rah-ALE]	he shall be a prince of God; transliterated Israel	proper singular noun; masculine, Indclinable	Strong's #2474
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909



## Hebrews 8:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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, accusative case	Strong's #3624
Iouda (Ἰουδά) [pronounced ee-oo-DAH]	<i>he shall be praised; transliterated Judah</i>	proper singular noun/location; genitive/ablative case	Strong's #2448
Thayer: 1) the fourth son of the patriarch Jacob; 2) the tribe that were the offspring of Judah; 3) the region occupied by the tribe; 4) a city of the tribe of Judah, conjectured to be Hebron, which was a city assigned to the priests and located in the hill country, and the native place of John the Baptist according to Jewish tradition.			
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; accusative case	Strong's #1242
kainos (καινός) [pronounced kahee-NOSS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	feminine singular adjective; accusative case	Strong's #2537

**Translation:** ...“that I will execute for the house of Israel and the house of Judah a new contract,...

The verb used here is the future indicative of sunteleô (συντελέω) [pronounced soon-tel-EH-oh], which means, *to end; to complete entirely; generally to execute (literally or figuratively); to finish, to fulfil, to make*. Strong's #4931.

The original contract is the Mosaic Law, which **doctrine** is found in the **Addendum**.

## Hebrews 8:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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

Hebrews 8:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; accusative case	Strong's #1242
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
poiô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #4160
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
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3962
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...not according to the contract which I made with their fathers...

This new covenant would not be the same as the covenant which was made with their ancestors. This reference is not to the covenants made with Abraham, Isaac, and Jacob (or they would have been named). The covenant associated with the Jewish nation Israel is the Law.

Hebrews 8:9b			
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
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
epilambanomai (ἐπιλαμβάνομαι) [pronounced eh-p-ee-lahm-BAHN-ohm-ah-ee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine singular, aorist (deponent) middle participle, genitive/ablative case	Strong's #1949
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
cheir (χεῖρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone, agency of</i>	feminine singular noun; genitive or ablative case	Strong's #5495
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
exagō (ἐξάγω) [pronounced ex-AG-oh]	<i>to lead (out, forth), to bring (forth, out), to fetch</i>	aorist active infinitive	Strong's #1806
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
gē (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

## Hebrews 8:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop-toss</i> ]	<i>double straits</i> ; transliterated, <i>Egypt us</i> ; translated, <i>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) *a country occupying the northeast angle of Africa*; 2) *metaphorically Jerusalem, for the Jews persecuting the Christ and his followers, and so to be likened to the Egyptians treating the Jews.*

**Translation:** ...in the day of My taking their hand to lead them out of the land of Egypt.

The writer of Hebrews narrows down the people with whom God has a covenant (contract), and this is the Exodus generation—the generation spoken so disparagingly of previously in this epistle.

Hebrews 8:8–9b **Then, finding fault [with] them, He keeps on saying, “Behold, days keep on coming,” keeps on saying [the] Lord, “that I will execute for the house of Israel and the house of Judah a new contract, not according to the contract which I made with their fathers in the day of My taking their hand to lead them out of the land of Egypt. (Kukis nearly literal translation)**

## Hebrews 8:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<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
autoi (αὐτοί) [pronounced <i>ow-TOY</i> ]	<i>they; same; these; themselves</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
emmenô (ἐμμένω) [pronounced <i>em-MEHN-oh</i> ]	<i>to remain in, to continue (in, with); to persevere in anything (a state of mind); to hold fast, to be true to, to abide by, to keep</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1696
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
tê (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

Hebrews 8:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i> ]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1242
μου (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> 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:** *Because they did not continue in My contract,...*

The Israelites were given things to obey, such as the Ten Commandments from the very beginning (all the people of Israel heard those commandments given audibly). Yet, when Moses went up the mountain for 40 days, the people below were violating the first commandment all over the place.

Hebrews 8:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κἀγώ/κἀμοί/κἀμέ) [pronounced <i>kag-OH</i> ]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 <sup>st</sup> person singular, dative, locative or instrumental case	Strong's #2504
ameléō (ἀμελέω) [pronounced <i>ahm-el-EH-oh</i> ]	<i>to not show concern, to not care for, to neglect, to be careless of, to make light of, to be negligent of, to show no regard for</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #272
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<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 <sup>rd</sup> person singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

**Translation:** *...even I did not show regard of them," [the] Lord keeps on saying.*

Three times, we are told that these are the words of God (one of those times, it is a part of the passage).

God describes his interaction with the Israelites using the aorist active indicative of the verb *ameléō* (ἀμελέω) [pronounced *ahm-el-EH-oh*], which means, *to not show concern, to not care for, to neglect, to be careless of, to make light of, to be negligent of, to show no regard for*. Strong's #272. The people of that era were extremely rebellious against God on numerous occasions. They got to the point where God kept all Israel in the desert until that first generation—Gen X—all died out (primarily by the sin unto death); and the next generation which remained went into the land under Joshua.

Hebrews 8:9c-d **Because they did not continue in My contract, even I did not show regard of them,** [the] Lord keeps on saying. (Kukis nearly literal translation)

Hebrews 8:8–9 **Then, finding fault [with] them, He keeps on saying,** “Behold, days keep on coming,” keeps on saying [the] Lord, “that I will execute for the house of Israel and the house of Judah a new contract, not according to the contract which I made with their fathers in the day of My taking their hand to lead them out of the land of Egypt. **Because they did not continue in My contract, even I did not show regard of them,** [the] Lord keeps on saying. (Kukis nearly literal translation)

Hebrews 8:8–9 **Having found fault with them, the Lord said to Israel,** “Listen, there are days coming when I will put forth a new contract with the houses of Judah and Israel, which will not be like the contract that I made with their fathers at the time that I took them by the hand and led them out of Egypt. **Because that generation did not continue observing My contract, I showed little regard for them.**” (Kukis paraphrase)

vv. 10–12 complete the quotation taken from Jeremiah.

**That this the covenant which I will make to the house of Israel after the days of these, keeps on saying a Lord, giving laws of Me to the mind of them and to the hearts of them I will write them and I will be to them for a God and they will be to Me for a people. And not never they might teach everyone the citizen of him and each the brother of him, saying, know the Lord, for all will see Me, from small to great of them. For gracious I will be to the injustices of them and the sins of them I will not never remember anymore.”**

Hebrews  
8:10–12

**This [is] the [new] contract which I will make with the house of Israel. After these days, [the] Lord keeps on saying, giving My laws to their mind (s) and I will write them upon their hearts. I will be God to them and they will be My people. And they will not ever teach each man his fellow-citizen or his brother, saying, “Know the Lord,” for they will all see Me, from the least to the greatest of them. For I will be gracious [regarding] their unrighteous deeds and I will no longer remember their sins.” (Jeremiah 31:31–34)**

**The Lord has give us this promise: “I will make a new contract with the house of Israel in the future. I will place My laws in their thinking and I will write them upon their hearts. I will be their God and they will be My people. They will never again have to speak to a fellow-citizen or even to a fellow Jew, and say, ‘You need to know the Lord.’ This will be unnecessary because they will all see Me, from the least to the greatest of them. And I will be gracious to them regarding their unrighteous actions and I will no longer bring their sins to My mind.”**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **That this the covenant which I will make to the house of Israel after the days of these, keeps on saying a Lord, giving laws of Me to the mind of them and to the hearts of them I will write them and I will be to them for a God and they will be to Me**

for a people. And not never they might teach everyone the citizen of him and each the brother of him, saying, know the Lord, for all will see Me, from small to great of them. For gracious I will be to the injustices of them and the sins of them I will not never remember anymore."

