

Hebrews 12

written and compiled by Gary Kukis

Hebrews 12:1–29

Look to Jesus/Accept God’s Discipline/An Unshaken Kingdom

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 12 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: A plethora of topics are covered: (1) Look to Jesus, the Author and Perfecter of our faith; (2) God disciplines those whom He loves; (3) Return to fellowship and production; do not try to use emotionalism as Esau did; (4) Pursue the grace of Zion rather than the legalism of Sinai; (5) God’s kingdom cannot be shaken. This chapter, taken as a whole, is all about living the Christian life.

Bible Summary: Let us run the race, looking to Jesus. God is disciplining you as sons. See that no one falls short of grace. Let us worship in awe.¹

This should be the most extensive examination of Hebrews 12 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:

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- vv. 3–11 **We Know that We are Family of God If We Suffer Divine Discipline**
- vv. 12–17 **Remain in Fellowship; Do Not Imitate Esau’s Emotionalism**
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- vv. 25–29 **Listen to the God Who Will Shake Heaven and Earth**

Chapter Summary

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

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

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Proverbs 3:11–12 Compared to Hebrews 12:5–6

The God-ward and Man-ward Sides of the Edification Complex

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www.kukis.org	Exegetical Studies in Hebrews	

Doctrines Covered or Alluded To			
Genesis 25	Genesis 27		

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

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

<p>Abraham, Isaac, and Jacob</p>	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
<p>Abraham; Moses</p>	<p>Abraham is the first Hebrew (often called the founder of the Jewish race; but God founded the Jewish people Himself); and Moses is known as the father of the Jewish nation Israel. In the case of Moses, God also founded through Moses (and, to be accurate, the Hebrew nation Israel did not exist until Joshua took the people into the land of promise to conquer it. See Why God Chose Abraham (HTML) (PDF) (WPD); and Moses (HTML) (PDF) (WPD).</p>
<p>Adam's Original Sin</p>	<p>All people have Adam's original sin imputed to the sin nature from birth. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. As a result, all children are born condemned by God. This is the sin which condemns the unbeliever.</p>
<p>Angels, Elect and Fallen</p>	<p>Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i>. We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).</p>
<p>Bible Doctrine</p>	<p>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).</p>

Definition of Terms	
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).
Book of Life	The Book of Life is One Thing in Time and Something Different in Eternity. Because all men are potentially saved by the sacrifice of Jesus Christ, the Book of Life begins as a registry containing the names of every member of the human race in time, Psalm 139:16. However, in eternity, it is the registry of all believers. Doctrine of the Book of Life (Jim Rickard) (Don Samdahl).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
The Christian Walk	The <i>Christian walk</i> is a rough synonym for the spiritual life. Key to the Christian walk is faith in Christ; the naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
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).
Consecration	Consecration is the act of inducting a person into a permanent office with a ceremony (as the High Priest is consecrated for service in the book of Exodus of Leviticus). The Tabernacle and altar were also consecrated for specific service to Y ^e howah. These things are declared to be sacred or set apart. In the Christian life, we are consecrated positionally at salvation; and, as we grow spiritually, we consecrate (set ourselves apart) spiritually.
The Covenant of God	God made a number of covenants (contracts) with Israel and with various Jews—which covenants often related to Israel as a nation. In these covenants, God made specific promises to Abraham, to David, and to the Jewish people. See the Abrahamic Covenant (HTML) (PDF) (WPD). Psalm 89 (the Davidic Covenant) (HTML) (PDF) (WPD). In many ways, the Law of Moses is a lengthy covenant.

Definition of Terms	
The Cross; the Cross of Christ ; the Roman Cross	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).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Dispensation, 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 (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Edification Complex	Individually edification refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation <i>edification complex</i> refers to the execution of the protocol plan of God and the subsequent manufacture of the "invisible hero," resulting in the glorification of God. See the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD). Ron Adema (Edification Complex of the Soul). Robert R. McLaughlin (Erection of an Edification Complex). Joe Griffin (chart). This term is original with R. B. Thieme, Jr. The booklet on it is now out of print.
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).
Good and Evil	<i>Good and evil</i> describes the plan of Satan for life on earth. He wants you involved in doing good in this world; and when that is in opposition to God, what you have done is evil. Let's say that you give to an organization that builds homes for the homeless. This would be an act of human good. Let's say that you give to an organization which supports homosexuality, that would be an act of evil.

Definition of Terms	
Grace of God, The	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
Grace package	After salvation (a grace act in itself), God immediately presents us with a grace package, which includes logistical grace, rebound, divine discipline, dying grace and eternal grace of living with God forever. We might sum these first four as <i>living grace</i> .
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Human Viewpoint	Man's thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
Legalism	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).

Definition of Terms	
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)
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>
Occupation with the Person of Jesus Christ	Occupation with Christ is a mental attitude by which a Christian believer views all things in life with the Lord Jesus Christ in mind. Occupation with Christ is love for the Son, the 2 nd Person of the Trinity, therefore it is the expression of love for God. The Bible commands us to love God, with all our heart, soul and mind. Being occupied with Christ is a great part of our love for God. Therefore, this concept is one of the most important spiritual functions in the Christian life. See (Bible Doctrine Resource 1) (Bible Doctrine Resources 2) (Grace notes) (Grace Bible Church).
Positional Truth	Positional truth refers to the things which are true of us positionally at the point of salvation. For example, because we are in Christ we share His eternal life, His destiny, His righteousness. We may not act very righteous, but His righteousness is imputed to us as a part of positional truth. This is similar to being made an heir of a fortune which you have not yet inherited. L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).
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).
Regeneration	Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated.

Definition of Terms	
Royal Family of God	Those in the Church Age who have believed in Christ Jesus are considered to be royal family of God. We are not simply members of the family of God, but of the royal family; which means we are closely associated the Christ’s royalty (because we are in Christ). See the Royal Family Honor Code (McLaughlin ; McLaughlin2); Baptism of the Spirit and the Royal Family (Grace Notes); and the Royal Family of God (Joe Wall —p. 74).
Sanctify, Sanctification	Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the plan of God. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways (at salvation, in our lives, and in the eternal state). See the Abbreviated Doctrine of Sanctification (HTML) (PDF) (WPD). Doud, McCalley, Braun, Thieme, Jr. (HTML) (PDF). L. G. Merritt (PDF). Word of Truth Ministries . H. A. Ironside (Sanctification).
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, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Septuagint, LXX	The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.
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)
Spiritual Advance	Spiritual advance is another way to describe <i>growing in grace and knowledge of the Lord Jesus Christ</i> (2Peter 3:18). We grow by keeping short accounts with God insofar as our sinning goes (that is, we often name our sins to God as per 1John 1:9); and by exposing ourselves regularly (daily) to accurate teaching of the Word of God by a well-qualified pastor-teacher, hearing and believing the spiritual principles being taught. See Basic Themes of the Bible ; aka The Fundamental Themes of Scripture (HTML) (PDF) (WPD); Living the Christian Life (HTML) (PDF) (WPD); and Christian Mechanics (HTML) (PDF) (WPD).
Spiritual Death , Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord’s spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).

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

Definition of Terms	
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (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) .
Ultra Supergrace	Ultra supergrace is that place in the spiritual life where God places mature believers under maximum testing and pressure. This would include Job, Paul and Moses. 2Tim. 2:10 3:11-12. Robert McLaughlin does not speak of the continual pressure aspect of this final stage of spiritual development. "Ultra-supergrace is the most advanced stage of spiritual maturity related to time, history, and the angelic conflict. Once the believer breaks the maturity barrier through the daily perception, metabolization, and application of Bible doctrine, he moves into different spheres of spiritual maturity."

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Hebrews 12

Introduction: Although Hebrews 12 appears to be all over the place, it covers many fundamental of simply living the Christian life. Hebrews 12 enjoins the reader to look to Jesus. The reader is warned not to despise God’s discipline. The reader is to try to remain in fellowship and to avoid **mental attitude sins**. The reader is apprised of the superiority of Mount Zion to Mount Sinai (those who have fallen into legalism are going back to Mount Sinai). The reader is also advised that, just as Zion is preeminent over Sinai, so is the **blood of Christ** greater than the blood offered up by Abel. What God offers us is permanent; it cannot be shaken (and, in the end, God will shake up both heaven and earth).

A personal note: I waited a very long time before going to the New Testament and translating and exegeting any book from there. I believe that this has paid off as the book of Hebrews has been much easier to exegete and explain, having had a good thorough background from the Law of Moses.

A title or one or two sentences which describe Hebrews 12.

Titles and/or Brief Descriptions of Hebrews 12 (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 12 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Hebrews 12

Some of these questions may not make sense unless you have read Hebrews 12. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Hebrews 12

[Chapter Outline](#)

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

The Principals of Hebrews 12

Characters

Biographical Material

Characters	Biographical Material

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

The Places of Hebrews 12

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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

A Synopsis of Hebrews 12

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The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 12 (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 12 from the Summarized Bible

--

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 12 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Hebrews 1–24)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

I have begun to include the *World English Bible — Messianic Edition* in the Footnotes category (although I can easily move it, if necessary, to the mostly literal category of Bibles). It appears that almost all of its footnotes are simply references (but references which are not always found in the other Bibles which are included).

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 write and assemble this document.

Our Focus Must be on Jesus

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:

Wherefore, even we, so many, having encircling us a cloud of witnesses, a weigh casting aside—each (one)—even the besetting sin—through endurance let us run the present before us race, turning toward the Author and Finisher of the faith, Jesus, Who, instead of the lying before Him joy, underwent a (wooden) post—a disgrace He had despised—on a right also of the throne of the God sat down [in the past with results that continue].

Kukis paraphrase

Therefore, because we are surrounded by this great cloud of observers, let us cast aside every weight (specifically any ensnaring sin)—and by means of the doctrine in our souls, let us run the race which God has set before us, looking to the Author and Completer of our faith, Jesus, Who, instead of simply taking advantage of the joy which was set before Him, endured the crucifixion, despising the shame of our sins poured out upon Him, and, at its completion, sat down on the right hand of the throne of God.

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.).

Hebrews
12:1–2

Kukis nearly literal:

Therefore, even we, having a great cloud of observers, cast aside each weight—even the besetting sin—[and] through endurance, let us run the race set before us, looking to the Author and Finisher of the faith, Jesus, Who, instead of the joy set before Him, endured a [Roman] cross, despising [the] shame, [then] had sat down on a right hand of the throne of the God.

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

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Wherefore, even we, so many, having encircling us a cloud of witnesses, a weigh casting aside—each (one)—even the besetting sin—through endurance let us run the present before us race, turning toward the Author and Finisher of the faith, Jesus, Who, instead of the lying before Him joy, underwent a (wooden) post—a disgrace He had despised—on a right also of the throne of the God sat down [in the past with results that continue].
Complete Apostles' Bible	So therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every impediment, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us: Looking on Jesus, the author and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT	. Therefore let us also, who have all these witnesses surrounding us like clouds, cast from us all encumbrances, and sin, which is always prepared for us; and let us run with patience the race that is appointed for us. And let us look on Jesus, who hath become the commencement and the completion of our faith; who, on account of the joy there was for him, endured the cross, and surrendered himself to opprobrium; and is seated on the right hand of the throne of God.
Original Aramaic NT ⁶	Therefore, we also, who have all of these witnesses who surround us like clouds, let us throw off from us all the weights of the sin which is always ready for us, and let us run with patience this race that is set for us. And let us gaze at Yeshua, him who is The Author and The Perfecter of our faith, who for the joy that was his, endured the cross and ignored the shame, and he sits upon the right side of the throne of God.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

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.

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

Limited Vocabulary Translations:

- Bible in Basic English For this reason, as we are circled by so great a cloud of witnesses, putting off every weight, and the sin into which we come so readily, let us keep on running in the way which is marked out for us, Having our eyes fixed on Jesus, the guide and end of our faith, who went through the pains of the cross, not caring for the shame, because of the joy which was before him, and who has now taken his place at the right hand of God's seat of power.
- Bible in Worldwide English We have all these people all around us, proving to us that we should believe God. So then, like people running a race, we must take off everything that is heavy. We must put off all wrong, wrong things that get in our way. We must not stop running until we reach the mark that has been put in front of us. We must keep our eyes on Jesus. He believed from first to last. What was put in front of him made him glad, so he did not give up when the people nailed him on a cross. He did not care about the shame. And now he is sitting beside God.
- Easy English
Easy-to-Read Version–2008 .
We have all these great people around us as examples. Their lives tell us what faith means. So we, too, should run the race that is before us and never quit. We should remove from our lives anything that would slow us down and the sin that so often makes us fall. We must never stop looking to Jesus. He is the leader of our faith, and he is the one who makes our faith complete. He suffered death on a cross. But he accepted the shame of the cross as if it were nothing because of the joy he could see waiting for him. And now he is sitting at the right side of God's throne.
- God's Word™ Since we are surrounded by so many examples of faith, we must get rid of everything that slows us down, especially sin that distracts us. We must run the race that lies ahead of us and never give up. We must focus on Jesus, the source and goal of our faith. He saw the joy ahead of him, so he endured death on the cross and ignored the disgrace it brought him. Then he received the highest position in heaven, the one next to the throne of God.
- Good News Bible (TEV) As for us, we have this large crowd of witnesses around us. So then, let us rid ourselves of everything that gets in the way, and of the sin which holds on to us so tightly, and let us run with determination the race that lies before us. Let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end. He did not give up because of the cross! On the contrary, because of the joy that was waiting for him, he thought nothing of the disgrace of dying on the cross, and he is now seated at the right side of God's throne.
- The Message .
- NIRV .
- New Life Version .
- New Simplified Bible .

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

Contemporary English V. Such a large crowd of witnesses is all around us! So we must get rid of everything that slows us down, especially the sin that just won't let go. And we must be determined to run the race that is ahead of us. We must keep our eyes on Jesus, who leads us and makes our faith complete. He endured the shame of being nailed

to a cross, because he knew that later on he would be glad he did. Now he is seated at the right side of God's throne!

The Living Bible
New Berkeley Version
New Living Translation
The Passion Translation

.
. .
. .
As for us, we have all of these great witnesses who encircle us like clouds. So we must let go of every wound that has pierced us and the sin we so easily fall into. Then we will be able to run life's marathon race with passion and determination, for the path has been already marked out before us. We look away from the natural realm and we fasten our gaze onto Jesus who birthed faith within us and who leads us forward into faith's perfection. His example is this: Because his heart was focused on the joy of knowing that you would be his, he endured the agony of the cross and conquered its humiliation, and now sits exalted at the right hand of the throne of God!

UnfoldingWord Simplified T.

Therefore, since we are surrounded by such a large cloud of witnesses, let us lay aside every weight and easily entangling sin. Let us patiently run the race that is placed before us.

Let us pay attention to Jesus, the founder and perfecter of the faith. For the joy that was placed before him, he endured the cross, despised its shame, and sat down at the right hand of the throne of God.

Williams' New Testament⁷

Therefore, as we have so vast a crowd of spectators in the grandstands, let us throw off every impediment and the sin that easily entangles our feet, and run with endurance the race for which we are entered, keeping our eyes on Jesus, the perfect leader and example of faith, who, instead of the joy which lay before Him, endured the cross with no regard for its shame, and since has taken His seat at the right hand of the throne of God.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
. .
So you see, since we also *are people* who have such a great cloud of witnesses lying around us, after taking off all extra weight and the sin that easily stands around us, through persistence, we should run in the struggle that is lying up ahead of us. Looking off to the head leader and completer of the trust, Jesus, who for the happiness lying up ahead of Him, persisted *to do what is right* after ignoring a cross of shame and has been seated in *the right side* of God's throne.

Common English Bible
Len Gane Paraphrase⁸

.
And therefore, since we have such a great surrounding cloud of witnesses with us, let us get rid of every hindrance and the sin, which so easily entangles us, and let us run with cheerful endurance the race that lies before us.

Let us keep our eyes fixed on Jesus, the author and finisher of [our] faith, who instead of the joy set before him endured the cross (despising the shame), and has sat down at the right hand of God's throne.

A. Campbell's Living Oracles

Since, then, we have so great a cloud of witnesses placed before us, laying aside every encumbrance, and the sin which easily entangles us, let us run, with perseverance, the race set before us; looking to Jesus, the leader and perfecter of the faith; who, for the joy that was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God.

New Advent (Knox) Bible
NT for Everyone

.
.

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.

20th Century New Testament Seeing, therefore, that there is on every side of us such a throng of witnesses, let us also lay aside everything that hinders us, and the sin that clings about us, and run with patient endurance the race that lies before us, our eyes fixed upon Jesus, the Leader and perfect Example of our faith, who, for the joy that lay before him, endured the cross, heedless of its shame, and now 'has taken his seat at the right hand' of the throne of God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Ferrar-Fenton Bible	.	
Free Bible Version ⁹	.	For that reason, since we are surrounded by such a great crowd of people who gave evidence of their trust in God, let's get rid of everything that holds us back, the seductive sins that trip us up, and let's keep on running the race placed before us. We should keep on looking to Jesus, the one who begins and completes our trust in God. Because of the joy ahead of him Jesus endured the cross, disregarding its shame, and sat down at the right hand of God's throne.
God's Truth (Tyndale)	.	
International Standard V	.	<i>We Must Look Off to Jesus</i> Therefore, having so vast a cloud of witnesses surrounding us, and throwing off everything that hinders us and especially the sin that so easily entangles [Other mss. read distracts] us, let us keep running with endurance the race set before us, fixing our attention on Jesus, the pioneer and perfecter of the faith, who, in view of [Or instead] the joy set before him, endured the cross, disregarding its shame, and has sat down at the right hand of the throne of God.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	THEREFORE, surrounded as we are by so great a cloud of witnesses, let us lay aside every weight and the sin that so easily besets us, and let us run with patience the race that lies before us, looking to Jesus the beginner and finisher of our faith, who for the joy set before him endured a cross, thinking little of the shame, and has taken his seat at the right hand of the throne of God.
Leicester A. Sawyer's NT	.	Therefore also we, having so great a cloud of witnesses lying around us, laying aside every impediment and sin which entirely surrounds us, let us run with patience the race set before us, looking to the chief guide and perfecter of the faith, Jesus, who for the joy set before him despised the shame and endured the cross, and sat down on the right hand of God.
The Spoken English NT ¹⁰	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Therefore seeing we are also encircled about with so great a cloud-mass of witnesses, let us lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the author and finisher of our Faith; who for the joy that was set before him endured the stake, despising the shame, and is set down at the right hand of the throne of Elohim.

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

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

Weymouth New Testament Therefore, surrounded as we are by such a vast cloud of witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before Him, patiently endured the cross, looking with contempt upon its shame, and afterwards seated Himself-- where He still sits--at the right hand of the throne of God.

Wikipedia Bible Project .

Worsley's New Testament .

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 .

exeGesés companion Bible .

Hebraic Roots Bible¹²

So therefore, we also, having so great a cloud of witnesses lying around us, having laid aside every weight and the sin which does so easily beset us, through patience let us also run the race set before us, to the Author and perfecter of our faith, Yahshua, who for the joy set before Him endured the torture stake, despising the shame, and sat down at the right hand of the throne of YAHWEH¹. (*Psa 110:1*)

¹Act 7:55-56, Act 2:33, Heb 8:1, Heb 1:3.

Holy New Covenant Trans.

We are surrounded by such a large number of witnesses! We must put aside anything that might slow us down. Sin can easily tie us up. Let us run with endurance the race that is ahead of us.

Jesus endured when he had to suffer shame and die on a cross. Why? Because of the happiness that lay ahead for him. He did not mind the way he had to die. Keep your eyes on Jesus. He is the beginning and the goal of our faith. Now he sits at the right side of God's throne.

The Scriptures 2009

We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us,

looking to the Prince and Perfecter of our belief, עשוהי, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.

Tree of Life Version

Therefore, since we have such a great cloud of witnesses surrounding us, let us also get rid of every weight and entangling sin. Let us run with endurance the race set before us, focusing on Yeshua, the initiator and perfecter of faith. For the joy set before Him, He endured the cross, disregarding its shame; and He has taken His seat at the right hand of the throne of God.

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

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.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹³	...therefore and We this Having containing [with] us cloud [of] witnesses weight Dropping every and the surrounding offense through endurance may run the lying (ahead) [for] us race Looking to the [of] the faith founder and finisher Jesus Who for the lying (ahead) [for] him happiness endures cross [of] shame Despising in [one] right also [of] the throne [of] the god [He] has sat (down)...
Alpha & Omega Bible	THEREFORE, SINCE WE HAVE SO GREAT A CLOUD OF WITNESSES SURROUNDING US, LET US ALSO LAY ASIDE EVERY ENCUMBRANCE AND THE SIN WHICH SO EASILY ENTANGLES US, AND LET US RUN WITH ENDURANCE THE RACE THAT IS SET BEFORE US, †(The "cloud of witnesses" is not dead people watching us in Heaven or as guardian angels. All of these people are dead, buried in the ground. They have never yet gone to Heaven or been resurrected from the dead. They cannot see us or hear us. The biblical reports of their lives & experiences serve as witnesses to us about the goodness & faithfulness of GOD & serve as lessons to us.) FIXING OUR EYES ON JESUS, THE AUTHOR AND PERFECTER OF FAITH, WHO FOR THE GLADNESS SET BEFORE HIM ENDURED THE CROSS, DESPISING THE SHAME, AND HAS SAT DOWN AT THE RIGHT HAND OF THE THRONE OF THEOS (The Alpha & Omega).
Awful Scroll Bible	For-certainly-then, we also holding laying-around us, this-same-many a cloud of witnesses, putting-from ourselves, every encumbrance and misses-of-the-mark, standing-well-about, let us dash with abiding-under, the contest laying-before us, looking-away to Jesus, the Taker-hold-lead and Perfecter, of our confidence, Who, over against the joy laying-before Him, remains-under the cross, being against-the-sympathy of the shame, and sits-down, at the right hand of the Throne seat, of God.
Concordant Literal Version	Surely, in consequence, then, we also, having so vast a cloud of witnesses encompassing us, putting off every impediment and the popular sin, may be racing with endurance the contest lying before us, looking off to the Inaugurator and Perfecter of faith, Jesus, Who, for the joy lying before Him, endures a cross, despising the shame, besides is seated at the right hand of the throne of God."
exeGeser's companion Bible	<u>FROM THE CLOUD OF WITNESSES TO YAH SHUA</u> So seeing we also are surrounded with so vast a cloud of witnesses, put away every weight and the well-standing sin: and through endurance, run the contest set in front of us: considering to Yah Shua the hierarch and completer/shalamer of the trust - who for the cheer set in front of him: endured the stake, disesteeming the shame, and is seated at the right of the throne of Elohim.
Orthodox Jewish Bible	So, therefore, als (since) we have surrounding us so great an Anan Edim (Cloud of Witnesses), let us also lay aside every weighty impediment and easily ensnaring averos, and let us run with endurance and savlanut the race set before us, Fixing our gaze on the Mekhonen (Founder) of our [Orthodox Messianic Jewish] faith, and the One who makes it Shleimut-- Yehoshua, who because of the simcha set before him, endured HaEtz HaMoshiach, disregarding its bushah (shame), and "sat down at the right hand of the throne of G-d" TEHILLIM 110:1).
Rotherham's Emphasized B.	.

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

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

Therefore, since we are surrounded by such a large crowd of spectators [Note: Christians are pictured here as being in a crowded arena, performing in the games], we should lay aside every [excessive] weight and sin that so easily entangles us, and with perseverance, we should run the race [of life] that lies before us.

We should fix our eyes on Jesus, the pioneer and completer of the [or, "our"] faith. [Note: Jesus is here pictured as the one who completely fulfills the life of faith, or who provides us with the ability to live such a life]. [And] because He could look forward to joy, He endured the cross, despising its shame, and has sat down at the right side of God's throne.

Benjamin Brodie's trans.¹⁴

For this very reason [anticipation of rewards], we [Church Age believers] also, since we have such a great host of witnesses [OT super-abounding grace heroes] surrounding us, having rid ourselves [rebound and keep moving] of every impediment and category of sin [mental, verbal, overt] which easily distracts, should keep on exerting ourselves to advance [forward momentum] with perseverance with reference to the struggle [application of doctrine according to precisely correct protocol] which has been set before us [goal or objective of the spiritual life], By continually concentrating on [occupation with] Jesus, our Originator [positional truth] and Maturer [experiential truth] by means of doctrine [He accomplished our justification-salvation and pioneered the protocol plan of God for our sanctification-salvation], Who instead of the inner happiness which was present in Him [joy and contentment by utilizing the prototype divine system], endured the cross, disregarding the shame [coming into contact with our sins and being judged by the Father], and then [after His death, resurrection and ascension] sat down at the right hand [place of honor] of the throne of God [session].

The Expanded Bible
Jonathan Mitchell NT

Consequently and for this very reason, then, we also, continuously having such a big cloud of witnesses (spectators; folks bearing testimony; people with evidence) environing us (lying around for us and [they] themselves surrounding and encompassing us), after at once putting off from ourselves all bulk and encumbrance (every weight; all that is prominent; or: getting rid of every arrow point within us) and the easily-environing (skillfully-surrounding; well-placed encircling) failure (sin; error; mistake; shooting off-target; missing of the point), we can and should through persistent remaining-under (or: relentless patient endurance and giving of support) keep on running the racecourse continuously lying before us (or: lying in the forefront within us; or: lying ahead, among us),

turning [our] eyes away from other things and fixing them (or: looking away) into Jesus, the Inaugurator (First Leader; Prime Author) and Perfecter (Finisher; the Bringer-to-maturity and fruition; He who purposes and accomplishes the destiny) of the faith, trust, confidence and loyal allegiance, Who, instead of and in place of the joy (or: in the position on the opposite side from the happiness) continuously lying before Him (or: lying in the forefront within Him; lying ahead for Him), remained under a cross – despising shame (or: thinking nothing of [the] disgrace) – and has sat down and now continues seated, remaining in the right [hand] of (or: = in union with the place of receiving at; = at the place of power and honor, which is) God's throne.

Syndein/Thieme
Translation for Translators
The Voice

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

Bible Translations with Many Footnotes:

Lexham Bible

The Example of Jesus' Suffering

Therefore, since [*Here "since" is supplied as a component of the participle ("have") which is understood as causal] we also have such a great cloud of witnesses surrounding us, putting aside every weight and the sin that so easily ensnares us [Literally "the easily ensnaring sin"], let us run with patient endurance the race that has been set before us, fixing our eyes on Jesus, the originator and perfecter of faith, who for the joy that was set before him endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT¹⁵

Run the Race with Endurance

And as for us, we have this large cloud of witnesses around us. So let's get rid of everything that slows us down,^a and the sin that so easily tangles us up. And let's run the race in front of us with endurance.

Let's keep our eyes on Jesus, who's the champion^b and perfecter of our faith. For the joy that lay ahead of him, he endured the cross. He gave no notice to the shame of it, and has sat down on the right side of God's throne.

a. Or "every encumbrance". More literally, it's "everything bulky".

b. Or "pioneer," or "author".

Wilbur Pickering's New T.

"Let us run with endurance"

So then, since we are surrounded by such a great cloud of witnesses, we too must run with endurance the race that is set before us, laying aside every impediment and the sin¹ that so easily ensnares, looking unto Jesus, the Founder and Perfecter of the Faith, who for the joy² that was set before Him endured a cross, scorning its ignominy, and took His seat at the right hand of the throne of God.

(1) I suppose that each of us has his own 'besetting sin'—what gives me trouble will not necessarily be the same thing that gives you trouble.

(2) I imagine that that 'joy' has something to do with His Bride.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, since we are surrounded by such a great throng of witnesses, let us lay aside every weight, and the sin that so easily entraps us; and let us run the race set before us with endurance,

Having our minds fixed on Jesus, the Beginner and Finisher of our faith; Who for the joy that lay ahead of Him endured the cross, although He despised the shame, and has sat down at the right hand of the throne of God.

Analytical-Literal Translation

So therefore, we also having so great a cloud of witnesses surrounding us, having put off every impediment and the easily entangling sin, let us be running with patient endurance the contest having been set before us, looking with undivided attention to the Originator and Perfecter of [our] faith—Jesus—who, because of the joy being set before Him, endured a cross, having disregarded [the] shame, and has sat down at [the] right hand of the throne of God.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

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

Charles Thomson NT	As we therefore are encompassed with such a cloud of witnesses, let us lay aside every weight, and the sin which easily entangleth us, and let us run without intermission the race set before us, looking forward to Jesus, the leader and perfecter of this faith, who for the joy that was set before him endured a cross, despising shame, and hath taken a seat at the right hand of the throne of God.
Context Group Version	Therefore let us also, seeing we are encompassed about with so great a cloud of witnesses, lay aside every weight, and the disgrace which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the author and completer of [our] trust, who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
English Standard Version Far Above All Translation ¹⁶	. Consequently <i>as regards</i> us too, having such a great cloud of witnesses surrounding us, let us dispose of every burden and of sin which easily besets us, and run with patience the race which lies ahead of us, turning our sights to the originator and finisher of faith, Jesus, who over against the joy which lay ahead of him, endured <i>the</i> cross, despising <i>the</i> shame, <i>and</i> has sat down at <i>the</i> right <i>hand</i> of the throne of God.
Green's Literal Translation Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 Therefore, <i>since</i> we also have so-great a cloud of witnesses encompassing us, let us run through endurance the contest laying before us, placing away from ourselves every interference, and the easily restricting sin {Or: popular sin; what stands around us well}. Looking away from <i>things</i> , look toward Jesus, the author and completer of the faith, who endured the cross having despised shame, in exchange-for the joy laying before him, and sat <i>down</i> at the right <i>hand</i> of the throne of God.
Modern KJV New American Standard B. New European Version New King James Version NT (Variant Readings) Niobi Study Bible The Race of Faith (so You Need to) Renew Your Spiritual Life Therefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author (the One who begins it) and Finisher (the One who ends it) of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
Revised Young's Lit. Trans. R. B. Thieme, Jr. translation	. For this reason, therefore, since we also keep on having such great supergrace examples a cloud of witnesses surrounding us, having removed every impediment and the easily ensnaring sin; let us advance (on the run) with endurance in the conflict, to the present objective [that would be the supergrace life]. Be looking away toward Jesus our prince leader and the one who brings us to the attainment of supergrace objective [by the doctrine]; Who instead of His always-present happiness endured the cross, having disregarded the ignominy [shame, disgrace], at the right hand of the throne of God He has sat down with the result that He remains seated in the highest place of honour.

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

A Voice in the Wilderness

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so persistently harasses us, and let us run with perseverance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

- 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 12:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toigaroun (τοιγαροῦν) [pronounced <i>toy-gar- OON</i>]	<i>wherefore then, for which reason, therefore, consequently</i>	particle	Strong's #5105
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hêmeis (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
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; accusative case	Strong's #5118
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
períkeimai (περίκειμαι) [pronounced <i>per-IHK-i- mahee</i>]	<i>to lie all around, to enclose, to encircle, to hamper (literally or figuratively)</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #4029
períkeimai (περίκειμαι) [pronounced <i>per-IHK-i- mahee</i>]	<i>lying all around, enclosing, encircling, being compassed by; hampering (literally or figuratively); hanging around</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #4029
This verb is used 3x by the writer of Hebrews; and only 3x in the rest of the NT by Mark, Luke (in his gospel and in the book of Acts).			
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)

Hebrews 12:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
néphos (νέφος) [pronounced NEHF-oss]	<i>cloud, a large dense multitude, a throng; used to denote a great shapeless collection of vapour obscuring the heavens as opposed to a particular and definite masses of vapour with some form or shape</i>	neuter singular noun; accusative case	Strong's #3509 (hapax legomena)
martures (μάρτυρές) [pronounced MAHR-toor-EHS]	<i>witnesses, spectators, observers; martyrs</i>	masculine plural noun, genitive/ablative case	Strong's #3144

Translation: Therefore, even we, having a great cloud of observers,...

Around all of us is a great cloud of witnesses or a very large number of observers. These witnesses are described by the word, néphos (νέφος) [pronounced NEHF-oss], which means, *cloud, a large dense multitude, a throng; used to denote a great shapeless collection of vapour obscuring the heavens as opposed to a particular and definite masses of vapour with some form or shape*. Strong's #3509. No matter how you slice it, that is a pretty unusual word and it would not be used to simply describe your friends, relatives and co-workers. Because of the ethereal language used here, this is a reference to the **angels**—both fallen and elect—who watch what is taking place here on earth.

At one time, I used to attend a great many live plays, and, on occasion, the presentation of the play was designed to take cognizance of there being a live audience there. I saw *A Balm in Gilead*, where the action takes place in a New York Diner at 2 in the morning (I am describing a memory from over 30 years ago, so I may not have the details exactly right); and the play that you saw depending upon where you sat in the audience, which was on all four sides of the set. There was a lot that was taking place all at once, and what you saw depended upon where you sat around the stage.

There are billions of angels and there are things taking place all over planet earth. Some of these things are significant and some are less so. **Abraham** was mentioned in the previous chapter. God would sometime speak of individual believers before a congregation of angels—both fallen and elect (see Job 1–2)—and God, at one time, certainly said, “Have you seen My servant Abraham, who lives in Ur? I am going to tell him to travel to **Canaan**, because I will give that region to him and his descendants.”

At this time in human history (around 2000 B.C.), there are a great many things taking place. Kingdoms are being formed, other countries are being attacked, various rulers are enacting this and that law, and the people are responding in a variety of ways. But there is this nobody (Abraham)—a nobody in the eyes of the angels and in the eyes of almost everyone living near him—and God says, “Take a look at him. Follow him around.” So, just as a particular character might catch my eye in *A Balm in Gilead* (and I would watch him as he wandered through the diner, interacting with other individuals and groups) angels are told to focus on Abraham (detractors of the Scriptures love to call him a goat-herder). So, there is all of this human drama happening on a massive scale all over planet earth, and God points to this young man who has no power and almost no influence, and God says, “Watch him.”

Today, if you were asked, “Name the most influential person to come out of 2000 B.C.” you would probably answer, “Abraham” (mostly because you cannot think of anyone else who lived around that time). You would be correct, of course, because the most important race of men—the **Jewish** race—came from him. Furthermore, many Arabic races are also descended from Abraham.

In the **Church Age**, every single believer has great potential. You do not need to have a position of power and influence, you simply need to have believed in Jesus Christ and advance spiritually day by day. No matter who you are, no matter where you are on the rung of society’s ladder, you can have eternal impact. One of the many driving forces in life is to have a meaningful and impactful life. You would like to have a life that matters. Most people do not want the sum of their existence to be chasing after pleasures of various kinds. You may start out as one of the biggest nobodies on this planet. Your net wealth may hover around zero, your influence as a human being may seem to be around zero, your status in life may be in the bottom 10% (by your own valuation). But these are all human characteristics and they mean nothing. God loves to take the lowest of the low, and point that person out to an angelic congregation and say, “Watch Charley Brown. See what happens in his life. He might push a broom around an office building and clean toilets.¹⁷ Most women, when they see him may take little or no interest in him. But he is going to believe in Jesus and he is going to pursue the truth of the Word of God. Watch his life.” Any believer in this life—no matter how humble your circumstances—can have an impact not only beyond your death but for all eternity.

God’s plan transcends all human standards and all human viewpoints.

There are very few people who began life with less status and less importance than Abraham. Yet, from his era, he is considered one of the most important people who ever lived.

In this life, we have a great cloud of observers. We don’t see them, we don’t know how many; and they are watching the human race much as I watched that play, *A Balm in Gilead*. Sometimes God will give them a poke and point out someone and say, “Watch him.” And that person—no matter what his status—can change the direction of an entire country based simply upon his **spiritual life**.

Hebrews 12:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ὄγκος (ὄγκος) [pronounced ONG-koss]	<i>weight; whatever is prominent, protuberance, bulk, mass; hence a burden, encumbrance</i>	masculine singular noun; accusative case	Strong’s #3591 (hapax legomena)
apotithēmi (ἀποτίθημι) [pronounced ap-ohT-EETH-ay-mee]	<i>taking off; putting away (literally or figuratively); casting off, laying (apart, aside, down), putting away (aside, off), setting aside</i>	masculine plural, aorist middle participle; nominative case	Strong’s #659
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong’s #3956

Translation: ...cast aside each weight...

Casting aside every weight is the **rebound** technique. All believers continue having a **sin nature**. What stops us or slows us down are the sins that we commit. We cast those sins aside by naming them to God.

1John 1:9 **If we acknowledge our sins, God is faithful and just to forgive us these sins and to cleanse us from all unrighteousness.**

You are going to sin. They may be minor sins; they may be spectacular (by your standards). You name that sin (or sins) to God. You acknowledge committing that sin. By doing so, you lay aside that weight. Now, if you forget some sins or don’t realize that X was a sin, and you did X. No matter—God will cleanse you from all unrighteousness, and He does it every time (because 1John 1:9 tells us that God is faithful).

¹⁷ I have done both of these jobs.

Rebound tells us how to lay aside every weight.

Hebrews 12:1c			
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)
euperistatos (εὐπερίστατος) [pronounced <i>yoo-per-IHS-tat-oss</i>]	<i>skillfully surrounding, besetting, easily ensnaring; standing around, (a competitor) thwarting (a racer) in every direction</i>	feminine singular adjective; accusative case	Strong's #2139 (hapax legomena)
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, accusative case	Strong's #266

Translation: ...—*even the besetting sin*—...

V. 1c specifies that the writer of Hebrews is talking about a sin or a transgression. Rebound is how you set this weight aside; rebound is how you deal with this ensnaring sin.

Hebrews 12:1 relates rebound to being observed by angels. When you have unconfessed sin in your life, you have joined up with the wrong team.

Hebrews 12:1d			
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
hupomonê (ὑπομονή) [pronounced <i>hoop-ohm-ohn-AY</i>]	<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
trechô (τρέχω) [pronounced <i>TREK-oh</i>]	<i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i>	1 st person plural, present active subjunctive	Strong's #5143

Hebrews 12:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
prokeimai (πρόκειμαι) [pronounced <i>PROHK-i-mahee</i>]	<i>lying (in sight), being placed before (in front of) (a person or a thing); setting before; being placed before the eyes, standing forth; being appointed, being destined; being there, being present, being at hand</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #4295
hēmin (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)
agōn (ἄγών) [pronounced <i>ag-OHN</i>]	<i>an assembly; a place of assembly; the assembly of the Greeks at their games; hence a contest, a race, conflict, contention, fight; generally, any struggle or contest; a battle; an action at law, trial; figuratively, an effort or anxiety</i>	masculine singular noun; accusative case	Strong's #73

Translation: ...[and] through endurance, let us run the race set before us,...

We are commanded here to run the race which God has set before us. God gives every believer a life and we do not know how long that life will continue or what kinds of things that we will face, but this is the race for us.

Through endurance means that we function on the basis of the truth of the Word of God. We function on the basis of doctrine in our souls.

Hebrews 12:1 **Therefore, even we, having a great cloud of observers, cast aside each weight—even the besetting sin—[and] through endurance, let us run the race set before us,...** (Kukis nearly literal translation)

Hebrews 12:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphoraō (ἀφοράω) [pronounced <i>af-or-AH-oh</i>]	<i>turning the eyes away from other things and fixing them on something, considering attentively, looking (toward, at, in the direction of)</i>	masculine plural, present active participle; nominative case	Strong's #872 (hapax legomena)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, 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
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Hebrews 12:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (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
archêgos (ἀρχηγός) [pronounced ar-khay-GOSS]	<i>author, originator; a chief leader, pioneer; captain, prince</i>	masculine singular adjective, accusative case	Strong's #747
kaí (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
teleiōtês (τελειωτής) [pronounced tel-i-oh-TACE]	<i>perfecter, a completer, consummator, a finisher; highest example of the application of Bible doctrine, one who has in his own person raised faith to its perfection and so set before us the highest example of faith</i>	masculine singular noun; accusative case	Strong's #5051 (hapax legomena)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: ...looking to the Author and Finisher of the faith, Jesus,...

