

Hebrews 10

written and compiled by Gary Kukis

Hebrews 10:1–39

Jesus is the Sacrifice for Our Sins/the Faith of the Believer

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 10 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 10 continues with the theme that Jesus is the true sacrifice for our sins and the animal offerings from the Old Testament were foreshadowings of Jesus to come. The Jewish believers were not to return to these animal sacrifices, which was a horrible mistake, and would make them subject to discipline from God.

Bible Summary: The law is but a shadow. Animal blood cannot take away sins. Christ offered one sacrifice forever. So let us hold fast to our hope.¹

This should be the most extensive examination of Hebrews 10 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
A.D. 65–67	Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70).	Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.)	Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.)

We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.

Quotations:

Outline of Chapter 10:

Preface

Introduction

- vv. 1–4 **The Law is Not Reality; It Is a Foreshadowing**
- vv. 5–18 **Jesus the Messiah Is the Reality; Animal Sacrifices Are Not**
- vv. 19–25 **How the Jewish Believer Should Live**
- vv. 26–31 **A Severe Warning to Those Who Sin by Returning to the Mosaic Law**
- vv. 32–39 **Remember How You Started; Return to That Behavior**

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface

Preface

Preface

Brief Overview

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

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

- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why Hebrews 10 is in the Word of God](#)
- Summary [What We Learn from Hebrews 10](#)
- Summary [Jesus Christ in Hebrews 10](#)
- Summary [A Brief Review of Hebrews 10](#)
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- Summary
- Addendum [The Deity of Jesus Christ](#)
- Addendum [Deity of Jesus Christ Links](#)
- Addendum [Eternal Security Approaches](#) (R. B. Thieme, Jr. from notes)
- Addendum [Isaiah 26 \(ESV\) and Commentary by Dr. Thomas Constable](#)
- Addendum
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- Addendum [A Complete Translation of Hebrews 10](#)
- Addendum [Doctrinal Teachers Who Have Taught Hebrews 10](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Hebrews 10](#)
- Addendum [Word Cloud from Exegesis of Hebrews 10](#)

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Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Hebrews	

Doctrines Covered or Alluded To			
		Salvation	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Psalm 110	Acts 2–8	

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

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

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

Definition of Terms	
Agapê love, Christian love	Agapê love (also called Christian love) is not an emotion that we have or work up; it is a mental attitude. Most often, this is used with reference to other believers. We view other believers without thinking any mental attitude sins about them (we are not jealous of them, we are not angry with them, we do not see ourselves as in competition with them, etc.). We treat them in the way that we would like to be treated. This does not mean that we go up to objectionable believers and figure out five nice things to say to them. Some believers you can <i>love</i> from afar. See the Doctrine of Love (HTML) (PDF) (WPD).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Blood of Christ, The; Blood of Jesus	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Charismatic, Charismatic Church, Charisma	Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term <i>charisma</i> legitimately, most often when you hear these terms, they are a reference to an apostate group. See the doctrine of the Gift of Tongues (HTML) (PDF) (WPD); Grace Fellowship Church (spiritual gifts), Doctrine.org (Sign Gifts: Valid Today?), Word of Truth Ministries (spiritual gifts).
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Cross; the Cross of Christ	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
Dead Sea Scrolls	The Dead Sea Scrolls are very ancient manuscripts of portions of the Old Testament which date back to approximately 200 B.C. These are the oldest manuscripts which we have. I have done some extensive study on them in in Genesis 19 (HTML) (PDF) (WPD).
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Decree, Divine Decrees	<p>The Divine Decree of God refers to his eternal, holy, wise and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.</p> <p>The Decree of God is His eternal and immutable will with regard to all future events, and the precise manner and order of their occurrence (Ephesians 1:11: Also we have obtained an inheritance, having been predestined according to His purpose Who works all things after the counsel of His will). The word 'Decree' refers to the eternal plan by which God has rendered all of the events of the universe as certain. This includes past, present and future angelic and human history. The Decree of God is the chosen and adopted plan of God for all of His works. It is His eternal purpose according to the counsels of His own will whereby, for His own glory, He has foreordained all that will ever come to pass.</p> <p>The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity."</p> <p>Grace Notes on the Divine Decree (HTML) (PDF); L. G. Merritt (Divine Decree); Joe Griffin the Divine Decree; Grace Bible Church (R. McLaughlin) (Divine Decree); Brettell (HTML) (PDF) (WPD).</p>
Eternal Security	Eternal security is also known as <i>once saved, always saved</i> . That is, once you have exercised faith alone in Christ alone, then you are saved forever, no matter what you do, think or say after that point in time. This is because we are saved on the basis of our Lord's merit; on the basis of His sacrifice on the cross, not on the basis of our own merit. There is not some sort of mediocre (or better) Christian life that you must lead in order to retain your salvation or to prove your salvation. External links: Robert Dean , Grace Notes , Robert R. McLaughlin , Lewis S. Chafer , H. A. Ironside , Grace Bible Church of Baytown , and Verse by Verse (click on <i>printed doctrines</i> and then go to <i>Eternal Security</i>).
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).

Definition of Terms	
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace) .
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire; Difference between terms); DCLM download .
Masoretic text	The Masoretic text (MT) is the Hebrew (and Aramaic) text of the Old Testament, passed down for many hundreds of years. The Masoretic text was written sometime between the seventh and tenth centuries AD and it was based on the meticulously preserved oral tradition and the best available manuscripts of the original Hebrew text. Over a lengthy period of time, punctuation marks and vowel points were added to the text to clarify it.
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD) . The Jewish Messiah (HTML) (PDF) (WPD) . The Promised Messiah (HTML) (PDF) (WPD) . (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts, Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF) ; Grace Bible Church (Omniscience); Got Questions (Omniscience).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, from a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See Typology (HTML) (PDF) (WPD).

³ You will have to do a search on this page.

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](#)

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An Introduction to Hebrews 10

Introduction: Hebrews 10 tells us that the Mosaic Law is a temporary covenant, one which foretells of the good things to come; but it is not to be followed at this point in time (after Jesus has come and died for our sins). The writer of Hebrews gives quite a number of Old Testament passages which indicate that God really did not want our animal sacrifices. Such passages would have been quite confusing to people of that era; but they make much more sense when the fulfillment of the Levitical offerings had come.

A serious problem which had developed in Jerusalem and Judæa was, Jewish believers were returning to the Mosaic Law and going back to offering up animal sacrifices to God. The author of Hebrews does everything in his power to dissuade these believers of going down that path. After all, the animal offerings were meant to be foreshadowings and not the real thing. “Your attention needs to be upon Jesus; you should not return to the Law,” is the essence of what is being said in Hebrews 9–10.

There is certainly a question which needs to be considered regarding the covenants. There is the covenant to nation Israel, which is the **Mosaic Law**, referred to as the first covenant. Jeremiah speaks of the New Covenant, which is a covenant of Israel to replace the Mosaic Law. Properly speaking, this covenant fits into nation Israel in the **Millennium**.

Here is the tricky part: does the writer of Hebrews understand that he is in a new age, which age has a new covenant, which is not the same covenant that Jeremiah speaks of? Now, whether or not the author understands the new covenants of the **Church Age**, is this correctly taught in this chapter?

There is another consideration. How open is this audience of believing Jews to new teaching? It appears to me that this writer of Hebrews—whether he is knowledgeable or not of **dispensations**—is taking the right tact by not turning the original beliefs of these Jews completely upside down.

What is this writer trying to achieve? He needs for the readers of this epistle to recognize that Jesus fulfills all of the ceremonies which they engaged in. “These ceremonies all look forward to the **Messiah**. Messiah has come and fulfilled these ceremonies. Therefore, these ceremonies can be set aside.” Right there, that is a big massive change, because every Jewish believer has lived by these ceremonies all of their lives.

What is quite fascinating is, traditional unbelieving Jews today do not follow many of the dictates of the Law. For all Jewish gatherings, it is as if the last ten or twelve chapters of Exodus and first seven chapters of Leviticus did not exist.

The writer of Hebrews is more careful about what He says regarding the Law of Moses; whereas, in the epistle to the Romans, Paul (not the writer of Hebrews) pulls far fewer punches, at one point comparing the Law a minor actor who shows up on the stage for a short time and then walks off the stage for good.

A title or one or two sentences which describe Hebrews 10.

Titles and/or Brief Descriptions of Hebrews 10 (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 10 (various commentators)

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

Fundamental Questions About Hebrews 10

Some of these questions may not make sense unless you have read Hebrews 10. 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 10

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

The Principals of Hebrews 10

Characters

Biographical Material

The Principals of Hebrews 10

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 10

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 10

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A Synopsis of Hebrews 10

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The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 10 (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 10 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 10 (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	

The Big Picture (Hebrews 1–24)

Scripture

Text/Commentary

Hebrews 5B

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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.

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The Law is Not Reality; It Is a Foreshadowing

Portions of this passage were very difficult to translate.

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:

Kukis nearly literal:

For a shadow is having and holding the Law of the good things about to be, not to her the image of the deeds (matters, things), according to a year the sacrifices of them (or, *the same sacrifices*), which they keep on leading toward the continuous, never able they are coming near to complete. Inasmuch as they would not cease being offered, because to the no one to keep on having and holding yet a consciousness of sins to the ones serving [God] once having been made clean.

Hebrews
10:1–2

For the Law, [which] keeps on having a shadow of the good things about to be, not the same image of the things, in every year with the same sacrifices, which they keep on offering up continually, never able to consecrate the ones who keep on coming forward. Or would they not cease to be offered? For no one would yet have a consciousness of sins, once the ones serving God had been made clean.

Kukis paraphrase

For the Mosaic Law continues to have within it a shadow of the good things to come, but it is not true nature of things. Year after year, there are those who keep coming forward with the same sacrifices, which are unable to purify them, and yet they keep offering them up continuously. Knowing this, don't you think that these sacrifices might cease to be offered? Those who serve God, if they had been made clean, why do they continue to be conscious of their sins?

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 translation⁴ 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:

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Westcott-Hort Text (Greek)	For a shadow is having and holding the Law of the good things about to be, not to her the image of the deeds (matters, things), according to a year the sacrifices of them (or, <i>the same sacrifices</i>), which they keep on leading toward the continuous, never able they are coming near to complete. Inasmuch as they would not cease being offered, because to the no one to keep on having and holding yet a consciousness of sins to the ones serving [God] once having been made clean.
Complete Apostles' Bible	For the law having a shadow of the good things to come, and not the image itself of the things, can never with the same sacrifices, which they offer continually every year, make those approaching perfect. Otherwise they would not have ceased to be offered, because the worshippers, once purified, would have had no more consciousness of sins.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For the law, having a shadow of the good things to come, not the very image of the things, by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect. For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT	. . For in the law there was a shadow of the good things to come; not the substance of the things themselves. Therefore, although the same sacrifices were every year offered, they could never perfect those who offered them. For, if they had perfected them, they would long ago have desisted from their offerings; because their conscience could no more disquiet them, who were once purified, on account of their sins.
Original Aramaic NT ⁶	For The Written Law had a shadow in it of good things that were coming. It was not the essence of those matters; because of this, while they were offering those sacrifices every year, they could never perfect those who offered them. For if they had perfected them, doubtless, they would have ceased from their offerings, because their conscience would not have been buffeted by sin once they had themselves been purified;...
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

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

Limited Vocabulary Translations:

Bible in Basic English For the law, being only a poor copy of the future good things, and not the true image of those things, is never able to make the people who come to the altar every year with the same offerings completely clean.
For if this had been possible, would there not have been an end of those offerings, because the worshippers would have been made completely clean and would have been no longer conscious of sins?

⁵ From <https://www.thearamaicscriptures.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Worldwide English	The law can show only a little about the good things that are coming. It cannot show the good things themselves. People come to worship God. But the law can never make them all right by the same sacrifices that are brought every year. If the law could make people all right, they would stop making sacrifices. The people who come to worship would be made clean for all time, and they would not remember the wrong things they had done.
Easy English Easy-to-Read Version–2008	The law gave us only an unclear picture of the good things coming in the future. The law is not a perfect picture of the real things. The law tells people to offer the same sacrifices every year. Those who come to worship God continue to offer those sacrifices. But the law can never make them perfect. If the law could make people perfect, those sacrifices would have already stopped. They would already be clean from their sins, and they would not still feel guilty.
<i>God's Word™</i>	Moses' Teachings with their yearly cycle of sacrifices are only a shadow of the good things in the future. They aren't an exact likeness of those things. They can never make those who worship perfect. If these sacrifices could have made the worshipers perfect, the sacrifices would have stopped long ago. Those who worship would have been cleansed once and for all. Their consciences would have been free from sin.
Good News Bible (TEV)	The Jewish Law is not a full and faithful model of the real things; it is only a faint outline of the good things to come. The same sacrifices are offered forever, year after year. How can the Law, then, by means of these sacrifices make perfect the people who come to God? If the people worshiping God had really been purified from their sins, they would not feel guilty of sin any more, and all sacrifices would stop.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	The Law of Moses is like a shadow of the good things to come. This shadow isn't the good things themselves, because it cannot free people from sin by the sacrifices that are offered year after year. If there were worshipers who already have their sins washed away and their consciences made clear, there would not be any need to go on offering sacrifices.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	The old system of living under the law presented us with only a faint shadow, a crude outline of the reality of the wonderful blessings to come. Even with its steady stream of sacrifices offered year after year, there still was nothing that could make our hearts perfect before God. For if animal sacrifices could once and for all eliminate sin, they would have ceased to be offered and the worshipers would have clean consciences. Instead, once was not enough so by the repetitive sacrifices year after year, the worshipers were continually reminded of their sins, with their hearts still impure. V. 3 is included for context.
UnfoldingWord Simplified T.	For the law is only a shadow of the good things to come, not the real forms of those things themselves. Those who approach God can never be made perfect by the same sacrifices that the priests continually bring year after year. Otherwise, would the sacrifices not have ceased to be offered? For the worshipers would have been cleansed one time and would no longer have any consciousness of sin.

Williams' New Testament⁷ For since the law cast only a shadow of the blessings to come and did not possess the reality itself of those blessings, the priests with the same sacrifices that are perpetually offered year after year cannot make perfect those who come to worship. Otherwise, would they not have ceased offering them, because those who offered them, having once been purified, would have had no further consciousness of sins?

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, the law, having a shadow of the future good *things*, not the very image of the things, is not able to ever in any way complete the *people* coming to it each year with the same sacrifices that they offer up for the continuation. Otherwise, wouldn't they have stopped being offered up? Because of the *fact for them* to be having no conscience of sins anymore (the *people* ministering who have been cleaned once).

Common English Bible .
 Len Gane Paraphrase⁸ For the law having a shadow of good things to come, not the thing itself, can never with those sacrifices, which they continually offer year after year, make those who come perfect. For wouldn't they have stopped being offered? Because worshipers, once purified, should have no more conscientiousness of sins.

A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament The Law, though able to foreshadow the Better System which was coming, never had its actual substance. Its priests, with those sacrifices which they offer continuously year after year, can never make those who come to worship perfect. Otherwise, would not the offering of these sacrifices have been abandoned, as the worshipers, having been once purified, would have had their consciences clear from sins?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible For the law is only a shadow of the good things to come, not the realities themselves. It can never, by the same sacrifices offered year after year, make perfect those who draw near to worship.
 If it could, would not the offerings have ceased? For the worshipers would have been cleansed once for all, and would no longer have felt the guilt of their sins.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Ferrar-Fenton Bible .
 Free Bible Version⁹ The law is just a shadow of the good that was to come, and not the actual reality. So it can never through the repeated sacrifices offered year after year make right those who come to worship God. Otherwise wouldn't the sacrifices have stopped being offered? If the worshipers had been made clean once and for all, they wouldn't have had guilty consciences any longer.

God's Truth (Tyndale) .
 International Standard V *The Law is a Reflection*

⁷ William's New Testament - 1937 by Charles B. Williams.

⁸ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

For the Law, being only [The Gk. lacks only] a reflection [Or shadow] of the blessings to come and not their substance, can never make perfect those who come near by the same sacrifices repeatedly offered year after year.

Otherwise, would they not have stopped offering them, because the worshipers, cleansed once for all, would no longer be aware of any sins?

Lexham Bible
 Montgomery NT
 NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT

.
 .
 .
 .
 For the law having a shadow of the good things that were to come, not the very likeness of the things, could not by the sacrifices which they offered continually every year perfect the Offerer; if they could, would they not have ceased to be offered, because those serving would have had no longer a knowledge of sins, having been once purified?

The Spoken English NT¹⁰
 UnfoldingWord Literal Text
 Urim-Thummim Version

.
 .
 Because the Law is only a shadow (a sketch) of good things to come and not the real image of the things, can never with those sacrifices that they offered year by year continually make those that come perfect. Otherwise, would not the offerings have stopped? If the worshippers had once been cleansed, they would no longer have any consciousness of sin.

Weymouth New Testament

For, since the Law exhibits only an outline of the blessings to come and not a perfect representation of the things themselves, the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those who draw near.
 For then would not the sacrifices have ceased to be offered, because the consciences of the worshippers--who in that case would now have been cleansed once for all--would no longer be burdened with sins?

Wikipedia Bible Project
 Worsley's New Testament

.
 For the law having *but a faint* shadow of good *things* to come, *and* not the full image of the things, can never, even by the *great* annual sacrifices which they offer statedly, make the comers thereunto perfect. For then they would have ceased to be offered, because the sacrificers, being once purified, would no longer retain any consciousness of sins.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹¹ .
 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 .
 exeGeses companion Bible .

¹⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Hebraic Roots Bible¹²

For the (Levitical) Law had in it a shadow of the good things to come, but not the substance of those things themselves. Appearing year by year with the same sacrifices, which they offer continually, they never are able to perfect those who offered them.

Otherwise, if they had once been perfected they would have ceased to be offered? For from henceforth, their minds would not have driven them into the sins from which they had once been cleansed.

Holy New Covenant Trans.
The Scriptures 2009

For the Torah, having a shadow of the good *matters* to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter *offerings* which they offer continually year by year. Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins.

Tree of Life Version

The Torah has a shadow of the good things to come—not the form itself of the realities. For this reason it can never, by means of the same sacrifices they offer constantly year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers—cleansed once and for all—would no longer have consciousness of sins?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹³

...shadow for Having The Law [of] the [things] intending good not her the form [of] the things in year [by] the them sacrifices whom* [They] offer to the [thing] continual never has (ability) the [men] approaching to perfect since not ever [They] stop Being Offered because of the+ no to have yet consciousness [of] offenses the [men] serving once having been cleansed...

Alpha & Omega Bible
Awful Scroll Bible

For the Law, holding a shadow, of the good things meaning to be, is not itself, the likeness of the acts, it is able yet-not-at-any-time, by the same sacrifices, which they bring-near to offer, down along the years, into the carrying- of it -throughout, to make them coming-near, Perfected.

Whether-upon, they might not desist, being brought-near to be offered, because of they serving, having once for all been cleansed, to hold no-thing still, a perceiving-together of misses-of-the-mark.

Concordant Literal Version

For the law, having a shadow of the impending good things, not the selfsame image of the matters, they, with their same sacrifices which they are offering year by year, are never able to perfect to a finality those approaching."

Else would they not cease being offered, because those offering divine service, having been once cleansed, are having no longer any consciousness of sins?

exeGeses companion Bible

THE YEAR BY YEAR SACRIFICES UNDER THE TORAH

For the torah
having a shadow of the coming good
and not the very icon of the substance,
can never ever with those sacrifices
which they offered year by year in perpetuity
complete/shalam them who come.
Otherwise were they not to pause in offering them
- because the liturgizers purified once
still had no conscience of sins?

¹² 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.

¹³ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible For the Torah, als (since) it has only a shadow of the tovot ha'atidot (good things to come) and is not the etzem (actual) things, can never by the same yearly zevakhim (sacrifices), which they offer continually, make shleimut (whole, complete) those drawing kiruv (near).

Otherwise, would these zevakhim not have stopped being offered, because the worshipers, having experienced tohorah (purification, cleansing) even once, would no longer have had consciousness of averos?

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

For the Law of Moses was [only] a foreshadow of the good things that [were] to come [i.e., in the Messianic age], not the exact image of those things. It can never, by the same sacrifices, continually offered year after year, make [morally] perfect those who draw near [to God in worship]. If it could, would not those sacrifices have stopped being offered [by now], since the worshipers would have been [ceremonially] cleansed and would not have had a sense of guilt anymore?

Benjamin Brodie's trans.¹⁴

So the law, (which possessed a shadow of the good things which were to come [salvation], by means of those sacrifices which they [Levitical priests] kept on offering year-after-year [on the Day of Atonement], merely a representation of the event itself [Christ's sacrificial death]), never had the power to bring to maturity those [legalistic adherents] who kept on approaching [the altar of sacrifice] uninterruptedly [some continued to rely on the law even after it was abrogated], Otherwise, would not they have stopped being offered? For the ones who made it a practice to worship [at the altar of sacrifice], once they had been cleansed, would have had no more conscience of sins;

The Expanded Bible

Jonathan Mitchell NT

For the Law (= Torah), holding a shadow of (having shade from) the impending good things (virtues; excellent, agreeable or useful qualities or results) – not the very image of or the same reproduced likeness from those transactions (results of executing or performing; effects of practices) – continues not even once able (or: still never has power) at any point to perfect (bring to the goal and destiny, finish, complete or mature) those folks repeatedly coming near (approaching) by offering the [other MSS: their] same sacrifices every year, on into the whole length (or: extended or stretched into the unbroken continuance) [of its existence].

Otherwise would they not cease being habitually offered? Because those constantly serving, upon having once for all been cleansed, would not still continue to have even one consciousness about sins (or: awareness of failures, mistakes or errors).

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Christ's One Sacrifice for Sin

For the law, possessing a shadow of the good things that are about to come, not the form of things itself, is never able year by year [Literally "according to year"] by means of the same sacrifices which they offer without interruption to make perfect those who draw near. For otherwise, would they not have ceased to be offered, because the ones who worship, having been purified once and for all, would no longer have any consciousness of sins?

¹⁴ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT ¹⁵	Christ's Self-Offering Takes Away our Sins Once and for All Now, the Law has a shadow of the good things that are coming. But it isn't the form of those things itself. Year by year, with the same sacrifices all the time, it ^a can never perfect the people who offer them. After all, wouldn't sacrifices have stopped being offered in that case? Because the worshipers wouldn't be conscious of sins anymore. They'd have been cleansed once for all. ^{a.} Some mss have, "they," referring to the sacrifices. More likely it's talking about the Law.
Wilbur Pickering's New T.	Animal blood is insufficient You see, the Law is but a shadow of the good things to come, not their actual matter, so it can never perfect those who approach with the same sacrifices that they offer endlessly, year after year. Otherwise would they not have ceased to be offered, since the worshippers would have had no more consciousness of sins, having been cleansed once for all?
Literal, almost word-for-word, renderings:	
A Faithful Version	For the priestly law, having only a shadow of the good things that are coming, and not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come to worship. Otherwise, would they not have ceased to be offered? For once those who worship had been purified, they would no longer be conscious of sin.
Analytical-Literal Translation	For the Law having [only] a shadow of the good [things] coming, [and] not the very form of things, by the same sacrifices which they offer continually every year, they are never able to make the ones approaching perfect. Otherwise, they would cease to be continually offered, because the ones sacredly serving would no longer have conscience of sins, having once for all [time] been purified, would they not?
Berean Literal Bible	.
Bond Slave Version	For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
C. Thomson updated NT	.
Charles Thomson NT	For the law having a shadow of the good things to come and not the very image of those things, can by no means make them who present themselves, perfect for ever by those sacrifices which they offer year after year. Otherwise would they not have ceased to be offered? Since they who performed the service, being once purified, would no more have a consciousness of sins.
Context Group Version	For the law having a shadow of the good [things] to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make complete those that draw near. Or else would they not have ceased to be offered? Because those who do the service, having been once cleansed, would have had no more consciousness of disgraceful acts.
English Standard Version	.

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Far Above All Translation¹⁶ For seeing that the law has a shadow of the good *things* to come, *but* not the image itself of the things, they can never – with the same sacrifices which they offer every year perpetually – perfect those who draw near.

For in that case, would they not have stopped being offered, because the ministers would not have *any* consciousness of sins any more, having been purified *that* one time?

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

For* the law, having a shadow of the future good things, (not the same image of the matters), they are never able to complete the ones who come near with the same continual sacrifices which they are offering every year.

Otherwise, *why* would they not have ceased being offered? Because the ones who are giving-divine service to God, once having been cleansed, *would then* have a conscience of sins no more.

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

Justified by Faith in Christ's Sacrifice

For the law, having a shadow of the good things to come and not the very image of those things, can never, with those sacrifices which they offered continually year by year, make those who come unto it perfect.

For then would not sacrifices have ceased to be offered? For worshipers once purged should have had no more consciousness of sins.

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

For the law possessing a shadow of the coming good things [pertaining to salvation], not the real image of the events [of the cross], that is, the law is never able by means of those sacrifices which they offered year after year perpetually, [never able] to cause perfection to those who approached the altar [with a sacrifice]. Since if they really did perfect [animal sacrifices] [but they don't] then they would not have ceased being offered, because the worshipers having been once and for all cleansed, not one no longer would be having a conscience of sins.

- 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 10:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
skia (σκία) [pronounced SKEE-ah]	shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error	feminine singular noun; accusative case	Strong’s #4639

¹⁶ Online: <http://www.faraboveall.com/> by Graham Thomason.

Hebrews 10:1a			
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
echô (ἔχω) [pronounced EHKKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
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
mellô (μέλλω) [pronounced MEHL-low]	<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 plural, present active participle; genitive/ablative case	Strong's #3195
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter plural adjective; genitive/ablative case	Strong's #18

Translation: For the Law, [which] keeps on having a shadow of the good things about to be,...

The Mosaic Law *contains* within it the shadow of the good things to come. All of the things which we read in Leviticus are shadows of the good things which will be.

The writer is summing up what he has written in Hebrews 9:22–28 *Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (ESV; capitalized)*

In fact, this short summation (*The Law keeps on being a shadow of the good thing to come...*) could have taken in more verses, but I did not want to repeat most of Hebrews 9 at this point. These shadows are covered in vv. 22–28: purification with blood, forgiveness of sins by the shedding of blood, the holy places (the Tabernacle and the Temple) which are made by human hands, the high priest—these things were all shadows of what was to come in the future—that is, Jesus to be our sacrifice for sins Who would go before the Presence of God on our behalf.

Hebrews 10:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
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)
eikôn (εἰκών) [pronounced ī-KOHN]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, accusative case	Strong's #1504
R. B. Thieme, Jr. says that this means, <i>the exact image, the real likeness</i> . ¹⁷			
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
pragmata (πράγματα) [pronounced PRAG-maht-ah]	<i>deeds; by implication, affairs; by extension, objects (material), business, matters, things, works; accomplished facts; things having been done or accomplished</i>	neuter plural noun; genitive/locative case	Strong's #4229

Translation: ...not the same image of the things,...

The Law itself is not the image of these things; but what the Law contains is. *Image* is the feminine singular noun eikôn (εἰκών) [pronounced ī-KOHN], which means, *image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness*. Strong's #1504. In context, these animal sacrifices are being compared to Jesus offering Himself on the **cross** (see Hebrews 9:19–10:7).

In other words, the animal sacrifices are a shadow image; they are not the real thing; they do not even look like the real thing.

¹⁷ Lesson #113 in the 1972 Hebrews series.

Hebrews 10:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
There appears to be a use of kata + ___ which means, <i>in every ___, from ___ to ___, in each ___; in ___ after ___, ___ by ___, in various ___s</i> . This is the case when the noun is simply used once.			
eniautos (ἐνιαυτός) [pronounced en-ee-ow-TOSS]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763
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
autais (αὐταῖς) [pronounced ow-TACE]	<i>them, to them, by them, by means of them, with them; same</i>	3 rd person feminine plural pronoun; locative, dative or instrumental case	Strong's #846
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2378

Translation: ...in every year with the same sacrifices,...

Every single year, this same sacrifices are offered. The writer's point is going to be, "These same sacrifices, offered year after year, are not efficacious."

Hebrews 10:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
has (ἧς) [pronounced hass]	<i>whom, which, what, that, whose</i>	feminine plural relative pronoun; accusative case	Strong's #3739
prospherô (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>	3 rd person plural, present active indicative	Strong's #4374
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

Hebrews 10:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diênēkes (διηνεκές) [pronounced <i>dee-ah-nehk-EHS</i>]	<i>continuously, continuous, without interruption, perpetually, forever</i>	neuter singular adjective; accusative case	Strong's #1336

This is translated variously as: *forever, for all time, in perpetuity, perpetually, for the continuation, to a finality, for the ages, for eternity, to the end*. Translations taken from Hebrews 10:14. This phrase will also be found in vv. 12 & 14.

Translation: ...which they keep on offering up continually,...

These same sacrifices are offered up continuously. Person after person brings in their sacrifice; this animal is offered up to God.

The readers have seen this all of their lives.

Imagine if every time that you went to church, you watched the pastor cut the throats of a dozen or two dozen animals? This was the experience of the readers. They had seen this year after year for every year of their lives.

Hebrews 10:1e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudépotē (οὐδέποτε) [pronounced <i>oo-DEH-po-the</i>]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle or passive indicative	Strong's #1410

With the negative, this means, *unable to do, without the power to do, lacking the capability to act*.

tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahēe</i>]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #4334
teleiōō (τελειόω) [pronounced <i>tehl-i-OH-oh</i>]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	aorist active infinitive	Strong's #5048

Translation: ...never able to consecrate the ones who keep on coming forward.

These animal sacrifices never completed their ask. They never consecrated anyone; they never came to a point of completion. As long as a person was alive, there would be animals sacrificed on his behalf.

Hebrews 10:1 For the Law, [which] keeps on having a shadow of the good things about to be, not the same image of the things, in every year with the same sacrifices, which they keep on offering up continually, never able to consecrate the ones who keep on coming forward. (Kukis nearly literal translation)

Hebrews 10:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επει (ἐπεί) [pronounced ehp-IH]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as; otherwise, else</i>	conjunction; preposition	Strong's #1893
The writer of Hebrews uses this word 5x in this epistle; Paul uses this word 6x in all of his epistles (interestingly enough, 4x in 1Corinthians). However, according to what I have so far, I have this word occurring 8x already in Hebrews.			
From A Manual Greek Lexicon of the New Testament (by G. Abbott-Smith, D.D., D.C.L.): <i>With ellipsis, otherwise, else: Romans 11:6; Romans 11:22, Hebrews 9:26; ἐ. ἄρα, 1Corinthians 5:10; 1Corinthians 7:14; introducing a question, Romans 3:6, 1Corinthians 14:16; 1Corinthians 15:29, Hebrews 10:2 (cf. 4Ma. 1:33; 4Ma. 2:7; 4Ma. 2:10; 4Ma. 4:24-26).</i>			
ουκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
παύō (παύω) [pronounced POW-oh]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	3 rd person plural, aorist middle indicative	Strong's #3973
prospheō (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>	feminine plural, present passive participle, nominative case	Strong's #4374

Translation: Or would they not cease to be offered?

If there had been a true consecration, would not these animal sacrifices ceased? "Okay, Charley Brown is now a-okay; no more sacrifices needed!" But that never happened. Until the day that Charley Brown died, animals were sacrificed on his behalf.

Hebrews 10:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE</i> , <i>may-dem-EE-ah</i> , <i>may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	feminine singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
The feminine singular here is somewhat confusing. Does this refer back to <i>the exact image</i> ?			
echô (ἔχω) [pronounced <i>EHKH-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
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
suneidêsis (συνείδησις) [pronounced <i>soon-I-day-sis</i>]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; accusative case	Strong's #4893
hamartiai (ἁμαρτίαι) [pronounced <i>hahm-ahr-TEE-I</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

Translation: For no one would yet have a consciousness of sins,...

If these animal sacrifices could take away sin, would there not be a point at which that we would no longer have a consciousness of our sins? Wouldn't they somehow be gone? Taken away?

Hebrews 10:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Hebrews 10:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
latreuô (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>servicing [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper</i>	masculine plural, present active participle; accusative case	Strong's #3000
hapax (ἅπαξ) [pronounced <i>HAP-ax</i>]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
katharizô (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i>]	<i>making clean, cleansing [actually, morally, spiritually]; making free from sin; purifying; freeing from guilt of sin; the one declaring pure [clean]; who is consecrating</i>	masculine plural, perfect passive participle, accusative case	Strong's #2511

Translation: ...once the ones serving God had been made clean.

Why has there never come a time when those serving God were made clean, once and for all? That is because the animal sacrifices were only a shadow of the good things to come. They were not an exact image of what God had for Israel. That exact image is Jesus.

Hebrews 10:2 *Or would they not cease to be offered? For no one would yet have a consciousness of sins, once the ones serving God had been made clean.* (Kukis nearly literal translation)

Hebrews 10:1–2 *For the Law, [which] keeps on having a shadow of the good things about to be, not the same image of the things, in every year with the same sacrifices, which they keep on offering up continually, never able to consecrate the ones who keep on coming forward. Or would they not cease to be offered? For no one would yet have a consciousness of sins, once the ones serving God had been made clean.* (Kukis nearly literal translation)

Hebrews 10:1–2 *For the Mosaic Law continues to have within it a shadow of the good things to come, but it is not true nature of things. Year after year, there are those who keep coming forward with the same sacrifices, which are unable to purify them, and yet they keep offering them up continuously. Knowing this, don't you think that these sacrifices might cease to be offered? Those who serve God, if they had been made clean, why do they continue to be conscious of their sins?* (Kukis paraphrase)

But in them a remembering of sins according to a year. For impossible blood of bulls and of goats to take away sins.

Hebrews
10:3–4

But by these [sacrifices, there is] a remembering of sins each year; for [it is] impossible [that the] blood of bulls and goats to take away sins.

But, rather than being efficacious, these sacrifices keep on reminding us of our sins year after year, for it is impossible for the blood of bulls and goats to ever remove our sins.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	But in them a remembering of sins according to a year. For impossible blood of bulls and of goats to take away sins.
Complete Apostles Bible	But in them there is a reminder of sins every year. For it is not possible for the blood of bulls and goats to take away sins.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But in them there is made a commemoration of sins every year: For it is impossible that with the blood of oxen and goats sin should be taken away.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	But in those sacrifices, they every year recognized their sins. For the blood of bulls and of goats cannot purge away sins.
Original Aramaic NT	But by those sacrifices they remember their sins every year, For the blood of oxen and of yearling goats cannot purge sins.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But year by year there is a memory of sins in those offerings. Because it is not possible for the blood of oxen and goats to take away sins.
Bible in Worldwide English	But, by making these sacrifices, they show that they do remember the wrong things they have done. The blood of bulls and goats can never clean wrong things from peoples hearts.
Easy English	.
Easy-to-Read Version–2008	But that's not what happens. Their sacrifices make them remember their sins every year, because it is not possible for the blood of bulls and goats to take away sins.
God's Word™	Instead, this yearly cycle of sacrifices reminded people of their sins. (The blood of bulls and goats cannot take away sins.)
Good News Bible (TEV)	As it is, however, the sacrifices serve year after year to remind people of their sins. For the blood of bulls and goats can never take away sins.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	But the blood of bulls and goats cannot take away sins. It only reminds people of their sins from one year to the next.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For if animal sacrifices could once and for all eliminate sin, they would have ceased to be offered and the worshipers would have clean consciences. Instead, once was not enough so by the repetitive sacrifices year after year, the worshipers were continually reminded of their sins, with their hearts still impure. For what power does the blood of bulls and goats have to remove sin's guilt? V. 2 is included for context.
UnfoldingWord Simplified T.	But with those sacrifices there is a reminder of sins year after year. For it is impossible for the blood of bulls and goats to take away sins.

Williams' New Testament On the other hand, through these sacrifices there is given a real reminder of their sins, for the blood of bulls and goats is unable to take away sins.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version But in these *sacrifices there is* a remembering of sins each year. You see, *it is impossible for the blood of bulls and male goats to be taking away sins.*
 Common English Bible .
 Len Gane Paraphrase But in those [sacrifices there is] a recollection of sins every year, because [it is] impossible for the blood of bulls and goats to take away sins.
 A. Campbell's Living Oracles But, in these, there is a remembrance of sins yearly. Besides, it is impossible that the blood of bulls and of goats should take away sins.
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament But, on the contrary, these sacrifices recall their sins to mind year after year. For the blood of bulls and goats is powerless to remove sins.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Instead, those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and of goats to take away sins.
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version But in fact those sacrifices remind people of sins year after year, because it's impossible for the blood of bulls and goats to remove sins.
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament But in the sacrifices these are called to mind every year. For the blood of bulls and goats is powerless to take away sins.
 Leicester A. Sawyer's NT .
 The Spoken English NT But it's just the opposite-there's a yearly reminder of sins in the sacrifices!
 Because the blood of bulls and goats can't take away sins!
 UnfoldingWord Literal Text .
 Urim-Thummim Version But in those sacrifices there is a remembrance again made of sins every year. Because it is not possible that the blood of bulls and of goats should take away sins.
 Weymouth New Testament But in those sacrifices sins are recalled to memory year after year. For it is impossible for the blood of bulls and goats to take away sins.
 Wikipedia Bible Project .
 Worsley's New Testament Whereas *in these* very sacrifices there is a recalling of sins to mind every year. For it is impossible that the blood of bulls and of goats should take away sins.

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 in those sacrifices they remembered their sins year by year, for it is not possible for the blood of bulls and goats to take away *(the penalty of)* sins⁵.
⁵When Yahshua magnified the Torah (Mat 5:17-48) He showed that all humans by intent are murderers, adulterers, blasphemers, and idolaters, all which according to Torah bring the death penalty. Deu 19:21 states eye for eye, tooth for tooth and life for life. Killing an animal could not take away the penalty for those sins because an animal's life is not equal with a human life. Only by Yahshua being the eternal Son of Yahweh and Creator of everyone can His one eternal sacrifice pay the penalty for all sin.
 Holy New Covenant Trans. . But every year, when the sacrifices were made, the people remembered their sins. Goat's blood or bull's blood could never take away sin.
 The Scriptures 2009 . But in those *offerings* is a reminder of sins year by year. For it is impossible for blood of bulls and goats to take away sins.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentbut in them {is} Reminder [of] offenses in year Impossible for {is} blood [of] bulls and [of] goats to remove offenses...
 Alpha & Omega Bible .
 Awful Scroll Bible . Notwithstanding, from-within those, there is a reminding-back, of the misses-of-the-mark, along down the years. For it is im-possible, that the blood of bulls and goats, to take-away misses-of-the-mark.
 Concordant Literal Version . But in them there is a recollection of sins year by year; for it is impossible for the blood of bulls and of he-goats to be eliminating sins.
 exeGeses companion Bible . - But in them, a remembrance of sins every year?
 For it is impossible
 for the blood of bulls and of goats to remove sins.
 Orthodox Jewish Bible . But by those zevakhim there is a zikaron (remembrance) and a reminder of averos year after year.
 For it is impossible for the dahm of parim (young bulls) and se'irim (goats) to take away chatta'im (sins).
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version . But those sacrifices were *[only]* a reminder of *[the people's]* sins year after year, because it is impossible for the blood of bulls and goats to take away sins.
 Benjamin Brodie's trans. . But in those [Levitical offerings], *there was* a remembrance of sins every year, For *it is* impossible for the blood of bulls and goats to take away sins. [I do not recall Brodie using both brackets and italics together.]
 The Expanded Bible .

Jonathan Mitchell NT	But in contrast, in these folks [there is] yearly (or: year by year) a remembrance of sins (a recollection of failures and falling short of the goal). For you see, blood from bulls and from he-goats [is] without ability [and is] powerless to be periodically carrying away sins (or: lifting failures from; taking off misses of the target).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	But in them <i>there is</i> a reminder of sins year by year [Literally “according to year”]. For <i>it is impossible for</i> the blood of bulls and goats to take away sins.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering’s New T.	However, those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But in those [sacrifices there is] a reminder of sins every year. For [it is] impossible [for the] blood of bulls and goats to be taking away sins.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But in those [sacrifices] there is a remembrance made of disgraceful acts year by year. For it is impossible that the blood of bulls and goats should take away disgraceful acts.
English Standard Version	.
Far Above All Translation	But by those <i>sacrifices there is</i> a reminder of sins every year. For <i>it is impossible</i> for the blood of bulls and goats to remove sins, <i>which is why</i>, on coming into the world, he says, “You did not desire sacrifice and offering, but you have prepared a body for me. V. 5 is included for context.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But in them, <i>those sacrifices, there is</i> a remembrance of sins every year. For* <i>it is impossible for</i> the blood of oxen and male-goats to take away sins.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Animal Sacrifices Insufficient But in those sacrifices there is a remembrance again made of sins every year, for it is not possible that the blood of bulls and of goats should take away sins.
Revised Young's Lit. Trans.	.

R. B. Thieme, Jr. translation **But in those Levitical offerings a reminder of sins year by year. Therefore, impossible for the blood of bulls and goats to take away sins.**

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

The gist of this passage:

3-4

Hebrews 10:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
autais (αὐταῖς) [pronounced <i>ow-TACE</i>]	<i>them, to them, by them, by means of them, with them; same</i>	3 rd person feminine plural pronoun; locative, dative or instrumental case	Strong's #846
anamnêsis (ἀνάμνησις) [pronounced <i>an-AM-nay-sis</i>]	<i>recollection, remembering, memorial, reminder, memory (of), remembrance (again)</i>	feminine singular noun, nominative case	Strong's #364
hamartiai (ἁμαρτίαι) [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
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
There appears to be a use of kata + ___ which means, <i>in every</i> ___, <i>from</i> ___ <i>to</i> ___, <i>in each</i> ___; <i>in</i> ___ <i>after</i> ___, ___ <i>by</i> ___, <i>in various</i> ___s. This is the case when the noun is simply used once.			
eniautos (ἐνιαυτός) [pronounced <i>en-ee-ow-TOSS</i>]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763
The repetition of these words is significant.			

Translation: **But by these [sacrifices, there is] a remembering of sins each year;...**

The feminine plural pronoun refers back to the feminine plural noun *sacrifices* in v. 1 and to the corresponding participle in v. 2.

The word *sin* in the singular can refer to a *particular sin* or to the *sin nature*. When used in the plural, this can refer to the sins of a group of people or to the sins of an individual. Therefore, it is legitimate to translate this *our sins*.

This is in contrast to what we read in v. 2. If these sacrifices were truly efficacious, would there not be a point in time when a person is cleansed and sins are gone from their thinking? And the answer is, *no, these sacrifices acts as a reminder every single year of our sins*.

No one went to the **Tabernacle** or the **Temple**, with the expectation that, with this next sacrifice, they will be done with sins; sins will be behind them.

Hebrews 10:3 **But by these [sacrifices, there is] a remembering of sins each year;...** (Kukis nearly literal translation)

Hebrews 10:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adunatos (ἀδύνατος) [pronounced ad-OO-at-oss]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter plural adjective, nominative case	Strong's #102
The writer of Hebrews uses this word 4x of the 10x it is found.			
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
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
tauroi (ταῦροι) [pronounced TOW-roy]	<i>bulls, bullocks, oxen</i>	masculine plural noun; genitive/ablative case	Strong's #5022
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tragoi (τράγοι) [pronounced TRAG-oy]	<i>male goats</i>	masculine plural noun, genitive/ablative case	Strong's #5131
aphairéō (ἀφαιρέω) [pronounced af-ahEE-REH-oh]	<i>to take (away, from), to remove; to carry off; to cut off</i>	present active infinitive	Strong's #851
hamartiai (ἁμαρτίαι) [pronounced hahm-ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, accusative case	Strong's #266

Translation: ...for [it is] impossible [that the] blood of bulls and goats to take away sins.

Because *sin* is in the plural here, it is legitimate to add *our* or *your*, as we are speaking of personal sins here.

These sacrifices remind us of our sins; they do not cause them to be completely covered over and forgotten. This is because there is no way that the blood of bulls and goats take away our sins.

The writer of Hebrews is saying, "Surely you understand, after a few years, that these animal sacrifices do not take away sins, right?"

Hebrews 10:4 ...for [it is] impossible [that the] blood of bulls and goats to take away sins. (Kukis nearly literal translation)

Hebrews 10:3–4 But by these [sacrifices, there is] a remembering of sins each year; for [it is] impossible [that the] blood of bulls and goats to take away sins. (Kukis nearly literal translation)

Hebrews 10:3–4 But, rather than being efficacious, these sacrifices keep on reminding us of our sins year after year, for it is impossible for the blood of bulls and goats to ever remove our sins. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus the Messiah Is the Reality; Animal Sacrifices Are Not

I placed these verses altogether as they quote from the Psalms.

Consequently, entering into the world, He keeps on saying, "Sacrifices and an act of offering You did not desire. Now a body You have prepared for Me. Whole burnt offerings and (an offering) for sin you were not well-pleased with. Then I said, 'Behold, I keep on arriving. In a scroll of a roll stands written about Me. To do the God the will of You.' "

Hebrews
10:5–7

For this reason, having entered into the world He keeps on saying, "You did not desire (animal) sacrifices or an act of offering, but a body You have prepared for Me. You took no pleasure in whole burnt offerings or [any] (offering) for sin. Then I said, 'Look, I keep on arriving, [for] it stands written about Me, in a scroll of a book, to do Your will, the God.' "

Having entered into the world, Jesus keeps testifying, by all that He says and does, to this: "You, God, did not desire animal sacrifices or any act of offering, but You prepared a body for Me. In reality, You took no pleasure for millions of whole burnt offerings or for any sin offering. Then I said, "Listen, I am here, on this earth. The words of Scripture are all about Me, that I have come to do Your will, O God.' "

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Consequently, entering into the world, He keeps on saying, "Sacrifices and an act of offering You did not desire. Now a body You have prepared for Me. Whole burnt offerings and (an offering) for sin you were not well-pleased with. Then I said, 'Behold, I keep on arriving. In a scroll of a roll stands written about Me. To do the God the will of You.' "

Complete Apostles Bible Therefore, when He entered into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come--In the volume of the book it is written of Me-- To do Your will, O God.' "

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Wherefore, when he cometh into the world he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me. Holocausts for sin did not please thee. Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Therefore, when entering the world, he said: In sacrifices and oblations, thou hast not had pleasure; but thou hast clothed me with a body. And holocausts on account of sins, thou hast not asked. Then I said: Behold I come, as it is written of me in the beginning of the books, to do thy pleasure, O God.
Original Aramaic NT	Because of this, when he entered the universe, he said, "Sacrifices and offerings you did not want, but you have clothed me with a body *", "And burnt peace-offerings for sins you have not demanded. And I said, 'Behold, I come', because in the beginning* of The Writings* it is written of me, 'to do your will, oh God.'"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.
Significant differences:	

Limited Vocabulary Translations:

Bible in Basic English	So that when he comes into the world, he says, You had no desire for offerings, but you made a body ready for me; You had no joy in burned offerings or in offerings for sin. Then I said, See, I have come to do your pleasure, O God <i>as it is said of me in the roll of the book.</i>
Bible in Worldwide English	That is why Christ said when he came into the world, You did not want sacrifices and gifts. But you made a body for me. Animals that are burned for sacrifices, and animals killed to clean away the wrong things that people do, did not satisfy you.
Easy English	.
Easy-to-Read Version–2008	So when Christ came into the world he said, "You don't want sacrifices and offerings, but you have prepared a body for me. You are not pleased with the sacrifices of animals killed and burned or with offerings to take away sins. Then I said, "See, I have come to do what you, God, want me to do." This is what is written about me in the book of the law.
God's Word™	For this reason, when Christ came into the world, he said, "'You did not want sacrifices and offerings, but you prepared a body for me. You did not approve of burnt offerings and sacrifices for sin.' Then I said, 'I have come! (It is written about me in the scroll of the book.) I have come to do what you want, my God.'"
Good News Bible (TEV)	For this reason, when Christ was about to come into the world, he said to God: "You do not want sacrifices and offerings, but you have prepared a body for me. You are not pleased with animals burned whole on the altar or with sacrifices to take away sins. Then I said, 'Here I am, to do your will, O God, just as it is written of me in the book of the Law.' "
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	When Christ came into the world, he said to God, "Sacrifices and offerings are not what you want, but you have given me my body. No, you are not pleased with animal sacrifices and offerings for sin." Then Christ said, "And so, my God, I have come to do what you want, as the Scriptures say."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So when Jesus the Messiah came into the world he said, "Since your ultimate desire was not another animal sacrifice, you have clothed me with a body that I might offer myself instead! Multiple burnt offerings and sin-offerings cannot satisfy your justice. So I said to you, 'God—I will be the One to go and do your will, to fulfill all that is written of me in your Word!' "
UnfoldingWord Simplified T.	When Christ came into the world, he said, " Sacrifices and offerings you did not desire, but a body you have prepared for me; with burnt offerings and sin offerings you did not take pleasure. Then I said,' See, here I am— as it is written about me in the scroll— to do your will."
Williams' New Testament	So, when Christ was coming into the world, He said: "Sacrifice and offering you did not wish, but a body you have prepared for me; in burnt-offerings and sin-offerings you never took delight. Then I said, 'See, I have come, just as the Scripture writes about me in the book, O God, to do your will.'"