Complete Apostles Bible

For this is the covenant which I shall covenant with the house of Israel after those days, says the LORD: I will put My laws in their mind, and I shall inscribe them upon their hearts; and I will be their God, and they shall be My people.

And by no means will they teach each one his fellow citizen, and each one his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I shall by no means remember anymore."

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.)

For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind: and in their heart will I write them.

And I will be their God: and they shall be my people.

And they shall not teach every man his neighbour and every man his brother, saying: Know the Lord. For all shall know me, from the least to the greatest of them.

Because I will be merciful to their iniquities: and their sins I will remember no more.

V. Alexander's Aramaic

Eastern Aramaic Manuscript

James Murdock's Syriac NT

But this is the covenant which I will give to the family of the house of Israel after those days, saith the Lord: I will put my law in their minds, and inscribe it on their hearts; and I will be to them a God, and they shall be to me a people.

And one shall not teach his fellow-citizen, nor his brother, nor say: Know thou the Lord: because they shall all know me, from the youngest of them to the oldest.

And I will forgive them their iniquity; and their sins will I remember no more.

Original Aramaic NT

"But this is The Covenant that I shall give to the family of the house of Israel: After those days, says THE LORD JEHOVAH, I shall put my law in their minds and upon their hearts I shall write it, and I shall be to them a God, and they shall be to me a people."

"And a man will not teach a citizen of his city, neither his brother, and say, 'Know THE LORD JEHOVAH', because they shall all know me, from their little ones and unto their Elders."

"And I shall purge\* them of their evils, and I shall not remember their sins again."

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

For this is the agreement which I will make with the people of Israel after those days: I will put my laws into their minds, writing them in their hearts: and I will be their God, and they will be my people:

And there will be no need for every man to be teaching his brother, or his neighbour, saying, This is the knowledge of the Lord: for they will all have knowledge of me, great and small.

And I will have mercy on their evil-doing, and I will not keep their sins in mind.

Bible in Worldwide English

After those days, the Lord says, I will make an agreement with the people of Israel. This is my agreement. I will put my laws in their minds. I will write them in their hearts. I will be their God and they will be my people.

A man will not need to teach another man, or his brother. He will not say, "Know the Lord," because everyone from the youngest to the oldest will know me.

I will be kind even when they do what is not right, and I will never remember the wrong things they do.

Easy English

Easy-to-Read Version–2008

This is the new agreement I will give the people of Israel. I will give this agreement in the future, says the Lord: I will put my laws in their minds, and I will write my laws on their hearts. I will be their God, and they will be my people. Never again will anyone have to teach their neighbors or their family to know the Lord. All people--the greatest and the least important--will know me. And I will forgive the wrongs they have done, and I will not remember their sins."

God's Word™

But this is the promise that I will make to Israel after those days, says the Lord: I will put my teachings inside them, and I will write those teachings on their hearts. I will be their God, and they will be my people. No longer will each person teach his neighbors or his relatives by saying, 'Know the Lord.' All of them from the least important to the most important will all know me because I will forgive their wickedness and I will no longer hold their sins against them."

Good News Bible (TEV)

Now, this is the covenant that I will make with the people of Israel in the days to come, says the Lord: I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. None of them will have to teach their friends or tell their neighbors, 'Know the Lord.' For they will all know me, from the least to the greatest. I will forgive their sins and will no longer remember their wrongs."

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.

"But now I tell the people of Israel this is my new agreement: 'The time will come when I, the Lord, will write my laws on their minds and hearts. I will be their God, and they will be my people. Not one of them will have to teach another to know me, their Lord.' "All of them will know me, no matter who they are. I will treat them with kindness, even though they are wicked. I will forget their sins."

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

For here is the covenant I will one day establish with the people of Israel: I will embed my laws within their thoughts and fasten them onto their hearts. I will be their loyal God and they will be my loyal people. And the result of this will be that everyone will know me as Lord! There will be no need at all to teach their fellow-citizens or brothers by saying, 'You should know the Lord Jehovah,' since everyone will know me inwardly, from the most unlikely to the most distinguished. For I will demonstrate my mercy to them and will forgive their evil deeds, and never remember again their sins."

UnfoldingWord Simplified T.

This is the covenant that I will make with the house of Israel after those days — says the Lord. I will put my laws into their minds, and I will also write them on their hearts. I will be their God, and they will be my people. They will not teach each one his neighbor and each one his brother, saying, 'Know the Lord.' For they will all know me, from the least of them to the greatest. For I will be merciful toward their evil deeds, and their sins I will not remember any longer."

Williams' New Testament

'For this is the covenant that I will make with the house of Israel in those days,' says the Lord; 'I will put my laws into their minds, and write them on their hearts, and I will be their God, and they will be my people. And nevermore will each one need to



teach his fellow-citizen, And each one teach his brother, saying, "Know the Lord," For all will know me, from the lowest to the highest. For I will be merciful to their deeds of wrong, and never, never any more will I recall their sins,"

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	'Because this is the treaty that I will form with the house of Israel after those days,' says <i>the</i> Master, 'giving my laws, I will write them into their mind and on their hearts. And I will be to them for a God, and they will be to Me for an ethnic group. And they will not in any way teach (each <i>one</i> his citizen and each <i>one</i> his brother), saying, 'Know the Master,' because everyone will know Me, from a little <i>one</i> up to their great <i>one</i> , because I will have a remedy for their wrong ways, and their sins I will not in any way remember anymore.'
Common English Bible	.
Len Gane Paraphrase	Now this is the institution which I will make with the house of Israel, after these days, says the Lord. I will put my laws into their mind, and inscribe them on their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them. Because I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	"This is the Covenant that I will make with the People of Israel After those days," says the Lord. "I will impress my laws on their minds, and will inscribe them on their hearts; And I will be their God, and they shall be my People. There shall be no need for every man to instruct his fellow-citizen, or for a man to say to his Brother 'Learn to know the Lord'; For every one will know me, From the lowest to the highest. For I will be merciful to their wrong-doings, And I will no longer remember their sins."

### 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	"The relationship I promise to the house of Israel is this: After that time, says the Lord, I will place my laws in their minds, and write them on their hearts. I will be their God, and they will be my people. No one will need to teach his neighbor, and no one will need to teach anyone in their family, telling them, 'You ought to know the Lord.' For everyone will know me, from the smallest to the greatest. I will be merciful when they do wrong, and I will forget about their sins."
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.

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Riverside New Testament

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This is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws in their minds, and will write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every one his [fellow] citizen, and every one his brother, saying, Know the Lord, for all shall know me, from the least to the greatest of them. For I will be merciful to their wickedness, and their sins and transgressions will I remember no more.

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

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Because this is the Covenant that I will make with the House of Israel after those days, declares the LORD. I will put my Laws into their mind and write them in their hearts, and I will be to them an Elohim, and they will be to me a people: And they will not teach everyone his neighbor and everyone his brother saying, Know the LORD, because all will know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their wickedness I will remember no more.

Weymouth New Testament  
Wikipedia Bible Project  
Worsley's New Testament

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But this *is* the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and I will inscribe them on their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord: for they shall all know me, from the lest even to the greatest of them. For I will forgive their crimes, and their sins and their iniquities I will remember no more."

**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

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Because this is the covenant which I will covenant with the house of Israel after those days, says YAHWEH, I will put My Torah into their mind, and I will inscribe it on their hearts<sup>5</sup>, and I will be their Elohim, and they shall be My people." And they shall no more teach each one their neighbor, and each one his brother, saying, Know YAHWEH; because all shall know Me, from the least of them to their great ones. For I will be merciful to their unrighteousness, and I will not at all remember their sins and their lawless deeds." (*Jer 31:31-34*).