We are told to look to the Author and Finisher of our faith, Jesus. Does this mean that we walk around with our heads looking upward? No, that would be stupid. We know about Jesus through the teaching of **Bible doctrine**. This is how we know Who Jesus is. This is how we are able to look to Jesus. We understand Whose team we are on based upon the teaching of the Word of God which we have absorbed.

Hebrews 12:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
anti (ἀντί) [pronounced an-TEE]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473

Hebrews 12:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
prokeimai (πρόκειμαι) [pronounced PROHK-i-mahee]	<i>lying (in sight), being placed before (in front of) (a person or a thing); setting before; being placed before the eyes, standing forth; being appointed, being destined; being there, being present, being at hand</i>	feminine singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4295
autô (αὐτῷ) [pronounced ow-TOH]	<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
chara (χαρά) [pronounced khahr-AH]	<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, nominative case	Strong's #5479

Translation: ...Who, instead of the joy set before Him,...

This is one of the few places in Scripture where Jesus life as a man is said to be joyous. He had the perfect capacity for life. He was raised in the Scriptures and grew in His humanity according to the intake of Bible doctrine (yes, we are told that in Luke 2:40, 52).

Hebrews 12:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	3 rd person singular, aorist active indicative	Strong's #5278
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, accusative case	Strong's #4716

Translation: ...endured a [Roman] cross,...

Being put on a **Roman cross** would have been extremely painful (physical pain as most of us have never experienced and could not imagine); and it was shameful, being a punishment doled out by Rome for its worst criminals.

Hebrews 12:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aischunē (αἰσχύνη) [pronounced ahee-SKHOO-nay]	<i>the confusion of one who is ashamed of anything, sense of shame; ignominy, disgrace, dishonour; a thing to be ashamed of</i>	feminine singular noun, genitive/ablative case	Strong's #152
kataphronéō (καταφρονέω) [pronounced kat-af-ron-EH-oh]	<i>despising, disdain, having contempt for; thinking little (nothing) of, looking down upon; thinking against</i>	masculine singular, aorist active participle; nominative case	Strong's #2706

Translation: ...despising [the] shame,...

There was great shame associated with being crucified.

Remember that the physical crucifixion—which historically occurred and caused the Lord to endure incredible physical pain—is not why our sins were forgiven. During the crucifixion, our sins were poured out upon the Lord and, while on the cross, He also paid the penalty for these sins. We see the cross and a great many Christian teachers have expounded in great detail as to the physical suffering that a crucifixion would have caused. However, the crucifixion, though real, also was somewhat allegorical. That is, Jesus was absolutely innocent, having committed no sins and no crimes in His life, and then subjected to the worst form of Roman punishment, the cross. This parallels the judgment which no one was able to see. God covered Golgotha with a thick darkness, and our sins were poured out upon the Lord and judged in His body on the Roman cross.

The reason that Jesus allowed Himself to be crucified is, it is hard for the unbeliever or believer to understand what it means for our sins to be poured out on Jesus and judged. We do not have any sort of frame of reference for that. We know that it must have been painful beyond any imagination, but we only know these things intellectually. We have nothing in our own lives to help us grasp the tremendous sacrifice involved.

On the other hand, all of us can relate to physical pain; so when Jesus is crucified—even though none of us have been crucified—we have a slight idea of the physical pain that was involved. But even the physical pain of the crucifixion is nowhere near the pain and shame associated with bearing our sins.

Hebrews 12:2e			
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
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #1188
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Hebrews 12:2e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
thronos (θρόνος) [pronounced THORN-oss]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; genitive/ablative case	Strong's #2362
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
kathizô (καθίζω) [pronounced kath-EED-zoh]	<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, perfect active indicative	Strong's #2523

Translation: ...[then] had sat down on a right hand of the throne of the God.

Once this was all complete, then the Lord was physically dead for three days. Then He rose from the dead, and, later, ascended into heaven and sat on the right hand side of God the Father.

It is based upon this location of Jesus at this time which tells us that His sacrifice for our sins was sufficient. God the Father accepted our Lord's offering for our sins. No lamb or goat could be offered up to Him to take away our sins, but the offering of the Lord was enough to pay for our sins.

Hebrews 12:2 ...looking to the Author and Finisher of the faith, Jesus, Who, instead of the joy set before Him, endured a [Roman] cross, despising [the] shame, [then] had sat down on a right hand of the throne of the God. (Kukis nearly literal translation)

Hebrews 12:1–2 Therefore, even we, having a great cloud of observers, cast aside each weight—even the besetting sin—[and] through endurance, let us run the race set before us, looking to the Author and Finisher of the faith, Jesus, Who, instead of the joy set before Him, endured a [Roman] cross, despising [the] shame, [then] had sat down on a right hand of the throne of the God. (Kukis nearly literal translation)

Hebrews 12:1–2 Therefore, because we are surrounded by this great cloud of observers, let us cast aside every weight (specifically any ensnaring sin)—and by means of the doctrine in our souls, let us run the race which God has set before us, looking to the Author and Completer of our faith, Jesus, Who, instead of simply taking advantage of the joy which was set before Him, endured the crucifixion, despising the shame of our sins poured out upon Him, and, at its completion, sat down on the right hand of the throne of God. (Kukis paraphrase)

We Know that We are Family of God If We Suffer Divine Discipline

A significant number of translations combined vv. 4 & 5 together; so perhaps I should have done it that way.

For consider the persevering one, such as hostility under the sinful ones toward ourselves that you (all) not be weary in the souls of you (all) continually being despondent. Not yet, as far as blood you (all) resisted face to face with the sin continually struggling.

Hebrews
12:3–4

For consider the One Who had endured such hostility by the sinners toward Himself so that you (all) might not grow weary [in the Christian life], being despondent in your souls. You (all) have not yet stood in opposition to the point of blood, struggling face to face with the sin (nature).

Remember the One Who endured such great hostility from the sinners toward Himself, so that you don't grow weary in your spiritual lives, becoming despondent in your souls. You have not really stood in clear opposition to the legalism that you have been brought up with, struggling with your sinful trends.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For consider the persevering one, such as hostility under the sinful ones toward ourselves that you (all) not be weary in the souls of you (all) continually being despondent. Not yet, as far as blood you (all) resisted face to face with the sin continually struggling.
Complete Apostles Bible	For consider Him who endured such hostility from sinners against Himself, lest you be weary and discouraged in your souls. You have not yet resisted to the point of bloodshed, struggling against sin.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For think diligently upon him that endured such opposition from sinners against himself that you be not wearied, fainting in your minds. For you have not yet resisted unto blood, striving against sin.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Behold, therefore, how much he suffered from sinners, from them who are adversaries of their own soul, that ye may not be discouraged, nor your soul become remiss. Ye have not yet come unto blood, in the contest against sin.
Original Aramaic NT	Behold, therefore, how much he endured from sinners, those who were themselves opponents to their own souls,* so that you do not become careless in yourselves, neither weaken your souls. For you have not yet come as far as to blood in the struggle against sin.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give thought to him who has undergone so much of the hate of sinners against himself, so that you may not be tired and feeble of purpose. Till now you have not given your blood in your fight against sin:...
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Bible in Worldwide English	Think about him. He did not give up when bad people said wrong things about him. When you think about him, you will not become tired and your hearts will not give up. You have been fighting against bad people. But you have not been hurt very much.
Easy English Easy-to-Read Version–2008	. Think about Jesus. He patiently endured the angry insults that sinful people were shouting at him. Think about him so that you won't get discouraged and stop trying. You are struggling against sin, but you have not had to give up your life for the cause.
God's Word™	Think about Jesus, who endured opposition from sinners, so that you don't become tired and give up. You struggle against sin, but your struggles haven't killed you.
Good News Bible (TEV)	Think of what he went through; how he put up with so much hatred from sinners! So do not let yourselves become discouraged and give up. For in your struggle against sin you have not yet had to resist to the point of being killed.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	So keep your mind on Jesus, who put up with many insults from sinners. Then you won't get discouraged and give up. None of you have yet been hurt in your battle against sin.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So consider carefully how Jesus faced such intense opposition from sinners who opposed their own souls, so that you won't become worn down and cave in under life's pressures. After all, you have not yet reached the point of sweating blood in your opposition to sin.
UnfoldingWord Simplified T.	So think about him, the one who has endured such opposition from sinners against himself, so that you do not become weary in your hearts and give up. V.4 will be placed with the next passage for context.
Williams' New Testament	Yes, to keep from growing weary and fainthearted, just think of the examples set by Him who has endured so great opposition aimed at Him by sinful men! V.4 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, think about the One who has persisted <i>to do what is right</i> in this type of a dispute (in reference to Himself) by the sinful <i>people</i> so that you might not get tired in your souls, giving up. You didn't yet resist up to the point of blood, competing in opposition to the sin.
Common English Bible	.
Len Gane Paraphrase	Therefore, carefully think about him who endured such contradiction of sinners against him, lest you become weary and faint in your souls. You have not yet resisted, striving against sin, to the point of [your] blood.
A. Campbell's Living Oracles	Consider him who, from sinners, endured such opposition against himself, lest, becoming discouraged in your minds, you grow weary; you have not yet resisted to blood, struggling against this sin.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament *Weigh well the example of him who had to endure such opposition from 'men who were sinning against themselves,' so that you should not grow weary or faint-hearted. V.4 will be placed with the next passage for context.*

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 *Think about Jesus who endured such hostility from sinful people so you don't grow tired and become discouraged.
 Your resistance so far hasn't cost you blood as you fight against sin.*

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V ***The Father Disciplines Us**
 Think about the one who endured such hostility from sinners, so that you may not become tired and give up.
 In your struggle against sin you have not yet resisted to the point of shedding your [The Gk. lacks the point of shedding your] blood.*

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament *Think of him who endured such hostile speaking of sinners against him, that you may not grow weary and despondent in heart. V.4 will be placed with the next passage for context.*

Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .
 Weymouth New Testament *Therefore, if you would escape becoming weary and faint-hearted, compare your own sufferings with those of Him who endured such hostility directed against Him by sinners. V.4 will be placed with the next passage for context.*

Wikipedia Bible Project .
 Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible	Consider, therefore, how much He suffered from those sinners, for they were adversaries to their own soul, so that you do not become weary, fainting in your souls.
Holy New Covenant Trans.	You did not yet resist unto blood, striving against sin. Think about what Jesus had to endure from sinners — they were all against him. Then you will not get tired and give up. In your fight against sin, you have not fought so hard that you had to die.
The Scriptures 2009 Tree of Life Version	. Consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary in your souls and lose heart. In struggling against sin, you have not yet resisted to the point of bloodshed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...consider! for the [man] this having endured by the [men] offending to himself opposition that not [You*] may tire [in] the souls [of] you* Being Discouraged not yet until blood [You*] resist to the offense Contending...
Alpha & Omega Bible Awful Scroll Bible	. For be considering- Him -over, having remained-under, certainly-of-these confirmations-against, by they missing-the-mark, amidst Himself, in-order-that,-yous shall became -not weary, being lost-away you all's beings. Yous yet-not stood-along-down,-over-against to the extent of blood, contending-over-against, with regards to misses-of-the-mark.
Concordant Literal Version	For take into account the One Who has endured such contradiction by sinners while among them, lest you should be faltering, fainting in your souls." Not as yet unto blood did you repulse, when contending against sin."
exeGeser companion Bible	<u>THE PURPOSE OF THE DISCIPLINE OF YAH VEH</u> For consider him who endured such controversy by sinners to himself; lest you weary and weaken in your souls. You have not yet withstood to blood antagonizing with sin:...
Orthodox Jewish Bible	Let your hitbonenut (meditation) be on the one who endured such opposition from chote'im (sinners), that you may not be weary in your neshamot, losing heart. For you have not yet resisted to the point of death al kiddush ha-Shem in your struggle against Chet;...
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now think about how Jesus endured such opposition against Himself from sinners, so that you do not grow weary and become discouraged [<i>yourself</i>]. You have not yet resisted to the point of [<i>shedding</i>] blood in your struggle against sin.
Benjamin Brodie's trans.	By all means, consider the One [Jesus Christ in His humanity] who endured [by utilizing the doctrine in His soul] such hostility against Himself from sinners [pressure from the opposition], so that when you become faint [weary and despondent from living in the cosmic system], you might not become exhausted in your souls [the fatigue of reversionism]. You [believers in Jerusalem in 67 A.D.] have not yet resisted to the point of blood [wounded in spiritual battle] as you continue the struggle against the sin nature .
The Expanded Bible Jonathan Mitchell NT	. For consider attentively again (or: logically reckon back for yourselves; gather it up in yourselves concerning) the One having remained under while undergoing (or:

having patiently endured while giving support in) **such contradiction** (the anti-word; the message which is contrary to reason; speaking in opposition, against, or instead of) – [which was directed] **into Himself** [other MSS: {permeating} into the midst of themselves] **by those missing the mark** (the sinners; those making a mistake, committing error, missing the point) – **to the end that you may not tire with exertion** (or: labor to weariness), **being continuously dissolved** (be enfeebled and exhausted; caused to fall apart) **in your inner selves** (or: by your souls; = in your lives). **You folks do not yet resist** (or: did not take a stand down against; or: put in place opposition) **as far as blood** (= to the point of bloodshed; or, as a figure: = to the depth of your soul-life), **toward constantly struggling against** (or: repeatedly contending and fighting in opposition to) **the failure** (the sin; the error; the miss of the target; missing the point).

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

Bible Translations with Many Footnotes:

Lexham Bible **For consider the one who endured such hostility by sinners against himself,** [*The plural reflexive pronoun can still be translated as singular; see Louw-Nida 92.25] **so that you will not grow weary in your souls and give up. You have not yet resisted to the point of shedding your blood as you struggle against sin.** [*The words “shedding your” are not in the Greek text but are supplied for clarity] [*Here “as ” is supplied as a component of the temporal participle (“struggle”)]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT **Just think about him-how he has endured such hostility from sinners against himself.^c That way, you won’t get tired and give up in your spirits.^d So far, you haven’t resisted sin to the point of shedding your blood.**
^c Some early mss have “from people sinning against themselves,” which is surprising, but could be what the author actually wrote.
^d Lit. “souls”.

Wilbur Pickering’s New T. **All legitimate children receive discipline**
Do consider Him who endured such hostility from sinners against Himself, so as not to grow weary, losing courage in your souls.
In your struggle against sin³ you have not yet resisted to the point of bloodshed.⁴
 (3) In the context this presumably refers to sin in the world, not within.
 (4) The Text doesn’t say whose blood.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version **Now meditate deeply on Him Who endured such great hostility of sinners against Himself so that you do not become weary and faint in your minds. You have not yet resisted to the point of losing blood in your struggle against sin.**

Analytical-Literal Translation **For consider carefully the One having endured such hostility by the sinners against Himself, lest you_p become weary in your_p souls, being discouraged. You_p did not yet resist to the point of [shedding] blood struggling against sin.**

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

Charles Thomson NT	Consider him who bore such contradiction of sinners against himself, that you may not grow weary, nor faint in your minds. You have not yet in your contest with sin resisted to blood.
Context Group Version	For consider him who has endured such opposing from disgracers [of God] against himself, that you (pl) do not grow weary, weakening in your (pl) lives. You (pl) have not yet resisted to blood, wrestling against disgrace:...
English Standard Version Far Above All Translation	. For consider him <i>who has</i> endured such opposition towards himself by sinners, so that you do not flag and become faint-hearted. You have not yet resisted to the point of <i>shedding your</i> blood in struggling against sin.
Green’s Literal Translation Literal New Testament Literal Standard Version	. . Therefore, we also having so great a cloud of witnesses set around us, having put off every weight, and the closely besetting sin, may we run the contest that is set before us through endurance, looking to the Author and Perfecter of the faith—Jesus, who, for the joy set before Him, endured a cross, having despised shame, and sat down at the right hand of the throne of God; for again consider Him who endured such contradiction from the sinners to Himself, that you may not be wearied in your souls—being faint. Vv. 1–3 placed together for context.
Modern English Version Modern Literal Version 2020	. For*, study° the one who has endured such dispute by sinners to himself, in-order-that you° might not be weary, being faint in your° souls. You° have not yet stood up as far as <i>sacrificing</i> blood toward <i>your</i> struggling against sin.
Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible The Discipline of God For consider Him that endured such contradiction from sinners against Himself, lest you(p) be wearied and faint in your(p) minds (soul). In striving against sin, you(p) have not yet resisted unto bloodshed.
Revised Young's Lit. Trans. R. B. Thieme, Jr. translation	. For begin thinking about such a person [as Jesus Christ] having endured such opposition by the sinners against Himself, in order that you do not become exhausted [or fatigued (by reversionism)], fainting in your souls. Not yet have you resisted to the point of blood by fighting against the sin nature.
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 12:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
analogizomai (ἀναλογίζομαι) [pronounced <i>an-al-og-IHD-zom-ahee</i>]	<i>think over, consider, ponder; estimate, (figuratively) contemplate</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #357 (hapax legomena)
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
toioutos (τοιούτος) [pronounced <i>toy-OO-toss</i>]	<i>such as this, of this kind or sort, this thing</i>	feminine singular adjective, accusative case	Strong's #5108
I was expecting a masculine singular here?			
hupomenô (ὑπομένω) [pronounced <i>hoop-om-EHN-oh</i>]	<i>staying (under, behind), remaining to abide; [figuratively] undergoing, bearing (trials), having fortitude, persevering, enduring; (taking) patient (-ly), suffering</i>	masculine singular, perfect active participle, accusative case	Strong's #5278
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tôn (τῶν) [pronounced <i>tohn</i>]	<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
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, genitive/ablative case	Strong's #268
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, 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
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 12:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Quite frankly, heautos is hard to explain. The Byzantine Greek text and the Scrivener Textus Receptus have this word instead:			
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
antilogia (ἀντιλογία) [pronounced an-tee-lohg-EE-ah]	<i>gainsaying, contradiction; dispute; hostility, opposition, rebellion</i>	feminine singular noun; accusative case	Strong's #485

Translation: For consider the One Who had endured such hostility by the sinners toward Himself...

When living the Christian life, the believer needs to look to Jesus and to consider what He did. The hostility against Jesus was enormous, even though He was an itinerant teacher outside the existing religious structure (although Jesus did teach within the synagogues on many occasions). There was great hostility against Him from so many. All of those who were instrumental in His crucifixion—including those who simply supported this solution—acting out of great hostility toward Jesus. Can you imagine holding such great hatred against Jesus? Nevertheless, Jesus died for their sins just as He died for our sins as well.

We need to consider all the Jesus has done, looking to Him, the Founder and Perfecter of our faith, Who could have spent much of His life enjoying the great pleasures of human existence, but instead, endured the Roman cross, despising the great shame of crucifixion.

“When you consider your reasonable service,” the writer of Hebrews reasons, “consider Jesus and what He did on our behalf.”

Hebrews 12:3b

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
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
kamnō (κάμνω) [pronounced KAM-no]	<i>properly, to toil, (by implication) to tire, to grow weary, to be weary; figuratively, to faint, to be sickened; to be sick</i>	2 nd person plural, aorist active subjunctive	Strong's #2577
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

Hebrews 12:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchai (ψυχᾶί) [pronounced psOO-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5590
humōn (ὕμῶν) [pronounced hoo-MONE]	<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
ekluō (ἐκλύω) [pronounced ek-LOO-oh]	<i>loosening, unloosening, setting free; dissolving, metaphorically, weakening, relaxing, being (enfeebled through) exhausted; having one's strength relaxed, growing weak or weary, being tired out; being despondent, becoming faint hearted</i>	masculine plural, present passive participle; nominative case	Strong's #1590

Translation: ...so that you (all) might not grow weary [in the Christian life], being despondent in your souls.

“Don’t become weary or sloppy in your **Christian walk**,” encourages the writer of Hebrews. “Don’t become despondent in your souls.”

In vv. 1–2, part of the Christian life is using rebound and concentrating on Jesus Christ (which would be the doctrine of Christology).

Hebrews 12:3 For consider the One Who had endured such hostility by the sinners toward Himself so that you (all) might not grow weary [in the Christian life], being despondent in your souls. (Kukis nearly literal translation)

Hebrews 12:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oupō (οὐπω) [pronounced OW-poe]	<i>not yet, not as of yet</i>	adverb	Strong's #3768
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
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, genitive/ablative case	Strong's #129
antikathístēmi (ἀντικαθίστημι) [pronounced an-tee-kath-IHS-tay-mee]	<i>to put in place of another; to place in opposition; to dispose troops, set an army in line of battle; to stand against, to resist, to oppose, to withstand</i>	2 nd person plural, aorist active indicative	Strong's #478 (hapax legomena)

Translation: You (all) have not yet stood in opposition to the point of blood,...

He writes, “You have not yet antikathístēmi-ed to the point of blood.” The verb antikathístēmi (ἀντικαθίστημι) [pronounced *an-tee-kath-IHS-tay-mee*], means, *to put in place of another; to place in opposition; to dispose troops, set an army in line of battle; to stand against, to resist, to oppose, to withstand*. Strong’s #478 (hapax legomena). Now, what or who exactly are those in the Jerusalem and Judæan area supposed to stand against? This is answered in the next part of v. 4.

Hebrews 12:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
<p>prós (πρός) [pronounced <i>prahç</i>]</p>	<p><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></p>	<p>directional preposition with the accusative case</p>	<p>Strong’s #4314</p>
<p>tên (τήν) [pronounced <i>tayn</i>]</p>	<p><i>the, to the; toward the; this, that</i></p>	<p>feminine singular definite article; accusative case</p>	<p>Strong’s #3588 (article, demonstrative pronoun)</p>
<p>hamartia (ἁμαρτία, ἡ) [pronounced <i>hahm-ahr-TEE-ah</i>]</p>	<p><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></p>	<p>feminine singular noun, accusative case</p>	<p>Strong’s #266</p>
<p>antagōnízomai (ἀνταγωνίζομαι) [pronounced <i>an-tag-oh-NIHD-zohm-ahee</i>]</p>	<p><i>struggling (against), fighting (against), striving (against); antagonizing</i></p>	<p>masculine plural, present (deponent) middle/passive participle; nominative case</p>	<p>Strong’s #464 (hapax legomena)</p>

Translation: ...struggling face to face with the sin (nature).

They are struggling directly with the sin nature (each person with his own sin nature). Now, bear in mind that most of the **Jews** receiving this letter are very moral, legalistic Jews. So we are not talking about them fighting against the gross sin in their lives. We are talking about them resisting all of the **legalism** that they have been brought up with.

The sin nature wants to sin, and do acts of **good and evil**. It has trends, causing it to swerve toward sin or legalism (depending upon the trend of that believer). The key is to know the pertinent doctrines (that is, looking toward Jesus) and remaining in **fellowship** (laying aside every weight and every besetting sin).

See **the Doctrine of the Sin Nature** in the **Addendum**.¹⁸

Hebrews 12:4 You (all) have not yet stood in opposition to the point of blood, struggling face to face with the sin (nature). (Kukis nearly literal translation)

Hebrews 12:3–4 For consider the One Who had endured such hostility by the sinners toward Himself so that you (all) might not grow weary [in the Christian life], being despondent in your souls. You (all) have not yet stood in opposition to the point of blood, struggling face to face with the sin (nature). (Kukis nearly literal translation)

¹⁸ I could clean this doctrine up more and edit it down from 22 pages.

Hebrews 12:3–4 Remember the One Who endured such great hostility from the sinners toward Himself, so that you don't grow weary in your spiritual lives, becoming despondent in your souls. You have not really stood in clear opposition to the legalism that you have been brought up with, struggling with your sinful trends. (Kukis paraphrase)

And you (all) have forgotten the exhortation which to you (all) like sons kept on being discussed: "Son of Me, do not keep on disregarding the disciplinary correction of a Lord and do not keep on becoming despondent under Him chastening [you]. For whom He keeps on loving a Lord keeps on scourging. Now He scourges every son whom He keeps on receiving."

Hebrews
12:5–6

And you (all) [seem to] have forgotten the exhortation which kept on being spoken to you as sons: "My son, do not keep on disregarding the disciplinary correction of [the] Lord and do not keep on becoming despondent by Him punishing [you]. For whom [the] Lord keeps on loving, [the same one] He keeps on scourging. Now He scourges every son that He keeps on receiving."

It appears that you have forgotten the words which God said to you regarding you as His sons: "My son, don't disregard the disciplinary correction of the Lord and do not become despondent when He punishes you. For, whomever the Lord loves, that same person He disciplines. The Lord disciplines with great pain any son whom He receives."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And you (all) have forgotten the exhortation which to you (all) like sons kept on being discussed: "Son of Me, do not keep on disregarding the disciplinary correction of a Lord and do not keep on becoming despondent under Him chastening [you]. For whom He keeps on loving a Lord keeps on scourging. Now He scourges every son whom He keeps on receiving."
Complete Apostles Bible	And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the discipline of the LORD, nor be discouraged when you are reproved; For whom the LORD loves He disciplines, and scourges every son whom He receives."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And you have forgotten the consolation which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And ye have forgotten the monition, which saith to you, as to children, My son, disregard not the chastening of the Lord; nor let thy soul faint, when thou art rebuked by him. For, whom the Lord loveth, he chasteneth; and he scourgeth those sons, for whom he hath kind regards.

Original Aramaic NT And you have strayed from the teaching which speaks to you as to sons: "My son, turn not away from the course of THE LORD JEHOVAH, neither neglect your soul when you are rebuked by him."
"For whomever THE LORD JEHOVAH loves, he instructs, and draws aside* his children with whom he is pleased *."

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And you have not kept in mind the word which says to you as to sons, My son, do not make little of the Lord's punishment, and do not give up hope when you are judged by him; For the Lord sends punishment on his loved ones; everyone whom he takes as his son has experience of his rod.

Bible in Worldwide English You have forgotten the words spoken to you as sons. My son, when the Lord punishes you, do not think it is a little thing. Do not give up when he tells you that you do wrong.
The Lord punishes the person he loves. And he beats every son he takes into his family.

Easy English
Easy-to-Read Version–2008 . You are children of God, and he speaks words of comfort to you. You have forgotten these words: "My child, don't think the Lord's discipline is worth nothing, and don't stop trying when he corrects you. The Lord disciplines everyone he loves; he punishes everyone he accepts as a child."

*God's Word*TM You have forgotten the encouraging words that God speaks to you as his children: "My child, pay attention when the Lord disciplines you. Don't give up when he corrects you. The Lord disciplines everyone he loves. He severely disciplines everyone he accepts as his child."

Good News Bible (TEV) Have you forgotten the encouraging words which God speaks to you as his children? "My child, pay attention when the Lord corrects you, and do not be discouraged when he rebukes you. Because the Lord corrects everyone he loves, and punishes everyone he accepts as a child."

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

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

Contemporary English V. But you have forgotten that the Scriptures say to God's children, "When the Lord punishes you, don't make light of it, and when he corrects you, don't be discouraged. The Lord corrects the people he loves and disciplines those he calls his own."

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

And have you forgotten his encouraging words spoken to you as his children? He said, "My child, don't underestimate the value of the discipline and training of the Lord God, or get depressed when he has to correct you. For the Lord's training of your life is the evidence of his faithful love. And when he draws you to himself, it proves you are his delightful child."

UnfoldingWord Simplified T.	You have not yet resisted or struggled against sin to the point of blood; and you have forgotten the encouragement that instructs you as sons: "My son, do not think lightly of the Lord's discipline, nor grow weary when you are corrected by him." For the Lord disciplines everyone whom he loves, and he punishes every son whom he receives. V. 4 is included for context.
Williams' New Testament	You have not yet, as you have struggled on against sin, resisted to the point of pouring out your blood, and you have forgotten the encouragement which is addressed to you as sons: "My son, refrain from thinking lightly of the discipline the Lord inflicts, and giving up when you are corrected by Him. For He disciplines everyone He loves, and chastises every son whom He heartily receives." V. 4 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And you have been completely forgetful of the encouragement <i>in Proverbs 3:11</i> , something that has a discussion with you as sons, "My son, don't consider <i>the</i> Master's discipline to be a small thing, neither give up as you are being reprimanded by Him." You see, whom <i>the</i> Master loves, He disciplines. He whips every son that He kindly accepts.
Common English Bible	.
Len Gane Paraphrase	And have you forgotten the encouragement which speaks to you like children? "My child, do not despise the Lord's discipline, nor despair when rebuked by him. For whom the Lord loves, he disciplines and severely punishes.
A. Campbell's Living Oracles	Besides, have you forgotten the exhortation which reasons with you as with children, "My son, do not think lightly of the Lord's chastisement, neither faint when you are rebuked by him: for whom the Lord loves he chastises, and scourges every son whom he receives."
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You have not yet, in your struggle with sin, resisted to the death; and you have forgotten the encouraging words which are addressed to you as God's Children-- 'My child, think not lightly of the Lord's discipline, do not despond when he rebukes you; for it is him whom he loves that he disciplines, and he chastises every child whom he acknowledges.' V. 4 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	You have forgotten the encouragement that is addressed to you as sons: "My son, do not think lightly of the Lord's discipline or give up when you are corrected by him. For the Lord disciplines the one he loves, and he punishes [Or whips] every son he accepts." [Prov 3:11-12]

Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	You have not yet resisted to blood in the contest against sin, and you have forgotten the encouragement which reasons with you as with sons, "My son, do not think slightly of the discipline of the Lord and be not faint-hearted when reproved by him: for whom the Lord loves he disciplines and scourges every son whom he receives as his own." V. 4 is included for context.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	In your struggle against sin you have not yet resisted so as to endanger your lives; and you have quite forgotten the encouraging words which are addressed to you as sons, and which say, "MY SON, DO NOT THINK LIGHTLY OF THE LORD'S DISCIPLINE, AND DO NOT FAINT WHEN HE CORRECTS YOU; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES: AND HE SCOURGES EVERY SON WHOM HE ACKNOWLEDGES."
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 you have forgotten the exhortation which He speaks with you, as with sons, "My sons, do not despise the chastening of YAHWEH, nor faint while being corrected by Him. For whom YAHWEH loves, He chastens, and disciplines every son with whom He is pleased." (<i>Pro 3:11, 12</i>)
Holy New Covenant Trans.	You have forgotten these words of comfort which speak to you as sons: "My son, when the Lord punishes you, don't take it lightly. Don't be discouraged when God corrects you because the Lord God disciplines the one He gives Himself to. He punishes every person He accepts as a son."
The Scriptures 2009	And you have forgotten the appeal which speaks to you as to sons, " My son, do not despise the discipline of הויה, nor faint when you are reproved by Him, for whom הויה loves, He disciplines, and flogs every son whom He receives. " Proverbs 3:11-12.
Tree of Life Version	Have you forgotten the warning addressed to you as sons? "My son, do not take lightly the discipline of Adonai or lose heart when you are corrected by Him, because Adonai disciplines the one He loves and punishes every son He accepts."

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...and [You*] (not) have been reminded [of] the encouragement Who {speaks} [to] you* as [to] sons [He] speaks Son [of] me not disdain! discipline [of] lord neither be discouraged! by him Being Corrected whom for [He] loves Lord disciplines [He] punishes but every son whom [He] accepts...
Alpha & Omega Bible	AND YOU HAVE FORGOTTEN THE EXHORTATION WHICH IS ADDRESSED TO YOU AS SONS, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; †(<i>Job 5:17, Proverbs 3:11</i>) FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." †(<i>Proverbs 3:12</i>)
Awful Scroll Bible	Indeed, you have been unaware-of the calling-by, what-certain thing, thoroughly-speaks to you as to with sons, "My son be caring- not -a-little of the chastisements, of the Lord, and- be -not loosing-away being convicted, by Him. (")For whom the Lord Dearly Loves, He chastises, and He scourges, every son whom He welcomes-near."
Concordant Literal Version	And you have been oblivious of the entreaty which is arguing with you as with sons: My son, do not disdain the discipline of the Lord, Nor yet faint when being exposed by Him." For whom the Lord is loving He is disciplining, Yet He is scourging every son to whom He is assenting."
exeGeses companion Bible	...and you are utterly oblivious to the consolation which reasons to you as to sons, My son, neither disregard the discipline of Yah Veh, nor weaken when he reproves you: for Yah Veh disciplines whom he loves and scourges every son he receives. <i>Proverbs 3:11, 12</i>
Orthodox Jewish Bible	And you have let slip from zikaron (remembrance) the dvar haChizzuk which he speaks to you as banim, "My son, do not despise the musar of Hashem, do not lose heart, resent when rebuked by Him"; KI ES ASHER YE'EHAV HASHEM YOKHI'ACH ("for whom Hashem loves he disciplines" and he punishes ES BEN YIRTZEH every son he receives" <i>MISHLE 3:11-12; IYOV 5:17</i>).
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. And have you forgotten the exhortation that was addressed to you as sons? [<i>Proverbs 3:11f says</i>], "My son, do not take the discipline of the Lord lightly, and do not get discouraged when He rebukes you. For the Lord disciplines those He loves, and punishes every child He accepts."
Benjamin Brodie's trans.	And so, you have completely forgotten the point of doctrine [principle] which was taught to you as sons [in <i>Proverbs 3:11-12</i>]: My son, stop rejecting corrective discipline [child training] from the Lord, nor become weary [discouraged & fatigued] when you are disciplined by Him, For whom the Lord loves [positive believers with spiritual momentum], He disciplines [corrective measures]; moreover, He scourges [intensive discipline] every son whom He accepts [reversionistic believer].
The Expanded Bible Jonathan Mitchell NT	. And further, you have entirely forgotten (or: been oblivious of) the calling-near (the relief, aid, comfort and encouragement) which keeps on speaking-through (discouraging; reasoning through and conversing; laying out the issue in every

"For whom [the] LORD loves He disciplines, and He scourges [fig., punishes] every son whom He receives." [Prov 3:11,12]

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

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And have you forgotten this exhortation which speaketh to us as to children, ?My son slight not the correction of the Lord, Nor faint when reproveth by him; For whom the Lord loveth he reproveth, And chastiseth every son whom he receiveth.

Context Group Version

You (pl) have not yet resisted to blood, wrestling against disgrace: and you (pl) have forgotten the encouragement which reasons with you (pl) as with sons, My son, do not regard lightly the chastening of the Lord, Nor faint when you are reproveth of him; For whom the Lord gives allegiance to he chastens, And whips every son whom he receives. V. 4 is included for context.

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

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You did not yet resist to blood—striving with sin; and you have forgotten the exhortation that speaks fully to you as to sons, “My son, do not despise [the] discipline of [the] LORD, nor be faint, being reproveth by Him, for whom the LORD loves He disciplines, and He scourges every son whom He receives”; if you endure discipline, God bears Himself to you as to sons, for who is a son whom a father does not discipline? Vv. 4 &7 are included for context.

Modern English Version
Modern Literal Version 2020

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And you^o have forgotten the encouragement which reasons with you^o as with sons, ‘My son, do not regard-lightly the disciplining of the Lord, nor be faint when you are reproveth by him.

For* whom the Lord loves*, he disciplines, and scourges every son whom he is accepting.’ {Prov. 3:11-12, Job 5:17}

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

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And so you yourselves have forgotten the point of doctrine which teaches you as sons, My son, do not make light of corrective discipline from the Lord, nor become discouraged when you are reproveth by Him.

For you see, whom the Lord loves He disciplines and punishes [and scourges with a whip] every son whom He welcomes home [or, receives]. (Proverbs 3:11–12)

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:
5-6

Hebrews 12:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eklanthánomai (ἐκλανθάνομαι) [pronounced <i>ek-lan-THAHN-ohm-ahee</i>]	<i>to forget (altogether), to be caused to forget; to be utterly oblivious of</i>	2 nd person plural, perfect passive indicative	Strong's #1585 (hapax legomena)
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
paráklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i>]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; genitive/ablative case	Strong's #3874
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
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
huiioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5207
dialégomai (διαλέγομαι) [pronounced <i>dee-al-EHG-ohm-ahee</i>]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 rd person singular, present (deponent) middle indicative	Strong's #1256

This verb shows up 10x in the book of Acts (probably as applied to Paul, as its first occurrence is in Acts 17:2); once in the gospels (Mark 9:34) and twice in the epistles (Hebrews 12:5 Jude 1:9).

Translation: And you (all) [seem to] have forgotten the exhortation which kept on being spoken to you as sons:...

The Jewish believers knew the Old Testament. Therefore, they knew the passage about to be quoted.

This suggests that the believers in Jerusalem and Judæa were under great discipline and persecution at this time.

Hebrews 12:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, vocative	Strong's #5207
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)
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
oligōréō (ὀλιγωρέω) [pronounced <i>ol-ig-oh-REHOBOAM-oh</i>]	<i>disregard, disparage; care little for, regard lightly, make small account, think lightly of</i>	2 nd person singular, present active imperative	Strong's #3643 (hapax legomena)
paideia (παιδεία) [pronounced <i>present active indicative-DEE-ah</i>]	<i>education or training; by implication disciplinary correction; chastening, chastisement, instruction, nurture</i>	feminine singular noun, genitive/ablative case	Strong's #3809
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...“My son, do not keep on disregarding the disciplinary correction of [the] Lord...”

The writer of Hebrews quotes Proverbs 3:11–12 (which I will quote at the end of this passage). “Listen,” the author of Hebrews says, “when you are under discipline, you cannot just disregard that. You cannot simply set that aside, or ignore it, and simply endure it. The purpose of discipline is to guide you into a course of action.” By ignoring and disregarding the discipline, the believers in Jerusalem and Judæa were not allowing themselves to be guided by God’s discipline.

Hebrews 12:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced <i>may-DEH</i>]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
ekluō (ἐκλύω) [pronounced <i>ek-LOO-oh</i>]	<i>loose, unloose, set free; dissolve, metaphorically, weaken, relax, exhaust; have one’s strength relaxed, be enfeebled through exhaustion, grow weak or weary, be tired out; be despondent, become faint hearted</i>	2 nd person singular, present passive imperative	Strong's #1590

Hebrews 12:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
αυτου (αυτου) [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
ελεγχο (ελεγχω) [pronounced <i>eh-LEG-khoh</i>]	<i>shaming, disgracing in classical Greek, but in the koine, it means convicting, proving [showing, revealing] that someone is in the wrong, shaming; by implication, it means reproving, rebuking, admonishing, correcting, morally chastising</i>	masculine singular, present passive participle; nominative case	Strong's #1651

Translation: ...and do not keep on becoming despondent by Him punishing [you].

If the believer ignores initial discipline, often God will increase the intensity of that discipline. “Don’t become despondent,” the writer of Hebrews warns, “just respond to the discipline. Figure out why you are being disciplined and fix that.”

Hebrews 12:5 And you (all) [seem to] have forgotten the exhortation which kept on being spoken to you as sons: “My son, do not keep on disregarding the disciplinary correction of [the] Lord and do not keep on becoming despondent by Him punishing [you]. (Kukis nearly literal translation)

Hebrews 12:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἧν (ὅν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
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
ἀγαπαῶ (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	3 rd person singular, present active indicative	Strong's #25
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Hebrews 12:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paideúō (παιδεύω) [pronounced payee-DYOO-oh]	<i>to scourge, to discipline (by punishment), to train up a child, to educate, (by implication), to chasten (-ise), to instruct, to learn, to teach</i>	3 rd person singular, present active indicative	Strong's #3811

Translation: For whom [the] Lord keeps on loving, [the same one] He keeps on scourging.

“You are being loved by the Lord, and this is proven by the fact that He continues to discipline you. If He loves you, the He will discipline you when discipline is called for.”