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For this reason, as He is coming into the world, He says <i>in Psalm 40:6–8</i> , "A sacrifice and an offering You didn't want, but a body You developed for Me. You were not pleased <i>by</i> entirely burned <i>offerings</i> and <i>offerings</i> concerning sin. At that time, I said, 'Look, I have arrived (in a roll of a scroll it has been written about me) for the <i>purpose</i> to do what You want, God.'"
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Wherefore, when coming into the world, he says, "Sacrifice and offering thou hast not willed; but a body hast thou prepared me. In whole burnt offerings, and sin offerings, thou hast no pleasure. Then, said I, behold, I come to do thy will, O God! (In the volume of the book it is written concerning me.)"
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	That is why, when he was coming into the world, the Christ declared-- 'Sacrifice and offering thou dost not desire, but thou dost provide for me a body; Thou dost take no pleasure in burnt offerings and sacrifices for sin. So I said, "See, I have come' (as is written of me in the pages of the Book), "To do thy will, O God."

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.

Revised Ferrar-Fenton Bible	.
Free Bible Version	That's why when Christ* came into the world he said, "You didn't want sacrifices or offerings, but you did prepare a body for me. Burnt offerings and sacrifices for sin gave you no pleasure.' Then I said, 'God, see I've come to do what you want me to do, just as it says about me in the book.'"*
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	The Messiah Offered One Sacrifice For this reason, the Scriptures [The Gk. lacks the Scriptures] say, when the Messiah [Lit. when he] was about to come into the world: "You did not want sacrifices and offerings, but you prepared a body for me. In burnt offerings and sin offerings you never took delight. Then I said, 'See, I have come to do your will, O God' In the volume of the scroll this is written about me." [Ps 40:6-8]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Therefore when he comes into the cosmos he said, Sacrifice and offering you did not will, but a body have you prepared me: In whole Burnt-Offerings and sacrifices for sin you have had no pleasure. Then I said, Lo, I come (in the volume of the scroll it is written of me,) to do your will O Elohim.
Urim-Thummim Version	.
Weymouth New Testament	That is why, when He comes into the world, He says, "SACRIFICE AND OFFERING THOU HAS NOT DESIRED, BUT A BODY THOU HAST PREPARED FOR ME. IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU HAST TAKEN NO PLEASURE. THEN I SAID, 'I HAVE COME--IN THE ROLL OF THE BOOK IT IS WRITTEN CONCERNING ME--TO DO THY WILL, O GOD.'"
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For this reason, coming into the world, He says, "Sacrifice and offering You did not desire, but You prepared a body for Me ¹ . You did not delight in burnt offerings and sin offerings." "Then I said, Lo, I come, as it is written about me in the beginning of the Books I delight to do Your will, O Elohim." (Psa 40:6-8)

	¹ Quoted from Psa 40:6 and a most clear reference to the Messiah coming in an earthly body to die for the sins of the people.
Holy New Covenant Trans.	So when Christ came into the world, this is what he said: "You did not want a sacrifice or an offering. But You prepared a body for me. You were not pleased with burnt offerings or sin offerings. Then I said, 'Look! I have come to do what You want, O God!' This is written about me in the first part of the scroll."
The Scriptures 2009	Therefore, coming into the world, He says, " Slaughtering and meal offering You did not desire, but a body You have prepared for Me. "In ascending offerings and offerings for sin You did not delight. "Then I said, 'See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.' " Psalm 40:6-8.
Tree of Life Version	So when Messiah comes into the world, He says, "Sacrifice and offering You did not desire, but a body You prepared for Me. In whole burnt offerings and sin offerings You did not delight. Then I said, 'Behold, I come to do Your will, O God (in the scroll of the book it is written of Me).'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...so Entering to the world [He] says sacrifice and offering not [You] want body but [You] prepare [for] me offerings (burned) and {some ones} about offense not [You] appreciate then [I] say look! [I] come in roll [of] booklet [It] has been written about me the+ {me} to make The God the will [of] you...
Alpha & Omega Bible Awful Scroll Bible	. Through-which, coming-towards into the world, He instructs, "Sacrifices and bringing-near an offering, You desire not, but a body, You Yourself accordingly-outfitted for Me, (")in whole-burnt offerings, and about misses-of-the-mark offerings, You suppose-not -well. (")As-when-at-that time, I said, 'Be Looked!, I arrive, from-within the volume of a scroll, it has been written concerning Me, to perform Your Purpose, God.' "
Concordant Literal Version	Wherefore, entering into the world, He is saying, Sacrifice and approach present Thou dost not will, Yet a body dost Thou adapt to Me." In ascent approaches and those concerning sin Thou dost not delight. Then said I, "Lo! I am arriving-In the summary of the scroll it is written concerning Me-To do Thy will, O God."
exeGesés companion Bible	So coming into the cosmos, he words, Sacrifice and offering you willed not, but a body you prepared me: Of holocausts and for sin you thought not well. Then I said, Behold, I come - the heading of the scroll scribes concerning me - to do your will, O Elohim.
Orthodox Jewish Bible	Therefore, when he comes into the Olam Hazeh, he says "ZEVACH UMINCHAH LO CHAFATZTA ("sacrifice and offering" Ps 40:7 (6) You did not desire but a body you prepared for me; (Ps 39:7 TARGUM HA-SHIVIM) OLAH V'CHATA'AH LO SH'ALTA ("Burnt offering and sin offering you have not desired") Then I said, 'Look, here I am, I have come --it is written about me in the megillah (scroll) LA'ASOT RETZONECHAH ELOHAI CHAFATZTI ("I desire to do your will, O G-d.")
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Therefore, when Christ came into the world, He said [to God], [Psa. 40:6-8 LXX], "You did not want an [animal] sacrifice and an offering, but you prepared a body for me [to sacrifice]. You were not pleased with whole burnt offerings and sin offerings. Then I said, 'Look, I have come to do what you want, O God, [just as] it is written in the scroll of the book [about me].'"

Benjamin Brodie's trans.

Therefore, when He [Jesus Christ] came into the world [incarnation], He said [as a baby in the cradle]: "Sacrifice and offering You [God the Father] did not want, so You prepared a body for Me [the body of Christ replaced the Levitical offerings]; You [God the Father] have no pleasure with regard to [are not propitiated by] whole burnt offerings for sin."

At that time [when Jesus was still in the cradle] I said: "Behold, I have arrived," as it is written concerning Me in the scroll of the book [Gen. 3:15], "to do Your will, Oh God."

The Expanded Bible

Jonathan Mitchell NT

Wherefore (or: Because of which), repeatedly (habitually; continually; periodically; or: presently) coming into the System (or: entering the cosmos and the world of religion, culture, secular society and government) He is saying, "You do not will (purpose; intend) sacrifice and offering, but You completely equipped (thoroughly adjusted down, put in order, knit together) in and for Yourself a body for and in Me. "And the results and effects of whole burnt offerings about sin (concerning failure to hit the target) You do not think well of (or: have a good opinion about).

"Then I said, 'Consider! I am arriving to do (make; form; create; produce; perform) Your will (purpose; intent; resolve), O God!' – in a little head of a scroll (a summary of a little scroll), it has been written concerning Me.'" [Ps. 40:6-8]

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Therefore, when he [*Here "when" is supplied as a component of the temporal participle ("came")] came into the world, he said,
 "Sacrifice and offering you did not want,
 but a body you prepared for me;
 you did not delight in whole burnt offerings and offerings for sins.
 Then I said, 'Behold, I have come—
 in the roll of the book it is written about me—
 to do your will, O God.'

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

So when Christ comes into the world, he says,
 You haven't wanted a sacrifice or an offering,
 But you crafted a body for me.
 You don't value whole burnt offerings and sin offerings.
 Then I said, See, I'm coming!
 It's written about me in the scroll.^b
 I'm coming, God, to do your will.^c

^b Lit. "in the roll of the scroll".

^c Psalm 40:6-8.

Wilbur Pickering's New T.

“I have come to do Your will, O God”

Therefore, upon coming into the world He says: “Sacrifice and offering You did not desire, but You prepared a body for me;¹ with burnt offerings and sin offerings You were not pleased. Then I said, ‘Yes indeed, I have come to do Your will, O God—thus it is written about me in the scroll of the book.’”

(1) When Jehovah the Son accepted the ‘prepared body’ He accepted the whole Plan—the humiliation of being limited to a human body, being born as a helpless baby, living on this sin-cursed planet for 33 years, being rejected, the death on the cross—the works. Would not the humiliation of being confined to a human body be worse than the humiliation on the cross? When I participate in the ‘Lord’s Supper’, since the bread represents His body, I thank Him for accepting that body. As a personal application, I am challenged to accept the ‘body’ prepared for me—God’s plan for my life in its daily outworking, complete with the unpleasant circumstances.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
 For this reason, entering into the world, He says, "Sacrifice and offering You did not desire, but a body You prepared for me; in offerings which are entirely burnt and [sacrifices] concerning sin, You took no pleasure. Then I said, 'Look! I have come (in a roll of a scroll it has been written concerning Me) to do Your will, O God.'" [Psalm 40:6-8]

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

Therefore when he comes into the world, he says, Sacrifice and offering you did not want, But a body did you prepare for me; In entire ascension [offerings] and [sacrifices] for disgrace you had no pleasure: Then I said, Look, I have come (In the roll of the book it is written of me) To do your will, O God.

English Standard Version

Far Above All Translation

For *it is* impossible for the blood of bulls and goats to remove sins, which is why, on coming into the world, he says, “You did not desire sacrifice and offering, but you have prepared a body for me. You did not take pleasure in burnt *offerings* and sin *offerings*. Then I said, ‘Behold, I have come – in *the* scroll of *the* book it stands written about me – to do your will, O God.’ ” v. 4 is included for context.

Green’s Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

Hence *while* entering into the world, he says, ‘You did not wish for sacrifice and offering, but you, yourself, completed a body for me. You were not delighted *with* whole burnt-offerings and *sacrifices* concerning sin. Then I said, (it has been written concerning me in the volume of the book), Behold, I am coming to do* your will, God.’ {Psa 40:6-8}

Modern KJV

New American Standard

New European Version

New King James Version

NT (Variant Readings)

Niobi Study Bible

Christ's Death Fulfills God's Will

Therefore when He comes into the world, He says, "Sacrifice and offering You(s) wouldst not have, but a body have You(s) prepared for Me. In burnt offerings and

sacrifices for sin You(s) have had no pleasure. Then said I, `Lo, I come (in the volume of the Book it is written of Me) to do Your(s) will, O God ."

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

Therefore when He [Christ in His incarnation] entered the world, He said, [Psalm 40:2–6] "You [God] did not desire sacrifice and offering, but you [Father] have prepared for Me a human body."

You have not been propitiated by burnt offerings and concerning sin offerings At that time [in the cradle] I said, Behold, I have arrived (in the scroll of a book it stands written concerning Me) to accomplish Your plan [Your purpose, Your design], O God."

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

The gist of this passage:
5-7

Hebrews 10:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)	conjunction	Strong's #1352
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	entering [in]; going in [through]; coming in [through]	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1525
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
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
kósmos (κόσμος) [pronounced KOSS-moss]	world, world order, arrangement, order, organized world system	masculine singular noun, accusative case	Strong's #2889

Translation: For this reason, having entered into the world...

Note what just came before this verse: For it is impossible for the blood of bulls and goats to take away sins. (Hebrews 10:4). Since the blood of bulls and goats cannot take away sins, Jesus came into this world. The present tense used here is known as the historical present (also called the narrative or dramatic present). It is the use of the present tense in narrating past events. This is often done to make the account more vivid or dramatic. What could be more dramatic than God entering into this world?

Having said that, I suddenly realized something—the writer of Hebrews, so far, has not really emphasized the Deity of Christ Jesus. See the [Deity of Jesus Christ](#) in the [Addendum](#).

Hebrews 10:5b			
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 rd person singular, present active indicative	Strong's #3004
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; accusative case	Strong's #2378
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
prophora (προσφορά) [pronounced pros-for-AH]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, accusative case	Strong's #4376
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, aorist active indicative	Strong's #2309

Translation: ...He keeps on saying, “You did not desire (animal) sacrifices or an act of offering,...

This would be God the Son speaking to God the Father, speaking to Him during the [divine decrees](#).¹⁸ “Obviously, You do not desire animals sacrifices or any sort of offering. That changes nothing.”

Now, even though the divine decrees took place in eternity past, we can imagine Jesus reading this in the book of Psalms and recognizing its truth.

These animal offerings are representations of Jesus offering Himself on the cross. They provide no efficacious service. Only Jesus Himself will provide the payment necessary for our sins.

Hebrews 10:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

¹⁸ I have used the plural, indicating the many parts of the Divine Decree.

Hebrews 10:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katartizō (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i>]	<i>to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together</i>	2 nd person singular, aorist active indicative	Strong's #2675
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...but a body You have prepared for Me.

Interestingly enough, these words do not appear in the **Masoretic text** of Psalm 40, but they are found in the corresponding passage in the Septuagint (the Greek translation of the Hebrew Old Testament).

The LXX reaches back to about 200 B.C.; and we even have some manuscripts from that time period (the **Dead Sea Scrolls**), but this psalm is not among those manuscripts. How do we decide, when a few words can be found in the LXX but not in the MT? It is far more likely that text has dropped out due to a bad manuscript as opposed to text. There are a myriad of reasons for text dropping out (most of them pretty innocent); but if text were deliberately added to the Old Testament, this would be very problematic (as well as unlikely). People treated the text of the Old Testament with great reverence (they still do today).

About the only reason for text to be added to an ancient manuscript is, the **scribe** is certain that when he read this passage at a previous time, he read some words which appear to be missing. If he feels confident of that, he may add those words back in.

In any case, my take on this is, these words belong in the Old Testament, and I have two reasons for believing this: (1) They are found in the Greek translation of the OT and (2) God the Holy Spirit allowed the writing of these words into the New Testament.

In order for us to be saved, Jesus must come to this earth as a man, live a sinless life, and then pay for our sins. That requires that a body be made for Him.

Hebrews 10:5 For this reason, having entered into the world He keeps on saying, "You did not desire (animal) sacrifices or an act of offering, but a body You have prepared for Me. (Kukis nearly literal translation)

Hebrews 10:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
holokautōma (ὅλοκαυτώματα) [pronounced <i>hol-ok-ow-TOE-maht-ah</i>]	<i>whole burnt offerings, entire victims (and not like other victims only a part of which was burned), wholly-consumed sacrifices; transliterated: holocaust</i>	neuter plural noun; accusative case	Strong's #3646
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

Hebrews 10:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	2 nd person singular, aorist active indicative	Strong's #2106

Translation: You took no pleasure in whole burnt offerings or [any] (offering) for sin.

God the Father took no real pleasure in the burnt offerings or sin offerings that He received. Although the Greek word found here for *sin* does not necessarily refer to a sin offering, the Hebrew word that it translates can mean *sin* or *sin offering*.

Hebrews 10:6 You took no pleasure in whole burnt offerings or [any] (offering) for sin. (Kukis nearly literal translation)

Hebrews 10:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	1 st person singular, aorist active indicative	Strong's #2036
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 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hêkō (ἦκω) [pronounced HAY-koe]	<i>to arrive, to come; to be present (literally or figuratively)</i>	1 st person singular, present active indicative	Strong's #2240

Translation: Then I said, 'Look, I keep on arriving,...

Again, the historic present is used here in order to indicate a great moment of history.

Hebrews 10:7b			
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
kephalis (κεφαλῆς) [pronounced kef-al-IHS]	<i>roll, scroll, volume</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2777 (hapax legomena)
biblion (βιβλίον) [pronounced bib-LEE-on]	<i>a roll, a bill, book, scroll, writing</i>	neuter singular noun; genitive/ablative case	Strong's #975
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...[for] it stands written about Me, in a scroll of a book,...

Jesus, in my opinion, did not depend upon His **omniscience**. I believe that He made a conscious choice for most of all of His human existence to set His Deity aside, and all of the pertinent attributes with it.

Therefore, Jesus found out about God's plan for His life through Scripture. He read and learned Scripture, and understood it. When reading Psalm 40, He knew that He was reading about Himself. These Scriptures guided Him throughout His life on earth.

Hebrews 10:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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>	aorist active infinitive	Strong's #4160

Hebrews 10:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...to do Your will, the God.' ”

Jesus had come to do God's will. This was the reason for coming to earth.

Hebrews 10:7 Then I said, 'Look, I keep on arriving, [for] it stands written about Me, in a scroll of a book, to do Your will, the God.' ” (Kukis nearly literal translation)

Hebrews 10:5–7 For this reason, having entered into the world He keeps on saying, “You did not desire (animal) sacrifices or an act of offering, but a body You have prepared for Me. You took no pleasure in whole burnt offerings or [any] (offering) for sin. Then I said, 'Look, I keep on arriving, [for] it stands written about Me, in a scroll of a book, to do Your will, the God.' ” (Kukis nearly literal translation)

Hebrews 10:5–7 Having entered into the world, Jesus keeps testifying, by all that He says and does, to this: “You, God, did not desire animal sacrifices or any act of offering, but You prepared a body for Me. In reality, You took no pleasure for millions of whole burnt offerings or for any sin offering. Then I said, “Listen, I am here, on this earth. The words of Scripture are all about Me, that I have come to do Your will, O God.' ” (Kukis paraphrase)

Although some portions of this passage were difficult, I believe that I got a good nearly literal translation and a very good paraphrase.

Above, it is saying that, Sacrifices and offerings and whole burnt offerings and about sin [offerings] You did not delight in. Neither were You well-pleased with those which, according to a Law, keep on being offered. Then He has said, "Behold, I keep on arriving to do the will of You." He keeps on taking away the first in order that the second He might set up. By whose will, having been sanctified we keep on being through the offering of the body of Jesus Christ once.

Hebrews
10:8–10

Above [in the Scriptures quoted] it says that, You did not delight in sacrifices and offerings and whole burnt offerings and [offerings] for sin. Neither were You well-pleased with those things which keep on being offered according to [the] Law. Then, He [also] said, "Behold, I have come to do Your will." [God] has taken away the first [covenant] so that He might establish the second [covenant]. [It is] by His will [that] we keep on being sanctified through the one-time offering of the body of Jesus Christ.

In the Scriptures previously quoted, we read: You, God, did not delight in sacrifices and offerings, whole burnt offerings or offerings for sin. Neither were You well-pleased with any animal that if offered up according to the Law. Remember that we also read, "Behold, I have come to do Your will, O God." We may conclude that God has set aside the first covenant of the Mosaic Law and has established the New Covenant of faith in Christ. It is through the once-for-all offering of the body of Jesus Christ as our substitute. He is our true sacrificial Lamb.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Above, it is saying that, Sacrifices and offerings and whole burnt offerings and about sin [offerings] You did not delight in. Neither were You well-pleased with those which, according to a Law, keep on being offered. Then He has said, "Behold, I keep on arriving to do the will of You." He keeps on taking away the first in order that the second He might set up. By whose will, having been sanctified we keep on being through the offering of the body of Jesus Christ once.
Complete Apostles Bible	Earlier saying, "Sacrifice and offering, burnt offerings, and sacrifices for sin You did not desire, nor had pleasure in them" (which are offered according to the law), then He has said, "Behold, I have come to do Your will, O God." He takes away the first in order that He may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. In saying before, Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law. Then said I: Behold, I come to do thy will, O God: He taketh away the first, that he may establish that which followeth. In the which will, we are sanctified by the oblation of the body of Jesus Christ once.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. He first said: Sacrifices and oblations and holocausts for sins, which were offered according to the law, thou desiredst not; and afterwards he said: Behold I come to do thy pleasure, O God: hereby, he abolished the former, that he might establish the latter. For by this his pleasure, we are sanctified; through the offering of the body of Jesus the Messiah a single time.
Original Aramaic NT	Above, he said, "Sacrifices and offerings and burnt peace offerings for sins you did not want", those that were offered were by The Written Law.

And afterward he said, "Behold, I have come to do your will, oh God." In this he abolishes the first to establish the second. For in this, his will, we are made holy in the offering of the body of Yeshua The Messiah, once.

Plain English Aramaic Bible .
 Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English After saying, You had no desire for offerings, for burned offerings or offerings for sin which are made by the law and you had no pleasure in them, Then he said, See, I have come to do your pleasure. He took away the old order, so that he might put the new order in its place. By that pleasure we have been made holy, by the offering of the body of Jesus Christ once and for ever.

Bible in Worldwide English First he said, You did not want sacrifices and gifts, and animals that are given to be burned as sacrifices, and animals killed to clean away peoples wrong ways. You did not like them. These sacrifices are made to obey the law. Then he said, See, I have come to do what you want me to do. He took away the first kind of sacrifices so that the second kind would remain. God wanted us to be made holy. We have been made holy by Jesus Christ. He made us holy by once making his body a sacrifice.

Easy English .
 Easy-to-Read Version–2008 Christ first said, "You don't want sacrifices and offerings. You are not pleased with animals killed and burned or with sacrifices to take away sin." (These are all sacrifices that the law commands.) Then he said, "Here I am, God. I have come to do what you want." So God ends that first system of sacrifices and starts his new way. Jesus Christ did the things God wanted him to do. And because of that, we are made holy through the sacrifice of Christ's body. Christ made that sacrifice one time--enough for all time.

God's Word™ In this passage Christ first said, "You did not want sacrifices, offerings, burnt offerings, and sacrifices for sin. You did not approve of them." (These are the sacrifices that Moses' Teachings require people to offer.) Then Christ says, "I have come to do what you want." He did away with sacrifices in order to establish the obedience that God wants. We have been set apart as holy because Jesus Christ did what God wanted him to do by sacrificing his body once and for all.

Good News Bible (TEV) First he said, "You neither want nor are you pleased with sacrifices and offerings or with animals burned on the altar and the sacrifices to take away sins." He said this even though all these sacrifices are offered according to the Law. Then he said, "Here I am, O God, to do your will." So God does away with all the old sacrifices and puts the sacrifice of Christ in their place. Because Jesus Christ did what God wanted him to do, we are all purified from sin by the offering that he made of his own body once and for all..

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

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

Contemporary English V. The Law teaches that offerings and sacrifices must be made because of sin. But why did Christ mention these things and say that God did not want them? Well, it

was to do away with offerings and sacrifices and to replace them. That is what he meant by saying to God, "I have come to do what you want." So we are made holy because Christ obeyed God and offered himself once for all.

The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	First he said, "Multiple burnt-offerings and sin-offerings cannot satisfy your justice" (even though the law required them to be offered). And then he said, "God, I will be the One to go and do your will." <i>So by being the sacrifice that removes sin</i> , he abolishes animal sacrifices and replaces that entire system with the new covenant. By God's will we have been purified and made holy once and for all through the sacrifice of the body of Jesus, the Messiah!.
UnfoldingWord Simplified T.	First he said, "It was neither sacrifices, nor offerings, nor whole burnt offerings, nor sacrifices for sin that you desired. Nor did you take pleasure in them." These are sacrifices that are offered according to the law. Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice. By that will, we have been sanctified through the offering of the body of Jesus Christ once for all.
Williams' New Testament	Although at first He said, "You never wished or took delight in sacrifices and offerings, burnt-offerings and sin-offerings" -- all of which are repeatedly offered in accordance with the law -- He afterward said, "See, I have come to do your will." He is taking away the first to let the second take its place. It is by this will of God that we are consecrated through the offering of Jesus' body once for all.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Earlier as it says that You didn't want sacrifices, offerings, entirely burned <i>offerings</i> , and <i>offerings</i> concerning sin, neither were You pleased <i>by them</i> , some <i>offerings</i> that are offered up according to the law, then He has stated, "Look, I have arrived for the purpose to do what You want;" He takes away the first so that the second might stand. In a <i>thing</i> that He wants, we are <i>people</i> who have been made sacred through the offering of the body of Jesus, <i>the Anointed King</i> , all at once.
Common English Bible	.
Len Gane Paraphrase	When he said above, "Sacrifice, offering, burnt offerings, and sin-offerings you didn't want, nor pleased [with them]" (those offered by the law). He then said, "See, I have come to do your will, O God." He abolishes the first, so that he may establish the second. By that determined choice we are freed from the guilt of sin through the one time offering of the body of Jesus Christ.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	First come the words-- 'Thou dost not desire, nor dost thou take pleasure in, sacrifices, offerings, burnt offerings, and sacrifices for sin' (offerings regularly made under the Law), and then there is added-- 'See, I have come to do thy will.' The former sacrifices are set aside to be replaced by the latter. And it is in the fulfillment of the will of God that we have been purified by the sacrifice, once and for all, of the body of Jesus Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
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Berean Study Bible	In the passage above He says, "Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor did You delight in them" (although they are offered according to the law). Then He adds, "Here I am, I have come to do Your will." He takes away the first to establish the second. And by that will, we have been sanctified through the sacrifice of the body of Jesus Christ once for all.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version As mentioned above, "You didn't want sacrifices or offerings, and burnt offerings and sacrifices for sin gave you no pleasure," (even though they are offered in accordance with the law's requirements). Then he said, "See, I've come to do what you want." He gets rid of the first agreement so he can set up the second, through which we all are made holy through Jesus Christ offering his body once and for all time.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . In this passage he says, "You never wanted or took delight in sacrifices, offerings, burnt offerings, and sin offerings," [Ps 40:6] which are offered according to the Law. Then he says, "See, I have come to do your will." [Ps 40:7] He takes away the first in order to establish the second. By God's will we have been sanctified once and for all through the sacrifice of the body of Jesus, the Messiah. [Or Christ]
Lexham Bible Montgomery NT	. First when it is said, Thou hast no longing for, thou takest no delight in Sacrifices and offerings, or whole burnt offerings and sin offerings, (offerings regularly made under the law), and then it is added, Lo, I come to do thy will, he does away with the first, in order that he may establish the second. And it is by this will that we have been sanctified by the offering of the body of Jesus Christ once for all.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Saying above, sacrifice and offering, and whole Burnt-Offerings, and concerning Sin-Offering you did not will, nor delight in, that according to the Law are offered. Then He said, Lo, I come to do your will O Elohim. He takes away the first, so that he may establish the second. By which we will have been consecrated through the offering of the body of Jesus Christ once for all.
Weymouth New Testament	After saying the words I have just quoted, "SACRIFICES AND OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS THOU HAST NOT DESIRED OR TAKEN PLEASURE IN" --all such being offered in obedience to the Law-- He then adds, "I HAVE COME TO DO THY WILL." He does away with the first in order to establish the second. It is through that divine will that we have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all.
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 .

Above, when He said, "You did not desire nor were pleased with sacrifice and offering and burnt offerings and sacrifices concerning sins," which are offered according to the Levitical Law², then He said, "Lo, I come to do Your will, O Elohim." He takes away the first in order that He may set up the second³; by which will we are sanctified through the offering of the body of Yahshua Messiah once for all.

² Jer 7:21-23 Originally, Yahweh never gave command about the Levitical sacrificial system until after the golden calf incident. Up to then, Levi was to be a shadow of the High Priest and all 12 tribes were to be priests (Exo 19:5-6), after the golden calf, the Levitical order was set up as a mediator for Israel until Messiah would come and restore the Melchizedek order.

³ Clearly, there was a First Covenant and there is a New Covenant. They are two separate covenants, although they have similar requirements. In the New covenant the priesthood and the agreements about sin are changed but the Torah, the people (Israel) and the land are the same.

Holy New Covenant Trans.

He said this above: "You did not want a sacrifice, an offering, burnt offerings, or sin offerings. You were not pleased with these things." But the law said that these must be offered. Then he said, "Look! I have come to do what You want." God took away the first group of sacrifices so that He could set up the second sacrifice. Because God wanted to do that, we have been made holy once for all time through the sacrifice of the body of Jesus Christ.

The Scriptures 2009

Saying above, "**Slaughter and meal offering, and ascending offerings, and offerings for sin You did not desire, nor delighted in,**" Psalm 40:6 which are offered according to the Torah, then He said, "**See, I come to do Your desire, O Elohim.**" Psalm 40:8 He takes away the first to establish the second. By that desire we have been set apart through the offering of the body of עֲשׂוּיָהּ Messiah once for all.

Tree of Life Version

After saying above, "Sacrifices and offerings and whole burnt offerings and sin offerings You did not desire, nor did You delight in them" (those which are offered according to Torah), then He said, "Behold, I come to do Your will." He takes away the first to establish the second. By His will we have been made holy through the offering of the body of Messiah Yeshua once for all.

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

Accurate New Testament

...[thing] former [He] Saying {is} for sacrifices and offerings and offerings (burned) and {some ones} about offense not [You] want not [You] appreciate Who* in law are offered then [He] has said look! [I] come the+ {me} to make the will [of] you [He] removes the [thing] first that the [thing] second [He] may establish in which will Having Been Purified [We] are through the offering [of] the body [of] jesus christ once...

Alpha & Omega Bible

AFTER SAYING ABOVE, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them ", WHICH ARE OFFERED ACCORDING TO THE LAW,

THEN HE SAID, "BEHOLD, I HAVE COME TO DO YOUR WILL." HE TAKES AWAY THE FIRST IN ORDER TO ESTABLISH THE SECOND. †(Psalm 40:6 to Psalm 40:8, Ezra 6:2, Jeremiah 36:2, Ezekiel 2:9; Ezekiel 3:1)

BY THIS WILL WE HAVE BEEN SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL.

Awful Scroll Bible

The above confirming that, "Sacrifices and bringing-near an offering, and whole-burnt offerings and about misses-of-the-mark offerings, You desire not, and-suppose- -not -well", what-certain things are being brought-near, to be offered according to the Law, as-when-at-that time, He has said, "Be Looked!, I arrive to perform Your Purpose, God." He takes-out the first, in order that, He may set forth the second, from-within which, we purpose to be having been made awful, through the bringing-near an offering, of the body, of Jesus, the Anointed One, over-against-once!

Concordant Literal Version

Further up, when saying that "Sacrifice and approach present and ascent approaches and those concerning sin Thou dost not will, neither dost Thou delight in them(which are being offered according to law), then He has declared, "Lo! I am arriving to do Thy will, O God!He is despatching the first, that He should be establishing the second."

By which will we are hallowed through the approach present of the body of Jesus Christ once for all time.

exeGeses companion Bible

Wording above,

Sacrifice and offering and holocausts and for sin

you neither willed nor thought well

- which are offered by the torah;

Psalm 40:6-8

Then he says,

Behold, I come to do your will, O Elohim.

- he takes away the first to set the second:

in whose will we are hallowed

through the offering of the body of Yah Shua Messiah

once.

Orthodox Jewish Bible

When he said above, "ZEVACH and MINCHAH and OLAH and CHATA'AH you have not desired, nor have you taken pleasure in them" --these are offered according to the Torah

Then he said, "I have come LA'ASOT RETZONECHAH ("to do your will.") He takes away HaRishonah (the way of the zevakhim of the kehunah of Levi) in order to establish HaSheniyah (the way of the zevach of the kehunah of Rebbe, Melech HaMoshiach).

And it is by the ratzon Hashem that we will have been set apart for kedushah through the korban NEFESH (YESHAYAH 53:10 cf. ASHAM KORBAN) of Rebbe, Melech HaMoshiach Yehoshua, once and for all.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

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[After] saying the above, "You did not want, nor were you pleased, with [peace] sacrifices and [meal] offerings and whole burnt offerings and sin offerings," [although] these are offered according to the Law of Moses, He then said, "Look, I have come to do what you want." [So], Christ takes away the first [i.e., the animal and grain sacrifices] in order to establish the second [i.e., the sacrifice of Himself]. By [Christ doing] what God wanted we have been set aside for God through Jesus Christ offering His body once for all time.

Benjamin Brodie's trans.	Then as I said previously [quoting Psalm 46 in verse 10:5]: "Sacrifices and offerings and whole burnt offerings and other sacrifices concerning sin You [God the Father] did not want nor were pleased with [propitiated by], which were offered according to the law." Then [in the cradle] He said: "Behold, I have arrived to do Your will;" He abrogated the first [Mosaic Law sacrifice: legal sin offerings], so that He might establish the second [sacrifice of Christ: grace sin offering], Through which will [that Jesus is the one sacrifice] we stand, having been sanctified [positionally] through the one time offering [as opposed to the repeated Levitical offerings] of the body of Jesus Christ.
The Expanded Bible Jonathan Mitchell NT	. Up above, in saying that , "You do not will (purpose, intend), neither think well of (or: approve), sacrifice and offering and the result and effect of whole burnt-offerings, even concerning sin (failure; error) [offerings]" – which things, down from and in accord with Law and custom, continue being repeatedly offered – He then said, "Consider! I am arriving to do (form; make; create) Your will (purpose; intent; resolve), O God!" – He is habitually (or: progressively; or: presently) taking back up the first, so that He could make the second [cf. ch. 9:28] to stand (or: that He may place and establish the second) – within which will (or: in union with which intent and purpose), we are folks having been made set-apart ones (sanctified folks; sacred and holy people) through the offering of the body of Jesus Christ once for all.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	<i>When he</i> says above, "Sacrifices and offerings and whole burnt offerings and offerings for sin you did not want, nor did you delight in," [Various phrases from the quotation of Ps 40:6 in Heb 10:5–6 are repeated here] which are offered according to the law, then he has said, "Behold, I have come to do your will." [A repetition of Ps 40:8 from Heb 10:7; many later manuscripts add "O God," making the quotation conform to Heb 10:7 more closely] He takes away the first in order to establish the second, by which will we are made holy through the offering of the body of Jesus Christ once for all.
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT Now, he says above, You don't value sacrifice or offering or whole burnt offerings or sin offerings, and you don't want them. ^d (Yet those things are offered in line with the Law!) But then he says, ^e See, I'm coming to do your will. ^f He takes away the first so he can set up the second. It's by this will that we've been made holy, through the offering of the body of Jesus Christ once for all. ^d Lit. "diligently" or "urgently."

- e. Lit. "And."
- f. Lit. "centurion."

Wilbur Pickering's New T.

First He says, "Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor were You pleased with them" (which are offered according to the Law), then He says, "Yes indeed, I have come to do Your will, O God." He removes the first in order to establish the second. By that will² we have been sanctified through the offering of the body of Jesus Christ once for all.

(2) If Jesus were here today, He could say the same thing about almost all churches.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation [After] saying above, "Sacrifice and offering and offerings which are entirely burnt and [sacrifices] concerning sin You did not desire, nor took pleasure in" (which according to the Law are offered), [Psalm 40:6,7] then He has said, "Look! I have come to do Your will, O God." He abolishes the first so that He shall establish the second, [Psalm 40:8] by which will we have been sanctified, the [ones] through the offering of the body of Jesus Christ once for all time!

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Saying above, Sacrifices and offerings and entire ascension [offerings] and [sacrifices] for disgrace you would not, neither had pleasure in it (which are offered according to the law), then he has said, Look, I have come to do your will. He takes away the first, that he may establish the second. By whose will, we have been made special through the offering of the body of Jesus the Anointed once for all.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 After saying *this* above, You did not wish, nor were you delighted in sacrifice and offering and whole burnt-offerings and *sacrifices* concerning sin, (which are offered according-to the law), then he has said, 'Behold, I am coming to do* your will, God.' {Psa 40:6-8} He assassinates {Or: takes away permanently.} the first *covenant**, in-order-that he should establish the second *covenant**, in which will, we are being made holy through the offering of the body of Jesus Christ, once for all.

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 Above [when He was citing Psalm 40] [Jesus is quoting this from the cradle], Sacrifices and offerings and whole burnt offerings and concerning sin offerings you did not desire, nor have you been propitiated by them; which category of shadows are being offered according to the law.

At that time He said (in the past with the result that it stands spoken forever), “Behold, I have arrived to accomplish Your plan [Your purpose and Your design].” He has abrogated the first [the old covenant] in order that He might establish the second [the new covenant to the Church].”

By means of which will [purpose, design] we have been sanctified in the past with the result that we remain earmarked [or, separated] as royalty to God forever through the offering of the body of Jesus Christ at one time.

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:

8-10

Hebrews 10:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
anōteros (ἀνώτερος) [pronounced an-OH-tehr-oss]	above, higher; preceding; that is, to a more conspicuous place, in a former part of the book	neuter singular adjective, accusative case; the neuter is used as an adverb	Strong’s #511
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
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong’s #3754

Translation: Above [in the Scriptures quoted] it says that,...

The writer of Hebrews has already quoted this passage. He is going to quote it again, but he is going to edit the verse somewhat that he is quoting.

Essentially, he is saying, “Let me quote this again, just in case you did not get it the first time...”

Hebrews 10:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative	feminine plural noun; accusative case	Strong’s #2378
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while, when	conjunction	Strong’s #2532

Hebrews 10:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosphorai (προσφοραί) [pronounced <i>pros-for-ī</i>]	<i>(acts of) offering, bringings to; that which is offered, sacrificial offerings; gifts, presents</i>	feminine plural noun, accusative case	Strong's #4376
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
holokautōma (όλοκαυτώματα) [pronounced <i>hol-ok-ow-TOE-maht-ah</i>]	<i>whole burnt offerings, entire victims (and not like other victims only a part of which was burned), wholly-consumed sacrifices; transliterated: holocaust</i>	neuter plural noun; accusative case	Strong's #3646
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
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
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
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, aorist active indicative	Strong's #2309

Translation: ...You did not delight in sacrifices and offerings and whole burn offerings and [offerings] for sin.

This comes out of the psalms, the readers know that the Scriptures cannot be broken, and that this is someone addressing God.

The original passage reads: **Sacrifice and offering You did not desire; but a body You have prepared for me; whole burnt offering and sacrifice for sin You did not require.** (Psalm 40:6; Complete Apostles' Bible). This is what the writer of Hebrews referred to. Many, if not most Jews used the Greek translation of the Old Testament. Many of them could not read Hebrew or not read it well. The author simply took that verse and rearranged it and dropped a portion of it (which he will pick up later in the passage that we are studying). He does not damage to the essence of what is being said. None of the readers are going to think, "Okay, you messed things up there to make a point." He didn't. He has compacted the verse; dropped a little out of it; but the essence remains: **"You, God, do not delight in various kinds of sacrifices and offerings."**

The author's point is black and white right in front of them; they cannot deny these Scriptures. They may not be able to explain these Scriptures, but they cannot deny them.

Now, what is the case throughout the Old Testament is, there is always this missing component, the Messiah. When Jesus is allowed in to fill this space, everything fits together and everything makes sense.

Hebrews 10:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	2 nd person singular, aorist active indicative	Strong's #2106
ἧτινες (αἵτινες) [pronounced HIGH-tee-nace]	<i>which, whoever, whatever, who; those who, such ones who</i>	feminine plural, relative pronoun, nominative case	Strong's #3748
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
prospherō (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>	3 rd person plural, present passive indicative	Strong's #4374

Translation: Neither were You well-pleased with those things which keep on being offered according to [the] Law.

The writer goes on to note that God was not well-pleased with any of the offerings which kept on being offered according to the Law. The first few words are from the passage, and the author of Hebrews provides the additional words. Even though these are not taking right out the text of Psalms in the same context, we would have to understand this as being correct. That is, it was not a matter that the Jews were improperly offering up sacrifices; it is the fact, that God is not pleased with these sacrifices and He does not want them—even if they are offered up exactly as the Law of Moses says they should be offered up. There is enough in the Psalm 40 passage to allow for this understanding.

Hebrews 10:8 Above [in the Scriptures quoted] it says that, You did not delight in sacrifices and offerings and whole burn offerings and [offerings] for sin. Neither were You well-pleased with those things which keep on being offered according to [the] Law. (Kukis nearly literal translation)

Let's take a look at the psalm quoted (it is quoted from the Greek). Even though there are some clear differences here, the writer of Hebrews is not complete wrenching the text out of context.

Psalm 40:6–8 Sacrifice and offering You did not desire; but a body You have prepared for Me; whole burnt offering and sacrifice for sin You did not require. Then I said, Behold, I have come; in the volume of the book it is written of Me, I desired to do Your will, O My God, and Your law in the midst of My heart. (Complete Apostles' Bible; capitalized)

If anyone reading of this epistles goes back and hauls this scroll out and reads it, it is clearly someone speaking to God. Remember how I said that Jesus Christ, the Messiah, fills in those empty spaces? It is God the Son Who is speaking to God the Father in Psalm 40:6–8.

Quite obviously, the writer of Hebrews is not telling this people, “Now take out your Old Testament Scriptures and toss them away!” No, he is saying, “Haul out your Old Testament Scriptures and read them. See what I am telling you is the truth!”

It is possible that, by slightly misquoting this passage, the writer of Hebrews is telling his audience, “Take out your Old Testament scrolls and check me here.” What they will read sounds more and more like God the Son speaking to God the Father. And if they did this, they would read again, “Behold, You have prepared a body for Me.”

This is really a remarkable thing to say. Obviously, all of us have bodies prepared for us. Why would this require someone to make a statement like this? It is unusual if the Person having a body made for Him is God. Then this is a very remarkable statement.

Even though I do not believe the writer of Hebrews to be Paul, his logical approach to the Scriptures reminds me a great deal of Paul. It is possible that this man was a student of Paul’s. It is even possible that the writer of Hebrews had read and reread Romans, absorbing Paul’s amazing logic.

Hebrews 10:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong’s #5119
eréō (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 rd person singular, perfect active indicative; Attic form	Strong’s #2046
idoú (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 nd person singular, aorist active imperative	Strong’s #2400 (a special case of #1492)
hêkō (ἦκω) [pronounced HAY-koe]	<i>to arrive, to come; to be present (literally or figuratively)</i>	1 st person singular, present active indicative	Strong’s #2240
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
poieō (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>	aorist active infinitive	Strong’s #4160
Both the Byzantine Greek text and the Scrivener Textus Receptus have the additional two words:			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588

Hebrews 10:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
Although this better matches the Old Testament text, that does not mean that these words belong here.			
As before in this chapter, these two words are usually translated in the vocative as "O God".			
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i>]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Much of this is v. 7b-c.

Translation: Then, He [also] said, "Behold, I have come to do Your will."

Again, the writer of Hebrews leaves out a few words (they are supplied in other manuscripts, but I don't think that they were there in the actual original Hebrews manuscripts. The person addressing God is someone other than David (the writer of this psalm).

Key to the ministry of Jesus Christ is that He conformed to the will of God completely. This was necessary as He cannot be our Savior if He falls outside of the will of God in any way.

Hebrews 10:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anairêō (ἀναιρέω) [pronounced <i>an-ahee-REH-oh</i>]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person singular, present active indicative	Strong's #337
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 10:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prôtos (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>	neuter singular adjective; accusative case	Strong's #4413
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	neuter singular adjective; accusative case	Strong's #1208
histêmi (ἵστημι) [pronounced HHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person singular, aorist active subjunctive	Strong's #2476

Translation: [God] has taken away the first [covenant] so that He might establish the second [covenant].

Again, we know that God is establishing a new covenant with Israel. Jeremiah has confirmed that for us. The writer of Hebrews may even have in his mind that he is speaking of the new covenant found in Jeremiah, but he is really speaking of the new covenant made to every person alive during and after the public ministry of Jesus Christ: **believe in the Lord Jesus Christ and you will be saved.** The rest of the new covenant for the church is being written at this time; and it would be collected into what we know as the New Testament.

As I have mentioned before, we do not know exactly what the writer of Hebrews knows and doesn't know. We can speculate (admittedly, I did a little speculation in the previous paragraph). However, we do not have to worry or stress out what he knows and does not know. We can simply read the words above and go by them. So, whether he is thinking about the passage from Jeremiah (which he probably is) or thinking about the collection of writings which will make up the New Testament (he is probably not thinking of that), the very words that are used here allow for this to be interpreted as the Law of Moses being replaced by the Law of Grace (which is a good name for the New Testament).

Listen, there are very few people who will read this and wonder about, *what does the writer of Hebrews know; what is he thinking about when he writes these words?* We can simply depend upon the words themselves and interpret them. These are God's words and should be taken as such.

Hebrews 10:9 Then, He [also] said, "Behold, I have come to do Your will." [God] has taken away the first [covenant] so that He might establish the second [covenant]. (Kukis nearly literal translation)

Hebrews 10:10

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
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
thelēma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2307
hagiazō (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine plural, perfect passive participle, nominative case	Strong's #37
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
diá (διά) [pronounced dee-AH]; spelled di (δι) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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
prophora (προσφορά) [pronounced pros-for-AH]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, genitive/ablative case	Strong's #4376
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983

Second use of this word in Hebrews 10.

Hebrews 10:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
ephapax (ἐφάπαξ) [pronounced ehf-AP-ax]	<i>once, at once; all at once; once for all; upon one occasion (only)</i>	adverb	Strong's #2178

Of the 5x this word is used in the NT, three of those times occurs in Hebrews.

Translation: [It is] by His will [that] we keep on being sanctified through the one-time offering of the body of Jesus Christ.

What is being said here is a key doctrine of the new age. All of our sins were poured out on the body of Jesus Christ while on the cross. These sins cannot be laid upon His Deity; only upon His humanity. Furthermore, Jesus cannot even depend upon his fellowship with God the Father or the empowerment of God the Holy Spirit. These Persons were taken from Him while on the cross (“My God, My God; why have You forsaken Me?”).