<sup>5</sup>The Torah or instruction of YHWH stays the same in any covenant of Israel. So does the people (Israel) and the land of Israel. These 3 aspects never change in any Biblical covenant.

Holy New Covenant Trans.	This is the new covenant that I will set up with the family of Israel in the future. I will put My laws in their minds. I will write them upon their hearts. I will be their God. They will be My people. No one will ever teach his neighbor or his brother like this: "You must know the Lord God!" Everyone will know Me already — from the most important person to the least important person. I will forgive their wrongs. I will forget about their sins forever."
The Scriptures 2009	<p><b>“Because this is the covenant that I shall make with the house of Yisra’ël after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people.</b></p> <p><b>“And they shall by no means teach each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ because they all shall know Me, from the least of them to the greatest of them.</b></p> <p><b>“Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember.”<sup>b</sup> Jeremiah 31:31-34</b></p> <p><sup>b</sup>See also Hebrews 10:16-17.</p>
Tree of Life Version	<p>For this is the covenant that I will make with the house of Israel after those days, says Adonai. I will put My Torah into their mind, and upon their hearts I will write it. And I will be their God, and they shall be My people.</p> <p>And no more will they teach, each one his fellow citizen and each one his brother, saying, ‘Know Adonai,’ because all will know Me, from the least of them to the greatest.</p> <p>For I will be merciful toward their iniquities, and their sins I will remember no more.”</p>

### Weird English, ©18e English, Anachronistic English Translations:

Accurate New Testament	<p>...for This {is} The Contract whom [I] will make [with] the house {of} israel after the days those says Lord Giving laws [of] me to the mind [of] them and to hearts [of] them [I] will write them and [I] will be [for] them to god and They will be [for] me to people and not not [They] may teach {them not} Each [Man] {may teach} the compatriot [of] him and {not} Each [Man] {may teach} the brother [of] him Saying know! the lord for All [Men] will see me from [man] less until [man] great [of] them for Favorable [I] will be [for] the wrongs [of] them and [of] the offenses [of] them not not [I] may be reminded yet...</p>
Alpha & Omega Bible	<p><b>“FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR THEOS (<i>The Alpha &amp; Omega</i>), AND THEY SHALL BE MY PEOPLE.</b> †(Jeremiah 31:33)</p> <p><b>“AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM.</b> †(Jeremiah 31:34)</p> <p><b>“FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”</b> †(Isaiah 43:25, Jeremiah 31:34; Jeremiah 50:20, Micah 7:18 to Micah 7:19)</p>
Awful Scroll Bible	<p>(“)Certainly-of-which the same-as-this is the Caused-to-be-set-forth, which I will set-forth-throughout the house of Israel, after those days, instructs the Lord, bestowing over My laws into their thorough-knowledge, and I will write-on them over the sensibility of their hearts, and I will be to them a God and they will be to Me a people.</p> <p>(“)And in no way shall they teach, each his neighbor and each his brother, confirming, 'Be came-to-know the Lord' certainly-of-what all will perceive Me, from the least of them even to the great.</p> <p>(“)Certainly-of-which I will be propitious to their in-justice, and their misses-of-the-mark and their law-lessness, I shall be in no way remembered anymore.”</p>

Concordant Literal Version	<p>For this is the covenant which I shall be covenanting with the house of Israel after those days, the Lord is saying: "Imparting My laws to their comprehension, On their hearts, also, shall I be inscribing them, And I shall be to them for a God, And they shall be to Me for a people."          And by no means should each be teaching his fellow citizen, And each his brother, saying, 'Know the Lord!' For all shall be acquainted with Me, From their little to their great,          For I shall be propitious to their injustices, And of their sins and their lawlessnesses should I under no circumstances still be reminded."</p>
exeGesés companion Bible	<p>For this is the covenant          I covenant with the house of Yisra El:          After those days, words Yah Veh;          I give my torah in their mind          and epigraph them in their hearts:          and I become to them - Elohim          and they become to me - people:          and they never no way doctriate          each his neighbour and each his brother,          wording, Know Yah Veh!          - for they all know me - from the least to the mega:          for I kapur/atone their injustice;          and their sins and their torah violations          I never no way still remember.          Jeremiah 31:31-34</p>
Orthodox Jewish Bible	<p>"KI ZOT HABRIT ASHER EKHROT ES BEIS YISROEL ACHAREI HAYAMIM HAHEM, NE'UM HASHEM; NATATI ES TORATI BEKIRBAM V'AL LIBAM EKHTAVENNAH, V'HAYITI LAHEM L'ELOHIM V'HEMMAH YIH'YU LI LE'AM" ("Because this is the Brit which I will make with the Beis Yisroel after those days, says Hashem: putting my Torah into the mind of them and upon the levavot of them I will write it and I will be to them G-d and they will be to Me a people"— see Jeremiah 31:30-33; also Prov 30:4; 8:30; Yn 1:1; Rev 3:20).          "V'LO YELAMMEDU OD ISH ES RE'EHU V'ISH ES AKHIV LEMOR, DE'U ES HASHEM; KI KHULAM YEDE'U OTI LEMIKTANNAM V'AD GEDOLAM" ("No longer will a man teach his neighbor, or a man his brother, saying 'Have da'as of Hashem,' because they will all have da'as of Me, from the least of them to the greatest.")          "KI ESLACH LA'AVONAM U'LECHATTATAM LO EZKAR OD" ("For I will forgive the wickedness of them and their sin I will remember no more." Jer 31:30-33 [31-34]).</p>
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	<p>For this is the Agreement that I will make with the people of Israel in the coming days, says the Lord: I will put my laws into their minds, and I will also write them on their hearts. And I will be their God and they will be my people. And everyone will not <i>[have to]</i> teach his neighbor or his brother <i>[anymore]</i>, telling them to 'Know the Lord,' because all of them will know me <i>[as their Lord]</i>, from the least <i>[important]</i> ones to the most important ones. For I will be merciful to their wickedness <i>[i.e., by forgiving them]</i> and I will not remember their sins anymore."</p>
Benjamin Brodie's trans.	<p>For this is the covenant <i>[new]</i> which I will confer upon the house of Israel after those days <i>[when the Church Age and Jacob's Trouble have passed]</i>, said the Lord, for I will impart <i>[without intermediaries]</i> My laws for the purpose of their thinking, even upon the mentality of their souls I will engrave them <i>[doctrinal infusion]</i>, and I will become their God, and they will become My people;</p>

Also, each person shall stop teaching his fellow citizen [no external instruction during the millennium], and each person his brother [close friend], by saying: "Know the Lord," because [in the perfect environment of the millennium] all categories of people [no class distinction] shall know Me, from the least unto the greatest of them [no such thing as equality during the millennium],

Because I will be gracious towards their unrighteousnesses, and I will not remember their sins anymore,

Concerning which it was said before: He [God the Father] rendered obsolete the first [covenant of Mosaic Law] by means of the new [covenant to Israel]; therefore, that [covenant of Mosaic Law] which has been rendered obsolete and which has grown old is near destruction [disappeared forever after Christ fulfilled its demands on the Cross]. V. 13 is included for context.

The Expanded Bible  
Jonathan Mitchell NT

."Because this is the arrangement (covenant; disposition) which I shall continue arranging for the house of Israel, after those days,' says the Lord: 'progressively giving My Laws into their thought (into that which goes through their mind; into their perception and comprehension), and I shall progressively imprint them (write or inscribe marks) upon their hearts, and I shall continue being in and among them ([in relation] to them; for them), into [the position of] a God, and they shall continue being (exist being) in Me ([in relation] to Me; for Me), into [the position of] a people.