Hebrews 12:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mastigōō (μαστιγώω) [pronounced mahs-tihg-OH-oh]	<i>to whip, to flog (literally or figuratively), to scourge</i>	3 rd person singular, present active indicative	Strong's #3146
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
paradéchomai (παραδέχομαι) [pronounced par-ad-EHKH-ohm-ahee]	<i>to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3858

Translation: Now He scourges every son that He keeps on receiving.”

God receives a son by **regeneration**. That is, the person believes in Jesus and they are saved. But when that person gets out of fellowship by sin (remember, this chapter is predicated upon sin and self-judgment for having sinned). Under those circumstances, as long as you keep sinning, God will keep disciplining you.

I took the *Hebrew* translation from the Hebrew Roots Bible (they translated from the Hebrew into English); the *Greek* comes from the Apostles' Bible (they translated from the Greek **LXX** into English); and the quote comes from my nearly literal translation of this passage (from the Greek manuscripts into English).

Proverbs 3:11–12 Compared to Hebrews 12:5–6

The Hebrew	The Greek	The quotation in Hebrews
Proverbs 3:11 My son, do not reject the chastening of YAHWEH, and do not hate His correction;...	Proverbs 3:11 My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him:...	Hebrews 12:5b-c “My son, do not keep on disregarding the disciplinary correction of [the] Lord and do not keep on becoming despondent by Him punishing [you].
As is often (always?) the case in the book of Hebrews, the author follows the Greek text. Wherever this occurs, the LXX is being recognized as being inspired (but in those particular passages only).		
Proverbs 3:12 ...for whom YAHWEH loves He corrects, even as a father corrects the son with whom he is pleased.	Proverbs 3:12 ...for whom the Lord loves, He rebukes, and scourges every son whom He receives.	Hebrews 12:6 For whom [the] Lord keeps on loving, [the same one] He keeps on scourging. Now He scourges every son that He keeps on receiving.”
The Hebrew text compares this to a father discipline his child. The Greek text simply indicates that God disciplines all those who come to Him. Both are true things.		
Whenever the Greek text is quoted in the New Testament, it is being affirmed as true (even if it does not match up with the Hebrew text).		
Chapter Outline		Charts, Graphics and Short Doctrines

Hebrews 12:6 For whom [the] Lord keeps on loving, [the same one] He keeps on scourging. Now He scourges every son that He keeps on receiving.” (Kukis nearly literal translation)

Hebrews 12:5–6 And you (all) [seem to] have forgotten the exhortation which kept on being spoken to you as sons: “My son, do not keep on disregarding the disciplinary correction of [the] Lord and do not keep on becoming despondent by Him punishing [you]. For whom [the] Lord keeps on loving, [the same one] He keeps on scourging. Now He scourges every son that He keeps on receiving.” (Kukis nearly literal translation)

Hebrews 12:5–6 It appears that you have forgotten the words which God said to you regarding you as His sons: “My son, don’t disregard the disciplinary correction of the Lord and do not become despondent when He punishes you. For, whomever the Lord loves, that same person He disciplines. The Lord disciplines with great pain any son whom He receives.” (Kukis paraphrase)

Toward disciplinary correction, you (all) keep on enduring like sons with you (all) keeps on treating the God; for what son who does not keep on scourging a father? Now if apart from you (all) keep on being disciplinary correction, from which those sharing in have become all, so then bastards and not sons you (all) keep on being.

Hebrews 12:7–8

[It is] for discipline [that] you (all) keep on enduring, as the God keeps on treating you (all) like sons. For what son [is there] whom a father does not keep on disciplining? Now, if you keep on being without discipline, of which you have all become partakers. Consequently, you (all) keep on being bastards and not sons.

It is because of the discipline that you keep enduring which indicates that God is treating you as sons. For what father does not discipline his own sons? Therefore, if you continue suffering discipline from God, then clearly you are partakers of His plan. Consequently, if you are not disciplined, then you are bastards and not God's sons.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Toward disciplinary correction, you (all) keep on enduring like sons with you (all) keeps on treating the God; for what son who does not keep on scourging a father? Now if apart from you (all) keep on being disciplinary correction, from which those sharing in have become all, so then bastards and not sons you (all) keep on being.
Complete Apostles Bible	It is for discipline that you endure; God deals with you as with sons. For what son is there whom a father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate and not sons.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Persevere under discipline. God dealeth with you as with his sons. For what son is there whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	Therefore endure ye the chastisement; because God is dealing with you as with sons. For what son is there, whom his father chasteneth not? But if ye are without that chastisement, with which every one is chastened, ye are become strangers and not sons.
Original Aramaic NT	Therefore endure the discipline, because God deals with you as with children; for who is the son whom his father does not discipline? And if you are without the discipline by which every person is disciplined, you are strangers * and not children.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	It is for your training that you undergo these things; God is acting to you as a father does to his sons; for what son does not have punishment from his father? But if you have not that punishment of which we all have our part, then you are not true sons, but children of shame.
Bible in Worldwide English	Do not give up when you are punished. God is treating you like sons. Is there a son who has never been punished by his father? You are punished like the other children in the family. If you are not, you do not belong to the family as the other children do.
Easy English Easy-to-Read Version–2008	. So accept sufferings like a father's discipline. God does these things to you like a father correcting his children. You know that all children are disciplined by their fathers. So, if you never receive the discipline that every child must have, you are not true children and don't really belong to God.

God's Word™	Endure your discipline. God corrects you as a father corrects his children. All children are disciplined by their fathers.
Good News Bible (TEV)	If you aren't disciplined like the other children, you aren't part of the family. Endure what you suffer as being a father's punishment; your suffering shows that God is treating you as his children. Was there ever a child who was not punished by his father? If you are not punished, as all his children are, it means you are not real children, but bastards.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Be patient when you are being corrected! This is how God treats his children. Don't all parents correct their children? God corrects all of his children, and if he doesn't correct you, then you don't really belong to him.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Fully embrace God's correction as part of your training, for he is doing what any loving father does for his children. For who has ever heard of a child who never had to be corrected? We all should welcome God's discipline as the validation of authentic sonship. For if we have never once endured his correction it only proves we are strangers and not sons.
UnfoldingWord Simplified T.	Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father does not discipline? But if you are without discipline, which all people share in, then you are illegitimate and not his sons.
Williams' New Testament	You must submit to discipline. God is dealing with you as His sons. For who is the son that his father never disciplines? Now if you are without any discipline, in which all true sons share, you are only illegitimate children and not true sons.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For discipline, you persist <i>to do what is right</i> ; God brings Himself to you as to sons. You see, what son <i>is it</i> that a father does not discipline? If you are without discipline, that everyone has become joint possessors of, clearly you are illegitimate and not sons.
Common English Bible	.
Len Gane Paraphrase	If you endure correction, God treats you as children, because what child is [there] whom the father doesn't discipline? But if you are without any correction, of which all are partakers, then you are illegitimate, not children.
A. Campbell's Living Oracles	If you endure chastisement, God deals with you as his children. For what son is there whom his father does not chastise? But if you be without chastisement, of which all sons are partakers, certainly you are bastards, and not sons.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	It is for your discipline that you have to endure all this. God is dealing with you as his Children. For where is there a child whom his father does not discipline? If you

are left without that discipline, in which all children share, it shows that you are bastards, and not true Children.

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	.	Be patient as you experience God's discipline because he is treating you as his children. What child doesn't experience a father's discipline? If you are not disciplined, (which everyone has experienced), then you are illegitimate and not true children.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	If you endure correction, God deals with you as sons; for what son is there whom his father does not correct? But if you are without correction of which all are partakers, then you are of foreign birth, and not sons.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	If you endure corrective training, Elohim deals with you as with sons; for what son is he who the dad does not correct? But if you are without correction, of which all are partakers, then you are bastards and not sons.
Weymouth New Testament	.	The sufferings that you are enduring are for your discipline. God is dealing with you as sons; for what son is there whom his father does not discipline? And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons.
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	.	If you endure discipline, YAHWEH is dealing with you as with sons; for who is the son whom a father does not discipline?

Holy New Covenant Trans.	But if you are without discipline, of which all have become sharers, then you are strangers, and not sons. (<i>Deuteronomy 8:5</i>). So endure discipline; God is treating you like sons. Every father disciplines his son. Everyone has to go through that. If you didn't, then you would not be true sons. You would be illegitimate.
The Scriptures 2009	If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline? But if you are without discipline, of which all have become sharers, then you are illegitimate and not sons.
Tree of Life Version	It is for discipline that you endure. God is treating you as sons—for what son does a father not discipline? But if you are without discipline—something all have come to share—then you are illegitimate and not sons.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...to discipline [You*] endure as {He is offered} [to] sons [to] you* is offered The God Who? for {is} Son whom not disciplines Father if but without [You*] are discipline [of] whom Sharers have become All [Men] then Illegitimate [You*] {are} and not Sons [You*] are...
Alpha & Omega Bible Awful Scroll Bible	. If yous continue-under chastisement, God is being brought-near to yous, as to with sons, for what son is there, whom a father chastises not? Moreover, if yous are without chastisement, of which all have come about holding-with, then yous are bastards and not sons.
Concordant Literal Version exeGesés companion Bible	. If you endure discipline, Elohim offers you as with sons; for what son is there whom the father disciplines not? And if you are apart from discipline, whereof all become partakers, then you are bastards and not sons.
Orthodox Jewish Bible	For you endure nisyonos for the sake of musar. And Hashem is dealing with you as banim. For what ben is there whom an Abba does not give musa? But if you are without musar, in which all the yeladim share, then you are not banim but mamzerim.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	[For the suffering] you are enduring [is] for your discipline. God is dealing with you as He does with [His] children, for what child is not disciplined by his father? But if you do not receive [such] discipline, like all of us do, then you are illegitimate children and not true children.
Benjamin Brodie's trans.	Keep on enduring in the face of corrective discipline; God will deal with you as sons [fair treatment from the Supreme Court of Heaven], for what kind of son is he whom the Father does not discipline? In fact, if you are without discipline, concerning which we [members of the royal family] have all been repeatedly participants, then you are bastards [unbelievers] and not sons [members of the royal family of God] .
The Expanded Bible Jonathan Mitchell NT	. [So] be constantly enduring (or: You folks are continuing to remain supportively under) with a view to education, discipline and child-training: as to sons is God Himself continuously bringing [it] to you. For who is a son (or: what son is there) whom a father is not disciplining, educating and training?

But if you are without education, discipline and training, of which all have become partakers (common participants; partners), accordingly you are really illegitimates (= rabbinic term mamzer: child of a prohibited marriage [Lev. 18], or of uncertain fatherhood) and not sons.

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

Bible Translations with Many Footnotes:

Lexham Bible Endure it for discipline. God is dealing with you as sons. For what son is there whom a father does not discipline? But if you are without discipline, in which all legitimate sons [*The phrase “legitimate sons” is not in the Greek text but is implied] have become participants, then you are illegitimate and not sons.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 WEB — Messianic Edition .
 The Spoken English NT Endure what you’re going through as discipline: God is dealing with you as sons and daughters. And what child doesn’t get disciplined by their father? And if you’re above the discipline that everybody takes part in, then you’re illegitimate children, and not sons and daughters.

Wilbur Pickering’s New T. If you are enduring discipline, God is dealing with you as with sons; for what son is there whom a father does not discipline? But if you are without discipline (something everyone undergoes), then you are illegitimate and not sons.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation It is for discipline [that] you_p endure. God deals with you_p as with sons [and daughters]; for what son is [there] whom a father does not discipline? But if you_p are without discipline, of which all have become sharers, then you_p are illegitimate children and not sons [and daughters].

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT If you endure correction God dealeth with you as sons. For what son is there whom a father doth not correct? Now if you are without correction, of which all are partakers, you are indeed bastards and not sons.

Context Group Version .
 English Standard Version It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.

Far Above All Translation .
 Green’s Literal Translation .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 *It is *for disciplining that you° endure; God himself is dealing with you° as with sons; for* what is the son whom his father is not disciplining?*

But if you^o are without discipline, of which all have become partakers, consequently*, you^o are illegitimate and not sons.

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

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 .
 .
 .
 °It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom [his] father chasteneth not?
 But if ye are without chastening, whereof all have been made partakers, then are ye illegitimate, and not sons.
 °TR-If ye endure chastening, God...

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

.
 .
 Because of corrective discipline, endure. The God deals with you as sons. For what one is a [royal] son whom the Father does not discipline?
 But if you are without discipline, of which all believers have become participators, then you are bastards, and not sons.

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:
 7-8

Hebrews 12:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εις) [pronounced ICE]	to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
paideia (παιδεία) [pronounced present active indicative-DEE-ah]	education or training; by implication disciplinary correction; chastening, chastisement, instruction, nurture	feminine singular noun, accusative case	Strong's #3809
hupomenō (ὑπομένω) [pronounced hoop-om-EHN-oh]	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	2 nd person plural, present active indicative	Strong's #5278
hōs (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong's #5613
huiοι (υἱοί) [pronounced hwee-OY]	children, sons, descendants; pupils; followers; attendants	masculine plural noun; dative, locative or instrumental case	Strong's #5207

Hebrews 12:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
prospheō (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 singular, present passive indicative	Strong's #4374
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

Translation: [It is] for discipline [that] you (all) keep on enduring, as the God keeps on treating you (all) like sons.

It may surprise the believer to hear this, but the author of Hebrews is telling his readers that they are alive because of discipline. It is enduring this discipline which has kept them alive and on the scene.

This discipline is also indicative of God treating them like sons.

Hebrews 12:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Hebrews 12:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paideúō (παιδεύω) [pronounced payee-DYOO-oh]	<i>to scourge, to discipline (by punishment), to train up a child, to educate, (by implication), to chasten (-ise), to instruct, to learn, to teach</i>	3 rd person singular, present active indicative	Strong's #3811
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962

Translation: For what son [is there] whom a father does not keep on disciplining?

The writer of Hebrews asks the question, "What son is there whose father does not discipline him?"

In this era of America (I am writing this in 2022) there are a few nutball parents who do not discipline their children, ensuring that they will not be able to adjust to real life.

Hebrews 12:7 It is [for discipline [that] you (all) keep on enduring, as the God keeps on treating you (all) like sons. For what son [is there] whom a father does not keep on disciplining? (Kukis nearly literal translation)

Hebrews 12:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
chôris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
paideia (παιδεία) [pronounced present active indicative-DEE-ah]	<i>education or training; by implication disciplinary correction; chastening, chastisement, instruction, nurture</i>	feminine singular noun, genitive/ablative case	Strong's #3809

Translation: Now, if you keep on being without discipline,...

If you are one of those reading (or hearing) this epistle, and you are not being disciplined at all, then perhaps there is another explanation for why that is.

Hebrews 12:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
metochoi (μέτοχοι) [pronounced MET-okhoy]	<i>those sharing in, those partaking; associates, fellows, partakers, partners (in a work, office, dignity), companions, friends</i>	masculine plural adjective; nominative case	Strong's #3353
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person plural, perfect active indicative	Strong's #1096
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Translation: ...of which you have all become partakers.

Those who hear this missive read may feel as if they have become partakers of this local church. But, if they are not receiving discipline, then maybe there is a simpler explanation.

Hebrews 12:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
nóthos (νόθος) [pronounced NORTH-oss]	<i>illegitimate, bastard; one born, not in lawful wedlock, but of a concubine or female slave</i>	masculine plural adjective; nominative case	Strong's #3541 (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
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
huiοι (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)

Translation: Consequently, you (all) keep on being bastards and not sons.

If you are a part of this local church and you are not being disciplined, then the author of Hebrews asks, "Maybe you are bastards and not sons of God?" The author of Hebrews is suggesting that some of these hearing this are not saved. They have not believed in Jesus.

Hebrews 12:7–8 Now, if you keep on being without discipline, of which you have all become partakers. Consequently, you (all) keep on being bastards and not sons. (Kukis nearly literal translation)

Hebrews 12:7–8 [It is] for discipline [that] you (all) keep on enduring, as the God keeps on treating you (all) like sons. For what son [is there] whom a father does not keep on disciplining? Now, if you keep on being without discipline, of which you have all become partakers. Consequently, you (all) keep on being bastards and not sons. (Kukis nearly literal translation)

Hebrews 12:7–8 It is because of the discipline that you keep enduring which indicates that God is treating you as sons. For what father does not discipline his own sons? Therefore, if you continue suffering discipline from God, then clearly you are partakers of His plan. Consequently, if you are not disciplined, then you are bastards and not God's sons. (Kukis paraphrase)

Portions of this passage were a struggle to translate. When a number of words are in italics in existing translations, that means the translation could be difficult.

Then indeed, the fathers of the flesh of us, we were having instructors and we were having respect [for them]. Not much more we will be subordinate to the Father of the spirits and we will live. For the (ones) indeed face to face with for a few days, according to the thinking of them, they were discipline [us]. Now the (One) toward the one bearing together toward the partaking of holiness of Him.

Hebrews
12:9–10

Furthermore, we indeed were having our fathers of the flesh [as our] discipliners and we were having respect [for them]. [Should] we not much more be subject to the Father of the spirits and we will live? For the (ones) [who were] indeed face to face with us for a little time disciplined [us] according to their thinking. But the (One) for the (continued) profit [for us], [He disciplines us] for the purpose of partaking in His sanctity.

Certainly, we all have had human fathers act as discipliners and instructors and we had respect towards them. Should we not much more be in subjection to the Father of spirits and, as a result, live? For we were indeed disciplined by those who acted according to their own thinking; but God disciplines us for our continued profit, for the purpose of being a part of His integrity.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Then indeed, the fathers of the flesh of us, we were having instructors and we were having respect [for them]. Not much more we will be subordinate to the Father of the spirits and we will live. For the (ones) indeed face to face with for a few days, according to the thinking of them, they were discipline [us]. Now the (One) toward the one bearing together toward the partaking of holiness of Him.
Complete Apostles Bible	Furthermore, we have had human fathers who corrected us, and we respected them. Shall we not much more readily be in subjection to the Father of spirits and live?

For they indeed for a few days were disciplining us, as seemed best to them, but He for our profit, in order to partake of His holiness.

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

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Moreover, we have had fathers of our flesh for instructors, and we revered them. Shall we not much more obey the Father of spirits and live? And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.

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

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. And if our fathers of the flesh chastened us, and we revered them, how much more ought we to be submissive to our spiritual fathers, and live? For they chastened us for a short time, according to their pleasure; but God, for our advantage, that we may become partakers of his holiness.

Original Aramaic NT

And if our fathers who are in the flesh have disciplined us and we did revere them, how much more therefore ought we submit to The Father of Spirits and live? For they, for that short time, disciplined us as they pleased, but God, for our benefit, that we may share in his holiness.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And again, if the fathers of our flesh gave us punishment and had our respect, how much more will we be under the authority of the Father of spirits, and have life? For they truly gave us punishment for a short time, as it seemed good to them; but he does it for our profit, so that we may become holy as he is.

Bible in Worldwide English

And what is more, our fathers on earth punished us and we respected them. We should obey even more the Father of our spirits. If we do, we will live. Our fathers on earth punished us for a short time the way they wanted to. But God punishes us the way it is good for us. He is holy and good, so he wants us to become holy also.

Easy English
Easy-to-Read Version—2008

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We have all had fathers here on earth who corrected us with discipline. And we respected them. So it is even more important that we accept discipline from the Father of our spirits. If we do this, we will have life. Our fathers on earth disciplined us for a short time in the way they thought was best. But God disciplines us to help us so that we can be holy like him.

God's Word™

On earth we have fathers who disciplined us, and we respect them. Shouldn't we place ourselves under the authority of God, the father of spirits, so that we will live? For a short time our fathers disciplined us as they thought best. Yet, God disciplines us for our own good so that we can become holy like him.

Good News Bible (TEV)

In the case of our human fathers, they punished us and we respected them. How much more, then, should we submit to our spiritual Father and live! Our human fathers punished us for a short time, as it seemed right to them; but God does it for our own good, so that we may share his holiness.

The Message
NIRV
New Life Version
New Simplified Bible

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. .

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

Contemporary English V.	Our earthly fathers correct us, and we still respect them. Isn't it even better to be given true life by letting our spiritual Father correct us? Our human fathers correct us for a short time, and they do it as they think best. But God corrects us for our own good, because he wants us to be holy, as he is.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And isn't it true that we respect our earthly fathers even though they corrected and disciplined us? Then we should demonstrate an even greater respect for God, our spiritual Father, as we submit to his life-giving discipline. Our parents corrected us for the short time of our childhood as it seemed good to them. But God corrects us throughout our lives for our own good, giving us an invitation to share his holiness.
UnfoldingWord Simplified T.	Furthermore, we had human fathers who disciplined us and we respected them. How much more should we submit to the Father of spirits and live! Our fathers disciplined us for a short time as they thought best. But God disciplines us for our good, so that we can share in his holiness.
Williams' New Testament	Furthermore, we had earthly fathers who disciplined us, and we used to treat them with respect; how much more cheerfully should we submit to the Father of our spirits, and live! For they disciplined us only a short time, as it seemed proper to them, but He does it for our good, in order that we may share His holy character.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Add to that, we certainly had discipliners (the fathers of our physical body) and were embarrassed. Will we not much more place ourselves under the spiritual Father and live? You see, the <i>fathers</i> certainly for a few days were disciplining in line with what seemed good to them, but the <i>Father</i> , based on what is advantageous for the "to receive with <i>others</i> of His sacredness" <i>part</i> .
Common English Bible	.
Len Gane Paraphrase	Furthermore we have had human fathers who disciplined [us], and we gave [them] great respect. Will we not much more be under obedience to the Father of our spirits and live? Truly they disciplined us for only a few days according to what seemed best to them, but He for our benefit, so that we may be partakers of His holiness.
A. Campbell's Living Oracles	Farther, we have had fathers of our flesh, who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits, and live? For they, indeed, during a very few days, chastised us according to their pleasure; but he, for our advantage, that we might be partakers of his holiness.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Further, when our earthly fathers disciplined us, we respected them. Shall we not, then, much rather yield submission to the Father of souls, and live? Our fathers disciplined us for only a short time and as seemed best to them; but God disciplines us for our true good, to enable us to share his holiness.

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 respected our earthly fathers who disciplined us, shouldn't we even more be subject to the discipline of our spiritual Father which leads to life? They disciplined us for a short while as they thought appropriate, but God does so for our benefit in order that we can share his holy character.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	Furthermore, we had earthly fathers who disciplined us, and we respected them for it. We should submit even more to the Father of our spirits and live, shouldn't we? For a short time they disciplined us as they thought best, but God [Lit. he] does it for our good, so that we may share in his holiness.
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	Besides this, our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live? It is true that they disciplined us for a few years according as they thought fit; but He does it for our certain good, in order that we may become sharers in His own holy character.
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	.	Furthermore, indeed we have had fathers of our flesh as correctors, and we respected them. Shall we not much more be subject to the Father of spirits, and we shall live? For they truly disciplined us for a few days according to the thing seeming good to them; but He for our profit, in order for us to partake of His holiness.
Holy New Covenant Trans.	.	All of us had human fathers. They disciplined us and we respected them for doing it. So we should put ourselves under the Father of our spirits even more. Then we will live. For a short time our fathers disciplined us whenever they thought they should, but God disciplines us for our own good. He wants us to share His holiness.

The Scriptures 2009	Moreover, we indeed had fathers of our flesh disciplining us, and we paid them respect. Shall we not much rather be subject to the Father of spirits, and live? For they indeed disciplined us for a few days as seemed best to them, but He does it for our profit, so that we might share His apartness.
Tree of Life Version	Besides, we are used to having human fathers as instructors—and we respected them. Shall we not much more be subject to the Father of spirits and live? Indeed, for a short time they disciplined us as seemed best to them; but He does so for our benefit, so that we may share in His holiness.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then the certainly [of] the flesh [of] us fathers [We] had teachers and [We] respected not? [thing] much but more [We] will be subjected [to] the father [of] the spirits and [We] will live The [Men] certainly for to few days in the [thing] supposing [by] them disciplined {us} The [One] but {disciplines us} to the [thing] benefiting to the+ {us} to receive the purity [of] him...
Alpha & Omega Bible Awful Scroll Bible	. So then surely, we were holding fathers of our flesh, as chastisers, and we were turning-from-within ourselves, will we not much more be arranged-under, to the Father of breaths, and will Live! For surely, with regards to a few days, they were chastising, according to their estimations, but He, upon our bearing-together, for to receive-among His Awfulness!
Concordant Literal Version	Thereafter, indeed, we had the fathers of our flesh as discipliners, and we respected them. Yet shall we not much rather be subjected to the Father of spirits and be living." For these, indeed, disciplined for a few days as it seemed best to them, yet that One for our expedience, for us to be partaking of His holiness."
exeGesés companion Bible	So indeed we have fathers of our flesh who discipline us and we respect them: and not much rather subjugate to the Father of spirits and live? For they indeed, for a few days, discipline after their well-thinking; but he for our benefit that we partake of his holiness.
Orthodox Jewish Bible	Furthermore, we had Avot on HaAretz, who were morim that we revered and treated with kavod. Should we not even more subject ourselves to the Avi HaRuchot and live? For they disciplined us for a short time, as seemed tov to them, but Hashem disciplines us for tov lanu in order that we might share in his kedushah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Furthermore, we had earthly fathers to discipline us and we respected them <i>[for it]</i> ; should we not much rather submit to the Father of our spirits <i>[i.e., God]</i> , so we can live <i>[spiritually]</i> ? For our human fathers disciplined us for a short time as it seemed best to them; but God disciplines us for our <i>[spiritual]</i> good, so that we may share in His holiness.
Benjamin Brodie's trans.	Furthermore, on the one hand, we had parents <i>[fathers]</i> with reference to our flesh <i>[human]</i> , strict disciplinarians, and we were respectful; on the other hand, should we

not to a much greater degree be under the authority of our Father with reference to our spirits, and keep on living [a spiritual life with positive momentum]?

Moreover, on the one hand, they [our parents] tried to discipline us [their children] according to that which was customarily recognized [they did the best they could] for a few days [during childhood]; on the other hand, He [God the Father] on the basis of that [divine disciplinary standard] which would confer a benefit [advantageous to us], so that we [as super-abounding grace believers] might receive a share in His divine character [holiness & integrity].

The Expanded Bible
Jonathan Mitchell NT

Then again, we indeed used to have instructors (educators; teachers of boys; discipliners) – the fathers of our flesh (= human parents) – and we continued being repeatedly turned among [them] (or: turned within and caused to reflect; = we listened to them and obeyed). To a much greater extent, shall we not be continually placed under and humbly arranged and aligned by the Father of the spirits (or: the Progenitor of breath-effects and Mentor of attitudes)? And then we shall proceed living (or: progressively live)!

You see, on the one hand, they were instructing (educating; disciplining; child-training) and continued thus toward a few days (= for a little while), according to and in line with that [which] normally was seeming [right] to them (or: was being in line with the opinion [held] by them). Yet on the other hand, upon this [instruction, arrangement and alignment] He is continuously bringing [things; situations] together (progressively collecting unto profitability) – unto this: to mutually partake of His set-apartness (or: to take by the hands together, share and mutually receive from the holiness and sacredness which is Him).

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

Bible Translations with Many Footnotes:

Lexham Bible

Furthermore, we have had our earthly fathers [Literally “the flesh of our fathers”] who disciplined *us*, and we respected *them*. Will we not much rather subject ourselves to the Father of spirits and live? For they disciplined *us* for a few days according to what seemed *appropriate* to them, but he *does so* for our benefit, in order that *we* can have a share in his holiness.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

The Spoken English NT

And we had physical fathers to discipline us, and we respected them. So shouldn’t we submit ourselves all the more to the Father of our spirits, and live?

After all, they disciplined us for a while,ⁱ however it seemed right to them. But God disciplines us for our own good, so that we’ll share in God’s holiness.

ⁱ Lit. “a few days”.

Wilbur Pickering’s New T.

Furthermore, we have had our human fathers as correctors and respected them. Shall we not much more readily be in subjection to the Father of spirits⁶ and live? Now they indeed disciplined us during a short period as seemed best to them, but He for our profit, so that we may partake of His holiness.

(6) “The Father of spirits”—an interesting concept.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version	<p>Furthermore, we have had our fleshly fathers who chastened us, and we respected them; should we not all the more willingly be subject to the Father of spirits, and live forever?</p> <p>For in the first case, they chastened us for a few days in whatever way seemed good to them; but in the second case, He chastens us for our own benefit that we may be partakers of His holiness.</p>
Analytical-Literal Translation	<p>Furthermore, we indeed have had fathers of our flesh [fig., earthly fathers] [as] discipliners, and we were respecting [them]; will we not much rather be subjected to the Father of spirits, and we will live?</p> <p>For they indeed were disciplining [us] for a few days [fig., a short while] according to the [thing] seeming good to them, but He for [our] advantage, for [us] be sharers of His holiness.</p>
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	<p>Well then: we have had fathers of our flesh who have corrected us, and we have revered them; shall we not much more submit ourselves to the father of our spirits, and live? For they indeed for a few days corrected us as they thought fit; but he for our advantage, that we may partake of his holiness.</p>
Context Group Version	<p>Furthermore, we had the fathers of our flesh to chasten us, and we gave them our shame: and shall we not much rather be in subjection to the Father of spirits, and live? For they indeed for a few days chastened [us] as seemed good to them; but he for [our] profit, that [we] may be partakers of his specialness.</p>
English Standard Version	.
Far Above All Translation	<p>Then <i>again</i>, we had our fathers in the flesh as educators and we respected <i>them</i>. Shall we not much more submit to the father of spirits and live?</p> <p>For they for a few days disciplined <i>us</i> according to what seemed right to them, but he for what <i>is</i> beneficial for <i>our</i> partaking of his holiness.</p>
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	<p>Thereafter, we indeed had the fathers of our flesh as correctors <i>of us</i>, and we revered <i>them</i>. Will we not much rather be made subject to the Father of spirits and we will live?</p> <p>For* they indeed were disciplining us *for a few days according-to what <i>did</i> seem <i>right</i> to them, but <i>he does it</i> upon what is advantageous for <i>us</i>, *that* we may receive of his holiness.</p>
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	<p>Another point, we used to have our human parents for corrective discipline [when we were young], and we respected them: to a greater degree you will become subordinate to the Father of our spirits, and continue living [in phase II].</p> <p>For they [parents] on the one hand disciplined us for a short time according to what seemed best to them; but He [God the Father] on the other hand disciplines us for our profit, in order that we might receive a share of his holiness.</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.

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

The gist of this passage:
 9-10

Hebrews 12:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eita (εἴτα) [pronounced Ī-tah]	<i>then, next, after that (-ward); furthermore, moreover</i>	adverb; a particle of succession	Strong's #1534
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
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
tês (τῆς) [pronounced tayç]	<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 sarx]	<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
<p>Thayer definitions: 1) <i>flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts; 2) the body; 2a) the body of a man; 2b) used of natural or physical origin, generation or relationship; 2b1) born of natural generation; 2c) the sensuous nature of man, "the animal nature"; 2c1) without any suggestion of depravity; 2c2) the animal nature with cravings which incite to sin; 2c3) the physical nature of man as subject to suffering; 3) a living creature (because possessed of a body of flesh) whether man or beast; 4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God.</i></p>			
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
pateres (πατέρες) [pronounced pat-EHR-ehs]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; accusative case	Strong's #3962

Hebrews 12:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, imperfect active indicative	Strong's #2192
paideutai (παιδευταί) [pronounced payee-dyoo-TIE]	<i>instructors, preceptors, teachers; trainers; discipliners, chastisers, correctors</i>	masculine plural noun; accusative case	Strong's #3810

Translation: Furthermore, we indeed were having our fathers of the flesh [as our] discipliners...

In vv. 5–10, there is a comparison between the discipline given by earthly fathers and the correction given by God. This general idea informs us as to the translation throughout (so some of the words inserted keep this comparison in mind).

The most common shared experience is being disciplined by one's father.

Tangent: The current American society has really confused this point of **divine establishment**. I have personally lived through an era of so-called free love—based in part of the ready availability of contraceptives—to the natural result of having fewer nuclear families and huge numbers of children being born out of wedlock (exactly what the contraceptives were supposed to prevent—according to **human viewpoint**). As a result, if you have been raised in a single parent home, you will have to accept this comparison in theory.

Hebrews 12:9b			
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
entrépō (ἐντρέπω) [pronounced en-TREP-oh]	<i>to have regard for, to respect, to reverence a person; to shame [one], to be ashamed; to turn about</i>	1 st person plural, imperfect middle indicative	Strong's #1788

Translation: ...and we were having respect [for them].

The child under the heavy hand of the father had to learn respect—or else.

Tangent: There are no doubt those who read this, and think that it seems somewhat caveman-like. Speaking as a child who was spanked on a regular basis (and much less than I should have been), I have a very strong respect and love for my father—and absolutely no hard feelings. I recall vividly my rejection of parental authority and most other authorities. I often learned the hard way.

Despite the fact that some fathers abuse their position of authority, most fathers attempt to balance the discipline and the love.

Hebrews 12:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
πολυς, πολλος (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective, accusative case	Strong's #4183
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
hypotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	1 st person plural, future passive indicative	Strong's #5293
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3962
tōn (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
pneumata (πνεύματα) [pronounced PNYOO-maht-ah]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, genitive/ablative case	Strong's #4151

Translation: [Should] we not much more be subject to the Father of the spirits...

As we were subject to our human fathers, should we not much more be subject to the Father of spirits.

We receive our life from God, as did the angels. We are all spirits in the sense of having an immaterial aspect to our being.

Hebrews 12:9d			
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

Hebrews 12:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, future active indicative	Strong's #2198

Is this in parallel with v. 9b?

Translation: ...and we will live?

When we are disciplined by God, the intention is not to simply cause us pain for no reason. The idea is to get us straightened out, so that we might live before God (and live a better, fuller life).

The parallel is, of course, that our fathers spank us with the intention of making us prepared to go out into the real world. Our human fathers attempt to civilize us prior to exposing us to the outside world.

Hebrews 12:9 **Furthermore, we indeed were having our fathers of the flesh [as our] discipliners and we were having respect [for them]. [Should] we not much more be subject to the Father of the spirits and we will live?** (Kukis nearly literal translation)

Hebrews 12:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
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
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
oligos (ὀλίγος) [pronounced ol-EE- goss]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	feminine plural adjective, accusative case	Strong's #3641
hēmerai (ἡμέραι) [pronounced hay-MEH- ra]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Hebrews 12:10a			
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>thinking, imagining, seeming, considering, appearing; presuming, assuming; those who are accounted; the ones being reputed</i>	neuter singular, present active participle, accusative case	Strong's #1380
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
paideúō (παιδεύω) [pronounced payee-DYOO-oh]	<i>to scourge, to discipline (by punishment), to train up a child, to educate, (by implication), to chasten (-ise), to instruct, to learn, to teach</i>	3 rd person plural, imperfect active indicative	Strong's #3811

Translation: For the (ones) [who were] indeed face to face with us for a little time disciplined [us] according to their thinking.

We continue with this parallel in v. 10. There was a relatively short period of time during which our parents (typically our fathers) disciplined us according to their thinking (according to their norms and standards).

Training a child is not all about discipline; but the discipline often has to come first in order that the greater teaching might follow.

Illustration: I was a school teacher for about 25 years, and let me assure you that, if a class is not disciplined, then they will not learn a thing.

Hebrews 12:10b			
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Hebrews 12:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
σὺμφέρω (σὺμφέρω) [pronounced <i>soom-PHER-oh</i>]	<i>bearing or bringing together; bearing together at the same time; carrying with others; collecting or contributing in order to help; helping, being profitable, beneficial, being expedient</i>	neuter singular, present active participle; accusative case	Strong's #4851

Translation: But the (One) for the (continued) profit [for us],...

God disciplines us also for our profit; He disciplines us in a way that is beneficial to us.

It should seem obvious to us that, when we sin, we get out of fellowship. When we remain out of fellowship, God disciplines us (sometimes He disciplines us particularly for the sin that we committed). The way out of this is by rebound—we name our sins to God. Or, as it is stated in 1 Corinthians, *if we judge ourselves, then we should not be judged.*

Hebrews 12:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, 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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
μεταλαμβάνω (μεταλαμβάνω) [pronounced <i>met-al-am-BAN-oh</i>]	<i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate; genitive case, to accept (and use)</i>	aorist active infinitive	Strong's #3335
τῆς (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
ἁγιότης (ἁγιότης) [pronounced <i>hag-ee-OHT-ace</i>]	<i>sanctity, a state of sanctification; in a moral sense: holiness, integrity</i>	feminine singular noun; genitive/ablative case	Strong's #41 (hapax legomena)

Hebrews 12:10c			
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: ...[He disciplines us] for the purpose of partaking in His sanctity.

In order to fill out the translation, I added the words *He disciplines us*. This is in keeping with the overall subject and comparison being made by the writer of Hebrews.

Our human fathers have a purpose in disciplining us (to make us fit for society); and God has a purpose as well. He is guiding us to a place of holiness or integrity.

Hebrews 12:10 For the (ones) [who were] indeed face to face with us for a little time disciplined [us] according to their thinking. But the (One) for the (continued) profit [for us], [He disciplines us] for the purpose of partaking in His sanctity. (Kukis nearly literal translation)

Hebrews 12:9–10 Furthermore, we indeed were having our fathers of the flesh [as our] discipliners and we were having respect [for them]. [Should] we not much more be subject to the Father of the spirits and we will live? For the (ones) [who were] indeed face to face with us for a little time disciplined [us] according to their thinking. But the (One) for the (continued) profit [for us], [He disciplines us] for the purpose of partaking in His sanctity. (Kukis nearly literal translation)

Hebrews 12:9–10 Certainly, we all have had human fathers act as discipliners and instructors and we had respect towards them. Should we not much more be in subjection to the Father of spirits and, as a result, live? For we were indeed disciplined by those who acted according to their own thinking; but God disciplines us for our continued profit, for the purpose of being a part of His integrity. (Kukis paraphrase)

Again, I struggled with the translation, but I am reasonably happy with the result.

Indeed, every chastisement face to face with the one being present, do not think joy to be but sorrow. Now afterwards, fruit—peaceable (fruit)—through her, the ones having exercised keeps on restoring righteousness.

Hebrews
12:11

Indeed, all discipline, for the present, does not keep on being considered joyous but is [considered] painful. However, later, [this discipline] keeps on giving peaceful fruit of righteousness to those having been trained by it.

No one likes being disciplined by God. It is considered painful; it is not generally thought to be a happy event. However, when time passes and some more doctrine is learned, then this discipline produces the divine fruit of righteousness to those being trained by it.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Indeed, every chastisement face to face with the one being present, do not think joy to be but sorrow. Now afterwards, fruit—peaceable (fruit)—through her, the ones having exercised keeps on restoring righteousness.
Complete Apostles Bible	Now no discipline seems to be joyful for the present, but painful; nevertheless, later it yields the peaceable fruit of righteousness to those having been trained by it.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Now all chastisement, in the time of it, is not accounted a matter of joy, but of grief: yet, afterwards, it yieldeth the fruits of peace and righteousness to them who are exercised by it.
Original Aramaic NT	But no discipline in its time seems to be joyful, but it is sorrowful; but in the end it yields the fruit of peace and of righteousness to those who have been trained by it.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	At the time all punishment seems to be pain and not joy: but after, those who have been trained by it get from it the peace-giving fruit of righteousness.
Bible in Worldwide English	At the time a person is punished, he is not glad. He is sad. But after it is over, there is peace. Then those who are trained by it do what is right.
Easy English Easy-to-Read Version–2008	. We don't enjoy discipline when we get it. It is painful. But later, after we have learned our lesson from it, we will enjoy the peace that comes from doing what is right.
<i>God's Word</i> ™	We don't enjoy being disciplined. It always seems to cause more pain than joy. But later on, those who learn from that discipline have peace that comes from doing what is right.
Good News Bible (TEV)	When we are punished, it seems to us at the time something to make us sad, not glad. Later, however, those who have been disciplined by such punishment reap the peaceful reward of a righteous life.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	It is never fun to be corrected. In fact, at the time it is always painful. But if we learn to obey by being corrected, we will do right and live at peace.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Now all discipline seems to be more pain than pleasure at the time, yet later it will produce a transformation of character, bringing a harvest of righteousness and peace to those who yield to it.