1Peter 2:24 tells us the exact same thing: He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. (ESV; capitalized; quoting from Isaiah 53:5)

Hebrews 10:10 [It is] by His will [that] we keep on being sanctified through the one-time offering of the body of Jesus Christ. (Kukis nearly literal translation)

Hebrews 10:8–10 Above [in the Scriptures quoted] it says that, You did not delight in sacrifices and offerings and whole burn offerings and [offerings] for sin. Neither were You well-pleased with those things which keep on being offered according to [the] Law. Then, He [also] said, “Behold, I have come to do Your will.” [God] has taken away the first [covenant] so that He might establish the second [covenant]. [It is] by His will [that] we keep on being sanctified through the one-time offering of the body of Jesus Christ. (Kukis nearly literal translation)

Hebrews 10:8–10 In the Scriptures previously quoted, we read: You, God, did not delight in sacrifices and offerings, whole burnt offerings or offerings for sin. Neither were You well-pleased with any animal that if offered up according to the Law. Remember that we also read, “Behold, I have come to do Your will, O God.” We may conclude that God has set aside the first covenant of the Mosaic Law and has established the New Covenant of faith in Christ. It is through the once-for-all offering of the body of Jesus Christ as our substitute. He is our true sacrificial Lamb. (Kukis paraphrase)

And indeed every priest was standing according to a day continually serving and to them often bringing sacrifices which are not able to remove sins. Now This One for sins brought a sacrifice to the continuation sat down on a right hand of the God, from now on receiving until has been placed the enemies of Him the footstool of the feet of Him. For by one offering He has accomplished to the continuation.

Hebrews
10:11–14

And indeed, every priest was standing daily continually ministering and offering sacrifices for them which are unable to remove [their] sins. But This One offered a sacrifice for sins forever, [and then] He sat down at [the] right hand of the God, henceforth waiting until His enemies have been placed [as] the footstool of His feet. For by one offering, He has accomplished [this] forever.

For centuries, every priest has indeed stood before the brazen altar each day continually performing their priestly duties and offering sacrifices for those in attendance—sacrifices which are unable to remove their sins. But This One—Christ Jesus—offered Himself as a sacrifice once and forever, after which, He sat down at the right hand of God. Presently He is waiting there until His enemies have been placed under His feet as a footstool. For, by this one offering, He has accomplished this sacrifice for sins forever.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And indeed every priest was standing according to a day continually serving and to them often bringing sacrifices which are not able to remove sins. Now This One for sins brought a sacrifice to the continuation sat down on a right hand of the God, from now on receiving until has been placed the enemies of Him the footstool of the feet of Him. For by one offering He has accomplished to the continuation.
Complete Apostles Bible	And every priest stands ministering daily and offering repeatedly the same sacrifices, which are never able to take away sins. But He Himself, having offered one sacrifice for sins forever, He sat down at the right hand of God, from that time waiting till His enemies are placed as a footstool for His feet. For by one offering He has perfected forever those who are being sanctified.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And every priest indeed standeth daily ministering and often offering the same sacrifices which can never take away sins. But this man, offering one sacrifice for sins, for ever sitteth on the right hand of God, From henceforth expecting until his enemies be made his footstool. For by one oblation he hath perfected for ever them that are sanctified.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For every high priest who stood and ministered daily, offered again and again the same sacrifices, which never were sufficient to purge away sins. But this [Priest] offered one sacrifice for sins, and for ever sat down at the right hand of God; and thenceforth waited, until his foes should be placed as a footstool under his feet. For by one offering, he hath perfected for ever, them who are sanctified by him.
Original Aramaic NT	For every High Priest who has stood and served those with those sacrifices every day was offering those things which were never able to purge sins. But This One offered one sacrifice for the sake of sins, and he sat down at the right side of God for eternity. And he waits from then on until his enemies are put as a footstool under his feet, For by one offering he has perfected those who are sanctified by him for eternity.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
 And every priest takes his place at the altar day by day, doing what is necessary, and making again and again the same offerings which are never able to take away sins.
 But when Jesus had made one offering for sins for ever, he took his place at the right hand of God;
 And has been waiting there from that time, till all who are against him are made a foot-rest for his feet.

Bible in Worldwide English .
 Because by one offering he has made complete for ever those who are made holy. Every priest stands day after day doing his work. He makes the same sacrifices many times. But these sacrifices can never clean away the wrong things people have done.
 But Christ made one sacrifice to clean away their wrong ways for ever. Then he sat down beside God.
 Since then, he is waiting till his enemies are put under him.
 By one sacrifice Christ has made right for ever all those people who are being made holy.

Easy English .
 Easy-to-Read Version–2008 .
 Every day the priests stand and do their religious service. Again and again they offer the same sacrifices, which can never take away sins. But Christ offered only one sacrifice for sins, and that sacrifice is good for all time. Then he sat down at the right side of God. And now Christ waits there for his enemies to be put under his power. With one sacrifice Christ made his people perfect forever. They are the ones who are being made holy.

God's Word™ .
 Every day each priest performed his religious duty. He offered the same type of sacrifice again and again. Yet, these sacrifices could never take away sins. However, this chief priest made one sacrifice for sins, and this sacrifice lasts forever. Then he received the highest position in heaven. Since that time, he has been waiting for his enemies to be made his footstool. With one sacrifice he accomplished the work of setting them apart for God forever.

Good News Bible (TEV) .
 Every Jewish priest performs his services every day and offers the same sacrifices many times; but these sacrifices can never take away sins. Christ, however, offered one sacrifice for sins, an offering that is effective forever, and then he sat down at the right side of God. There he now waits until God puts his enemies as a footstool under his feet. With one sacrifice, then, he has made perfect forever those who are purified from sin.

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

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

Contemporary English V. .
 The priests do their work each day, and they keep on offering sacrifices that can never take away sins. But Christ offered himself as a sacrifice that is good forever. Now he is sitting at God's right side, and he will stay there until his enemies are put under his power. By his one sacrifice he has forever set free from sin the people he brings to God.

The Living Bible .

New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Yet every day priests still serve, ritually offering the same sacrifices again and again—sacrifices that can never take away sin’s guilt. But when this Priest had offered the one supreme sacrifice for sin for all time he sat down on a throne at the right hand of God, waiting until all his whispering enemies are subdued and turn into his footstool. And by his one perfect sacrifice he made us perfectly holy and complete for all time!
UnfoldingWord Simplified T.	Day after day every priest stands and performs his service to God. He offers the same sacrifices again and again— sacrifices that can never take away sins. But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God. He is waiting until his enemies are made a stool for his feet. For by one offering he has perfected forever those who are being sanctified.
Williams’ New Testament	Every other priest stands officiating day after day and over and over again offering the same sacrifices, although they are unable to take away our sins. But this One offered up once for all and for all time one sacrifice for sins, and once for all took His seat at God's right hand, from that time waiting till His enemies should be made the footstool of His feet. For by that one sacrifice He has made perfect for all time those who are consecrated to Him.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck’s American Translation	.
Breakthrough Version	And every priest certainly has stood daily ministering and offering up the same sacrifices many times, some that are never in any way able to remove sins all around. But when this <i>Man</i> offered up one sacrifice on behalf of sins for the continuation, He was seated in <i>the right side</i> of God, the rest of <i>the time</i> waiting until His enemies are placed as a footrest for His feet. You see, with one offering He has completed for the continuation the <i>people</i> who are made sacred.
Common English Bible	.
Len Gane Paraphrase	Every priest stands day after day doing service and offering the same sacrifices over and over, which can never take away sins. He himself, however, after he had offered one permanent sacrifice for sins, sat down on the right hand of God, from then on waiting until his enemies are made his footstool. For by one sacrifice, he has perfected forever those who are free from the guilt of sin.
A. Campbell's Living Oracles	And, indeed, every priest stands, daily ministering, and offering often the same sacrifices, which never can take away sins: but he, having offered only one sacrifice for sins, through his whole life, sat down at the right hand of God; thenceforth waiting till his enemies be made his footstool. Wherefore, by one offering, he has perfected for ever the sanctified.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Every other priest stands day after day at his ministrations, and offers the same sacrifices over and over again--sacrifices that can never take sins away. But, this priest, after he had offered one sacrifice for sins, which should serve for all time, 'took his seat at the right hand of God,' and has since then been waiting 'for his enemies to be put as a stool for his feet.' By a single offering he has made perfect for all time those who are being purified.

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	.	Every priest officiates in the services day after day, again and again offering the same sacrifices that can never remove sins. But this Priest, after he had offered a single sacrifice for sins that lasts forever, sat down at God's right hand. Now he waits until all his enemies are conquered, becoming like a footstool for him. For by a single sacrifice he has set right forever those who are being made holy.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	Day after day every priest stands and repeatedly offers the same sacrifices that can never take away sins. But when this priest [Lit. this one] had offered for all time one sacrifice for sins, "he sat down at the right hand of God." [Ps 110:1] Since that time, he has been waiting for his enemies to be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	Every priest stands daily doing service and offering many times the same sacrifices, although they never can take away sins. But this Priest after offering one sacrifice for sins forever, took his seat at the right hand of God, for the future only waiting until his enemies are made his footstool. For by one offering he has forever perfected those who are made holy.
Leicester A. Sawyer's NT	.	And every priest stood daily performing service and presenting often the same sacrifices, which can never take away sins; but this [<i>priest</i>] having offered one sacrifice forever for sins, sat down on the right hand of God, henceforth waiting till his enemies are made his footstool. For by one offering he has perfected forever the sanctified.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	And every priest stands daily serving and offering many times the same sacrifices, that can never take away sins: But this man, after he had offered one sacrifice for sins for the ages, sat down on the right hand of Elohim; as to the rest, expecting until he may place his enemies as his footstool. Because by one offering he has perfected for the ages them that are consecrated.
Weymouth New Testament	.	And while every priest stands ministering, day after day, and constantly offering the same sacrifices--though such can never rid us of our sins--this Priest, on the contrary, after offering for sins a single sacrifice of perpetual efficacy, took His seat at God's right hand, waiting from that time onward until His enemies be put as a footstool under His feet. For by a single offering He has for ever completed the blessing for those whom He is setting free from sin.
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

And indeed every priest stands day by day ministering, and often offering the same sacrifices, which can never take away (the penalty of) sins.

But He, offering but one sacrifice for sins, "sat down" in perpetuity⁴ "at the right hand" of YAHWEH,

from then on expecting "until His enemies are placed as a footstool" under His feet. (Psa 110:1)

For by one offering He has perfected in perpetuity the ones being sanctified.

⁴Yahshua's sacrifice is continual.

Holy New Covenant Trans.

A priest serves at the worship service every day. He offers the same sacrifices again and again, but these things can never take away sin. But after Jesus offered one sacrifice for sin forever, he sat down at God's right side. Now he is waiting for his enemies to be put under his feet. There are people who have become holy. With one sacrifice Christ made them perfect forever.

The Scriptures 2009

And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter *offerings* which are never able to take away sins. But He, having offered one slaughter *offering* for sins for all time, sat down at the right hand of Elohim, waiting from that time onward **until His enemies are made a footstool for His feet**. Psalm 110:1. For by one offering He has perfected for all time those who are being set apart.

Tree of Life Version

Indeed, every kohen stands day by day serving and offering the same sacrifices again and again, which can never take away sins. But on the other hand, when this One offered for all time a single sacrifice for sins, He sat down at the right hand of God—waiting from then on, until His enemies are made a footstool for His feet. For by one offering He has perfected forever those being made holy.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Every certainly Priest established in day Ministering and the them often Offering sacrifices Who* never have (ability) to remove offenses This but one for offenses Offering sacrifice to the [thing] continual sits (down) in [one] right [of] the god the [thing] further [He] Awaiting {is} until may be appointed The [Ones] Adverse [of] him footstool [of] the feet [of] him [by] one for offering [He] has perfected to the [thing] continual the [men] being purified...

Alpha & Omega Bible
Awful Scroll Bible

And surely, every priest has stood along the days, undertaking-for-the-people, and bringing-near an offering frequently, the same sacrifices, which-certain is able not-yet-at-any-time, to lift-over misses-of-the-mark.

What is more, He Himself bringing-near, the offering of one sacrifice, in behalf of misses-of-the-mark, into the bearing-throughout, "sits-down, from-within the right hand, of God," hereafter welcoming-by, "until His hostile ones shall be laying down, their necks under- His -feet."

For the bringing-near of one offering, He has made perfect, into the bearing-throughout, those being made awful.

Concordant Literal Version

And every chief priest, indeed, stands ministering day by day, and offering often the same sacrifices, which never can take sins from about us."

Yet This One, when offering one sacrifice for sins, is seated to a finality at the right hand of God, waiting furthermore till His enemies may be placed as a footstool for His feet.

exeGeses companion Bible	<p>For by one approach present He has perfected to a finality those who are hallowed. And indeed every priest stands daily liturgizing and offering the same sacrifices often, which can never ever take away sins.</p> <p><u>THE SACRIFICE OF THE SON - ONCE</u></p> <p>But this one, after he offered one sacrifice for sins in perpetuity, sat down at the right of Elohim; from now on awaiting until the placing of his enemies for his footstool.</p> <p>Psalm 110:1 For by one offering he completed/shalamed the hallowed in perpetuity...</p>
Orthodox Jewish Bible	<p>And every kohen stands daily at his avodas kodesh sherut ministering and offering again and again the same korbanot that can never take away chatta'im; But Rebbe, Melech HaMoshiach, having offered up one korban for chatta'im for all time, YASHAV LIMIN HASHEM ("Sat down at the right hand of G-d Ps 110:1), Waiting from that time onward until "OYVAV ("His enemies) be made "a footstool for his feet".</p> <p>For by one korban he has perfected forever HaMekudashim (the ones being set apart as Kadoshim).</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>.</p> <p>For every priest stands and performs his service day after day, offering over and over the same sacrifices which can never take away sins. But when this Priest [<i>i.e.</i>, <i>Christ</i>] had offered one sacrifice for sins for all time, He sat down at the right side of God. From that time onward He will wait until His enemies are placed [<i>in full subjection</i>] under His feet. For by one offering [<i>i.e.</i>, <i>the sacrifice of Himself</i>], Christ has made perfect forever those people who are being set apart for God.</p>
Benjamin Brodie's trans.	<p>Meanwhile, on the one hand, each priest stands [royalty sits down] day-after-day [the Israelites worshipped every day], worshipping and offering [this was a working priesthood as opposed to a resting priesthood] the same sacrifices again and again, which by their very nature [as animal sacrifices] never had the power [no spiritual ability] to make expiation for sins;</p> <p>On the other hand, this One [Jesus Christ], after He offered one sacrifice [His spiritual death] on behalf of sins, sat down [session] for perpetuity [in contrast to the priests who were continually standing] at the right hand of God [place of power and authority],</p> <p>From that moment forward [while in session] waiting with great expectation until His enemies [angelic] have been appointed a footstool for His feet [unconditional surrender during the Davidic kingdom on earth],</p> <p>For by one unique offering, He brought to completion forever [glorification-salvation] the ones [His elect] who have been sanctified [sanctification-salvation].</p> <p>.</p>
The Expanded Bible Jonathan Mitchell NT	<p>And so, indeed on the one hand, every priest has stood daily, publicly serving and offering the same sacrifices many times (or: often) – which things not even once (never) are able or have power to take away sins (failures; errors) which surround (which envelop) [us].</p> <p>Yet on the other hand this One, after at one point offering one sacrifice – stretched for the whole length – over [the situation of] sins (or: on behalf of failures and errors), sat within the right [part or side] of God (or: at the right [hand] of God;</p>

centered in God's [place of power, honor and acceptance]) **on into the whole length** (or: extended into the unbroken continuance), **continuously, one after another, taking hold with the hand to embrace and welcome from out of the rest** (the remaining and leftover) **until the hated ones that belong to Him** (His enemies; the ruiners that He has; folks who are hostile in relation to Him) **can be placed [as] a footstool of His feet** (= would be set in a humble and supportive position in relation to His body).

For you see, by and in one offering He has perfected (brought to the goal; matured; completed; finished; brought to their purposed destiny) – **on into the whole length** (or: extended or stretched into the unbroken continuance) – **those folks being one after another set-apart** (separated; made sacred and holy; [p46 reads: restored back up again into the original state and condition; rescued back and delivered again; made healthy and whole again]).

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

Bible Translations with Many Footnotes:

Lexham Bible

And every priest stands every day serving and offering the same sacrifices many times, which are never able to take away sins. But this one, after he [*Here “after ” is supplied as a component of the temporal participle (“had offered”)] **had offered one sacrifice for sins for all time, sat down at the right hand of God, from now on waiting until his enemies are made a footstool for his feet. For by one offering he has perfected for all time those who are made holy.**

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT

Now, every priest stands there every day serving in the Temple, and offering the same sacrifices time after time. Those sacrifices can never take away sins. But Jesus offered one sacrifice for all time, and “sat down at God's right side”.^g From that point on, he's been waiting “until his enemies are made^h a footstool for his feet”.ⁱ

Because through one offering, he's perfected those who are being made holy, for all time.

^g It's a polite way of saying Jesus doesn't have to go to the man's house.

^h Lit. “On the contrary, say the word, and let my slave be healed.”

ⁱ Lit. “those who had been sent.”

Wilbur Pickering's New T.

Christ perfects forever

Now every priest has stood ministering daily and offering repeatedly the same sacrifices that can never take away sins; but He Himself, having offered for all time one sacrifice for sins, sat down at God's right. Since that time He is waiting until His enemies are placed as a footstool for His feet, because by one offering He has perfected forever those who are being sanctified.

Literal, almost word-for-word, renderings:

A Faithful Version

Now every high priest stands ministering day by day, offering the same sacrifices repeatedly, which are never able to remove sins; But He, after offering one sacrifice for sins forever, sat down at the right hand of God. Since that time, He is waiting until His enemies are placed as a footstool for His feet. For by one offering He has obtained eternal perfection for those who are sanctified.

<p>Analytical-Literal Translation . Berean Literal Bible . Bond Slave Version . C. Thomson updated NT . Charles Thomson NT . Context Group Version</p>	<p>And every priest indeed stands day by day ministering and offering oftentimes the same sacrifices, the which can never take away disgraceful acts: but he, when he had offered one sacrifice for disgraceful acts forever, sat down at the right hand of God; from now on expecting until his enemies are made the footstool of his feet. For by one offering he has fully developed forever those that are made special.</p>
<p>English Standard Version . Far Above All Translation</p>	<p>Also every priest stands every day ministering and repeatedly offering the same sacrifices, which can never remove sins, but he offered one sacrifice for sins and sat down at <i>the right hand</i> of God uninterruptedly, from then on waiting until his enemies are made his footstool. For by one offering he has made those sanctified perfect perpetually.</p>
<p>Green's Literal Translation . Literal New Testament . Literal Standard Version</p>	<p>For this reason, coming into the world, He says, "Sacrifice and offering You did not will, and a body You prepared for Me, in burnt-offerings, and concerning sin-offerings, You did not delight, then I said, Behold, I come (in a volume of the scroll it has been written concerning Me), to do, O God, Your will"; saying above, "Sacrifice, and offering, and burnt-offerings, and concerning sin-offering You did not will, nor delight in" (which are offered according to the Law), then He said, "Behold, I come to do, O God, Your will"; He takes away the first that He may establish the second; in which will, we have been sanctified through the offering of the body of Jesus Christ once for all, and every priest, indeed, has daily stood serving, and offering the same sacrifices many times, that are never able to take away sins. Vv. 5–11; vv. 12–14 will be placed with the next passage wherein a period can be found.</p>
<p>Modern English Version . Modern Literal Version 2020</p>	<p>And indeed every priest stands every day ministering* and often offering the same sacrifices, which are never able to take away sins. {Exo 29:38} But having offered one continual sacrifice on behalf of sins, he sat <i>down at the right hand of God</i>; furthermore waiting until his enemies should be placed <i>under the</i> footstool of his feet. For* he has completed in one continual offering the ones who are made holy.</p>
<p>Modern KJV . New American Standard . New European Version . New King James Version . NT (Variant Readings) . Niobi Study Bible</p>	<p>Christ's Death Perfects the Sanctified And every priest stands daily ministering and offering time and again the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God, from henceforth to wait until His enemies be made His footstool. For by one offering He has perfected forever those who are sanctified.</p>
<p>Revised Young's Lit. Trans. .</p>	

R. B. Thieme, Jr. translation	<p>And to be sure every priest has stood up day after day publicly officiating, and offering time after time the same sacrifices which [category of offerings] never have the ability to make expiation for sin.</p> <p>But this One [Jesus Christ], when He had offered one unique sacrifice on behalf of sins for all times, sat down on the right hand of the God.</p> <p>From that time on waiting until His enemies have been allotted the footstool of His feet.</p> <p>For by means of one (unique) offering He has perfected for all time [while on this earth] the one's being sanctified with the result that they keep on standing perfected forever.</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	<p>And every priest, indeed, stands daily ministering, and oftentimes offering the same sacrifices, which can never take away sins; but This Man, having offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth awaiting until His foes shall be placed as a footstool for His feet. For by one offering He hath perfected forever those who are being sanctified.</p>
Young's Updated LT	.

The gist of this passage:
11-14

Hebrews 10:11a			
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
πάς (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
μέν (μέν) [pronounced <i>men</i>]	<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
hierous (ἱερέυς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general is 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</i>	masculine singular noun; nominative case	Strong's #2409
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person singular, imperfect active indicative	Strong's #2476

Hebrews 10:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
There appears to be a use of kata + ___ which means, <i>in every ___, from ___ to ___, in each ___; in ___ after ___, ___ by ___, in various ___s</i> . This is the case when the noun is simply used once.			
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
Literally, this means, <i>according to a day</i> . This is variously translated, <i>daily, day-by-day, every day, each day</i> .			
leitourgeō (λειτουργέω) [pronounced li-toorg-EH-oh]	<i>servicing, being a public servant, (by analogy) performing religious or charitable functions (worship, obey, relieve), ministering</i>	masculine singular, present active participle, nominative case	Strong's #3008

Translation: And indeed, every priest was standing daily continually ministering...

The readers of Hebrews are very familiar with the figure of the priest (often the **High Priest**, but not always), who stood daily before the brazen altar offering up animal after animal for the people there. He is continually acting in accordance with his vocation in life.

Hebrews 10:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
autas (αὐτάς) [pronounced ow-TAHS]	<i>them, to them, toward them; same</i>	3 rd person feminine plural pronoun, accusative case	Strong's #846
pollakis (πολλάκις) [pronounced poh-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178
prospheō (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 singular, present active participle, nominative case	Strong's #4374

Hebrews 10:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Translation: ...and offering sacrifices for them...

He offers up sacrifices for the people who have come and provided these animals.

These animals had to be without spot and without blemish. A rancher was never allowed to bring the sick or infirm of his holdings. That is because the animal represents Jesus Christ.

Hebrews 10:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hētis (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
oudépotē (οὐδέποτε) [pronounced <i>oo-DEH-po-the</i>]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
periaireō (περιαιρέω) [pronounced <i>per-ee-ahēe-REH-oh</i>]	<i>to remove, to cast (off, away), to take away that which surrounds or envelopes a thing; metaphorically to take away altogether or entirely [the guilt of sin], to expiate perfectly</i>	aorist active infinitive	Strong's #4014
hamartiai (ἁμαρτίαι) [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, accusative case	Strong's #266

Translation: ...which are unable to remove [their] sins.

The animal sacrifices never removed the sins of the people who stand before the priest. These animals were offered up; and the next time the people showed up at the Tabernacle (or Temple), the sacrifices were offered again. If they took away the sins, these people would only have to go once and never again. This ceremony reminded them that they were sinful in life.

Hebrews 10:11 **And indeed, every priest was standing daily continually ministering and offering sacrifices for them which are unable to remove [their] sins.** (Kukis nearly literal translation)

The people of Israel were supposed to come to Jerusalem thrice a year and they would observe this taking place. This very fact meant that they were not cleansed of their sins. Not the previous time, not this time and not the next time.

Hebrews 10:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, accusative case	Strong's #1520
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hamartiai (ἁμαρτίαι) [pronounced hahm-ahr-TEE-í]	<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
prospherô (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 singular, aorist active participle, nominative case	Strong's #4374
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
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
diêneces (διηλεκτός) [pronounced dee-ah-nehk-EHS]	<i>continuously, continuous, without interruption, perpetually, forever</i>	neuter singular adjective; accusative case	Strong's #1336

This is translated variously as: *forever, for all time, in perpetuity, perpetually, for the continuation, to a finality, for the ages, for eternity, to the end*. Translations taken from Hebrews 10:14.

Hebrews 10:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
See v. 1d.			

Translation: *But This One offered a sacrifice for sins forever,...*

This One refers back to Jesus: we find Him mentioned in vv. 5, 7, 10 & 12, either mentioned by name or simply by what He has done (and the reader would understand here and elsewhere that this is the Lord).

He offers a sacrifice for sins for all time.

Hebrews 10:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, aorist active indicative	Strong's #2523
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
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
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: *...[and then] He sat down at [the] right hand of the God,...*

After He offers himself for sins, He is resurrected and He then ascends to the right hand of God, where He sits down. We find this action being attributed to Jesus back in Hebrews 1:3, 13 & 8:1. Again, for the umpteenth time, the writer of Hebrews is quoting from Psalm 110:1 **The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."** (ESV; capitalized) The remainder of this verse is found in v. 13.

Hebrews 10:12 *But This One offered a sacrifice for sins forever, [and then] He sat down at [the] right hand of the God,...* (Kukis nearly literal translation)

Hebrews 10:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
loipon (λοιπόν) [pronounced loy-POHN]	<i>from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover</i>	adjective/adverb	Strong's #3063
ekdechomai (ἐκδέχομαι) [pronounced ehk-DEHK-oh-mai]	<i>receiving, accepting; looking for, expecting, waiting for, awaiting</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1551
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
tithēmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 rd person plural, aorist passive indicative	Strong's #5087
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
echthros (ἐχθρός) [pronounced ehkh-THROSS]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; nominative case	Strong's #2190
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hupopodion (ὑποπόδιον) [pronounced hoop-op-OHD-ee-on]	<i>a footstool, foot-rest, a stool for one's feet</i>	neuter singular noun, accusative case	Strong's #5286
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>	masculine plural definite article; genitive and ablative cases	Strong's #3588
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; genitive/ablative case	Strong's #4228

Hebrews 10:13

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...henceforth waiting until His enemies have been placed [as] the footstool of His feet.

Jesus sits at the right hand of God while God makes His enemies the footstool of His feet.

This of course continues the quoting of Psalm 110:1, which is quoted many times in Hebrews.

Hebrews 10:13 ...henceforth waiting until His enemies have been placed [as] the footstool of His feet. (Kukis nearly literal translation)

Hebrews 10:14

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, dative, locative or instrumental case	Strong's #1520
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
prospora (προσφορά) [pronounced pros-for-AH]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4376
teleioô (τελειόω) [pronounced tehl-i-OH-oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	3 rd person singular, perfect active indicative	Strong's #5048
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
diêneces (διηνεκές) [pronounced dee-ah-nehk-EHS]	<i>continuously, continuous, without interruption, perpetually, forever</i>	neuter singular adjective; accusative case	Strong's #1336

This is translated variously as: forever, for all time, in perpetuity, perpetually, for the continuation, to a finality, for the ages, for eternity, to the end. Translations taken from Hebrews 10:14.

Hebrews 10:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
See v. 1d & 12a.			
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hagiazô (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine plural, perfect passive participle, accusative case	Strong's #37

Translation: For by one offering, He has accomplished [this] forever.

By this one offering of Himself, Jesus accomplishes what this animal sacrifices could not. He offers Himself one time for the payment for our sins, and His sacrifice is sufficient. Jesus dies once for all: vv. 10, 12, & 14.

The nuts and bolts are this: Jesus in His humanity hung on the Roman cross between heaven and earth. Although He certainly bled a bit, His blood is not key to this sacrifice. Nor, in fact, is the circumstance of being crucified. The crucifixion outlines what is taking place. Jesus is being punished unjustly. For three hours on the cross, God the Father and God the Holy Spirit desert Jesus, and the sins of all mankind, past, present and future are laid upon Him, upon His humanity, and He suffers an eternity of hells for billions of people.

This actual punishment and suffering is something that we cannot really imagine. It is beyond us, apart from being able to say the words, spending eternity in the **Lake of Fire**. Jesus did that for all mankind.

In mathematics, we can take an infinite series or a seemingly infinite series and combine this together to be a total or to be a sum. Any series which is not infinite can be summed up—even if it seems infinite. That is what we have here: we have a seemingly endless parade of sins, which seem infinite, but they are not. And all of them are poured out upon Jesus Christ. The penalty that we all owe for these sins is concentrated and poured out upon our Lord.

He Himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. (1Peter 2:24; ESV; capitalized) We can talk about this; we can say words about it; but the actual pain and suffering is beyond anything that we can imagine. Just as we cannot even imagine just how large our universe is; and just as we cannot even imagine how small the particles are which are used to make up our universe, we cannot imagine what Jesus went through.

Many pastors and speakers have discussed in details what happens to a person who is crucified, and we can imagine only barely how painful that is. But that simply put Jesus in place so that He is somewhere where God can pour out our sins upon Him.

Hebrews 10:14 **For by one offering, He has accomplished [this] forever.** (Kukis nearly literal translation)

Hebrews 10:11–14 **And indeed, every priest was standing daily continually ministering and offering sacrifices for them which are unable to remove [their] sins. But This One offered a sacrifice for sins forever, [and then] He sat**

down at [the] right hand of the God, henceforth waiting until His enemies have been placed [as] the footstool of His feet. For by one offering, He has accomplished [this] forever. (Kukis nearly literal translation)

Hebrews 10:11–14 For centuries, every priest has indeed stood before the brazen altar each day continually performing their priestly duties and offering sacrifices for those in attendance—sacrifices which are unable to remove their sins. But This One—Christ Jesus—offered Himself as a sacrifice once and forever, after which, He sat down at the right hand of God. Presently He is waiting there until His enemies have been placed under His feet as a footstool. For, by this one offering, He has accomplished this sacrifice for sins forever. (Kukis paraphrase)

Now keeps on testifying to us even the Spirit, the Holy (one), for after this, having said, “This the covenant which I have made face to face with them after the days, those (ones),” kept on speaking a Lord, “a giving of laws of Me to hearts of them; and to the mind of them I will write upon them. Even the sins of them and the iniquities of them I will not ever remember any more.” But where forgiveness of these no more an offering of sin.

Hebrews
10:15–18

Now the Holy Spirit keeps on testifying to us, for after this, having said, “This covenant which I have made directly with them after those days,” [the] Lord kept on saying, “having given My laws to their hearts and I will write them upon their mind. But I will not ever remember their sins and their iniquities any more.” But, where [there is] forgiveness for these [sins], [there is] no more [any] offering for sin.

The Holy Spirit continues to testify these things to us (which He said after Psalm 110 was written), “This is the covenant which I have made with Israel after those days,” said the Lord, “I have given My laws to their hearts and I will write them upon their minds. But I will not ever again remember their sins or their iniquities.” But bear in mind, even though God offers you forgiveness for your sins, there is no other offering for sin other than Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now keeps on testifying to us even the Spirit, the Holy (one), for after this, having said, “This the covenant which I have made face to face with them after the days, those (ones),” kept on speaking a Lord, “a giving of laws of Me to hearts of them; and to the mind of them I will write upon them. Even the sins of them and the iniquities of them I will not ever remember any more.” But where forgiveness of these no more an offering of sin.

Complete Apostles Bible But the Holy Spirit also witnesses to us; for after He had said before, "This is the covenant which I shall covenant with them after those days, says the LORD: I will put My laws on their hearts, and I will inscribe them on their minds, and their sins and their lawless deeds I shall by no means remember any longer." Now where there is remission of these, there is no longer an offering for sin.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And the Holy Ghost also doth testify this to us. For after that he said:
And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts and on their minds will I write them:
And their sins and iniquities I will remember no more.
Now, where there is a remission of these, there is no more an oblation for sin.

V. Alexander's Aramaic .

Eastern Aramaic Manuscript . James Murdock's Syriac NT	And the Holy Spirit also testifieth to us, by saying: This is the covenant which I will give them after those days, saith the Lord; I will put my law into their minds, and inscribe it on their hearts; and their iniquity and their sins, I will not remember against them. Now, where there is a remission of sins, there is no offering for sin demanded.
Original Aramaic NT	But The Spirit of Holiness also testifies to us, who says: "This is the covenant that I shall give them after those days, says THE LORD JEHOVAH: I shall put my law into their minds, and I shall write it upon their hearts, And their evils and their sins I shall not remember." But where there is forgiveness of sins, no offering for sins is needed.
Plain English Aramaic Bible . Lamsa Peshitta (Syriac) .	

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Holy Spirit is a witness for us: for after he had said, This is the agreement which I will make with them after those days, says the Lord; I will put my laws in their hearts, writing them in their minds; he said, And I will keep no more memory of their sins and of their evil-doings. Now where there is forgiveness of these, there is no more offering for sin.
Bible in Worldwide English	The Holy Spirit tells us about this also. First he said, This is the agreement that I will make with them after those days, says the Lord. I will put my laws in their hearts. I will write them in their minds. Then he also said, I will never remember the wrong things they have done and the times they did not obey. When these wrong things have been forgiven, a sacrifice is not needed for them again.
Easy English Easy-to-Read Version–2008	. The Holy Spirit also tells us about this. First he says, "This is the agreement I will make with my people in the future, says the Lord. I will put my laws in their hearts. I will write my laws in their minds." Then he says, "I will forget their sins and never again remember the evil they have done." And after everything is forgiven, there is no more need for a sacrifice to pay for sins.
<i>God's Word™</i>	The Holy Spirit tells us the same thing: "This is the promise that I will make to them after those days, says the Lord: 'I will put my teachings in their hearts and write them in their minds.'" Then he adds, "I will no longer hold their sins and their disobedience against them." When sins are forgiven, there is no longer any need to sacrifice for sins.
Good News Bible (TEV)	And the Holy Spirit also gives us his witness. First he says, "This is the covenant that I will make with them in the days to come, says the Lord: I will put my laws in their hearts and write them on their minds." And then he says, "I will not remember their sins and evil deeds any longer." So when these have been forgiven, an offering to take away sins is no longer needed.
<i>The Message</i> . NIRV . New Life Version . New Simplified Bible .	

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

Contemporary English V.	The Holy Spirit also speaks of this by telling us that the Lord said, "When the time comes, I will make an agreement with them. I will write my laws on their minds and hearts. Then I will forget about their sins and no longer remember their evil deeds." When sins are forgiven, there is no more need to offer sacrifices.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	The Holy Spirit confirms this to us by this Scripture, for the Lord says, "Afterwards, I will give them this covenant: I will embed my laws into their hearts and fasten my Word to their thoughts." And then he says, "I will not ever again remember their sins and lawless deeds!" So if our sins have been forgiven and forgotten, why would we ever need to offer another sacrifice for sin?
UnfoldingWord Simplified T.	The Holy Spirit also testifies to us. First he said, "This is the covenant that I will make with them after those days, says the Lord. I will put my laws in their hearts, and I will write them on their minds. Their sins and lawless deeds I will remember no longer." Now where there is forgiveness for these, there is no longer any sacrifice for sin.
Williams' New Testament	Now the Holy Spirit, too, gives us the testimony, for after saying: "'This is the covenant that I will make with them: In those last days,' says the Lord, 'I will put my laws into their hearts, and write them on their minds,'" He continues to say: "I will never, never any more recall their sins and deeds of wrong." For when these are forgiven, there is no more need of an offering for sin.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	The Sacred Spirit also is a witness to us <i>of this fact</i> , you see, after the <i>time for Him</i> to have stated <i>in Jeremiah 31:33</i> , "'This is the treaty that I will form for them after those days,' says <i>the Master</i> . 'Giving My laws, I will write them on their hearts and on their mind,'" and <i>in Jeremiah 31:34</i> , "I will not in any way remember their sins and their crimes anymore." Where <i>there is</i> forgiveness of these, <i>there</i> no longer <i>is</i> an offering concerning sin.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Moreover, also, the Holy Spirit testifies this to us; for, after he has said, "This is the institution which I will make with them after these days, says the Lord: I will put my laws into their hearts, and inscribe them on their minds"; he adds, "and their sins and iniquities I will remember no more." Now, where remission of these is, there is no more offering for sin.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	We have also the testimony of the Holy Spirit. For, after saying--"'This is the Covenant that I will make with them after those days," says the Lord; "I will impress my laws on their hearts, and will inscribe them on their minds,'" then we have-- 'And their sins and their iniquities I will no longer remember.' And, when these are forgiven, there is no further need of an offering for sin.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
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Berean Study Bible	The Holy Spirit also testifies to us about this. First He says: "This is the covenant I will make with them after those days, declares the Lord. I will put My laws in their hearts and inscribe them on their minds." Then He adds: "Their sins and lawless acts I will remember no more." And where these have been forgiven, an offering for sin is no longer needed.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version As the Holy Spirit also tells us, for having said, "This is the agreement that I will make with them later on, says the Lord. I will put my laws in their hearts, and I will write them in their minds." Then he adds, "I won't remember their sins and lawlessness anymore." Once free from such things, sin offerings are no longer needed.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . . The Holy Spirit also assures us of this, for he said: "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws in their hearts and will write them on their minds, and I will never again remember their sins and their lawless deeds." [Jer 31:34] Now where there is forgiveness of these sins, [Lit. of these things] there is no longer any offering for sin.
Lexham Bible Montgomery NT	. And the Holy Spirit also gives his testimony, when he said: "This is the covenant I will make with them After those days," says the Lord. "I will set my laws upon their hearts, And I will inscribe them on their minds." Then he adds, And their sins and their iniquities will I remember no more. But when these have been remitted, there is no more any offering for sin.
NIV, ©2011 Riverside New Testament	. The Holy Spirit testifies this to us; for after having said, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts and on their minds I will write them," he adds, "and their sins and their law-breakings I will remember no more." But where there is forgiveness of these, there is no longer any offering for sin.
Leicester A. Sawyer's NT	The Holy Spirit also testifies [this] to us; for after it had said before, This is the covenant which I will make with them after those days, the Lord says, I will put my laws in their hearts, and in their minds will I write them, and their sins and transgressions will I remember no more. But where there is a forgiveness of these, an offering for sin is no longer required.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . The Sacred Spirit also is a witness to us. For after that he said, This is the Covenant that I will make with them after those days declares the LORD, I will put my Laws into their hearts and in their minds will I write them; And their sins and violation of Law I will remember no more. Now where pardoning of these is, there is no more offering for sin.
Weymouth New Testament	And the Holy Spirit also gives us His testimony; for when He had said, "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS," SAYS THE LORD: 'I WILL PUT MY LAWS UPON THEIR HEARTS AND WILL WRITE THEM ON THEIR MINDS;' He adds, "AND THEIR SINS AND OFFENCES I WILL REMEMBER NO LONGER."

But where these have been forgiven no further offering for sin is required.

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 .

And the Holy Spirit witnesses to us also. For after having said before, "This is the covenant which I will covenant to them after those days, says YAHWEH: Giving My Torah on their hearts, and I will write them on their minds;" also He adds, "I will not at all still remember their sins and their lawless deeds." (Jer 31:33, 34) But where remission of these is, there is no longer offering concerning sins⁵.

⁵ Since Yahshua's sacrifice is in perpetuity there is no reason to have any other sacrifice of an animal to those under the New Covenant order.

Holy New Covenant Trans.

The Holy Spirit tells us the truth. He tells us: "The Lord God says, 'This is the covenant I will set up with them in the future: I will put My laws on their hearts. I will write My laws on their minds. I will forget about their sins and their wrongs.'" When these people are forgiven, sacrifices for sin are no longer needed.

The Scriptures 2009

And the Set-apart Spirit also witnesses to us, for after having said before, "**This is the covenant that I shall make with them after those days, says יהוה, giving My laws into their hearts, and in their minds I shall write them,**"^a Jeremiah 31:33. and, "**Their sins and their lawlessnesses I shall remember no more.**" Jeremiah 31:34. Now where there is forgiveness of these, there is no longer a slaughter offering for sin.

^aSee also Hebrews 8:8-12.

Tree of Life Version

The Ruach ha-Kodesh also testifies to us—for after saying, "This is the covenant that I will cut with them: 'After those days,' says Adonai, 'I will put My Torah upon their hearts, and upon their minds I will write it,'" then He says, I will remember their sins and their lawless deeds no more." Now where there is removal of these, there is no longer an offering for sin.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...testifies but [to] us and The Spirit The [Thing] Pure after for the+ {him} to have said This {is} The Contract whom [I] will make to them after the days those says Lord Giving laws [of] me to hearts [of] them and to the mind [of] them [I] will write them and [of] the offenses [of] them and [of] the lawlessness* [of] them not not [I] will be recalled yet where but {is} Forgiveness [of] these no more {is} Offering about offense...

Alpha & Omega Bible .
Awful Scroll Bible .

Moreover, the Awful Breath also bears witness to us, for after to have told-beforehand,

"The same-as-this is the Caused-to-be-set-forth, that I will set-forth-throughout, with regards to them after those days, instructs the Lord, bestowing My laws into the sensibility of their hearts, and into their thorough-knowledge, I will write- them -on, (")and their misses-of-the-mark, and the law-lessness of them, I shall be remembered in no way any more."

Furthermore, whereas there is sending-away of these, there is no-longer anymore, a bringing-near an offering, concerning misses-of-the-mark.

Concordant Literal Version

Now the holy spirit also is testifying to us, for after having declared, 'This is the covenant which I shall be covenanting with them after those days,' the Lord is saying, 'imparting My laws to their hearts, I shall be inscribing them on their comprehension also, and of their sins and their lawlessnesses shall I under no circumstances still be reminded.'"

Now where there is a pardon of these, there is no longer an approach present concerned with sin."

exeGesés companion Bible

...- the Holy Spirit also witnessing to us:

for after he foretold,

This is the covenant

I covenant with them after those days,

words Yah Veh,

I give my torah in their hearts

and epigraph them in their minds;

and their sins and torah violations

I never no way still remember.

Jeremiah 31:33, 34

And where there is forgiveness of these,

there is not still offering for sin.

Orthodox Jewish Bible

And the Ruach Hakodesh also bears solemn edut to us; for after saying, ZOT HABRIT ASHER EKHROT with them ("This is the covenant that I will make with them after those days," says the L-rd, "I will put my Torah in the mind of them and I will inscribe it on their heart" Jer 31:33). He then says:

LA'AVONAM U'LECHATTATAM LO EZKAR ("And their wickedness and their sin I will remember no more" Jer 31:34).

Now where there is selicha (forgiveness) for these things, there is no longer a korban for chatta'im.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And the Holy Spirit also testifies to us, for He said, first of all, [Jer. 31:33f], "The Lord says, this is the Agreement I will make with them [*i.e., with my people*] after those days. I will put my laws in their hearts and I will write them on their minds." Then He said, "And I will not remember their sins or their wickedness anymore." Now where forgiveness of sins has taken place, there is no longer [*a need for an*] offering for sin.

Benjamin Brodie's trans.

Moreover, the Holy Spirit also bears witness to us [members of the royal family]. Then, afterwards [after the supreme Sacrifice] He [God the Father] said [addressing the nation Israel in Jeremiah 31]:

"This is the [new] covenant which I will ratify face-to-face with them [Israel in the Millennium] after those days [Jacob's Trouble]," said the Lord, "when I will impart [absence of human volition] My laws upon the mentality of their souls, even upon their center of spiritual intellect I will engrave them.

Furthermore, their [Israel's] sins and lawlessnesses I will remember no longer [Israel will be restored from the 5th cycle of discipline]."

Now, where there is forgiveness [remission] of these [sins and lawlessnesses], there is no longer an offering [shadow sacrifice] for sin.

The Expanded Bible
Jonathan Mitchell NT

.
Now the set-apart Breath-effect (or: Holy Spirit; Sacred Attitude) is also habitually witnessing (or: progressively attesting; periodically testifying) to us, for us, in us and by us, for after His having before said,

"This [is] the arrangement (covenant; disposition) which I will continue arranging (covenanting; disposing) toward them after those days," the Lord [= Yahweh] says, "Continuously giving My laws upon their hearts, I will even progressively write them upon their mental perception (or: comprehension; that which passes through the mind), [Jer. 31:33]

"and I will by no means still continue having called to mind [other MSS: in no way would I at any point still be reminded of] their failures (sins; errors; misses of the target) and of their lawlessnesses (unlawful behaviors)." [Jer. 31:34]

So (or: But; Now) where [there is] a sending away (a release; forgiveness and a causing to flow away) of these things, [there is] no longer an offering concerning sin (failure)!

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

Bible Translations with Many Footnotes:

Lexham Bible

And the Holy Spirit also testifies to us, for after saying, "This is the covenant that I will decree for them after those days, says the Lord: I am putting my laws on their hearts, and I will write them on their minds." [A quotation from Jer 31:33] He also says, "Their sins and their lawless deeds I will never remember again." [A quotation from Jer 31:34]

Now where there is forgiveness of these, there is no longer an offering for sin.

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

And the Holy Spirit testifies to us about this too. Because firstj the Spirit says, "This is the covenant I'm going to make with them after that time," says your Sovereign. "I'm going to give them my laws on their hearts, and I'm going to write them on their minds."^k

And then the Spirit says, I'm never going to remember their sins and their rebellions again.^l So^m where there's forgiveness of these things, there isn't any offering for sins anymore.

^k. Jeremiah 31:33.

^l. Jeremiah 31:34.

^m. Lit. "And".

Wilbur Pickering's New T.

Now the Holy Spirit also testifies to us *about this*, after having foreseen it: "This is the covenant that I will make with them after those days,' says the LORD, 'I will put my laws on their hearts and I will write them on their minds, and I will not at all

remember their sins and lawless deeds.” Now where there is remission of these, there is no longer an offering for sin.

Literal, almost word-for-word, renderings:

A Faithful Version	And the Holy Spirit also bears witness to us; for after He had previously said, " 'This is the covenant that I will establish with them after those days,' says the Lord: 'I will give My laws into their hearts, and I will inscribe them in their minds; And their sins and lawlessness I will not remember ever again.' " Now where remission of these is, it is no longer necessary to offer sacrifices for sin.
Analytical-Literal Translation	But the Holy Spirit also testifies to us, for after having said before, "This [is] the covenant which I will covenant with them after those days, says [the] LORD, putting My laws on their hearts [fig., inner selves], and I will inscribe them on their minds," [then He adds] "And I shall by no means remember their sins and their lawless deeds any longer." [Jer 31:33,34] Now where [there is] forgiveness of these [things, there is] no longer an offering concerning sin.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	And this indeed the holy spirit testified! to us; for after saying, This is the covenant which I will make with Them "After these days, saith the Lord, having adapted my laws.to their understandings, I will write them on their minds, and their sins and iniquities I will remember no more." Now, where there is a remission of these, there is no more an offering for sin.
Context Group Version	And the Special Spirit also gives witness to us; for after he has said, This is the covenant that I will covenant with them. After those days, says the Lord: I will put my laws on their heart, And on their mind also I will write them; [then he says,] And their disgraceful acts and their iniquities I will remember no more. Now where remission of these is, there is no more offering for disgrace.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	But He, having offered one sacrifice for sin—to the end, sat down at the right hand of God— as to the rest, expecting until He may place His enemies [as] His footstool, for by one offering He has perfected to the end those being sanctified; and the Holy Spirit also testifies to us, for after that He has said before, “This [is] the covenant that I will make with them after those days, says the LORD, giving My laws on their hearts, and I will write them on their minds,” and “I will remember their sins and their lawlessness no more”; and where [there is] forgiveness of these, there is no longer offering for sin. Vv. 12–14 are included for context.
Modern English Version	.
Modern Literal Version 2020	And the Holy Spirit also testifies to us; for* after having said beforehand, ‘This is the covenant* which I will covenant* for them after those days, says the Lord, <i>I will be</i> giving my laws upon their hearts and I will write them upon their minds.’ And ‘I should never remember their sins and their lawlessnesses anymore.’ {Jeremiah 31:33-34} Now where <i>the</i> forgiveness of these <i>is</i> , <i>there is</i> no more an offering concerning sin.
Modern KJV	.
New American Standard	.
New European Version	.