"And they may by no means teach each one his fellow-citizen, and each one his brother, saying, "Know the Lord (or: You must be intimate with [Yahweh])," because everyone (all) shall progressively perceive and thus understand and be acquainted with Me, from a little one even to a large one of them,

"because I shall continue being (existing) merciful with a cleansing covering for their injustices (behaviors contrary to the Way pointed out; inequities) and acts of lawlessness, and then I would by no means be reminded further of their mistakes and failures (errors and falling short of the target; sins)." [Jer. 31:30-33]

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

### Bible Translations with Many Footnotes:

Lexham Bible

For this is the covenant that I will decree with the house of Israel after those days, says the Lord:

I am putting my laws in their minds  
and I will write them on their hearts,  
and I will be their [Literally "to them for"] God  
and they will be my [Literally "to me for"] people.

And they will not teach each one his fellow citizen  
and each one his brother, saying, 'Know the Lord,'  
because they will all know me,  
from the least of them to the greatest.

For I will be merciful toward their wrongdoings,  
and I will not remember their sins any longer."

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

Now, this is the covenant that I'm going to make with the family<sup>j</sup> of Israel after that time,<sup>k</sup> says the Sovereign One.

I'm going to give them my laws in their minds,

And I'm going to write them on their hearts.  
 And I will be their God,  
 And they will be my people.  
 And not one of them will ever teach their fellow citizen, or their brother or their sister,  
 by saying to them, "Know the Sovereign One,"  
 Because they're all going to know me,  
 From the weakest to the most powerful them'.  
 Because I'm going to be merciful about their wrongdoings,  
 And I'm never going to remember their sins anymore.<sup>m</sup>

j. Lit. "house".

k. Lit. "after those days".

l. Lit. "from the small to the great".

m. Jeremiah 31:31-34.

Wilbur Pickering's New T.

"Now this is the covenant that I will make with the house of Israel after those days," says the LORD, "I will put my laws into their mind and write them on their hearts; and I will be their God and they will be my people. Further, not one of them will teach his neighbor and not one his brother saying, 'Get to know the LORD!' because they all will know me, from the least of them to the greatest of them. For I will be merciful to their wrongdoings; I will not at all remember their sins and lawless deeds."

**Literal, almost word-for-word, renderings:**

A Faithful Version

Analytical-Literal Translation

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 "Because this [is] the covenant which I will covenant with the house of Israel after those days, says the LORD, giving My laws into their mind, and I will inscribe them on their hearts [fig., in their inner selves], and I will be to them for a God, and they will be to Me for a people.  
 "And by no means shall they teach each his fellow-citizen, and each his brother [and sister], saying, 'Know the LORD,' because all will know Me from [the] least of them to [the] greatest.  
 "For I will be merciful to their unrighteousness, and their sins and their lawlessness deeds I shall by no means remember anymore." [Jer 31:31-34]

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

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 For this is the covenant that I will convenant with the house of Israel After those days, says the Lord; I will put my laws into their mind, And on their heart also I will write them: And I will be to them a God, And they shall be to me a people: And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. For I will be generous to their lawlessness (pl), And their disgraceful acts I will remember no more.

English Standard Version

Far Above All Translation

Green's Literal Translation

Literal New Testament

Literal Standard Version

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 For finding fault, He says to them, "Behold, days come, says the LORD, and I will complete with the house of Israel, and with the house of Judah, a new covenant,

not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt—because they did not remain in My covenant, and I did not regard them, says the LORD—because this [is] the covenant that I will make with the house of Israel, after those days, says the LORD, giving My laws into their mind, and I will write them on their hearts, and I will be to them for a God, and they will be to Me for a people; and they will not each teach his neighbor, and each his brother, saying, Know the LORD, because they will all know Me—from the small one of them to the great one of them, because I will be merciful to their unrighteousness, and I will remember their sins and their lawlessnesses no more.”. Vv. 8–9 are included for context.

Modern English Version  
 Modern Literal Version 2020

Because this one *is* the covenant\* which I will covenant\* with the house of Israel after those days, says the Lord. *I will be* giving my laws into their mind and I will be writing them upon their hearts. And I will be a God to them and they themselves will be *covenanted\** into a people for me; and they should never *need to* teach, saying, Know the Lord; *to each one* his fellow-citizen and each *one* his brother, because all will know me, from the little insofar as their great *ones*. Because I will be lenient to their unrighteousnesses; I should never remember their lawlessnesses and their sins anymore.’ {Jer 31:31-34}

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

Because this is the covenant which I will assign to the house of Israel after those days, says the Lord: causing to give My doctrines for the purpose of their thinking, even upon their hearts I will engrave them: also I will be to them for a God, and they shall be to Me for a people. Also they shall not teach each one his fellow citizen, and each one his intimate friend, saying, Know the Lord: because all shall know Me, from the least to the greatest of them. Because I will be gracious in the sphere of their unrighteousness, and I will not remember their sins any more.”

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:**  
 10-12

Hebrews 8:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 8:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; nominative case	Strong's #1242
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
diatithemai (διατίθεμαι) [pronounced dee-at-IHTH-em-ahay]	<i>to arrange, to dispose of (one's own affairs; of something that belongs to one); to dispose of by will, to make a testament; to make a covenant, to enter into a contract (agreement)</i>	1 <sup>st</sup> person singular, future (deponent) middle indicative	Strong's #1303
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
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
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588



**Translation:** This [is] the [new] contract which I will make with the house of Israel.

This extended quotation is from Jeremiah 31:31–34. At this point, the new covenant will be described.

Hebrews 8:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- ra]	days; time; years, age, life	feminine plural noun; nominative case	Strong's #2250
ekeinas (ἐκείνας) [pronounced ehk-Ī- nahs]	them, those [feminine]	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; accusative case	Strong's #1565
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced KOO-ree- oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; nominative case	Strong's #2962

**Translation:** After these days, [the] Lord keeps on saying,...

Time is going to pass, God explains. This means that these words of Jeremiah were not going to be fulfilled immediately.

Hebrews 8:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced dihd-OH- mee]	giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing	masculine singular, present active participle, nominative case	Strong's #1325
nomoi (νόμοι) [pronounced NOHM- oy]	[Mosaic] laws; establishment codes; customs, precepts, injunctions, Torah mandates	masculine plural noun; accusative case	Strong's #3551
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	me; of me; from me; my, mine	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519

Hebrews 8:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
dianoia (διάνοια) [pronounced dee-AN-oy-ah]	<i>the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad</i>	feminine singular noun; accusative case	Strong's #1271
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...giving My laws to their mind (s)...

Throughout these many ages, man need to learn God's laws. Man needed to understand what is right and wrong to do. There will be a point in the future where all men will understand and have God's laws as a part of their thinking (obviously, given the context of this quote, this is for the Millennium).

The writer of Hebrews is not necessarily saying that these things have all come to pass. Obviously, at this point in time, God's laws are not found in the minds of all mankind.

What the writer is after is to show that God will have a new covenant; and when that comes to pass, many things change.

Hebrews 8:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
kardia (καρδίαι) [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
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Hebrews 8:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epigráphō (ἐπιγράφω) [pronounced ep-ee- GRAF-oh]	<i>to write on, to engrave, to inscribe; metaphorically to write upon the mind</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #1924
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...and I will write them upon their hearts.

We have more or less a two-step system when it comes to learning Bible doctrine in this age. We hear it—and, ideally speaking, this occurs at a local church with a well-qualified pastor—and it is imprinted on our minds. Then we believe what we have heard, and it is transferred to our hearts by faith.