UnfoldingWord Simplified T.	No discipline seems pleasant at the time, but painful. But later it produces the peaceful fruit of righteousness for those who have been trained by it.
Williams' New Testament	Now for the time being no discipline seems to be pleasant; it is painful; later on, however, to those who are trained by it, it yields the fruit of peace which grows from upright character.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	All discipline for the thing beside you certainly doesn't seem to be happy, but sad. Later it gives back peaceful fruit of the right way to the people who have been strenuously exercised through it.
Common English Bible	.
Len Gane Paraphrase	Now no discipline at the time seems joyous but joyless, nevertheless, after it is all over, it produces the peaceful fruit of righteousness to those who are trained by it.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	No discipline is pleasant at the time; on the contrary, it is painful. But afterwards its fruit is seen in the peacefulness of a righteous life which is the lot of those who have been trained under it.

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	When it happens, all discipline seems painful and not something to be happy about. But later on it produces peace in those who have been trained in this way so that they do what is right.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	Now no discipline seems for the present to be joyous, but grievous; but afterward it yields the peaceable fruits of righteousness to those who have been trained under it.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And no correction seems to be joyful for the present but painful, but afterwards it yields the peaceful fruit of righteousness to those exercised by it.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
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 .
 Holy New Covenant Trans. All punishment seems terrible at the time. It is painful. But for people who have been trained by it, it pays off with a peaceful crop of being made right.
 The Scriptures 2009 And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it.^a
^aSee also Deuteronomy 8:2.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Every but Discipline to certainly the [thing] coming not supposes happiness to be but sadness belater but fruit peaceful [to] the [men] through her having been trained [She] returns right...
 Alpha & Omega Bible .
 Awful Scroll Bible Moreover, at all no chastisement, with regards surely to it, being-before, seems to be joyous, however grievous, but afterwards, it extends-out the peaceful fruit, of virtuousness, to those having been exercised by it.
 Concordant Literal Version Now all discipline, indeed, for the present is not seeming to be a thing of joy, but of sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to those exercised through it."
 exeGeses companion Bible Now indeed, for the present,
 no discipline is thought to be cheerful
 - but sorrowful:
 nevertheless afterward
 it gives the shalom of the fruit of justness
 to them who exercise through it.
 Orthodox Jewish Bible All musar for the moment seems not to be na'im (pleasant), but seems to bring agmat nefesh; yet afterwards to those who have been taught by musar, it yields the p'ri haShalom and the p'ri haTzedek.
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version No discipline seems pleasant, but painful, at the time *[it is received]*, yet later on it produces a crop of peace and righteousness in *[the lives of]* those who have been trained by it.
 Benjamin Brodie's trans. Therefore, to be sure, each child does not consider the advantageous thing [corrective discipline] which is happening [in progress] to be pleasant, but rather grievous. Nevertheless, afterwards [after reversion recovery], it yields a prosperous gain of righteousness [resumption of momentum in the spiritual life] to those who have been repeatedly trained by it [positive believers].

The Expanded Bible
Jonathan Mitchell NT

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Now on the one hand, all discipline (instruction; child-training; education) with a view to (or: face to face with) what is presently at hand, does not at the time seem to be joyous or fun, but to the contrary [is] painful and full of sorrow and grief; however afterwards (or: subsequently), to, for, in and by those having been gymnastically trained (exercised without clothing; = working-out while stripped of self-works) through it, it is constantly and progressively yielding fruit which has the character and qualities of peace and harmony which equates to fair and equitable dealings in rightwised relationships which are in line with the Way pointed out, and justice (also: = from covenant inclusion and participation).

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

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Now, for the moment all discipline seems painful, not joyful. But later, for people who been trained by it, it bears the peaceful fruit of integrity.^k
^k Or "right living"; traditionally: "righteousness".

Wilbur Pickering's New T.

Now no discipline seems to be pleasant at the time, but painful; yet afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.⁷
(7) That's the secret—we must be 'exercised' by it; that is, we must learn whatever lesson the Lord is trying to teach us.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version
Analytical-Literal Translation
Berean Literal Bible
Bond Slave Version
C. Thomson updated NT
Charles Thomson NT
Context Group Version
English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Literal Standard Version

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Now indeed, all discipline for the present does not seem to be joyful, but painful; but afterwards it yields [the] peaceful [or, free from worry] fruit of righteousness to the ones having been trained by it.

And all discipline indeed for those being present, does not seem to be of joy, but of grief; but afterward it yields *the* peaceable fruit of righteousness to those having been trained by it.

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Now no discipline seems to be a matter of joy at the time, but of grief, but later it yields peaceful fruit of righteousness to those exercised by it.

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For they, indeed, for a few days, according to what seemed good to them, were disciplining, but He for profit, to be partakers of His separation; and all discipline for the present, indeed, does not seem to be of joy, but of sorrow, yet afterward it yields the peaceable fruit of righteousness to those exercised through it. V. 10 is included for context.

Modern English Version	.
Modern Literal Version 2020	Now indeed all disciplining does not seem to be a thing of joy for the present*, but of sorrow; now later it gives peaceful fruit of righteousness to the ones who have been exercised because of it.
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	On the one hand all discipline while in progress appears to be an occasion not for happiness, but for sorrow; on the other hand afterward it pays back with interest prosperous gains [supergrace blessings] from righteousness [supergrace status] to those who are trained by it.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been trained by it.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

Hebrews 12:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasa (πάσα) [pronounced PAH-sah]	each, every, any; all, entire; anyone, some	feminine singular adjective; nominative case	Strong's #3956
mén (μέν) [pronounced men]	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	an affirmative or concessive particle; a conjunction	Strong's #3303
paideia (παιδεία) [pronounced present active indicative-DEE-ah]	education or training; by implication disciplinary correction; chastening, chastisement, instruction, nurture	feminine singular noun, nominative case	Strong's #3809
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
mén (μέν) [pronounced men]	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	an affirmative or concessive particle; a conjunction	Strong's #3303

Hebrews 12:11a

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
pareimi (πάρειμι) [pronounced PAR-i-mee]	<i>being by, being at hand, being here, having arrived, being present; being ready (in store, at command)</i>	neuter singular, present participle; accusative case	Strong's #3918
<p>In Hebrews 12:11, these four words are variously translated: <i>for the present, for the moment, at the time, for the time, when, when it happens, in its time; for those being present; for the thing beside you</i>. The first two translations are found the most often (and the first translation appears in over half the translations which I referred to).</p>			
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	3 rd person singular, present active indicative	Strong's #1380
chara (χαρά) [pronounced khahr-AH]	<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
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
allá (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
lupē (λύπη) [pronounced LOO-pay]	<i>sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning</i>	feminine singular noun, genitive/ablative case	Strong's #3077

Translation: *Indeed, all discipline, for the present, does not keep on being considered joyous but is [considered] painful.*

When God disciplines us, it hurts. At the time of being disciplined, no one considers that to be a joyous occasion. Such discipline is considered painful. God knows us inside and out, and knows how to apply pressure.

Hebrews 12:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
husteron (ὑστερον) [pronounced HOOÇ-tehr-ohn]	<i>afterwards; afterward, after this, lastly, finally, later, latter, coming after, the second</i>	adverb of time	Strong's #5305

Hebrews 12:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590
eirēnikós (εἰρηνικός) [pronounced i-ray-nee-KOSS]	<i>peaceful, relating to peace; peaceable, pacific, loving peace; bring peace with it, peaceful, salutary</i>	feminine singular adjective; accusative case	Strong's #1516
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
diá (διὰ) [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
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
gumnazô (γυμνάζω) [pronounced goom-NAD-zo]	<i>exercising naked (in a palaestra or school of athletics); exercising vigorously, in any way, either the body or the mind; being trained</i>	masculine plural, perfect passive participle, dative, locative or instrumental case	Strong's #1128
apodidômi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	3 rd person singular, present active indicative	Strong's #591
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343

Translation: However, later, [this discipline] keeps on giving peaceful fruit of righteousness to those having been trained by it.

As time passes, this discipline works to our benefit, just as family discipline from our father works in our lives. It is the discipline of our father that civilizes us; it is the discipline of God that makes us better.

The discipline is certainly helped along if we take in doctrine at the same time.

The implication is, as a result of discipline by God, we produce **divine good**; we produce righteous fruit (another name for divine good).

Hebrews 12:11 Indeed, all discipline, for the present, does not keep on being considered joyous but is [considered] painful. However, later, [this discipline] keeps on giving peaceful fruit of righteousness to those having been trained by it. (Kukis nearly literal translation)

Hebrews 12:11 No one likes being disciplined by God. It is considered painful; it is not generally thought to be a happy event. However, when time passes and some more doctrine is learned, then this discipline produces the divine fruit of righteousness to those being trained by it. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Remain in Fellowship; Do Not Imitate Esau's Emotionalism

Consequently the having been weakened hands and the enfeebled knees restore; and wheel ruts make straight for the feet of you (all) that not the lame one might be twisted but might be healed rather.

Hebrews
12:12–13

Consequently, restore the exhausted hands and the enfeebled knees; and make straight the wheel ruts for your feet, that the lame might not be turned aside but healed instead.

Consequently, restore the hands that hand down and strengthen your weakened knees; and make straight the wheel ruts for your feet, so that you will not be turned aside toward evil but that your feet might be healed instead.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently the having been weakened hands and the enfeebled knees restore; and wheel ruts make straight for the feet of you (all) that not the lame one might be twisted but might be healed rather.
Complete Apostles Bible	Therefore strengthen the hands which are weakened, and the feeble knees, and make straight paths for your feet, so that the lame may not be turned aside, but rather be healed.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Wherefore, lift up the hands which hang down and the feeble knees: And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Wherefore, strengthen ye your relaxed hands, and your tottering knees: and make straight paths for your feet, that the limb which is lame may not be wrenched, but may be healed.
Original Aramaic NT	Therefore strengthen your hands and set your shaky knees firmly. Make straight paths for your feet, that the lame member may not fail, but that it may be healed.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this cause let the hands which are hanging down be lifted up, and let the feeble knees be made strong, And make straight roads for your feet, so that the feeble may not be turned out of the way, but may be made strong.
Bible in Worldwide English	So lift up your hands that are hanging down. Make your weak knees strong. Walk straight ahead. Then weak feet will not get worse, but will be made well.
Easy English Easy-to-Read Version—2008	. You have become weak, so make yourselves strong again. Live in the right way so that you will be saved and your weakness will not cause you to be lost.
God's Word™	Strengthen your tired arms and weak knees. Keep walking along straight paths so that your injured leg won't get worse. Instead, let it heal.
Good News Bible (TEV)	Lift up your tired hands, then, and strengthen your trembling knees! Keep walking on straight paths, so that the lame foot may not be disabled, but instead be healed.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Now stand up straight! Stop your knees from shaking and walk a straight path. Then lame people will be healed, instead of getting worse.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So be made strong even in your weakness by lifting up your tired hands <i>in prayer and worship</i> . And strengthen your weak knees, for as you keep walking forward on God's paths all your stumbling ways will be divinely healed!
UnfoldingWord Simplified T.	So strengthen your hands that hang down and your weak knees. Make straight paths for your feet, so that what is lame will not be sprained but rather be healed.
Williams' New Testament	So tighten the grip of your slipping hands; stiffen the stand of your knocking knees; and keep your feet in straight paths, so that limbs may not be dislocated, but instead be cured.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For this reason, prop up the hands that have been neglected and the knees that have been disabled. And make straight tracks for your feet so that the crippled foot might not be turned outward, but instead it might be cured.
Common English Bible	.
Len Gane Paraphrase	For this reason lift up the hands, which hang down, and those feeble knees, and make straight paths for your feet, lest what is lame become dislocated, instead let it be healed.
A. Campbell's Living Oracles	Wherefore, bring to their right position, the arms that hang down, and the weakened knees. And make smooth paths for your feet, that that which is lame, may not be put out of joint, but that it may rather be healed.
New Advent (Knox) Bible	.
NT for Everyone	.

20th Century New Testament Therefore 'lift again the down-dropped hands and straighten the weakened knees; make straight paths for your feet,' so that the lame limb may not be put out of joint, but rather be cured.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Therefore strengthen your limp hands and weak knees. Make straight paths for your feet, so that the lame may not be debilitated, but rather healed.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So strengthen your feeble hands, and your weak knees! Make straight paths to walk on, so that those who are crippled won't lose their way, but will be healed.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Live as God's People Therefore, strengthen your tired arms and your weak knees, and straighten the paths of your life, [Lit. feet] so that your lameness may not become worse, but instead may be healed.
Lexham Bible	A Serious Warning Against Refusing God Therefore strengthen your slackened hands and your weakened knees, and make straight paths for your feet, so that what is lame will not be dislocated, but rather be healed.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	So raise the relaxed hands and straighten the unstrung knees and make straight paths for your feet, so that the lame limb may not be put out of joint but rather cured.
Leicester A. Sawyer's NT	Wherefore hold up the hands that hang down, and the feeble knees, and make straight courses for your feet, that the lame may not be turned out of the way, but may rather be healed.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	So on account of this lift up the hands that hang down, and the feeble knees; And make straight paths for your feet, unless what is lame is turned out of the way; but let it rather be healed.
Weymouth New Testament	Therefore strengthen the drooping hands and paralysed knees, and make straight paths for your feet, so that what is lame may not be put entirely out of joint but may rather be restored. Persistently strive for peace with all men, and for that growth in holiness apart from which no one will see the Lord. V. 14 is included for context.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

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

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible Because of this, "straighten the hands" hanging alongside, "and the enfeebled knees;" "and make straight tracks for your feet," that the member which is lame may not suffer, but rather be healed. (*Isa 35:3, Pro 4:2*)
 Holy New Covenant Trans. Lift up your sagging arms and make your weak knees strong! Make flat roads to walk on in order that the lame will not be hindered but will be made well.
 The Scriptures 2009 So, **strengthen the hands which hang down and the weak knees**, Isaiah 35:3 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed.
 Tree of Life Version Therefore, strengthen the hands that are weak and the knees that are feeble! And make straight paths for your feet, so that what is lame will not be pulled out of joint but rather be healed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...so the having been relaxed hands and the having been loosened knees straighten! and paths straight make! [for] the feet [of] you* that not The [Thing] Lame may be turned (aside) [It] may be healed but more...
 Alpha & Omega Bible .
 Awful Scroll Bible Through-which, be making straight-up, the hands having been sent-off, and the having been loosed-from knees, and be making straight paths for you all's feet, in-order-that, - the lame shall -not be turned-out-away, but rather shall be made whole.
 Concordant Literal Version Wherefore stiffen the flaccid hands and the paralyzed knees, and make upright tracks for your feet, that the lame one may not turn aside, yet rather may be healed."
 exeGeses companion Bible So straighten the limping hands and the paralyzed knees; and make straight tracks for your feet, lest whoever is lame turns aside; but rather be healed.
 Orthodox Jewish Bible Therefore, "Bring chizzuk to the weak hands and the feeble knees; (*Isa 35:3*), And make the drakhim straight for your feet, so that the ever (limb, member) which is lame may not be dislocated, but rather have refu'ah (healing).
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version Therefore, [*Prov. 4:26 says*], "Strengthen your limp hands and weak knees; make straight paths for your feet," so that crippled limbs will not remain [*permanently*] disabled, but rather will be healed. [*Note: The idea here is "remove all barriers to spiritual growth so you can live a faithful life"*].
 Benjamin Brodie's trans. Therefore, restore strength [reversion recovery] to hands which are drooping [lack of spiritual exercise] and knees which are feeble [spiritually disabled], And keep following straight wheel tracks [well-worn spiritual path] with your feet [spiritual momentum], so that a sprain [crippled spiritual life] may not become a dislocation [advanced stages of reversionism], but rather be restored [reversion recovery].

The Expanded Bible
Jonathan Mitchell NT

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Because of which [education], "straighten up (or: build anew and restore) those hands hanging down helplessly, and those knees having been paralyzed or loosened at the sides," [Isa. 35:3]

and then, "make straight and upraised wheel-tracks for your feet," [Prov. 4:26] so that what is crippled in the feet (lame; limping; deprived of foot) may not be turned or twisted out (or: lest it be wrenched out of place or be dislocated), but rather can and would be healed.

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

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So
Straighten up your droopy arms and weak knees,
And make straight paths for your feet.^l
That way, what's lame won't get injured,^m but will get healed instead.

^l Isaiah 35:3.

^m Lit. "put out of joint," or "sprained". A weak ankle or knee, for example, is vulnerable to getting "popped".

Wilbur Pickering's New T.

Watch your step!

Therefore strengthen the listless hands and weakened knees, and make straight paths for your feet, so that the lame not be turned aside but rather be healed.⁸

(8) I take the point to be that we should not turn our Christian walk into a bunch of complicated rules—keep it simple.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, lift up the hands that are hanging down, and revive the weakened knees; And make straight paths for your feet, lest that which is lame be turned aside; but let it rather be healed.

Analytical-Literal Translation

For this reason brace up the having been weakened hands and the having been paralyzed knees, [Isaiah 35:3] and make straight paths for yourp feet, so that the lame [person] shall not be turned aside [or, the lame [limb] shall not be dislocated], but rather shall be healed. [Prov 4:26]

Berean Literal Bible
Bond Slave Version
C. Thomson updated NT
Charles Thomson NT
Context Group Version
English Standard Version
Far Above All Translation

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So straighten up drooping hands and infirm knees, and make straight paths with your feet, so that a lame member is not put out of joint, but rather is healed.

Green's Literal Translation
Literal New Testament
Literal Standard Version

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- Modern English Version .
- Modern Literal Version 2020 Hence straighten° the drooping hands and the paralyzed knees; and make*° straightened tracks for your° feet, in-order-that what is lame might not be turned aside, but rather should be healed.
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible **Renew Your Spiritual Vitality**
Therefore, lift up the hands which hang down and the feeble knees, and make straight (even) paths for your(p) feet, lest that which is lame be turned out of the way, but let it rather be healed.
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation Therefore restore to power the listless hands and the disabled knees. making straight tracks by means of your feet [positive volition toward doctrine], in order that the crippled one not be again put out of joint; but rather let it be healed.
- Updated Bible Version 2.17 Therefore lift up the hands that hang down, and the palsied knees; and make straight paths for your + feet, that that which is lame not be turned out of the way, but rather be healed.
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
12-13

Hebrews 12:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
pariēmi (παρήμι) [pronounced pah-EE-ay-mee]	<i>letting pass; passing by, neglecting; disregarding, omitting; relaxing, loosening, letting go; being relaxed, being unstrung, being weakened, being exhausted</i>	feminine plural; perfect passive participle; accusative case	Strong's #3935
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Hebrews 12:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
paraluō (παραλύω) [pronounced <i>par-al-OO-oh</i>]	<i>being loosen beside, relaxing; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	neuter singular, perfect passive participle; accusative case	Strong's #3886
gonata (γόνατα) [pronounced <i>GOHN-ah-tah</i>]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119
anorthōō (ἀνορθόω) [pronounced <i>an-orth-OH-oh</i>]	<i>make straight, straighten out; build again; restore; set upright</i>	2 nd person plural, aorist active imperative	Strong's #461

Translation: *Consequently, restore the exhausted hands and the enfeebled knees;...*

There are three basic actions which the recipients of this missive are to take and these are different but related acts (we are not saying the same thing three times for emphasis).

Many people worked hard physical labor in that era, and they got to a point where they could not lift their arms. Their hands would simply hang there. Such a person is unable to work; he cannot produce anything. He must lift up or restore his hands in order for that to happen.

The believer who is out of fellowship is unable to produce anything worthwhile (they cannot produce divine good production). Remember that peaceable fruit of righteous? They cannot produce that kind of fruit.

Also, see the [Addendum](#) for [Divine Good Versus Human Good in a Nutshell](#) (by C. S. Craig) and [Divine Good Versus Human Good](#) (James Allen/Kukis)

Hebrews 12:12 *Consequently, restore the exhausted hands and the enfeebled knees;...* (Kukis nearly literal translation)

Much of the core body strength is found in the legs and this would represent the Christian walk. Key to the Christian walk is **spiritual growth**. If there is no doctrine in your soul, then your knees are weak and feeble.

An illustration which I have used many times is my three-year-old self helping my father build our house. Apparently I watched him carefully and took a hammer and a piece of scrap wood and nailed the scrap wood to the subfloor. This is analogous to the believer who has little or no doctrine in his soul. He can poorly imitate what he sees others doing, but there is no actual divine good production taking place in their life. My father did not lovingly look at that piece of scrap wood nailed to the Subfloor of our house and decide, *that is really cute; I am going to integrate that into the final product*. After showing my mom what I had done, he removed it and kept a better eye on me after that.

When it comes to having and using any sort of skill, it requires training. You don't just step into a skill set by natural growth. The Christian way of life is the same things. We learn over a period of time (a year or years) before we begin to get oriented to the Christian life. And if your church meets only twice a week, you might not ever get oriented to the Christian life.

Hebrews 12:13a			
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
trochiai (τροχιαί) [pronounced trohkh-ee-EYE]	<i>tracks of wheels, wheel ruts; tracks, paths, pathways; (figuratively for) courses of conduct</i>	feminine plural noun; accusative case	Strong's #5163 (hapax legomena)
orthós (ὀρθός) [pronounced or-THOSS]	<i>straight, upright; right (as rising), (perpendicularly) erect; figuratively, honest, or (horizontally) level or direct</i>	feminine plural adjective, accusative case	Strong's #3717
ποιεῖ (ποιέω) [pronounced poi-EH-oh]	<i>do, make, construct, produce; accomplish; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person plural, present active imperative	Strong's #4160
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
podēs (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4228
humōn (ὑμῶν) [pronounced hoo-MONE]	<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: ...and make straight the wheel ruts for your feet,...

Ancient roads and transportation was much different than what we are used to now. The animal drawn cart or wagon goes back at least to the time of Joseph (at the end of the book of Genesis) where he sends wagons to his family to get them and their stuff and come to Egypt.

Now, if there is some sort of road, that makes things somewhat easier for the person driving such a wagon, but what apparently made the trip even better was if there were some wheel ruts partially cut into the road, so that the wagon or cart was kept steady, on the road; and the stabilized wagon help to keep the quadrupeds up front stabilized.

When the believer combines being in fellowship (via 1John 1:9) with Bible doctrine, and begins to move forward in the Christian walk, they are learning to travel in the wheel ruts for stability. This would be analogous to the application of Bible doctrine to your life and applying the ten problem solving devices—see the **Ten Problem Solving Devices** (R. B. Thieme, Jr.).

Hebrews 12:13b			
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
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
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
chōlos (χωλός) [pronounced kho-LOSS]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	neuter singular adjective; nominative case	Strong's #5560
ektrépō (ἐκτρέπω) [pronounced ek-TREHP-oh]	<i>to turn, to twist out; in a medical sense used of dislocated limbs; to turn (off, aside); to be turned aside; to turn away from, to shun a thing, to avoid meeting or associating with one</i>	3 rd person singular, aorist passive subjunctive	Strong's #1624
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 rd person singular, aorist passive subjunctive	Strong's #2390
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Translation: ...that the lame might not be turned aside but healed instead.

The lame is the believer who has fallen into reversionism or has spent some extended period out of fellowship. Of course, the key is, get back into fellowship by rebound and get back onto Bible doctrine.

Hebrews 12:13 ...and make straight the wheel ruts for your feet, that the lame might not be turned aside but healed instead. (Kukis nearly literal translation)

Hebrews 12:12–13 Consequently, restore the exhausted hands and the enfeebled knees; and make straight the wheel ruts for your feet, that the lame might not be turned aside but healed instead. (Kukis nearly literal translation)

Hebrews 12:12–13 Consequently, restore the hands that hand down and strengthen your weakened knees; and make straight the wheel ruts for your feet, so that you will not be turned aside toward evil but that your feet might be healed instead. (Kukis paraphrase)

Peace keep on pursuing with all things and the consecration, apart from which no one will see the Lord. Overseeing [that] no one keeps on falling short of the grace of God, [that] no one root of bitterness up it keeps on springing might trouble [you], and through it might be defiled the many. No one, a male prostitute or profane like Esau, who, instead of a meal of one gave away the rights [and privileges] of birth of him. For know that even after wishing to be an heir a blessing he rejected; for a change of mind a place not to be found, although with tears he sought her.

Hebrews
12:14–17

Keep on pursuing peace with all (men) and [pursue] the [experiential] consecration, apart from which, no one will see the Lord; looking carefully [so that] no one is continually falling short of the grace of God [that] not any root of bitterness springing up might trouble [you], and by it, the many might be defiled. No one, [not even] a male prostitute or a profane (man) [is] like Esau, who, gave away his rights (and privileges) of his birth for a single meal. For know that, even after desiring to be an heir [again], a blessing [which] he rejected, he found no place [in the plan of God] for a change of mind, even though he sought it with tears.

Because you have trusted in the Lord, then continue pursuing peace with all men and continue to pursue experiential consecration in your life. Without spiritual growth, no one will appreciate the Lord or see His hand in daily life. While pursuing God’s righteousness, be careful that you do not fall short of God’s grace. Utilize what He was graciously given us in this life! See to it that you do not become embittered, so that this mental attitude sin does not suddenly grow to where it is seen by all, troubling you and defiling those around you. There are few men who have made such bad decisions as Esau made—not even a male prostitute or a man who chooses to be profane. Esau was the firstborn, and, as such, he had the rights and privileges of the firstborn—something which he gave away in exchange for a single meal. Think about this: he desired to be the primary heir of God at a later time, but, because he rejected the blessing, he found that there was no place in the plan of God for a change of mind by God, even though he sought this with tears. Don’t be like Esau!

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Peace keep on pursuing with all things and the consecration, apart from which no one will see the Lord. Overseeing [that] no one keeps on falling short of the grace of God, [that] no one root of bitterness up it keeps on springing might trouble [you], and through it might be defiled the many. No one, a male prostitute or profane like Esau, who, instead of a meal of one gave away the rights [and privileges] of birth of him. For know that even after wishing to be an heir a blessing he rejected; for a change of mind a place not to be found, although with tears he sought her.
- Complete Apostles Bible Pursue peace and holiness with all people, without which no one shall see the Lord: looking diligently lest anyone fall from the grace of God; lest any root of bitterness growing up cause trouble, and through this many be defiled; lest there be any fornicator or profane person like Esau, who in exchange for one meal gave up his birthright. For you know that indeed afterward, wishing to inherit the blessing, he was rejected, for he found no place for repentance, having sought it out diligently with tears.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) Follow peace with all men and holiness: without which no man shall see God. Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder and by it many be defiled: Lest there be any fornicator or profane person, as Esau who for one mess sold his first birthright.

For know ye that afterwards, when he desired to inherit the benediction, he was rejected. For he found no place of repentance, although with tears he had sought it..

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

Follow after peace with every man; and after holiness, without which a man will not see our Lord.

And be careful, lest any be found among you destitute of the grace of God; or lest some root of bitterness shoot forth germs, and trouble you; and thereby many be defiled:

or lest any one be found among you a fornicator; or a heedless one like Esau, who for one mess of food, sold his primogeniture

For ye know that, afterwards when he wished to inherit the blessing, he was rejected; for he found not a place for repentance, although he sought it with tears.

Original Aramaic NT

Run after peace with every man, and after holiness, without which no one shall see Our Lord.

And be watchful, lest anyone among you be found lacking the grace of God, or lest the root of bitterness produce vines and harm you, and many be defiled by it,

Or lest a man be found among you as a fornicator, or debauched, like Esau, who for one meal sold his birthright.

For you know that afterward he desired to inherit the blessing and was rejected, for he found no place of restoration, while he sought it in tears.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Let your desire be for peace with all men, and to be made holy, without which no man may see the Lord;

Looking with care to see that no man among you in his behaviour comes short of the grace of God; for fear that some bitter root may come up to be a trouble to you, and that some of you may be made unclean by it;

And that there may not be any evil liver, or any man without respect for God, like Esau, who let his birthright go for a plate of food.

For you have knowledge that even long after, when he was desiring the blessing for his heritage, he was turned away, though he made his request frequently and with weeping; because the past might not be changed.

Bible in Worldwide English

Try to be at peace with all people. And try to be holy. If a person is not holy, he will not see the Lord.

Take care that no one loses Gods blessing. Take care so that no angry feeling starts to grow in anyone. It will make trouble and many people will become bad.

Take care that no one takes part in wrong ways of using sex. And take care that no one is like Esau and forgets God. He was the older son. But he sold all that he would get from his father. He sold it for a little food.

You know that later he wanted to get the blessing, but he did not get it. He could not turn back. He even cried as he begged for the blessing.

Easy English
Easy-to-Read Version–2008

Try to live in peace with everyone. And try to keep your lives free from sin. Anyone whose life is not holy will never see the Lord. Be careful that no one fails to get God's grace. Be careful that no one loses their faith and becomes like a bitter weed growing among you. Someone like that can ruin your whole group. Be careful that no one commits sexual sin. And be careful that no one is like Esau and never thinks

about God. As the oldest son, Esau would have inherited everything from his father. But he sold all that for a single meal. You remember that after Esau did this, he wanted to get his father's blessing. He wanted that blessing so much that he cried. But his father refused to give him the blessing, because Esau could find no way to change what he had done.

God's Word™

Try to live peacefully with everyone, and try to live holy lives, because if you don't, you will not see the Lord. Make sure that everyone has kindness from God so that bitterness doesn't take root and grow up to cause trouble that corrupts many of you. Make sure that no one commits sexual sin or is as concerned about earthly things as Esau was. He sold his rights as the firstborn son for a single meal. You know that afterwards, when he wanted to receive the blessing that the firstborn son was to receive, he was rejected. Even though he begged and cried for the blessing, he couldn't do anything to change what had happened.

Good News Bible (TEV)

Try to be at peace with everyone, and try to live a holy life, because no one will see the Lord without it. Guard against turning back from the grace of God. Let no one become like a bitter plant that grows up and causes many troubles with its poison. Let no one become immoral or unspiritual like Esau, who for a single meal sold his rights as the older son. Afterward, you know, he wanted to receive his father's blessing; but he was turned back, because he could not find any way to change what he had done, even though in tears he looked for it.

The Message

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NIRV

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New Life Version

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New Simplified Bible

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

Contemporary English V.

Try to live at peace with everyone! Live a clean life. If you don't, you will never see the Lord. Make sure that no one misses out on God's wonderful kindness. Don't let anyone become bitter and cause trouble for the rest of you. Watch out for immoral and ungodly people like Esau, who sold his future blessing for only one meal. You know how he later wanted it back. But there was nothing he could do to change things, even though he begged his father and cried.

The Living Bible

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New Berkeley Version

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New Century Version

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New Living Translation

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The Passion Translation

In every relationship be swift to choose peace over competition, and run swiftly toward holiness, for those who are not holy will not see the Lord. Watch over each other to make sure that no one misses the revelation of God's grace. And make sure no one lives with a root of bitterness sprouting within them which will only cause trouble and poison the hearts of many. Be careful that no one among you lives in immorality, becoming careless about God's blessings, like Esau who traded away his rights as the firstborn for a simple meal. And we know that later on when he wanted to inherit his father's blessing, he was turned away, even though he begged for it with bitter tears, for it was too late then to repent.

UnfoldingWord Simplified T.

Pursue peace with everyone, and also the holiness without which no one will see the Lord. Be careful so that no one lacks God's grace, and that no root of bitterness grows up to cause trouble, so that many do not become polluted by it. Be careful that there be no sexually immoral or ungodly person such as Esau, who for one meal sold his own birthright. For you know that afterwards, when he desired to inherit the blessing, he was rejected, because he found no opportunity for repentance, even though he sought it with tears.

Williams' New Testament . Continue to live in peace with everybody and strive for that consecration without which no one can see the Lord. Continue to look after one another, that no one fails to gain God's spiritual blessing; or some evil like a bitter root may spring up and trouble you, and many of you be contaminated by it -- some immoral or godless person like Esau, who sold his own birthright for a single meal. For you know that, when later he wanted to get possession of the blessing, he was rejected, for he could find no opportunity to repent, although with tears he tried to get the blessing.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version . Pursue peace with everyone and the sacredness without which no one will see the Master, supervising that someone isn't lacking from God's generosity, that some root of bitterness sprouting up may not crowd in and through it many would be desecrated, that *there is* not someone who commits sexual sin or a profane *person* (as Esau, who for one *servicing of* food gave away his own firstborn rights; you see, you must realize that even later afterward, wanting to inherit the conferring of prosperity, he was rejected; for he did not find a place of a change of ways even though he searched it out with tears).

Common English Bible .
 Len Gane Paraphrase . Follow peace with all, as well as holiness. Without [holiness] none will see the Lord. Look carefully lest any fall short of the grace of God; lest any root of bitterness springing up trouble [you] and from it many become defiled, [and] lest there be any fornicator or profane person like Esau, who for a single meal gave away his birthright. For you know that afterwards when he would have inherited the blessing, he was rejected, because he could find no opportunity to reverse [what had happened] even though he sought it carefully with tears.

A. Campbell's Living Oracles . Pursue peace with all men, and holiness, without which, no one shall see the Lord: carefully observing, lest any one come short of the favor of God; lest some bitter root springing up, trouble you, and by it many be polluted; lest there be any fornicator, or profane person, as Esau; who, for one meal, gave away his birthrights. And you know, that although afterward he wished to inherit the blessing, he was reprobated: for he found no scope for effecting a change, though he earnestly sought it with tears.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament . Try earnestly to live at peace with every one, and to attain to that purity without which no one will see the Lord. Take care that no one fails to use the loving help of God, 'that no bitterness is allowed to take root and spring up, and cause trouble,' and so poison the whole community. Take care that no one becomes immoral, or irreligious like Esau, who sold his birthright for a single meal. For you know that even afterwards, when he wished to claim his father's blessing, he was rejected--for he never found an opportunity to repair his error--though he begged for the blessing with tears.

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

Do your best to live in peace with everybody, and look for holiness—if you don't have this you won't see the Lord. Make sure that none of you lack God's grace, in case some cause of bitterness arises to give trouble and end up corrupting many of you. Make sure there's nobody who is sexually immoral, or irreligious, like Esau was. He sold his birthright for a single meal. You remember that even when he wanted to receive the blessing later on he was refused. Even though he really tried, and cried hard, Esau couldn't change what he had done.

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

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Pursue peace with everyone, as well as holiness, without which no one will see the Lord. See to it that no one fails to obtain the grace of God and that no bitter root grows up and causes you trouble, or many of you will become defiled. No one should be immoral or godless like Esau, who sold his birthright for a single meal. For you know that afterwards, when he wanted to inherit the blessing, he was rejected because he could not find any opportunity to repent, even though he begged to repent [Lit. begged for it] with tears.

Lexham Bible
Montgomery NT

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Run swiftly after peace with all men, and holiness, without which no man shall see the Lord. Look carefully that there be no one who falls back from the grace of God; that no root of bitterness springs up to trouble you, and by its means many become defiled. Take care lest there be any fornicator or scorner like Esau among you, who for one meal sold his birthright. For you know that even when he afterward desired to inherit the blessing, he was rejected; he found no room for repentance, though he sought it earnestly, with tears.

NIV, ©2011
Riverside New Testament

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Follow after peace with all men and holiness, without which no one will see the Lord. Be on your guard that no one shall fail of the grace of God, that no bitter root shall sprout up and trouble you and through it many be stained, that there shall be none unchaste, or profane like Esau, who for one meal sold his birthright. For you know that afterward when he wished to inherit the blessing he was rejected, for he found no place for a change in his father's mind though he sought it earnestly with tears.

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

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Follow peace with all, and consecration, without which no one will see the LORD: Looking diligently unless anyone fails of the Grace of Elohim; unless any root of bitterness springing up troubles you, and by such many are defiled; Unless there is any pornographer, or profane person, as Esau, who for one morsel of food sold his birthright. Because you know how that afterward, when he would have inherited the blessing, he was rejected, because he found no opportunity for a change of mind, though he sought it carefully with tears.

Weymouth New Testament

Be carefully on your guard lest there be any one who falls back from the grace of God; lest any root bearing bitter fruit spring up and cause trouble among you, and through it the whole brotherhood be defiled; lest there be a fornicator, or an ungodly person like Esau, who, in return for a single meal, parted with the birthright which belonged to him. For you know that even afterwards, when he wished to secure the blessing, he was rejected; for he found no opportunity for undoing what he had done, though he sought the blessing earnestly with tears. V. 14 is placed with the previous passage for context.

Wikipedia Bible Project
Worsley's New Testament

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Follow peace with all *men*; and holiness, without which none shall see the Lord: looking to it, least *there be* any one falling short of the grace of God, least any root of bitterness springing up should be troublesome, and by it many be defiled: least *there be* any fornicator, or profane *person*, as Esau, who for one repast gave away

his birthright. For ye know that, when he would afterwards have inherited the blessing, he was rejected: for he found no room for repentance, though he sought it earnestly *even* with tears.

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 .
 Eagerly pursue peace and holiness with all, without which no one will see YAHWEH.
 Watching diligently that not any lack from the grace of YAHWEH, that "no root of bitterness growing up" may crowd "in on you", and through this many are defiled; (Deu 29:18)
 That not any fornicator, or profane one, as Esau, who for one meal gave up his birthright;
 for you know also that afterwards desiring to inherit the blessing, he was rejected, for he found no place of repentance, although seeking it out with tears². (Genesis 27:36-39)
²Worldly sorrow is simply being sorry for not having what one wants and is bred from selfishness. True Elohim guided repentance is an 180o turn from sin, and showing the fruit of that repentance. Esau did not have this and was simply sorry that he lost his blessing. 2Cor 7:10.

Holy New Covenant Trans. Try to be at peace with everyone. Try to be holy. If you are not holy, you will never see the Lord. Be sure that no one leaves God's help in time of need. Don't let anyone become like a bitter root that grows up to make trouble and pollute many people. Don't let anyone become a sexual sinner or an ungodly person like Esau. Although he was the oldest son, he sold his inheritance rights for just one meal! Later, you know, he wanted to receive the blessing but he was turned away. Even though he cried, trying to find a way for a change of mind, he could not.

The Scriptures 2009 Pursue peace with all, and pursue apartness without which no one shall see the Master.
 See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, lest there be anyone who whores, or profane one, like Ēsau, who for a single meal sold his birthright.^b
^bGenesis 25:32-33.
 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.