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

And the Holy Spirit also bears witness to us: for after having said....

This is the covenant which I will ratify with them [Jews in the Millennium] after those days [Tribulation], saith the Lord, when I will give My doctrines into their right lobes, and in their thinking I will engrave them [the doctrines].

Both their sins and their violations of the Law I will remember no more.

Now where there is forgiveness of these there is no further animal or shadow sacrifice concerning sin.

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:
 15-18

Hebrews 10:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 rd person singular, present active indicative	Strong's #3140
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
kaí (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Hebrews 10:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40

Translation: Now the Holy Spirit keeps on testifying to us,...

The writer of Hebrews is going to again quote a passage (this is from Jeremiah), but he will make enough changes to make these words applicable to the period of time during which Hebrews was written (during the pre-canon period of the Church Age).

The Holy Spirit continues testifying to them. This is a recognition by the writer of Hebrews that the Old Testament is inspired. The present tense is linear aktionsart, meaning that the inspiration of the Scriptures continues even now, hundreds of years later (which is true of all the Scriptures).

Hebrews 10:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
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
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
rhéō (ρήω) [pronounced HREH-oh]	<i>to say, to utter, to speak (of), to command; to make</i>	perfect active infinitive	Strong's #4483

Translation: ...for after this, having said,...

After this refers to the writing by David of Psalm 110, which the author of Hebrews just quoted. The Holy Spirit, after writing the words in Psalm 110, said this following things (the author of Hebrews will quote Jeremiah 31:33–34; but he will leave a sentence or so out of this quotation).

Hebrews 10:15 Now the Holy Spirit keeps on testifying to us, for after this, having said,... (Kukis nearly literal translation)

Hebrews 10:16a			
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-ahēe]	<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 st person singular, future (deponent) middle indicative	Strong's #1303
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
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
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Hebrews 10:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinas (ἐκεῖνας) [pronounced ehk-ĭ-nahs]	them, those [feminine]	3 rd person feminine plural pronoun or remote demonstrative; accusative case	Strong's #1565

This is variously translated (in Hebrews 10:16): *after those days, after these days, later on, in the days to come, in the future, after that time, afterwards, in those last days*. The first was used nearly all of the time; the seven other translations were used once each.

Translation: ...“This covenant which I have made directly with them after those days,”...

God is speaking through Jeremiah here. This section of Jeremiah begins with: "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,..." (Jeremiah 31:31; ESV)

The way that I read this is, the writer of Hebrews is not quoting Jeremiah in an attempt to correctly interpret this passage in context (that is a millennial passage); but he will quote it and use it to speak to the Hebrew people right at this time. That is, the interpretation which the writer gives this passage is designed for Jewish believers in the early Church Age.

So, God the Holy Spirit originally applies this passage to the new covenant given to Israel in the Millennium; and the writer of Hebrews takes enough of this passage to speak of this new Church Age covenant to Israel (and to all gentiles as well), "Believe in the Lord Jesus Christ and you will be saved. Then follow in His new Word for this new age."

Admittedly, when I first became a believer, I resisted an interpretation like this. I wanted every writer of the New Testament to quote and explain any passage from the Old Testament in exactly the way it was given. But, we have a problem, and it is this: prophetic Scripture in the Old Testament does not include the church or the Church Age. This age was unknown to believers previously. The Old Testament teaches about John the Herald, about the coming of the Messiah, the sacrifice of the Messiah, the Tribulation, and then the restoration of Israel in the Millennium. The Old Testament does not teach about the Church Age. To make this even trickier, there were some New Testament writers who were not fully cognizant of the Church Age, what it was or what it meant. You see, we cannot assume that every writer of NT Scripture understood everything about this new age at the moment of writing, even though these men wrote with authority. Paul probably had the greatest understanding of this new dispensation; Peter and others did not. To give you an idea, Paul used the word *church* in 43 verses; do you know how many times the author of Hebrews used the word *church*? If you have been paying attention, I am sure you can make an accurate guess here. (It is zero times.)

The Holy Spirit wrote the New Testament side-by-side the human authors. He did not dictate the Scriptures to the human authors, nor did He change their vocabulary, sentence structure, logic, nor did the Holy Spirit infuse them with all knowledge at the time of writing. The Holy Spirit was still able to take these men, where they were at this time, and guide them to write the words of Scripture which form the authoritative words of God which we know as the New Testament. Yet what emerged from their pen (or whatever) was fully the Word of God, despite their own possible spiritual shortcomings.

So, the writer of Hebrews is going to take this passage from Jeremiah and give it enough editing so that his readers will take it to be applicable to them at this time, even though that is not the way that Jeremiah intended this passage to be understood.

Hebrews 10:16a ...“This covenant which I have made directly with them after those days,” ...

So, even though Jeremiah is talking about the new covenant for the Millennium which God makes with Israel, the writer of Hebrews is going to present this as if this is a covenant that God is making with the people of Jerusalem during the Church Age.

So, *after what things?* This is to be understood as God’s guidance for the Hebrew people after Jesus has been resurrected and has ascended into heaven, which He is waiting for God the Father to make all of His enemies a footstool for His feet.

Hebrews 10:16b			
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 rd person singular, present active indicative	Strong’s #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<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: ...[the] Lord kept on saying,...

The present tense is again used for continuous action (linear aktionsart). God’s words continue from the time that they were written into the far future.

Hebrews 10:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, present active participle, nominative case	Strong’s #1325
nomoi (νόμοι) [pronounced NOHM-oy]	<i>[Mosaic] laws; establishment codes; customs, precepts, injunctions, Torah mandates</i>	masculine plural noun; accusative case	Strong’s #3551
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong’s #1473 (also, this is known as Strong’s #3450; the simpler form of Strong’s #1700)
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

Hebrews 10:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardia (καρδία) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...“having given My laws to their hearts...”

In the Church Age, there are new laws; there are new precepts. Israel is no longer under the Mosaic Law. Now, Paul, in the book of Romans and Galatians, will teach this without equivocation. The writer of Hebrews will be more careful how he speaks of the Law. God, through the instrumentality of man, speaks to the people, and He gives them His laws. These laws are presented to the staging area (as R. B. Thieme, Jr. used to call it). You hear them, you understand them, and you consider them.

The entire epistle of Hebrews is God giving His laws to the hearts of the readers of this book.

Hebrews 10:16d

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
epí (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
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)
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

Is this saying the same thing again? Or is there a difference to be noted? Note that *hearts* is in the plural and *mind* is in the singular.

autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
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Hebrews 10:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epigraphō (ἐπιγράφω) [pronounced ep-ee- GRAF-oh]	<i>to write on, to engrave, to inscribe;</i> <i>metaphorically to write upon the mind</i>	1 st person singular, future active indicative	Strong's #1924
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and I will write them upon their mind.

God will write these laws upon their minds.

In the Millennium, this will mean that there is a universal knowledge of God (although not everyone will believe in Him).

However, in the book of Hebrews, this is *not* what the writer is talking about. He is talking about operation Z (as R. B. Thieme, Jr. coined it), where the truth is spoken to the people. The people hear it and consider it. And then, when they believe it, it is transferred to their human spirits. They are written down so that these truths become more information about Who and What God is.

Hebrews 10:16 ...“This covenant which I have made directly with them after those days,” [the] Lord kept on saying, “having given My laws to their hearts and I will write them upon their mind. (Kukis nearly literal translation)

The writer of Hebrews is not saying, “Listen, let’s talk about the Millennium right now. Because, at some time in the future—I don’t know when exactly—Jesus is going to return to this earth and establish the Millennium. Maybe you will be here and maybe you won’t. But here is what is going to happen...” But that is *not* what this writer is trying to get across to his readers.

“This is happening right now. Through God the Holy Spirit, I am teaching you truth. If you are listening, then this gets on your launching pad, and, if you choose to believe it, God will write it upon your human spirits.”

Hebrews 10:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that,</i> <i>[away, out] from the; from the source</i> <i>of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hamartiai (ἁμαρτίαι) [pronounced hahm- ahr-TEE-ī]	<i>sins, transgressions, [intentional]</i> <i>failures, wrongs, errors, mistakes,</i> <i>offenses, violations [of a divine law];</i> <i>guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266

Hebrews 10:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἀνομίαι (ἀνομίαί) [pronounced an-om- EE-ī]	<i>acts of lawlessness, those without law, properly, the condition of those without law — either due to ignorance of it, or because violating it; mental attitudes of contemptuousness, violations of law, iniquities, acts of wickedness</i>	feminine plural noun; genitive/ablative case	Strong's #458
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μή (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
μιμνήσκω (μιμνήσκω) [pronounced mim- NACE-koe]	<i>to remember, to remind, to be mindful of; to be remembered</i>	1 st person singular; future passive indicative	Strong's #3403
ἔτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089

Translation: But I will not ever remember their sins and their iniquities any more.”

Let's take a moment and look at the Jeremiah passage, and see what was left out:

Jeremiah 31:31–34 "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, 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, though I was their husband, 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. 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. For I will forgive their iniquity, and I will remember their sin no more." (I have marked in purple what is quoted by the writer of Hebrews.)

That this new covenant will be written to the house of Israel and to the house of Judah will be left out. That there will be, at some point, an almost universal acceptance of God—that is left out. That everyone will know the Lord, that is left out. Everything in this passage which clearly ties it contextually to the Millennium is left out. The writer of Hebrews, guided by God the Holy Spirit, uses a portion of this passage and He uses it in such a way that it can be understood by today's Jews to apply to them today.

I understand that, not only is this difficult to understand, but some of you reading this just do not want to accept it. "This is what Jeremiah means in this passage; it just means one thing. And so, it means that exactly same thing in Hebrews." But this is not always the case. In fact, more times than not, writers in the New Testament take passages from the Old Testament and give them a slight twist and a slight updating, so that they are applied to the people to whom they are speaking or writing to, right at this moment.

Hebrews 10:17 **But I will not ever remember their sins and their iniquities any more.** (Kukis nearly literal translation)

Jeremiah means this to apply to the Jewish people in the Millennium; and the writer of Hebrews means for this to be applied to his readers right at this point in time, A.D. 67. This is true for both periods of time. For those reading or hearing this epistle, and they have believed in Jesus, then God will not remember their sins or their iniquities any more.

Now, remember the context of Hebrews. Some of these people continued to offer up animal sacrifices, which was an act of blasphemy. Some of these people did not fully grasp that the mandates of the Levitical priesthood were given as **types**. What the priests did was typical. These sacrifices all spoke of Jesus Christ.

"But now, your sins are completely forgiven and God has forgotten about them," the author of Hebrews tells them. Now, if that is the case, then what good is it to offer up animals to be sacrificed? Do you see how all of this ties together contextually for this passage in Hebrews, even though the writer lifts a passage from Jeremiah which did not, originally, have this exact same application?

Hebrews 10:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
áphesis (ἀφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; nominative case	Strong's #859
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: **But, where [there is] forgiveness for these [sins],...**

At this point, the writer becomes very elliptical. Do you know how, on the internet, someone will write in all caps, and we understand that to mean that he is shouting at us? That is what ellipsis is all about. The writer of Hebrews is shouting these words out to his readers. He is so animated and so loud, that he leaves a number of words out.

Hebrews 10:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκέτι (οὐκέτι) [pronounced <i>ook-EHT-ee</i>]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
προσφορά (προσφορά) [pronounced <i>pros-for-AH</i>]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, nominative case	Strong's #4376
περι (περι) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
ἁμαρτία (ἁμαρτία, ἁς, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

Translation: ...[there is] no more [any] offering for sin.

There is no more offering for sin. Jesus is it. No more animal sacrifices, no new messiah, no new sacrifice of any kind. NOW, WHERE THERE IS THIS FORGIVENESS OF SIN ALREADY, THERE WILL BE NO MORE OFFERING FOR SIN IN THE FUTURE!! That is what the writer of Hebrews is saying; but he is not just saying this, he is yelling it.

Hebrews 10:18 **But, where [there is] forgiveness for these [sins], [there is] no more [any] offering for sin.** (Kukis nearly literal translation)

Hebrews 10:15–18 **Now the Holy Spirit keeps on testifying to us, for after this, having said, “This covenant which I have made directly with them after those days,” [the] Lord kept on saying, “having given My laws to their hearts and I will write them upon their mind. But I will not ever remember their sins and their iniquities any more.” But, where [there is] forgiveness for these [sins], [there is] no more [any] offering for sin.** (Kukis nearly literal translation)

While explaining this verse, and how it should be interpreted, while going back and forth between this passage and Jeremiah 31, an hour and a half passed by without me noticing.

Hebrews 10:15–18 **The Holy Spirit continues to testify these things to us (which He said after Psalm 110 was written), “This is the covenant which I have made with Israel after those days,” said the Lord, “I have given My laws to their hearts and I will write them upon their minds. But I will not ever again remember their sins or their iniquities.” But bear in mind, even though God offers you forgiveness for your sins, there is no other offering for sin other than Jesus.** (Kukis paraphrase)

Having, therefore, brothers, confidence to the entrance of the holy places by the blood of Jesus, Who ratified for us a way—a new (one)—and being alive through the veil, this things keeps on being the flesh of Him and [being] a priest—a great (one)—over the house of God. Let us approach with a true heart in full assurance of faith, cleansing the hearts from a conscience—an evil (one) and being washed the body with water clear.

Hebrews
10:19–22

Having, therefore, [my] brothers, [the] confidence to [go through] the entrance of the [Holy of] Holies by means of Jesus' blood. [The same Jesus] Who inaugurated for us a new and living way [to go] through the veil. That is [we enter] of His flesh and [because we keep on having] a great priest over the house of God. [Therefore,] let us approach with a true heart by the assurance of confidence, cleansing the hearts from an evil conscience and the body being washed with clean water.

We had the confidence, my brothers, to go through the entrance of the Holy of Holies by means of Jesus' blood—the same Jesus Who initiated us, showing us the new and living way to pass through the veil (which is his flesh). Because we keep having such a great priest over the house of God, let us approach with a true heart, having complete assurance that our hearts have been cleaned from an evil perspective and the body has been washed with clean water.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Having, therefore, brothers, confidence to the entrance of the holy places by the blood of Jesus, Who ratified for us a way—a new (one)—and being alive through the veil, this things keeps on being the flesh of Him and [being] a priest—a great (one)—over the house of God. Let us approach with a true heart in full assurance of faith, cleansing the hearts from a conscience—an evil (one) and being washed the body with water clear.
Complete Apostles Bible	Therefore, brothers, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He inaugurated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us approach with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies having been washed with clean water.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ: A new and living way which he hath dedicated for us through the veil, that is to say, his flesh: And a high priest over the house of God: Let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. We have therefore, my brethren, assurance in entering into the sanctuary, by the blood of Jesus, and by a way of life, which he hath now consecrated for us, through the veil, that is his flesh. And we have a high priest over the house of God. Let us, therefore draw near, with a true heart, and with the confidence of faith, being sprinkled as to our hearts, and pure from an evil conscience, and our body being washed with pure . water.

Original Aramaic NT Therefore brethren, we have boldness in the entrance of the holy place by the blood of Yeshua.
 And the way of The Life who made us new is now within the veil which is his flesh.
 And we have The High Priest over the house of God.
 Let us approach therefore with a true heart and the confidence of faith, while our hearts are sprinkled and purified from a wicked conscience and having bathed our bodies in pure water,...

Plain English Aramaic Bible .
 Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English So then, my brothers, being able to go into the holy place without fear, because of the blood of Jesus,
 By the new and living way which he made open for us through the veil, that is to say, his flesh;
 And having a great priest over the house of God,
 Let us go in with true hearts, in certain faith, having our hearts made free from the sense of sin and our bodies washed with clean water:...

Bible in Worldwide English So, my brothers, we can go into the Most Holy Place by the blood of Jesus.
 He made a new and living way for us. He opened up Gods way specially for us. It lets us through the big curtain or cloth which hides God from us. This happened when Jesus gave his body as a sacrifice.
 Also, we have a high priest who has charge of Gods people.
 So let us come to him with a true heart. Let us come because we believe all these things. Let us come with our hearts washed clean from our wrong ways. Let us come with our bodies washed with clean water.

Easy English .
 Easy-to-Read Version–2008 And so, brothers and sisters, we are completely free to enter the Most Holy Place. We can do this without fear because of the blood sacrifice of Jesus. We enter through a new way that Jesus opened for us. It is a living way that leads through the curtain--Christ's body. And we have a great priest who rules the house of God. Sprinkled with the blood of Christ, our hearts have been made free from a guilty conscience, and our bodies have been washed with pure water. So come near to God with a sincere heart, full of confidence because of our faith in Christ.

God's Word™ Brothers and sisters, because of the blood of Jesus we can now confidently go into the holy place. Jesus has opened a new and living way for us to go through the curtain. (The curtain is his own body.) We have a superior priest in charge of God's house. We have been sprinkled with his blood to free us from a guilty conscience, and our bodies have been washed with clean water. So we must continue to come to him with a sincere heart and strong faith.

Good News Bible (TEV) We have, then, my friends, complete freedom to go into the Most Holy Place by means of the death of Jesus. He opened for us a new way, a living way, through the curtain---that is, through his own body. We have a great priest in charge of the house of God. So let us come near to God with a sincere heart and a sure faith, with hearts that have been purified from a guilty conscience and with bodies washed with clean water.

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

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

Contemporary English V.	My friends, the blood of Jesus gives us courage to enter the most holy place by a new way that leads to life! And this way takes us through the curtain that is Christ himself. We have a great high priest who is in charge of God's house. So let's come near God with pure hearts and a confidence that comes from having faith. Let's keep our hearts pure, our consciences free from evil, and our bodies washed with clean water.
The Living Bible New Berkeley Version New Century Version New Living Translation The Passion Translation And now we are brothers and sisters in God's family because of the blood of Jesus, and he welcomes us to come right into the most holy sanctuary in the heavenly realm—boldly and with no hesitation. For he has dedicated a new, life-giving way for us to approach God. For just as the veil was torn in two, Jesus' body was torn open to give us free and fresh access to him! And since we now have a magnificent King-Priest to welcome us into God's house, we come closer to God and approach him with an open heart, fully convinced by faith that nothing will keep us at a distance from him. For our hearts have been sprinkled with blood to remove impurity and we have been freed from an accusing conscience and now we are clean, unstained, and presentable to God inside and out!
UnfoldingWord Simplified T.	Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus. That is the new and living way that he has opened for us through the curtain, that is, by means of his flesh. Because we have a great priest over the house of God, let us approach with true hearts in the full assurance of faith, having our hearts sprinkled clean from an evil conscience and having our bodies washed with pure water.
Williams' New Testament	Since then, my brothers, we have free access to the real sanctuary through the blood of Jesus, the new and living way which He opened for us, through the curtain, that is, His physical nature, and since in Him we have a Great Priest over the house of God, let us continue to draw near to God with sincere hearts and perfect faith; with our hearts cleansed from the sense of sin, and our bodies bathed in clean water; let us, without ever wavering, keep on holding to the hope that we profess, for He is to be trusted who has made the promise. V. 23 is included for context.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . So, brothers, having openness for the entrance of the Sacred <i>Things</i> in Jesus' blood (that He initiated for us, a recent and living way through the curtain, that is, <i>through</i> His physical body) and a great priest over God's house, we should come forward with a true heart in full accomplishment of trust, the hearts having been sprinkled away from an evil conscience and the body having been given a bath in clean water.
Common English Bible Len Gane Paraphrase	. Therefore, brethren, having boldness to enter into the Holy of Holies by the blood of Jesus, by a fresh and living way which he has initiated for us through the curtain, that is, his flesh, and [having] a High Priest over the house of God, let us come near with a true heart in full assurance of faith, [because] our hearts have been sprinkled from an evil conscience and our bodies washed with pure water.
A. Campbell's Living Oracles	Having, therefore, brethren, free access to the most holy place, by the blood of Jesus—a new and living way, which he has consecrated for us through the veil, (that is, his flesh,) and—a great High Priest over the house of God, let us draw near, with

a true heart, in full assurance of faith--having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the confession of the hope unmoved; for he is faithful, who has promised. Vv. 19–23 are treated as a single sentence in Living Oracles.

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

Therefore, Brothers, since we may enter the Sanctuary with confidence, in virtue of the blood of Jesus, by the way which he inaugurated for us--a new and living way, a way through the Sanctuary Curtain (that is, his human nature); and, since we have in him 'a great priest set over the House of God,' let us draw near to God in all sincerity of heart and in perfect faith, with our hearts purified by the sprinkled blood from all consciousness of wrong, and with our bodies washed with pure water.

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 we have the confidence, brothers and sisters, to enter the Most Holy Place by the blood of Jesus. Through his life and death,* he opened up a brand-new, living way through the veil to God. Since we have such a great priest placed in charge over the house of God, let us come close to God with sincere minds, totally trusting in him. Our minds have been sprinkled to purify them from our evil way of thinking, and our bodies have been washed clean by pure water.

God's Truth (Tyndale)
 Holman Christian Standard
 International Standard V

How We Should Live

Therefore, my brothers, since we have confidence to enter the sanctuary by the blood of Jesus, the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great high priest over the household of God, let us continue to come near with sincere hearts in the full assurance that faith provides, because our hearts have been sprinkled clean from a guilty conscience, and our bodies have been washed with pure water.

Lexham Bible
 Montgomery NT

Since, then, we have a cheerful confidence, brothers, to enter into the Holiest by the blood of Jesus, by the way which he dedicated for us, that new and living way, through the veil (that is, his flesh); and since we have a great High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, our hearts sprinkled from and evil conscience, and our bodies bathed in pure water.

NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT

HAVING therefore, brothers, confidence in respect to the entrance into the sanctuary by the blood of Jesus, which [*entrance*] he consecrated for us a new and living way through the vail, that is his flesh, and [*having*] a great priest over the house of God, let us approach with a true heart in a full assurance of faith, sprinkled in heart from an evil conscience, and washed in body with pure water,...

The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version

Having therefore brethren, boldness to enter into the Sacred Places by the blood of Jesus, by a new and living way that he has consecrated for us, through the Veil, that is to say, his flesh; And having a High Priest over the House of Elohim; Let us

Weymouth New Testament	draw near with a true heart in full assurance of Faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Since then, brethren, we have free access to the Holy place through the blood of Jesus, by the new and ever-living way which He opened up for us through the rending of the veil--that is to say, of His earthly nature--and since we have a great Priest who has authority over the house of God, let us draw near with sincerity and unfaltering faith, having had our hearts sprinkled, once for all, from consciences oppressed with sin, and our bodies bathed in pure water.
Wikipedia Bible Project Worsley's New Testament	. Having therefore, brethren, free admission into the holy <i>places</i> by the blood of Jesus, the new and living way which He hath consecrated for us, through the veil, that is <i>to say</i> , his flesh, and <i>having</i> a great <i>high</i> -priest over the house of God, let us draw near with sincerity, in the full assurance of faith, having our hearts cleansed from an evil conscience, and our bodies washed with pure water.

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	. Therefore, brothers, having confidence for the entering of the Holy of Holies by the blood of Yahshua ⁶ , which He consecrated for us, a new and living way through the veil; that is, His flesh; and having a Great Priest over the house of YAHWEH, let us draw near with a true heart in full assurance of faith, our hearts having been sprinkled from an evil conscience, and our body having been washed in pure water; (1Pet 3:20-22) let us hold fast the confession of the hope unyielding, for He who has promised is faithful. V. 23 is included for context. ⁶ Mat 27:50-51, by Yahshua paying the penalty for our sins, true covenant believers now have direct access to the throne of YHWH when praying by Yahshua's sacrifice. Rev 8:3-4.
Holy New Covenant Trans.	So, brothers, with the blood of Jesus we have confidence to go into the most holy place. His body is the new living way that made an opening through the curtain; that is to say, through his flesh. We have a great Priest serving over God's house too. So let us come with a true heart and be sure of our faith. Our hearts should be made pure from a guilty conscience. Our bodies should be washed with pure water.
The Scriptures 2009	So, brothers, having boldness to enter into the Set-apart Place by the blood of עשוה, by a new and living way which He instituted for us, through the veil, that is, His flesh, and having a High Priest over the House of Elohim, let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water. ^b ^b Ezekiel 36:25.

Tree of Life Version

Therefore, brothers and sisters, we have boldness to enter into the Holies by the blood of Yeshua. He inaugurated a new and living way for us through the curtain—that is, His flesh. We also have a Kohen Gadol over God’s household. So let us draw near with a true heart in full assurance of faith, with hearts sprinkled clean from an evil conscience and body washed with pure water.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[We] Having so {are} Brothers confidence to the entrance [of] the [things] pure in the blood [of] Jesus whom [He] initiates [for] us way new and living through the curtain This is the flesh [of] him and {Having} priest great to the house [of] the god [We] may approach with true heart in assurance [of] faith Having Been Sprinkled the hearts from consciousness evil and Having Been Washed the body [with] water pure...

Alpha & Omega Bible
Awful Scroll Bible

.
Holding therefore brothers, all-expressiveness, for the way-into the Awful Place, by-within the blood of Jesus, by a ~Fresh and Living way, which He makes from-within-recent for us, through the veil, that-is His flesh, and a Majestic Priest over the house, of God, let us come-near, with the sensibility of an honest heart, from-within bearing-fully the confidence, the sensibility of our hearts having been sprinkled, from the perilous together-perceivingnesses, and the body, having been washed in clean water.

Concordant Literal Version
exeGesés companion Bible

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So brothers,
having boldness to enter the Holies
in the blood of Yah Shua,
by a freshly slaughtered and living way,
that he hanukkahed for us through the veil
- his flesh;
and having a mega priest over the house of El;
we come near with a true heart
in full bearance of trust,
having our hearts sprinkled from an evil conscience
and our bodies bathed with pure water.

Orthodox Jewish Bible

Therefore, Achim b'Moshiach, having confidence for bevitachon (confidently) entering haSha'ar laHashem (gate to approach G-d's presence, access of the tzaddikim TEHILLIM 118:20) into the Kodesh HaKodashim by HaDahm HaYehoshua,
Which he opened for us as a Derech Chadasha, a Derech Chayyah, through the parokhet, that is to say, the parokhet of the basar of Moshiach. [Ps 16:9-10; Dan 9:26; Isa 53:5-12]
And als (since) we have a Kohen Gadol over the Beis Hashem,
Let us approach and draw near to Hashem with a lev shalem, with full assurance and bitachon of Emunah, our levavot having been sprinkled clean (tehorim) [YAZZEH, "MOSHIACH WILL SPRINKLE," YESHAYAH 52:15] from an evil matzpun (conscience) and our bodies plunged kluhr (pure) into a tevilah in a mikveh mayim [YECHEZKEL 36:25-26].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

.
Therefore, brothers, since we have confidence to enter the Holy of Holies [*i.e., heaven*] by means of the blood of Jesus, by means of a new and living way which

He opened for us through the curtain of His physical body, and since we have a great Priest [who is] over God’s household [i.e., Christ], we should draw close [to God] with a sincere heart and a fully assured faith, having had our hearts sprinkled from a guilty conscience [See 9:13-14] and having had our bodies washed with clean water [i.e., in our immersion].

Benjamin Brodie’s trans.

Since we have, therefore, brethren [members of the royal family], confident access into the Holy of Holies by the blood of Jesus [representative analogy for His spiritual death] –

By the way which He dedicated for us [on the cross], new and living [Jesus is a living Sacrifice as opposed to a dead animal sacrifice], through the veil, which was His flesh,

Even an illustrious Priest [Jesus Christ] over the house of God –

Let us keep on approaching [fellowship with God] with a dependable mentality of the soul with a full measure of doctrine, having mentalities cleansed on a continual basis [sanctifying ministry of the Spirit after confession of sin] from an evil conscience [mental attitude sins] and having a body [person] washed with pure water [the believer is cleansed daily by the washing of the water of the Word of God].

The Expanded Bible
Jonathan Mitchell NT

Therefore, having freedom, openness and boldness of speech which comes from being citizens, brothers (= fellow members), with a view to the Entrance of the set-apart places (or: into the Pathway-into the midst, pertaining to the Holiest Place, which is the separated ones and which pertains to the sacred folks) – within and in union with the blood of Jesus;

a Way (Path; Road) which was done anew (or: which He innovates and makes new in species, character or mode, within and in the midst) for us and in us, recently slain and yet living, through the veil that is His flesh (or: which way through the veil He did anew for us – that is, His flesh (= His body): recently slain, and now living) – along with a Great Priest [enthroned] upon God’s House (or: the house from God) – we can be continuously and progressively approaching with a true heart in fullness of faith (or: in faith’s being brought to the full), the hearts having been sprinkled from a misery-gushed consciousness of what is evil or unserviceable (or: a joint-knowledge full of labor; a conscience in a bad condition), and then the body having been bathed in and by clean water.

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

Bible Translations with Many Footnotes:

Lexham Bible

Hold Fast the Confession of Our Hope

Therefore, brothers, since we [*Here “since ” is supplied as a component of the participle (“have”) which is understood as causal] have confidence for the entrance into the sanctuary by the blood of Jesus, by the new and living way which he inaugurated for us through the curtain, that is, his flesh, and since we have [These words are an implied repetition from v. 19 for clarity] a great priest over the house of God, let us approach with a true heart in the full assurance of faith, our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

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

The Spoken English NT

Stay Strong Together in the Face of Persecution

So, brothers and sisters, we have confidenceⁿ to go into the Holy Place, thanks to the blood^o of Jesus.

He has opened this new and living way for us through the curtain—in other words, his flesh.^p

And since there’s a great priest over God’s house, let’s come to God^q with true hearts, in the full confidence of our faith. Our hearts should be sprinkled clean from a bad conscience, and our bodies washed in clean water.

ⁿ. Or “boldness”.

^o. Lit. “in/by the blood”.

^p. He’s saying that Christ’s body offered on the cross is the curtain, the access portal, to God’s full presence.

^q. Lit. “come forward”. This is standard language for approaching God to worship or offer a sacrifice.

Wilbur Pickering’s New T.

Hold fast the confession of the Hope

Therefore, brothers, having courage to enter the Most Holy Place by the blood of Jesus, by a new and living way that He inaugurated for us, through the curtain, that is to say, His flesh, and having a Great Priest over the house of God, let us approach with a true heart in full assurance of faith, our hearts having been sprinkled³ from an evil conscience and our body having been washed with clean water.⁴

(3) Sprinkling indicates cleansing.

(4) I suppose most people take a bath before going to church, but how about in our daily devotions? [Are you kidding me???

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, brethren, having confidence to enter into the true holiest by the blood of Jesus,
By a new and living way, which He consecrated for us through the veil (that is, His flesh),
And having a great High Priest over the house of God,
Let us approach God with a true heart, with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water.

Analytical-Literal Translation

Therefore, brothers [and sisters], having confidence [or, a joyful sense of freedom] for the entrance into the holy places by the blood of Jesus, by a new and living way which He inaugurated for us, through the veil, that is, His flesh, and [having] a High Priest over the house of God, let us be approaching with a true heart [fig., pure inner desire], in full assurance of faith, our hearts [fig., inner selves] having been sprinkled [clean] [fig., purified] from an evil conscience and the body having been bathed with pure water.

Berean Literal Bible

.

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

Having therefore, brothers, a disregard of class or status to enter into the special place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and [having] a great priest over the house of God; let us draw near with a true heart in fullness of trust, having our hearts sprinkled from an evil social integrity, and having our body washed in pure water,... Vv. 19–25 is treated as a singular sentence in the CGV. The rest is found with the following passage.

English Standard Version
Far Above All Translation

.
So, brothers, considering we have confidence to enter into the sanctuary by the blood of Jesus, *confidence* which he inaugurated for us as a fresh and living way, through the veil, that is, *through* his flesh, and *considering we have* a great priest over the house of God, let us approach with a true heart in full assurance of faith, having been sprinkled in heart from a guilty conscience and washed as regards the body in pure water.

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

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. .
Therefore brethren, having boldness **for the entrance into the holy of holies* by the blood of Jesus, a fresh and living way which he inaugurated for us through the curtain, this is: his flesh; and *having* a great priest over the house of God; let us come near with a true* heart in full assurance of faith, *our* hearts having been sprinkled away from an evil conscience and *our* body, having been fully-washed in clean {Or: cleansing} water.

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

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. .
Hold Fast Your Confession
Having therefore boldness (*liberty*), brethren, to enter into the Holiest by the blood of Jesus, by a new and living Way, which He has consecrated for us through the veil (that is to say, His flesh), and having a High Priest over the house of God , let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

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

.
Therefore, royal family of God, since we have confidence with reference to access into the holy of holies by the blood of Jesus
Which access [entrance into the holy of holies] he has dedicated a newly-slain [blood of the cross] yet living [resurrection, ascension and session] way for us, through the veil, that is, his flesh.
Even an illustrious Priest over the House of God.
Let us approach God with a dependable right lobe by means of full confidence of doctrine, our right lobes having been sprinkled from a conscience of sinfulness, and our bodies washed with pure water.

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

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The gist of this passage:
19-22

Hebrews 10:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
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
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
parrhêsia (παρρησία) [pronounced par-rhay-SEE-ah]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness</i>	feminine singular noun; accusative case	Strong's #3954
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
eisodos (εἴσοδος) [pronounced ICE-od-oss]	<i>an entrance; the place or way leading into a place (as a gate); the act of entering; enter (ing) in (to); coming (into)</i>	feminine singular noun; accusative case	Strong's #1529
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)
When used by itself in the plural, this appears to mean, <i>Holy of Holies</i> ; or <i>Holy places</i> . Could the definite article distinguish between the meanings?			
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toē]	<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

Hebrews 10:19

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, dative, locative or instrumental case	Strong's #129
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Having, therefore, [my] brothers, [the] confidence to [go through] the entrance of the [Holy of] Holies by means of Jesus' blood.

On earth, the **Holy of Holies** would be the most sacred place to go to. In fact, most people could not enter into this compartment or into this room. This was a place only for the High Priest to go, and only once a year.

Going into the Holy of Holies is a picture of being before God and we have access based upon Jesus' blood. Again, the **blood of Jesus** is representative. The amount that He bled has nothing to do with our **salvation**; nor was any of the blood collected in a bowl for any reason. The blood of Jesus represents His spiritual death on the cross, meaning the three hours during which our personal sins were poured out upon Him and judged by God the Father. Jesus paid the price for those sins (He took our punishment), and, because of that, we have access to the Holy of Holies. See the list of **Salvation** verses ([HTML](#)) ([PDF](#)) ([WPD](#)).

Now, even though the Holy of Holies was a literal place where one could enter (not legitimately), the writer of Hebrews is not talking about the Jerusalem church taking a field trip to the Temple and everyone walking into the Holy of Holies. This simply meant that we have access to God, both in this life and in eternity.

So, both the Holy of Holies and the **blood of Christ**—these are both real things, but they both represent something else other than what they are.

Hebrews 10:19 Having, therefore, [my] brothers, [the] confidence to [go through] the entrance of the [Holy of] Holies by means of Jesus' blood. (Kukis nearly literal translation)

Hebrews 10:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
egkainizô (ἐγκαίνιζω) [pronounced eng-kahee-NIHD-zoh]	to ratify; to inaugurate; to renew; to do anew, again; to initiate, to consecrate, to dedicate	3 rd person singular, aorist active indicative	Strong's #1457
hêmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Hebrews 10:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	
prósphatos (πρόσφατος) [pronounced PROS-fat-oss]	<i>new; recently made; lately slaughtered, freshly killed</i>	feminine singular adjective, accusative case	Strong's #4372 (hapax legomena)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	feminine singular, present active participle; nominative case	Strong's #2198
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
katapetasma (καταπέτασμα) [pronounced kat-ap-EHT-as-mah]	<i>a veil spread out, a curtain</i>	neuter singular noun, genitive/ablative case	Strong's #2665

Translation: [The same Jesus] Who inaugurated for us a new and living way [to go] through the veil.

We continue with the illustration (or the **typology**) of the Holy of Holies. This was entered into from inside of the Temple (or Tabernacle). At the back of the Temple was a veil and on the other side of this veil was the Holy of Holies.

The way through that veil and into the Holy of Holies is a new and living way, that being Jesus Christ. If we believe in Jesus, He is our new and living way into the Holy of Holies through the holy veil.

Hebrews 10:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Hebrews 10:20b

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 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Many translators render these two words, <i>that is</i> , which is sort of literal but then sort of not. Other English translations are, <i>that is to say, this is, which is</i> .			
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
sarx (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; genitive/ablative case	Strong's #4561
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: *That is [we enter] of His flesh...*

Our entrance is the flesh of Jesus. Now, this does not mean that we somehow physically walk through the body of the Lord (then or now), nor does this mean that His body was magically turned into the curtain.

Passing through the curtain into the Holy of Holies is parallel to being able to come into the Presence of God. Passing through Jesus' flesh simply means that we go through His humanity; and in His humanity, Jesus died for us.

All of the things that we are speaking of are real, tangible things: the Holy of Holies, the body of Jesus and the blood of Jesus. However, they all stand for other things; they are symbolic of other things.

Hebrews 10:20 *[The same Jesus] Who inaugurated for us a new and living way [to go] through the veil. That is [we enter] of His flesh...* (Kukis nearly literal translation)

Hebrews 10:21

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

Hebrews 10:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hiereus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general is 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</i>	masculine singular noun; accusative case	Strong's #2409
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; accusative case	Strong's #3173
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τον (τόν) [pronounced <i>tahn</i>]; also το (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 <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and [because we keep on having] a great priest over the house of God.

One of the reasons why we have access to the Holy of Holies is because Jesus is our great High Priest. He is over the house of God, even though most of the religious types rejected Him.

Hebrews 10:21 ...and [because we keep on having] a great priest over the house of God. (Kukis nearly literal translation)

Hebrews 10:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ah-ee</i>]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	1 st person plural, present (deponent) middle/passive subjunctive	Strong's #4334

There are three "let us" (1st person plural subjunctive) verses, one right after another: vv. 22–24.

Hebrews 10:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
alēthinós (ἀληθινός) [pronounced <i>al-ay-thee-NOSS</i>]	<i>true, truthful; real, genuine</i>	feminine singular adjective, genitive/ablative case	Strong's #228
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588

Translation: [Therefore,] let us approach with a true heart...

There are three “let us” (1st person plural subjunctive) verses, one right after another: vv. 22–24. I would have placed them all together, except for the fact that many translations had v. 21 leading into v. 22 and terminating there.

We approach the Lord with a true heart, meaning he have a heart which has been exposed to [Bible doctrine](#).

Hebrews 10:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
plêrophoria (πληροφορία) [pronounced <i>play-rohf-ohr-EE-ah</i>]	<i>full assurance, most certain confidence, having complete certainty</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4136
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

Translation: ...by the assurance of confidence,...

We have confidence assurance based upon the Bible doctrine which we have believed. The truth is revealed to the believer (the believer who pursues Bible doctrine), and when he believes that doctrine, it becomes the basis of His confidence.

Hebrews 10:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rhantizô (ῥαντίζω) [pronounced hrant-IHD-zoh]	<i>sprinkling, dispersing (ceremonially or figuratively); cleansing by sprinkling, hence purifying, cleansing</i>	masculine plural; perfect passive participle, active participle; nominative case	Strong's #4472
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδία) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
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
suneidêsis (συνείδησις) [pronounced soon-Ī-day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; genitive/ablative case	Strong's #4893
ponêros (πονηρός) [pronounced pon-ay-ROSS]	<i>evil (in its effect or influence on others), hurtful, bad, grievous, harm [ful], malicious, wicked</i>	feminine singular comparative adjective, genitive/ablative case	Strong's #4190

Translation: ...cleansing the hearts from an evil conscience...

We also cleanse our hearts from an evil conscience, meaning that we learn, through Bible doctrine, to reject the game plan of Satan, which is the plan of human good and evil. We are not to pursue human good or evil; we need to be purged from those desires.

Hebrews 10:22d			
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
louô (λούω) [pronounced LOO-oh]	<i>bathing, washing; (used of a dead person); washing (to cleanse blood out of wounds)</i>	masculine plural, perfect passive participle, nominative case	Strong's #3068
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 10:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	<i>body</i> , both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, accusative case	Strong's #4983
hudôr/hudatos (ὑδὼρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water</i> [literally or figuratively]	neuter singular noun; dative, locative or instrumental case	Strong's #5204
katharós (καθαρός) [pronounced kahth-ar-OSS]	<i>clean, clear, pure</i> (literally or figuratively)	neuter singular adjective, dative, locative or instrumental case	Strong's #2513

Translation: ...and the body being washed with clean water.

Finally, the body is cleansed or washed with clean, clear water. This is the **rebound** technique; the spiritual skill of naming our sins to God and being instantly forgiven (temporally speaking, as all believers are ultimately forgiven).

Hebrews 10:22 [Therefore,] let us approach with a true heart by the assurance of confidence, cleansing the hearts from an evil conscience and the body being washed with clean water. (Kukis nearly literal translation)

Hebrews 10:19–22 Having, therefore, [my] brothers, [the] confidence to [go through] the entrance of the [Holy of] Holies by means of Jesus' blood. [The same Jesus] Who inaugurated for us a new and living way [to go] through the veil. That is [we enter] of His flesh and [because we keep on having] a great priest over the house of God. [Therefore,] let us approach with a true heart by the assurance of confidence, cleansing the hearts from an evil conscience and the body being washed with clean water. (Kukis nearly literal translation)

Hebrews 10:19–22 We had the confidence, my brothers, to go through the entrance of the Holy of Holies by means of Jesus' blood—the same Jesus Who initiated us, showing us the new and living way to pass through the veil (which is his flesh). Because we keep having such a great priest over the house of God, let us approach with a true heart, having complete assurance that our hearts have been cleaned from an evil perspective and the body has been washed with clean water. (Kukis paraphrase)

Let us securely possess the profession of the hope unwavering, for faithful [is] the One Who promised. And let us carefully consider one another toward an incitement of agapê love and good works; not forsaking the assembling together themselves as [is the] manner by certain ones, but instead, exhorting (consoling, encouraging) even so much more, as far as you (all) keep on seeing an approaching of the day.

Hebrews
10:23–25

Let us securely hold onto the profession of [our] unwavering confidence, for faithful [is] the One Who promised. And let us carefully consider one another for the purpose of an incitement of agapê love and good works. [We should] not be forsaking the assembling of ourselves together, as the manner of certain ones [is], but instead, [let us be] exhorting (consoling, encouraging) [one another] even so much more, as you (all) keep on seeing [the] approaching of the day [of the Lord].

Let us hold to the profession of our faith through unwavering confidence, for faithful and dependable is the One Who gave us these promises. Let us carefully consider one another, intending to incite mental attitude love and good works in our local church (instead of strife). We should not be forsaking the assembling of ourselves together, and some have begun to do, but instead, we should gather and exhort, console and encourage one another even more than we are doing now, even as we see the approaching of the day of the Lord.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Let us securely possess the profession of the hope unwavering, for faithful [is] the One Who promised. And let us carefully consider one another toward an incitement of agapê love and good works; not forsaking the assembling together themselves as [is the] manner by certain ones, but instead, exhorting (consoling, encouraging) even so much more, as far as you (all) keep on seeing an approaching of the day.
Complete Apostles Bible	Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another for the stirring up of love and of good works, not forsaking the assembling of ourselves, just as is the custom for some, but exhorting one another, and all the more as you see the Day drawing near.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised): And let us consider one another, to provoke unto charity and to good works: Not forsaking our assembly, as some are accustomed: but comforting one another, and so much the more as you see the day approaching.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And let us persevere in the profession of our hope, and not waver; for he is faithful who hath made the promise to us. And let us look on each other, for the excitement of love and good works. And let us not forsake our meetings, as is the custom of some; but entreat ye one another; and the more, as ye see that day draw near.
Original Aramaic NT	And let us grasp firmly the confession of our hope and not waver, for he who has promised us is faithful. And let us pay attention to one another in the encouragement of love and of good works. And we should not be forsaking our meetings, as is the custom for each person, but plead with one another all the more, as long as you see that day drawing near.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Let us keep the witness of our hope strong and unshaking, for he is true who has given his word:

And let us be moving one another at all times to love and good works;

Not giving up our meetings, as is the way of some, but keeping one another strong in faith; and all the more because you see the day coming near.

Bible in Worldwide English We must hold on to Gods promise that we have said we believed. And we must never let go. He has promised and he will do it.

Let us think of one another and help one another to love and to do good things.

Do not stop going to church meetings. Some people do stop. But help each other to be strong. You must do it all the more as you see the Great Day coming closer.

Easy English .

Easy-to-Read Version–2008 We must hold on to the hope we have, never hesitating to tell people about it. We can trust God to do what he promised. We should think about each other to see how we can encourage each other to show love and do good works. We must not quit meeting together, as some are doing. No, we need to keep on encouraging each other. This becomes more and more important as you see the Day getting closer.

God's Word™

We must continue to hold firmly to our declaration of faith. The one who made the promise is faithful.

We must also consider how to encourage each other to show love and to do good things. We should not stop gathering together with other believers, as some of you are doing. Instead, we must continue to encourage each other even more as we see the day of the Lord coming.

Good News Bible (TEV)

Let us hold on firmly to the hope we profess, because we can trust God to keep his promise. Let us be concerned for one another, to help one another to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another all the more, since you see that the Day of the Lord is coming nearer.

The Message .

NIRV .

New Life Version .

New Simplified Bible .

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

Contemporary English V.

We must hold tightly to the hope that we say is ours. After all, we can trust the one who made the agreement with us. We should keep on encouraging each other to be thoughtful and to do helpful things. Some people have gotten out of the habit of meeting for worship, but we must not do that. We should keep on encouraging each other, especially since you know that the day of the Lord's coming is getting closer.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation

So now we must cling tightly to the hope that lives within us, knowing that God always keeps his promises! Discover creative ways to encourage others and to

motivate them toward acts of compassion, doing beautiful works as expressions of love. This is not the time to pull away and neglect meeting together, as some have formed the habit of doing, because we need each other! In fact, we should come together even more frequently, eager to encourage and urge each other onward as we anticipate that day dawning.

UnfoldingWord Simplified T. Let us also hold tightly to the confession of our hope without wavering, because God, who has promised, is faithful.

Let us consider how to motivate one another to love and good deeds. Let us not stop meeting together, as some have done. Instead, encourage one another more and more, and all the more as you see the day coming closer.

Williams' New Testament Let us continue so to consider one another as to stimulate one another to love and good deeds.