Quite frankly, I am not clear at this point whether people in the Millennium automatically have this transferred into their right lobes by faith. It seems to me that they are born with this knowledge, but, through the sin nature, begin to reject portions of it.

This should not be difficult to understand. There are people who believe in Jesus Christ, learn some doctrine, believe that; but then retrogress and begin to reject some of the things which they have learned. People born in the Millennium will have sin natures. Therefore, they will be able to start with the full realm of doctrine (for that era) and begin to reject it. In the Millennium, there will be a great revolt against God at the end, when Satan is released from his imprisonment; and they will do this despite living in perfect environment and despite have a full knowledge of God at one time.

Hebrews 8:10e			
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, when</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced EHS-om- ahēe]	<i>future tense of "to be"</i>	1 <sup>st</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
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
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** I will be God to them...

At that time, God will be the God of Israel once again.

Does the writer of Hebrews recognize that there will be a period of time when nation Israel will be in darkness, having rejected their Lord (but maintaining some of the divine establishment principles)? Again, we do not know how much information this writer had just as we know for certain, based upon Paul's epistles, that his knowledge of the plan of God grew dramatically from writing Thessalonians (1 & 2) and Galatians but then, not much later, writing Romans and Ephesians.

It is important to remember that, even though Paul's knowledge will grow, nothing in his epistles will be incorrect. This writer of Hebrews (who is not Paul) knows the Jewish Scriptures and the Jewish culture well; and will never make a false step in this epistle—yet, we do not know how much he understood of what he wrote.

For instance, does he realize that he is in the Church Age? Does he recognize that he is quoting a passage which applies to the Millennium? Quite frankly, we don't know where he comes up short (although he does not appear to fully understand dispensations). Nevertheless, because of the guidance of God the Holy Spirit, there is nothing false recorded in this epistle (which is true of all the epistles written).

Hebrews 8:10f			
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, when</i>	conjunction	Strong's #2532
αὐτοί (αὐτοί) [pronounced <i>ow-TOY</i> ]	<i>they; same; these; themselves</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
ἔσομαι (ἔσομαι) [pronounced <i>EHS-om-ahēe</i> ]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
μοί (μοί) [pronounced <i>moy</i> ]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
εἰς (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
λαός (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

**Translation:** ...and they will be My people.

The implication here is, for a time, the Jews would not be God's people. But, in the future, they will be His people again.

Hebrews 8:10 This [is] the [new] contract which I will make with the house of Israel. After these days, [the] Lord keeps on saying, giving My laws to their mind (s) and I will write them upon their hearts. I will be God to them and they will be My people. (Kukis nearly literal translation)

Hebrews 8:11a			
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, when</i>	conjunction	Strong's #2532
ου (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μή (μή) [pronounced <i>may</i> ]	<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
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #1321
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i> ]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
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
polītēs (πολίτης) [pronounced <i>pohl-EE-tace</i> ]	<i>citizen; the inhabitant of any city or country; the association of another in citizenship; a fellow citizen, fellow countryman</i>	masculine singular noun, accusative case	Strong's #4177
The Westcott Hort text and the Greek Byzantine text both have the previous word. The Scrivener Textus Receptus has the following word instead.			
plēsion (πλησίον, α, ov) [pronounced <i>play-SEE-on</i> ]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb; noun	Strong's #4139
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i> ]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
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

Hebrews 8:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἄδελφός) [pronounced ad-el-FOSS]	a brother (literally or figuratively)	masculine singular noun, accusative case	Strong's #80
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** And they will not ever teach each man his fellow-citizen or his brother,...

In the Age of Israel, the people needed to be taught. In the Church Age in which we live, we must be taught. Our knowledge and understanding is a process.

Hebrews 8:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning	masculine singular, present active participle; nominative case	Strong's #3004
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1097
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; accusative case	Strong's #2962

**Translation:** ...saying, "Know the Lord,"...

Today, there is no automatic understanding of the Lord. I needed someone to tell me about Jesus; and you needed someone to tell you about Him as well. Most of the theology which I learned, came from the teaching of several well-qualified pastor-teachers (primarily from R. B. Thieme, Jr.). That has been expanded and clarified somewhat from my own personal verse-by-verse, word-by-word study of the Word of God.

In the Millennium, no one is going to have to speak about Jesus being on the throne, or Who He is or what He has done for us. Nevertheless, some in the Millennium will reject Him and there will be a final rebellion against Him led by Satan (called the Gog and Magog revolt in Revelation).

Hebrews 8:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #1492
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

**Translation:** ...for they will all see Me,...

People in the Millennium will be able to see Jesus Christ; they will be able to perceive His Person. For me, in the Church Age, what I know comes after decades of study.

Hebrews 8:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' 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
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; genitive/ablative case	Strong's #3398
heôs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; genitive/ablative case	Strong's #3173
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...from the least to the greatest of them.

No one is going to be left out. From the least to the greatest, they will know the Lord.

Hebrews 8:11 *And they will not ever teach each man his fellow-citizen or his brother, saying, "Know the Lord," for they will all see Me, from the least to the greatest of them.* (Kukis nearly literal translation)

Hebrews 8:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hileōs (ἡλεως) [pronounced HHL-eh-ocē]	<i>propitious, merciful, gracious; cheerful (as attractive)</i>	masculine singular adjective; nominative case; Attic Greek	Strong's #2436
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	1 <sup>st</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
adikiai (ἀδικίαι) [pronounced ah-dih-KEE-ī]	<i>injustices [of a judge], unjust (acts, behavior); (various) frauds, deceits, acts of guile; unrighteousnesses; deeds violating law and justice, acts of unrighteousness</i>	feminine plural noun; dative, locative or instrumental case	Strong's #93
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** For I will be gracious [regarding] their unrighteous deeds...

God will be gracious regarding their unrighteous deeds. The Lord has paid for our sins. On the Roman cross, the Lord paid for the sins of all those in the Millennium.

Hebrews 8:12b			
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, when</i>	conjunction	Strong's #2532
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588



Hebrews 8:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ī</i> ]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced <i>may</i> ]	<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
mnaomai (μνάομαι) [pronounced <i>MNAH-om-ahee</i> ]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	1 <sup>st</sup> person singular, aorist passive subjunctive	Strong's #3415
éti (ἔτι) [pronounced <i>EH-tee</i> ]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089

**Translation:** ...and I will no longer remember their sins.” (Jeremiah 31:31–34)

At that time, God will no longer remember the sins of individuals and He will not remember the sins of nation Israel.

Hebrews 8:12 For I will be gracious [regarding] their unrighteous deeds and I will no longer remember their sins.” (Kukis nearly literal translation)

Hebrews 8:10–12 This [is] the [new] contract which I will make with the house of Israel. After these days, [the] Lord keeps on saying, giving My laws to their mind (s) and I will write them upon their hearts. I will be God to them and they will be My people. And they will not ever teach each man his fellow-citizen or his brother, saying, “Know the Lord,” for they will all see Me, from the least to the greatest of them. For I will be gracious [regarding] their unrighteous deeds and I will no longer remember their sins.” (Jeremiah 31:31–34) (Kukis nearly literal translation)

Hebrews 8:10–12 The Lord has give us this promise: “I will make a new contract with the house of Israel in the future. I will place My laws in their thinking and I will write them upon their hearts. I will be their God and they will be My people. They will never again have to speak to a fellow-citizen or even to a fellow Jew, and say, ‘You need to know the Lord.’ This will be unnecessary because they will all see Me, from the least to the greatest of them. And I will be gracious to them regarding their unrighteous actions and I will no longer bring their sins to My mind.” (Kukis paraphrase)

I will use the ESV (capitalized) translation for the 1<sup>st</sup> and 3<sup>rd</sup> columns; and the Complete Apostles Bible for the middle column (which is a translation from the Greek text of Jeremiah).