Tree of Life Version Pursue shalom with everyone, and the holiness without which no one will see the Lord. See to it that no one falls short of the grace of God; and see to it that no bitter root springs up and causes trouble, and by it many be defiled. Also see to it that there is no immoral or godless person—like Esau, who sold his birthright for one meal. For you know that later, when he wanted to inherit the blessing, he was rejected. He found no chance for repentance, though he begged for it with tears.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...peace pursue with all [men] and the purity whom without No [Man] will see the lord {be!} Watching not Someone {may be} Lacking from the favor [of] the god not Someone Root [of] bitterness up Springing may trouble {you*} and through her may be contaminated Many [Men] not Someone Prostitute or [Man] Overstepping {may be} as esau Who for meal one returns the birthrights [of] himself have known! for for and afterward Wanting to inherit the blessing [He] is rejected [of] rethinking for place not [He] finds although with tears [He] Seeking her {is}...
Alpha & Omega Bible Awful Scroll Bible	. Be pursuing peace with everyone, also awfulness, apart from which, not-even-one will look, on the Lord. Observing-over it, lest anyone is being deficient of the Grace, of God, lest any root of bitterness, swelling up, shall disturb-from-among, and through this-same thing, many shall be defiled, lest anyone be a lecher or ~profane like Esau, who himself, over against one meal, gave-away his first-born-rights. For be you having known that, indeed afterwards, desiring to lawfully-allot the well-considerations, he is being supposed-away-from, for he found not place of after-thinking, even-altogether seeking- it -out, with tears.
Concordant Literal Version	Pursue peace with all, and holiness, apart from which no one shall be seeing the Lord;" supervising, that no one be wanting of the grace of God, nor any root of bitterness, sprouting up, may be annoying you, and through this the majority may be defiled, nor any paramour, or profane person, as Esau, who, for one feeding, gave up his own birthright." For you are aware that afterwards also, wanting to enjoy the allotment blessing, he is rejected, for he did not find a place of repentance, even seeking it out with tears."
exeGesés companion Bible	Pursue shalom with all - and holiness - apart from which no one sees Adonay: overseeing lest anyone fall behind of the charism of Elohim; lest any sprouting root of bitterness harass you; and through this many are defiled; lest there be any whoremonger or profaner as Esav - who for one morsel of food gave up his firstrights. For you know that thereafter when he willed to inherit the blessing he was disapproved: for he found no place of repentance, though he sought it with tears.
Orthodox Jewish Bible	Pursue shalom with kol Bnei Adam, and the kedushah without which no one will see Hashem. See to it that no one fall short of the Chen v'Chesed Hashem; that no SHORESH (Dt 29:19) of merirut (bitterness) sprouting up may cause tzoros, and by it many be made teme'ot; Lest someone guilty of gilui arayot (sexual immorality) or some person who is mitnaged ladat (irreligious, opponent of religion) like Esav, who in exchange for one meal sold HaBechorah belonging to him. For you have da'as that even afterwards, when he desired to receive the nachalah of the bracha, he was rejected, for he found no place for teshuva, though he sought for it with tears.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

Actively seek to live in peace with all people. And be dedicated to God, because no one will see God without this. Look carefully [at how you are living] so that no one falls away from God's unearned favor, and that no "poisonous plant sprouts up" to cause trouble and corrupt many people [Note: This is an analogy from Deut. 29:16-18 being used as a warning against the evil influence of wicked people], and that no one becomes immoral or ungodly, like Esau, who sold his right to the firstborn son's inheritance for a single meal. For you recall how, even after he [later] wanted to inherit the blessing, Esau was rejected [by his father Isaac. See Gen. 37:35-40]. For he was not able to get his father to change his mind, even though he tearfully begged him [or, "he was not able to change the situation, even though he shed tears over his loss"].

Benjamin Brodie's trans.

Keep pursuing after [advancing towards] every category of prosperity [stage of spiritual growth] that is according to the norms and standards of experiential sanctification [within the boundary of God's protocol], apart from which [pursuit] no one shall understand the Lord [spiritual perception],

Exercising personal responsibility, so that no one falls short of [fails to reach] the grace benefits from God [escrow blessings on the road to glory], so that no root of bitterness ever springs up [name the sin, isolate it, and forget it] causing trouble and many [in the periphery] become defiled because of it [cursing by association],

That there be no sexually immoral person or irreligious person, like Esau, who in exchange for one meal [frantic search for happiness], sold his own right of primogeniture [birthright of the 1st born son].

For you know that afterwards [too late], even though he kept on desiring to inherit the blessing [he thought Isaac would change his mind], he was rejected; indeed, neither did he find the possibility for a change of mind [it was a done deal], although he sought it [with great sincerity] with tears [big crybaby].

The Expanded Bible

Jonathan Mitchell NT

You folks be continuously pursuing peace and harmony [= shalom] with all mankind (or: with everyone) – as well as the process and resultant state of being different and set-apart (or: sacredness; the sanctification; or: = the situation of being set aside for God's use), apart from which not even one person will proceed in seeing (or: continue perceiving) the Lord [= Yahweh or Christ] –

while overseeing (looking diligently and carefully watching upon and seeing to it) [that] no one be lacking (be falling short; be living behind or in the rear; = misses out), [by wandering] away from God's grace and joyous favor; [that] not any "root of bitterness" [Deut. 29:18], progressively sprouting upward, would be crowding in to cause disturbance like the spirit of a mob, and then, through means of it, many folks may be stained (polluted; defiled; = the whole community could be contaminated).

[See to it that] no one [is] a fornicator (one given to sexual immorality or who in some way prostitutes himself for gain; or: = an idol worshiper) or a profane person (one void of religious feeling; one accessible to all and who habitually treads across thresholds; unconsecrated; = the opposite of a set-apart person), as Esau, who in place of (or: in exchange for) one feeding (a meal) gave away his own birthright (the rights of the firstborn).

For you know that even afterwards, continuously purposing (intending; wanting; willing) to inherit the blessing (to enjoy the allotment of the words of goodness and well-being), he was disapproved and rejected, for he did not find a place of a change of mind [in the situation] – even though thoroughly seeking it out with tears. [comment: it was Isaac's mind that Esau was seeking to change – Gen. 27:33-41]

P. Kretzmann Commentary

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible Pursue peace with everyone, and holiness, without which no one will see the Lord. Take care that no one falls short of the grace of God; that no one growing up like a root of bitterness causes trouble, and by it many become defiled; that no one be a sexually immoral or totally worldly person like Esau, who for one meal traded his own birthright. For you know that also afterwards, when he [*Here “when ” is supplied as a component of the temporal participle (“wanted”)] wanted to inherit the blessing, he was rejected, because he did not find an occasion for repentance, although he sought it with tears.

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

A Warning Not to Turn Away from God

Really go for peace with everybody. And go for holiness. Without holiness, nobody is going to see the Lord.

See to it that nobody comes short of the grace of God-that no poisonousⁿ root grows up and causes trouble, so lots of people get corrupted by it.^o

Nobody should be sexually immoral, or godless like Esau.^p He sold his birthright for a single meal.^q

And you know that afterwards he wanted to inherit the blessing, but was rejected: he didn’t find any way to reverse his decision,^r even though he looked for one in tears.

ⁿ. Lit. “bitter“.

^o. Or “—that no root of bitterness grows up and causes trouble, and through it many are polluted”. Deuteronomy 29:17.

^p. Prn. ee-saw.

^q. Genesis 25:33-34; Genesis 27:30-46.

^r. Or, less likely, “any room for a change of heart”; traditionally: “any place for repentance“.

Wilbur Pickering’s New T.

Pursue peace with all, and the holiness without which no one will see the Lord,⁹ taking care that no one come short of the grace of God, that no root of bitterness springing up cause trouble and thereby many be defiled, that no one be a fornicator, or worldly like Esau, who in exchange for one meal gave up his birthright. Because you do indeed know that afterward, when he wanted to inherit the blessing he was rejected; he found no place for a change of mind,¹⁰ though he sought it diligently with tears.

(9) If we need to ‘pursue’ this holiness, then it is experiential, not positional. God rewards those who “earnestly seek Him” (11:6).

(10) Neither Isaac nor God changed his mind; Jacob was in and Esau was out.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation

Be pursuing peace with all [people], and the holiness, without which no one will see the Lord, looking after [one another] lest anyone [be] falling short of the grace of God, lest any root of bitterness growing up shall be causing trouble, and through this many be defiled, lest anyone [be] a sexual sinner or a godless [person] like

Esau, who in exchange for a single meal sold his birthright. For you_p know that indeed afterwards, wishing to inherit the blessing, he was rejected, for he did not find a place for repentance, although having diligently sought it with tears.

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

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Follow after peace with all men, and the specialness without which no man shall see the Lord: looking carefully lest [there be] any man that falls short of the favor of God; lest any root of bitterness springing up trouble [you (pl)], and in that way many be defiled; lest [there be] any sexual pervert, or profane, as Esau, who for one portion of food sold his own birthright. For you (pl) know that even when he afterward desired to inherit the esteeming, he was rejected; for he found no place for a change of mind [in his father,] though he sought it diligently with tears.

English Standard Version

Strive for peace with everyone, and for the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

Far Above All Translation

Pursue peace with everyone, and sanctification, without which no-one will see the Lord, watching out that no-one *is* missing the grace of God, in order that no root of bitterness grows up and causes disquiet and many become defiled through it, *and* that *there is* no fornicator, or profane person like Esau who for one meal sold his birthright. For you know that also later on, when he wanted to inherit the blessing, he was rejected, for he found no room for a change of mind, although he sought it earnestly with tears.

Green's Literal Translation
Literal New Testament
Literal Standard Version

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For this reason, lift up the hanging-down hands and the loosened knees; and make straight paths for your feet, so that which is lame may not be turned aside, but rather be healed; pursue peace with all, and the separation, apart from which no one will see the LORD, observing lest anyone be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled; lest anyone be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food sold his birthright, for you know that also afterward, wishing to inherit the blessing, he was disapproved of, for he did not find a place of conversion, though having sought it with tears. Vv. 12–13 are included for context.

Modern English Version
Modern Literal Version 2020

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Pursue° peace with all and the holiness without which no one will be seeing the Lord: exercising the oversight of *yourselves* lest *there is* anyone who comes-short, away from the grace of God; lest any root of bitterness springing upward, might trouble *you*°, and many may be defiled through this; lest *there is* any fornicator or profane *person*, like Esau, who gave *away* his birthrights in exchange-for one dinner. {Gen 25:31} For* you° know thereafter that even wishing to inherit the bounty, he was rejected*; for* he found no chance of repentance although having sought it out with tears.

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 .

With all the royal family keep moving toward the objective, prosperity [SG2]; likewise [you unbelievers] aspire to [phase one] sanctification, without which no one will see the Lord.

See to it [take the personal responsibility for your own soul] that no one falls back from the grace of God [relapse into reversionism during recovery]; that not one root of bitterness sprouting upward causes trouble [relapse into reversionism], and through this relapse many be contaminated.

That there be no fornicator [reversionist], or unhallowed [unsaved type], like Esau, who himself sold his birthright for one meal.

For you know that afterwards, when he kept desiring to inherit the blessing, he was rejected: for he did not find an opportunity for repentance, though having sought the same blessing with tears.

- 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:
14-17

Hebrews 12:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; accusative case	Strong's #1515
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>put to flight; hasten, run swiftly to, pursue; press on; harass, mistreat; persecute; run after, follow after; seek after</i>	2 nd person plural, present active imperative	Strong's #1377
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: Keep on pursuing peace with all (men)...

Most of those who will hear this letter read and explained have believed in Jesus. They have been sanctified, or set apart, to God. They are positionally in Christ. The writer of Hebrews is encouraging them to continue with the Christian life experientially.

Step #1 in the spiritual life is to first believe in Jesus. This takes place in a moment of time, and that seals us forever. When we believe in Jesus, we are depending 100% upon God and 0% on anything that we have done. It is God Who preserves our salvation in all ways.

However, there is a period of time during which we are alive, after salvation and before dying. In that period of time, we have many choices to make. The writer of Hebrews tells his readers to pursue peace with all. I believe that the way this is stated suggests that we make an attempt to get along with all men. This were preclude us from thinking poorly or of speaking poorly of others. This does not mean that we need to hang out and spend time with people that we really do not like (or have nothing in common with), but that we exercise agape love toward fellow members of the **royal family of God**.

Along the same lines, we should not simply direct these mental attitude sins toward unbelievers; or run down unbelievers.

Hebrews 12:14b			
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
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
hagiasmos (ἁγιασμός) [pronounced <i>hag-ee-as-MOSS</i>]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, accusative case	Strong's #38

Translation: ...and [pursue] the [experiential] consecration,...

At the moment of faith in Christ, we are set apart or consecrated to God. This is our position, and that cannot be changed (as this is something that God maintains; we do not maintain this position ourselves).

However, we are to pursue (taking the verb from the previous phrase) experiential **consecration**. We should display the characteristic of the royal family. Now, this does not take place overnight. We do not believe in Jesus on Wednesday, and, on Thursday, wake up to a new life with a changed morality, goals, and purpose. Becoming the person who reflects Jesus in his life takes time. That is known as spiritual growth. This can take years. Many believers attempt to skip this step in the spiritual life (they do not lose their salvation, but they do not advance in the spiritual life as a result).

Hebrews 12:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
chōris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565

Hebrews 12:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
οπτάνομαι (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	3 rd person singular, future (deponent) middle indicative	Strong's #3700
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
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; accusative case	Strong's #2962

Translation: ...apart from which, no one will see the Lord;...

Just as the previous two phrases applied to our life on earth, so does this third phrase. All believers will see *the Lord* in eternity. Not all believers will see God in this life. Now, what does that mean? Is there a set of believers who actually see God at various points in their life? No, not at all! But some believers, in their day-to-day experience, recognize God's hand in their lives. They see God's provision on a day-by-day basis.

Spiritual advance leads to **occupation with Christ**. That is all that this is saying.

Hebrews 12:14 **Keep on pursuing peace with all (men) and [pursue] the [experiential] consecration, apart from which, no one will see the Lord;...** (Kukis nearly literal translation)

We have to carefully understand this phrase. We could misinterpret this to mean that, if we do not lead at least a mediocre spiritual life, then we will not see God (that is, we will not go to heaven, as it were).

All three phrases of v. 14 are experiential. *Pursuing peace with all men* is another way of saying that we exercise agape love in our daily lives. This fits in so well with the **edification complex** structure, something which R. B. Thieme, Jr. taught decades ago.

I made a slight revision to this illustration by R. B. Thieme, Jr. In life, there is a man-ward side and a God-ward side. In any building, one side faces east and the other side faces west. We will examine each floor of the edification complex structure facing God and facing man. Each floor produces parallels in this regard.

So let's look at this structure as having an east and west facing; to the east, the edification complex is towards God; and to the west, the edification complex is towards man.

As before, these are floors built upon a foundation, and this chart should be read from the bottom to the top.

The God-ward and Man-ward Sides of the Edification Complex	
God-ward Side	Man-ward Side
Reflecting the glory of God (or, Christ formed in us —in the continuous sense, this phrase describes the building of the edification complex; in the completed sense, we are speaking of the top floor of the complex)	+H (happiness, contentment, enjoyment of our lives); friendships where there is no jealousy or inordinate competition; a marriage which fulfills the commands of Eph. 5:22–25 automatically and without an attitude
Motivational Virtue (personal love toward God)	Functional Virtue (impersonal love toward mankind)
Occupation with Christ (God, God’s plan, viewing life from the viewpoint of eternity)	A relaxed mental attitude. We do not get involved in mental attitude sins against those around us.
True Humility (which includes grace orientation and teachability). We are willing and able to employ God’s system of spiritual growth. We recognize that we do not need personal works in order to impress God.	Authority Orientation; life without an attitude. The ability to relate to your boss or the policeman who just stopped you for speeding without being an ass.
Bible doctrine absorbed into the soul by the function of gap ¹⁹ (Eph. 3:18–19).	
Filling of the Holy Spirit	
The Foundation: Jesus Christ (salvation by faith in Him)	

This approach was something which I put together in a few minutes. It may require some tweaking. The foundation and the bottom two floors are foundational. You cannot build such a structure of the soul apart from the filling of the Holy Spirit and the daily intake of Bible doctrine.

Quite obviously, we fail at every level. We may reach maturity in this life, and then, one day, our boss ticks us off, and we tell everyone we know what an SOB he is, and email everyone that we don’t know and inform them of the same. That would reflect failure on every level of the edification complex.

Jesus Christ perfectly moved to **spiritual maturity** as He began growing physically, and never failed at any point at any time. We possess the same spiritual assets which our Lord possessed, along with the completed canon of Scripture.

For more information, see the **God-ward and the Man-ward sides of the Edification Complex** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Although this is clearly an illustration, it also tracks very well with the maturation process. This does not mean that each floor is completed as you continue to maturity, and then the next floor is completed. This very much parallels the building of a many floored building. The structure of the building is built first, and then it is filled in, often with construction taking place on all floors at the same time.

¹⁹ GAP = *grace apparatus for perception*. God has designed the believer so that, no matter what their I.Q. is, they are able to understand the plan of God for their lives through the teaching of Bible doctrine from an ICE pastor (a pastor who teaches using isagogics, categories and exegesis) and that they might reach spiritual maturity just like any other believer. GAP is another doctrine originally developed by R. B. Thieme, Jr.

Hebrews 12:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
episkopéō (ἐπισκοπέω) [pronounced ehp-ee- skohp-EH-oh]	<i>looking upon, inspecting, overseeing, looking after, caring for; of the care of the church which rested upon the elders; looking carefully, being beware; taking care (of)</i>	masculine plural; present active participle; nominative case	Strong's #1983
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
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<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
husteréō (ὑστερέω) [pronounced hoos-ter- EH-oh]	<i>coming late, being behind; lacking, being in need, being in want; falling short, being deficient</i>	masculine plural, present active participle; nominative case	Strong's #5302
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
tês (τῆς) [pronounced tayç]	<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- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
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
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

Translation: ...looking carefully [so that] no one is continually falling short of the grace of God...

If we are always saved by God and cannot lose our salvation, how do we fall short of the **grace** of God? We are given time in this life by God—a period of time during which to mature and a period of time where we produce. This is all based upon the grace of God. This is all provided by the grace of God. If the chance to advance is there, then we take it, gratefully. The chance to advance spiritually is clearly God's grace. You don't deserve it; I don't deserve it. We might call this the frosting on the cake or the cream in the cupcake. In salvation, we are given more than we can imagine. However, God gives us even more in life. Beyond salvation there is the spiritual life. There is spiritual growth and production; and with those things comes a very good life. Do not fall short of this great life.

God has greater blessings in this life than He even gave to Adam and the woman in the garden. That is God's plan for the believer in the devil's world. Many people associate blessings with very obvious material blessings (like money, a nice house and an expensive vehicle). While these things may be a part of your **grace package**, they are not necessarily the grace package for every believer.

Illustration: Let me use myself as an illustration. When it comes to a brand new, filled with bells and whistles vehicle, I could care less. On my scale of values of things which are important to me, that is very low. I could save and buy a newer truck than what I have. I have absolutely no desire to do that. So, having a brand new vehicle is not a part of my grace package. If I stepped outside my house and saw a brand new vehicle registered in my name in the driveway, I would not think to myself, "Wow, I guess I must be in **ultra supergrace** right now!" It would be okay, but my actual emotional reaction would be somewhat understated.

So our grace package while still on earth may have a lot in it, but my grace package and your grace package may not look at all the same.

Hebrews 12:15b			
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
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<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
rhiza (ρίζα) [pronounced HRID-zah]	<i>a root; that which like a root springs from a root, a sprout, shoot; metaphorically offspring, progeny</i>	feminine singular noun; nominative case	Strong's #4491
pikría (πικρία) [pronounced pihk-REE-ah]	<i>bitter gall; extreme wickedness; a bitter root, and so producing a bitter fruit; metaphorically bitterness, bitter hatred</i>	feminine singular noun; genitive/ablative case	Strong's #4088
anô (ἄνω) [pronounced AN-oh]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507
phuô (φύω) [pronounced FOO-oh]	<i>bringing forth, producing; being born, springing up, growing; shooting forth</i>	feminine singular, present active participle; nominative case	Strong's #5453
enochleô (ἐνοχλέω) [pronounced en-okh-LEH-oh]	<i>to excite, disturbance, to trouble, annoy; to crowd in</i>	3 rd person singular, present active subjunctive	Strong's #1776

Although my sources mark this verb as a hapax legomena, I have it as occurring also in Luke 6:18 (which I have confirmed). This word is found in the Westcott Hort text there, but not in the Scrivener Textus Receptus or in the Greek Byzantine text (or in Tischendorf's Greek text).

Translation: ...[that] not any root of bitterness springing up might trouble [you],...

When interacting with mankind out in the world, what you do not want is to have mental attitude sins springing up. When that happens, you need to name them to God. You need to lay aside that weight. Even if the sin is just in your mind, and even if you play good poker, mental attitude sins are a cause of trouble in the spiritual life. Not only are you out of fellowship, but there can be all sorts of other things which take place as well.

Hebrews 12:15c

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
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
αὐτῆς (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
μιαίνω (μιαίνω) [pronounced <i>me-AH-ee-noh</i>]	<i>to defile; to sully, to taint, to contaminate (ceremonially or morally)</i>	3 rd person plural, aorist passive subjunctive	Strong's #3392
Thayer definitions: 1) to dye with another colour, to stain; 2) to defile, pollute, sully, contaminate, soil; 2a) to defile with sins.			
R. B. Thieme, Jr. paints a far more colorful picture. ²⁰ You are walking down the street in a clean white suit in the ancient world and someone chooses that time to empty her chamber pot ²¹ out into the street from her second story window, and much of its contents land on you. That is what is meant by <i>being defiled</i> .			
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
πολὺς, πολλός (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; nominative case	Strong's #4183

Translation: ...and by it, the many might be defiled.

The word for *defiled* is *μιαίνω* (μιαίνω) [pronounced *me-AH-ee-noh*], and it means, *to defile; to sully, to taint, to contaminate (ceremonially or morally)*. Strong's #3392. R. B. Thieme, Jr. described it like this: You are walking down the street in a clean white suit in the ancient world and someone chooses that time to empty her chamber pot²² out into the street from her second story window, and much of its contents land on you. That is what is meant by *being defiled*.

You may think that your mental attitude sin of bitterness is not that big of a deal; and you have hidden it well from others, but this is the sort of things which defiles others, both believers and unbelievers.

²⁰ This memorable explanation is something I heard perhaps 40 years ago, either on tape or in a Bible class.

²¹ A chamber pot is a portable toilet which was used at night prior to the advent of indoor plumbing.

²² A chamber pot is a portable toilet which was used at night prior to the advent of indoor plumbing.

Hebrews 12:15 ...looking carefully [so that] no one is continually falling short of the grace of God [that] not any root of bitterness springing up might trouble [you], and by it, the many might be defiled. (Kukis nearly literal translation)

Hebrews 12:16a			
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
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<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
pornos (πόρνος,ου,ὁ) [pronounced POHR-nos]	<i>a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, immoral men</i>	masculine singular noun; nominative case	Strong's #4205
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
bebêlos (βέβηλος,ον) [pronounced BEHB-ay-loss]	<i>1) accessible, lawful to be trodden; 1a) of places; 2) profane, void of religion; 2a) unholy, unhallowed, common, public place; 2b) of men, godless, ungodly, unspiritual</i>	masculine singular adjective; nominative case	Strong's #952
From one who ought to be disbarred from the threshold or entrance of a temple. This is the opposite of sacred or holy.			
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
Esau (Ἡσαῦ) [pronounced ay-SOW]	<i>hairy; transliterated Esau</i>	Proper singular noun masculine	Strong's #2269

Esau was the eldest son of Isaac and twin brother of Jacob. *His descendants were the Edomites, one of the most powerful and formidable nations of that age.*²³

Translation: No one, [not even] a male prostitute or a profane (man) [is] like Esau,...

Here, the author of Hebrews gives us the illustration of Esau. I read this to mean that Esau is being compared to a male prostitute or to a profane man. This does not mean that Esau has committed any similar sins, but that he is on the same level. Now, we may look back on what Esau did and think, "Well, that really was not so bad." But it really was.

²³ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 714.

The writer of Hebrews is warning his readers not to become like Esau.

Hebrews 12:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
anti (ἀντί) [pronounced <i>an-TEE</i>]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
brôsis (βρῶσις) [pronounced <i>BROH-sihs</i>]	<i>1) act of eating, the act of consumption; 1a) in a wider sense, erosion, corrosion, rust; consumption (by insects, the elements); 2) meal, that which is eaten, food, meat, nourishment, ailment; 2a) of the soul's food, either which refreshes the soul, or nourishes and supports it</i>	feminine singular noun; genitive/ablative case	Strong's #1035
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<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; genitive/ablative case	Strong's #1520
This word can be used in the place of the indefinite pronoun, and it can be translated <i>one, anyone, someone</i> .			
apodidômi (ἀποδίδωμι) [pronounced <i>ap-od-EED-oh-mee</i>]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	3 rd person singular, aorist middle indicative	Strong's #591
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
prôtotokia (πρωτοτόκια) [pronounced <i>proh-toht-OHK-ee-ah</i>]	<i>birthright, rights [or privileges] of primogeniture, the rights or advantages of the firstborn son</i>	neuter plural noun, accusative case	Strong's #4415
This word references the religious leadership of a family (the firstborn belongs to God); and the double-portion of the father's wealth went to him. It appears that this noun is only found in the plural form.			
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: ...who, gave away his rights (and privileges) of his birth for a single meal.

We, as believers, are given so much in God's grace package for this life, that we cannot appreciate it until we begin to get portions of it in real life. The people in Jerusalem and Judæa are facing this same thing. They have so many great potentials as believers in this new age, and yet, they have no appreciation for it. They could find themselves being like Esau, having such a great potential, but then squandering it.

Esau technically was the firstborn; and his twin brother Jacob was not someone that we would consider a great man—not through most of his life. But, Jacob recognized the importance of this birthright, and he actually swindled his slightly older twin brother out of it. This act, like many others in Jacob's life, do not reflect very well on Jacob. Nevertheless, Jacob recognized the importance of the birthright, and Esau did not. As a result, Esau allowed himself to be swindled out of this birthright, being on the verge of starvation when he traded it to his younger twin for a meal.

Esau did not appreciate what he had by birth; and this very much describes the recipients of this letter to the Hebrews. God has given them so much grace; and even in this new age, there is still more grace to be had. But they are willing to squander that grace blessing for a mess of pottage (in this case, that would be legalism).

Hebrews 12:16 **No one, [not even] a male prostitute or a profane (man) [is] like Esau, who, gave away his rights (and privileges) of his birth for a single meal.** (Kukis nearly literal translation)

Hebrews 12:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
isêmi (ἴσημι) [pronounced IHS-ay-mee]	<i>know, confirm</i>	2 nd person plural, perfect active imperative verb	Strong's #2467
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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
metepeita (μετέπειτα) [pronounced meht-EHP-i-tah]	<i>afterwards, after that; then, thereafter</i>	adverb of time	Strong's #3347
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309
klêronomeô (κληρονομέω) [pronounced klay-ron-om-EH-oh]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	aoist active infinitive	Strong's #2816

Hebrews 12:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
eulogia (εὐλογία) [pronounced <i>yoo-log-EE-ah</i>]	1) praise, commendation, laudation, panegyric: of Christ or God; 2) fine discourse, polished language; 2a) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches; 3) an invocation of blessing, benediction; 4) consecration; 5) a (concrete) blessing, benefit; a gift, a present, a bounty	feminine singular noun; accusative case	Strong's #2129
apodokimazô (ἀποδοκιμάζω) [pronounced <i>ahp-odd-ok-ee-MAHD-zoh</i>]	<i>to disapprove, to reject, to repudiate; to put out of office [place]</i>	3 rd person singular, aorist passive indicative	Strong's #593

Translation: For know that, even after desiring to be an heir [again], a blessing [which] he rejected,...

In retrospect, Esau recognized that this birthright was a meaningful blessing, and he desired to have it back. He desired to be a proper heir of the promise, but he rejected that from the hand of God.

Hebrews 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metánoia (μετάνοια) [pronounced <i>met-AHN-oy-ah</i>]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341
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
topos (τόπος) [pronounced <i>TOP-oss</i>]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active indicative	Strong's #2147

Translation: ...he found no place [in the plan of God] for a change of mind,...

Esau found no place in the plan of God for a change of mind. For the gifts and calling of God are given without a change of mind. Esau rejected them, and so they went to his younger twin. Esau cannot later decide that, “Let me see, I think I want those back.” That is not going to happen.

Hebrews 12:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καίπερ (καίπερ) [pronounced KAH-ee-per]	<i>although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet</i>	conjunction	Strong's #2539
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
dakrua (δάκρυά) [pronounced DAHK-roo-AH]	<i>tears</i>	neuter plural noun; genitive/ablative case	Strong's #1144
ekzêteō (ἐκζητέω) [pronounced ek-zay-TEH-oh]	<i>seeking out, searching [diligently] for; investigating; desiring, seeking to get, charging with, requiring of; one seeking out for one's self, those beggin, those craving; demanding back, requiring</i>	masculine singular, aorist active participle; nominative case	Strong's #1567
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

Translation: ...even though he sought it with tears.

The desire to take this birthright back was pursued with great emotion. Esau cried over what he had done.

The writer of Hebrews is warning his readers, *don't be like Esau; don't kick your spiritual blessings to the curb; don't reject the spiritual life which God has provided for you.*

Hebrews 12:17 For know that, even after desiring to be an heir [again], a blessing [which] he rejected, he found no place [in the plan of God] for a change of mind, even though he sought it with tears. (Kukis nearly literal translation)

Hebrews 12:14–17 Keep on pursuing peace with all (men) and [pursue] the [experiential] consecration, apart from which, no one will see the Lord; looking carefully [so that] no one is continually falling short of the grace of God [that] not any root of bitterness springing up might trouble [you], and by it, the many might be defiled. No one, [not even] a male prostitute or a profane (man) [is] like Esau, who, gave away his rights (and privileges) of his birth for a single meal. For know that, even after desiring to be an heir [again], a blessing [which] he rejected, he found no place [in the plan of God] for a change of mind, even though he sought it with tears. (Kukis nearly literal translation)

The Berean Study Bible used below.

Two incidents preceded this text. Esau had gone out hunting, but came up empty, so when he returned, he was starved. Jacob had a wonderful bean soup brewing, and he said, “Sell me your birthright for this soup.” Esau was so hungry that he agreed to it. Genesis 25:29–34. See **Genesis 25** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Immediately before the passage below, Jacob was going to make a big thing of officially recognizing Esau as his firstborn heir, and he was going to bless Esau. He suggested that they make a big thing out of it and that Esau go kill a wild animal for them to eat. While Esau was doing this, Rebekah talked Jacob into pretending to be his older brother and to go in to his father and request the blessing. The food prepared was going to also attempt to mimic Esau's cooking. See **Genesis 27** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A Brief Review of Genesis 27:34–45

Berean Study Bible	Commentary
Genesis 27:34 When Esau heard his father's words, he let out a loud and bitter cry and said to his father, "Bless me too, O my father!"	Esau finds out that Isaac has already blessed Jacob, thinking him to be Esau. Esau requests a blessing.
Genesis 27:35 But Isaac replied, "Your brother came deceitfully and took your blessing."	Isaac realizes what happened and the blessing that he had for Esau had been given to Isaac.
Genesis 27:36 So Esau declared, "Is he not rightly named Jacob? For he has cheated me twice. He took my birthright, and now he has taken my blessing." Then he asked, "Haven't you saved a blessing for me?"	<i>Isaac means supplanter; insidious, deceitful; to circumvent; heel.</i> Esau is saying, "He really lives up to his name." Then he pleads with his father, "Do you have a blessing left for me?"
Genesis 27:37 But Isaac answered Esau: "Look, I have made him your master and given him all his relatives as servants; I have sustained him with grain and new wine. What is left that I can do for you, my son?"	Isaac explains that all that Esau wanted was given to Jacob. That is what the blessing was meant to do. "What is there left for me to bless you with, Esau?" Isaac asks.
Genesis 27:38 Esau said to his father, "Do you have only one blessing, my father? Bless me too, O my father!" Then Esau wept aloud.	Esau is now crying aloud. "You mean you have but one blessing and that is it? And you gave that to my sneaky S.O.B. of a brother?"
Genesis 27:39 His father Isaac answered him: "Behold, your dwelling place shall be away from the richness of the land, away from the dew of heaven above.	Since Isaac blessed Jacob in the land, he then speaks of Esau outside of the land of promise.
Genesis 27:40 You shall live by the sword, and serve your brother. But when you rebel, you will tear his yoke from your neck."	Isaac tells Esau that he would live by the sword and, by force and violence, remove the yoke of Jacob from his own neck.
Genesis 27:41 Esau held a grudge against Jacob because of the blessing his father had given him. And Esau said in his heart: "The days of mourning for my father are at hand; then I will kill my brother Jacob."	Because of all this, Esau continued to hold a grudge against Jacob, with a firm desire to kill him. Even though he first says this in his heart, Esau apparently spoke these words aloud as well.
Genesis 27:42 When the words of her older son Esau were relayed to Rebekah, she sent for her younger son Jacob and told him, "Look, your brother Esau is consoling himself by plotting to kill you.	When Rebekah, the mother, heard about what Esau was threatening to do, she got a hold of Jacob and warned him about this plot.
Genesis 27:43 So now, my son, obey my voice and flee at once to my brother Laban in Haran.	"Listen," Rebekah said to Isaac, "you need to leave this region, so let me suggest that you stay with my brother Laban in Haran."

A Brief Review of Genesis 27:34–45

Berean Study Bible

Commentary

Genesis 27:44–45 Stay with him for a while, until your brother's fury subsides—until your brother's rage against you wanes and he forgets what you have done to him. Then I will send for you and bring you back from there. Why should I lose both of you in one day?"

Rebekah tells Isaac to go there and stay there until she gives him the all clear alert. She says, "Why should I lose both of you in the same day?" Esau would recognize that his mother was behind this and would likely hate her for as long as he hates Jacob.

Genesis is an amazing book, well worth the deep study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 12:14–17 Because you have trusted in the Lord, then continue pursuing peace with all men and continue to pursue experiential consecration in your life. Without spiritual growth, no one will appreciate the Lord or see His hand in daily life. While pursuing God's righteousness, be careful that you do not fall short of God's grace. Utilize what He was graciously given us in this life! See to it that you do not become embittered, so that this mental attitude sin does not suddenly grow to where it is seen by all, troubling you and defiling those around you. There are few men who have made such bad decisions as Esau made—not even a male prostitute or a man who chooses to be profane. Esau was the firstborn, and, as such, he had the rights and privileges of the firstborn—something which he gave away in exchange for a single meal. Think about this: he desired to be the primary heir of God at a later time, but, because he rejected the blessing, he found that there was no place in the plan of God for a change of mind by God, even though he sought this with tears. Don't be like Esau! (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Turn to Zion, Not to Sinai

In vv. 18–24, there is a contrast drawn between Sinai (where the Law was given) and Zion, where the Lord was crucified and our sins were paid for. The writer of Hebrews will speak of Sinai in this passage and Zion in the next and he will use these mountains to contrast God's laws with God's gracious provision.

These two mountains represent two things (Law and grace) which are incompatible. It is our failure before the Law, represented by Mount Sinai, which necessitates God's gracious gift of His Son on Mount Zion. Although there is this interrelationship between the two approaches of God, these approaches are both complementary and incompatible. Because we cannot reach God through the Law, we must accept the only pathway to God, which is His Son (as Jesus said, "I am the way, the truth, and the life; NO MAN comes to the Father except through Me"). However, there is no way to somehow combine these two things into a single pathway to God. There is no way to bring the Law in after the fact of Jesus offering Himself for our sins, as sort of a bonus offering from ourselves. We can no more mix Law in with grace after the fact, than we can mix together Islam and Jesus or Buddhism and Jesus. There is no proper or correct way to somehow add in the Law after the fact in any way that is appealing to God.

The contrast of the two mountains illustrates this.

Because of the contrast being made, a considerable number of translations continue v. 21 into v.22 (v. 22 is the first mention of Zion). However, I did not want to string seven verses together, so v. 21 was the logical cutoff for this lengthy passage.

Let's put this into a chart:

The Hebraic Roots Bible is used below.

Mount Sinai versus Mount Zion	
Mount Sinai	Mount Zion
Located outside the land.	Located in the land of promise close to Jerusalem.
Associated with the Mosaic Law.	Associated with the crucifixion.
Associated with condemnation and judgment.	Associated with regeneration and a new life.
The earthly mountain.	The heavenly mountain.
Associated with the old covenant.	Associated with the new covenant.
God gave the Law with fire (Exodus 20:18).	God gave the Spirit with fire (Acts 2:3).
Israel is a priest nation (Exodus 19:6 And you shall become a kingdom of priests for Me, a holy nation. These are the words which you shall speak to the sons of Israel. —Hebraic Roots Bible) with a specialized priesthood (Exodus 38–40).	All believers are priest, all believers are elect, all believers are a royal family. 1Peter 2:9 But you are an elect race, a royal priesthood; a holy people, and a people for possession; that you should proclaim the praises of him who called you out of darkness to His precious light: (Ex. 19:5, 6) (Hebraic Roots Bible)
3000 men died at the foot of Mount Sinai for their disobedience to God, executed by the Levites (Exodus 32:28). Sinai is associated with judgment and death.	About 3000 believers were added on the day the Spirit was given (Acts 2:41). Zion is associated with life and the Spirit.
The Law is written upon tablets of stone.	2Corinthians 3:2–3 You are our letter, having been inscribed in our hearts, being known and being read by all men, it having been made plain that you are Messiah's letter, ministered by us, not having been inscribed by ink, but by the Spirit of the living Elohim, not in tablets of stone, but in fleshly tablets of the heart. (HRB)
Presents the unapproachable God.	Presents a relationship with God through Jesus Christ.

Some of this was taken from <https://visualunit.files.wordpress.com/2014/10/hebrews12.png> and <https://compellinglovedotnet.files.wordpress.com/2013/05/sinai-zion.jpg>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

For you (all) have not come near in seeking [a mountain] and having burned a fire, and darkness and blackness and a storm and of a trumpet to a blast and a sound of words from which, the ones hearing—they have asked [not] to be added to them a word. For they will not be bearing the thing being commanded. Even if an animal might touch the mountain—it will be stoned. And this was fearful the thing appearing; [so that] Moses said, “Fearful I keep on being; even terrified.”

Hebrews
12:18–21

For you (all) have not come near [to a mountain] being touched—also [it is] burning with fire and [it is enshrouded] in darkness and gloom and a (sudden) storm. [They heard] a blast of a trumpet and [the] sound of words, which those hearing begged [not] a word be added to them, for they could not endure the commandment [given them]. Even if an animal might touch the mountain, it will be stoned. And so fearful was the appearance [of the mountain that] Moses said, “I keep on being stricken with fear; and [I am] trembling.”

Mount Sinai, as you will recall from Scripture, was quite foreboding, so that you did not come near to it nor did you even touch it. You could see fire burning in one place, darkness and gloom in another, and a whirlwind in another. Everyone had a natural fear of this mountain. They heard the blast of a trumpet and they also heard words being spoken, and they begged Moses not to hear another word, for they could not endure receiving commandments directly from God. Even if an animal went close enough to the mountain to touch it, that animal was to be stoned to death. The mountain was so foreboding in its appearance, and Moses himself said, “I am stricken with fear just to look at this mountain; I am trembling.”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For you (all) have not come near in seeking [a mountain] and having burned a fire, and darkness and blackness and a storm and of a trumpet to a blast and a sound of words from which, the ones hearing—they have asked [not] to be added to them a word. For they will not be bearing the thing being commanded. Even if an animal might touch the mountain—it will be stoned. And this was fearful the thing appearing; [so that] Moses said, “Fearful I keep on being; even terrified.”
Complete Apostles Bible	For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and to a whirlwind, and to a sound of a trumpet and to a voice of words, which those who heard begged that no further word be spoken to them. For they could not bear that which was commanded: "And if so much as a beast touches the mountain, it shall be stoned." And so fearful was the spectacle, that Moses said, "I am greatly afraid and trembling."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For you are not come to a mountain that might be touched and a burning fire and a whirlwind and darkness and storm, And the sound of a trumpet and the voice of words, which they that had excused themselves, that the word might not be spoken to them. For they did not endure that which was said: and if so much as a beast shall touch the mount, it shall be stoned. And so terrible was that which was seen, Moses said: I am frightened, and tremble.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For ye have not come to the fire that burned, and the tangible [mount]; nor to the darkness and obscurity and tempest;

nor to the sound of the trumpet, and the voice of words, which they who heard, entreated that it might no more be spoken to them; for they could not endure what was commanded. And even a beast, if it approached the mountain, was to be stoned.