Let us stop neglecting our meeting together, as some do, but let us continue to encourage one another, and all the more because you see that the great day is drawing near. V. 23 is placed with the previous passage for context.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

We should hold steady the acknowledgment of the anticipation of good without tilting. You see, the One who promised is trustable.

And we should take a closer look at each other in reference to a stimulation of love and nice actions, not leaving behind the coming together of ourselves in one place, just as it is a custom to some, but encouraging, and so much more as much as you see the day coming near.

Common English Bible .

Len Gane Paraphrase

Let us tightly hold on to the confession of hope without wavering, for the one who promised is faithful.

Let us think about one another in order to stimulate love and good works. V. 25 will be placed with the next passage for context.

A. Campbell's Living Oracles

And let us attentively consider one another, to excite to love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more, as you see the day approaching. V. 23 is placed with the previous passage for context.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

Let us maintain the confession of our hope unshaken, for he who has given us his promise will not fail us.

Let us vie with one another in a rivalry of love and noble actions.

And let us not, as some do, cease to meet together; but, on the contrary, let us encourage one another, and all the more, now that you see the Day drawing near.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

Let us hold resolutely to the hope we profess, for He who promised is faithful.

And let us consider how to spur one another on to love and good deeds. Let us not neglect meeting together, as some have made a habit, but let us encourage one another, and all the more as you see the Day approaching.

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version	So let us hold onto the hope we're telling others about, never hesitating, for God who promised is trustworthy. Let's think about how we can motivate one another to love and to do what is good. We should not give up meeting together, as some have done. In fact we should be encouraging one another, especially as you see the End* approaching.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	.
	Let us continue to hold firmly to the hope that we confess without wavering, for the one who made the promise is faithful. And let us continue to consider how to motivate one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another even more as you see the day of the Lord [The Gk. lacks of the Lord] coming nearer.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	...let us hold firmly the profession of the faith, without declining; for he is faithful that promised; and let us observe one another for a provocation of love and of good works, not forsaking our own congregation as some are in the habit of [doing], but exhorting [others], and so much the more as you see the day approaching. Sawyer, like a handful of other translations, treated vv. 19–25 as a single sentence.
The Spoken English NT	.
UnfoldingWord Literal Text	Let us hold tightly to the confession of our hope without wavering, because God, who has promised, is faithful. And let us consider how to motivate one another to love and good deeds. Let us not stop meeting together, as is the habit of some. Instead, let us encourage one another, and even more so as you see the day coming closer.
Urim-Thummim Version	.
Weymouth New Testament	Let us hold firmly to an unflinching avowal of our hope, for He is faithful who gave us the promises. And let us bestow thought on one another with a view to arousing one another to brotherly love and right conduct; not neglecting--as some habitually do--to meet together, but encouraging one another, and doing this all the more since you can see the day of Christ approaching.
Wikipedia Bible Project	.
Worsley's New Testament	Let us inflexibly retain the profession of our hope, (for He is faithful who hath promised) and let us observe each other to the incitement of love and good works: not forsaking our assemblies, as the custom of some is, but exhorting one another; and so much the more as ye see the day approaching.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And let us consider one another, to incitement of love and of good works,

not forsaking the assembling together of ourselves, as is the custom of some, but exhorting, and by so much more as you see the Day drawing near. V. 23 is placed with the previous passage for context.

Holy New Covenant Trans.

Let us hold tightly to the hope we said we believed in. God promised and He is dependable. And let us think about how we may cause one another to give ourselves to others, for good of others, expecting nothing in return, and to do good things. Do not quit meeting together, as some people are in the habit of doing. Instead, encourage one another even more, since you see the day coming closer. Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy.

The Scriptures 2009

And let us be concerned for one another in order to stir up love and good works,^c
^cMatthew 16:27.

Tree of Life Version

not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the day coming near. Let us hold fast the unwavering confession of hope, for He who promised is faithful. And let us consider how to stir up one another to love and good deeds. And do not neglect our own meetings, as is the habit of some, but encourage one another—and all the more so as you see the Day approaching.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[We] may hold the confession [of] the hope unwavering Faithful for {is} The [One] Promising {her} and [We] may consider one another to stimulation [of] love and [of] good works not [We] Abandoning the meeting [of] themselves^ {may be} as Habit {is} [for] (some) ones but [We] Encouraging {us may be} and [in] this more which [You*] see approaching the day...

Alpha & Omega Bible
 Awful Scroll Bible

.
 Let us be adjoining-along-down, to the together-consideration of the expectation, without-bowing, for He is confiding heralding- it -beforehand. And let us accordingly-appreciate one another, for to be sharpening-among, dear love and commendable undertakings, not accordingly-leaving-from-among, the drawing-together-before of ourselves, accordingly-as-to the custom of some, however, calling-by, and so much the more, as much as you discern the Day drawing near.

Concordant Literal Version

We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises."
 And we may be considering one another to incite to love and ideal acts, not forsaking the assembling of ourselves, according as the custom of some is, but entreating, and so much rather as you are observing the day drawing near."

exeGesés companion Bible

Hold down the profession of our hope unwaveringly;
 for he who pre-evangelized is trustworthy.
 And consider one another
 - to agitate to love and to good works:
 not forsaking to co-synagogue exactly as the custom of some is
 - but consoling:
 and so much the more,
 as long as you see the day approaching.

Orthodox Jewish Bible

Let us, without wavering, hold firmly to the Ani Ma'amin of Tikveteinu (our Hope), for Ne'eman is the One having given the havtachah (promise).
 And let us consider how to meorer (stimulate, motivate, shtarken) one another to ahavah and mitzvos,

And let us not turn away and defect from our noiheg (habitually) conducted daily minyan, as some are doing; let us impart chizzuk (strengthening, encouragement) to one another, and by so much the more as you see the Yom [HaDin (Day of Judgment)] approaching.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

[So], we should hold on firmly to the profession of our hope [in God], without wavering from it, for God is faithful to His promises. And we should consider how we can stir up one another to love [more] and to perform good deeds. We should not neglect our assembling together [as a church], as some people are in the habit of doing, but we should encourage one another [spiritually], and [do it] all the more [diligently] as you see the day [of judgment] coming closer.

Benjamin Brodie's trans.

Let us retain [positive volition in the face of pressure] the acknowledgement of our confident expectation [potential of obtaining super-abounding grace] without wavering [not returning to a legalistic system], because faithful is the One [Jesus Christ] who made the promise.

Also, let us keep on considering [by the application of Bible doctrine] one another of the same kind [fellow believers], for the purpose of encouragement [spiritual stimulation] from virtue love [relaxed mental attitude] and honorable production [divine good],

Not abandoning yourselves [giving up on Bible class] with reference to the spiritual life [you must have doctrine daily], like the habit of some [reversionists], but making it a practice to call for assistance [you need instruction in the Word of God], and the more the better [maximum doctrine in the soul], in as much as you see the day [rapture of the Church] approaching. .

The Expanded Bible
Jonathan Mitchell NT

We can and should be continuously retaining (holding down to have in possession) the unwavering same Word (or: unbent like-thought and similar message; or: unbowed, binding association-agreement) of the expectation (or: from the unwavering expectant-hope), for you see, the One promising [is] Faithful, Trustworthy and Loyal!

And so, let us be constantly directing [our] minds to give careful attention to (or: keep on bearing in mind and fully considering) one another into an incitement of love and fine works (or: unto a keen spurring on of unrestricted acceptance and beautiful acts; to a sharpening alongside from love's urge to overcome separation or estrangement, and from ideal deeds),

not repeatedly abandoning (leaving down within; leaving helpless) the leading of ourselves together upon [someone or some occasion] (or: the added gathering together of ourselves), according to a custom for (or: by; among) certain folks, but rather and to the contrary, continuously calling [them] to the side for aid, relief and encouragement (or: to receive the service of a paraclete), even to so much greater a frequency, for, as much as you folks are presently seeing (continuously looking at and observing), the Day progressively drawing near!

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

Bible Translations with Many Footnotes:

Lexham Bible	Let us hold fast to the confession of our hope without wavering, for the one who promised is faithful. And let us think about how to stir one another up to love [Literally “one another for the stirring up of love”] and good works, not abandoning our meeting together [Literally “the meeting of ourselves”], as is the habit of some, but encouraging each other , and by so much more as you see the day drawing near.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	We should hold fast to the public profession of our hope-because the One who has promised us is faithful. And let’s be thinking about how we can stir each other up into love and into doing good things. ^f Let’s not stop meeting with each other, as some have. ^s Just the opposite-let’s encourage each other all the more as you see the Day ^t getting near. ^f Lit. “And let’s be thinking about each other for the purpose of stirring up love and good deeds”. ^s Lit. “as is the custom of some”. Going to meetings in a time of persecution heightened the risk of exposure as a Christian. ^t That is, the day of Christ’s return as their savior (Hebrews 9:28).
Wilbur Pickering’s New T.	Let us hold fast the confession of the Hope without wavering, for He who promised is faithful. And let us contemplate one another, for the stirring up of love and good works, not forsaking the assembling of ourselves (like some are doing), but exhorting one another, and all the more as you see the Day approaching.

Literal, almost word-for-word, renderings:

A Faithful Version	Let us hold fast without wavering to the hope that we profess, for He Who promised is faithful; And let us be concerned about one another, and be stirring up one another unto love and good works; Not forsaking the assembling of ourselves together, even as some are accustomed to do; but rather, encouraging one another, and all the more as you see the day drawing near.
Analytical-Literal Translation	Let us be holding fast the confession of the hope [or, confident expectation] without wavering, for the One having promised [is] faithful. And let us be considering one another for [the] stimulation of love and of good works, not abandoning [or, neglecting] the assembling together of ourselves, as [is the] habit of some, but encouraging [one another], and so much more as you _p see the Day approaching.
Berean Literal Bible	.
Bond Slave Version	Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke to love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.
C. Thomson updated NT	.
Charles Thomson NT	Let us hold fast the profession of this hope without wavering; for he who hath promised is faithful; and let us observe one another, in order to excite love and good works, not forsaking the assembling of ourselves together, as is the custom of some, but comforting one another; and so much the more as you see the day approaching.
Context Group Version	...We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises."

English Standard Version Far Above All Translation	<p>And we may be considering one another to incite to love and ideal acts, not forsaking the assembling of ourselves, according as the custom of some is, but entreating, and so much rather as you are observing the day drawing near."</p> <p>.</p> <p>Let us hold on to the confession of our hope unwaveringly, for he who promised <i>is</i> faithful.</p> <p>And let us take notice of one another as a stimulus to love and good works, not abandoning our own episynagogue <i>gathering</i>, as <i>is</i> the custom of some, but encouraging each other, and all the more so as you see the day approaching.</p>
Green's Literal Translation Literal New Testament Literal Standard Version	<p>.</p> <p>.</p> <p>Having, therefore, brothers, boldness for the entrance into the holy places, by the blood of Jesus, which [is] the way He initiated for us—new and living, through the veil, that is, His flesh— and a great priest over the house of God, may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water; may we hold fast the unwavering profession of the hope (for He who promised [is] faithful), and may we consider to provoke one another to love and to good works, not forsaking the assembling of ourselves together, as [is] a custom of some, but exhorting, and so much the more as you see the Day coming near. Vv. 19–22 are included for context.</p>
Modern English Version Modern Literal Version 2020	<p>.</p> <p>We should hold-onto the confession of hope unwavering; for* he who promised <i>is</i> faithful.</p> <p>And we should consider one another *for motivating <i>each other</i> from love* and from good works; not forsaking our <i>own</i> gathering-together, just-as <i>the</i> custom <i>is</i> with some, but encouraging one another, and so-much more, inasmuch as you^o are seeing the day drawing near.</p>
Modern KJV	<p>Let us hold fast the profession of our faith without wavering (for He is faithful who promised), and let us consider one another to provoke to love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the Day approaching.</p>
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	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>Let us keep holding fast the confession of our expectation [the whole promise of supergrace blessing and victory] unbending [a fixed positive volition toward doctrine]; because the One having promised is faithful.</p> <p>And let each of us concentrate on each other for the purpose of encouragement from the source of love and from the source of noble production.</p> <p>Stop forsaking [neglecting, retreating] from the assembling together of yourselves, as is the habit of certain ones [reversionists]; but by being an encouragement, even so much the more as you see the day of the Rapture approaching.</p>
Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible Worrell New Testament	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p>

Young's Updated LT

The gist of this passage:
23-25

Hebrews 10:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katechô (κατέχω) [pronounced <i>kaht-EH-khoh</i>]	<i>to hold in a firm grasp, to have in full and secure possession; to keep in possession; to have clear title to</i>	1 st person plural, present active subjunctive	Strong's #2722
This is the second "let us" verse (2 of 3).			
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)
homología (ὁμολογία) [pronounced <i>hom-ol-og-EE-ah</i>]	<i>profession, confession; a naming, an identification of; an acknowledgment</i>	feminine singular noun; accusative case	Strong's #3671
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
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, genitive/ablative case	Strong's #1680
aklinês (ἀκλινής) [pronounced <i>ak-lee-NACE</i>]	<i>unwavering, not inclining, firm, unmoved, unbent, unyielding, resolute</i>	feminine singular adjective; genitive/ablative case	Strong's #186 (hapax legomena)

Translation: Let us securely hold onto the profession of [our] unwavering confidence,...

The second *let us* statement is v. 23, where the writer of Hebrews encourages his readers to hold fast or hold tightly to their profession (on acknowledgment of). We would expect next to be the word *faith*; and for that reason, I inserted it into the paraphrase.

The believer that is being addressed here is encouraged to hold fast to his unwavering confidence. Logically, this unwavering confidence should be directed toward Jesus and toward the promises of God.

The profession of this unwavering confidence would be the faith to which the readers adhere. Ideally speaking, most or all of them believe in Jesus.

Hebrews 10:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistós (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true</i>	masculine singular adjective; nominative case	Strong's #4103
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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
epaggellô (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i>]	<i>announcing that one is about to do or furnish something; promising (of one's own accord); engaging voluntarily (in); professing an art, professing one's skill in something</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1861

Translation: ...for faithful [is] the One Who promised.

The One making the promises is God. We have been studying those promises in the earlier portion of this chapter (the quotations from the Old Testament). We know that God is faithful; we know that He is dependable. Therefore, we know that He will do what is necessary for His promises to be fulfilled.

Hebrews 10:23 **Let us securely hold onto the profession of [our] unwavering confidence, for faithful [is] the One Who promised.** (Kukis nearly literal translation)

Hebrews 10:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
katanoeô (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	1 st person plural, present active subjunctive	Strong's #2657
This is the third <i>let us</i> verse.			
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

General meanings: ἀλλήλους = *one another*; ἀλλήλων = *of one another*; ἀλλήλοις = *for, in, to one another*.

Translation: And let us carefully consider one another...

Given what we read here, there seems to have been some strife and disagreement within the church at Jerusalem (and other Jewish churches). Some wanted to hold to the customs of Moses; some wanted to lay those old customs aside. This would suggest debate, strife and even anger happening between various factions of the church in Judah. The author of Hebrews is telling them to stand back, think about their relationship, and to consider one another, as we are all on the same team (this is one reason that believers ought not to sue one another).

Hebrews 10:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
paroxusmos (παροξυσμός) [pronounced par-ox-oos-MOSS]	<i>a dispute, a contention; a sharp disagreement; a stirring up; an inciting, incitement; irritation</i>	masculine singular noun, accusative case	Strong's #3948
The word is only found in Acts 15:39 Hebrews 10:24.			
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter plural adjective, genitive/ablative case	Strong's #2570
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041

Translation: ...for the purpose of an incitement of agapê love and good works.

There is a word here,

Hebrews 10:24 **And let us carefully consider one another for the purpose of an incitement of agapê love and good works.** (Kukis nearly literal translation) paroxusmos (παροξυσμός) [pronounced par-ox-oos-MOSS] which means, *a dispute, a contention; a sharp disagreement; a stirring up; an inciting, incitement; irritation.* Strong's #3948. By using this word, the writer is implying that there are contentions, disputes and sharp disagreements which are occurring in the church. He says, "This is what we ought to be inciting; this is what we ought to be stirring up: **agapê love** and good works.

Agapê love is a proper mental attitude that believers ought to have toward one another.

Hebrews 10:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
egkataleipô (ἐγκαταλείπω) [pronounced eng-kat-al-î-po]	<i>abandoning, forsaking, deserting; leaving (in straits, helpless); being totally abandoned, being utterly forsaken; the one leaving (behind, among, surviving)</i>	masculine plural, present active participle; nominative case	Strong's #1459
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)
episunagôgê (ἐπισυναγωγή) [pronounced ep-ee-soon-ag-oh-GAY]	<i>an assembling together, a gathering together in one place; the (religious) assembly (of Christians); a meeting</i>	feminine singular noun; accusative case	Strong's #1997
This word is only found here and in 2Thessalonians 2:1.			
heautôn (ἐαυτῶν) [pronounced hay-ow-TONE]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: [We should] not be forsaking the assembling of ourselves together,...

Although this sentence continues where we left off in v. 24, I made it into a new sentence by adding a couple words.

Believers, regardless of the circumstances, should not forsake the assembling of themselves together. We need the divine viewpoint and the wisdom of others when it comes to the application of doctrine. People, when they try to get all of this on their own, become eclectic and lacking in authority orientation. I have known people who, although they subjected themselves to the clear teaching of R. B. Thieme, Jr. by tapes (and later, by MP3 files), it became clear that they listened to a whole lot of stuff, and gave a lot of credence to stuff which was not really biblical.

Believers who receive the teaching of Bible doctrine and rub shoulders with other believers who are also taking in doctrine, are more likely to correctly apply the doctrine that they have been learning, and less likely to be weirdo.

Hebrews 10:25b			
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
ethos (ἔθος) [pronounced <i>ETH-os</i>]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun; nominative case	Strong's #1485
This word is found 12 or 13 times in the New Testament, but this is the only epistle that it is found in. It is found 8x in Acts, twice in Luke and once in John.			
tisi (τισὶ) [pronounced <i>tih-s-ee</i>]; also tisin (τισίν) [pronounced <i>tih-s-EEN</i>]	<i>to ones, in some, by certain ones; in any, to any, in any things; to some, in some things; to some, by some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100

Translation: ...as the manner of certain ones [is],...

Because of the persecution, some Jewish churches stopped meeting regularly.

Hebrews 10:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhorting, consoling; encouraging; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]</i>	masculine plural, present active participle; nominative case	Strong's #3870
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
tosoutos (τοσοῦτος) [pronounced <i>toss-OO-toss</i>]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #5118
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Translation: ...but instead, [let us be] exhorting (consoling, encouraging) [one another] even so much more,...

However, the writer of Hebrews warns, you should be even more pursuing the Word of God in the company of others. The word used is the present active participle of parakaleō (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-*

oh], which means, *exhorting, consoling; encouraging; calling [near, for]; inviting, the one invoking; (being of good) comfort*. Strong's #3870.

When you are in church, you may want to remember these words and apply them. It is not your job to confront other believers, it is not your job to run their lives, it is not for you to tell them what to do. However, as you grow spiritually, you are going to find more and more chances to apply Bible doctrine when dealing with other believers.

Hebrews 10:25d			
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
blepō (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	2 nd person plural, present active indicative	Strong's #991
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	feminine singular, present active participle, accusative case	Strong's #1448
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)
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Translation: ...as you (all) keep on seeing [the] approaching of the day [of the Lord].

Obviously, there is also persecution occurring, and that is to be expected as we see the day approaching. Even though I have added the words *of the Lord* (and even if this is what the writer was thinking), what is approaching is more and more intense discipline to the Jewish people. That is the day which is actually approaching (concerning which, the author of Hebrews may or may not be aware).

Hebrews 10:25 [We should] not be forsaking the assembling of ourselves together, as the manner of certain ones [is], but instead, [let us be] exhorting (consoling, encouraging) [one another] even so much more, as you (all) keep on seeing [the] approaching of the day [of the Lord]. (Kukis nearly literal translation)

Hebrews 10:23–25 Let us securely hold onto the profession of [our] unwavering confidence, for faithful [is] the One Who promised. And let us carefully consider one another for the purpose of an incitement of agapē love and good works. [We should] not be forsaking the assembling of ourselves together, as the manner of certain ones [is], but instead, [let us be] exhorting (consoling, encouraging) [one another] even so much more, as you (all) keep on seeing [the] approaching of the day [of the Lord]. (Kukis nearly literal translation)

Hebrews 10:23–25 Let us hold to the profession of our faith through unwavering confidence, for faithful and dependable is the One Who gave us these promises. Let us carefully consider one another, intending to incite mental attitude love and good works in our local church (instead of strife). We should not be forsaking the assembling of ourselves together, and some have begun to do, but instead, we should gather and exhort, console

and encourage one another even more than we are doing now, even as we see the approaching of the day of the Lord. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

A Severe Warning to Those Who Sin by Returning to the Mosaic Law

Before we even begin this verse officially, let's do some evaluation. Hebrews 10:26–27 **For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.**

Let's first of all recognize how a person would read this verse and understand it (particularly when it is removed from its context). It sounds like, once you have clearly come to know about what a particular sin is, and yet you commit that sin, there is no longer a sacrifice for that sin—that is, Jesus did not die for that sin. What you ought to expect is judgment and a fury of fire which consumes God's adversaries (which includes you now).

A lot depends on this word willfully, so that, maybe God will let some sins get by; but, when you commit a sin and you know it is a sin, it's all over.

It sounds like Jesus graciously died for some of our sins, but He apparently did not die for all of them and there is no sacrifice remaining for you for those intentional sins that you commit. In other words, God will get you started in the Christian life, but, if you don't keep it going, then you are toast.

There are two things that we need to consider: (1) what is the context of this passage and (2) what does the Bible say about this?

Protestantism is split on the concept of **eternal security**, which means, once saved, always saved. There are actually three positions: (1) once saved always saved (which is generally believed where Bible scholarship is at a premium); (2) you could lose your salvation or maybe you were not saved in the first place (this is the believer when you ask them, *do you believe in eternal security*, they respond with, *the answer is more complicated than a yes or no*. (3) The third group does not believe in eternal security, and most of these are **charismatics** (Pentecostals and the other groups who speak in tongues). I had many an argument with a friend of mine on this verse when we were both early in the faith. One time he was so adamant that, he showed up at my house—we had not seen each other in quite awhile—and he essentially lectured me about this, standing, while I sat in my recliner, taking it all in.

See **Eternal Security Approaches** (R. B. Thieme, Jr. from notes) in the **Addendum**.

So, now we have to determine what this passage actually says. Bear in mind, whenever we have a passage when it is said, "You think it means this, but it doesn't." Maybe you can explain it away the incorrect meaning, but then, you must demonstrate that the passage has a meaning, and this meaning must be substantive, and it must fit with the context it is in. I attempted to insert the contextual meaning into this passage in the paraphrase.

Given all of this, I struggled with the second half of v. 27.

For deliberately a sinning of us, after having received from the full knowledge of the truth, no more concerning sins keeps on remaining a sacrifice. Now fearful [is] a certain one, an expectation of a judgment and a fire, a zeal to keep on eating—[the fire] which is about to—the adversaries.

Hebrews
10:26–27

For deliberately we keep on sinning, after having received from the full knowledge of the truth, a sacrifice no longer remains concerning [these] sins. Now a certain one [is] fearful, [having] an expectation of a judgment and a fire, [the] heat [of the fire] is about to devour the adversaries.

For if we deliberately continue sinning against God by offering up animal sacrifices, having in this epistle received the full knowledge of the truth, then there is no animal sacrifice which remains to remove those sins. Therefore, some of you ought to be fearful, having an expectation of judgment followed by fire, the heat of which fire is about to devour the adversaries of God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For deliberately a sinning of us, after having received from the full knowledge of the truth, no more concerning sins keeps on remaining a sacrifice. Now fearful [is] a certain one, an expectation of a judgment and a fire, a zeal to keep on eating—[the fire] which is about to—the adversaries.
Complete Apostles Bible	For if we sin willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery zeal being about to devour the adversaries.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins: But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For if a man sin, voluntarily, after he hath received a knowledge of the truth, there is no longer a sacrifice which may be offered for sins: but the fearful judgment impendeth, and the zeal of fire that consumeth the adversaries.
Original Aramaic NT	For if a man shall sin by his will after receiving the knowledge of the truth, there is no sacrifice to be offered afterward for sins, But that terrible judgment is ready and the zeal of fire which consumes the enemies.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For if we do evil on purpose after we have had the knowledge of what is true, there is no more offering for sins, But only a great fear of being judged, and of the fire of wrath which will be the destruction of the haters of God.
Bible in Worldwide English	Do we go on doing what is wrong after we know the truth? If we do, then there is no sacrifice any more for the wrong things we do.

But we will be judged, and that makes us fear. Gods anger will be like a very hot fire that will burn up those who are against him.

Easy English	.
Easy-to-Read Version–2008	If we decide to continue sinning after we have learned the truth, then there is no other sacrifice that will take away sins. If we continue sinning, all that is left for us is a fearful time of waiting for the judgment and the angry fire that will destroy those who live against God.
God's Word™	If we go on sinning after we have learned the truth, no sacrifice can take away our sins. All that is left is a terrifying wait for judgment and a raging fire that will consume God's enemies.
Good News Bible (TEV)	For there is no longer any sacrifice that will take away sins if we purposely go on sinning after the truth has been made known to us. Instead, all that is left is to wait in fear for the coming Judgment and the fierce fire which will destroy those who oppose God!
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	No sacrifices can be made for people who decide to sin after they find out about the truth. They are God's enemies, and all they can look forward to is a terrible judgment and a furious fire.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For if we continue to persist in deliberate sin after we have known and received the truth, there is not another sacrifice for sin to be made for us. But this would qualify one for the certain, terrifying expectation of judgment and the raging fire ready to burn up his enemies!
UnfoldingWord Simplified T.	For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer exists. Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies.
Williams' New Testament	For if we go willfully sinning after we have received full knowledge of the truth, there is no sacrifice left to be offered for our sins, but only a terrifying prospect of judgment and that fiery indignation which is going to devour God's enemies.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, if we are voluntarily sinning after the <i>time for us</i> to receive the correct understanding of the truth, a sacrifice is no longer left behind concerning sins, but a certain fearful expectation of judgment and a passion of fire that is going to be eating up the undetected opponents.
Common English Bible	.
Len Gane Paraphrase	Do not forsake the gathering of ourselves together as [is] the practice of some, but encourage [each other] and more so as you see the Day coming, because if we sin deliberately after we have received the knowledge of the truth, there doesn't remain any more sacrifice for sins, only a certain, fearful expectation of judgment and indignation of fire which will devour the adversaries. V. 25 is included for context.

- A. Campbell's Living Oracles For if we sin willfully, after having received the knowledge of the truth, there remains no more sacrifice for sins; but a dreadful expectation of judgment, and of a fiery indignation, which shall devour the adversaries.
- New Advent (Knox) Bible .
- NT for Everyone .
- 20th Century New Testament Remember, if we sin willfully after we have gained a full knowledge of the Truth, there can be no further sacrifice for sin; there is only a fearful anticipation of judgment, and a burning indignation which will destroy all opponents.

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
- Berean Study Bible .
- Christian Standard Bible .
- Conservapedia Translation .
- Evangelical Heritage V. .
- Revised Ferrar-Fenton Bible .
- Free Bible Version For if we deliberately go on sinning after we've understood the truth, there's no longer any sacrifice for sins. All that's left is fear, expecting the impending judgment and the terrible fire that destroys those who are hostile to God.
- God's Truth (Tyndale) .
- Holman Christian Standard .
- International Standard V For if we choose to go on sinning after we have learned the full truth, there no longer remains a sacrifice for sins, but only a terrifying prospect of judgment and a raging fire that will consume the enemies of God. [The Gk. lacks of God]
- Lexham Bible .
- Montgomery NT .
- NIV, ©2011 .
- Riverside New Testament For if we go on sinning willfully after receiving the knowledge of the truth, there remains no longer any sacrifice for sins, but a dreadful expectation of doom and a fury of fire that will devour the opposers.
- Leicester A. Sawyer's NT .
- The Spoken English NT .
- UnfoldingWord Literal Text .
- Urim-Thummim Version .
- Weymouth New Testament For if we wilfully persist in sin after having received the full knowledge of the truth, there no longer remains in reserve any other sacrifice for sins. There remains nothing but a certain awful expectation of judgement, and the fury of a fire which before long will devour the enemies of the truth.
- 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 we are willfully sinning after receiving the full knowledge of the truth, there remains no more sacrifice concerning sins ¹ , but he is ready for the fearful judgment and "zealous fire being about to consume the adversaries." (Isa 26:11) ¹ Heb 6:4-6, 1Tim 1:12-13, Act 17:30.
Holy New Covenant Trans.	We have received the truth; we know it. If we continue sinning on purpose, there will be no more sacrifices for sin, only a terrible waiting for judgment and for the great fire to burn up the enemies of God.
The Scriptures 2009	For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter offering for sins, ^d ^d See also Hebrews 6:6. This type of sinning is in contrast with sinning ignorantly – Hebrews 9:7, Numbers 15:15-28. but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents. Isaiah 26:11.
Tree of Life Version	For if we keep on sinning willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but only a terrifying expectation of judgment and a fury of fire about to devour the enemies of God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...willfully for offending us after the+ {us} to receive the knowledge [of] the truth no more about offenses is left Sacrifice Terrifying but Someone Expectation [of] judgment and [of] fire Heat to consume intending the [ones] opposing {are left}...
Alpha & Omega Bible	FOR IF WE GO ON SINNING WILLFULLY AFTER HAVING ACCEPTED THE KNOWLEDGE OF THE TRUTH, THERE NO LONGER REMAINS A SACRIFICE FOR SINS, †(Vs.29; <i>The doctrine of "hyper-grace." Solid proof that "Once Saved Always Saved" "Eternal Salvation" doctrine is a lie of the devil. This is a warning to people who have actually received & accepted the truth, thus it is not talking about people who was not truly saved. Verse 29 confirms they had truly gotten saved but trampled Jesus under foot. They were truly saved but continued to sin as if grace was license to sin, & as if Jesus did not expect us to live Holy unto Him.)</i> [Horse hocky—Kukis comment.] BUT A TERRIFYING EXPECTATION OF JUDGMENT AND THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.
Awful Scroll Bible	For being that, we miss-the-mark willfully, after to accept the knowledge-upon, of that Un-concealed, there is being left-off no-longer, a sacrifice concerning misses-of-the-mark, but a certain terrifying, taking-up-from of judgment, and fiery ferventness, meaning to devour under,- they -from-among-against.
Concordant Literal Version	For at our sinning voluntarily after obtaining the recognition of the truth, it is no longer leaving a sacrifice concerned with sins, but a certain fearful waiting for judging and fiery jealousy, about to be eating the hostile."
exeGeses companion Bible	<u>SINNING VOLUNTARILY</u> For if we sin voluntarily after we take the knowledge of the truth, there remains not still sacrifice for sins; but an awesome expectation of judgment and zeal of fire to consume the opposers.
Orthodox Jewish Bible	For when we intentionally commit chet b'yad ramah ["wilful sin with a high hand of defiance" BAMIDBAR 15:30] after having received the full da'as of HaEmes, there remains no longer a korban for chattoteinu,

But only a terrible expectation of Din and Mishpat and of a blazing EISH TZARECHA TOKHLEM ("Fire that will consume the enemies of Hashem" YESHAYAH 26:11).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . For if we go on sinning intentionally, after we have received the full knowledge of the truth, there is no longer any sacrifice for [our] sins. Instead, [there will be] a fearful expectation of [coming] judgment and of [God's] raging fire which will consume His enemies.

Benjamin Brodie's trans.

For if we make it a habit [lifestyle] to sin [presumptuous disobedience] without compulsion [deliberately, without confession], after possessing a full knowledge of the Truth [once saturated with Bible doctrine], no further offering [sacrificial protection] can be made to take away [remove] sins, But instead a certain fearful expectation of judgment [divine discipline], even a fierceness of fire [sin unto death] which will definitely devour hostile persons [reversionists are enemies of God] .

The Expanded Bible
Jonathan Mitchell NT

For you see, [at] our deliberately (voluntarily; willfully from one's being) making mistakes (entering into error; failing; shooting off-target; sinning) as a habitual way of life, after taking hold of (or: receiving; obtaining) the full, experiential knowledge and insight of the Truth and Reality, there is no longer a sacrifice concerned with sins (failures; etc.) repeatedly (or: continuously) left behind [D* reads: left around; = available for us], [comment: the sacrificial system of the old covenant no longer exists for a believer]

but instead, [there is] a certain fearful taking (or: receiving) in hand from out of a separation for a decision, leading to a judging, and a zeal of Fire being about to be continuously and progressively eating (or: consuming) the hostile folks (the ones under the circumstance of being in an opposing position). [comment: see ch. 6:4-8; both there and here, correction is a necessary]

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

Bible Translations with Many Footnotes:

Lexham Bible

A Serious Warning Against Continuing Deliberate Sin

For if [*Here "if" is supplied as a component of the conditional genitive absolute participle ("keep on sinning")] we keep on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment and a fury of fire that is about to consume the adversaries.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT

Because if we sin deliberately after we've received the knowledge of the truth, there's no sacrifice for sins left anymore.

There's only the terrible expectation of judgment, and a furious fire that's going to burn up the enemies.^u

^u Lit. "consume the hostile ones". See Isa_26:11.

Wilbur Pickering's New T.

A severe warning

Because, if we deliberately keep on sinning after having received the real knowledge of the Truth, there no longer remains a sacrifice for sins, just a certain fearful anticipation of judgment and fierce fire that is ready to consume the hostiles.

Literal, almost word-for-word, renderings:

A Faithful Version

For if we willfully go on sinning after receiving the knowledge of the truth, there is no longer any sacrifice for sins, But a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries of God.

Analytical-Literal Translation

For [if] we [are] deliberately sinning after the receiving [of] the full [or, true] knowledge of the truth [there] no longer remains a sacrifice concerning sins, but only a terrifying expectation of judgment and fiery indignation being about to be devouring the adversaries.

Berean Literal Bible

.

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

For if we disgrace [God] willfully after we have received the knowledge of the truth, there remains no more a sacrifice for disgraceful acts, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

English Standard Version

.

Far Above All Translation

For if we deliberately sin after receiving knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment and a zealous fire *which is* about to devour those *who are* in opposition.

Green's Literal Translation

.

Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

For* *if we are* willfully sinning after we received the full knowledge of the truth, *then* a sacrifice is left no more *for us* concerning sins, but a certain fearful expectancy of judgment and a zeal of fire being about to eat the adversaries.

Modern KJV

.

New American Standard

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

The Just Live by Faith

For if we sin willfully after having received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful expectation of judgment and fiery indignation, which shall devour the adversaries.

Revised Young's Lit. Trans.

.

R. B. Thieme, Jr. translation

For if we deliberately continue sinning [rejecting Christ] after having received the full knowledge of the gospel, no more sacrifice on behalf of sins is left behind. But a certain terrifying expectation of judgement and fury of fire, being about to devour your enemies.

Updated Bible Version 2.17

.

A Voice in the Wilderness

For if we sin willfully after we have received the full true knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour those who oppose.

Webster's Translation

For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful apprehension of judgment and fiery indignation, which shall devour the adversaries.

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

The gist of this passage:

26-27

Hebrews 10:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekousiōs (ἔκουσίως) [pronounced <i>hek-oo-SEE-oce</i>]	<i>deliberately, voluntarily, willingly, of one's own accord; to sin wilfully as opposed to sins committed inconsiderately, and from ignorance or from weakness</i>	adverb	Strong's #1596
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hamartanō (ἁμαρτάνω) [pronounced <i>hahm-ahr-TAHN-oh</i>]	<i>sinning, missing a mark; erring, swerving from the truth, going wrong; doing wrong; violating God's law; sinning against [with εἰς]</i>	masculine plural, present active participle; genitive/ablative case	Strong's #264
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: For deliberately we keep on sinning,...

The writer of Hebrews is not simply speaking about some miscellaneous sinning. This is not a new paragraph or a new thought. All of this ties to what we have just been studying.

Hebrews 10:1–6 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, He said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure." (ESV; capitalized; Psalm 40:6–7)

The problem in Jerusalem (in among other Jewish converts) is that they were returning to the Mosaic Law and continuing to offer up animal sacrifices as a part of their worship. You may recall that this has been called, *crucifying the Lord again and putting Him to an open shame*.

Let me suggest that the author of Hebrews is thinking about this again, and becoming quite emotional about it.

Do you recall Paul's discipline after going to Jerusalem (having been told not to by many believers) and then offering up a vow? Do you see why God harshly disciplined him that much?

Hebrews 10:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>along, with oneself, having something</i>	preposition (acting like an adverb) with a transitive verb	Strong's #3326
I must admit some confusion at this point. Meta is followed by an accusative definite article and also by a verb. It would seem that the use of the definite article would be the deciding factor?			
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
So far, this word has occurred 4x in this chapter.			
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, aorist active indicative	Strong's #2983
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)
epignôsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i>]	<i>1) precise and correct knowledge 1a) used in the NT of the knowledge of things ethical and divine; this is a word which refers to over and above knowledge, full knowledge</i>	feminine singular noun; accusative case	Strong's #1922
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
alêtheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahI-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225

Translation: ...after having received from the full knowledge of the truth,...

The recipients of this letter have a full knowledge of the truth—that full knowledge comes right out of this epistle. The author is telling them everything that they are screwing up and getting wrong.

Hebrews 10:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oukéti (οὐκέτι) [pronounced <i>ook-EHT-ee</i>]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
peri (περι) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hamartiai (ἁμαρτίαι) [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
So far, this word has occurred 9x in the one chapter of Hebrews (7x in the plural).			
apoleipō (ἀπολείπω) [pronounced <i>ap-ohl-IPE-oh</i>]	<i>to leave, to leave behind; to desert or forsake; to remain</i>	3 rd person singular, present passive indicative	Strong's #620
thusia (θυσία) [pronounced <i>thoo-SEE-ah</i>]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; nominative case	Strong's #2378

This word has occurred 6x in this chapter.

Translation: ...a sacrifice no longer remains concerning [these] sins.

Jesus is the sacrifice for our sins. He is the Lamb of God. God is not sending to this earth another sacrifice. This is it.

The Jewish people, by continuing with these sacrifices, appear to be looking forward to another Savior. Once the **antitype** has arrived on the scene, there is no need to re-do the type. These things occur in a strict chronological order. Type first; antitype after. Once the antitype has come, there is no longer a need for the type.

“You know that these animal sacrifices look forward to Jesus, right? They are types. The Antitype is Jesus, dying for our sins. We don't go back to the types anymore! There is no reason to offer up animals to be sacrificed anymore ever again.”

Hebrews 10:26 For deliberately we keep on sinning, after having received from the full knowledge of the truth, a sacrifice no longer remains concerning [these] sins. (Kukis nearly literal translation)

Hebrews 10:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phoberos (φοβερός) [pronounced <i>fob-er-OSS</i>]	<i>fearful, frightful, terrifying, inspiring fear, terrible, formidable; affected with fear, timid;(objectively) formidable</i>	feminine singular adjective; nominative case	Strong's #5398
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Hebrews 10:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ekdochê (ἐκδοχή) [pronounced <i>ek-dokh-AY</i>]	<i>the act or manner of receiving from; reception; succession; interpretation; expectation, waiting</i>	feminine singular noun; nominative case	Strong's #1561 (hapax legomena)
krisis (κρίσις) [pronounced <i>KREE-sihç</i>]	<i>a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment</i>	feminine singular noun; genitive/ablative case	Strong's #2920
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
pûr (πῦρ) [pronounced <i>purr</i>]	<i>fire</i>	neuter singular noun; genitive/ablative case	Strong's #4442

It is difficult to determine where I should divide this verse. *Fire and judgement* are both genitives, and, therefore, belong together. However, the participle in v. 27b refers back to *fire*.

This word and the words which follow in v. 27 appear to belong to a verse from Isaiah.

Translation: Now a certain one [is] fearful, [having] an expectation of a judgment and a fire,...

Could this be rendered, *Fearful is the one who has an expectation of judgment and fire...*?

Obviously, a person who believes in the judgment of God fears the judgment and the fire (which speaks of the punishment for judgment).

Hebrews 10:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêlos (ζήλος) [pronounced <i>DZAY-loss</i>]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, nominative case	Strong's #2205
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, to eat a meal; metaphorically to devour, to consume</i>	present active infinitive	Strong's #2068
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>	neuter singular present active participle; genitive/ablative case	Strong's #3195

Hebrews 10:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hupenantios (ὑπεναντίας) [pronounced hoop-en-an-TEE-oss]	<i>opposite to; set over against: meeting one another; hostile toward, opposed to, contrary to, an opponent, adversary</i>	masculine plural adjective; accusative case	Strong's #5227

The LXX of Isaiah 26:11 has πυρG4442 N-NSN τουςG3588 T-APM υπεναντιουςA-APM εδεταιG2068 V-FMI-3S,¹⁹ so four of these words match up (the adjective is slightly different). What exactly is the writer of Hebrews doing right here? Is he referencing this verse? He only uses 4 of the 21 words found in this verse.

Translation: ...[the] heat [of the fire] is about to devour the adversaries.

The heat of this hellfire is going to devour the enemies or adversaries of God.

Is the writer asking, "Is there where your thinking is at? Do you fear the judgment of God? Do you believe that you are subject to it?" In which case, the solution is not another animal sacrifice, but exercising faith in Christ. The type is only a shadow of the good things to come. Our forgiveness is in Christ Jesus.

The second issue is, *what about this quote from Isaiah 26:11?* As I noted, there were 4 (actually 5) words from the 21 words in this verse which are quoted (the fifth word is *zealous* which occurs earlier in the verse). We have the problem that these words are not altogether; one by grouping falls outside of the quotation; and, quite frankly, I am not sure what the relation is between this verse and that passage which is sort of quoted. I see it like this: the writer of Hebrews is, through this simple allusion, letting the readers know, "I am fully armed; I have hundreds of verses at my disposal. You may be thinking about one or two verses right now; but I am thinking of a few dozen right now." However, just in case, I have the entire [chapter 26](#) reproduced in the [addendum](#), along with a short commentary by Dr. Thomas Constable.

Hebrews 10:27 ...then a certain one [is] fearful, [having] an expectation of a judgment and a fire, [the] heat [of the fire] is about to devour the adversaries. (Kukis nearly literal translation)

Hebrews 10:26–27 For deliberately we keep on sinning, after having received from the full knowledge of the truth, a sacrifice no longer remains concerning [these] sins. Now a certain one [is] fearful, [having] an expectation of a judgment and a fire, [the] heat [of the fire] is about to devour the adversaries. (Kukis nearly literal translation)

Hebrews 10:26–27 For if we deliberately continue sinning against God by offering up animal sacrifices, having in this epistle received the full knowledge of the truth, then there is no animal sacrifice which remains to remove those sins. Therefore, some of you ought to be fearful, having an expectation of judgment followed by fire, the heat of which fire is about to devour the adversaries of God. (Kukis paraphrase)

¹⁹ This is from the Greek Old Testament (Septuagint) w/ Strong's Numbers, the Septuagint (LXX), edited by Alfred Rahlfs.

Setting aside, a certain one, a Law of Moses, without compassion upon two or three witnesses he keeps on dying. How much, do you (all) keep on thinking, worse he will be judged worthy of punishment, [if] the Son of the God he has trampled underfoot, and the blood of the covenant unclean he had thought, by which (covenant) he was declared holy, and the Spirit of the grace he was insulting?

Hebrews
10:28–29

When a certain one having violated [the] Law of Moses, without emotion [and based] upon the testimony of two or three witnesses he keeps on dying. How much worse a penalty do you all suppose he will be deemed worthy of, [if] he has trampled the Son of the God underfoot, having thought the blood of the covenant [to be] unclean—by which (covenant) he had been declared holy— and having insulted the Spirit of the grace?

When anyone violates the Law of Moses—and this is testified to by two or three witnesses—without compassion, this man will be condemned to death. How much worse will his penalty be if he tramples the Son of God underfoot, treating with contempt the blood covenant (which covenant declared him holy), having insulted the Spirit of grace?

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Setting aside, a certain one, a Law of Moses, without compassion upon two or three witnesses he keeps on dying. How much, do you (all) keep on thinking, worse he will be judged worthy of punishment, [if] the Son of the God he has trampled underfoot, and the blood of the covenant unclean he had thought, by which (covenant) he was declared holy, and the Spirit of the grace he was insulting?
- Complete Apostles Bible Anyone disregarding the law of Moses dies without compassions on the testimony of two or three witnesses.
By how much worse punishment, do you think, will he be deemed worthy who has trampled the Son of God underfoot, and has regarded as common the blood of the covenant, by which he was sanctified, and has insulted the Spirit of grace?
- Revised Douay-Rheims .
Douay-Rheims 1899 (Amer.) A man making void the law of Moses dieth without any mercy under two or three witnesses:
How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?
- V. Alexander’s Aramaic .
Eastern Aramaic Manuscript .
James Murdock’s Syriac NT For if he, who transgressed the law of Moses, died without mercies, at the mouth of two or three witnesses;
how much more, think ye, will he receive capital punishment, who hath trodden upon the Son of God, and hath accounted the blood of his covenant, by which he is sanctified, as the blood of all men, and hath treated the Spirit of grace with contumely?
- Original Aramaic NT For if any violated the law of Moses, he would die without mercy by the mouth of two or three witnesses.
How much more do you think he will receive capital punishment, he who has trampled upon The Son of God and esteemed the blood of his covenant to be like that of every person, who also was made holy by it, and he has despised The Spirit of grace?
- Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	A man who has gone against the law of Moses is put to death without pity on the word of two or three witnesses: But will not the man by whom the Son of God has been crushed under foot, and the blood of the agreement with which he was washed clean has been taken as an unholy thing, and who has had no respect for the Spirit of grace, be judged bad enough for a very much worse punishment?
Bible in Worldwide English	Any man who broke the law of Moses was killed, if two or three people proved that he had broken the law. He will not be forgiven. But the person who should have much bigger punishment is the one who turns against the Son of God. That person was made holy by the blood of the new agreement and then calls it nothing. He no longer honours and respects the Spirit who has been so kind to him.
Easy English Easy-to-Read Version–2008	. Whoever refused to obey the Law of Moses was found guilty from the testimony given by two or three witnesses. Such people were not forgiven. They were killed. So think how much more punishment people deserve who show their hate for the Son of God--people who show they have no respect for the blood sacrifice that began the new agreement and once made them holy or who insult the Spirit of God's grace.
<i>God's Word</i> TM	If two or three witnesses accused someone of rejecting Moses' Teachings, that person was shown no mercy as he was executed. What do you think a person who shows no respect for the Son of God deserves? That person looks at the blood of the promise (the blood that made him holy) as no different from other people's blood, and he insults the Spirit that God gave us out of his kindness. He deserves a much worse punishment.
Good News Bible (TEV)	Anyone who disobeys the Law of Moses is put to death without any mercy when judged guilty from the evidence of two or more witnesses. What, then, of those who despise the Son of God? who treat as a cheap thing the blood of God's covenant which purified them from sin? who insult the Spirit of grace? Just think how much worse is the punishment they will deserve!
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	If two or more witnesses accused someone of breaking the Law of Moses, that person could be put to death. But it is much worse to dishonor God's Son and to disgrace the blood of the promise that made us holy. And it is just as bad to insult the Holy Spirit, who shows us mercy.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Anyone who disobeyed Moses' law died without mercy on the simple evidence of two or three witnesses. How much more severely do you suppose a person deserves to be judged who has contempt for God's Son, and who scorns the blood of the new covenant that made him holy, and who mocks the Spirit who gives him grace?