### Jeremiah 31:31–34 Side-by-Side Hebrews 8:8–12

Masoretic Text	Greek Text	Hebrews 8:8–12
		For he finds fault with them when he says:
"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,...	Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah.	"Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,...
...not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, My covenant that they broke, <u>though I was their husband</u> , declares the LORD.	Not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in My covenant, and I disregarded them, says the Lord.	...not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in My covenant, and so I showed no concern for them, declares the Lord.
For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put My law within them, and I will write it on their hearts. And I will be their God, and they shall be My people.	For this is My covenant which I will make with the house of Israel: after those days, says the Lord, I will surely put My laws into their mind, and write them on their hearts. And I will be to them a God, and they shall be to Me a people.	For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put My laws into their minds, and write them on their hearts, and I will be their God, and they shall be My people.
And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest, declares the LORD.	And no more shall every man teach his neighbor, and every man his brother, saying, Know the Lord. For all shall know Me, from the least of them to the greatest of them.	And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest.
For I will <u>forgive</u> their iniquity, and I will remember their sin no more."	For I will be merciful to their iniquities, and their sins I will remember no more.	For I will be merciful toward their iniquities, and I will remember their sins no more."

From the beginning, I have color coded the Old Testament (blue), the New Testament (red), and passages from the Old quoted in the New (purple).

Clearly, the writer of Hebrews quoted from the Greek text (also known as the Septuagint). Also, you will note that there are very few dissimilarities (I underlined them in the Masoretic text).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



In the speaking New, He had declared obsolete the first. Now the declaring of being obsolete and growing old, near vanishing.

Hebrews  
8:13

When speaking of a New [covenant], He declared the first [covenant] obsolete. Now, [the old covenant] having been declared obsolete and growing old (and failing), [it is] near vanishing.

By speaking of the New Covenant, God was, in essence, declaring the first covenant of the Law obsolete. Now, because the old covenant has been declared obsolete, it is not growing old, failing and close to vanishing from the scene.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	In the speaking New, He had declared obsolete the first. Now the declaring of being obsolete and growing old, near vanishing.
Complete Apostles Bible	By the saying "new ," He has made the first obsolete. And the one becoming obsolete and growing old is ready to vanish.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now in saying a new, he hath made the former old. And that which decayeth and groweth old is near its end.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	In that he said a New [Covenant], he made the first old; and that which is old and decaying, is near to dissolution.
Original Aramaic NT	In that he said, "New", he has made the first old, and that which is outdated and old is near destruction.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	When he says, A new agreement, he has made the first agreement old. But anything which is getting old and past use will not be seen much longer.
Bible in Worldwide English	God says this is a new agreement, and that makes the first one old. When a thing is old and no good, it is about ready to be thrown away.
Easy English Easy-to-Read Version–2008	. God called this a new agreement, so he has made the first agreement old. And anything that is old and useless is ready to disappear.
God's Word™	God made this new promise and showed that the first promise was outdated. What is outdated and aging will soon disappear.
Good News Bible (TEV)	By speaking of a new covenant, God has made the first one old; and anything that becomes old and worn out will soon disappear.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	When the Lord talks about a new agreement, he means that the first one is out of date. And anything that is old and useless will soon disappear.
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The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	This proves that by establishing this new covenant the first is now obsolete, ready to expire, and about to disappear.
UnfoldingWord Simplified T.	.
Williams' New Testament	In speaking of a new covenant He makes the first one obsolete; and whatever is obsolete and antiquated is on the verge of vanishing.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	During the time to be saying, "New," He has outdated the first. What is outdated and aging is near disappearance.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	By saying, "a new institution," he has made the former old: now, that which is decaying and growing old, is ready to vanish away.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	By speaking of a 'new' Covenant, God at once renders the former Covenant obsolete; and whatever becomes obsolete and loses its force is virtually annulled.

### 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	By saying, new agreed relationship," he makes the first agreement out-of-date. The one that's old and worn out has almost disappeared.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	In calling it new, he has declared the former to be old . Now what is becoming obsolete and growing old is near to disappearing.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	In saying "new" he has pronounced the first covenant old. But what grows old and decadent is near to disappearance.
Leicester A. Sawyer's NT	By saying new, he made the first old; but that which is ancient and weak is about to perish.
The Spoken English NT	By saying, it has made the first covenant And what's aging, and getting old, is close to disappearing.
UnfoldingWord Literal Text	.
Urim-Thummim Version	In that he says, A New Covenant, he has made the first old. Now what decays and waxes old is ready to disappear.
Weymouth New Testament	By using the words, "a new Covenant," He has made the first one obsolete; but whatever is decaying and showing signs of old age is not far from disappearing altogether.

Wikipedia Bible Project .  
 Worsley's New Testament Now by saying, a new covenant, He hath antiquated the first: and what is antiquated, and groweth old, is near it's exit.

### 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 In the saying, New, He has made the first old. And the thing being made old and obsolete is near disappearing<sup>6</sup>..  
<sup>6</sup> It is the Old Covenant or contract which had no avenue to forgive sin, which has grown old and is disappearing, not the Torah, which is forever. Psa 111:7-8.  
 Holy New Covenant Trans. When God said "new" [covenant], He made the first old. What is old and worn out is almost gone.  
 The Scriptures 2009 .  
 Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...in the+ to say [her] new [She] has worn (out) the [one] first The [Thing] but Being Worn (Out) and Aging near disappearing...  
 Alpha & Omega Bible . whatever  
 Awful Scroll Bible From-within to confirm "New", the first has become old. Moreover, that becoming worn and growing old, is imminent to become in-evident.  
 Concordant Literal Version In saying "new, He has made the former old. Now that which is growing old and decrepit is near its disappearance."  
 exeGeses companion Bible .  
 Orthodox Jewish Bible When Hashem uses the word "CHADASHA" he has thereby made the Brit HaRishonah yeshanah and a Brit thus made aging, is near to being yakhlof (vanished).  
 Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 An Understandable Version [So], by saying New Agreement," God has made the first one obsolete. And that which is becoming obsolete and getting aged is ready to [completely] disappear.  
 Benjamin Brodie's trans. ...Concerning which it was said before: He [God the Father] rendered obsolete the first [covenant of Mosaic Law] by means of the new [covenant to Israel]; therefore, that [covenant of Mosaic Law] which has been rendered obsolete and which has grown old is near destruction [disappeared forever after Christ fulfilled its demands on the Cross].  
 The Expanded Bible .

Jonathan Mitchell NT	In thus to be saying "new [in kind and quality]," He has made the first (or: former) "old," and that [which is] progressively growing old and obsolete (failing of age; ageing into decay), [is] near its disappearing (vanishing away).
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	By the saying "new," He has made the first obsolete. Now the one becoming obsolete and growing old [is] on the verge of disappearing.
Berean Literal Bible	In saying, "new," He has made obsolete the first; and that which is growing old and aging is near vanishing.
Bond Slave Version	In that he says, A new covenant, he has made the first old. Now that which decays and grows old is ready to vanish away.
C. Thomson updated NT	.
Charles Thomson NT	By calling this a new covenant he hath antiquated the first. Now that which is antiquated, and grown old, is near being abolished.
Context Group Version	In that he says, A new [covenant] he has made the first old. But that which is becoming old and grows aged is near to vanishing away.
English Standard Version	.
Far Above All Translation	In saying he has made the first obsolete. Now that which is obsolete and ageing is on the point of vanishing.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	While* we were saying, a new covenant*, the first has become-obsolete. But the one becomes-obsolete and is aged, it is near to disappearing.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	In that He says "A new covenant," He has made the first old. Now that which decays and waxes old is ready to vanish away.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	In his citation of the new he has made obsolete the first [the Mosaic law]. Now the one [Mosaic law] becoming obsolete and growing old is near destruction.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.