And so terrible was the sight, that Moses said, I fear and tremble.

Original Aramaic NT

For you have not approached the fire* that burned and was tangible, neither to the darkness and dark fog and the tempest,

Neither the sound of the trumpet and the voice of words, which those who heard it refused, so that no more would be spoken with them.

For they were not able to endure anything that was commanded: "If even an animal shall approach the mountain, it shall be stoned."

And so terrible was the sight that Moses said, "I am afraid and fainthearted."

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

You have not come to a mountain which may be touched, and is burning with fire, and to a black cloud, and a dark smoke, and a violent wind,

And to the sound of a horn, and the voice of words, the hearers of which made request that not a word more might be said to them:

For the order which said, If the mountain is touched even by a beast, the beast is to be stoned, seemed hard to them;

And the vision was so overpowering that even Moses said, I am shaking and full of fear.

Bible in Worldwide English

You have not come to the mountain that can be touched and is burning with a big fire. You have not come to the place of darkness and night and storm.

You have not come to a place where a loud trumpet or horn is blown, and a loud voice is talking. When the people heard the voice, they begged that God would not say anything more to them.

They were afraid of what he said. He said, If even an animal touches this mountain, it must be killed with stones.

Moses was afraid when he saw all this. He said, I fear very much and I tremble.

Easy English

Easy-to-Read Version–2008

You have not come to a place that can be seen and touched, like the mountain the people of Israel saw, which was burning with fire and covered with darkness, gloom, and storms.

There is no sound of a trumpet or a voice speaking words like those they heard. When they heard the voice, they begged never to hear another word.

They did not want to hear the command: "If anything, even an animal, touches the mountain, it must be killed with stones."

What they saw was so terrible that Moses said, "I am shaking with fear."

God's Word™

You have not come to something that you can feel, to a blazing fire, to darkness, to gloom, to a storm, to a trumpet's blast, and to a voice. When your ancestors heard that voice, they begged not to hear it say another word.

They couldn't obey the command that was given, "If even an animal touches the mountain, it must be stoned to death."

The sight was so terrifying that even Moses said he was trembling and afraid.

Good News Bible (TEV)

You have not come, as the people of Israel came, to what you can feel, to Mount Sinai with its blazing fire, the darkness and the gloom, the storm, the blast of a trumpet, and the sound of a voice. When the people heard the voice, they begged

not to hear another word, because they could not bear the order which said, "If even an animal touches the mountain, it must be stoned to death."

The sight was so terrifying that Moses said, "I am trembling and afraid!"

The Message .

NIRV .

New Life Version .

New Simplified Bible .

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

Contemporary English V.

You have not come to a place like Mount Sinai that can be seen and touched. There is no flaming fire or dark cloud or storm or trumpet sound. The people of Israel heard a voice speak. But they begged it to stop, because they could not obey its commands. They were even told to kill any animal that touched the mountain. The sight was so frightening that Moses said he shook with fear.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation

For we are not coming, as Moses did, to a physical mountain with its burning fire, thick clouds of darkness and gloom, and with a raging whirlwind. We are not those who are being warned by the jarring blast of a trumpet and the thundering voice; the fearful voice that they begged to be silenced. They couldn't handle God's command that said, "If so much as an animal approaches the mountain it is to be stoned to death!" The astounding phenomena Moses witnessed caused him to shudder with fear and he could only say, "I am trembling in terror!"

UnfoldingWord Simplified T.

For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom, and storm.

You have not come to a trumpet blast, nor to a voice that speaks words whose hearers begged that not another word be spoken to them.

For they could not endure what was commanded:" If even an animal touches the mountain, it must be stoned." [Some older versions read, If even an animal touches the mountain, it must be stoned or shot with an arrow.]

So fearful was this sight that Moses said, "I am terrified and am trembling."

Williams' New Testament

For you have not come to a blazing fire that can be touched, to gloom and darkness, storm and trumpet-blast, and a voice whose words made the hearers beg that not a word more should be added; for they did not try to bear the order, "Even if a wild animal touches the mountain, it must be stoned to death," and so terrifying was the sight that Moses said, "I am terrified and terror-stricken!"

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

You see, you have not come to a *mountain* that is felt, that has been burning with fire, to bleakness, to gloom, to a blowing storm, to reverberation of a trumpet, and to a voice of statements, of which *voice*, after the people heard, they refused *another* word to be added to them; for they were not putting up with what was warned. Even if a wild animal might come into contact with the mountain, stones will be thrown at it. And this is how fearful the thing being revealed was: Moses said, "I am scared to death and trembling."

Common English Bible .

Len Gane Paraphrase

For you have not come to a physical mountain with its burning fire, blackness, gloom, violent winds, trumpet blast, and spoken words, which when they heard, the

hearers begged that the message wouldn't be spoken to them any more. For they could not tolerate what was commanded, "If even an animal touches the mountain, it must be killed by stoning or spearing".

And so terrifying was the sight that Moses said, "I'm terrified and shaking."

A. Campbell's Living Oracles Now you are not come to a tangible mountain, which burned with fire; and to blackness, and to darkness, and to tempest, and to the sound of a trumpet, and to the voice of words, the hearers of which earnestly entreated that a word more might not be addressed to them: for they could not bear this threat, "Even if a beast touch the mountain, it shall be stoned."

And so terrible was the appearance, that Moses said, "I exceedingly fear and tremble."

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament It is not to tangible 'flaming fire' that you have drawn near, nor to 'gloom, and darkness, and storm, and the blast of a trumpet, and an audible voice.' Those who heard that voice entreated that they might hear no more, for they could not bear to think of the command-- 'If even an animal touches the mountain, it is to be stoned to death;' and so fearful was the sight that Moses said-- 'I tremble with fear.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

You haven't arrived at a physical mountain* that can be touched, that burned with fire, to a stormy place of black darkness, where the sound of a trumpet and a voice speaking was heard—and those who heard the voice begged never to hear it speak to them again.

For they couldn't take what they were told to do, such as, "Even if a farm animal touches the mountain, it must be stoned to death."

The sight was so terrifying that Moses himself said, "I'm so scared I'm shaking!"

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

You have not come to something [Other mss. read to a mountain] that can be touched, to a blazing fire, to darkness, to gloom, to a trumpet's blast, or to a voice that made the hearers beg that not another word be spoken to them. For they could not endure the command that was given: "If even an animal touches the mountain, it must be stoned to death." [Exod 19:12-13] Indeed, the sight was so terrifying that Moses said, "I am trembling with fear." [Deut 9:19]

Lexham Bible .

Montgomery NT

For you are not come to a palpable and enkindled fire, nor to gloom and darkness and tempest and the blare of a trumpet and an audible voice. Those who heard that voice entreated that no word more should be spoken to them. For they could not endure that which was enjoined, Even if a wild beast touches the mountain it shall be stoned to death; and so terrible was the scene that Moses said, I exceedingly fear and tremble.

NIV, ©2011 .

Riverside New Testament

For you have not come to something that may be touched, ablaze with fire, and to blackness and darkness and tempest and the blast of a trumpet and the sound of words which those who heard begged not to have spoken of them. For they could not bear the command, "If even an animal touches the mountain it must be stoned." And so dreadful was the sight that Moses said, "I am terrified and trembling."

Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	For you have not come to something that can be touched, a blazing fire, darkness, gloom, and storm, and to a trumpet blast, or to a voice that speaks words whose hearers begged that not another word be spoken to them. For they could not endure what was commanded:" If even an animal touches the mountain, it must be stoned." [Some older versions read, If even an animal touches the mountain, it must be stoned or shot with an arrow.]
Urim-Thummim Version	So fearful was this sight that Moses said, "I am terrified and am trembling." Because you are not come to the Mountain that might be touched, and that burned with fire, nor to gloom and darkness, and sudden storm, and the sound of a trumpet, and the Voice of Words; which Voice they that heard begged that the Word should not be spoken to them anymore: (For they could not endure what was commanded, and if so much as an animal touched the mountain, it will be stoned or thrust through with a dart: And so terrible was the sight that Moses said, I exceedingly fear and quake)
Weymouth New Testament	For you have not come to a material object all ablaze with fire, and to gloom and darkness and storm and trumpet-blast and the sound of words--a sound of such a kind that those who heard it entreated that no more should be added. For they could not endure the order which had been given, "EVEN A WILD BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED TO DEATH;" and so terrible was the scene that Moses said, "I TREMBLE WITH FEAR."
Wikipedia Bible Project	.
Worsley's New Testament	Ye are not come to a tangible mountain, and burning fire, and a thick cloud, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which they that heard, intreated that the word might not any more be <i>thus</i> delivered to them: (for they could not bear the <i>strict</i> command, if so much as a beast touch the mountain, it shall be stoned, or shot through with a dart; and so terrible was the appearance <i>that</i> Moses said, I exceedingly fear and tremble:)

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 you have not drawn near to the mountain being touched, and having been lit with fire, and to gloom, and darkness, and storm, and to a sound of a trumpet, and to a voice of words, which those hearing begged that not a word be added to them; for they could not endure what was commanded. And even a beast, if it approached the mountain, was to be stoned. (<i>Exo 19:12, 13</i>) And so fearful was the thing appearing, Moses said, "I am terrified and trembling." (<i>Deu 9:19</i>).
Holy New Covenant Trans.	Unlike the people of Israel, you have not come to a Mount Sinai which can be touched. It was on fire. There were storms. It was dark and gloomy. You have not

come to the blast of a trumpet and a Voice speaking words. The people who heard this Voice begged Moses that nothing more be said to them. They could not stand what was ordered: "Even if an animal touches the mountain, it must be stoned to death!" This was such a terrible sight that even Moses said: "I am so afraid that I'm trembling."

The Scriptures 2009

For you have not drawn near to a mountain touched and scorched with fire, and to blackness, and darkness and storm, and a sound of a trumpet, and a voice of words, so that those who heard it begged that no further Word should be spoken to them,^c for they could not bear what was commanded, "If even a beast touches the mountain, it shall be stoned or shot through with an arrow." Exodus 19:12.

^cSee Exodus 20:19.

And so fearsome was the sight that Mosheh said, "I exceedingly fear and tremble." Deuteronomy 9:19.

Tree of Life Version

For you have not come to a mountain that can be touched, and to a blazing fire, and to darkness and gloom and storm, and to the blast of a shofar and a voice whose words made those who heard it beg that not another word be spoken to them.

For they could not bear what was commanded: "If even an animal touches the mountain, it shall be stoned."

So terrifying was the sight that Moses said, "I am quaking with fear."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...not for [You*] have approached [thing] being touched and having been burned fire and darkness and gloom and storm and [of] trumpet sound and sound [of] words whom The [Men] Hearing refuse not to be added [to] them word not [They] bore for the [thing] being commanded (and) if Beast may touch the mountain [It] will be stoned and so Terrifying was The [Thing] Being Seen Moses says Afraid [I] am and Trembling...

Alpha & Omega Bible
Awful Scroll Bible

.
For you have not come-near to a mountain, being touched and having been burnt with fire, and to gloom and darkness and tempest, and to a sound of a trumpet, and to a voice of spoken words, which they hearing, beg-off-from, that a word is not to be put-to them, for they were not bearing, that being thoroughly-arranged, "Even-if an animal shall touch the mountain, it will be cast-stones-at or bowed-down by an arrow."

And the same-as-this terrifying was being the appearance, that Moses said, "I am being terrified-away and tremble-from-within."

Concordant Literal Version

For you have not come to that which may be handled and burned with fire, and to murkiness, and gloom, and tornado, and the blare of a trumpet, and the sound of declarations, which those who hear refuse, that no word be added to them."

For they did not carry out the assignment: And if a wild beast should come in contact with the mountain, it shall be pelted with stones."

And so fearful was the spectacle, Moses said, Terrified am I, and in a tremor."

exeGeses companion Bible

SINAY VS SIYON

For you come not to the mount
touched and burned with fire
and to clouds of gloom and darkness and tempest
and to the echo of a trumpet
and to the voice of rhemas
- which, they who heard, shunned
that the word not be added to them;
for they could not bear what was charged:
and whenever a beast fingered the mountain,
so be it stoned or pierced through with a missile:

and so awesome was the manifestation,
that Mosheh said, I utterly frighten and tremble:
Exodus 19:12, 20:18, 19

Orthodox Jewish Bible

For you have not come to a Har that can be touched and to a blazing Eish and to choshech and gloom and storm,
And to the blast of a shofar and the sound of dvarim, which sound was such that the ones having heard begged that no further dvar be spoken to them.
For they could not bear the mitzvah "If even a BEHEMAH" ("animal" SHEMOT 13:19) should touch the Har, the punishment will be seqilah (stoning).
And so fearful was the sight that Moshe Rabbeinu said "YAGORTI" ("I am afraid" Dt 9:19) and trembling,...

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

[Unlike the Israelites at Mount Sinai] you [Christians] have not come to a mountain that can be touched and that burned with fire [See Ex. 19:12, 16-19; 20:18-21; Deuteronomy 4:11]; to [a place of] darkness, gloom and wind; to the blast of a trumpet and the sound of words [from God] that the hearers begged not to have to listen to [anymore]. [See Ex. 20:19].

For those people could not stand [hearing] the command [Ex. 19:12f], "If even an animal touches the mountain, it must be stoned [to death]."

And the sight [of all these things] was so terrifying that Moses said [See Deut. 9:19], "I tremble with fear."

Benjamin Brodie's trans.

By all means, you have not approached [at Mount Sinai] that which can be touched [such as the Commandments in stone], nor burned by fire [which came out of Mount Sinai], nor to darkness [corrective discipline], even unto blackness [intensive discipline], nor to the whirlwind [sin unto death],

Nor the blast of a trumpet [which announced the giving of the law], nor the declaration of words [each commandment was shouted to the people], which they [those who were present at Mount Sinai] who heard, begged that the word [voice of God enunciating the commandments] be no longer spoken to them,

Because they could no longer endure that [Mosaic Law] which was being commanded: And if so much as an animal begins to touch the mountain, it shall be stoned to death.

In fact, that [Mount Sinai] which was made visible was so frightening, that Moses said: I was terrified and trembling .

The Expanded Bible
Jonathan Mitchell NT

Now you see, you folks have not approached to (or: come toward so as to be now arrived at) something tangible (or: [D and later MSS read: a mountain] being habitually handled or normally touched), and something burning (or: having been burned by fire), and to a thick, dark storm-cloud, and to murky, gloomy darkness (or: the realm of nether gloom; the dark, shadowy quarter of dimness and obscurity), and to a whirlwind (tempest; hurricane),

and to a blare of a trumpet, and to a sound of gush-effects (or: a sound of the results of a flow; or: a voice of spoken words; a sound of declarations) – of which those hearing [it] asked to the side that there be no word added for them (or: of which, the folks listening refused and begged for release, to [the result that] no message be put toward them).

For they were not bearing (or: = carrying [through with]) that [which was] being presently distinguished (set and arranged throughout as strict orders): "And if a little animal may touch (come in contact with) the mountain it shall be repeatedly pelted with stones (or: stoned)." [Ex. 19:12-13]

And so fearful was the thing being seen, Moses said, "I am terrified (out of myself with fear) and trembling within." [Deut. 9:19]

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

Bible Translations with Many Footnotes:

Lexham Bible

For you have not come to something that can be touched, and to a burning fire, and to darkness, and to gloom, and to a whirlwind, and to the noise of a trumpet, and to the sound of words which those who heard begged that not another word be spoken to them. For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned." [A quotation from Exod 19:12–13] And the spectacle was so terrifying that Moses said, "I am terrified and trembling." [A quotation from Deut 9:19]

NET Bible®

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

After all, you haven't come to a place that can be physically touched, to a mountain burning with fire, to gloom and darkness and storm, and to the sound of a trumpet and a voice speaking. When people heard that voice, they begged not to hear another word.^s

Because they couldn't bear the commandment, "If even an animal touches the mountain, it has to be stoned".^t

And the spectacle was so frightening that Moses said, "I'm terrified and shaking".^u

^s Lit. "...trumpet and a sound of words, about which the hearers begged not to have another word added to them". See Exodus 19:16-22; Exodus 20:18-21; Deuteronomy 4:11-12; Deuteronomy 5:22-27.

^t That is, killed by having stones thrown at it. Exodus 19:12-13.

^u Deuteronomy 9:19.

Wilbur Pickering's New T.

Sinai X Zion

Now you have not come to a touchable mountain burning with fire, to blackness and darkness, to tempest; to a trumpet blast and spoken words such that those who heard begged that no further word be spoken to them (because they could not bear what was commanded: "If even an animal touches the mountain it must be stoned!" and the sight was so terrifying that Moses said, "I am terrified and trembling!");...

WEB — Messianic Edition

For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, storm, the sound of a shofar^[4], and the voice of words; which those who heard it begged that not one more word should be spoken to them, for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned^[5]";^[6] and so fearful was the appearance, that Moses said, "I am terrified and trembling."^[7]

[4] 12:19 or, trumpet

[5] 12:20 TR adds "or shot with an arrow" [see Exodus 19:12-13]

[6] 12:20 Exodus 19:12-13

[7] 12:21 Deuteronomy 9:19

Literal, almost word-for-word, renderings:

A Faithful Version

For you have not come to the mount that could be touched and that burned with fire, nor to gloominess, and fearful darkness, and the whirlwind; And to the sound of the trumpet, and to the voice of the words, which those who heard, begged that the

word not be spoken directly to them. (For they could not endure what was being commanded: "And if even an animal touches the mountain, it shall be stoned, or shot through with an arrow"; And so terrifying was the sight that Moses said, "I am greatly afraid and trembling".)

Analytical-Literal Translation	For you _p have not come to a mountain being touched and having been burnt with fire, and to blackness and to darkness and to a whirlwind, and to a sound of a trumpet and to a voice of words, which the ones having heard begged [for] a word not to be added to them. For they could not bear the [thing] being commanded, "If even an animal touches the mountain, it will be stoned or shot down with an arrow." [Exod 19:12,13]
Berean Literal Bible	And so terrifying was the [thing] being made visible [fig., the sight] [that] Moses said, "I am terrified, and trembling." [Deut 9:19] For you have not come to <i>that</i> being touched and having been kindled with fire, and to darkness, and to gloom, and to storm, and to the sound of a trumpet, and to a voice of words which those having heard excused themselves, <i>asking the</i> word not to be addressed to them, for they could not bear that being commanded: "If even a beast should touch the mountain, it shall be stoned." And the thing appearing was so fearful <i>that</i> Moses said, "I am greatly afraid and trembling."
Bond Slave Version	For you are not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it will be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
Berean Study Bible C. Thomson updated NT Charles Thomson NT	. . For you are not come to a mountain which might be touched, and to blazing fire, and to gloom, and darkness, and a turbid tempest, and to the sound of a trumpet, and a sound of words, the hearers of which entreated that the discourse might not be continued to them; for they could not bear this threat, "And if even a beast touch the mountain, it shall be stoned or pierced through with a dart." And so awful was the appearance, that Moses said, "I am exceedingly terrified and tremble:..."
Context Group Version	For you (pl) have not come to [a mountain] that might be touched, and that burned with fire, and to blackness, and darkness, and tempest, and the sound of a trumpet, and the voice whose words those that heard entreated that no more word should be spoken to them; for they could not endure that which was enjoined, If even a beast touches the mountain, it shall be stoned; and the appearance was frightening in this way, [so that] Moses said, I exceedingly fear and quake:...
English Standard Version Far Above All Translation	. For you have not come to the tangible mountain which has been burnt with fire, and gloom and darkness and storm, and with the sounding of the trumpet, and the sound of words, which those who heard it pleaded that not a word should be spoken to them again. For they could not bear what was ordered: "If even a wild animal touches the mountain, it shall be stoned." And the spectacle was so fearful that Moses said, "I am terrified and trembling."
Green's Literal Translation Literal New Testament Literal Standard Version	. . For you did not come near to the mountain touched and scorched with fire, and to blackness, and darkness, and storm,

and a sound of a trumpet, and a voice of sayings, which those having heard begged that a word might not be added to them, for they were not bearing that which is commanded, "And if a beast may touch the mountain, it will be stoned, or shot through with an arrow," and (so terrible was the sight), Moses said, "I am exceedingly fearful, and trembling."

Modern English Version
 Modern Literal Version 2020

.
 For* you° have not come to a mountain being touched and having been burned with fire and to blackness and to darkness and to whirlwind, and to the noise of a trumpet and to the voice of declarations; which *voice* the ones who heard renounced, *asking the* word not to be added to them. For* they were not carrying out what is ordered, 'Even if a beast might touch the mountain, it will be stoned.' {Exo 19:12-13, 16, Deu 4:11} And so fearful was the manifestation, *that* Moses said, 'I am fearful and trembling. {Deu 9:19}

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

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 .
 .
 .
 For ye are not come °unto [a mountain] that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that no word more should be spoken unto them; for they could not endure that which was enjoined: If **even a beast touch the mountain, it shall be stoned [or shot through with an arrow]**; and so fearful was the appearance, [that] Moses said, **I exceedingly fear and quake:...**
 °CT- unto [a mountain] that..; Exo. 19:12-13; Deu. 9:19

Niobi Study Bible

The Glorious Company
 For you(p) have not come unto the mount which might be touched and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet and the voice of words, which voice those who heard entreated that the Word should not be spoken to them any more. (For they could not endure that which was commanded, that: "if even so much as a beast touch the mountain, it shall be stoned or thrust through with a arrow (spear).") And so terrible was the sight that Moses said, "I fear exceedingly and quake.")

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

.
 For you have not gone to the handling and burning fire of Mount Sinai, nor to the darkness, even gloomy darkness, and the [whirlwind] storm. Also the blast of a trumpet, and the sound of words; which when they heard them they begged that no word should be added to them. For they could not keep on bearing what was commanded, Even if an animal should touch the mountain, it will be stoned. Also so terrible was the (Mount Sinai's) appearance that Moses said, I am terrified and trembling.

Updated Bible Version 2.17
 A Voice in the Wilderness

.
 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. (For they could not endure what was commanded: And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow. And so formidable was the sight that Moses said, I am in terror and trembling.)

Webster's Translation
 World English Bible
 Worrell New Testament

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Young's Updated LT

The gist of this passage:

18-21

Hebrews 12:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahee]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	2 nd person plural, perfect active indicative	Strong's #4334
psēlapháō (ψηλαφάω) [pronounced psay-laf-AH-oh]	<i>touching, feeling after, handling; manipulating, verifying by contact; figuratively, searching for, (mentally) seeking after</i>	neuter singular, present passive participle; dative, locative or instrumental case	Strong's #5584
The Byzantine Greek text and the Scrivener Textus Receptus both have the following word.			
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735
This word is not found in the Westcott Hort text or in Tischendorf's Greek text (although given the context and v. 20, it may be implied).			

Translation: For you (all) have not come near [to a mountain] being touched...

There is some discussion in the Greek tables above of whether the word *mountain* is found here or not. The most common error found when manuscripts are at odds with each other is a word which has dropped out of the text. It belongs there, but for some reason is not found. I would suggest that, if a manuscript became worn enough, that some words and even some passages became unreadable. I believe that is what took place here. Although one might suggest a possible scribal error here (he skipped over the word *oros* and just went on to copy the next word *kai*), I think that is far less likely. These **scribes** were very dedicated to this necessary skill of preserving the text of the Bible for the next generation. They had many checks to insure that something like this did not occur. Therefore, it is more likely that the problem was with the manuscript itself.

For the most part, when the writer of Hebrews says *you all*, he is referring to those who are reading this epistle and those to whom the epistle was read. When he uses the word *they*, he is referring to the people of the Exodus generation (at least in this immediate context; see v. 20).

Essentially, the writer of Hebrews is saying, "You (all) have not been to Sinai; you have not come close to it as a place of worship—so let me describe it to you."

The Jewish people, as the people of God, have an amazingly rich culture and history. However, do you know what they have never done? They have not searched out Mount Sinai in order to worship God there. They have not approached this mountain to touch it. In fact, this mountain is not even associated with the land of promise.

Hebrews 12:18b			
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
καίῳ (καίω) [pronounced <i>KAH-yoh</i>]	<i>lighting, setting on fire, burning, kindling; consuming (with fire)</i>	neuter singular, perfect passive participle, dative, locative or instrumental case	Strong's #2545
πῦρ (πύρ) [pronounced <i>purr</i>]	<i>fire</i>	neuter singular noun; locative, dative, instrumental case	Strong's #4442

Translation: ...—also [it is] burning with fire...

When the people of Israel, being led by Moses, approached Mount Sinai, there was a lot of activity taking place on this mountain. The people could see places on the mountain which were burning with fire.

Throughout the Bible, fire is closely associated with the judgment of God; and what mountain better represents God's judgment of mankind than Sinai? All that came from that mountain judges us and condemns us. Therefore, it is no wonder that the people looked up at the mountain and saw fire.

Exodus 19:17–18 Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. (ESV)

Hebrews 12:18c			
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
γνόφος (γνόφος) [pronounced <i>GNOHF-oss</i>]	<i>darkness, gloom (as of a storm), blackness</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1105 (hapax legomena)
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
zophos (ζόφος) [pronounced <i>DZOHL-oss</i>]	<i>darkness, blackness; (deep) gloom (as shrouding like a cloud); a (spooky) mist; used of the darkness of the nether world</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2217

Translation: ...and [it is enshrouded] in darkness and gloom...

Because of the fire, there was also smoke, and the people could see darkness and thick smoke on that mountain.

The first speaks of judgment; the darkness and gloom suggest that there is no hope, there is no light. Even though Moses will go up this mountain and receive the words of God, these words are not helpful or hopeful ultimately to man. The words of the Law condemn us all.

Exodus 19:18 **Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.** (ESV)

Hebrews 12:18d			
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
thuella (θύελλα) [pronounced <i>THOO-ehl-lah</i>]	<i>a (sudden) storm, a storm (in the sense of blowing), a tempest, whirlwind</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2366 (hapax legomena)

Translation: ...and a (sudden) storm.

With all that was taking place, there was also a storm taking place on this mountain.

Let me suggest that the storm also reflects the judgment of God.

Exodus 20:18 **Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off...** (ESV)

Hebrews 12:18 **For you (all) have not come near [to a mountain] being touched—also [it is] burning with fire and [it is enshrouded] in darkness and gloom and a (sudden) storm.** (Kukis nearly literal translation)

When Israel approached Sinai, the mountain was entirely foreboding. God would tell them not to come near to this mountain; and the people looked at the mountain and did not want to come near to it.

Given that history—which is clearly found in the book of Exodus—why do the sons of Israel in this generation—the people to whom this epistle is written—want to approach Mount Sinai? Why do they look at Mount Sinai and think, “You know, that would be a wonderful place for us to spend time”? Sinai is foreboding. God judges and condemns us on Mount Sinai.

Hebrews 12:19a			
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
salpivx (σάλπιγξ) [pronounced <i>SAL-pinx</i>]	<i>trumpet</i>	feminine singular noun; genitive/ablative case	Strong's #4536
echos (ἦχος) [pronounced <i>AY-khoss</i>]	<i>a sound, noise; spoken of the roar of the sea waves; a blast, a roar; a loud or confused noise; figuratively for a rumour, report</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2279

Hebrews 12:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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This is one of those words found only in Luke, Acts and Hebrews. Luke 4:37 21:25 Acts 2:2 Hebrews 12:19.

Translation: [They heard] a blast of a trumpet...

In the ancient world, the sound of the trumpet generally meant one of two things: (1) war was imminent; and people were either being summoned to war or the horn meant that they were about to enter into battle (Judges 3:27); or (2) a great announcement was about to be made, possibly associated with an important public event (1Kings 1:34 2Samuel 6:15).²⁴

Exodus 19:16 In the morning of the third day, there is a great amount of thunder and lightning. There is a thick cloud which covers the mountain. Also, there is a very loud sound, like a trumpet being blown. All of these things taking place cause the people to tremble. (Kukis paraphrase)

All kinds of things were seen and heard from Mount Sinai when Moses led the Exodus generation there.

Hebrews 12:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
hrēmata (ῥήματα) [pronounced HRAY-maht-ah]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; genitive/ablative case	Strong's #4487

Translation: ...and [the] sound of words,...

However, what the people of God found even more disturbing is, God spoke to them. They could hear God's voice; they could hear words coming from God.

Exodus 19:18–19 Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and **God answered him in thunder.** (ESV, emphasis mine)

The people of God found this to be very disturbing. In fact, they heard the Ten Commandments directly from the mouth of God, and the people did not like this.

²⁴ Taken from *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus 19:16.

Hebrews 12:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hês (ἥς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
akoûô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
paraitéomai (παραιτέομαι) [pronounced par-ah-tee-ohm-ah-tee]	<i>to ask along side, to beg (off, from), to make excuses, to obtain by entreaty; to avert by entreaty, to refuse, to deprecate, to decline, to shun, to reject</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #3868
There is an additional word found in the Byzantine Greek text, the Scrivener Textus Receptus and the Tischendorf's Greek text:			
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
Quite obviously, this word completely changes the meaning.			
prostithêmi (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	aorist passive infinitive	Strong's #4369
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: ...which those hearing begged [not] a word be added to them,...

The people of Israel heard Moses speaking to God and heard God's words blasting through the sights and sounds of Mount Sinai, and they found this to be disturbing. God also gave them the words of the Law, the Ten Commandments; and this was almost too much for the people to bear.

Exodus 20:18–19 Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die."

No one there is hearing God speak and saying, “This is the greatest day of my life! I am hearing God. How fantastic!” That was not their attitude. This was disturbing; this shook the people of God to their very core. They did not want to hear God’s voice.

Hebrews 12:20a			
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
phérō (φέρω) [pronounced FEH-row]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	3 rd person plural, imperfect active indicative	Strong’s #5342
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; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588
diastállomai (διαστέλλομαι) [pronounced dee-as-TEHL-lohm-ahée]	<i>ordering; setting (oneself) apart (figuratively, distinguishing), (by implication) enjoining; charging, commanding, giving/receiving a commandment</i>	neuter singular, present passive participle; accusative case	Strong’s #1291

Translation: ...for they could not endure the commandment [given them].

The people could not take in the commanding of God directly to them. This was very hard for them. They felt convicted and judged. They wanted to crawl under rocks and hide from God.

Hebrews 12:19–20a [They heard] a blast of a trumpet and [the] sound of words, which those hearing begged [not] a word be added to them, for they could not endure the commandment [given them]. (Kukis nearly literal translation)

Now, the author of Hebrews is describing the people who were there, who were at the foot of Mount Sinai, and their reaction to all that took place, including the giving of the Ten Commandments. They did not like it. They did not want to hear God speaking to them.

Now, why do their sons—the people to whom this epistle is written—want to act as if Sinai was a benign event, something to be adhered to even now?

“Don’t you realize that you are condemned by the Law?” the writer of Hebrews says to them. “And yet, you want to come to God and bring your puny works of the Law before Him? Are you out of your minds?”

It is fascinating that those who have received this epistle had not already put all of this together. The Exodus generation is a generation which God despised (I think this has been alluded to at least twice in this epistle). And they had the sense to stand at the foot of Mount Sinai and not want to get any closer. They were filled with fear at the foreboding nature of the mountain. They heard God speak the Law to them and they did not want to hear it. “Moses, you listen to God. You tell us what He says. We cannot bear His voice!”

Knowing this, why would anyone want to place themselves under the law in any form or fashion?

Hebrews 12:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kan (κἄν) [pronounced <i>kahn</i>]	<i>and (also) if (so much as), (even) if; also or, if but, at least, though, yet; whether or (when used twice)</i>	conditional particle, conjunction	Strong's #2579
thērion (θηρίον) [pronounced <i>thay-REE-on</i>]	<i>animal, dangerous animal, (venomous, wild) beast</i>	neuter singular noun; nominative case	Strong's #2342
thingánō (θιγγάνω) [pronounced <i>thing-GAHN-oh</i>]	<i>to touch; to handle; to manipulate, to have to do with; to do violence to, to injure</i>	3 rd person singular, aorist active subjunctive	Strong's #2345
του (τοῦ) [pronounced <i>tu</i>]	<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
oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i>]	<i>mountain, mount, hill</i>	neuter singular noun; genitive/ablative case	Strong's #3735
lithoboléō (λιθοβολέω) [pronounced <i>lihth-ohb-ohl-EH-oh</i>]	<i>to stone, to throw (cast, pelt with) stones, to kill with stones</i>	3 rd person singular, future passive indicative	Strong's #3036

Translation: *Even if an animal might touch the mountain, it will be stoned.*

Even if an animal approached the mountain and touch it, that animal was to be killed.

God set up clear limits for the people regarding this mountain:

Exodus 19:12–13 You will set a boundary for the people round about, [and] say, '[You all] will abstain from going up into the mountain or [from] touching the border. Every [person who] touches the hill, dying, he will be executed. [Even your] hand will not touch it, for, being stoned, he will be stoned (or, by shooting [an arrow], he will be shot through). Whether a man or a beast [violates the boundary], he will not [be permitted to] live. When [they hear] a long blast of the ram's horn, they [may] come up into the mountain.' " (Kukis Mostly Literal Translation)

Whether a person or an animal—if they even touched the mountain, they were to be executed.

Man is not allowed to come into direct contact with God. God's absolute holiness forbids this.

Hebrews 12:20b *Even if an animal might touch the mountain, it will be stoned.* (Kukis nearly literal translation)

Hebrews 12:21a			
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

Hebrews 12:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]; also hoútōs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
phoberos (φοβερός) [pronounced fob-er-OSS]	<i>fearful, frightful, terrifying, inspiring fear, terrible, formidable; affected with fear, timid;(objectively) formidable</i>	neuter singular adjective; nominative case	Strong's #5398
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
phantázō (φαντάζω) [pronounced fan-TAHD-zoe]	<i>becoming visible, being caused to appear, making visible, exposing to view, showing; making apparent; the appearance, sight</i>	neuter singular, present passive participle; nominative case	Strong's #5324 (hapax legomena)

Translation: And so fearful was the appearance [of the mountain...

The people who were there—the Exodus generation—they looked at the mountain—at the storm and the smoke and the fires—and they were right afraid of all that they saw.

This is information which every recipient of this letter knows. These people were brought up hearing the Law expounded. They have been in the synagogues for many days and they heard these passages read to them.

Hebrews 12:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Mōseus/Môsês/ Mousês (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced moce-YOOç, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.			
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>	3 rd person singular, aorist active indicative	Strong's #2036
ékphobos (ἐκφοβός) [pronounced EHK-fob-oss]	<i>stricken with fear or terror, (exceedingly) frightened, (so) terrified, frightened out of one's wits</i>	masculine singular adjective; nominative case	Strong's #1630

Hebrews 12:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
éntromos (ἐντρομος) [pronounced EHN-trom-oss]	<i>trembling, terrified</i>	masculine singular adjective, nominative case	Strong's #1790

Translation: ...that] Moses said, “I keep on being stricken with fear; and [I am] trembling.”

Even Moses—the greatest man of his generation—even he was frightened by all that he saw.

We read in Deuteronomy 9:19a **For I was afraid of the anger and hot displeasure that the LORD bore against you, so that he was ready to destroy you.**

This exact quote from Moses is not recorded; but the fact that the writer of Hebrews specifies this suggests that there is an historic basis for this quotation which we are not aware of.

Given what we have read so far in the book of Hebrews, it does not appear that the author is the sort of person to just make things up or to fabricate quotations. Based upon this—although I do not completely reject that the writer is simply moved by the Holy Spirit to have an unrecorded quote from the past—I would suggest instead that there is an actual source for this, known to this author and known to the recipients.

The general idea is, if Moses was taken aback by Mount Sinai, should you in Jerusalem and Judæa follow his example? Should you not approach the Law with great deference, respect and even fear?

Hebrews 12:21 **And so fearful was the appearance [of the mountain that] Moses said, “I keep on being stricken with fear; and [I am] trembling.”** (Kukis nearly literal translation)

Hebrews 12:18–21 **For you (all) have not come near [to a mountain] being touched—also [it is] burning with fire and [it is enshrouded] in darkness and gloom and a (sudden) storm. [They heard] a blast of a trumpet and [the] sound of words, which those hearing begged [not] a word be added to them, for they could not endure the commandment [given them]. Even if an animal might touch the mountain, it will be stoned. And so fearful was the appearance [of the mountain that] Moses said, “I keep on being stricken with fear; and [I am] trembling.”** (Kukis nearly literal translation)

Hebrews 12:18–21 **Mount Sinai, as you will recall from Scripture, was quite foreboding, so that you did not come near to it nor did you even touch it. You could see fire burning in one place, darkness and gloom in another, and a whirlwind in another. Everyone had a natural fear of this mountain. They heard the blast of a trumpet and they also heard words being spoken, and they begged Moses not to hear another word, for they could not endure receiving commandments directly from God. Even if an animal went close enough to the mountain to touch it, that animal was to be stoned to death. The mountain was so foreboding in its appearance, and Moses himself said, “I am stricken with fear just to look at this mountain; I am trembling.”** (Kukis paraphrase)

But you (all) have come to Zion Mountain, and a city of God—a Living (One)—Jerusalem (a heavenly [one]) and ten-thousands of messengers, to a festal gathering, and to an ecclesia of firstborn ones, those having been written in a sky, and to a judge, to God of all (things) and to spirits of righteousness having been completed. And of a contract—a new (one)—by a Mediator Jesus and by blood of sprinkling, [blood] more excellent which kept on being spoken by the Abel.

Hebrews
12:22–24

But, rather, you (all) have come to Mount Zion, even [the] city of [the] Living God, to [the] celestial Jerusalem along with myriads of angels. [You (all) have come to] a festal gathering, even to an assembly of firstborn (sons), the ones having been enrolled in heaven. [And you (all) have come to] God, the judge of all things and to righteous spirits having been completed. And [there is] a new covenant by [the] Mediator Jesus and by [the] blood of sprinkling, [blood which is] more excellent than [the blood] which keeps on being spoken by the Abel.