UnfoldingWord Simplified T. Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses. How much worse punishment do you think one deserves who has trampled underfoot the Son of God, who treated the blood of the covenant as unholy—the blood by which he was sanctified—and insulted the Spirit of grace?

Williams' New Testament Anyone who breaks the law of Moses pays the death penalty without any show of pity, on the evidence of two or three witnesses only. How much severer punishment do you suppose that one deserves who tramples the Son of God underfoot, and counts as a common thing the blood of the covenant by which he was consecrated, and has insulted the Spirit that grants God's unmerited favor?

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Anyone who disregards Moses' law dies without compassion based on two or three witnesses. How much worse of an honor punishment does it seem to you the person will deserve who traipsed on the Son of God, who regarded the blood of the treaty as shared (*the blood* with which he was made sacred), and who injured the Spirit of the generosity?

Common English Bible .
 Len Gane Paraphrase Anyone who despised Moses' law died without mercy on [the testimony] of two or three witnesses. How much worse punishment, do you think, will be deserving the one who has spurned the Son of God and has considered the blood of the covenant, with which he was purified, an unholy thing and has insulted the Spirit of grace?

A. Campbell's Living Oracles Any one who disregarded the law of Moses, died without mercy, by two or three witnesses. Of how much sorer punishment, think you, shall he be counted worthy, who has trampled under foot the Son of God, and reckoned the blood of the institution by which he was sanctified, a common thing, and has insulted the Spirit of Favor?

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament When a man disregarded the Law of Moses, he was, on the evidence of two or three witnesses, put to death without pity. How much worse then, think you, will be the punishment deserved by those who have trampled underfoot the Son of God, who have treated the blood that rendered the Covenant valid--the very blood by which they were purified--as of no account, and who have outraged the Spirit of Love?

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 Someone who rejects the law of Moses is put to death without mercy on the evidence of two or three witnesses.
 How much worse do you think someone will deserve their punishment if they have trampled underfoot the Son of God, if they have disregarded the blood that sealed the agreement and makes us holy, treating it as ordinary and trivial, and have abused the Spirit of grace?

God's Truth (Tyndale) .

Holman Christian Standard	.	
International Standard V	.	
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	Any one who despised the law of Moses died without mercy by two or three witnesses; of how much greater punishment do you suppose he will be thought worthy, who has trodden down the Son of God, and accounted defiled the blood of the covenant with which he was purified, and treated injuriously the Spirit of grace.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	Any one who bids defiance to the Law of Moses is put to death without mercy on the testimony of two or three witnesses. How much severer punishment, think you, will he be held to deserve who has trampled under foot the Son of God, has not regarded as holy that Covenant-blood with which he was set free from sin, and has insulted the Spirit from whom comes grace?.
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, who transgressed the law of Moses, died without mercies, at the mouth of two or three witnesses; (<i>Deu 17:6</i>) how much worse punishment do you think will be thought worthy to receive, the one trampling the Son of YAHWEH, and having counted the blood of the covenant as common in which he was sanctified, and having insulted the Spirit of grace ² ? ² Num 15:30, Mat 12:32, 1Joh 5:16-17, Hebrews 6:4-6.
Holy New Covenant Trans.	.	If someone did not want to obey the law of Moses, and two or three people said that this was true, then that person died without mercy. Who deserves even more punishment than that? The person who walks all over the Son of God, who thinks that the blood which made him holy is unholy, who insults the Spirit of help in time of need.
The Scriptures 2009	.	Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?
Tree of Life Version	.	Anyone who rejected the Torah of Moses dies without compassion on the word of two or three witnesses. How much more severe do you think the punishment will be for the one who has trampled Ben-Elohim underfoot, and has regarded as

unholy the blood of the covenant by which he was made holy, and has insulted the Spirit of grace?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Disregarding Someone law [of] Moses without cares at two or three witnesses dies [by] (how?) much {more} [You*] suppose {Worthy} [of] worse will be considered punishment The [Man] the son [of] the god Treading (Down) and the blood [of] the contract {to be} [thing] common Accounting in which [He] is purified and the spirit [of] the favor Insulting...
Alpha & Omega Bible	ANYONE WHO HAS SET ASIDE THE LAW OF MOSES DIES WITHOUT MERCY ON the testimony of TWO OR THREE WITNESSES. HOW MUCH SEVERER PUNISHMENT DO YOU THINK HE WILL DESERVE WHO HAS TRAMPLED UNDER FOOT THE SON OF THEOS (<i>The Alpha & Omega</i>), AND HAS REGARDED AS UNCLEAN THE BLOOD OF THE COVENANT BY WHICH HE WAS SANCTIFIED, AND HAS INSULTED THE SPIRIT OF GRACE? †(<i>My personal experience with many people is that the "Once Saved Always Saved" doctrine of Satan has caused people to believe that all you have to do to get & stay saved is to just believe that you are saved by grace alone without repentance & without obedience & without total commitment. They are not taught that repentance is a 100% requirement including full surrender in full immersion in water baptism & in a 24/7/365 holy lifestyle for the rest of your life.</i>) [My personal experience with any lengthy footnote for the AOB is that the footnote is often incorrect.]
Awful Scroll Bible	Anyone putting-away Moses' Law dies-because-of-it, without pity, over two or three witnesses. How much worse ~indignation, you suppose will be deemed merited, the one threading-down the Son of God, and esteeming the blood of the Caused-to-be-set-forth, from-within which he is being made awful, that common, even being insolent,- by-within the Breath, of Grace?
Concordant Literal Version	Anyone repudiating Moses' law is dying without pity on the testimony of two or three witnesses. Of how much worse punishment, are you supposing, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed contaminating, and outrages the spirit of grace?
exeGeses companion Bible	Anyone who set aside the torah of Mosheh died apart from compassion under two or three witnesses: of how much worse punishment, think you, is he deemed worthy - who tramples the Son of Elohim? - and deems profane the blood of the covenant wherein he was hallowed?
Orthodox Jewish Bible	Anyone who was doiche (rejecting or setting aside) the Torah of Moshe Rabbeinu, upon the dvar of SHNI EDIM O AL PI SHLOSHA EDIM ("Testimony of two or three witnesses" DEVARIM 19:15), dies without rachamim. By how much worse onesh (penalty) do you think the one will be considered worthy who trampled on the Ben HaElohim and also treated as mechallel kodesh (profane) the Dahm HaBrit which set him apart mekudash and also committed Chillul Hashem gidduf against the Ruach Hakodesh of Hashem's chesed?
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

The person who has disregarded the Law of Moses is put to death without being shown mercy on the testimony of two or three witnesses. How much more severely do you think a person deserves to be punished who has trampled on the Son of God and has regarded the blood of the [New] Agreement, with which he was set apart for God, an unholy thing and has insulted the Holy Spirit, through whom God's unearned favor is shown?

Benjamin Brodie's trans.

Someone [a believer living during the dispensation of Israel] who rejected the Mosaic Law occasionally died [capital punishment] without pity [emotion was ruled out when it came to violations of the law] on the testimony of two or three witnesses [laws of evidence].

How much worse discipline do you think he [the reversionist living during the millennium] will deserve, who has trampled under foot [treated with disdain] the Son of God [Who is present on His earthly throne], even considering the blood of the covenant [new covenant to Israel] by which he was sanctified of minor importance [unconcerned with his daily sins], meanwhile insulting the Spirit of grace [Who is continually implanting spiritual knowledge into his mind]?

The Expanded Bible
Jonathan Mitchell NT

Someone displacing (setting aside; violating) a custom of Moses (or: Moses' Law) dies, apart from compassions, upon [evidence or testimony of] two or three witnesses.

By how much worse punishment (= heavier the sentence) do you suppose he will be thought worthy and counted deserving: the one trampling down the Son of God, and considering the blood of the arrangement (or: covenant) common (= profane) – within which he was set-apart (made sacred and holy) – even insulting the Breath-effect of joyous favor (or: Spirit of Grace)?

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

Bible Translations with Many Footnotes:

Lexham Bible

Anyone who rejected the law of Moses dies without mercy on the testimony of two or three witnesses. How much worse punishment do you think the person will be considered worthy of who treats with disdain the Son of God and who considers ordinary the blood of the covenant by which he was made holy and who insults the Spirit of grace?

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

If somebody defies the Law of Moses, they die without mercy on the testimony of two or three witnesses.

But suppose there's somebody who tramples on the Son of God. Suppose they treat as unclean the blood of the covenant-the blood that made them holy. Suppose they insult the Spirit of grace. How much worse punishment do you think such a person will deserve?

Wilbur Pickering's New T.

Anyone who rejected Moses' law died without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be deemed worthy who has trampled the Son of God under foot, who has regarded as unholy the blood of the covenant by which he was sanctified,⁵ and who has insulted the Spirit of grace?

(5) “By which he was sanctified”, that’s what the Text says. “His people” presumably refers to people who belong to Him. Verse 31 is not talking about the ordinary consequences of ordinary sin—the clear implication is that God is especially unhappy!

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . Anyone regarding as nothing [or, rejecting] [the] Law of Moses dies without mercies on [the testimony of] two or three witnesses.

By how much severer punishment do you suppose will be counted worthy the one having trampled underfoot God's Son and having regarded [as] unclean the blood of the covenant by which he was sanctified, and having outraged the Spirit of grace?

Berean Literal Bible

Anyone having set aside the Law of Moses dies without mercies on the basis of two or three witnesses. How much worse punishment do you think will he deserve, the one having trampled upon the Son of God, and having esteemed ordinary the blood of the covenant by which he was sanctified, and having insulted the Spirit of grace?

Bond Slave Version

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose you, will he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite to the Spirit of grace?

C. Thomson updated NT

Charles Thomson NT

.
Whoever hath set at naught the law of Moses dieth without mercy, on the evidence of two or three witnesses. Of how much greater punishment, think ye, will he be thought worthy, who hath trampled upon the Son of God, and accounted the blood of the covenant, by which he was sanctified, a common thing, and treated contemptuously the spirit of grace?

Context Group Version

A man that has set at nothing Moses' law dies without compassion on [the word of] two or three witnesses: of how much worse punishment, do you (pl) think, he shall be judged worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was made special an ordinary thing, and has insulted the Spirit of favor?.

English Standard Version

Far Above All Translation

Green's Literal Translation

.
If anyone did not regard the Law of Moses, that one dies without pities on "the word of two or three witnesses," Deut. 17:6

how much worse punishment do you think will be thought worthy to receive, the one trampling the Son of God, and having counted common the blood of the covenant in which he was sanctified, and having insulted the Spirit of Grace?

Literal New Testament

Literal Standard Version

.
For [if] we are sinning willingly after receiving the full knowledge of the truth—there remains no more sacrifice for sins,
but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;

anyone having set aside a law of Moses dies without mercies on the basis of two or three witnesses,

of how much worse punishment will he be counted worthy who trampled on the Son of God, and counted the blood of the covenant a common thing, by which he was sanctified, and having insulted the Spirit of grace? Vv. 26–27 are included for context.

Modern English Version .

Modern Literal Version 2020 *Anyone, having rejected the Law of Moses, dies without mercies upon the word of two or three witnesses. {Deu 17:6}*
 How-much worse punishment, do you^o think he will be deemed worthy of, *after* having trampled down the Son of God, and having deemed the blood of the covenant* in which he was made holy as common, and having insulted the Spirit of grace?

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 *Anyone having rejected the law of Moses died without pity on the basis of the testimony of two or three witnesses.*
 By how much more severe punishment do you think he shall be deserving who has trampled under foot the Son of God, and has considered unclean the blood of the covenant by which he has been sanctified, and has insulted the Spirit of grace?

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:
 28-29

Hebrews 10:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
atheteō (ἀθετέω) [pronounced <i>ath-eh-t-eh-oh</i>]	<i>setting aside; that is, disesteeming, neutralizing, violating; one who casts off (away), a despiser, disannulling, frustrating, bringing to nought, one who rejects</i>	masculine singular, aorist active participle; nominative case	Strong's #114
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce-YOOç, moh-SACE, mao-SACE</i>]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; genitive/ablative case	Strong's #3475

Translation: *When a certain one having violated [the] Law of Moses,...*

There were certain violations of the Mosaic Law which called for the execution of that person.

Hebrews 10:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
oiktirmoî (οἰκτιρμοί) [pronounced <i>oyk-tir-MOY</i>]	<i>compassions, pities, mercies; bowels in which compassion resides, hearts of compassion; emotions, longings, manifestations of pity</i>	masculine plural noun; genitive/ablative case	Strong's #3628
epí (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
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
treis/tria (τρεις/τρία) [pronounced <i>trice/TREE-ah</i>]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
matures (μάρτυρες) [pronounced <i>MAHR-toos-EHS</i>]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3144
apothnêskô (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i>]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, present active indicative	Strong's #599

Translation: ...without emotion [and based] upon the testimony of two or three witnesses he keeps on dying.

The Mosaic Law required two or three witnesses to come forth, and as a result, he would be executed. Now, perhaps there will be those in his family who are emotional about this—that would make sense. However, the court just does this as a matter of course. Emotion or compassion to not enter into the equation of the Law if broken.

Hebrews 10:28 *When a certain one having violated [the] Law of Moses, without emotion [and based] upon the testimony of two or three witnesses he keeps on dying.* (Kukis nearly literal translation)

Hebrews 10:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced POHS-oss]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	2 nd person plural, present active indicative	Strong's #1380
cheirōn (χείρων) [pronounced KHEE-rohn]	<i>worse; more evil or aggravated (physically, mentally or morally)</i>	feminine singular, irregular comparative adjective; genitive/ablative case	Strong's #5501
axioō (ἀξιόω) [pronounced ax-ee-OH-oh]	<i>to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving</i>	3 rd person singular, future passive indicative	Strong's #515
timōria (τιμωρία) [pronounced tee-mo-REE-ah]	<i>a rendering help; assistance; vindication; vengeance, punishment, penalty</i>	feminine singular noun; genitive/ablative case	Strong's #5098 (hapax legomena)

The variety of meanings makes little sense to me.

Translation: How much worse a penalty do you all suppose he will be deemed worthy of,...

Death is the penalty for anyone who had violated the Mosaic Law. What kind of penalty should others, in this period of time, face, if they do something that is worse?

Hebrews 10:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Hebrews 10:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
karapateô (καταπατέω) [pronounced <i>kaht-ahp-ahT-EH-oh</i>]	<i>treading down, trampling (on, underfoot), metaphorically treating with rudeness and insult [or, disdain]; spurning, treating with insulting neglect</i>	masculine singular, aorist active participle; nominative case	Strong's #2662

Translation: ...[if] he has tramples the Son of the God underfoot,...

Now, what if someone tramples the Son of God underfoot? What sort of penalty would be liable for?

Quite obviously, this would be considered far more serious than the violation of a tenet of the Mosaic Law.

What we are talking about here are those who continue to go back to the Levitical sacrifices. By doing this, they trample the Son of God underfoot.

Hebrews 10:29c			
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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, accusative case	Strong's #129
The 3 rd time for this word in this chapter.			
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
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
koinos (κοινός) [pronounced <i>koy-NOSS</i>]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter singular adjective, accusative case	Strong's #2839

Hebrews 10:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine singular, aorist (deponent) middle/passive participle, nominative case	Strong's #2233
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
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
hagiazō (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>to make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); to separate from profane things and dedicate to God; to (ceremonially) purify or consecrate; to (mentally) venerate</i>	3 rd person singular, aorist passive indicative	Strong's #37

This is the third time this word is found in Hebrews 10.

Translation: ...having thought the blood of the covenant [to be] unclean—by which (covenant) he had been declared holy—...

The blood covenant here is the covenant introduced with the Levitical sacrifices of animals being offered up for sin; but this then being fulfilled in Jesus, the Son of God.

This covenant it is rejected by the person in question here—this covenant he even called unclean—it is by this covenant that person has been declared holy or set apart or pure.

Again, the person in question, rather than accept fully the sacrifice of the Son of God for his sins, he is returning to the animal sacrifices of Leviticus and trampling underfoot the Son of God (and His payment for sins).

By the way, since he is being declared holy or set apart here, this means that the writer of Hebrews is referring specifically to believers in Jerusalem and Judæa.

Hebrews 10:29d

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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Hebrews 10:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
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
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
enubrizô (ἐνυβρίζω) [pronounced en-oo-BRIHD-zoh]	<i>insulting, causing outrage, being outraged; treating contemptuously</i>	masculine singular, aorist active participle; nominative case	Strong's #1796 (hapax legomena)

Translation: ...and having insulted the Spirit of the grace?

He, by going back to the animal sacrifices, has insulted the Spirit of grace (the Holy Spirit). It is the Holy Spirit that makes this information real and understandable to the unbeliever; and then that person can choose to believe in Jesus and be saved as a result.

In this context, a person has done this, but he is going back to the old animal sacrificial system, which is now out of date.

Hebrews 10:29 *How much worse a penalty do you all suppose he will be deemed worthy of, [if] he has tramples the Son of the God underfoot, having thought the blood of the covenant [to be] unclean—by which (covenant) he had been declared holy—and having insulted the Spirit of the grace?* (Kukis nearly literal translation)

Hebrews 10:28–29 *When a certain one having violated [the] Law of Moses, without emotion [and based] upon the testimony of two or three witnesses he keeps on dying. How much worse a penalty do you all suppose he will be deemed worthy of, [if] he has tramples the Son of the God underfoot, having thought the blood of the covenant [to be] unclean—by which (covenant) he had been declared holy—and having insulted the Spirit of the grace?* (Kukis nearly literal translation)

Hebrews 10:28–29 *When anyone violates the Law of Moses—and this is testified to by two or three witnesses—without compassion, this man will be condemned to death. How much worse will his penalty be if he tramples the Son of God underfoot, treating with contempt the blood covenant (which covenant declared him holy), having insulted the Spirit of grace?* (Kukis paraphrase)

For we have seen the One Who said, “To Me a giving of justice; I will recompense.” And again, “Will judge the Lord the people of Him.” Fearful to fall into hands of God, a Living (One).

Hebrews 10:30–31

For we have known the One Who said, “[The] giving of justice [is] to Me. I will repay.” And again, “The Lord will judge His people.” [It is] a fearful (thing) to fall into [the] hands of a Living God.

We all know it is God Who said, “The administration of justice belongs to Me. I will render the correct verdict.” Also from the Scriptures: “The Lord will judge His people.” Knowing this, it is a fearful thing to fall into the hands of a Living God if you are under discipline.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For we have seen the One Who said, “To Me a giving of justice; I will recompense.” And again, “Will judge the Lord the people of Him.” Fearful to fall into hands of God, a Living (One).
Complete Apostles Bible	For we know Him who said, "Vengeance is Mine; I will repay," says the Lord. And again, "The LORD will judge His people." It is a fearful thing to fall into the hands of the living God!
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For we know him that hath said: Vengeance belongeth to me, and I will repay. And again: The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For we know him who hath said, Retribution is mine; and I will repay: and again, The Lord will judge his people. It is very terrible, to fall into the hands of the living God.
Original Aramaic NT	For we know him who said, "Vengeance is mine, and I shall give payment." And again, "THE LORD JEHOVAH will judge his people." It is very terrible to fall into the hands of THE LIVING GOD.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For we have had experience of him who says, Punishment is mine, I will give reward. And again, The Lord will be judge of his people. We may well go in fear of falling into the hands of the living God.
Bible in Worldwide English	We know God who has said, I am the one who will punish people. I will repay them. Also, The Lord will judge his people. People should fear very much to be punished by the living God.
Easy English	.
Easy-to-Read Version–2008	We know that God said, "I will punish people for the wrongs they do; I will repay them." And he also said, "The Lord will judge his people." It is a terrible thing to face punishment from the living God.
God's Word™	We know the God who said, "I alone have the right to take revenge. I will pay back." God also said, "The Lord will judge his people." Falling into the hands of the living God is a terrifying thing.
Good News Bible (TEV)	For we know who said, "I will take revenge, I will repay"; and who also said, "The Lord will judge his people." It is a terrifying thing to fall into the hands of the living God!
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	We know that God has said he will punish and take revenge. We also know that the Scriptures say the Lord will judge his people. It is a terrible thing to fall into the hands of the living God!
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For we know him who said, "I have the right to take revenge and pay them back for their evil!" And also, "The Lord God will judge his own people!" It is the most terrifying thing of all to come under the judgment of the Living God!
UnfoldingWord Simplified T.	For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God!
Williams' New Testament	For we know who it was that said, "Vengeance belongs to me, I will pay back!" and again, "The Lord will be His people's judge." It is a terrifying thing to fall into the hands of the ever living God!

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, we know the <i>One</i> who said <i>in Deuteronomy 32:35</i> , "Retaliation is for Me. I will repay," and again <i>in Deuteronomy 32:36</i> , "The Master will judge His ethnic group." The fearful <i>thing is</i> to fall into hands of a living God.
Common English Bible	.
Len Gane Paraphrase	For we know him who has said, "Vengeance is mine; I will repay," says the Lord. And in addition, "The Lord will judge his people." [It is] a terrifying thing to fall into the hands of the living God.
A. Campbell's Living Oracles	For we know him who has said, "Vengeance belongs to me; I will repay, says the Lord": and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	We know who it was that said-- 'It is for me to avenge, I will requite'; and again-- 'The Lord will judge his people.' It is a fearful thing to fall into the hands of the Living God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	We know God, and he said, "I will make sure that justice is done; I will give people what they deserve." He also said, "The Lord will judge his people." It's terrifying to come under the power of the living God.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	For we know the one who said, "Vengeance belongs to me; I will pay them back," [Deut 32:35] and again, "The Lord will judge his people." [Deut 32:36; Ps 135:14]

Montgomery NT	It is a terrifying thing to fall into the hands of the living God! For we know Him who said, Vengeance is mine, I will repay, and again, The Lord will judge his people. IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD!
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For we know who it is that has said, "VENGEANCE BELONGS TO ME: I WILL PAY BACK;" and again, "THE LORD WILL BE HIS PEOPLE'S JUDGE." It is an awful thing to fall into the hands of the ever-living God.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	For we know Him who has said, "Vengeance belongs to Me; I will repay," says YAHWEH. And again, "YAHWEH will judge His people." (<i>Deuteronomy 32:35, 36, Psalm 135:14</i>) It is a fearful thing to fall into the hands of the living Elohim. (<i>Mat 10:28</i>)
Holy New Covenant Trans.	We know who said this: "Revenge belongs to Me; I will pay it back." Again, "The Lord God will judge His people." It is a terrible thing to fall into the hands of the living God!
The Scriptures 2009	For we know Him who has said, " Vengeance is Mine, I shall repay, says הוהי. " And again, " הוהי shall judge His people. " Deuteronomy 32:35-36. It is fearsome to fall into the hands of the living Elohim.
Tree of Life Version	For we know the One who said, "Vengeance is Mine; I will repay," and again, "Adonai will judge His people." It is a terrifying thing to fall into the hands of the living God.

Weird English, ©18 English, Anachronistic English Translations:

Accurate New Testament	...[We] have seen for the [one] saying [for] me {is} Revenge I will repay {them} and again will judge Lord the people [of] him Terrifying {is} The+ {them} to fall to hands [of] god living...
Alpha & Omega Bible	.
Awful Scroll Bible	For we have perceived, He saying, "Punishing-away is Mine, I will extend-over-against", instructs the Lord. And again, "The Lord will pronounce judgment on His people." It is terrifying, to fall-from-within the hand, of the Living God!

Concordant Literal Version	For we are acquainted with Him Who is saying, Mine is vengeance! I will repay! the Lord is saying, and again, "The Lord will be judging His people" Fearful is it to be falling into the hands of the living God!
exeGesés companion Bible	For we know him who said, Vengeance is mine - I recompense, words Yah Veh. And again, Yah Veh judges his people. Deuteronomy 32:35, 36 How awesome falling into the hands of the living Elohim.
Orthodox Jewish Bible	For we have da'as of the One who said, LI NAKAM V'SHILEM ("Vengeance is mine and I will repay") [DEVARIM 32:35] and again YADIN HASHEM AMMO ("The L-rd will judge his people" DEVARIM 32:36). It is a fearful thing to fall into the hands of the Elohim Chayyim.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For we know God, who said [Deut. 32:35], "Revenge belongs to me; I will pay back [for wrongdoing]." And again [Deut. 32:36], "The Lord will judge His people." It is a terrifying thing to fall into the hands of the living God.
Benjamin Brodie's trans.	For we know the One who said [in Deut. 32:35]: "Discipline [temporal punishment] is Mine, I will repay." And again [in Deut. 32:36]: "The Lord [Jesus Christ] will judge [temporal chastening] His people." It is a fearful thing to fall into the hands of the living God [for the purpose of divine discipline].
The Expanded Bible Jonathan Mitchell NT	.
	For we have perceived, and thus know, the One saying, "Execution of right in fairness out of the Way pointed out [is] by Me. I will continue giving back (repay) in its place," says the Lord [= Yahweh], and again, "The Lord [= Yahweh] will continue separating and making a decision about (or: judging) His people." [Ex. 32:35-36] [comment: this paragraph, and its judgments, pertains to God's people] [It is] fearful (a fear-inspiring [experience]) to suddenly fall-in – into hands of a continuously living God!
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	After all, we know the One who said, Revenge is for me alone. I will pay people back. ^v And again: The Sovereign God is going to judge God's people. ^w It's a terrible thing to fall into the hands of the Living God. ^v Deuteronomy 32:35.

^w Traditionally: "The Lord will judge his people". Deuteronomy 32:36; Psalm 135:14.

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

- A Faithful Version .
- Analytical-Literal Translation For we know the One having said, "Vengeance [is] Mine; I will repay," says [the] Lord. And again, "[The] LORD will judge His people." [Deut 32:35,36] [It is] terrifying to fall into [the] hands of [the] living God!
- Berean Literal Bible .
- Bond Slave Version .
- C. Thomson updated NT .
- Charles Thomson NT .
- Context Group Version .
- 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* we know the one who said, 'Vengeance is for me. I will be repaying says the Lord.' And again, 'The Lord will judge his people.' {Deu 32:35-36, Psa 135:14} *It is a fearful thing to fall into the hands of the living God.*
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation For you see we know the God having said, Punishment belongs to Me, I will repay. And again, The Lord shall judge His people. A terrifying thing to fall into the hands of the Living God.
- 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:
30-31

Hebrews 10:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492

Hebrews 10:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, accusative case	Strong's #2036
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
ekdikēsis (ἐκδίκησις) [pronounced <i>ek-DIHK-ay-sis</i>]	<i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i>	feminine singular noun, nominative case	Strong's #1557
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
antapodidōmi (ἀνταποδίδωμι) [pronounced <i>an-tap-ohd-EE-doh-mee</i>]	<i>to recompense, to render, to repay, to requite (good or evil)</i>	1 st person singular, future active indicative	Strong's #467

Translation: For we have known the One Who said, “[The] giving of justice [is] to Me. I will repay.”

In this verse, we have two Old Testament passages quoted. The first comes from Deuteronomy 32:35 ‘Vengeance is Mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.’ (ESV; capitalized) In this chapter (as is the case throughout most of Deuteronomy), Moses is speaking, but he is speaking here for God (that is, as if God Himself is speaking).

As an aside, what is different about Deuteronomy (as opposed to portions of Exodus, Leviticus and Numbers) is Moses is speaking almost all of this book in a series of lectures to the sons of Israel (this would have been carefully recorded and repeated, as speaking to two million people is impossible). In Exodus, Leviticus and Numbers, there are many time when God is clearly speaking and it is clear by the context that we are hearing the exact words of God. Obviously, these words are authoritative. However, with Deuteronomy, since Moses is speaking much of this and speaking for God, the writers of the New Testament give his words just as much authority as they give God’s.

It is remarkable the Deuteronomy is the #3 most often quoted book from the Old Testament.

Bear in mind that some individual verses are not universally agreed upon.

Which Book is Quoted Most Often in the New Testament (from Knowable Word)

Quote the most in the New Testament:	Quotes the most from the Old Testament:
1. Psalms (68 times)	1. Romans (58 quotes)
2. Isaiah (55)	2. Matthew (45)
3. Deuteronomy (44)	3. Hebrews (42)
4. Genesis (35)	4. Acts (27)
5. Exodus (31)	5. Galatians (20)
6. Leviticus (13)	6. Luke (19)
7. Proverbs (8)	7. 1Corinthians (19)
8. Zechariah (7)	8. Mark (18)
9. Jeremiah (5)	9. John (17)
10. Hosea (5)	10. 1Peter (8)

The book of Hebrews has more verses from the Old Testament when it comes to percentages (Romans and Matthew are both much longer books).

The first list: <https://www.knowableword.com/2013/03/20/top-10-ot-books-quoted-in-nt/>
 The second list: <https://www.knowableword.com/2013/04/17/top-10-nt-books-that-quote-ot-passages/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 10:30a **For we have known the One Who said, “[The] giving of justice [is] to Me. I will repay.”**

The context of this verse is God is going to destroy the enemies of Israel. For the Jewish believers reading this, and knowing that it is being applied to them, this is quite a wake-up call (since Jerusalem would be destroyed in three years, it is apparent that many of them did not wake up).

In many ways, believers in Jerusalem and Judæa should understand the book of Hebrews to be a serious warning to them, as if Isaiah were writing to them and warning them of danger soon to come to them (because they are rejecting God).

Hebrews 10:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
palin (παλιν) [pronounced <i>PAL-in</i>]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
In Acts 17:32, these two words together are variously translated, <i>again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.</i>			
krinô (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, future active indicative	Strong's #2919

Apparently, this can also be a present active indicative?

Hebrews 10:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<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
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
laos (λαός) [pronounced lah-OSS]	<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
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: And again, "The Lord will judge His people."

This, like the previous quote, comes from Deuteronomy (the very next verse, as a matter of fact); and only the first portion of the verse is quoted: Deuteronomy 32:36 **For the LORD will vindicate His people and have compassion on His servants, when He sees that their power is gone and there is none remaining, bond or free.** (ESV; capitalized)

The word translated *vindicate* by the ESV is *dîn* (דין) [pronounced *deen*], and it means, *to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate.* Strong's #1777 BDB #192. This can be taken in a positive or a negative way. The Greek work used here can be understood in the same way.

Hebrews 10:30 **For we have known the One Who said, "[The] giving of justice [is] to Me. I will repay."** And again, "The Lord will judge His people." (Kukis nearly literal translation)

Hebrews 10:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phoberos (φοβερός) [pronounced fob-er-OSS]	<i>fearful, frightful, terrifying, inspiring fear, terrible, formidable; affected with fear, timid;(objectively) formidable</i>	feminine singular adjective; nominative case	Strong's #5398
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
emriptō (εμπίπτω) [pronounced em-PIHP-toh]	<i>to fall on [among, into]; to fall into [one's power], to be entrapped by; to be overwhelmed with</i>	aurist active infinitive	Strong's #1706

Hebrews 10:31

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2198

Translation: [It is] a fearful (thing) to fall into [the] hands of a Living God.

Since this epistle is written primarily to believers, we are speaking of discipline here rather than to eternal judgment.

Hebrews 10:31 [It is] a fearful (thing) to fall into [the] hands of a Living God. (Kukis nearly literal translation)

Hebrews 10:30–31 For we have known the One Who said, “[The] giving of justice [is] to Me. I will repay.” And again, “The Lord will judge His people.” [It is] a fearful (thing) to fall into [the] hands of a Living God. (Kukis nearly literal translation)

Hebrews 10:30–31 We all know it is God Who said, “The administration of justice belongs to Me. I will render the correct verdict.” Also from the Scriptures: “The Lord will judge His people.” Knowing this, it is a fearful thing to fall into the hands of a Living God if you are under discipline. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Remember How You Started; Return to That Behavior

Now remember the previous days, in which [you all] were enlightened. A great struggle, you (all) endured afflictions. This indeed both reproaches and pressures, being made a spectacle, now this partners of those remaining, therefore being [that].

Hebrews
10:32–33

Now remember the previous times during which [you all] had been enlightened. [This was] a great struggle and you (all) endured afflictions. This indeed [was a time when you all] were being exposed to reproaches and pressures. Now this [was a time when you all] had become partners of the ones who remained.

Take a moment and think back to previous times, after you all had been enlightened. Recall that this was a time of great struggling when you endured affliction. This was indeed the time when you were exposed to public reproaches and pressures. Remember how, at this time, you had become partners with the ones who remained behind in Jerusalem and Judæa.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now remember the previous days, in which [you all] were enlightened. A great struggle, you (all) endured afflictions. This indeed both reproaches and pressures, being made a spectacle, now this partners of those remaining, therefore being [that].
Complete Apostles Bible	But remember the former days, in which after you were enlightened, you endured a great struggle of sufferings, in part being exposed publicly, both to reproaches and to afflictions, and in part having become partners of those treated in this way.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Therefore, recollect ye the former days, those in which ye received baptism, and endured a great conflict of sufferings, with reproach and affliction; and ye were a gazing stock, and also were the associates of persons who endured these things:...
Original Aramaic NT	Remember therefore the first days in which you received baptism* and endured a great contest of suffering with reproach and affliction. And you became a spectacle, and you were also made associates with people who endured these things.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But give thought to the days after you had seen the light, when you went through a great war of troubles; In part, in being attacked by angry words and cruel acts, before the eyes of everyone, and in part, in being united with those who were attacked in this way.
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Bible in Worldwide English	Remember the first days when you had the light of Gods truth. In those days you were strong, even though you had to fight against many troubles. Sometimes it was because people said and did wrong things to you and everybody saw it. And sometimes it was because you stood with others who had wrong things done to them.
Easy English Easy-to-Read Version–2008	. Remember the days when you first learned the truth. You had a hard struggle with much suffering, but you continued strong. Sometimes people said hateful things to you and mistreated you in public. And sometimes you helped others who were being treated that same way.
God's Word™	Remember the past, when you first learned the truth. You endured a lot of hardship and pain. At times you were publicly insulted and mistreated. At times you associated with people who were treated this way.
Good News Bible (TEV)	Remember how it was with you in the past. In those days, after God's light had shone on you, you suffered many things, yet were not defeated by the struggle. You were at times publicly insulted and mistreated, and at other times you were ready to join those who were being treated in this way.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Don't forget all the hard times you went through when you first received the light. Sometimes you were abused and mistreated in public, and at other times you shared in the sufferings of others.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Don't you remember those days right after the Light shined in your hearts? You endured a great marathon season of suffering hardships, yet you stood your ground. And at times you were publicly and shamefully mis-treated, being persecuted for your faith; then at others times you stood side by side with those who preach the message of hope.
UnfoldingWord Simplified T.	But remember the former days, after you were enlightened, how you endured a great struggle in suffering. You were exposed to public ridicule by insults and persecution, and you were sharing with those who went through such suffering.
Williams' New Testament	But you must continue to remember those earlier days when first you received the light and then endured so great a struggle with persecution, partly by being exposed as a public spectacle to insults and violent sufferings, and partly by showing yourselves ready to share with those who were living in this condition.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But remember the days previously, in which, after you were illuminated, you persisted <i>to do what is right</i> during a long competition of hardships, not only this: being made a public spectacle in both insults and hard times; but this: becoming partners of the <i>people</i> who were busy in this way.
Common English Bible	.

Len Gane Paraphrase	But remember the past days, in which, after you were enlightened, you endured a great struggle of hardship. At times, you were viewed with scorn, both with insults and persecutions, and at times, you were associated with those who were treated this way.
A. Campbell's Living Oracles	But to call to remembrance the former days, in which, after you were enlightened, you sustained a great combat of afflictions; partly, indeed, whilst you were made a spectacle both by reproaches and afflictions; and partly, whilst you became companions of them who were so treated.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	Call to mind those early days in which, after you had received the Light, you patiently underwent a long and painful conflict. Sometimes, in consequence of the taunts and injuries heaped upon you, you became a public spectacle; and sometimes you suffered through having shown yourselves to be the friends of men who were in the very position in which you had been.

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	Just remember the past when, after you understood the truth,* you experienced a great deal of suffering. Sometimes you were made a spectacle of, being insulted and attacked; at other times you stood in solidarity with those who were suffering.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	But you must continue to remember those earlier days, how after you were enlightened you endured a hard and painful struggle. At times you were made a public spectacle by means of insults and persecutions, while at other times you associated with people who were treated this way. For you sympathized [Or suffered] with the prisoners and cheerfully submitted to the violent seizure of your property, because you know that you have a better and more permanent possession. V. 34 is included for context.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	Remember the early days in which, after being enlightened, you endured a great struggle with sufferings, at one time made a public spectacle by reproaches and distresses, at another time making common cause with those who were thus treated.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But continually recall to mind the days now past, when on being first enlightened you went through a great conflict and many sufferings. This was partly through allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated.
Wikipedia Bible Project	.

Worsley's New Testament But call to remembrance the former days, in which *after* being enlightened, ye sustained a great conflict of sufferings; partly, being made a public spectacle by reproaches and afflictions; and partly, as ye became associates of those who were so treated: for ye sympathized with *me in* my bonds, and ye took joyfully the plundering of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. V. 34 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 Therefore, remember the former days, those in which after you received baptism, you endured much tribulation; indeed being exposed both to trouble and reproach you became an object of ridicule; and you have become companions of those men who have endured these things.

Holy New Covenant Trans. Do you remember those days when you first received God's light? You won a great contest of suffering. Sometimes you suffered and they called you bad names. When others were treated like that, you also suffered with them.

The Scriptures 2009 But remember the former days, when, after you were enlightened, you endured a great struggle with sufferings. On the one hand you were exposed to reproaches and pressures, and on the other hand you became sharers with those who were so treated, for you sympathised with me in my chains, and you accepted with joy the seizure of your possessions, knowing that you have a better and a lasting possession for yourselves in the heavens. V. 34 is included for context.

Tree of Life Version But remember the former days when, after you were enlightened, you endured a great struggle with sufferings. Sometimes you were publicly exposed to abuses and afflictions, and other times you became partners with those who were treated this way.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...remember! but the formerly days in whom* Being Enlightened much struggle [You*] endure [of] sufferings This {is} certainly [by] insults also and [by] afflictions [You*] Being Humiliated {were} This {is} but Sharing [of] the [men] so being treated [You*] Becoming {are}...

Alpha & Omega Bible .
 Awful Scroll Bible But be yourselves recalling-back, you all's former days, from-within which being enlightened, yous remain-under, a great contention of misfortunes, that surely, being made a spectacle, both to reproaches and oppressions, that coming about participators, of those being the same-as-this turning-about.

Concordant Literal Version Now recollect the former days in which, being enlightened, you endure a vast competition of sufferings, in this, indeed, being a gazing stock both of reproaches and afflictions, yet in this, becoming participants of those behaving thus."

exeGesés companion Bible	And remember the previous days wherein having been enlightened you endured a vast contention of sufferings; indeed, being theatricized both by reproaches and tribulations; and partly, while you became communicants of them who thus behaved.
Orthodox Jewish Bible	But have zikaron of the yamim mikedem (earlier days) in which, when you had received the Ohr Hashem, you endured a great tzoros, a great “Kristallnacht” of yissurim (suffering), sometimes being publicly abused with baleidikung (insult) and fargolung (persecution) yourselves; other times being oppressed chavrusa partners with the ones so treated.
Rotherham’s Emphasized B. .	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie’s trans.	But remember the earlier days when, after you were enlightened [to the truth], you endured a difficult struggle by having to suffer [much]. Sometimes you were subjected to public ridicule and abuse, and at other times you shared [vicariously] with those people who were treated that way. Now please remember the former days [when the Jews left the sacrificial system and believed in Christ], in which after you were enlightened [made to understand the mystery], you endured a difficult struggle [from those who still embraced Judaism] with suffering: Those [Jerusalem believers], on the one hand, who were publicly exposed [put to shame by adherents to Judaism] to both insults and afflictions, and on the other hand, those [other Jewish believers] who became partners with those [in Jerusalem] who were treated in this manner .
The Expanded Bible Jonathan Mitchell NT	.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	Yet be remembering the first (or: former) days in which, being enlightened (illuminated), you at one point remained under (patiently endured while giving support in) a great conflict (contest or athletic combat) of the effects of sense-experiences (results of emotions, passions, sufferings and things that happened to you), partly both by reproaches and by pressures; partly being birthed (coming to be) folks of common being and existence (partners; participants; sharers) of those thus conducting themselves (turning themselves step-by-step), being constantly exposed and gazed upon as a public spectacle, as in a theater.

Bible Translations with Many Footnotes:

Lexham Bible	But remember the former days in which, after you [*Here “after ” is supplied as a component of the temporal participle (“were enlightened”)] were enlightened, you endured a great struggle with sufferings, sometimes being publicly exposed both to insults and to afflictions, and sometimes becoming sharers with those who were treated in this way.
NET Bible®	.

New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	But remember the early days. ^x In those days, when you'd just been enlightened, you held out through ^y a hard struggle with sufferings. Sometimes you were publicly humiliated with insults and persecutions; at other times, you stood ^z with people who were being treated in those ways.
	^x Lit. "the former days".
	^y Lit. "you endured". But the word has an active sense, not simply a passive one.
	^z Or "you stood in solidarity"; lit. "you became partners".
Wilbur Pickering's New T.	A word of encouragement However, remember those earlier days in which, having been enlightened, you endured a great struggle of sufferings: partly being publicly exposed to both insults and oppression, and partly siding with those who were so treated.
Literal, almost word-for-word, renderings:	
A Faithful Version	But remember the earlier days when, after you were enlightened, you endured much conflict in your sufferings. On the one part, you were made a public spectacle by both insults and severe trials; and on the other part, you became companions of those who were enduring the same things.
Analytical-Literal Translation	But remember yourp former days, in which having been enlightened youp endured a great conflict of sufferings [or, a great struggle with sufferings], partly on the one hand by being publicly exposed both to insults and to afflictions, partly on the other hand by having become sharers of the ones being treated in this way.
Berean Literal Bible	But remember the former days in which, having been enlightened, you endured a great conflict of sufferings, this indeed, being made a spectacle both by revilings and tribulations; now this, having become partners of those passing through <i>them</i> thus.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	But call to remembrance the former days, in which, after you were enlightened, you endured a great conflict of sufferings, being publicly exposed to reproaches and afflictions, and at the same time sympathizing with them who were thus treated:...
Context Group Version	But call to remembrance the former days, in which, after you (pl) were enlightened, you (pl) endured a great conflict of sufferings; partly, being made a laughingstock both by reproaches and afflictions; and partly, becoming partakers with those that were used in the same way.
English Standard Version	.
Far Above All Translation	But remember the former days, in which you were enlightened and endured a great struggle full of sufferings. Sometimes <i>you were</i> made a gazing stock with reproaches and afflictions whereas at other times you made common cause with those who had that mode of life.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But remind ^o yourselves of the former days, <i>when</i> you ^o were enlightened, in which you ^o endured a large conflict of sufferings; <i>in</i> this thing indeed, being made a spectacle both by reproaches and afflictions, but <i>in</i> this thing, you ^o became partners of the ones who are conducting themselves so.

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	But keep remembering again and again to yourselves the former days, in which, after you had become enlightened [that is, you had some doctrine in your souls], you held your ground in a great conflict of pressure [or, sufferings] [these are the pressures which keep them from gathering together]. Partly, when being publicly abused both by visual and verbal insults, and by other pressures; and partly having become companions with those who are being treated in this manner.
Updated Bible Version 2.17	But call to remembrance the former days, in which, after you + were enlightened, you + endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partners with those who were so used.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
32-33

Hebrews 10:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anamimnêskô (ἀναμνησκω) [pronounced an-am-im-NACE-koh]	call to remembrance, remind, admonish; remember, remember and weigh well and consider	2 nd person plural; present middle imperative	Strong's #363
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
tas (τάς) [pronounced tahss]	the, to the, towards them	feminine plural definite article; accusative case	Strong's #3588
proteron (πρότερον) [pronounced PROT-ehr-awn]	previously, at the first; before, prior; of time, former	neuter singular adverb/adjective; accusative case	Strong's #4386
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250

Translation: Now remember the previous times...

The way the Jewish believers are behaving now, and how they behave when they were first saved are very different. This gives us the clue that the writer of Hebrews (or someone with whom he is closely associated) has known the Jerusalem church from the beginning.

The writer is saying, “I want you to think back when you were first saved...”

I believe that this phrase could be affixed once or twice more before we complete this passage.

Hebrews 10:32b			
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
hais (αἷς) [pronounced hais]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
phôtizô (φωτίζω) [pronounced foh-TID-zoh]	<i>giving light, shining; being enlighten (spiritually), lighting up, illuminating, shedding light on; bringing light to, making evident [to someone], revealing; bringing something to light</i>	masculine plural, aorist passive participle, nominative case	Strong's #5461

Translation: ...during which [you all] had been enlightened.

“Think back,” he writes, “to a time when you had first been enlightened.”

The implication is, their attitudes and response to teaching had been much different.

Hebrews 10:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	feminine singular adjective; accusative case	Strong's #4183
athlêsis (ἀθλησις) [pronounced ATH-lay-sis]	<i>to contest, to combat, to strive, struggle, a right; a hard trial</i>	feminine singular noun; accusative case	Strong's #119 (hapax legomena)
hupomenô (ὑπομένω) [pronounced hoop-om-EHN-oh]	<i>to stay (under, behind), to remain to abide; [figuratively] to undergo, to bear (trials), to have fortitude, to persevere, to endure; to (take) patient (-ly), to suffer</i>	2 nd person plural, aorist active indicative	Strong's #5278
pathêmata (πάθηματα) [pronounced PATH-ay-maht-ah]	<i>sufferings; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, afflictions</i>	neuter plural noun; genitive/ablative case	Strong's #3804

Translation: [This was] a great struggle and you (all) endured afflictions.

At that time, early on when the Jews in Jerusalem had been evangelized, that there was a great struggle between those who clung to the old traditions of Judaism and those who embraced Jesus Christ.

At that time, these new believers endured many afflictions and much suffering.

On the one hand, great numbers of Jews were coming to believe in Jesus, hearing the gospel from the Apostles; but there were those who resisted mightily, who looked to kill the Apostles and to exact punishment from those who had believed in the Lord. We read about this in **Acts 2–8** ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)).

Hebrews 10:32 **Now remember the previous times during which [you all] had been enlightened. [This was] a great struggle and you (all) endured afflictions.** (Kukis nearly literal translation)

Hebrews 10:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
μέν (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
oneidismoι (ὀνειδισμοί) [pronounced on-i-dis-MOY]	<i>acts of discipline, reproaches, revilings</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3680
τε (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 και	Strong's #5037
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
thlipseis (θλίψεις) [pronounced THLIP-sice]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2347
theatrizō (θεατρίζω) [pronounced theh-at-RIHD-zoh]	<i>being made a spectacle of, bringing upon the stage; setting forth as a spectacle, exposing to contempt</i>	masculine plural, present passive participle; nominative case	Strong's #2301 (hapax legomena)

Translation: This indeed [was a time when you all] were being exposed to reproaches and pressures.