World English Bible

In that he says, "A new covenant", he has made the first obsolete. But that which is becoming obsolete and grows aged is near to vanishing away.

Worrell New Testament

In that He saith, "A new covenant," He hath made the first old: but the thing that is becoming old, and is wearing out with age, is near vanishing away.

Young's Updated LT

**The gist of this passage:**

Hebrews 8:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>n, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	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 active infinitive	Strong's #3004
kainos (καινός) [pronounced kahee-NOSS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	feminine singular adjective; accusative case	Strong's #2537
palaiōō (παλαιόω) [pronounced pahl-ah-YOH-oh]	<i>to make worn out, to declare obsolete, to become old, to decay</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #3822
tēn (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
prōtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	feminine singular adjective; accusative case	Strong's #4413

**Translation:** When speaking of a New [covenant], He declared the first [covenant] obsolete.

When God began to speak of a new covenant, that indicates that the first covenant—the covenant of the Law—would be obsolete at some point in time.

The logic used here is excellent. God, through Jeremiah, spoke of a new covenant. Logically, this suggests that the old covenant will become obsolete; and, in fact, there is even weakness or lacking in that covenant which is implied.

Hebrews 8:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; 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
palaiōō (παλαιόω) [pronounced <i>pahl-ah-YOH-oh</i> ]	<i>making something worn out, declaring obsolete, becoming old, decaying</i>	neuter singular, present passive participle, accusative case	Strong's #3822
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
gēraskō (γηράσκω) [pronounced <i>ghay-RAHS-ko</i> ]	<i>growing old; of things and institutions: to failing from age, being (becoming) obsolete</i>	neuter singular, present passive participle; nominative case	Strong's #1095
engus (ἐγγύς) [pronounced <i>eng-GOOÇ</i> ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
aphanismos (ἀφανισμός) [pronounced <i>af-an-is-MOSS</i> ]	<i>disappearance; destruction, disappearing, vanish away; (figuratively) abrogation</i>	masculine singular noun; genitive/ablative case	Strong's #854 (hapax legomena)

**Translation:** Now, [the old covenant] having been declared obsolete and growing old (and failing), [it is] near vanishing.

At this point in time, it is apparent that the covenant of the Law has been declared obsolete and it is growing old and failing. It is close to vanishing away.

The idea here is, it cannot continue forever; and it cannot save. Since Jesus has come, He replaced the condemnation of the Law.

As an aside, you may also notice that, even though the writer of Hebrews may not fully understand dispensations, his quotation of Jeremiah and his commentary does not violate in any way the historic context of Jeremiah 31 (it belongs in the Millennium). Now, believers in both the Age of Israel and the Church Age understand the Millennium (ideally speaking). It was not hidden from the Hebrew believers in the previous age.

Hebrews 8:13 When speaking of a New [covenant], He declared the first [covenant] obsolete. Now, [the old covenant] having been declared obsolete and growing old (and failing), [it is] near vanishing. (Kukis nearly literal translation)

Hebrews 8:13 When speaking of a New [covenant], He declared the first [covenant] obsolete. Now, [the old covenant] having been declared obsolete and growing old (and failing), [it is] near vanishing. (Kukis nearly literal translation)



Hebrews 8:13 By speaking of the New Covenant, God was, in essence, declaring the first covenant of the Law obsolete. Now, because the old covenant has been declared obsolete, it is not growing old, failing and close to vanishing from the scene. (Kukis paraphrase)

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## 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 8 is in the Word of God

- 1.
- 2.

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

### What We Learn from Hebrews 8

- 1.

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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 8

[Chapter Outline](#)

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## A Brief Review of Hebrews 8

For the base text, I have chosen the translation made by R. B. Thieme, Jr. It is not uncommon for him to change here or there when he covers this same text in another study. Also, on occasion, he does a word-by-word translation when teaching a passage, but then does not sum it up into a full verse translation at the end. Bob has done amazing work in this realm.

Hebrews 7:27 Jesus Christ, Who does not have daily need, as those high priests, who keep offering up sacrifices, first on behalf of their own sins, and then on behalf of the sins with reference to the people [of Israel]. For this he accomplished once and for all, when He offered up Himself [a sacrifice].

Jesus is our true High Priest; and it is not necessary for Him to offer up animal sacrifices for Himself, because He has not sinned and He does not have a sin nature.

Hebrews 7:28 For the law appoints men [high priests] having weaknesses [old sin nature]; but the word of the solemn oath by God the Father, which came historically after the law, authorizes the having been perfect Son forever.

Under the Mosaic Law, men with sin natures are appointed to their post; but God the Father authorizes His perfect Son forever as our High Priest.

Hebrews 8:1 Now the main point on what is being communicated is this: We have such a category of high priest who sat down on the right hand of the throne of the Majesty in the heavens.

Our High Priest, Jesus Christ, is now sitting on the right hand of God, able to make intercession for us in the heavens.

Hebrews 8:2 A minister of the holy places, and of the tabernacle, that is, the real one which the Lord put together, and not man.

Jesus is a ministry of the true holy place, also called the Holy of Holies in the Old Testament.

Hebrews 8:3 For every [Levitical] High Priest is appointed to offer both gifts and sacrifices; therefore, it is concluded necessary that this one [that is, Jesus Christ] also have something that He might offer.

The Levitical priests have gifts and sacrifices which they offer, but it was necessary for Jesus to be the true sacrifice.

Hebrews 8:4 If indeed He were on earth [but He is not; 2<sup>nd</sup> class condition], He would not even be a priest of the Levitical order (the Levitical order has been disestablished); while there are ones offering the Levitical gifts according to the Law [which is the authorizing agency].

Jesus is not on the earth and His priesthood, as previously discussed in Hebrews 7, is not from the Levitical order. The Levitical priests offer up sacrifices according to the Law.

Hebrews 8:5 Who [Levitical priesthood] perform worship services as a copy and shadow of the heavenly things, since Moses had received divine instruction when he was about to construct the tabernacle: for He communicates, "Be taking note [quoting from Exodus 25:40], you shall make all things according to the blueprint having been explained to you on the mountain."

What the Levitical priesthood does is perform various functions which are shadows of heavenly things; they are a type of what was to come.

Moses was given such instructions from Mount Sinai.

Hebrews 8:6 But now He has obtained a more excellent [priestly] ministry, by so much as He also is the mediator of a better covenant, which category of covenant has been enacted [or, ordained] on the basis of better promises of blessing.

Jesus is the Mediator of a better covenant, a covenant which is far greater than the Mosaic Law.

Hebrews 8:7 For if that first [the Mosaic law] had been faultless [but it wasn't], a place would not have been sought for the second.

If the covenant of the Mosaic Law was sufficient, then there would have been no need for another covenant. However, there is another covenant, spoken of in the Law of God (that is, in the Old Testament).

Hebrews 8:8 For when finding fault with them, he [God] communicates, "Behold the days come, says Jehovah, in reality I will carry out a new covenant to the house of Israel and to the house of Judah.

The writer of Hebrews is quoting from Jeremiah 31:31–34. The new covenant is the covenant of the Millennium. God is promising a new covenant to the people of Israel.