But you have not come to Mount Sinai but the Mount Zion instead, which is the city of the Living God and the city of myriads of angels. You have come to a festive gathering, even to the assembly of those with firstborn rights and privileges, those who have had their names written down in heaven. And with this new mountain, there is a new contract by Jesus our Mediator and by His sprinkled blood, blood which is more excellent than the blood which Abel offered up to God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	But you (all) have come to Zion Mountain, and a city of God—a Living (One)—Jerusalem (a heavenly [one]) and ten-thousands of messengers, to a festal gathering, and to an ecclesia of firstborn ones, those having been written in a sky, and to a judge, to God of all (things) and to spirits of righteousness having been completed. And of a contract—a new (one)—by a Mediator Jesus and by blood of sprinkling, [blood] more excellent which kept on being spoken by the Abel.
Complete Apostles Bible	But you have come to Zion, to the Mountain and city of the living God, to a heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn having been enrolled in the heavens, to God the Judge of all, and to spirits of just men made perfect, and to Jesus, the Mediator of a new covenant, and to the blood of sprinkling which speaks better things than the blood of Abel.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But you are come to mount Sion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, And to the church of the firstborn who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect, And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But ye have come to Mount Zion, and to the city of the living God, the Jerusalem that is in heaven; and to the assemblies of myriads of angels; and to the church of the first-born, who are enrolled in heaven and to God the judge of all; and to the spirits of the just, who are perfected; and to Jesus, the Mediator of the new covenant; and to the sprinkling, of his blood, which speaketh better than that of Abel.
Original Aramaic NT	But you have come to The Mountain of Zion and to The City of THE LIVING GOD, to The Jerusalem which is in Heaven, and to the assembly of myriads of Angels;

And to the church of the firstborn ones who are written in Heaven, and to God The Judge of all, and to the spirits of the righteous who are made perfect, And to Yeshua, The Mediator of The New Covenant, and to the sprinkling of blood, which speaks better than that of Abel.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But you have come to the mountain of Zion, to the place of the living God, to the Jerusalem which is in heaven, and to an army of angels which may not be numbered, To the great meeting and church of the first of those who are named in heaven, and to God the judge of all, and to the spirits of good men made complete, And to Jesus by whom the new agreement has been made between God and man, and to the sign of the blood which says better things than Abel's blood.
Bible in Worldwide English	But you have come to a hill called Zion. You have come to the city of the living God. It is the Jerusalem in heaven. You have come to many thousands of angels in a happy gathering. You have come to the church people. They are Gods first sons, and their names are written in heaven. You have come to God who is the judge of all people. You have come to the spirits of good people who have been made right. You have come to Jesus who is the middle man of a new agreement. You have come to the place where the spilling of his blood has more power than Abels.
Easy English Easy-to-Read Version–2008	. But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to a place where thousands of angels have gathered to celebrate. You have come to the meeting of God's firstborn children. Their names are written in heaven. You have come to God, the judge of all people. And you have come to the spirits of good people who have been made perfect. You have come to Jesus--the one who brought the new agreement from God to his people. You have come to the sprinkled blood that tells us about better things than the blood of Abel.
God's Word™	Instead, you have come to Mount Zion, to the city of the living God, to the heavenly Jerusalem. You have come to tens of thousands of angels joyfully gathered together and to the assembly of God's firstborn children (whose names are written in heaven). You have come to a judge (the God of all people) and to the spirits of people who have God's approval and have gained eternal life. You have come to Jesus, who brings the new promise from God, and to the sprinkled blood that speaks a better message than Abel's.
Good News Bible (TEV)	Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, with its thousands of angels. You have come to the joyful gathering of God's first-born, whose names are written in heaven. You have come to God, who is the judge of all people, and to the spirits of good people made perfect. You have come to Jesus, who arranged the new covenant, and to the sprinkled blood that promises much better things than does the blood of Abel.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>You have now come to Mount Zion and to the heavenly Jerusalem. This is the city of the living God, where thousands and thousands of angels have come to celebrate.</p> <p>Here you will find all of God's dearest children, whose names are written in heaven. And you will find God himself, who judges everyone. Here also are the spirits of those good people who have been made perfect.</p> <p>And Jesus is here! He is the one who makes God's new agreement with us, and his sprinkled blood says much better things than the blood of Abel.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>By contrast, we have already come near to God in a totally different realm, the Zion-realm, for we have entered the city of the Living God, which is the New Jerusalem in heaven! We have joined the festal gathering of myriads of angels in their joyous celebration!</p> <p>And as members of the church of the Firstborn all our names have been legally registered as citizens of heaven! And we have come before God who judges all, and who lives among the spirits of the righteous who have been made perfect in his eyes!</p> <p>And we have come to Jesus who established a new covenant with his blood sprinkled upon the mercy seat; blood that continues to speak from heaven, "forgiveness," a better message than Abel's blood that cries from the earth, "justice."</p>
UnfoldingWord Simplified T.	<p>Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels in celebration.</p> <p>You have come to the congregation of the firstborn, who have been registered in heaven. You have come to God, the Judge of all, and to the spirits of the righteous ones who have been made perfect.</p> <p>You have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood.</p>
Williams' New Testament	<p>But you have come to Mount Zion, even to the city of the living God, the heavenly Jerusalem, and to countless hosts of angels, to the festal gathering and assembly of God's firstborn sons enrolled as citizens in heaven, to a Judge who is the God of all, to the spirits of upright men who have attained perfection, to Jesus the Mediator of the new covenant, and to the sprinkled blood which speaks a better message than even Abel's did.</p>

Partially literal and partially paraphrased translations:

- American English Bible .
- Beck's American Translation .
- Breakthrough Version .
- Common English Bible .
- Len Gane Paraphrase .
- A. Campbell's Living Oracles .
- New Advent (Knox) Bible .
- NT for Everyone .
- 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
- Berean Study Bible .

Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But you have arrived at Mount Zion, the city of the living God, heavenly Jerusalem, with its thousands and thousands of angels. You have come to the church of the firstborn whose names are written down in heaven, to God, the judge of everyone, and to those good people whose lives are complete. You have come to Jesus, who shares with us the new agreed relationship, to the sprinkled blood that means more than that of Abel.*
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Instead, you have come to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to tens of thousands of angels joyfully gathered together, to the assembly [Or church] of the firstborn who are enrolled in heaven, to a judge who is the God of all, to the spirits of righteous people who have been made perfect, to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better message than Abel's.
Lexham Bible	.
Montgomery NT	On the contrary you are come to Mount Zion, the city of the living God, the heavenly Jerusalem, to innumerable hosts of angels, to the festal assemblage and church of the firstborn, registered in heaven, to a Judge who is God of all, to the spirits of just men made perfect, to Jesus the Mediator of the New Covenant, and to his sprinkled Blood whose message cries louder than that of Abel.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But you are come to Mount Zion, and to the city of the living Elohim, the Cosmic Jerusalem, and to an innumerable company of angels, to the festal gathering and ekklessia of the firstborn, that are written in the cosmos, and to Elohim the Judge of all, and to the spirits of righteous ones made perfect, And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaks of better things than that of Abel.
Weymouth New Testament	On the contrary you have come to Mount Zion, and to the city of the ever-living God, the heavenly Jerusalem, to countless hosts of angels, to the great festal gathering and Church of the first-born, whose names are recorded in Heaven, and to a Judge who is God of all, and to the spirits of righteous men made perfect, and to Jesus the negotiator of a new Covenant, and to the sprinkled blood which speaks in more gracious tones than that of Abel.
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 you have drawn near Mount Zion, even the city of the living Elohim, to a heavenly Jerusalem, and to the innumerable multitude of cherubs, and to the congregation of the first-born, who are enrolled in heaven and to YAHWEH the judge of all; and to the spirits of the just, who are perfected; and to Yahshua the Mediator of a new covenant, and to the sprinkling of His blood, which speaks better things than Abel did.

Holy New Covenant Trans.

No, you have come to Mount Zion; to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels happily gathered together. You have come to the called out people of the firstborn. Their names have been written in heaven. You have come to God, the Judge of all people. You have come to the spirits of good people who have been made perfect. You have come to Jesus. He set up a new covenant between God and man. And you have come to the sprinkled blood. It is saying better things than Abel's blood.

The Scriptures 2009

But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers, to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect, and to עֲשׂוּיָהּ the Mediator^d of a new covenant, and to the blood of sprinkling which speaks better than the blood of Hebel.

^dSee Hebrews 8:6.

Tree of Life Version

But you have come to Mount Zion—to the city of the living God, the heavenly Jerusalem, and to myriads of angels, a joyous gathering, and to the assembly of the firstborn who are written in a scroll in heaven, and to God the Judge of all, and to the spirits of the righteous ones made perfect, and to Yeshua, the Mediator of a new covenant, and to the sprinkled blood that speaks of something better than the blood of Abel.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...but [You*] have approached {of} zion mountain and city [of] god living jerusalem heavenly and (ten) thousands [of] angels gathering and congregation [of] [men] firstborn having been enrolled in heavens and judge god [of] all [ones] and spirits [of] [men] right having been perfected and [of] contract new mediator jesus and blood [of] sprinkling [thing] greater speaking against the abel...

Alpha & Omega Bible

BUT YOU HAVE COME TO MOUNT ZION AND TO THE CITY OF THE LIVING THEOS (*The Alpha & Omega*), THE HEAVENLY JERUSALEM, AND TO MYRIADS OF ANGELS,

TO THE GENERAL ASSEMBLY AND CONGREGATION OF CALLED OUT ONES OF THE FIRSTBORN WHO ARE ENROLLED IN HEAVEN, AND TO THEOS (*The Alpha & Omega*), THE JUDGE OF ALL, AND TO THE SPIRITS OF THE RIGHTEOUS MADE PERFECT,

AND TO JESUS, THE MEDIATOR OF A NEW COVENANT, AND TO THE SPRINKLED BLOOD, WHICH SPEAKS BETTER THAN the blood OF ABEL.

Awful Scroll Bible

Notwithstanding, yous have come-near, to Mount Sion and the city, of the Living God, to the upon-the-Expanse Jerusalem, and to the tens of thousands of angelic messengers,

to the entire-assembly and the called-out, of the First-born, having been caused-to-be-written, from-within the Expanse, even to God, the Judger of all, and to the breaths of the righteous, having been made perfected,

Concordant Literal Version	and to Jesus, the Mediator, of the New Caused-to-be-set-forth, and to the blood of sprinkling, speaking of more availing things, off from Abel. But you have come to mount Zion, and the city of the living God, celestial Jerusalem, and to ten thousand messengers, to a universal convocation, and to the ecclesia of the firstborn, registered in the heavens, and to God, the Judge of all, and to the spirits of the just perfected, and to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better than Abel."
exeGesés companion Bible	But you come to Mount Siyon to the city of the living Elohim - the Yeru Shalem of the heavenlies and to myriads of angels, to the whole gathering and ecclesia of the firstborn registered in the heavens, and to Elohim the Judge of all, and to the spirits of the just being completed/shalamed, and to Yah Shua the mediator of the new covenant, and to the blood of sprinkling speaking better than Abel.
Orthodox Jewish Bible	But you have come to Mount Tziyon, that is, Halr HaElohim Chayyim, to the Yerushalayim in Shomayim and to myriads of malachim in a kneset innumerable, And to the Kehillat HaBechorim who are inscribed in Shomayim and to Hashem, the Shofet HaKol, and to the ruchot (spirits) of the tzaddikim made shleimim, And to Yehoshua, the Metavekh of a Brit Chadasha and to the dahm hahazzayah (blood of sprinkling Isa 52:15), which speaks better than the dahm haHevel (blood of Abel).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version	But you [<i>Christians</i>] have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. [<i>Note: These terms describe people who have entered a spiritual relationship with God as part of the church</i>]. [<i>You have come</i>] to a praise gathering of innumerable angels [<i>Note: Christians are here pictured as assembled in worship of God, along with angels</i>], and to the church of the firstborn ones [<i>i.e., those who have received an inheritance from their Father</i>], whose names are recorded in heaven. [<i>See Luke 10:20</i>]. [<i>You have come</i>] to God, who is the Judge of all people, and to the spirits of righteous people who have become [<i>morally</i>] perfect [<i>i.e., that great company of God's people who have gone on to their heavenly reward</i>], and to Jesus, the Mediator of a New Agreement [<i>between God and mankind</i>], and to the sprinkled blood [<i>of Jesus</i>], which says better things [<i>to us</i>] than [<i>the blood of</i>] Abel did. [<i>Note: The contrast seems to be that Abel's blood called for vengeance and death (See Gen. 4:10) whereas the blood of Christ provides mercy and life</i>].
Benjamin Brodie's trans.	But you are approaching Mount Sion [representing grace, as opposed to the law at Mount Sinai], even to the city of the living God, the heavenly [as opposed to earthly] Jerusalem, and to innumerable angels at a festive gathering, And to the assembly of the first-born ones [Church Age believers get their resurrection bodies first], who have been recorded in the heavens [registered as members of the royal family], and to God [the Father], the Judge over all [humans and angels], and to the spirits of justified ones who have been completed [OT believers in heaven waiting for their resurrection bodies],

And to the Mediator [God is propitiated toward men and men are reconciled to God] of a new covenant, Jesus, and to the blood [representative analogy for the spiritual death of Christ] of sprinkling [looking back to the Holy of Holies] which communicates better things than Abel [his sacrifice].

The Expanded Bible
Jonathan Mitchell NT

But to the contrary, you folks have approached so that you are now at Mount Zion – even in a city of a continuously living God; in "Jerusalem upon heaven" (or: in a Jerusalem pertaining to and having the character and qualities of a superior, or added, heaven and atmosphere; or: in Jerusalem [situated] upon, and comparable to, the atmosphere) – also among ten-thousands (or: myriads) of agents and messengers (people with a/the message):

[that is] in (or: to) an assembly of an entire people (or: an assembly of all; a universal convocation) and in (or: to) a summoning forth (or: a called-out and gathered community) of firstborn folks having been copied (from-written, as from a pattern; or: enrolled; registered) within [the; or: various] atmospheres (or: heavens), and in (or: to; with) God, a Judge (an Evaluator and Decider) of all mankind, even among (or: to; with) spirits of just folks (or: breath-effects from those who are fair and equitable and in right relationship within the Way pointed out) having been brought to the destined goal (perfected; finished; matured; made complete), and in (or: to) Jesus, a Medium (or: an agency; an intervening substance; a middle state; one in a middle position; a go-between; an Umpire; a Mediator) of a new and fresh (young; recently-born) arrangement (covenant; settlement; a deposit which moves throughout in every direction; a placing through the midst; a will and testament), and to and in blood of sprinkling, and to One continuously speaking something superior to (or: stronger and better than) Abel.

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

Bible Translations with Many Footnotes:

Lexham Bible

But you have come to Mount Zion, and to the city of the living God, to the heavenly Jerusalem, and to tens of thousands of angels, to the festal gathering and assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of righteous *people* made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood [Literally “to the blood of sprinkling”] that speaks better than Abel’s *does*.

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

No, you’ve come to Mount Zion, to the City of the Living God, to the heavenly Jerusalem. And you’ve come to tens of thousands of angels gathered for the festival.^v

You’ve come to the assembly of the firstborn,^w whose names are recorded in heaven. You’ve come to God, the judge of all, and to the spirits of people of integrity^x who’ve been made perfect.

And you’ve come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more powerfully^y than the blood of Abel.

^v Lit. “angels in festal assembly”.

^w By this I suspect he means the angels who have helped administrate the development of life on this planet. See Job 38:4-7, which calls them “the sons of God”; see Deuteronomy 33:2-3; Dan. 7:10.

x. Traditionally: “the righteous”.

y. Lit. “speaks better”.

Wilbur Pickering’s New T.

...but you have come to Mount Zion, even to the City of the Living God, Heavenly Jerusalem; to myriads of angels in festal gathering, to an assembly of firstborn ones¹¹ who have been enrolled in heaven; to God, Judge of all; to the spirits of the perfected righteous; to Jesus, Mediator of a new covenant, and to a blood of sprinkling that speaks better things than that of Abel.¹²

(11) I wonder who these ‘firstborn ones’ are.

(12) Let me try to list the ‘reception committee’: 1) the City; 2) angels; 3) firstborn ones (different from angels?); 4) God the Father; 5) the perfected righteous; 6) Jesus; 7) the Blood. An impressive list.

WEB — Messianic Edition

But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable multitudes of angels, to the general assembly and assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, to Yeshua, the mediator of a new covenant,^[8] and to the blood of sprinkling that speaks better than that of Abel.

[8] 12:24 Jeremiah 31:31

Literal, almost word-for-word, renderings:

A Faithful Version

But you have come to Mount Sion, and to the city of the living God, heavenly Jerusalem; and to an innumerable company of angels; To the joyous festival gathering; and to the church of the firstborn, registered in the book of life in heaven; and to God, the Judge of all; and to the spirits of the just who have been perfected; And to Jesus, the Mediator of the New Covenant; and to sprinkling of the blood of ratification, proclaiming superior things than that of Abel.

Analytical-Literal Translation

But you_p have come to Mount Zion and to [the] city of [the] living God, to heavenly Jerusalem and to countless thousands of angels, to [the] festive gathering and assembly [or, church] of first-born [ones] having been enrolled in heaven and to God, [the] Judge of all [people], and to [the] spirits of righteous [ones] having been made perfect, and to [the] Mediator of a new covenant—Jesus—and to [the] blood of sprinkling, speaking a better [thing] than the [blood] of Abel.

Berean Literal Bible

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Bond Slave Version

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C. Thomson updated NT

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Charles Thomson NT

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Context Group Version

...but you (pl) have come to mount Zion, and to the city of the living God, the celestial Jerusalem, and to tens of thousands of messengers in a festive gathering, and to the governing assembly of the firstborn who are registered in the skies, and to God the Judge of all, and to the spirits of vindicated men made complete, and to Jesus the broker of a new covenant, and to the blood of sprinkling that speaks better than [that of] Abel.

English Standard Version

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Far Above All Translation

But you have come to Mount Zion and *the* city of *the* living God, *the* upper-heavenly Jerusalem, and myriads of angels, to *the* assembly and church of *the* firstborn *who have been* recorded in *the* heavens, and to God *the* judge of everyone, and to the spirits of righteous men made perfect, and to the mediator of a new covenant, Jesus, and to sprinkled blood speaking of *something* better than Abel.

Green’s Literal Translation

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Literal New Testament

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Literal Standard Version

But you came to Mount Zion, and to [the] city of the living God, to the heavenly Jerusalem, and to myriads of messengers, to the assembly-place and Assembly of the Firstborn registered in Heaven, and to God the judge of all, and to spirits of

righteous men made perfect, and to a mediator of a new covenant—Jesus, and to blood of sprinkling, speaking better things than that of Abel!.

Modern English Version
 Modern Literal Version 2020

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 But you^o have come to Mount Zion and to *the* city of the living God, to the heavenly Jerusalem, and to tens of thousands of messengers, to the festal-gathering and to the congregation* of the firstborn *ones*, who have been registered in the heavens and to God, *the* judge of all, and to the spirits of *the* righteous who have been completed, and to Jesus the intermediary of a new covenant*, and to the blood of sprinkling *which is* speaking better than *that of* Abel.

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

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 But you have come to Mount Zion [grace], even to the city of the living God [royal family], the heavenly Jerusalem, and to myriads of angels. Also to the church of the firstborn ones [the royal family], who have been registered in heaven, and to God the Evaluator [Judge] of all, and to the spirits of justified ones having been perfected. And to Jesus the mediator of the new covenant, and the blood of the sprinkling, which communicates better things than Abel's sacrifice.

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

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 But ye have come to Mount Zion, and to the city of the Living God, the Heavenly Jerusalem, and to myriads of angels, to the general festal throng, and assembly of the first-born who are enrolled in Heaven, and to God the Judge of all, and to the spirits of righteous ones made perfect; and to Jesus, the Mediator of a new covenant, and to the blood of sprinkling, speaking better *things* than Abel.

Young's Updated LT

The gist of this passage:
 22-24

Hebrews 12:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αλλά (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
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i>]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	2 nd person plural, perfect active indicative	Strong's #4334
Sion (Σιών), [pronounced <i>sigh-OWN</i>]	<i>dry, parched place; and is transliterated Zion, Tziyon or Sion</i>	indeclinable proper singular noun	Strong's #4622

Hebrews 12:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; genitive/ablative case	Strong's #3735

Translation: *But, rather, you (all) have come to Mount Zion,...*

The recipients of this letter have all come to Mount Zion. The writer of Hebrews means this literally and figuratively. Since he is writing to Jews—those who formally followed the Judaistic rituals—they came to the **Temple** at Mount Zion regularly.

However, what he really means is, they have come to the Christ Who was offered up for them on Mount Zion.

These Jews do not go to Mount Sinai. There is no flocking to that mountain (we do not know where exactly that mountain is today; and if the Jews knew then where it was, they would not have traveled to it).

The recipients of this letter have come to their **Messiah**; they have not gone to Mount Sinai and they should not go back to the Law and judgment that Sinai represents.

See **What is Mount Zion** in the **Addendum**.

Hebrews 12:22b

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
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
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: *...even [the] city of [the] Living God,...*

Zion is the mountain and the city of the Living God. This represents the fulfillment of God's promises to Israel. No promise is more important than that of the Messiah.

I was asked some time ago, who is closest to the ancient Hebrew faith—present-day Jews or Christians. I quickly answered, Christians. **Judaism** today is similar to the Jewish practices before Christ only insofar as the practitioners are Jewish. The rituals which they follow today are barely a shadow of the rituals of the past. Central to their worship was the Temple (before that, the **Tabernacle**) and the awaiting of the Messiah. There is no

Temple today; there are no animal sacrifices today; and even though some Jews believe in a future Messiah, others believe that they, the Jewish people, are God’s messiah; and others simply do not believe in him. This has gone from being a central tenet in **the Jewish faith** to, well, it’s complicated (as they believe many different things).

Christians, on the other hand, believe in the Messiah sent by God; and so, we still follow the same God and His Son.

What follows is seven dative of advantages:

Hebrews 12:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong’s #2419
epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	feminine singular adjective; dative, locative or instrumental case	Strong’s #2032

Translation: ...to [the] celestial Jerusalem...

The author of Hebrews now speaks of a celestial or heavenly Jerusalem. This speaks of the future of the Jewish believers in a city parallel to all the Jerusalem represents to them. This is where God fulfills His ultimate **covenant** with them, the eternal life covenant.

Hebrews 12:22d			
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
muriásdes (μυριάδες) [pronounced moo-ree-AH-dehs]	<i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i>	masculine plural adjective, dative, locative or instrumental case	Strong’s #3461
aggeloi (ἄγγελοι) [pronounced AHN-geh-loi]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; genitive/ablative case	Strong’s #32

Translation: ...along with myriads of angels.

The Jewish people will be in this heavenly Jerusalem with a myriad of angels.

Hebrews 12:22 **But, rather, you (all) have come to Mount Zion, even [the] city of [the] Living God, to [the] celestial Jerusalem along with myriads of angels.** (Kukis nearly literal translation)

Essentially heaven is described in earthly terms, and anyone would be hard-pressed to tell you just exactly what that heaven will be like.

Believer-patriots in the United States are probably more emotionally moved by our flag than anything else; or our flag accompanied by the national anthem. It is hard for us to imagine everything that has taken place in order for us to living in the greatest country in world history. This is very much how many Jews feel when they think of Jerusalem (particularly Jews who have believed in Jesus).

When they go to God, it will be to a celestial Jerusalem along side myriads of angels.

Hebrews 12:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panêguris (πανήγυρις) [pronounced pan-AY-goo-rihs]	<i>festal gathering (of the whole people to celebrate public games or other solemnities); a public festal assembly, a general assembly; a mass-meeting, (figuratively) universal companionship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3831 (hapax legomena)

Translation: [You (all) have come to] a festal gathering,...

Rather than continue the sentence, I have inserted the primary verb which we would associate with this second dative of advantage.

A common experience for Jewish believers in that era was a religious gathering in the earthly Jerusalem. It was a time of deep meaning to them.

As believers, they have come to a festal gathering of all believers, for the ultimate in Christian companionship. R. B. Thieme, Jr. refers to this as a *great party*. The ultimate party.

Hebrews 12:23b			
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
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577
prôtotokoi (πρωτοτόκοι) [pronounced proh-tot-OK-oy]	<i>gathering of firstborn [of man or animals]; beginnings [first] [of a new series]; figuratively: preeminent ones [chiefs, supreme heads, those with the highest ranking]</i>	masculine plural adjective/noun; genitive/ablative case	Strong's #4416
apographô (ἀπογράφω) [pronounced ap-og-RAF-oh]	<i>those written (copies or lists), being enroll, being register; being taxed, being entered in a register or records</i>	masculine plural, perfect passive participle; genitive/ablative case	Strong's #583

Hebrews 12:23b			
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
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3772

Translation: ...even to an assembly of firstborn (sons), the ones having been enrolled in heaven.

The word *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is found here, and many of you recognize this as meaning, *church*. However, it also has a non-technical use. It means *gathering, assembly*.

The writer of Hebrews is speaking of a great assembly of the firstborn children who have been enrolled or registered in heaven.

R. B. Thieme, Jr.: *Christ is said to be the firstborn, He has the right to primogeniture. Primogeniture means three things: the rulership of the family, the priesthood of the family, and the double portion of the family or all of the family estate. The Lord Jesus Christ has all of these. As the firstborn He is the ruler of the Church, He is the ruler of Israel, He is the future ruler of the world, replacing Satan at the second advent. Jesus Christ is the high priest of the royal priesthood forever. The double portion: Through Jesus Christ there is eternal reward for each member of the royal family, the paragraph SG3. Obtaining that eternal reward has to do with your attitude toward doctrine.*²⁵

Limited, imperfect man and divine inspiration of the Scriptures:

Bob's point is, because we are all in Christ, we all share this with Him. However, I do not think that is the sense of this here. Interestingly enough, in Bob's own translation of Hebrews, the words, *in Christ* do not even occur. Is the writer of Hebrews even aware of **positional truth**?

This is what is very tricky about the inspiration of the Scriptures. Not every writer of Scripture knows all Church Age doctrine. In fact, none of them do. So how do we have fully inspired writings, when Paul, Luke or John do not know it all? Paul probably knew more than any other believer of his era, but it is quite clear that, what he knows when he writes Romans or Ephesians is much, much more than when he writes either letter to the Thessalonians (or even to the Galatians). Nevertheless, every word, phrase and sentence is inspired in the original languages, in the autographs, because all of these men wrote as guided by God the Holy Spirit. They were not automatons—they were not taking dictation. But they wrote based upon the scope of their own knowledge, using their own vocabulary and personal experiences, but guided by God the Holy Spirit so that we do not have rival theologies (such as Paul teaching something which John would not agree with in his writings). So, even though there are ten authors²⁶ of the New Testament, the end result is not ten different denominations.

Did the author of Hebrews know **dispensations**, Church Age doctrine, positional truth? I would say that his knowledge of these topics was elemental at best. Yet God was still able to use this man to write an epistle which is wholly true and reliable. At the same time, God used Paul, who clearly understood these things (near the end of his ministry); and their writings are not at odds with one another, but complimentary.

²⁵ R. B. Thieme, Jr. from 1972 Hebrews series, lesson #228 (10/16/1974).

²⁶ I did a mental count, so give or take.

What has taken place in Scripture is amazing. We have perhaps forty different authors writing at different time, having different sensibilities, and yet, even the harshest Biblical critic treats the Bible as a whole.

If you were given your choice of all the literature written that we have access to today, could you come up with a *Bible* which takes man from his beginnings all the way to the end of time, and have a cohesive structure? Would you put the writings of Darwin as the first book; and maybe a script from Star Wars as the final book? Could you make such a book a cohesive whole? No, you could not. You would end up with an anthology of different writing by different authors who sometimes agree, who more often disagree; and there would not be a cohesive theme, framework or history. In the Bible, we see the plan of God unfold from beginning to end; and we, as believers in the Church Age, potentially know more and understand more than even Paul did; and certainly more than Moses. It is all there; we just need to dig it out (ideally speaking, all of us grow up under a well-qualified pastor-teacher, as it is a very bad idea to try this on your own).

The concept of inspiration has always been one of my favorite doctrines, which understanding has grown over the decades.

Hebrews 12:23b ...**even to an assembly of firstborn (sons), the ones having been enrolled in heaven.**

The writer of Hebrews continually makes reference to this gathering as taking place in heaven. Since he is addressing Jewish people, he speaks of them as a gathering of the firstborn. They are, in a sense, the firstborn of a very special relationship with God. God called one man—Abraham—so many centuries ago; and God made him into a fourth race of people, a people chosen by God as His people. Having been the first great segment of people chosen by God, they are referred to here as His firstborn.

Being enrolled in heaven simply means that their names have been written in the Lamb's **Book of Life**. As Bob Thieme describes it, this book begins with every person being named in it, but names are removed as a person dies without believing in Jesus Christ.

Hebrews 12:23c

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
kritês (κριτής) [pronounced <i>kree-TACE</i>]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; a the leader or ruler of the Israelites</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2923
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
pantôn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956

Translation: [And you (all) have come to] God, the Judge of all things...

This was a good place for a new sentence (my apologies for breaking up these seven datives of advantage). They have come to God, the Judge of all things.

At one time, we would not want to stand before God as our judge. We are all born **spiritually dead**; and **Adam's original sin** is imputed to us. On top of that, we have all committed a myriad of personal sins. Obviously, we stand condemned before a holy and perfect God. But because Jesus died for our sins, we stand before God as a judge and we are judged righteous. This is true of all who have believed in Him, Jew or gentile.

Hebrews 12:23d			
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
πνεύματα (πνεύματα) [pronounced PNYOO-maht-ah]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, dative, locative or instrumental case	Strong's #4151
δίκαιος (δίκαιος, αία, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective; genitive/ablative case	Strong's #1342
τελειόω (τελειόω) [pronounced tehl-i-OH-oh]	<i>completing, accomplishing, (figuratively) consummating; the one consecrating, finishing, fulfilling, (making) perfect</i>	masculine plural, perfect passive participle; genitive/ablative case	Strong's #5048

Translation: ...and to righteous spirits having been completed.

At salvation, we are all given a **human spirit** (or, our human spirit is activated or given life). Just as our soul is designed to understand the world and the people in the world, so our spirit is designed to understand God and His plan for our lives. Prior to salvation, none of us know enough about God to know anything. We are filled with false concepts about Him. Our foundation must be Jesus Christ, and Him as our Savior. We can have no understanding of God without Jesus as the basis or foundation of our understanding.

Our righteous spirits are completed or made perfect when we grow spiritually.

Hebrews 12:23 [You (all) have come to] a festal gathering, even to an assembly of firstborn (sons), the ones having been enrolled in heaven. [And you (all) have come to] God, the judge of all things and to righteous spirits having been completed. (Kukis nearly literal translation)

Hebrews 12:24a			
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
διαθήκη (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; genitive/ablative case	Strong's #1242

Hebrews 12:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
neos/neôteros (νέος/νεώτερος) [pronounced <i>NEH-os</i> , <i>neh-OH-ter-os</i>]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	feminine singular comparative adjective; genitive/ablative case	Strong's #3501
mesítês (μεσίτης) [pronounced <i>meh-SEE-tays</i>]	<i>mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3316
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

Translation: And [there is] a new covenant by [the] Mediator Jesus...

What we also come to is the new covenant by the Mediator, Jesus. This is slightly more tricky. Jewish believers during the Jewish age have a new covenant mentioned by Jeremiah (if memory serves). But Jewish believers in the Church Age become a part of the same covenant that you and I are a part of. That covenant is based upon Jesus being our Savior by dying for our sins; and all of the clauses and sub-clauses are based upon that.

Hebrews 12:24b

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
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, dative, locative or instrumental case	Strong's #129
rhantismós (ῥαντισμός) [pronounced <i>hran-tih-MOSS</i>]	<i>a sprinkling (for purification); blood of sprinkling; one appointed for sprinkling (serving to purify), aspersion</i>	masculine singular noun; genitive/ablative case	Strong's #4473
kreittôn (κρείττων) [pronounced <i>KRITE-tohn</i>]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	neuter singular comparative adjective; accusative case	Strong's #2909

Although these words were not generally given as meanings for kreittôn, in Hebrews 7:7, many translations rendered this, *greater, superior* (AFV, AUV, BLB, BSB, ESV, FAA, WEB, and many others). Throughout most other passages, *better* appears to be the preferred translation.

Because this is a neuter singular, it is tied back to *blood*.

Hebrews 12:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #2980
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
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
Ábel (~Αβελ) [pronounced AHB-eh]	<i>vanity (that is: transitory); transliterated Abel</i>	masculine singular proper noun; Indeclinable	Strong's #6

Translation: ...and by [the] blood of sprinkling, [blood which is] more excellent than [the blood] which keeps on being spoken by the Abel.

In this final phrase, I had to insert the word *blood* two additional times. It was left out based upon ellipsis, but logically belongs which I have placed it. The blood is the final thing that we have come to. It is spoken of here as being a sprinkling. I don't think that we are ever said to be immersed in blood. The idea is, the *blood of Christ* is not literal, nor is the sprinkling here literal. It is tied to the sprinkling by the blood which was done in the Old Testament. This would speak of the **sanctification** by the sacrifice (which represents the sanctification of the ultimate sacrifice of Jesus Christ).

Here, the blood is said to be more excellent than the blood which is spoken of by Abel. Although Adam and the woman clearly experienced an animal sacrifice (when God clothed them with skins, an animal was sacrificed), the first time an animal sacrifice is specifically spoken of is Abel's. Millions of animals have been offered up as sacrifices since that day. It is said to be *spoken of* as this is recorded in the Scriptures for us, and all of the believers in Jerusalem and Judæa knew about the reference here.

Hebrews 12:24 And [there is] a new covenant by [the] Mediator Jesus and by [the] blood of sprinkling, [blood which is] more excellent than [the blood] which keeps on being spoken by the Abel. (Kukis nearly literal translation)

Hebrews 12:22–24 But, rather, you (all) have come to Mount Zion, even [the] city of [the] Living God, to [the] celestial Jerusalem along with myriads of angels. [You (all) have come to] a festal gathering, even to an assembly of firstborn (sons), the ones having been enrolled in heaven. [And you (all) have come to] God, the judge of all things and to righteous spirits having been completed. And [there is] a new covenant by [the] Mediator Jesus and by [the] blood of sprinkling, [blood which is] more excellent than [the blood] which keeps on being spoken by the Abel. (Kukis nearly literal translation)

Hebrews 12:22–24 But you have not come to Mount Sinai but the Mount Zion instead, which is the city of the Living God and the city of myriads of angels. You have come to a festive gathering, even to the assembly of those with firstborn rights and privileges, those who have had their names written down in heaven. And with this new mountain, there is a new contract by Jesus our Mediator and by His sprinkled blood, blood which is more excellent than the blood which Abel offered up to God. (Kukis paraphrase)

Listen to the God Who Will Shake Heaven and Earth

Beware [that] you (all) do not refuse the one speaking, for if these did not escape on earth the ones rejecting for the admonishing [of God], much more we to the [messenger] from [the] skies the ones who keep on turning back, to whom the sound of the earth has agitated then, but now He has announced, saying, “Yet once, I, [even] I will shake not only the earth but also the sky.” Now the (thing) “yet once” will keep on declaring the removal of the shaking, as having been made, that might remain the (things) which are not shaken.

Hebrews
12:25–27

Look, you (all) should not reject the one speaking, for if they who rejected the revealer (of divine information) on earth did not escape, much more [will] we [not escape if we are] those turning away from the [revealer of divine information] from the heavens; Whose voice shook the earth at that time, but now He has promised [us], saying, “Yet once more, I [even] I will shake not only the earth but also the sky!” Now the [phrase] “yet once more” keeps on making known the change of the things being shaken, as [the things] having been made, so that the things not being shaken might remain [in place].

Listen, you should not reject the one who speaks divine information. Those who rejected the revealer of divine truth here on earth did not escape God’s judgment. How much more is this true today, if we rejected divine truth spoken from the heavens? Back then, from Mount Sinai, God’s voice shook the earth at that time. But now, He has promised us with these words: “Yet once more, I will shake not just the earth and all the heavens as well!” These words, “yet once more,” makes known to us a change of the things which God shakes up, as He will shake up all the things He has made, so that the things that He has not shaken up will remain in place.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Beware [that] you (all) do not refuse the one speaking, for if these did not escape on earth the ones rejecting for the admonishing [of God], much more we to the [messenger] from [the] skies the ones who keep on turning back, to whom the sound of the earth has agitated then, but now He has announced, saying, “Yet once, I, [even] I will shake not only the earth but also the sky.” Now the (thing) “yet once” will keep on declaring the removal of the shaking, as having been made, that might remain the (things) which are not shaken.
- Complete Apostles Bible See that you do not refuse Him who speaks. For if they did not escape, having refused Him who warned them, how much more shall we not escape if we turn away from Him who warns from heaven; whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also the heaven." Now the phrase, "Yet once more," signifies the removal of the things being shaken, as having been made, so that the things which cannot be shaken may remain.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth, much more shall not we that turn away from him that speaketh to us from heaven.

Whose voice then moved the earth; but now he promiseth, saying: Yet once more: and I will move, not only the earth, but heaven also.
 And in that he saith: Yet once more, he signifieth the translation of the moveable things as made, that those things may remain which are immoveable.

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

Beware, therefore, lest ye refuse [to hear] him who speaketh with you. For if they escaped not, who refused [to hear] him who spake with them on the earth, how much more shall we not, if we refuse [to hear] him who speaketh with us from heaven?

Whose voice [then] shook the earth; but now he hath promised, and said, yet again once more, I will shake not the earth only, but also heaven.

And this his expression, Once more, indicateth the mutation of the things that are shaken, because they are fabricated; that the things which will not be shaken, may remain.

Original Aramaic NT

Beware therefore, lest you refuse him who speaks with you, for if those were not saved who refused him who spoke with them on Earth, how much less are we if we shall refuse him who speaks with us from Heaven?

Whose voice shook The Earth, but now he has promised and said, "One more time, I shall shake,* not only Earth, but also Heaven."

But this that he said: "One time", indicates the change of those things that are shaken, because they are made, that those things which are not shaken may remain.

Plain English Aramaic Bible
 Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

See that you give ear to his voice which comes to you. For if those whose ears were shut to the voice which came to them on earth did not go free from punishment, what chance have we of going free if we give no attention to him whose voice comes from heaven?

Whose voice was the cause of the shaking of the earth; but now he has made an oath, saying, There will be still one more shaking, not only of the earth, but of heaven.

And the words, Still one more, make it clear that there will be a taking away of those things which are shaking, as of things which are made, so that there may be only those things of which no shaking is possible.

Bible in Worldwide English

Take care that you listen to God who is talking now. The people were punished when they would not listen to the One who talked on earth. And we will be punished much worse if we will not listen to the One who talks from heaven.

That time his voice shook the earth. But now he has said, Only once more I will shake the earth and the sky also.

The words, Only once more mean that the things that are shaken will be taken away. They are things that were made. The things which are not shaken will stay.

Easy English
 Easy-to-Read Version–2008

Be careful and don't refuse to listen when God speaks. Those people refused to listen to him when he warned them on earth. And they did not escape. Now God is speaking from heaven. So now it will be worse for those who refuse to listen to him. When he spoke before, his voice shook the earth. But now he has promised, "Once again I will shake the earth, but I will also shake heaven."

The words "once again" clearly show us that everything that was created will be destroyed--that is, the things that can be shaken. And only what cannot be shaken will remain.

God's Word™

Be careful that you do not refuse to listen when God speaks. Your ancestors didn't escape when they refused to listen to God, who warned them on earth. We certainly won't escape if we turn away from God, who warns us from heaven. When God spoke to your ancestors, his voice shook the earth. But now he has promised, "Once more I will shake not only the earth but also the sky." The words once more show clearly that God will change what he has made. These are the things that can be shaken. Then only the things that cannot be shaken will remain.

Good News Bible (TEV)

Be careful, then, and do not refuse to hear him who speaks. Those who refused to hear the one who gave the divine message on earth did not escape. How much less shall we escape, then, if we turn away from the one who speaks from heaven! His voice shook the earth at that time, but now he has promised, "I will once more shake not only the earth but heaven as well."

The words "once more" plainly show that the created things will be shaken and removed, so that the things that cannot be shaken will remain.

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.

Make sure that you obey the one who speaks to you. The people did not escape, when they refused to obey the one who spoke to them at Mount Sinai. Do you think you can possibly escape, if you refuse to obey the one who speaks to you from heaven? When God spoke the first time, his voice shook only the earth. This time he has promised to shake the earth once again, and heaven too. The words "once again" mean that these created things will someday be shaken and removed. Then what cannot be shaken will last.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

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Make very sure that you never refuse to listen to God when he speaks! For the God who spoke on earth from Sinai is the same God who now speaks from heaven. Those who heard him speak his living Word on earth found nowhere to hide, so what chance is there for us to escape if we turn our backs on God and refuse to hear his warnings as he speaks from heaven? The earth was rocked at the sound of his voice from the mountain, but now he has promised, "Once and for all I will not only shake the systems of the world, but also the unseen powers in the heavenly realm!" Now this phrase "once and for all" clearly indicates the final removal of things that are shaking, that is, the old order, so only what is unshakeable will remain.

UnfoldingWord Simplified T.