At that time, these new converts faced all sorts of reproaches and afflictions.

The author of Hebrews reminds them of this, because that no longer seems to be the case.

Hebrews 10:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
κοινωνός (κοινωνός) [pronounced koy-no-NOS]	<i>associate, partner, colleague, partaker, sharer</i>	masculine plural adjective; nominative case	Strong's #2844
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
hoútō (οὕτω) [pronounced HOO-toh]; also hoútōs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
αναστρέφω (ἀναστρέφω) [pronounced an-as-TREF-oh]	<i>overturning; returning; by implication, busying oneself, remaining, living; behaving</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #390
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine plural, aorist (deponent) middle/passive participle; nominative case	Strong's #1096

Translation: Now this [was a time when you all] had become partners of the ones who remained.

There were many (included Apostles) who left Jerusalem and Judæa because of the persecution (which was okay for them to do, as God was going to discipline that region). There was a time when these believers, to whom Hebrews is written, were partners with others who had remained in that region.

Hebrews 10:33 This indeed [was a time when you all] were being exposed to reproaches and pressures. Now this [was a time when you all] had become partners of the ones who remained. (Kukis nearly literal translation)

Hebrews 10:32–33 Now remember the previous times during which [you all] had been enlightened. [This was] a great struggle and you (all) endured afflictions. This indeed [was a time when you all] were being exposed to reproaches and pressures. Now this [was a time when you all] had become partners of the ones who remained. (Kukis nearly literal translation)

Hebrews 10:32–33 Take a moment and think back to previous times, after you all had been enlightened. Recall that this was a time of great struggling when you endured affliction. This was indeed the time when you were

exposed to public reproaches and pressures. Remember how, at this time, you had become partners with the ones who remained behind in Jerusalem and Judæa. (Kukis paraphrase)

I was not sure whether to cut this off at v. 35 or v. 36. In a handful of instances, v. 36 led into vv. 37–38. Where that occurs, I will preserve it when citing the translation.

One might summarize vv. 34–36 by: *hold on to your compassion, hold on to your confidence, and hold on to your endurance*. That is thematically close enough to put these three verses together.

For even the prisoners you (all) had compassion for; and the plunder of the possessions of you (all) with joy you (all) accepted; having known to have yourselves better possessions and lodging accommodations. You (all) should not throw off (from the ultimate source of you), therefore, the confidence of you (all), which one keeps on having [as] a great recompense. For of steadfastness, you (all) keep on having a need that the will of the God [you are] had done, you (all) might receive the promise.

Hebrews
10:34–36

For you (all) have even shown compassion for the prisoners; and you (all) have accepted the plunder of your possessions with joy [or, a *relaxed mental attitude*], having known to have for yourselves better possessions and lodging accommodations [in eternity]. Do not cast off your confidence, which you keep on having [as] a great recompense. For you (all) keep on having a need of a relaxed mental attitude (under pressure) that you (all) have done the will of the God, [that] you (all) might receive the promise [of God].

In the past, you have shown great compassion for those cast into prison and for me as well, despite my bonds. You have accepted with inner happiness the plunder of your personal possession, knowing that you continue to have better possessions and a better place to live in eternity. Do not throw away this confidence, which you continue to have as an important recompense for the difficulties that you are dealing with. You need to continue to have a relaxed mental attitude while under pressure, knowing that you have done with will of God, with the result that you might receive the promise of God.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For even the prisoners you (all) had compassion for; and the plunder of the possessions of you (all) with joy you (all) accepted; having known to have yourselves better possessions and lodging accommodations. You (all) should not throw off (from the ultimate source of you), therefore, the confidence of you (all), which one keeps on having [as] a great recompense. For of steadfastness, you (all) keep on having a need that the will of the God [you are] had done, you (all) might receive the promise.
- Complete Apostles Bible For you sympathized with me in my chains, and you received the plunder of your possessions with joy, knowing that you have for yourselves a better and enduring possession in heaven. Therefore do not cast away your confidence, which has a great recompense. For you have need of endurance, so that having done the will of God, you may receive the promise:... The Complete Apostles Bible and a few other translations see v. 36 as leading into the passages which are quoted in vv. 37–38.
- Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.)	For you both had compassion on them that were in bands and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence which hath a great reward. For patience is necessary for you: that, doing the will of God, you may receive the promise.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	...and ye were grieved for those who were imprisoned; and ye cheerfully endured the plundering of your goods, because ye knew that ye had a possession in heaven, superior and not transitory. Therefore cast not away your assurance which is to have a great reward. For ye have need of patience; that ye may do the pleasure of God, and may receive the promise.
Original Aramaic NT	And you were grieved concerning those who were imprisoned and you endured with joy the robbery of your possessions, because you know you have a possession in Heaven which is greater and does not pass away. Therefore do not throw away the boldness which you have, for a great reward is coming for it. For you must have patience to do the will of God and receive The Promise,...
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For you had pity on those who were in prison, and had joy in the loss of your property, in the knowledge that you still had a better property and one which you would keep for ever. So do not give up your hope which will be greatly rewarded. For, having done what was right in God's eyes, you have need of waiting before his word has effect for you.
Bible in Worldwide English	You shared in the troubles of those who were in prison. When your things were taken from you, you were happy. You knew that you had better things in heaven, things that would always belong to you. So do not stop believing God now. Your faith will bring you much reward. You must not give up believing. Then you will do what God wants you to do. Then you will get what he promised you.
Easy English Easy-to-Read Version–2008	.
God's Word™	Yes, you helped them in prison and shared in their suffering. And you were still happy when everything you owned was taken away from you. You continued to be happy, because you knew that you had something much better--something that would continue forever. So don't lose the courage that you had in the past. Your courage will be rewarded richly. You must be patient. After you have done what God wants, you will get what he promised you.
Good News Bible (TEV)	You suffered with prisoners. You were cheerful even though your possessions were stolen, since you know that you have a better and more permanent possession. So don't lose your confidence. It will bring you a great reward. You need endurance so that after you have done what God wants you to do, you can receive what he has promised.
	You shared the sufferings of prisoners, and when all your belongings were seized, you endured your loss gladly, because you knew that you still possessed something much better, which would last forever. Do not lose your courage, then, because it

brings with it a great reward. You need to be patient, in order to do the will of God and receive what he promises.

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

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

- Contemporary English V. You were kind to people in jail. And you gladly let your possessions be taken away, because you knew you had something better, something that would last forever. Keep on being brave! It will bring you great rewards. Learn to be patient, so that you will please God and be given what he has promised.
- The Living Bible .
- New Berkeley Version .
- New Century Version .
- New Living Translation .
- The Passion Translation You sympathized with those in prison and when all your belongings were confiscated you accepted that violation with joy; convinced that you possess a treasure growing in heaven that could never be taken from you. So don't lose your bold, courageous faith, for you are destined for a great reward! You need the strength of endurance to reveal the poetry of God's will and then you receive the promise in full.
- UnfoldingWord Simplified T. For you had compassion on those who were prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession. [Some older versions read, For you had compassion on me in my chains.] So do not throw away your confidence, which has a great reward. For you need patience, so that you may receive what God has promised, after you have done his will.
- Williams' New Testament For you showed sympathy with those who were in prison and cheerfully submitted to the violent seizure of your property, for you knew that you had in yourselves and in heaven one that was lasting. So you must never give up your confident courage, for it holds a rich reward for you. V. 36 will be placed with the next passage for context.

Partially literal and partially paraphrased translations:

- American English Bible .
- Beck's American Translation .
- Breakthrough Version You see, you also empathized with the prisoners and accepted the looting of the things that are yours with happiness, knowing for yourselves to be having a better and remaining possession. So you shouldn't throw away your boldness, something that has a huge earned payment. V. 36 will be placed with the next passage for context.
- Common English Bible .
- Len Gane Paraphrase For you had compassion on me in my imprisonment and with joy allowed the stealing of you possessions, knowing in yourselves that you have better and enduring possessions in heaven. Therefore, do not throw away your confidence, which has great reward. You need perseverance, so that, after you have done the will of God, you will receive the promise.
- A. Campbell's Living Oracles For you also suffered with me in my bonds, and with joy sustained the spoiling of your goods, knowing within yourselves, that you have in heaven a better and a permanent substance. Wherefore, cast not away your confidence, which has a

great retribution. For you must persevere in doing the will of God, that you may obtain the promised reward.

New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	For you not only sympathized with those who were in prison, but you even took the confiscation of your possessions joyfully, knowing, as you did, that you had in yourselves a greater possession and a lasting one. Do not, therefore, abandon the confidence that you have gained, for it has a great reward awaiting it. You still have need of patient endurance, in order that, when you have done God's will, you may obtain the fulfillment of his promise.

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	You showed your sympathy for those in prison, and took it cheerfully when your possessions were confiscated, knowing that you have something better coming that will truly last. So don't lose your confidence in God—it will be richly rewarded. You need to be patient so that having done what God wants, you'll receive what he has promised.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	For you did sympathize with the prisoners, and you did take joyfully the confiscation of your goods; conscious that you had for yourselves greater, even lasting possessions. Now do not fling away your bold confidence, for it has a great recompense of reward. V. 36 will be placed with the next passage for context.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	For you had compassion on the prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession. [Some older versions read, For you had compassion on me in my chains.] So do not throw away your confidence, which has a great reward. For you have need of patience, so that you may receive the promise, after you have done God's will.
Urim-Thummim Version	For also with my bonds you sympathized, and the robbery of your goods with joy you did receive, knowing that you have in yourselves a better substance in the cosmos, and an enduring one. Cast not away therefore your confidence, that has payment of wages due. Because you have need of patience, that after you have done the will of Elohim you might receive the promise.
Weymouth New Testament	For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain. Therefore do not cast from you your confident hope, for it will receive a vast reward. For you stand in need of patient endurance, so that, as the result of having done the will of God, you may receive the promised blessing.

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 also you had pity on those in prison; and you accepted the seizure of your possessions with joy, knowing yourselves to have a better and abiding possession in Heaven.
Then do not throw away your confidence, which has great reward.
For you have need of patience, that having done the will of Elohim you may obtain the promise..

Holy New Covenant Trans. You felt sorry for people they put in jail. When they took over your property, you accepted this gladly because you knew you owned better things which last. So don't throw away your confidence! It will be greatly rewarded. V. 36 will be placed with the next passage for context.

The Scriptures 2009 On the one hand you were exposed to reproaches and pressures, and on the other hand you became sharers with those who were so treated, for you sympathised with me in my chains, and you accepted with joy the seizure of your possessions, knowing that you have a better and a lasting possession for yourselves in the heavens. Do not, then, lose your boldness, which has great reward. Vv. 33–35 are presented together here for context (as opposed to vv. 34–36).

Tree of Life Version For you suffered along with the prisoners and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better and lasting possession. Therefore, do not lose your boldness, which has great reward. For you need perseverance so that, after you have done the will of God, you may receive the promise.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and for [with] the prisoners [You*] sympathize and the seizure [of] the [things] possessing [of] you* with happiness [You*] accept Knowing to have themselves^ greater possession and remaining not [You*] may throw (away) so the confidence [of] you* Who has great repayment [of] endurance for [You*] have need that the will [of] the god Making [You*] may receive the promise...

Alpha & Omega Bible FOR YOU SHOWED SYMPATHY TO THE PRISONERS AND ACCEPTED JOYFULLY THE SEIZURE OF YOUR PROPERTY, KNOWING THAT YOU HAVE FOR YOURSELVES A BETTER POSSESSION AND A LASTING ONE.
THEREFORE, DO NOT THROW AWAY YOUR CONFIDENCE, WHICH HAS A GREAT REPAY/RECOMPENSE.
FOR YOU HAVE NEED OF ENDURANCE, SO THAT WHEN YOU HAVE DONE THE WILL OF THEOS (*The Alpha & Omega*), YOU MAY RECEIVE WHAT WAS PROMISED.

Awful Scroll Bible	For indeed, you suffer-together-with my bonds, and you receive-near, with joy, the seizing of that under- you all's -ruling, coming-to-know from-within yourselves, you are to hold from-within the Expanse, that more availing and lasting under- you all's -rule. Let not you cast-away therefore, you all's all-expressiveness, what-certain holds, great extending-out-to-the-one-hired. For you hold need of abiding-under, in order that, effecting the Desires, of God, you yourselves shall be taken-care-of, by that heralded-beforehand.
Concordant Literal Version	For you sympathize with my prisoners also, and anticipate the pillage of your possessions with joy, knowing you yourselves have better and permanent property in the heavens." You should not, then, be casting away your boldness, which is having a great reward, " for you have need of endurance that, doing the will of God, you should be requited with the promise."
exeGeses companion Bible	For you sympathized with me in my bonds and with cheer received the plunder of your holdings, knowing in yourselves that in the heavens you have a better and abiding holdings. So cast not away your boldness, which have a mega recompence: for you have need of endurance - that having done the will of Elohim, you receive the pre-evangelism.
Orthodox Jewish Bible	For you showed Gemilut Chasadim for the Achim b'Moshiach in the beis hasohar and with simcha you accepted the pogrom-like confiscation of your property because you have da'as that you possess a better and more enduring yerushah (inheritance). Do not discard, then, your bitachon (confident trust) which has gadol sachar (great reward). You are nitzrach (needy) of the kind of zitzfleisch (patience) that has endurance, in order that, having accomplished the ratzon Hashem, you will receive the havtachah (promise).
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. For you showed sympathy for those who were in prison and accepted it joyfully when your [own] possessions were taken away, [because] you knew that you yourselves had a better and more permanent possession [in heaven]. [So], do not throw away your confidence, because it pays a rich reward. For you need to be steadfast so that, after you have done what God wants, you will receive the promise [of an inheritance. See 9:15].
Benjamin Brodie's trans.	For to be sure, you sympathized with those in prison [visited persecuted believers], and accepted with a relaxed mental attitude [inner happiness] the confiscation [robbery] and redistribution of your property, knowing that you hold within yourselves [Bible doctrine in the soul] a much better possession, indeed which keeps on abiding [Bible doctrine is the only thing you get to take to heaven with you]. Don't cast away, therefore, your courage [outspokenness with reference to your conversion to Christianity from Judaism], which holds within itself a substantial reward [super-abounding grace blessings in time and eternity], For you continue to have need of steadfast endurance [persistence in the daily familiarization, mental saturation, and application of Bible doctrine], so that when

The Expanded Bible
Jonathan Mitchell NT

you have accomplished the will [protocol plan] of God, you might carry off for yourselves [exploitation of the spiritual breakthrough] the promise [super-abounding grace blessings in time and eternity].

For you even feel with (experience with; sympathize with) those bound or in prison [other MSS: with me in my bonds], and you at one point received to yourselves (accepted) the seizure (plunder; confiscation) of your possessions (properties; things having their origin below) with gracious joy, knowing and realizing to have for yourselves a superior (stronger and better) and continuously remaining (or: dwelling; or: abiding; = permanent and lasting) possession (or: property) [later MSS add: within the heavens (or: atmospheres)].

Therefore may you not cast away your freedom and openness in speaking (boldness and confidence which comes from being a citizen) which continuously has a great discharge of wages.

For you continuously have need (necessity of the use) of persistent patient endurance (steadfast remaining under for support), so that doing (or: performing) the will (intent; purpose) of God you may carry away for yourselves – in order to provide and care for – the Promise.

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

Bible Translations with Many Footnotes:

Lexham Bible

For you both sympathized with the prisoners and put up with the seizure of your belongings with joy because you [*Here “because” is supplied as a component of the participle (“knew”) which is understood as causal] knew that you yourselves had a better and permanent possession. Therefore do not throw away your confidence, which has great reward. For you have need of endurance, in order that after you [*Here “after” is supplied as a component of the temporal participle (“have done”)] have done the will of God, you may receive what was promised.

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

Because you suffered along with those who were in prison. And when your possessions were^{aa} taken away by force, you faced it with joy. You knew that you have possessions that are better and more lasting.
So don’t throw away your boldness-there’s a great reward for it.
What you really need is endurance, so you can do God’s will and then get what’s been promised.

^{aa.} Or “your property was”. People’s houses and land could well have been confiscated.

Wilbur Pickering’s New T.

For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain. Therefore do not cast from you your confident hope, for it will receive a vast reward. For you stand in need of patient endurance, so that, as the result of having done the will of God, you may receive the promised blessing.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation	For indeed you _p sympathized with [me] in my chains, and you _p accepted the seizure of your _p property with joy, knowing to be having for yourselves a better and lasting possession in [the] heavens. Therefore, you _p shall not throw off your _p confidence [or, joyful sense of freedom], which has great reward. For you _p have need of patient endurance, so that having done the will of God, you _p shall receive the promise.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	For you sympathized with me in my bonds, and waited with joy the seizure of your goods, knowing that you had in yourselves a better,?even an ever-during substance in heaven. Therefore cast not away that confidence of yours which hath a great recompense of reward. For you must persevere, that when you have performed the will of God, you may receive the promised reward.
Context Group Version	For you (pl) both had compassion on those that were in bonds, and took joyfully the plundering of your (pl) possessions, knowing that you (pl) yourselves have a better possession and an abiding one. Do not cast away therefore your (pl) disregard of class or status, which has great repayment of reward. For you (pl) have need of patience, that, having done the will of God, you (pl) may receive the promise.
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* you° also sympathized together-with <i>me</i> in my bonds, and you° accepted the ravaging of your° possessions with joy, knowing that you° have for yourselves a better possession in the heavens and an abiding <i>one</i> . Therefore do° not cast away your° boldness, which has great reward. For* you° have need of endurance, in-order-that, having done* the will of God, you° may get the promise for yourselves.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	For ye both had °compassion on them that were in bonds, and took joyfully the plundering of your possessions, knowing that ye have for yourselves [in heaven] a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise. ° <i>Byz.-compassion with me in my bonds.</i>
Niobi Study Bible	For you(p) had compassion on me in my bonds and took joyfully the despoiling of your(p) goods, knowing in yourselves(p) that you(p) have in Heaven a better and an enduring substance. Cast not away therefore your(p) confidence, which has great recompense of reward. For you(p) have need of patience, that, after you(p) have done the will of God, you(p) might receive the promise.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For you even demonstrated compassion toward the prisoners and you accepted to yourselves with happiness the plundering of your material possessions knowing that in yourself [that is, resident in your souls] you have a better possession (Bible doctrine in the soul) and one which is constantly enduring.

Therefore do not throw away as worthless your confidence in doctrine, which confidence keeps having rich distribution of rich materialistic blessings [that is, supergrace blessings].

For you keep on having need of perseverance [persistence], in order that, when you have accomplished the will of God [the daily function of GAP], you might carry off for yourself the promise [of supergrace blessing].

- 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:
34-36

Hebrews 10:34a			
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
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
τοῖς (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
δέσμιοι (δέσμιοι) [pronounced <i>DEHS-mee-oy</i>]	<i>prisoners, bound men, men in bonds, captives; those being held as prisoners</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1198
Instead of <i>prisoners</i> , the Byzantine Greek text and the Scrivener Textus Receptus both have the very similar text...			
δεσμον (δεσμόν) [pronounced <i>dehs-MON</i>]	<i>bands, bonds, chains</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1199
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
<i>Prisoners</i> is δεσμιοῖς; and <i>bonds of me</i> is δεσμοῖς μου.			
συμπαθεῖν (συμπαθεῖν) [pronounced <i>soom-ath-EH-oh</i>]	<i>to be affected with the same feeling as another, to sympathize with; to feel for, have compassion on; to commiserate</i>	2 nd person plural, aorist active indicative	Strong's #4834

Translation: For you (all) have even shown compassion for the prisoners;...

As you can see in the Greek tables above, there is Greek text in other manuscripts which is different. There is not a great deal of difference in the letters, and in the paraphrase. Had this epistle come from Paul, I might have included both the prisoners and Paul's bonds. However, we do not have any evidence that the believers in Jerusalem were sympathetic to Paul's imprisonment (many of them lobbied for it). Therefore, I believe that the Westcott Hort text is the accurate text here.

Although I do not recall a great deal of evidence for this in the book of Acts, based upon these words, there were early Christian believers in Jerusalem and Judæa who were sympathetic toward other Christians who had been cast into prison. Many times, when a person was imprisoned, he did not receive enough food to eat unless this was given him by friends or relatives. This would suggest that the Jewish believers made such provisions for their brothers in prison.

Even though we do not know the identity of the writer of Hebrews, it seems as if he knows about the early Christian church in Jerusalem or that he may have even been a part of it in some way. Now, based upon the word used throughout this epistle, I lean toward the writer of this epistle as being a gentile (which would account for his name not being attached to the epistle). However, this is simply a theory.

Hebrews 10:34b			
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
τήν (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)
ἡραπάγ (ἡραπάγ) [pronounced <i>hahr-pah-AY</i>]	<i>plunder, spoil, pillage; robbery, theft; greed, greediness, seizure</i>	feminine singular noun, accusative case	Strong's #724
τῶν (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
ἡυάρχοντα (ἡυάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i>]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun, genitive/ablative case	Strong's #5224
This is the present active participle, neuter plural of the verb <i>ἡυάρχω</i> (ἡυάρχω) [pronounced <i>hoop-AHR-khoh</i>] (Strong's #5225). It acts like a plural noun, but it is built out of a verb.			
This word only occurs twice in the epistles (here and 1Corinthians 13:3); and three times in Matthew. The writer who makes the most use of this word in Luke (Luke 8:3 11:21 12:15 12:33 12:44 14:33 16:1 19:8 Acts 4:32).			
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Hebrews 10:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
Together, these words are translated, <i>joyfully, with joy, gladly, with happiness, with cheer, cheerfully, happily, with a relaxed mental attitude, with inner happiness.</i>			
prosdechomai (προσδέχομαι) [pronounced <i>pros-dekh'-om-ahee</i>]	<i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i>	2 nd person plural, aorist (deponent) middle indicative	Strong's #4327

Translation: ...and you (all) have accepted the plunder of your possessions with joy [or, a relaxed mental attitude],...

The believers in Jerusalem and Judæa had a particularly difficult time of it. They were persecuted with all manner of persecution, which included having their possessions and property seized (which accounts for many translation which follows).

There was a reason that this happened. God was moving believers out of Jerusalem and Judæa in order to preserve them. At the time that Hebrews is written, there are only 3 more years before Rome will invade and kill a million Jews. None of the soldiers stopped to ask, "Are you Christians or no?" So many believers in Jerusalem and Judæa were allowed to be persecuted, which caused many of them to leave that area.

There are times when we endure great suffering and difficulty, and even if it is completely undeserved, God has a reason for these things to take place. In some instances (and I have personally experienced this), the intention is to move you from point A to point B.

Hebrews 10:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, present active participle, nominative case	Strong's #1097
echō (ἔχω) [pronounced <i>EHKH-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
heautous (ἑαυτοῦς) [pronounced <i>heh-ow-TOOÇ</i>]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 st , 2 nd , 3 rd person masculine plural, accusative case	Strong's #1438

Hebrews 10:34c			
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 singular comparative adjective; accusative case	Strong's #2909
huparxeis (ὑπάρξεις) [pronounced hoop-ARX-ice]	<i>proprietorship, (concretely) property, wealth, goods, substance, possessions</i>	feminine plural noun, accusative case	Strong's #5223
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ménō (μένω) [pronounced MEH-noh]	<i>remaining, abiding, dwelling, living, lodging</i>	feminine plural present active participle, accusative case	Strong's #3306

Translation: ...having known to have for yourselves better possessions and lodging accommodations [in eternity].

The believers are to recognize that, in eternity, there will be greater or better possessions. Even some of them will have this at this current time (maybe after they move out of the Judæan region). However, I believe the author's purpose was to speak of eternal rewards here.

The final word can suggest that this is a condition which continues for a period of time—perhaps a long period of time. Therefore, many understand this to mean that the Jerusalem believers would have better and longer-lasting (abiding) possessions (which is the way almost every translation understood this to mean).

I took this to mean that they would have better stuff and accommodations in the future (possibly in time and definitely in eternity).

Hebrews 10:34 For you (all) have even shown compassion for the prisoners; and you (all) have accepted the plunder of your possessions with joy [or, a relaxed mental attitude], having known to have for yourselves better possessions and lodging accommodations [in eternity]. (Kukis nearly literal translation)

Hebrews 10:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
apoballō (ἀποβάλλω) [pronounced ap-ob-AL-lo]	<i>to throw off, to cast away; to throw from the ultimate source (of oneself); figuratively, to lose</i>	2 nd person plural, aorist active subjunctive	Strong's #576
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

Hebrews 10:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i>]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness</i>	feminine singular noun; accusative case	Strong's #3954
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Do not cast off your confidence,...

The believers have confidence in Jesus Christ and in the plan of God. This has allowed them to enjoy a relaxed mental attitude in time, despite the many difficulties that they face. *Do not throw away this confidence*, the writer implores.

Application: We in the United States are in a very precarious position. How many of us face a future similar to what took place in Jerusalem? We could face a great economic collapse, unemployment, and many other difficulties in the future. The millions of people who have illegally come into this country may choose to simply take over portions of it (we have gangs already taking over portions of cities).

Hebrews 10:35b			
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
echô (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
meGas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173
misthapodosía (μισθαποδοσία) [pronounced <i>mis-thap-od-oss-EE-ah</i>]	<i>payment of wages due, recompense; reward</i>	feminine singular noun; accusative case	Strong's #3405

Translation: ...which you keep on having [as] a great recompense.

The confidence that the believers in Jerusalem and Judæa is their great recompense at this time.

Application: Now, I realize to many, you read this, you think about their homes and property being plundered, and think, “But they still have confidence? Really? That is their reward? Well f— that.” All believers face difficult circumstances in life and confidence in the Word of God is extremely important. For many believers, this is the key to them surviving in very difficult circumstances. This is the key to maintaining one’s sanity in the face of great historical disaster. I can guarantee you that you will face difficult times and difficult circumstances, some of which may seem to have no solution. There is one way to maintain your equilibrium under such circumstances—confidence in the Word of God and confidence in the plan of God.

Application: Whether a mature believer or an immature believer, you are going to face great difficulties in your life. Whether or not you can deal with them will depend upon your attitude toward the guidance of the Word of God.

Hebrews 10:35 **Do not cast off your confidence, which you keep on having [as] a great recompense.** (Kukis nearly literal translation)

Hebrews 10:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings</i>	feminine singular noun; genitive/ablative case	Strong’s #5281
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
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person plural, present active indicative	Strong’s #2192
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong’s #5532

Translation: For you (all) keep on having a need of a relaxed mental attitude (under pressure)...

The writer of Hebrews implores his readers to continue to have a relaxed mental attitude when under pressure. They need to advance spiritually in order to deal with the difficulties of their lives.

Hebrews 10:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong’s #2443

Hebrews 10:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, aorist active participle; nominative case	Strong's #4160

Translation: ...that you (all) have done the will of the God,...

Their confidence and their relaxed mental attitude comes from knowing the will of God and then doing the will of God. When that takes place, you can be confident of your life and your future. You can get through difficult circumstances.

Hebrews 10:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
komizô (κομίζω) [pronounced kom-ID-zoh]	<i>to provide for; to carry off (as if from harm; generally obtain); to bring, to receive [back], to recover</i>	2 nd person plural, aorist middle subjunctive	Strong's #2865
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)
epaggelia (ἐπαγγελία) [pronounced ehp-ang-eh-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860

Translation: ...[that] you (all) might receive the promise [of God].

The end result of this is, *that you might receive the promise of God*. I would understand this promise to be, blessing in time and permanent blessing in eternity.

Hebrews 10:36 For you (all) keep on having a need of a relaxed mental attitude (under pressure) that you (all) have done the will of the God, [that] you (all) might receive the promise [of God]. (Kukis nearly literal translation)

Hebrews 10:34–36 For you (all) have even shown compassion for the prisoners; and you (all) have accepted the plunder of your possessions with joy [or, a relaxed mental attitude], having known to have for yourselves better possessions and lodging accommodations [in eternity]. Do not cast off your confidence, which you keep on having [as] a great recompense. For you (all) keep on having a need of a relaxed mental attitude (under pressure) that you (all) have done the will of the God, [that] you (all) might receive the promise [of God]. (Kukis nearly literal translation)

Hebrews 10:34–36 In the past, you have shown great compassion for those cast into prison and for me as well, despite my bonds. You have accepted with inner happiness the plunder of your personal possession, knowing that you continue to have better possessions and a better place to live in eternity. Do not throw away this confidence, which you continue to have as an important recompense for the difficulties that you are dealing with. You need to continue to have a relaxed mental attitude while under pressure, knowing that you have done with will of God, with the result that you might receive the promise of God. (Kukis paraphrase)

For yet a very little while, the One Who Keeps on Coming will arrive and He will not linger. Now the righteous of Me out from faith he will live; and if he might draw back, will keep on not being pleased the soul of Me in him.

Hebrews
10:37–38

For yet in a little while, the One Coming will arrive and He will not delay. Now My righteous one will live by faith; but if he might draw back, My soul will not be pleased with him.

For very soon, the One Who is Promised will come; and He will not be delayed (that is, He will arrive according to God's plan). Now, my righteous one—those who have imputed righteousness by faith in Christ—will live by faith. If he shirks his responsibility in the plan of God, My soul will be displeased with him.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For yet a very little while, the One Who Keeps on Coming will arrive and He will not linger. Now the righteous of Me out from faith he will live; and if he might draw back, will keep on not being pleased the soul of Me in him.
Complete Apostles Bible	"For yet a little while, and He who is coming will come and will not delay. But the just shall live by faith, and if he withdraws, My soul has no pleasure in him."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For yet a little and a very little while, and he that is to come will come and will not delay. But my just man liveth by faith: but if he withdraw himself, he shall not please my soul.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Because, yet a little,--and it is a very little time,--when he that cometh, will come, and will not delay.

Now the just by my faith, will live: but if he draw back, my soul will not have pleasure in him.

Original Aramaic NT "Because there is little time, and very little, when he who is coming will come and will not delay."

"But the righteous one shall live by my faith, and if he gives it up, my soul is not pleased with him." *

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English In a very little time he who is coming will come; he will not be slow. But the upright man will be living by his faith; and if he goes back, my soul will have no pleasure in him.

Bible in Worldwide English The holy writings say In a little while, the one who is to come will come. He will not wait any longer. If a person does what is right because he believes in God, he will live. If he turns back, I will not be pleased with him.

Easy English .
Easy-to-Read Version–2008 He says, "Very soon now, the one who is coming will come and will not be late. The person who is right with me will live by trusting in me. But I will not be pleased with the one who turns back in fear."

God's Word™ "Yet, the one who is coming will come soon. He will not delay. The person who has God's approval will live by faith. But if he turns back, I will not be pleased with him."

Good News Bible (TEV) For, as the scripture says, "Just a little while longer, and he who is coming will come; he will not delay. My righteous people, however, will believe and live; but if any of them turns back, I will not be pleased with them."

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

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

Contemporary English V. As the Scriptures say, "God is coming soon! It won't be very long. The people God accepts will live because of their faith. But he isn't pleased with anyone who turns back."

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

For soon and very soon, "The One who is appearing will come without delay!" And he also says, "My righteous ones will live from my faith. But if fear holds them back, my soul is not content with them!"

UnfoldingWord Simplified T. "For in a very little while, the one who is coming will indeed come and not delay. My righteous one will live by faith. If he shrinks back, I will not be pleased with him."

Williams' New Testament Indeed, to carry out the will of God and to receive the blessing He has promised, you need endurance, for:
"In just a very little while, the Coming One will come and not delay; Meantime, my righteous servant will live by faith. But if a man draws back, my soul has no delight in him." V. 36 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, you have a need for persistence so that after doing what God wants, you might retrieve the promise; for in yet a very little while, the One who is coming will arrive, and it will not take a long time. "My person who does what is right will live from trust" (Habakkuk 2:4) and if he backs off, My soul is not pleased in him. V. 36 is included for context.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	For yet a very little while, and He who is coming, will come, and will not tarry. Now, the just by faith shall live; but if he draw, my soul will not be well pleased with him.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	'For there is indeed but a very little while ere He who is coming will have come, without delay; And through faith the Righteous man shall find his Life, But, if a man draws back, my heart can find no pleasure in him.'

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	"In just a little while he will come, as he said—he won't delay. Those who do what is right will live by trusting in God, and if they draw back from their commitment, I won't be pleased with them."*
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	For you need steadfastness, so that after having done the will of God, you may receive the promise, For yet a very, very little while, and then The Coming One will have come, without delay. But it is by faith that my Righteous One will live, And if he draws back, my soul takes no pleasure in him. V. 36 is included for context.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For there is still but a short time and then "THE COMING ONE WILL COME AND WILL NOT DELAY. BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL LIVE; AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE IN HIM."
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, the time is very short and He who is to come, will come, "and will not delay."
 (Hab 2:3, Mat 24:42-44)
 "But the righteous shall live by faith;" "yet if he draws back," "My soul is not pleased
 in him." (Hab 2:3-4, Zep 1:6, Mal 1:10)

Holy New Covenant Trans. . You need to have endurance. Then, when you have done what God wants, you will
 receive what God promised. The Scripture says this:
 "In a very short time, the Coming One will come. He will not be late. The person
 who is right with God by faith will live forever. But if that person moves back, I will
 not be pleased with him." V. 36 is included for context.

The Scriptures 2009 . For you have need of endurance, so that when you have done the desire of Elohim,
 you receive the promise:
"For yet a little while – He who is coming shall come and shall not delay."
**"But the righteous shall live by belief, but if anyone draws back, my being has
 no pleasure in him."** Habakkuk 2:3–4 v. 36 is included for context.

Tree of Life Version . For yet "in a very little while, the Coming One will come, and He will not delay. But
 My righteous one shall live by emunah; and if he shrinks back, My soul takes no
 pleasure in him."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentyet for Little What {is} which The [Man] Coming will come and not [He] will delay
 The [Man] but Right [of] me from faith will live and if [He] may withdraw not
 appreciates The Soul [of] me in him...

Alpha & Omega Bible .
 Awful Scroll Bible . "For yet a little while, as much as He coming will arrive, and He will not tarry.
 (")And the righteous will live by confidence, and if- he -shall withdraw- himself -
 under, My Life decrees- it not -well, from-within him."

Concordant Literal Version .
 exeGeses companion Bible . For yet a little while - as much as - as long as
 and he who comes, comes
 and takes not his time.
 And the just live by trust:
 and whenever anyone withdraws,
 my soul thinks not well in him.
 Habakkuk 2:3, 4

Orthodox Jewish Bible . For yet a little while and Hu HaBah [Rebbe Melech HaMoshiach] YAVO LO
 YE'ACHER ("He will come, he will not delay")
 V'TZADDIK VE'EMUNATO YICHEYEH ("And my tzaddik will live by Emunah" --
 CHABAKUK 2:3-4) And, if he shrinks back as a shmad defector, LO YASHRAH
 NAFSHO BO ("his desire is not upright in him").

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	[Hab. 2:3-4 LXX says], "For [it will be] only a short time [before] He [i.e., Christ], who is coming, will be here without delay. And my [i.e., God's] righteous person will [obtain] life by [his] faith [in God]. But if he turns back [from me], my soul is not pleased with him."
Benjamin Brodie's trans.	Certainly, a little while longer still, and He [Jesus Christ] will return [at the rapture of the Church]; in fact, He will not linger [delay or take His time]. Now, the righteous one belonging to Me shall keep on living [maintaining a spiritual life] by means of doctrine. However, if he retreats [leaves doctrine behind], My soul will not delight in him [discipline instead of blessing].
The Expanded Bible	.
Jonathan Mitchell NT	For you see, "Yet a very, very little while, [and] the One repeatedly coming will by habit be arriving, and He will not be late (or: continue delaying or taking time). "Now My just One who is fair and equitable and in right relationship in accord with the Way pointed out [other MSS: the rightwised person] shall continue living from out of trust and faith (or: from out of faith will be continuously living; [other MSS: out of My faith], and if he should lower his sails and shrink back (place himself under; cower), My soul is not thinking well within him (or: taking delight in him)." [Habakkuk 2:3-4]
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	After all, in just a very short while, The One who's coming will come, and will not wait. And my innocent ones will live by their faith. But ^{bb} if they back off, I won't be pleased with them. ^{cc} ^{bb.} Lit. "And". ^{cc.} Traditionally: "And my righteous one will live on the basis of [his] faith; and if he draws back, my soul is not pleased with him" (Hab_2:3-4 LXX).
Wilbur Pickering's New T.	For in a very little while, "He who is coming will come and will not delay. Now the righteous one will live by faith, yet if he backs away, my soul has no pleasure in him."

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	"For yet [in] a very little while, the One coming will come and will not delay. "But the [one] righteous by faith will live [or, the righteous will live by faith]; and if he draws back, My soul has no pleasure in him." [Hab 2:3,4]
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.

Charles Thomson NT
Context Group Version

.
For yet a very little while, He who comes shall come, and shall not delay. But my vindicated one shall live by trust: And if he shrinks back, my life has no pleasure in him.

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

.
. .
You may not cast away, then, your boldness, which has great repayment of reward, for you have need of patience, that having done the will of God, you may receive the promise,
for yet [in] a very, very little [while], He who is coming will come, and will not linger; and “the righteous will live by faith,” and “if he may draw back, My soul has no pleasure in him,”
and we are not of those drawing back to destruction, but of those believing to a preserving of soul. Vv. 35–35, 39 are included for context.

Modern English Version
Modern Literal Version 2020

.
‘For* still a little *while*, O how-much? O how-much? The one coming will be coming and will not delay.
But the righteous one will be living from faith and if he should retreat back, my soul does not delight in him.’ {Isa 26:20, Hab. 2:3-4}

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

.
. .
For,
Yet a very little while,
He that cometh shall come, and shall not tarry.
But *my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.
*Hab.2:3; *Byz.-the; Hab. 2:4, Zeph. 1:6, Mal. 1:10*

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

.
. .
For yet a little while, how short, how short, He Who is coming will arrive, and will not delay His arrival.
Now My justified ones [the royal family of God] shall live by means of doctrine: consequently if he himself retreats [fails to follow the colors; negative volition towards doctrine], My soul shall not have pleasure in him.

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:
37-38

Hebrews 10:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong’s #2089

Hebrews 10:37a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
mikrón (μικρόν) [pronounced <i>mik-ron</i>]	<i>small, little; (of size: of stature, of length; of space}; of age: less by birth, younger; of time: short, brief, a little while, how little!; of quantity: number, amount; of rank or influence</i>	neuter singular adjective; accusative case	Strong's #3397
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; accusative case	Strong's #3745
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; accusative case	Strong's #3745

These three words are variously translated, *a (very, very) little while, a (very) short time, a (very) short while, in just a little while, the time is very short, little time and very little, soon and very soon.*

Translation: *For yet in a little while,...*

In the original quote, there are matches for *for* and *yet*. So I have included them in the Old Testament quotation (by using purple). The verse is not quoted exactly and many words are left out. It sounds as if the writer is quoting this verse from memory; or choosing just to include what he wants to include.

Although many believers believed that Jesus would return that first century, which appears to be included in their writings, no one actually set a day or a time in any of the writings of Scripture.

Hebrews 10:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2064
hêkō (ἦκω) [pronounced <i>HAY-koe</i>]	<i>to arrive, to come; to be present (literally or figuratively)</i>	3 rd person singular, future active indicative	Strong's #2240

Translation: *...the One Coming will arrive...*

The *One Coming* would be the Messiah. “At some time in the future,” the writer asserts, quoting Habakkuk, “Jesus will return. Scripture tells us this.”

Hebrews 10:37c			
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
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
chronizō (χρονίζω) [pronounced <i>chron.-IHD-zoh</i>]	<i>to linger, to delay, to tarry</i>	3 rd person singular, future active indicative	Strong's #5549

Translation: ...and He will not delay.

“And He will not delay,” the author of Hebrews asserts, again quoting the Old Testament.

Now, 2000 years later, we might see this as a delay. However, there is no reason to see it that way. Jesus functions within the plan of God; so we know He will return when it is the right time. R. B. Thieme, Jr. has suggested that this will take place the moment that there are as many Church Age believers as there are demons.

Hebrews 10:37 *For yet in a little while, the One Coming will arrive and He will not delay.* (Kukis nearly literal translation)

Hebrews 10:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
dikaios (δίκαιος, αἰά, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective; nominative case	Strong's #1342
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Hebrews 10:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, future (deponent) middle indicative	Strong's #2198

Translation: Now My righteous one will live by faith;...

The writer puts the final phrase of Habakkuk 2:4 at the beginning, as he is encouraging those reading his words to live by faith. That is, to believe the Scriptures, to believe according to their original faith and to believe in what the author of Hebrews is telling them.

Hebrews 10:38b			
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
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
hupostéllō (ὑποστέλλω) [pronounced hoop-os-TEHL-loh]	<i>to draw back, to let down, to lower; to withdraw: to withdraw one's self, to be timid, to cover; of those who from timidity hesitate to avow what they believe; to be unwilling to utter from fear; to shrink from declaring, to conceal, to dissemble</i>	3 rd person singular, aorist middle subjunctive	Strong's #5288
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 rd person singular, present active indicative	Strong's #2106
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590

Hebrews 10:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...but if he might draw back, My soul will not be pleased with him.

The author of Hebrews is quoting Habakkuk, who presents the words of God. Therefore, if a believer draws back from the plan of God; or shirks his responsibility, God's soul will not be pleased with him.

I have used my translation for Hebrews; the Apostles Bible for the Greek text; and the ESV for the Hebrew text.

Comparing Hebrews with Habakkuk

Hebrews 10:37–38	Habakkuk 2:3–4 Greek Text	Habakkuk 2:3–4 Hebrew Text
For yet in a little while, the One Coming will arrive and He will not delay.	For the vision is yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.	For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay.
Obviously, the writer of Hebrews leaves out several part of v. 3; but he is using the Greek rather than the Hebrew text.		
Now My righteous one will live by faith; but if he might draw back, My soul will not be pleased with him.	If he should draw back, My soul has no pleasure in him: but the just shall live by My faith.	Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.
In this verse, it is clear that the writer of Hebrews used the Greek text (which he does throughout most of the book of Hebrews. ²⁰)		

The Holy Spirit, by allowing the Greek text to be quoted in the New Testament, is affirming as authoritative at least the passages which are quoted.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

²⁰ I am not aware of an exception to this.

Hebrews 10:38 **Now My righteous one will live by faith; but if he might draw back, My soul will not be pleased with him.** (Kukis nearly literal translation)

Hebrews 10:37–38 **For yet in a little while, the One Coming will arrive and He will not delay. Now My righteous one will live by faith; but if he might draw back, My soul will not be pleased with him.** (Kukis nearly literal translation)

Hebrews 10:37–38 **For very soon, the One Who is Promised will come; and He will not be delayed (that is, He will arrive according to God’s plan). Now, my righteous one—those who have imputed righteousness by faith in Christ—will live by faith. If he shirks his responsibility in the plan of God, My soul will be displeased with him.** (Kukis paraphrase)

Now we ourselves do not keep on shrinking back to destruction but of faith to a preservation of a soul.

Hebrews
10:39

Now we ourselves do not keep on retreating toward [our own] destruction, but (rather) [we are] of doctrine for the preservation of [our] soul.

As believers, we should not be retreating, moving us toward our own destruction by the sin unto death; but instead, we are of Bible doctrine which will preserve our souls.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we ourselves do not keep on shrinking back to destruction but of faith to a preservation of a soul.
Complete Apostles Bible	But we are not of those shrinking back to destruction, but of faith, to the saving of the soul.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.
V. Alexander’s Aramaic Eastern Aramaic Manuscript	.
James Murdock’s Syriac NT	But we are not of that drawing-back, which leadeth to perdition; but of that faith, which maketh us possess our soul.
Original Aramaic NT	But we are not of despondency which leads to destruction, but of the faith that imparts to us our soul.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But we are not of those who go back to destruction; but of those who have faith even to the salvation of the soul.
Bible in Worldwide English	We are not the people who turn back and so are lost. But we are people who believe, and so we are saved.
Easy English	.
Easy-to-Read Version–2008	But we are not those who turn back and are lost. No, we are the people who have faith and are saved.

God's Word™	We don't belong with those who turn back and are destroyed. Instead, we belong with those who have faith and are saved.
Good News Bible (TEV)	We are not people who turn back and are lost. Instead, we have faith and are saved.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	We are not like those people who turn back and get destroyed. We will keep on having faith until we are saved.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But we are certainly not those who are held back by fear and perish; we are among those who have faith and experience true life!
UnfoldingWord Simplified T.	But we are not any of those who turn back to destruction. Instead, we are some of those who have faith for keeping our soul.
Williams' New Testament	But we are not of a disposition to draw back so as to perish, but we have faith that leads to the saving of the soul.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	We are not of a backing off into ruin, but of trust into an acquisition of the soul.
Common English Bible	.
Len Gane Paraphrase	But we are not those who turn back into eternal ruin but of those who have faith for preserving the soul.
A. Campbell's Living Oracles	We, however, are not of those who apostatize to perdition; but of those who persevere to the salvation of the soul.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But we do not belong to those who draw back, to their Ruin, but to those who have faith, to the saving of their souls.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But we are not the kind of people who draw back and end up being lost. We are those who trust in God to save us.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Now, we do not belong to those who turn back and are destroyed, but to those who have faith and are saved.

Lexham Bible	But we are not among those who shrink back to destruction, but among those who have faith to the preservation of our souls.
Montgomery NT	"But we are not of defections unto perdition, but of faith unto the gaining of the soul."
NIV, ©2011	.
Riverside New Testament	But we are not of those who shrink back and perish, but of those who have faith and will win their souls.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But we are not of them who draw back to utter destruction; but of them that believe to the saving of the life.
Weymouth New Testament	But we are not people who shrink back and perish, but are among those who believe and gain possession of their souls.
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, we do not belong to those drawing back, which leads to perdition; but to the faith which restores our soul. (<i>Mat 24:45-47</i>)
Holy New Covenant Trans.	We are not like the person who moves back and is destroyed. We are like the person who believes and is saved!
The Scriptures 2009	But we are not of those who draw back to destruction, but of belief to the preservation of life.
Tree of Life Version	But we are not among the timid ones on the path to destruction, but among the faithful ones on the path to the preservation of the soul.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...We but not are [They] [of] withdrawing to destruction but are They[of] faith to preservation [of] soul...
Alpha & Omega Bible	.
Awful Scroll Bible	Moreover, we are not of them withdrawing-under, destroying-away, however, of those confiding to the preparing-over, to Life.
Concordant Literal Version	Yet we are not of those shrinking back to destruction, but of faith for the procuring of the soul."
exeGesés companion Bible	And we are not of them who withdraw to destruction; but of them who trust to the acquiring of the sou.

Orthodox Jewish Bible . But we are not of those who shrink back as shmad defectors toward churban destruction, but we are of those with Emunah whose neshamah is preserved in Yeshu'at Eloheinu.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . But we are not like those people who turn back and are destroyed, but like those who have faith [in God] and obtain the salvation of their souls.

Benjamin Brodie's trans. . However, we ourselves [positive believers associated with Paul] are not shrinking [retrogressing] towards discipline [divine chastening for reverse process reversionists], but towards the enrichment of the soul [spiritual growth] by means of doctrine .

The Expanded Bible .