Hebrews 8:9 "Not according to the covenant [the Mosaic law] which I made with their fathers in the day when I took them by their hand to bring them out from the land of Egypt; because they did not continue in my covenant, I also disregarded them, says the Lord."

The covenant will not be like the covenant of the Mosaic Law, when God led them out of Egypt.

Also, God disregarded them when they set aside His covenant themselves.

Hebrews 8:10 Because this is the covenant which I will assign to the house of Israel after those days, says the Lord: causing to give My doctrines for the purpose of their thinking, even upon their hearts I will engrave them: also I will be to them for a God, and they shall be to Me for a people.

In the Millennium, the knowledge of the Lord will be available to everyone; in fact, it will come pre-loaded on our human hard drives.

Hebrews 8:11 Also they shall not teach each one his fellow citizen, and each one his intimate friend, saying, Know the Lord: because all shall know Me, from the least to the greatest of them.

We will not have to witness to others about the Lord; everyone will know Him, from the least to the greatest.

Hebrews 8:12 Because I will be gracious in the sphere of their unrighteousness, and I will not remember their sins any more."

For those who have believed in the Lord, Jesus will no longer hold their sins against them.

Hebrews 8:13 In his citation of the new he has made obsolete the first [the Mosaic law]. Now the one [Mosaic law] becoming obsolete and growing old is near destruction.

The reasoning of the writer of Hebrews is this: the Bible tells us, in Jeremiah, that there will be a new covenant. Therefore, we should not be surprised that the first covenant is going by the wayside.

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## Addendum

Although I have referred to the Mosaic Law on a dozen occasions and have discussed it, I apparently never put together this doctrine previously. Therefore, following the principle of not needing to reinvent the wheel...

### The Doctrine of the Mosaic Covenant (R. B. Thieme, Jr.)

1. The Mosaic covenant is divided into three categories.
  - 1) The first part called the ten commandments is the freedom code. They do not describe morality, the

## The Doctrine of the Mosaic Covenant (R. B. Thieme, Jr.)

describe freedom. The fact that morality is mentioned is simply to prove the fact that freedom is based upon establishment. Establishment functions on morality. You don't have many sins mentioned, only those where freedom is violated. These commandments form the heritage of freedom for the Jewish nation. Human freedom is described in terms of establishment, it is described in terms of morality, the basis for human freedom and privacy.

- 2) The second part of the Mosaic law called the ordinances is the spiritual or the theological code. This is the spiritual heritage of Israel recognising that this nation as well as this race was born from regeneration. When the race was born Abraham was born again, Isaac was born again, Jacob was born again. The nation was born from Moses, Moses was born again, and the Passover commemorates the fact that those liberated, 20 and over, were also born again or they died. So we have a great spiritual heritage in codex #2. This heritage includes primarily doctrines of soteriology and Christology. It emphasizes the fact that believers are designed to function under both the laws of divine establishment as well as doctrine resident in the soul. It includes such subjects as the tabernacle, the holy days, Levitical offerings, modus operandi of the Levitical priesthood, and many other factors connected to the spiritual life.
  - 3) The third category under the Mosaic law, called the judgements in the KJV, is really the establishment code. It is perhaps the most understood of all and the one that is often distorted into some brand of legalism. It was definitely misunderstood in the days when Paul wrote to Timothy. It includes political as well as the functional heritage of the nation Israel. It covers many subjects: freedom, privacy, marriage, divorce, military service, taxation (tithing), diet, health, sanitation, quarantine, criminal law. And it delineates free enterprise as the only basis for national prosperity.
2. The recipients of the law was the nation Israel — Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4. It was definitely not given to the Gentiles — Deuteronomy 4:8; Roman 2:12-14. It was, furthermore, not given to the Church — Acts 15:5,24; Romans 6:14; Galatians 2:19.
  3. Jesus Christ and the law. Jesus Christ kept the law perfectly during the period of His incarnation. This is a part of the doctrine of impeccability, it is also a part of His patriotism. Christ condemned the legalistic distortions of the law and the Pharisees who sponsored them. Christ fulfilled the law — Matthew 5:17, and Christ is the end of the law for believers — Romans 10:4.
  4. Keeping the law is not a way of salvation, never was and never will be — Galatians 2:16. While the Mosaic law reveals the way of salvation it is not the means of being saved. The Mosaic law teaches the gospel but is not the way of appropriating the gospel. It is the way of human freedom, the way of human blessing and prosperity under establishment, but it is not the way of salvation.
  5. Keeping the law is also not spirituality. Believers in the Church Age and/or the royal family of God are under the higher law of spirituality related to God the Holy Spirit, related to the function of GAP — Romans 8:2-4; Galatians 5:18,22,23; 1Corinthians 13
  6. Therefore the Mosaic law is limited as far as this dispensation is concerned. We are in the intercalated dispensation and therefore its limitation:
    - 1) It cannot justify — Galatians 2:16; Romans 3:20,28; Acts 13:39; Philippians 3:9.
    - 2) It cannot give life — Galatians 3:21.
    - 3) It cannot provide the Holy Spirit — Galatians 3:2.
    - 4) It cannot solve the problem of the old sin nature — Romans 8:4.
  7. Other nomenclature for the Mosaic law. It is called the book of the covenant in Exodus 24:7,8; 34:27,28; Deuteronomy 4:13-16, 23, 31; 8:18; 9:9, 11, 15. In other words, throughout the Old testament in the Pentateuch you are going to stumble over the phrase "this book of the covenant." This is a specific reference to the Mosaic covenant. The addendum to the Mosaic law found in Deuteronomy 29-32 is definitely a part of the Mosaic law. Prophecies of breaking the covenant are found in Deuteronomy 31:16, 20; Jeremiah 22:9. The book of the covenant is the subject of Jeremiah 11 but is not to be confused with the new covenant to Israel in Jeremiah 31:31ff.
  8. The past purpose of the Mosaic law in the Age of Israel. The Mosaic law was the authorising agent for a specialized priesthood — the Levitical priesthood — Hebrews 7:11,12. It authorised the tabernacle as a sacred building and training aid for teaching doctrine — Hebrews 9:1-6. The law authorised Levitical sacrifices — Hebrews 9:12, 13. It authorised the blood of animals as a dedication of shadows — Hebrews





A Complete Translation of Hebrews 8	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
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The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Hebrews 8			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1972 Hebrews (#419)	#89–95	Hebrews 8:1–13
	1992 Spiritual Dynamics (#376)	#814, 818, 881, 883–884, 886–888, 893–896, 898–899, 901, 903–904	Hebrews 8:1–7
	1992 Spiritual Dynamics (#376)	#905–907, 910	Hebrews 8:1–13
	1991 Israel in Conflict (#840)	#14	Hebrews 8:6–13
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/hebrews-menuitem">https://deanbible.org/new-testament-menuitem/hebrews-menuitem</a>		Hebrews 1–13
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Hebrews/">http://www.amadorbiblestudies.org/Notes/Hebrews/</a>		Hebrews 1–13
Robert H. Kreger	<a href="https://www.angelfire.com/mt/tabor/bibledoctrine.html">https://www.angelfire.com/mt/tabor/bibledoctrine.html</a>		Hebrews 1–13
Benjamin Brodie	<a href="https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf">https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf</a>		Hebrews 1–13 (translation only)
Syndein	<a href="http://syndein.com/Hebrews.html">http://syndein.com/Hebrews.html</a>		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 8

### Word Cloud from Exegesis of Hebrews 8<sup>18</sup>

These two graphics should be very similar; this means that the exegesis of Hebrews 8 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>18</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.