Jonathan Mitchell NT . Yet we ourselves do not relate to or exist from a lowering of the sails and a shrinking back into a state of being lost, nor into destruction, but rather [we exist] from faith and confident trust, [leading] into an encompassing which is from [the] soul and defines soul (or: unto creating a secure surrounding pertaining to life and breath; unto establishing a perimeter around [our] person; into a forming-around which originates in feelings, desires, instinct, emotions, will, and expressions of life which are the soul).

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 . But we're not about shrinking back towards destruction-no! We're about faith, that leads to our lives being saved.^{dd}

^{dd.} Lit. "faith, leading to the preservation of life/soul".

Wilbur Pickering's New T. . But we are not of those who back away into ruin,⁶ but of those who believe to the saving of the soul.

(6) The emphasis here is on human responsibility.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . But we are not of [the ones] shrinking back to destruction, but of [the ones having] faith to [the] preserving of [the] soul.

Berean Literal Bible .

Bond Slave Version . But we are not of them who draw back to perdition; but of them that believe to the saving of the soul.

C. Thomson updated NT .

Charles Thomson NT . But we are not of them who draw back for perdition; but of them who believe for the attainment of life.

Context Group Version . But we are not of those that shrink back to destruction; but of those that have given trust the rescuing of the life.

English Standard Version	.
Far Above All Translation	But we are not ones to draw back leading to loss, but we are of faith, leading to the preservation of one's being.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But we are not from this retreating back leading to destruction, but we are from the faith leading to the preservation of the soul.
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	But we are not the retreating type designed for the purpose destruction [that is, the sin unto death]; but we are the doctrinal type for the purpose of doctrinal possession of the soul. [which is the supergrace status]
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

Hebrews 10:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
esmen (ἐσμέν) [pronounced ehs-MEHN]	we are: we have our being	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
hupostolê (ὑποστολή) [pronounced hoop-ostol-AY]	a shrinking, drawing back, hesitancy, (by implication) apostasy; the timidity of one stealthily retreating	feminine singular noun; genitive/ablative case	Strong's #5289 (hapax legomena)
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 10:39a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
απόλεια (ἀπώλεια) [pronounced ap-OH- lie-a]	<i>destruction, ruin, loss (physical, spiritual or eternal); waste; perishing</i>	feminine singular noun; accusative case	Strong's #684

Translation: Now we ourselves do not keep on retreating toward [our own] destruction,...

The people Jerusalem and Judæa were moving backward. They had apprehended the Lord by faith, but were returning to the offering of animal sacrifices. This is retreating, this is shirking back, this is moving backward.

Because this is so repulsive to God—as they are crucifying the Lord afresh—that God may put them under the **sin unto death**. That is, God may discipline them to the point where God removes them from this life (they die physically and horribly); but they do not lose their salvation.

Hebrews 10:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
πίστις (πίστις) [pronounced PIHS- tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
εἰς (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
περιποίησις (περιποίησις) [pronounced per-ee- POY-ay-sis]	<i>a preserving, a preservation; (an acquired) possession, something gained; one's own property; an obtaining</i>	feminine singular noun; accusative case	Strong's #4047
ψυχή (ψυχή) [pronounced psou- KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; genitive/ablative case	Strong's #5590

Translation: ...but (rather) [we are] of doctrine for the preservation of [our] soul.

The believer lives according to the Word of God, which is Bible doctrine, and this preserves the soul (or life) of the believer.

Hebrews 10:39 Now we ourselves do not keep on retreating toward [our own] destruction, but (rather) [we are] of doctrine for the preservation of [our] soul. (Kukis nearly literal translation)

“You have essentially a binary choice here,” the writer of Hebrews asserts: “You can move backwards and die the sin unto death, or you can move forward, according to the teaching of the Word of God, and preserve your own lives.”

Hebrews 10:39 As believers, we should not be retreating, moving us toward our own destruction by the sin unto death; but instead, we are of Bible doctrine which will preserve our souls. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Hebrews	

A Set of Summary Doctrines and Commentary

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

Why Hebrews 10 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

What We Learn from Hebrews 10

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

Jesus Christ in Hebrews 10

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 10

I have used An Understandable Version (AUV) below. What is found below is information provided in the introduction to the translation itself (which I took from e-sword).

Sometimes I include this information in part for myself. I have been using some of these translations for 10–20 years, and there are times when I do not really know what the intent was of the translator.

The New Testament: an Understandable Version (by William E. Paul)

THE NEW TESTAMENT: AN UNDERSTANDABLE VERSION

by William E. Paul

This version of the New Testament was produced by consulting several Greek-English interlinear texts, a large number of English translations, and then confirming the meaning of each word from exegetical commentaries. Its purpose was to enhance the personal understanding and spiritual devotion of its publisher, his family members and those persons especially interested in Bible versions.

Copyright 1994, 2003

First Edition, 1995

Second Edition, slightly revised 2003

Third Edition, additional slight revision 2005

WHAT'S IN A NAME?

Why use the term “understandable” in describing this version? Are not all Bible versions understandable? Well, they certainly are to the ones who produced them! And that is the very purpose for this one. The term “understandable” simply means that the words used are familiar to Bill Paul and convey what he believes the inspired writers were saying. Notice the title includes the word “an,” also. That means there are certainly many other understandable versions, but this one happens to express meaning in a way that offers maximum understanding to the one who produced it. In other words, of the many understandable versions available, this one says it best ... for me!

WHY ANOTHER ONE?

Probably the most frequently asked question by those who pick up a new version is, “What? Another version of the New Testament?” Akin to that one is the question, “Is there really a need for another one?” I guess I would have to answer, “I wanted a better understanding of the New Testament and this seemed the best way to acquire it.” You see, the reason for this version is that it fills a need. It afforded me the opportunity of taking a more serious and detailed look at each verse of the New Testament writings with a view to seeing what it actually said and meant. But, could not that have been done by reading one of the approximately 350 English translations in my personal collection? Yes and no! A number of them were read, and still not every verse or passage resulted in a clear understanding. (Probably because I, like you, read over some verses and thereby miss the meaning). So, the decision was made to attempt making a personal version, intended to provide me with a better understanding of the New Testament Scriptures.

This version may be unique in that it does not guarantee to be exactly what the Holy Spirit inspired the original writers to record. Instead, this work represents only what I understand those writers to be saying. There is a difference. Since this version is intended principally for personal use, it should be kept in mind, in the likely event that it falls into other hands; this is what Bill Paul understood the writers to be saying. Many Bible versions are said to be “better,” “closer,” “easier,” “simpler,” “clearer,” or “plainer” renditions of the original, inspired (Greek) documents. No such claim is being made for this one. I am not saying that everyone else must accept this version as “the most accurate one.” I, more than anyone else, am aware of its weaknesses. And yes, you may possibly find some deficiencies in its clarity of expression, in its use of proper wording, and especially in its interpretative portions. In a work of this magnitude, done by a person with limited abilities, this is inevitable. So, if you feel led to offer advice or suggestions, they would be most welcome.

The time spent working on the basic translation of this version consisted of several hours a day for twenty-three months. During that time I produced an average of twelve verses per day. However, the additional hours spent in the planning, layout, proof reading, typing, retyping, rereading and making the final corrections extended the

The New Testament: an Understandable Version (by William E. Paul)

project for another five months.

The experience of working on this version proved a special blessing. The insights gained in the process of trying to determine what each word, sentence and verse meant were very enlightening. Even though I had read the entire Bible from several translations (and the New Testament from even more), this endeavor has proven to be more rewarding than any previous reading of the New Testament.

HOW WAS IT DONE?

The rendering of each New Testament verse involved reading and studying it at least five times. It was first written out in long hand in spiral notebooks after the sources mentioned below were carefully consulted. Then, it was reviewed for proper syntax and style as it was being typed into the computer. Next, the computer printouts were reread carefully (three times), and numerous corrections and changes in wording were made each time before the final draft was placed on computer and appeared in its present form. I am deeply indebted to my dear wife, Bethel, for reading much of the manuscript carefully, and suggesting numerous ways to improve the clarity and wording of many passages. In the course of producing this version, as many as thirty English translations were constantly consulted, especially on difficult words and sentences, and some of the readings from those that provided the clearest understanding were selected and used. Especially useful was The Translator's New Testament, prepared by the British and Foreign Bible Society for use by those preparing a version from the English language instead of directly from the Greek only.

This version was not rendered from a Greek text only for two reasons: [1] While I am familiar with New Testament Greek, having studied it in college, I do not consider myself an authority in the Greek language. (However, I did constantly consult the Nestle-Aland, 26th corrected edition (1986) Greek text, and the United Bible Societies, 4th corrected edition (1993) Greek text, with their English interlinear readings, among the original language reference works utilized). [2] The fact that I have also utilized so many English translations, most of which were made by highly competent Greek scholars, afforded me access to the studied conclusions of capable and experienced people in the field of Bible translation. (The cumulative number of years of New Testament Greek scholarship consulted would easily be in the hundreds). So, this version involved a considerable amount of evaluation and utilization of some of the English words used in the various New Testament translations which appeared to me to be the most understandable, and which best conveyed the meaning of the Greek text. However, in many cases, the wording I used was not found in any of the translations consulted. And, of course, the final choice of words, carefully selected and utilized, rests squarely upon me and I assume full responsibility for the rendition of every verse.

Also, throughout the work, the words eventually chosen were determined only after a constant examination of commentaries and atlases which were carefully studied to determine proper antecedents and to confirm historical, geographical, cultural, circumstantial and theological details. (A list of over 120 reference works used in the preparation of this work is available on request).

The words or phrases in brackets ([]), not in bold face type, are entirely mine and do not generally contain words found in any other text. Instead, they are inserted for the following four reasons: [1] To clarify the meaning of a sentence. For example "He went to the city [of Jerusalem]." The words "of Jerusalem" are not in any Greek text but helped me to keep the sense of the narrative in clearer perspective. These insertions generally do not interrupt the flow of the sentence. [2] To explain a word or phrase. In doing this the letters "i.e." (meaning "that is") are used. For example "he was a Pharisee [i.e. a strict sect of the Jewish religion]." These insertions tend to interrupt the flow of the sentence, but seemed worthwhile to me since they explain a word or phrase and thereby enhanced the meaning of the passage. [3] To provide information of a geographical, historical or cultural nature. These insertions are always introduced by the word "Note." They definitely interrupt the flow of the sentence and even the thought. But they are felt to be very helpful in gaining a better understanding of the passage. (Many translations place such items in the footnotes, but here they are placed within the text so as to insure a greater likelihood of being read). An example of this use of brackets follows the passage in Matthew

The New Testament: an Understandable Version (by William E. Paul)

5:13, where it says that salt was “good for nothing except to be thrown out into the roadway and walked on by people [Note: This was mined salt which, when losing its ‘saltiness’ due to exposure to the sun or rain, was simply disposed of by being dumped onto the roadway where people walked].” Also, an occasional “Note” will include a brief explanation of the foregoing verse when it seemed helpful in understanding the passage better. Such “notes” are admittedly interpretive. [4] Brackets are frequently used to enclose words supplied to complete a sentence. These words usually do not have counterparts in the original Greek text and are used somewhat like the italics of the New American Standard Version. Sometimes they take the form of inserting an ellipsis, for added clarity. For example, “they say [the right things], but do not do them.” The words “the right things” are not found in any Greek text, but I add them, in brackets, to complete the idea of the sentence. So, because of such extensive use of brackets, it would be better if this version were approached as a tool for careful study rather than being read aloud or as a public reading. Bold-face type is viewed as the Biblical text, while bracketed material ([]), in non-bold type, is the translator’s. The flow of the Biblical text was required to be adjusted at times, however, to accommodate this bracketed material and to make for a smoother sentence.

This version takes the liberty of substituting a common or proper noun for a pronoun in many instances. For example, if the text actually says, “They came...” or “He said...,” this version may substitute “Jesus and the apostles came...” or “The Pharisee said...” This was felt to be helpful in identifying to whom the nearest antecedent pronoun referred and was done to enhance understandability.

Another element of this work is the frequent substitution of another word for “And” when appearing at the beginning of a sentence. It seems the Greek language uses “And” to start a sentence far more frequently than is customary in current English usage. For this reason, many translations simply drop the “And,” considering it a redundancy. In this version such an “And,” when used as the first word of the sentence, is often rendered “Then,” “But,” “Now,” “So,” or just dropped altogether. This liberty is taken only when such words appear not to alter the sense of the passage in any way and was done for the purpose of enhancing the understanding.

Finally, considerable care was given in an attempt to express the exact meaning of each word, verse, sentence and passage with a minimal amount of paraphrasing. Remember, a primary objective has been to make it understandable, while at the same time remaining as true to the best Greek manuscripts as I was capable of producing.

This was taken directly from the Bible information tab which is found in e-sword.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The translation comes from An Understandable Version (as prepared for e-sword); and the chapter subtitles come from e-sword as well.

Christ's Sacrifice Once for All

Hebrews 10:1 **For the Law of Moses was [only] a foreshadow of the good things that [were] to come [i.e., in the Messianic age], not the exact image of those things. It can never, by the same sacrifices, continually offered year after year, make [morally] perfect those who draw near [to God in worship].**

The Law of Moses presented a series of types (animals being offered up for sins; the purification by blood) which foreshadowed the good things to come (Jesus dying for our sins). Quite obviously, a type (a foreshadowing) is not exactly the same things as what it represents.

Furthermore, the foreshadowing of the millions of animal sacrifices over the shadows could never make perfect those who brought them for worship. They are types; they are not the real thing.

Hebrews 10:2 If it could, would not those sacrifices have stopped being offered *[by now]*, since the worshipers would have been *[ceremonially]* cleansed and would not have had a sense of guilt anymore?

If those sacrifices really took away sin, then there would be at point at which the animal sacrifices would not be required anymore. Or, Charley Brown would have come forward with enough animal offerings that he would be finished with that.

Hebrews 10:3–4 But those sacrifices were *[only]* a reminder of *[the people's]* sins year after year, because it is impossible for the blood of bulls and goats to take away sins.

The animal offerings only reminded the people of their sins, the necessity of the removal of sins, and the recognition that the blood of bulls and goats did not take away sins.

Hebrews 10:5 Therefore, when Christ came into the world, He said *[to God]*, *[Psa. 40:6-8 LXX]*, “You did not want an *[animal]* sacrifice and an offering, but you prepared a body for me *[to sacrifice]*.”

Jesus came into the world recognizing that God did not want an animal sacrifice but God prepared a body for Him and His offering would be made in that body (Jesus would pay for our sins by his humanity).

Hebrews 10:6 You were not pleased with whole burnt offerings and sin offerings.

God the Father was not pleased with burnt offerings and sin offerings, because they were not enough to take away sin.

Hebrews 10:7 Then I said, ‘Look, I have come to do what you want, O God, *[just as]* it is written in the scroll of the book *[about me]*.’”

Jesus said, “I have come to do Your will, O God, just as it is written about Me in the scroll of the book.”

Jesus knew what to do based upon reading the Scriptures. He knew Who He was based upon the Scriptures.

Hebrews 10:8–9 *[After]* saying the above, “You did not want, nor were you pleased, with *[peace]* sacrifices and *[meal]* offerings and whole burnt offerings and sin offerings,” *[although]* these are offered according to the Law of Moses, He then said, “Look, I have come to do what you want.” *[So]*, Christ takes away the first *[i.e., the animal and grain sacrifices]* in order to establish the second *[i.e., the sacrifice of Himself]*.

The animal offerings (the *first*, the types) were taken away so that the real and permanent since solution—the offering of Jesus Himself (the *second*, the antitype).

Hebrews 10:10 By *[Christ doing]* what God wanted we have been set aside for God through Jesus Christ offering His body once for all time.

Jesus, by offering up Himself in our stead, sets us aside for God.

Hebrews 10:11 For every priest stands and performs his service day after day, offering over and over the same sacrifices which can never take away sins.

For centuries a priest would perform the same service day after day, offering up hundreds of animal sacrifices; sacrifices which can never take away our sins.

Hebrews 10:12 But when this Priest *[i.e., Christ]* had offered one sacrifice for sins for all time, He sat down at the right side of God.

But Jesus, as the True High Priest, offered Himself up one time for all time and for all men. And when He was done, He sat down at the right side of God (meaning that His offering was accepted by God).

Hebrews 10:13 **From that time onward He will wait until His enemies are placed [in full subjection] under His feet.**

At this present time, Jesus is in heaven, at the right hand of God, waiting for His enemies to be placed in subjection to Him (this will take place at the end of the Tribulation).

Hebrews 10:14 **For by one offering [i.e., the sacrifice of Himself], Christ has made perfect forever those people who are being set apart for God.**

By offering Himself, Jesus has made every man who believes in Him positionally perfect and cleansed.

Hebrews 10:15–17 **And the Holy Spirit also testifies to us, for He said, first of all, [Jer. 31:33f], “The Lord says, this is the Agreement I will make with them [i.e., with my people] after those days. I will put my laws in their hearts and I will write them on their minds.” Then He said, “And I will not remember their sins or their wickedness anymore.”**

Then the writer of Hebrews backs this up with Scripture. In the Millennium, God will write His laws on the hearts of men; and He would not remember our sins or wickedness anymore.

Hebrews 10:18 **Now where forgiveness of sins has taken place, there is no longer [a need for an] offering for sin.**

Where this complete forgiveness takes place, there is no need for another offering for sin. Jesus would not offer Himself up again and the animal sacrifices are not needed.

The Full Assurance of Faith

Hebrews 10:19–22 **Therefore, brothers, since we have confidence to enter the Holy of Holies [i.e., heaven] by means of the blood of Jesus, by means of a new and living way which He opened for us through the curtain of His physical body, and since we have a great Priest [who is] over God’s household [i.e., Christ], we should draw close [to God] with a sincere heart and a fully assured faith, having had our hearts sprinkled from a guilty conscience [See 9:13-14] and having had our bodies washed with clean water [i.e., in our immersion].**

Our access to God is through Jesus, Who has opened up the curtain for us to enter into the Holy of Holies (which represents fellowship with God). We are able to fellowship with God having been cleansed (which was represented in the first century by baptism; but baptism is not the means of our cleansing).

Hebrews 10:23 **[So], we should hold on firmly to the profession of our hope [in God], without wavering from it, for God is faithful to His promises.**

Because we know all of this by faith, we should hold onto this profession of our faith, without wavering from it. We can do this because we know that God is faithful to keep His promises to us.

Hebrews 10:24 **And we should consider how we can stir up one another to love [more] and to perform good deeds.**

Our interaction when we gather together is to encourage one another to move forward spiritually in the Christian walk.

Hebrews 10:25 **We should not neglect our assembling together [as a church], as some people are in the habit of doing, but we should encourage one another [spiritually], and [do it] all the more [diligently] as you see the day [of judgment] coming closer.**

Now, even though there will no longer be an offering of animal sacrifices, we still need to assemble in local churches and we should encourage one another there.

Hebrews 10:26 **For if we go on sinning intentionally, after we have received the full knowledge of the truth, there is no longer any sacrifice for [our] sins.**

In context, the intentional sinning is the offering up of animal sacrifices after we have believed in Jesus. There is no other kind of sacrifice for our sins.

Hebrews 10:27 **Instead, [there will be] a fearful expectation of [coming] judgment and of [God's] raging fire which will consume His enemies.**

God's judgment of believers could mean death; God's judgment of unbelievers will mean the Lake of Fire.

Hebrews 10:28 **The person who has disregarded the Law of Moses is put to death without being shown mercy on the testimony of two or three witnesses.**

The readers are all familiar with the Mosaic Law. If there are two or three witnesses who see you committing a crime, then you will be put to death without mercy.

Hebrews 10:29 **How much more severely do you think a person deserves to be punished who has trampled on the Son of God and has regarded the blood of the [New] Agreement, with which he was set apart for God, an unholy thing and has insulted the Holy Spirit, through whom God's unearned favor is shown?**

How much more should a person be punished if he has trampled on the Son of God, treating His blood as an unholy thing. This is an insult to God the Holy Spirit Who would have revealed this information to the unbeliever, who then hears it, believes it and is saved.

The blood of Jesus represents His spiritual death on the Roman cross, when God poured out our sins upon Him.

Hebrews 10:30 **For we know God, who said [Deut. 32:35], "Revenge belongs to me; I will pay back [for wrongdoing]." And again [Deut. 32:36], "The Lord will judge His people."**

We know from the Scriptures that God will judge His people. If you have done wrong (in this context, continuing to offer up animal sacrifices), you know that God will pay you back for that wrong doing.

Hebrews 10:31 **It is a terrifying thing to fall into the hands of the living God.**

It is terrifying to fall into the hands of a Living God, whether you are a believer under discipline or an unbeliever facing the ultimate discipline.

To be clear, the believer cannot lose his salvation. He can be disciplined, but he will retain his salvation at the very least.

Hebrews 10:32 **But remember the earlier days when, after you were enlightened [to the truth], you endured a difficult struggle by having to suffer [much].**

The author of Hebrews reminds his readers of how things were when they first learned the truth of Jesus, and how they had to enduring struggles, difficulties and suffering.

Hebrews 10:33 **Sometimes you were subjected to public ridicule and abuse, and at other times you shared [vicariously] with those people who were treated that way.**

Sometimes the people were subject to public ridicule and abuse.

Sometimes, they found it necessary to share with those who had their property taken from them.

Hebrews 10:34 **For you showed sympathy for those who were in prison and accepted it joyfully when your [own] possessions were taken away, [because] you knew that you yourselves had a better and more permanent possession [in heaven].**

Many of the readers show sympathy toward those who had been unjustly placed into prison. Some of them accepted the stealing of their own possessions with a relaxed mental attitude. They knew that they had better possessions and a permanent place in heaven.

Hebrews 10:35 **[So], do not throw away your confidence, because it pays a rich reward.**

Therefore, knowing all of this, do not toss away your confidence. Your confidence is your rich reward.

Hebrews 10:36 **For you need to be steadfast so that, after you have done what God wants, you will receive the promise [of an inheritance. See 9:15].**

You need to remain strong, you need to endure whatever difficulties that are a part of your life. You have the promise of an inheritance.

Hebrews 10:37 **[Hab. 2:3-4 LXX says], “For [it will be] only a short time [before] He [i.e., Christ], who is coming, will be here without delay.**

We know that Jesus will return shortly, and that there will be no delay in His return; but it will be according to God’s plan and God’s timing.

Hebrews 10:38 **And my [i.e., God’s] righteous person will [obtain] life by [his] faith [in God]. But if he turns back [from me], my soul is not pleased with him.”**

The righteous man receives life by means of his faith in Jesus and his trust in God. However, if he returns to offering sacrifices according to the Mosaic Law, God will not be pleased with him.

Hebrews 10:39 **But we are not like those people who turn back and are destroyed, but like those who have faith [in God] and obtain the salvation of their souls.**

Encouraging, the writer of Hebrews says that, “We are not the type of people who will turn back to the past and be destroyed by God by the sin unto death. We continue with faith; and we continue with growth and sanctification in our souls.

Addendum

The Deity of Jesus Christ

1. The Deity of Jesus Christ proclaimed in the gospels by the gospel writers:
 - a. Jesus fulfills the prophecy **Behold, the virgin will be with child and she will bear a Son and they will call His name Immanuel, which translated means God with us** (Matt. 1:23 Isa. 7:14).
 - b. **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not even one thing came into being that has come into being. And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and**

The Deity of Jesus Christ

- of truth (John 1:1–3, 14).
2. God proclaims the Deity of Jesus Christ:
 - a. Matt. 3:16–17: After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him. And there came a voice from heaven: "This is My beloved Son. I take delight in Him!"
 - b. Jesus is transfigured before Peter, James and John: After six days Jesus took Peter, James, and his brother John, and led them up on a high mountain by themselves. He was transformed in front of them, and His face shone like the sun. Even His clothes became as white as the light. Suddenly, Moses and Elijah appeared to them, talking with Him. Then Peter said to Jesus, "Lord, it's good for us to be here! If You want, I will make three tabernacles here: one for You, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud covered them, and a voice from the cloud said: This is My beloved Son. I take delight in Him. Listen to Him! (Matt. 17:1–5; see also Luke 9:28–35).
 3. The Deity of Jesus Christ as proclaimed by others:
 - a. By an angel speaking to Mary in Luke 1:35: The angel replied to her: The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the holy One to be born will be called the Son of God.
 - b. By demons: When He had come to the other side, to the region of the Gadarenes, two demon-possessed men met Him as they came out of the tombs. They were so violent that no one could pass that way. Suddenly they shouted, "What do You have to do with us, Son of God? Have You come here to torment us before the time?" (Matt. 8:28–29). See also Mark 3:11–12 Luke 8:27–28.
 - c. After Jesus walked on the water and then calmed the winds, those in the boat said, "You are certainly God's Son!" (Matt. 14:22–33).
 4. The Deity of Jesus Christ as proclaimed by Himself in the gospels:
 - a. When confronted by the pharisees for breaking the Sabbath, Jesus gave them several examples in Scripture which excuse Him, but concluded by saying, "The Son of Man is the Lord of the Sabbath." (Matt. 12:8). We may not grasp what He is saying, but He is saying that the Sabbath is under His control. His personal authority extends over the Sabbath.
 - b. Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Most assuredly I say to you, **before Abraham was, I AM.**" Therefore they picked up stones to throw at Him (John 8:57–59a). Jesus is proclaiming Himself deity by using the words *I am*. We may not grasp that or want to argue that point, but the Jews to whom He spoke understood exactly what He was saying.
 - c. [Jesus is speaking]: And I give to them eternal life, and they shall never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. **I and the Father are one.**" Therefore the Jews took up stones again to stone Him (John 10:28–31). Again, the Jews fully understood what Jesus was saying: Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "**For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.**" (John 10:32–33).
 - d. Then Jesus cried out, "The one who believes in Me believes not in Me, but in Him who sent Me. And the one who sees Me sees Him who sent Me." (John 12:44–45).
 - e. "If you know Me, you have also known My Father. From now on you do know Him and you have seen Him." "Lord," said Philip, "show us the Father, and that's enough for us." Jesus said to him, "**Have I been among you all this time without your knowing Me, Philip? The one who has seen Me has seen the Father; so how can you say, 'Show us the Father'?**" (John 14:7–9).
 - f. When Jesus called Nathaniel, and Nathaniel recognized that He is the Son of God, Jesus said, "Point of doctrine: I say to you, you will see heaven opened, and the angels of God ascending and descending toward the Son of Man." (John 1:51). Jesus is describing what Jacob had observed in Gen. 28:12 **Then Jacob [lit., he] dreamed, and he saw [lit., behold] a staircase [ramp, ladder, elevator, escalator?] stationary on the earth; and its top reached [into] the heavens. And he saw**

The Deity of Jesus Christ

[lit., *behold*] the angels of Elohim ascending and descending on it. And who is at the top of this staircase (ramp, elevator, escalator)? Gen. 28:13a *And behold! Jehovah stood above it* [the staircase, the ladder],...

5. The Deity of Jesus Christ as found in the epistles:
 - a. Jude speaks of Jesus Who delivered the Exodus generation out of Egypt. Now I want to remind you, although you once fully knew it, that Jesus, **Who saved a people out of the land of Egypt**, afterward destroyed those who did not believe (Jude 1:5).
6. The Deity of Jesus Christ based upon having divine attributes:
 - a. Pre-existence:
 - i. John bore witness of Him and proclaimed, "This was He of whom I spoke, 'He who comes after me has a higher rank than I, for He existed before me.'" (John 1:15).
 - ii. Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Most assuredly I say to you, before Abraham was, I AM." Therefore they picked up stones to throw at Him (John 8:57–59a).
 - b. Creator of all things:
 - i. All things came into being by Him; and apart from Him nothing came into being that has come into being (John 1:3).
 - c. Forgives sin:
 - i. The next day John the Baptizer saw Jesus coming to him, and he said, "Look, the Lamb of God Who takes away the sin of the world!" (John 1:29). See also Matt. 9:1–6
 - d. Is the Son of God (which means having divine attributes):
 - i. John bore witness, saying, "And I have seen and I have testified that this is the Son of God." (John 1:34).
 - e. Jesus could cure all types of illnesses and maladies (Matt. 8–9 John 4:46–53 5:5–9a).
 - i. Jesus could even raise men from the dead. [Jesus is speaking] "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes." (John 5:21).
 - ii. Mark gives us a number of healing miracles in Mark 1:29–3:12 5:1–43.
 - f. Jesus is the ultimate judge of all things:
 - i. "For not even the Father judges any one, but He has given all judgment to the Son." (John 5:22).
 - ii. You do the works of your father." Then they said to Him, "We were not born of fornication; we have one Father--God." Therefore Jesus said to them, "If God were your Father, you would have loved Me, for I came forth and have come from God; nor have I come from Myself, but He sent Me. Why do you not understand what I say? Because you are unable to hear My word. You are of your father the devil, and the lusts of your father you desire to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own resources, for he is a liar, and the father of lies. But because I tell the truth, you do not believe Me. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? He who is of God hears God's words; therefore you do not hear them, because you are not of God." (John 8:41–47).
 - g. Jesus should be honored as is God the Father:
 - i. [Jesus is speaking]: "...in order that all my honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him." (John 5:23).
 - h. Jesus did the miraculous:
 - i. Jesus controls the wind and elements affecting the seas (Luke 8:22–25).
 - ii. He healed those who could not walk (Matt. 9:1–8). Matt. 9–10 is filled with miracles which Jesus performed.
 - iii. Jesus fed the multitude of 5000 with 5 loaves of bread and 2 fishes (Matt. 14:14–21) and, later, 4000 are fed with 7 loaves and some small fishes.
 - iv. He walked on water (Matt. 14:22–31 John 6:16–20).
 - v. Healed a blindman who was blind from birth (John 9).

The Deity of Jesus Christ

- vi. He raised the dead (John 11:38–44).
- i. Jesus received worship. John 9:37–38
- j. Jesus bestows eternal life upon those who believe in Him:
 - i. There are dozens of Scriptures here, but let me offer John 10: 25–28: **Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, these things testify about Me. But you do not believe, because you are not of My sheep, just as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give to them eternal life, and they shall never perish; and no one will snatch them out of My hand.**

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[Charts, Graphics and Short Doctrines](#)

Deity of Jesus Christ Links

Grace Notes	https://www2.gracenotes.info/topics/deity-of-christ.html https://www2.gracenotes.info/topics/deity-of-christ.pdf
Jack Ballinger	http://www.versebyverse.org/doctrine/deity-christ.pdf
Is the deity of Christ biblical?	https://www.gotquestions.org/deity-of-Christ.html
Don Jasmin	https://www.wholesomewords.org/etexts/jasmin/deity4.html
Truth Rightly Divided	https://truthrightlydivided.ca/the-deity-of-the-lord-jesus-jesus-is-jehovah/
Academia	The Biblical Evidence of the Deity of Jesus Christ

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This doctrine was updated later and fleshed out much more. This is included under the heading, no need to reinvent the wheel.

Eternal Security Approaches (R. B. Thieme, Jr. from notes)

1. Positional Approach: Romans 8:1; Ephesians 1:3-6; Jude 1. Every believer is in union with Christ—Romans 8:38, 39.
2. Logical Approach: Romans 5:9, 10, 15, 17, 20 with 8:32. God did the “most” for us when we were His enemies and will do “much more” for us as His sons. Romans 8:38, 39.
3. The Hand Approach: John 10:28; Psalm 37:23-24. The believer is held by God’s hand, and He will never let go.
4. Experiential Approach: 2 Timothy 2:12-13. Though a believer may say he no longer believes, God remains faithful, because He is immutable. The Lord Jesus Christ and the Holy Spirit indwells the believer and He cannot deny Himself.
 - a. 2 Tim. 2:12 speaks of rewards. “Deny us” (believers) rewards. When a believer denies Christ, he is out of fellowship and therefore not producing.
 - b. 2 Tim. 2:13, “believe not”—stops believing. A believer denouncing Jesus Christ, yet He keeps on abiding faithful—He cannot deny the unconditional quality of our salvation.
5. Family Approach: Galatians 3:26; John 1:12. We are born into God’s family, we cannot be unborn.

Eternal Security Approaches (R. B. Thieme, Jr. from notes)

6. Inheritance Approach: 1 Peter 1:4,5, based on Omnipotence. Heirs of God.
7. Body Approach: 1 Corinthians 12:13, 21. Christ, the head of the body can never say to any member of the body (a believer) that He does not need him.
8. The Sovereignty of God Approach: 2 Peter 3:9; Jude 24.
9. Greek Tense Approach:
 - a. Aorist tense: (once and for all) Acts 16:31.
 - b. Perfect tense: (saved in the past with the result that you keep on being saved forever). Ephesians 2:8,9; Colossians 2:6; Romans 8:1.
10. Sealing ministry of the Holy Spirit Approach: Guarantee for protection and safe delivery at destination (heaven). 2 Corinthians 1:22; Ephesians 1:13; 4:30; 2 Timothy 2:19.
11. Title Deed Approach: Jude 24, 25; 1 Peter 1:5—God will keep any promise made.
12. God's Essence Approach: God never goes back on His character. Romans 8:35, (love); 8:38, 39; 14:4.
13. Marriage Approach: Revelation 19:1-10 (Eternal Relationship).
14. God's Faithfulness Approach: 2 Timothy 2:11-13; 1 Corinthians 3:4, 5; Revelation 19:11.
15. Jesus Christ's Work on the Cross Approach: Hebrews 10:14. Denying eternal security is to deny the finished work of the Lord Jesus Christ and reduces the sacrifice of Jesus Christ to the level of offering bulls and goats. The sacrifice of Christ abides: John 5:24; Hebrews 10:14.
16. Fact of New Creation Approach: Colossians 2:10 "... ye are complete in Him." 2 Corinthians 5:17; Ephesians 2:6.
17. Assignment Approach: Assigned eternal life, Acts 13:48 (Greek).
18. How a Believer is Described Approach: Colossians 3:12; elect, holy, beloved.
19. The Verse Approach: Passage upon passage, verse upon verse screams eternal security. Proverbs 24:12, 14; 1 Corinthians 3:11; Psalm 37:24, 28; Colossians 2:6; John 5:14-16, 36; Romans 14:4; Colossians 2:13; John 5:24.
20. The Father Undertakes for the Believer Approach:
 - a. The Unconditional Covenants: Abrahamic, Palestinian, Davidic & New.
 - b. Infinite power of the Father to set free, save, keep: John 10:29; Romans 4:21, 8:31, 38, 39; 14:4; Ephesians 1:19-21; 3:20; Phil. 3:21; 2 Tim. 1:12; Heb. 7:25; Jude 24.
 - c. Infinite love of God: Romans 5:7-10; Ephesians 1:4.
 - d. Influence on the Father of the prayer of the Son of God—John 17:19-20.
21. The Holy Spirit undertakes for the Believer Approach:
 - a. Regeneration: Entrance into that which cannot be removed. John 3:4-6; 1 Peter 1:23; 2 Peter 1:4; 1 John 3:9.
 - b. Indwelling: Holy Spirit is given, Romans 8:15; 1 Corinthians 2:12; 6:19; 1 John 2:27.
 - c. Baptism: Spirit, not water, by which the believer is joined to Christ as to stay eternally in new creation. 1 Corinthians 12:13; Galatians 3:27.
 - d. Sealing. Ephesians 1:13-14; 4:30.
22. God the Father Cares Approach: John 3:16
23. God the Son Cares Approach: John 10, 11, 15, 17.
24. God the Holy Spirit Cares Approach: John 14:17, 18, 26; John 16:7-14.
25. Unbeliever's Care Approach: Luke 16:26-31. Even the man in hell had a care for his unbelieving brothers.
26. Angel's Care Approach. Luke 15:7, 10.

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There seems to be maybe a quote from Isaiah 26 and maybe not. I have a short examination of it below.

Isaiah 26 (ESV) and Commentary by Dr. Thomas Constable

Scripture	Text/Commentary
You Keep Him in Perfect Peace	A song Isaiah 26:1-6
Isaiah 26:1 <i>In that day this song will be sung in the land of Judah: "We have a strong city; he sets up salvation as walls and bulwarks."</i>	<p>The prophet revealed another song that will be sung "in that day" (the Millennium, cf. ch. 25) by those in Zion.</p> <p>The New Jerusalem that God will set up will be a place of strength and security for the redeemed (cf. Revelation 21:9 to Revelation 22:5). I believe this will be a literal city with walls and gates, but many interpreters take the description as metaphorical. In that case what Isaiah meant was only that God would provide strength and security for His people.</p>
Isaiah 26:2 <i>Open the gates, that the righteous nation that keeps faith may enter in.</i>	<p>Isaiah, writing as a psalmist, called on the porters to open the celestial city gates so the nation that was right with God could enter (cf. Psalm 15:1-5; Psalm 24:3-10; Psalm 118:19-22). The nation refers to Israel specifically in the context. Faithfulness and loyalty to the Lord will mark Israel then.</p> <p>"God takes the very symbol of our rejection of him [i.e., a city] and transforms it into Heaven." [Note: Ortlund, p. 142.]</p>
Isaiah 26:3 <i>You keep him in perfect peace whose mind is stayed on you, because he trusts in you.</i>	The Lord keeps in true peace the mind-set that consistently trusts in Him (cf. Matthew 6:24; Php. 4:7; James 1:6-8). Here believers are viewed corporately, but the same truth applies individually (cf. Psalm 112:7-8).
Isaiah 26:4 <i>Trust in the LORD forever, for the LORD GOD is an everlasting rock.</i>	Isaiah urged everyone to trust in the Lord as a way of life, not just in a saving act of faith, because Yahweh, even Yahweh, is the very essence of what an everlasting rock should be (cf. Isaiah 17:10; Isaiah 30:29; Isaiah 44:8; Exodus 33:21; Deuteronomy 32:4; 1Samuel 2:2; 2Samuel 22:2; 2Samuel 22:32; Psalm 18:2; Psalm 19:14; Psalm 61:2; 1Corinthians 10:4). His presence is an unmoving place of refuge and protection from the elements and from all enemies. Augustus M. Toplady drew the inspiration for his hymn Rock of Ages from this verse.
Isaiah 26:5 <i>For he has humbled the inhabitants of the height, the lofty city. He lays it low, lays it low to the ground, casts it to the dust.</i>	The New Jerusalem is secure because God brought down the city of the world and the proud who inhabited it (cf. Isaiah 25:12). This is the reason God's people can and should trust in Him.
Isaiah 26:6 <i>The foot tramples it, the feet of the poor, the steps of the needy."</i>	The feet of God's afflicted and helpless people will trample the fallen world (cf. Matthew 5:1-12), but it is the Lord alone who will subdue it.
A prayer 26:7-19. Isaiah moved from a hymn of praise to a prayer that has two parts: present waiting for God (Isaiah 26:7-10) and future expectation from God (Isaiah 26:11-19).	
Isaiah 26:7 <i>The path of the righteous is level; you make level the way of the righteous.</i>	Presently the path of the righteous is smooth in that the trip from justification to glorification is secure, though in experience we encounter many obstacles. Isaiah prayed that the "Upright One" would make the road that the righteous tread level in experience (cf. Isaiah 40:3; Matthew 6:13). He used this unusual name for God because He wanted the One who is altogether right to make the path of His people altogether right.

Isaiah 26 (ESV) and Commentary by Dr. Thomas Constable

Scripture	Text/Commentary
Isaiah 26:8 In the path of your judgments, O LORD, we wait for you; your name and remembrance are the desire of our soul.	The faithful people of God, Isaiah added, have waited for the Lord to act while following His commandments. They have sought a greater appreciation of Him rather than a change in their circumstances (cf. 1Jn. 1:1-4).
Isaiah 26:9 My soul yearns for you in the night; my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness.	Waiting was the experience of Isaiah individually as it was the experience of the faithful Israelites collectively. He sought the Lord rather than seeking a change in his circumstances. He recognized that God intends His commandments and His providential acts to teach people righteousness.
Isaiah 26:10 If favor is shown to the wicked, he does not learn righteousness; in the land of uprightness he deals corruptly and does not see the majesty of the LORD.	Yet the unrighteous do not learn the righteousness of God from His Word or His ways to the extent that they should. They do not understand but continue in sin and remain spiritually blind (cf. Romans 3:9-18). Isaiah's concern changed from present to future conditions.
Isaiah 26:11 O LORD, your hand is lifted up, but they do not see it. Let them see your zeal for your people, and be ashamed. Let the fire for your adversaries consume them.	Even though the unrighteous do not recognize God's messages to them now, they will one day understand, when He brings these enemies of His into judgment.
Isaiah 26:12 O LORD, you will ordain peace for us, for you have indeed done for us all our works.	Yahweh would establish peace for His people (Isaiah 26:3) because everything that they had done He had really done for them (cf. Php. 2:12-13). We cannot establish peace for ourselves, but He will. Only He can break through the darkness of human depravity (Jonah 2:9).
Isaiah 26:13 O LORD our God, other lords besides you have ruled over us, but your name alone we bring to remembrance.	Even though the Israelites had other earthly masters through their history (Pharaoh, the Philistines, et al.), it was Yahweh their God who kept them following Him.
Isaiah 26:14 They are dead, they will not live; they are shades, they will not arise; to that end you have visited them with destruction and wiped out all remembrance of them.	Those who oppressed God's people have died and are gone because God punished them. Many of their names have even been forgotten and are irretrievable by historians. The prophet was not denying the resurrection of the dead (cf. Isaiah 26:19). He was simply affirming that these enemies neither continued to live, nor would they rise to bother God's people again.
Isaiah 26:15 But you have increased the nation, O LORD, you have increased the nation; you are glorified; you have enlarged all the borders of the land.	Rather than Israel dying out as a nation, the Lord had increased her, as He promised Abraham (Genesis 15:5). This was not Israel's doing; the Lord had increased her borders and so gained great glory for Himself. During the reigns of David and Solomon the Israelites experienced numerical growth and geographical expansion. God would do the same for them in the future.

Isaiah 26 (ESV) and Commentary by Dr. Thomas Constable

Scripture	Text/Commentary
Isaiah 26:16 O LORD, in distress they sought you; they poured out a whispered prayer when your discipline was upon them.	The period of the judges is a good example of what the prophet wrote here. The Israelites suffered chastening from the Lord for departing from Him, but when they sought Him in their distress, even with just a whispered prayer, He saved them (cf. 1Samuel 1:12-15).
Isaiah 26:17–18 Like a pregnant woman who writhes and cries out in her pangs when she is near to giving birth, so were we because of you, O LORD; we were pregnant, we writhed, but we have given birth to wind. We have accomplished no deliverance in the earth, and the inhabitants of the world have not fallen.	During Isaiah's own times, Israel went through many pains, as a woman in labor. But rather than giving birth to something significant, the salvation of the world or many individuals, these experiences only proved painful for the Israelites. They had not learned from God's dealings with them any more than the nations had (Isaiah 26:10).
Isaiah 26:19 Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.	<p>Was Isaiah referring to national survival or to individual resurrection here? Probably both. [Note: See Chisholm, <i>A Theology . . .</i>, p. 322.] He had been talking about the near-death experiences of Israel in the preceding verses (Isaiah 26:16-18), and he had already revealed that a remnant would enter the Millennium (Isaiah 25:6-10; cf. Ezekiel 37). However, in the same passage the prophet also looked forward to the abolition of death itself (Isaiah 25:7-8). So probably we have both a figurative and a literal resurrection in view, a figurative resurrection of Israel in the future and a literal resurrection of Israelites in the future (cf. Dan. 12:2; Job 19:26). As dew descends, so God would come to the Israelites bringing refreshment and vitality (cf. Psalm 72:6; Hosea 14:5).</p> <p>Interestingly, Young, who interpreted many of Isaiah's predictions figuratively, insisted, "The language [of Isaiah 26:19] is not to be taken figuratively" (2:226). [Note: Young, 2:226. See also Archer, p. 627.] He believed, correctly I think, that believers who actually died physically are in view here and that physical resurrection is in view.</p>
A warning 26:20-21. The prophet now addressed his people rather than God.	
Isaiah 26:20 Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by.	Before the restoration of Israel, however, God's people would experience hard times (in the Tribulation, cf. Revelation 12). Before God opened the gates of the new city to the redeemed (Isaiah 26:2), they would need to shut their doors against their foes (cf. Genesis 7:1; Genesis 7:16; Exodus 12:22-23). Shutting the doors suggests both safety from danger and separation from others, in this case, pagans.
Isaiah 26:21 For behold, the LORD is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain.	Yahweh would come out of His heavenly place of quiet to punish earth-dwellers during the Tribulation for their secret sins. The earth itself, with the forces of nature, would assist the Lord, metaphorically, by exposing sins that lay hidden (cf. Isaiah 26:12).

Doctrinal Teachers Who Have Taught Hebrews 10

	Series	Lesson (s)	Passage
	1972 Hebrews (#419)	#113–143	Hebrews 10:1–
	1969 Basics (#102)	#7	Hebrews 10:5–14
	1992 Spiritual Dynamics (#376)	#705	Hebrews 10:39
	1992 Spiritual Dynamics (#376)	#804–806	Hebrews 10:1–10
	1992 Spiritual Dynamics (#376)	#820	Hebrews 10:14–23
	1992 Spiritual Dynamics (#376)	#831	Hebrews 10:14, 19
	1992 Spiritual Dynamics (#376)	#876–878	Hebrews 10:12–20
	1992 Spiritual Dynamics (#376)	#908–912	Hebrews 10:14–16
	1992 Spiritual Dynamics (#376)	#919, 933	Hebrews 10:12, 14
	1992 Spiritual Dynamics (#376)	#923	Hebrews 10:39
	1992 Spiritual Dynamics (#376)	#971, 1653, 1887	Hebrews 10:5–10
	1992 Spiritual Dynamics (#376)	#1109, 1170	Hebrews 10:35–36
	1992 Spiritual Dynamics (#376)	#1133, 1142	Hebrews 10:12–14
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#1155–1156, 1649–1650	Hebrews 10:4–10
	1992 Spiritual Dynamics (#376)	#1211	Hebrews 10:7–14
	1992 Spiritual Dynamics (#376)	#1443, 2045	Hebrews 10:5, 9a, 10
	1992 Spiritual Dynamics (#376)	#1855, 1858	Hebrews 10:5–7, 9–10
	1992 Spiritual Dynamics (#376)	#1884	Hebrews 10:7
	1985 Ephesians (#412)	#85, 627	Hebrews 10:35–36
	1985 Ephesians (#412)	#373, 378, 709, 1347	Hebrews 10:5–10
	1985 Ephesians (#412)	#812, 926	Hebrews 10:25
	1985 Ephesians (#412)	#1177	Hebrews 10:7–10
	1981 Revelation (#457)	#571	Hebrews 10:5–9
1989 Anti-Semitism (#608)	#31	Hebrews 10:5–10	
1984 Protocol Plan of God (#708)	#110, 144, 151	Hebrews 10:35–36	
1991 Israel in Conflict (#840)	#87	Hebrews 10:4–10	
1991 Israel in Conflict (#840)	#103	Hebrews 10:5	
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/hebrew-s-menuitem		Hebrews 1–13

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

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

Word Cloud from the Kukis Paraphrase of Hebrews 10

Word Cloud from Exegesis of Hebrews 10²¹

These two graphics should be very similar; this means that the exegesis of Hebrews 10 has stayed on topic and has covered the information found in this chapter of the Word of God.

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www.kukis.org	Exegetical Studies in Hebrews	

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.