See that you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, much less will we escape if we turn away from the one who is warning from heaven.

At one time, his voice shook the earth. But now he has promised and said, "One more time I will shake not only the earth, but also the heavens."

These words, "One more time," mean the removal of those things that can be shaken, that is, of the things that have been created, so that the things that cannot be shaken will remain.

Williams' New Testament See to it that you do not refuse to listen to Him who is speaking to you. For if they did not escape, because they refused to listen to him who warned them here on earth, how much less can we, if we reject Him who is from heaven? Then His voice shook the earth, but now His promise is, "Once more I will make not only the earth but heaven itself tremble." Now that expression, "Once more," signifies the final removal of the things that can be shaken, to let remain the things that cannot be shaken.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version See that you won't refuse the One speaking. You see, if those *people* didn't escape out who refused the *man* on earth who gave notices *from God*, much more we (the *people* who turn away the One from heavenly regions whose voice disturbed the earth at that time) *also will not escape*. But now He has promised, saying *in Haggai 2:6*, "Yet, once *more* I will cause not only the earth to shake, but also the sky." The *phrase* "yet once more" makes the transfer obvious of the *things* that are disturbed (as what has been made), so that the *things* that are not disturbed might stay.

Common English Bible .
 Len Gane Paraphrase Beware, that you don't brush-off him who speaks, because if they didn't escape him who spoke on earth, how much more will we not escape if we turn away from him who [speaks] from heaven. His voice shook the world then, but now he has promised, "Yet once more, I [will] shake, not only the earth, but also heaven." Now this quote, "Yet once more," indicates the removing of those shakeable things that are made, so that those things which cannot be shaken will stay in place.

A. Campbell's Living Oracles Take care that you refuse not him who speaks: for if they did not escape, who refused him who spoke on earth, much more we shall not escape, who turn away from him that speaks from heaven: whose voice then shook the earth; but now he has promised, saying, "Yet once I shake not the earth only, but also the heavens." Now this speech, "YET ONCE," signifies the removing of the things shaken, as of things which were constituted, that the things not shaken may remain.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Beware how you refuse to hear him who is speaking. For, if the Israelites did not escape punishment, when they refused to listen to him who taught them on earth the divine will, far worse will it be for us, if we turn away from him who is teaching us from Heaven. Then his voice shook the earth, but now his declaration is-- 'Still once more I will cause not only the earth to tremble, but also the heavens.' And those words 'still once more' indicate the passing away of all that is shaken--that is, of all created things--in order that only what is unshaken may remain.

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 Make sure you don't reject the one who is speaking! If they didn't escape when they rejected God on earth, it is even more certain that we won't escape if we turn away from God who warns us from heaven!

Back then God's voice shook the earth, but his promise is now: "One more time I'm going to shake not only the earth, but heaven too." This expression, "one more time," indicates that all creation that is shaken is removed so that everything that is not shaken may remain.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .

See that you refuse not him that speaks. Because if they escaped not who refused him that spoke on earth, much more will not we escape, if we turn away from Him that speaks from the cosmos: Whose Voice then shook the earth: but now he has promised saying, Yet once more I shake not the earth only, but also the cosmos. And this Word, still once more signifies the removing of those things that are shaken, as of things that are fashioned, that those things that cannot be shaken may remain.

Weymouth New Testament

Be careful not to refuse to listen to Him who is speaking to you. For if they of old did not escape unpunished when they refused to listen to him who spoke on earth, much less shall we escape who turn a deaf ear to Him who now speaks from Heaven.

His voice then shook the earth, but now we have His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT HEAVEN ALSO." Here the words "Yet again, once for all" denote the removal of the things which can be shaken--created things--in order that the things which cannot be shaken may remain.

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 .

Watch that you do not refuse the One speaking; for if these did not escape, who refused Him who divinely warned them on earth, how much more shall we not, if we refuse to hear him who speaks with us from heaven ?

whose voice shook the earth then, but now He has promised, saying, "Yet once, I will shake not only the earth, but also the heavens." (*Hag. 2:6*)

Now the words "Yet once" make clear the removal of the things being shaken, as having been made, so that the things not being shaken may remain.

- Holy New Covenant Trans. Be careful! Be sure you listen to the One who is talking to you. God warned the Jewish people but they did not listen. They didn't escape on earth. If we turn away from God who speaks from heaven, we will be punished even more. At that time God's voice shook the earth but now He has promised this: "Once again, I will shake not only the earth, but also heaven!" The words "once again" clearly show that things which can be shaken will be taken away. (This means things that were made.) Then what cannot be shaken will remain.
- The Scriptures 2009 Take heed not to refuse the One speaking. For if those did not escape who refused the warning on earth, much less we who turn away from Him from heaven, whose voice shook the earth then, but now He has promised, saying, **"Yet once more I shake not only the earth, but also the heaven."** Haggai 2:6. And this, "Yet once more," makes clear the removal of what is shaken – as having been made – so that the unshaken matters might remain.
- Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...see! not [You*] may refuse the [one] speaking if for Those not escape {him} on earth Refusing the [man] instructing [thing] much more We The [Men] the [one] from heavens Rejecting {not will escape him} [of] whom The Sound the earth shakes then now but [He] has promised {someone} Saying yet once I will shake not only the earth but and {I will shake} the heaven The [Thing] but yet once indicates the [of] the [things] being shaken change as [of] [them] having been made that may remain The [Things] not Being Shaken...
- Alpha & Omega Bible SEE TO IT THAT YOU DO NOT REFUSE HIM WHO IS SPEAKING. FOR IF THOSE DID NOT ESCAPE WHEN THEY REFUSED HIM WHO WARNED THEM ON EARTH, MUCH LESS will WE escape WHO TURN AWAY FROM HIM WHO warns FROM HEAVEN.
AND HIS VOICE SHOOK THE EARTH THEN, BUT NOW HE HAS PROMISED, SAYING, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." †(Haggai 2:6)
THIS EXPRESSION, "YET ONCE MORE," DENOTES THE REMOVING OF THOSE THINGS WHICH CAN BE SHAKEN, AS OF CREATED THINGS, SO THAT THOSE THINGS WHICH CANNOT BE SHAKEN MAY REMAIN.
- Awful Scroll Bible Be discerning, that you shall not beg-off,-from Him speaking, for if those escaped not, begging-off,-from Him consulting them on the land, much more we, turning-ourselves -back,-from He out of the Expanse, whose utterance, as-when-at-that time, shakes the land, but now He has heralded-beforehand, instructing, "Yet once for all, I tremble not the land only, however, even the expanse."
Moreover, "Yet once for all", clarifies the placing-after, of that being shaken, as to that having been made, in order that, what is not being shaken, shall continue.
- Concordant Literal Version Beware! You should not be refusing Him Who is speaking! For if those escaped not, refusing the One apprising on earth, much rather we, who are turning from the One from the heavens,
Whose voice then shakes the earth. Yet now He has promised, saying, Still once more shall I be quaking, not only the earth, but heaven also."
Now the "Still once more is making evident the transference of that which is being shaken, as of that having been made, that what is not being shaken would be remaining."
- exeGesés companion Bible See that you not shun him who speaks.
For if they flee not
- they who shunned him who oracled on earth,
how much more we,

- we who turn from him of the heavens
 whose voice then shook the earth.
 And now he pre-evangelizes, wording,
 Still once more I quake, not only the earth,
 but also the heavens.
 And this: Still once more
 evidences the transplacing of those that are shaken
 as of those that are made;
 that those that cannot be shaken still abide.

Orthodox Jewish Bible

See to it that you do not refuse the One speaking. For if those did not escape when they refused Him who gave them warning on ha'aretz, much less shall we escape who turn away from the One whose warning comes from Shomayim. And the bat kol of Hashem shook ha'aretz then, but now He has given havtachah (promise), saying, "Yet once more V'ANI MARISH ES HASHOMAYIM V'ES HA'ARETZ ("And I will shake the heavens and the earth." CHAGGAI 2:6) Now the phrase, "Yet once more" denotes the removal of that which can be shaken, that is, created things, in order that the unshakeable may remain.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

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 Pay careful attention so that you do not refuse [to hear] God when He speaks to you. [See verse 9]. For if those people [i.e., the Israelites] did not escape [judgment] when they refused [to hear] Him who warned them on earth [i.e., God speaking through Moses at Mount Sinai], how much less [likely] will we escape [judgment] if we reject Him who warns from heaven [i.e., Christ]?

God's voice shook the earth at that time, but now He has promised, saying [Haggai 2:6], "I will cause not only the earth to shake once more, but also heaven [as well]."

Now the words, "once more" indicate the removing of what can be shaken --- that is, the created universe --- so that those things which cannot be shaken will remain. [Note: These "things" have been variously interpreted to be eternal truth, the heavenly kingdom, the new heavens and earth, etc.].

Benjamin Brodie's trans.

Keep on making sure [with a watchful eye] that you do not turn away from the One [Jesus Christ] who continues to communicate [He spoke the commandments at Sinai, He speaks today through His Word, and He will speak again during the Millennium], for if those [at Mount Sinai] who turned away did not escape from the One [Jesus Christ] who spoke doctrine upon the earth, to a greater degree we [members of the royal family] who have turned away from doctrinal communication from the heavens [rejected Bible doctrine],

Whose voice [Jesus Christ] then [at Mount Sinai] shook the earth [there was a literal earthquake as well as His words shaking their souls], but now He Himself has promised [in Haggai 2:6], saying: Once more [during the tribulation] I will shake not only the earth, but also the heaven.

Moreover, this [promise concerning the baptism of fire] once again indicates the removal [transformation] of those things [heaven and earth] which can be shaken [human good, dead works], in the same manner as when they were created, so that those things [new heavens and new earth] which cannot be shaken may remain [divine good receives rewards].

The Expanded Bible
 Jonathan Mitchell NT

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 Continue looking, and see! You folks should not at any point ask to the side for yourselves (or: beg for release; decline; refuse; or: = turn your back on) the One continuously speaking (or: the Speaker)! For since (or: if) those asking aside for

themselves (begging off; refusing; or: = turning their backs) did not by flight escape (or: flee out from) the one constantly managing (conducting business and instructing) upon earth (or: [the] land), much more we [will not escape], that is those habitually turning ourselves away from the One from [the] atmospheres and heavens,

Whose voice shook the land (or: earth) at that time. Yet now it has been promised (or: He has promised for Himself), saying, "Still once [more; or: for all] I am shaking not only the land (or: earth), but also the heaven (or: atmosphere; sky)." [Hag. 2:6] Now the "Still once [more; or: for all]" constantly points to and makes clearly visible the transposition (transference; changeover; change of setting or place) of the things being repeatedly shaken, to the end that the things not being repeatedly (or: continuously) shaken may remain.

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

Bible Translations with Many Footnotes:

Lexham Bible

Watch out that you do not refuse the one who is speaking! For if those did not escape when they [*Here "when" is supplied as a component of the temporal participle ("refused")] refused the one who warned them on earth, much less will we escape , [*Here the verb "will ... escape" is an understood repetition from the previous clause] if we [*Here "if" is supplied as a component of the participle ("reject") which is understood as conditional] reject the one who warns from heaven, whose voice shook the earth at that time, but now he has promised, saying,

"Yet once more I will shake not only the earth but also heaven." [A quotation from Haggai 2:6]

Now the phrase "yet once more" indicates the removal of what is shaken, namely, things that have been created, in order that the things that are not shaken may remain.

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

Make sure you don't ignore^z the One who is speaking.^{aa} After all, those others^{bb} didn't get away with it when they ignored^{cc} the One who warned them on earth. So how much less will we get away with it, if we're turning away from the One who is warning us from heaven?

That time, God's voice shook the earth, but now God has given this promise: I'm going to shake things one more time, and it won't just be the earth, but heaven too.^{dd}

And when it says, "one more time," it's clearly about the removal of the things that are shaken-which are created things.^{ee} That way, what remains will be what can't be shaken.

^z Lit. "decline" or, more colloquially, "shine on".

^{aa} See v. 19 and the note there.

^{bb} Lit. "speaking, for if they". Verse 25 is one long sentence in Greek.

^{cc} Lit. "decline".

^{dd} Haggai 2:6.

^{ee} Lit. "the removal of the things that are shaken, as of things made".

Wilbur Pickering's New T.

Warning: "Our God is a consuming fire"

See to it that you not refuse Him who speaks. Because if they did not escape who

refused Him who gave divine warning on earth, how much less will we, if we turn away from Him who warns from Heaven!

Then His voice shook the earth, but now He has promised, saying, "Yet once more I shake not only the earth but also the heaven."

Now the 'yet once more' clearly indicates the removal of the things being shaken (created things), so that the unshakables may remain.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Beware that you do not refuse to hear Him Who is speaking! For if they did not escape judgment, who refused to hear the One Who was on the earth divinely instructing them, how much more severely will we be judged, if we ourselves apostatize from Him Who speaks from heaven; Whose voice then shook the earth, but now He has promised, saying, "Yet once more I will shake not only the earth, but heaven also."

Now the words "once more" signify the removing of the things being shaken, as of things that were made, so that those things which cannot be shaken may remain.

Analytical-Literal Translation

Be seeing [that] you_p do not refuse to listen to the One speaking. For if those [ones] did not escape, having refused the One warning [them] on earth, much more [shall we not escape], the ones turning away from the One [speaking] from heaven, whose voice at that time shook the earth, but now He has promised, saying, "Yet once more I am shaking not only the earth, but also the heaven." [Haggai 2:6]

Now the [phrase] "Yet once more" clearly shows the removal of the [things] being shaken, as of [things] having been created, so that the [things] not being shaken shall remain.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

See that you do not reject him who speaketh. For if they did not escape who rejected him who gave forth oracles on earth, how much less shall we who reject him who is from heaven, whose voice then shook the earth, but he hath now announced, saying, "Yet once more I shake not only the earth but the heaven also." Now this expression, "Yet once more?" signifieth the removal of the things shaken, as having been made, that the things which are immoveable may remain.

Context Group Version .

English Standard Version .

Far Above All Translation

See that you do not disregard him *who* speaks. For if those *who* disregarded him who gave oracular instructions on earth did not escape, how much more so if we turn away from him *who instructs* from *the* heavens, whose voice shook the world at that time, and has now made a promise, saying, "Yet one more time *will* I shake not only the earth, but also heaven."

And the *phrase*, "Yet one more time" indicates the removal of the *things* shaken, that is, *the things physically* made, in order that the *things* not shaken should remain.

Green's Literal Translation .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Beware^o *that* you^o do not renounce the one speaking. For* if those *men* did not flee, having renounced the one who divinely-warned them upon the earth, much more we *may not flee* the ones turning away from the one who *is* from the heavens; whose voice then shook the earth. But now he has promised, saying, 'Still once for all, I do not only shake the earth, but also the heaven.' {Hag. 2:6}

And the *saying*, 'still once for all,' indicates the transfer of the things which are shaken, as of things which have been made*, in-order-that the things which are not shaken may remain.

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

Hear the Heavenly Voice

See that you(p) refuse not Him that speaks, for if they escaped not who refused Him that spoke on earth, much more shall we not escape if we turn away from Him that speaks from Heaven, whose voice then shook the earth. But now He has promised, saying, "Yet once more I shake not the earth only, but also heaven." And these words, "yet once more," signifies the removing of those things which can (may) be shaken, such as things that are made, that those things which cannot be shaken may remain.

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

Beware that you do not reject the one who is speaking. For if they [the generation of Moses at Sinai] have not escaped when they rejected the one who communicated divine oracles on earth, to a much greater degree we shall not escape if we ourselves reject the one from heaven [the Lord Jesus Christ].

Whose voice at that time [on Mount Sinai] shook the earth: but now He himself has promised, saying, Yet once more [at the second advent] I will shake not only the earth, but the heaven also.

Reference to [Haggai 2:6], Yet once more, explains the removal of those things which were shaken [baptism of fire], like the removal of discarded things, in order that the ones not being shaken [believers of the Tribulation] might remain [on the earth for the Millennium].

- Updated Bible Version 2.17 .

See that you + do not refuse him who speaks. For if they did not escape when they refused him who warned [them] on earth, much more [will] we [not escape] who turn away from him who [warns] from heaven: whose voice then shook the earth: but now he has promised, saying, Yet once more I will make to tremble not the earth only, but also the heaven. And this [word], Yet once more, signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may stay.

- A Voice in the Wilderness .

See to it that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from the One speaking from Heaven, whose voice then shook the earth; but now He has promised, saying, Yet once more I shake not only the earth, but also the heavens.

Now this, Yet once more, indicates the removal of those things that are being overthrown, as of things that are made, that the things which cannot be overthrown may remain.

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

The gist of this passage:
25-27

Hebrews 12:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
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
paraitōmai (παραιτέομαι) [pronounced par-ahēe-TEH-ohm-ahēe]	<i>to ask along side, to beg (off, from), to make excuses, to obtain by entreaty; to avert by entreaty, to refuse, to deprecate, to decline, to shun, to reject</i>	2 nd person plural, aorist (deponent) middle subjunctive	Strong's #3868
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
lalēō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, accusative case	Strong's #2980

Translation: Look, you (all) should not reject the one speaking,...

Divine information was revealed on Mount Sinai; and it is also revealed in the Scriptures. God spoke aloud from the heavens, and the people who heard it could not take it in. They begged Moses to listen to God himself and then teach them. They did not want to hear God's voice.

Even worse than being unable to simply hear God's voice is to reject divine truth when it is being spoken. The writer of Hebrews has the authority to speak divine truth to the regenerated Hebrew believers; and he has also confirmed again and again what he was saying with the divine words of Scripture.

At this point, he is not even defending his own authority and his own words. He is admonishing his readers concerning the Scriptures which he is quoting and the past which they have come out of.

Hebrews 12:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
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

Hebrews 12:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinoi (ἐκεῖνοι) [pronounced ehk-INE-oy]	they; those	3 rd person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
ekpheúgō (ἐκφεύγω) [pronounced ehk-FYOO-go]	to escape, to flee (out, away); to seek safety in flight	3 rd person plural, aorist active indicative	Strong's #1628
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093
paraitéomai (παραιτέομαι) [pronounced par-ahEE-TEH-ohm-ahEE]	asking along side, begging (off, from), excusing, making excuses, obtaining by entreaty; averting by entreaty, refusing, deprecated, declining, shunning, rejecting	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3868
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
chrêmatizō (χρηματίζω) [pronounced khray-mat-IHD-zo]	revealing (divine information); speaking, one uttering an oracle; being divinely intimate; constituting a firm for business; bearing as a title; called, admonished (warned) of God	masculine singular, present active participle; accusative case	Strong's #5537

Translation: ...for if they who rejected the revealer (of divine information) on earth did not escape,...

God revealed truth on earth, using human instruments to spread His Word. Those who rejected His Word did not escape God's justice. Whenever they rejected the one revealing His Word, they face divine judgment.

The believers in Jerusalem and Judæa are being disciplined for their rejection of the truth and because of their actions of trying to integrate the **Mosaic Law** into the Christian life (vv. 5–11). These believers need to rebound and they need to get back on tract (vv. 12–15). They should not be like Esau, who rejected his birthright, considering a mess of pottage to be more important (vv. 16–17).

The writer of Hebrews warns, *if you reject truth from God here on earth, you will not escape His justice.*

Then he warns, "But it could even be worse!"

Hebrews 12:25c			
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>	neuter singular adjective; accusative case	Strong's #4183
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; 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
This must refer back to <i>the divine message or the divine messenger</i> .			
ἀπό (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
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; genitive/ablative case	Strong's #3772
What difference may we discern between <i>heaven</i> and <i>the heavens</i> ?			
apostréphō (ἀποστρέφω) [pronounced ap-os-TREF-oh]	<i>turning (away, back, from, around), bringing again, perverting</i>	masculine plural; present middle participle, nominative case	Strong's #654

Translation: ...much more [will] we [not escape if we are] those turning away from the [revealer of divine information] from the heavens;...

What if this information comes from the heavens? How much more will we face divine justice if we reject God's words from heaven?

When has this happened? The Exodus generation heard God's words from heaven, and they could not take them in.

Hebrews 12:25 Look, you (all) should not reject the one speaking, for if they who rejected the revealer (of divine information) on earth did not escape, much more [will] we [not escape if we are] those turning away from the [revealer of divine information] from the heavens;... (Kukis nearly literal translation)

Hebrews 12:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
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)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
saleuô (σαλεύω) [pronounced sal-YOO-oh]	<i>to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple; (by implication) to destroy; to disturb, to incite</i>	3 rd person singular, aorist active indicative	Strong's #4531
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119

Translation: ...Whose voice shook the earth at that time,...

God's voice shook the earth at that time. Apparently when the Ten Commandments were given, there was some movement of the earth where the Hebrew people were (that is, they felt earthquake tremors).

Hebrews 12:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Do these two particles have a particular meaning together?			
epaggellô (ἐπαγγέλλω) [pronounced ehp-ang-EHL-low]	<i>to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess an art, to profess one's skill in something</i>	3 rd person singular, perfect (deponent) middle indicative	Strong's #1861

Hebrews 12:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

Translation: ...but now He has promised [us], saying,...

God has promised even more.

The writer of Hebrews will quote from the Old Testament, further making his point. We may understand these as words coming from the heavens.

Hebrews 12:26c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
hapax (ἅπαξ) [pronounced HAP-ax]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
This word, although found only in the epistles, is found about half the time in the book of Hebrews.			
This combination of éti hapax is variously translated (in Hebrews 12:26): <i>yet once more; yet once, once more, still one more; still once for all; only once more; once again, one more time, yet again once more</i> . These are roughly in the order of how many times they are used (the first phrase being the one most often found).			
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
seíō (σειώ) [pronounced SĪ-oh]	<i>to shake, to agitate, to cause to tremble; of men, to be thrown into a tremor, to quake for fear; metaphorically to agitate the mind, to throw into a state of fear or concern</i>	1 st person singular, future active indicative	Strong's #4579
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
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)

Hebrews 12:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
allá (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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: ...“Yet once more, I [even] I will shake not only the earth but also the sky!”

At Sinai, God shook the earth; but in the future, He will not only shake the earth, but the heaven as well!

Hebrews 12:26 ...Whose voice shook the earth at that time, but now He has promised [us], saying, “Yet once more, I [even] I will shake not only the earth but also the sky!” (Kukis nearly literal translation)

What the writer of Hebrews is quoting is Haggai 2:6–7 For so says Jehovah of Hosts: Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land. And I will shake all the nations; and the desire of all nations shall come. And I will fill this house with glory, says Jehovah of Hosts. (Green's literal translation)

Hebrews 12:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
hapax (ἅπαξ) [pronounced HAP-ax]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530

This word, although found only in the epistles, is found about half the time in the book of Hebrews.

Hebrews 12:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dêloō (δηλώω) [pronounced <i>day-LOH-oh</i>]	<i>to make manifest, to show; to make known by relating, to declare; to give one to understand, to indicate, to signify</i>	3 rd person singular, present active indicative	Strong's #1213
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)
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
saleuō (σαλεύω) [pronounced <i>sal-YOO-oh</i>]	<i>moving, shaking (together), being shaken, stirring up, agitating, rockkick, toppling; or (by implication) destroying; disturbing, inciting</i>	neuter plural; present passive participle; genitive/ablative case	Strong's #4531
metathesis (μετάθεσις) [pronounced <i>meht-ATH-ehs-iss</i>]	<i>a transfer: from one place to another; a change; a removal; of things instituted or established</i>	feminine singular noun; accusative case	Strong's #3331

This noun is used exclusively by the author of Hebrews: Hebrews 7:12 11:5 12:27.

Translation: Now the [phrase] “yet once more” keeps on making known the change of the things being shaken,...

These words just spoken, coming from the Old Testament, tells the believer in Jerusalem and Judæa that next time, it won't be just the earth which is shaken up.

Hebrews 12:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
poiēō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural; perfect passive participle; genitive/ablative case	Strong's #4160

Translation: ...as [the things] having been made,...

This shaking up is going to apply to all things which God has made. He made the heavens and the earth. God will shake not just the earth but the heaven. I would understand this to be the final judgment on angels and man.

Hebrews 12:27c			
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
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person singular, aorist active subjunctive	Strong's #3306
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
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
saleuô (σαλεύω) [pronounced sal-YOO-oh]	<i>moving, shaking (together), being shaken, stirring up, agitating, rockkick, toppling; or (by implication) destroying; disturbing, inciting</i>	neuter plural; present passive participle; nominative case	Strong's #4531

Translation: ...so that the things not being shaken might remain [in place].

What can't be shaken up? God's essence, God's character, God's justice, God's Word, God's faithfulness, God's promises. The things which will not be shaken up will be all of those things related to God (which includes us).

Hebrews 12:27 Now the [phrase] "yet once more" keeps on making known the change of the things being shaken, as [the things] having been made, so that the things not being shaken might remain [in place]. (Kukis nearly literal translation)

Hebrews 12:25–27 Look, you (all) should not reject the one speaking, for if they who rejected the revealer (of divine information) on earth did not escape, much more [will] we [not escape if we are] those turning away from the [revealer of divine information] from the heavens; Whose voice shook the earth at that time, but now He has promised [us], saying, "Yet once more, I [even] I will shake not only the earth but also the sky!" Now the [phrase] "yet once more" keeps on making known the change of the things being shaken, as [the things] having been made, so that the things not being shaken might remain [in place]. (Kukis nearly literal translation)

Hebrews 12:25–27 Listen, you should not reject the one who speaks divine information. Those who rejected the revealer of divine truth here on earth did not escape God's judgment. How much more is this true today, if we rejected divine truth spoken from the heavens? Back then, from Mount Sinai, God's voice shook the earth at that time. But now, He has promised us with these words: "Yet once more, I will shake not just the earth and all the heavens as well!" These words, "yet once more," makes known to us a change of the things which God shakes up, as He will shake up all the things He has made, so that the things that He has not shaken up will remain in place. (Kukis paraphrase)

Consequently, a kingdom immoveable we shall keep on receiving, we might keep on having grace through Him. We might serve in an acceptable manner the God with awe and reverence; for even the God of us [is] a fire consuming.

Hebrews
12:28–29

On account of receiving an unshakable kingdom, let us keep on having grace through Him. Let us serve the God in an acceptable manner, with awe and reverence, for our God [is] a consuming fire.

Because we know that we have received a future kingdom from God that cannot be shaken, let us continue to have grace by Him today (instead of Law). Let us serve God properly, as He requires, with awe and reverence, as our God is a consuming fire.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently, a kingdom immoveable we shall keep on receiving, we might keep on having grace through Him. We might serve in an acceptable manner the God with awe and reverence; for even the God of us [is] a fire consuming.
Complete Apostles Bible	Therefore, since we are receiving an unshakable kingdom, let us have grace, through which we serve God acceptably with reverence and godly fear. For our God is a consuming fire.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Therefore, receiving an immoveable kingdom, we have grace: whereby let us serve, pleasing God, with fear and reverence. For our God is a consuming fire.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Since, therefore, we have received a kingdom that is unshaken, let us grasp the grace whereby we may serve and please God, with reverence and fear. For our God is a consuming fire.
Original Aramaic NT	Therefore, because we have received The Kingdom that is not shaken, we shall receive grace by which we shall serve and please God in reverence* and in awe*. For our God is a consuming fire.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If then, we have a kingdom which will never be moved, let us have grace, so that we may give God such worship as is pleasing to him with fear and respect: For our God is an all-burning fire.
Bible in Worldwide English	We have a place in heaven that cannot be shaken. So let us be glad and worship God and please him. Let us respect and fear him. Our God is a fire that can burn up.
Easy English Easy-to-Read Version–2008	. So we should be thankful because we have a kingdom that cannot be shaken. And because we are thankful, we should worship God in a way that will please him. We should do this with respect and fear, because our God is like a fire that can destroy us.
God's Word™	Therefore, we must be thankful that we have a kingdom that cannot be shaken. Because we are thankful, we must serve God with fear and awe in a way that pleases him. After all, our God is a destructive fire.

Good News Bible (TEV)	Let us be thankful, then, because we receive a kingdom that cannot be shaken. Let us be grateful and worship God in a way that will please him, with reverence and awe; because our God is indeed a destroying fire.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	We should be grateful that we were given a kingdom that cannot be shaken. And in this kingdom we please God by worshiping him and by showing him great honor and respect. Our God is like a destructive fire!
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Since we are receiving our rights to an unshakeable kingdom we should be extremely thankful and offer God the purest worship that delights his heart as we lay down our lives in absolute surrender, filled with awe. For our God is a holy, devouring fire!
UnfoldingWord Simplified T.	Therefore, receiving a kingdom that cannot be shaken, let us be grateful and in this manner worship God with reverence and awe. For our God is a consuming fire.
Williams' New Testament	Let us, therefore, be thankful for receiving a kingdom that cannot be shaken, and in this way continue to serve God acceptably in reverence and fear; for our God, indeed, is a consuming fire.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	For this reason, as we receive an undisturbed empire in, we may have generosity through which we may minister in a very satisfying way to God with devotedness and modesty. You see, our God also <i>is</i> a completely consuming fire.
Common English Bible	.
Len Gane Paraphrase	Therefore receiving a kingdom that cannot be shaken, let us have gratitude by which we can serve God acceptably with reverence and godly fear, because our God [is] a consuming fire.
A. Campbell's Living Oracles	Wherefore, we having received a kingdom not shaken, let us have gratitude, by which we may serve God acceptably, with reverence and religious fear. For truly our God is a consuming fire.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore, let us, who have received a kingdom that cannot be shaken, be thankful, and so offer acceptable worship to God, with awe and reverence. For our God is 'a consuming fire.'

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	Since we're receiving a kingdom that cannot be shaken, let us have a gracious attitude, so we can serve God in a way that pleases him, with reverence and respect.
	For "our God is a fire that consumes."*
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	Wherefore since we are receiving a kingdom which is unshakable, let us give thanks, and so offer acceptable worship to God, with holy awe and fear, FOR INDEED OUR GOD IS A CONSUMING FIRE.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Therefore we receiving a Kingdom that cannot be moved, let us have Grace, in which we may serve Elohim acceptably with reverence and circumspection: Because our Elohim is a consuming fire.
Weymouth New Testament	Therefore, receiving, as we now do, a kingdom which cannot be shaken, let us cherish thankfulness so that we may ever offer to God an acceptable service, with godly reverence and awe. For our God is also a consuming fire.
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, receiving an unshakable kingdom, let us have grace, by which we may serve YAHWEH pleasingly, with reverence and awe; for also, "Our Elohim is a consuming fire." (<i>Deuteronomy 4:24</i>)
Holy New Covenant Trans.	Therefore we should be thankful because we are receiving a kingdom which cannot be shaken. We must worship God in a way that will please Him — with reverence and awesome respect —because our God is like a fire which destroys everything.
The Scriptures 2009	Therefore, receiving an unshakeable reign, let us hold the favour, through which we serve Elohim pleasingly with reverence and awe, for indeed, our Elohim is a consuming fire . Deuteronomy 4:24
Tree of Life Version	.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...so kingdom unshakable Receiving [We] may have favor through whom [We] may serve acceptably the god with devotion and awe and for The God [of] us {is} Fire Consuming...
Alpha & Omega Bible Awful Scroll Bible	. Through-which, we are taking-near a Rule, that is un-shakable, let us hold Grace, through which we may serve God, well-accommodatingly, with that not-perceptible, even well-received. For indeed, our God is a thoroughly-consuming fire.
Concordant Literal Version	Wherefore, accepting an unshakable kingdom, we may have grace through which we may be offering divine service in a way well pleasing to God, with piety and dread, for our God is also a consuming fire.
exeGesés companion Bible	So we, taking an unmovable sovereignty, have charism; through which we minister to Elohim well-pleasingly with awe and reverence: For our Elohim is a consuming fire.
Orthodox Jewish Bible	Therefore, als (since) we are receiving a malchut unshakeable, let us hold on to the Chen v'Chesed Hashem through which we may offer to Hashem, an acceptable avodas kodesh, with yirat Shomayim and chasidus. For, indeed, Eloheinu is a consuming Eish. [Dt 4:24; 9:3; Isa 33:14]
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Therefore, we should be grateful for receiving a kingdom that cannot be shaken [i.e., the church. See Col. 1:13; Rev. 1:6, 9]. So, with reverence and awe, we should serve God in a way that pleases Him, for our God is truly a consuming fire.
Benjamin Brodie's trans.	Therefore, since we [Church Age believers] have obtained an immovable royal power [sphere of divine power], let us keep on procuring grace [striving to live the spiritual life by precisely correct protocol], by means of which [residence and function inside the sphere of royal power] we may keep on serving God in an acceptable manner, with reverence [occupation with Christ] and awe [fellowship with the Father], For our God is in fact a consuming fire [divine justice condemns human good and burns it at the Judgment Seat of Christ].
The Expanded Bible Jonathan Mitchell NT	. Therefore (or: Because of which), continuously taking to our sides (or: progressively receiving alongside) an unshaken Reign (or: Kingdom; Sovereign influence), we are constantly holding (or: progressively having; [other MSS: can be now having]) grace and joyous favor, through which we are [other MSS: can be] continually serving, well-pleasingly, in God (or: for God; by God; to God), with modesty (an unseen behavior and manner) in taking hold easily of goodness and well-being, as well as discretion and awe as to what is proper, for you see, "even our God [is] a continuously all-consuming Fire (or: our God [is] also a progressively fully-devouring fire)." [Deut. 4:24; 9:3; Isa. 33:14]
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	Therefore, since we [*Here “since ” is supplied as a component of the participle (“are receiving”) which is understood as causal] are receiving an unshakable kingdom, let us be thankful, through which let us serve God acceptably, with awe and reverence. For indeed our God is a consuming fire.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	So since we’re receiving a royal realm that can’t be shaken, let’s be grateful. Let’s serve God with appropriate gratitude, reverence and awe. Because “our God is a consuming fire”. ^{ff}
Wilbur Pickering’s New T.	^{ff} Deuteronomy 4:24; Isaiah 33:14. Therefore, since we are receiving an unshakable kingdom, let us hold on to the grace by which we serve God acceptably, with reverence and godly fear; because our God is indeed a consuming fire. ¹³ (13) One gets the impression that taking God for granted is definitely not a good idea.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, since we are receiving a kingdom that cannot be shaken, let us have grace, through which we may serve God in a pleasing manner with reverence and awe; For our God is indeed a consuming fire.
Analytical-Literal Translation	For this reason, [since we are] receiving an unshakable kingdom, let us be having grace, through which we are sacredly serving God in an acceptable manner, with reverence and godly fear. For indeed our God [is] a consuming fire [or, [is] as to His essence consuming fire]. [Exod 24:17; Deut 4:24]
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	As we have therefore received a kingdom which cannot be shaken, let us have gratitude by which we may serve God acceptably, with reverence and holy awe: for our God is a consuming fire.
Context Group Version	Therefore, receiving a kingdom that can't be shaken, let us have favor, by which we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.
English Standard Version	.
Far Above All Translation	So let us have grace, seeing that we are receiving an unshakeable kingdom, through which we serve God in a pleasing way, with reverence and veneration, for indeed our God is a consuming fire.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	Watch out lest you refuse Him who is speaking, for if those did not escape who refused him who was divinely speaking on earth—much less we who turn away from Him who [speaks] from Heaven, whose voice shook the earth then, and now He has promised, saying, “Yet once [more]—I shake not only the earth, but also Heaven”; and this, “Yet once [more],” makes evident the removal of the things shaken, as of things having been made, that the things not shaken may remain; for this reason, receiving a kingdom that cannot be shaken, may we have grace, through which we may serve God well-pleasingly, with reverence and fear; for our God [is] also a consuming fire. Vv. 25–27 are included for context.

- Modern English Version .
- Modern Literal Version 2020 Hence, receiving an unshakable kingdom, let us have gratitude, through which we give-divine service *in ways well pleasing to God*, with reverence and piety; for* our God is also a consuming fire. {Deu 4:24}.
- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible Therefore, we receiving a Kingdom which cannot be moved, let us have (hold fast) grace (let us be thankful) whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation Therefore because we have received to ourselves an unshakeable royal kingdom, let us have and hold grace, through which grace we might render acceptable priestly service to the God with reverence and respect [occupation with Christ] for our God is a consuming fire.
- 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 12:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
asáleutos (ἀσάλευτος) [pronounced as-AL-yoo-toss]	<i>immoveable, unshakable; unshaken; metaphorically not liable to overthrow and disorder, firm stable</i>	feminine singular adjective, accusative case	Strong's #761
paralambanō (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine plural, present active participle, nominative case	Strong's #3880

Translation: On account of receiving an unshakable kingdom,...

Everything that is tied to God is eternal. The kingdom that we are promised cannot be shaken. It cannot disappear into a pile of rubble.

Hebrews 12:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active subjunctive	Strong's #2192
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
diá (διὰ) [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
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739

Translation: ...let us keep on having grace through Him.

Because we are tied direct to God and to all things eternal, let us keep having grace through Him. Do not pursue the Mosaic Law; do not pursue legalism; pursue grace. Our grace is in Him and through Him.

Now, why is this? We have God's righteousness. Because we have believed in His Son, we have been given God's righteousness. This is a position. We may or may not reflect this righteousness during our time here on earth.

Hebrews 12:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
latreuô (λατρεύω) [pronounced lat-RYOO-oh]	<i>to serve [minister] (to God), to render religious homage; to do the service</i>	1 st person plural, present active subjunctive	Strong's #3000
euaréstōs (εὐαρέστως) [pronounced yoo-ar-EHS-toce]	<i>in an acceptable manner, in a manner well pleasing to one, acceptable, in an agreeable manner</i>	adverb	Strong's #2102 (hapax legomena)
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: Let us serve the God in an acceptable manner,...

The writer of Hebrews encourages the believer in Jerusalem and Judæa to serve God in an acceptable manner. This means, apart from legalism, apart from the Mosaic Law; bathed in grace, as it were. This does not mean that

they are lawless. It simply means that the Mosaic Law is now the key to our lives on earth. God's grace is the key factor in our lives, because we have His righteousness.

Hebrews 12:28d			
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
eulábeia (εὐλάβεια) [pronounced <i>yoo-LAHB-i-ah</i>]	<i>awe, reverence, veneration; fear anxiety, dread; caution, circumspection, discretion</i>	feminine singular noun; genitive/ablative case	Strong's #2124
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
aidōs (αἰδώς) [pronounced <i>ahee-DOSE</i>]	<i>modest; awe; a sense of shame or honour, modesty, bashfulness (towards men), reverence (towards God), regard for others, respect</i>	neuter singular noun; genitive/ablative case	Strong's #127

Translation: ...with awe and reverence,...

We do not serve God with the Law, but with awe and reverence. When we respect God, we do things God's way. When we worship God in our own way, we are making God in our own image.

When we worship God in our own way, we are making God in our own image.

Hebrews 12:28 **On account of receiving an unshakable kingdom, let us keep on having grace through Him. Let us serve the God in an acceptable manner, with awe and reverence,...** (Kukis nearly literal translation)

Hebrews 12:29			
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
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
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

Hebrews 12:29			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
pûr (πῦρ) [pronounced purr]	<i>fire</i>	neuter singular noun; nominative case	Strong's #4442
katalískō (καταλίσκω) [pronounced kat-an-al-IHS-ko]	<i>consuming (utterly) (by fire); being consumed; something which consumes</i>	neuter singular, present active participle; nominative case	Strong's #2654 (hapax legomena)

Translation: ...for our God [is] a consuming fire.

Quoting from Deuteronomy 4:24, the writer of Hebrews reminds his readers that God is a consuming fire. This means judgment; and this can mean temporal judgment to those who reject His Word and His requirements.

"Is this how you want to spend the rest of your life?" the author of Hebrews asks. "Do you want to remain under God's discipline, because He will accommodate you here if you so choose."

Hebrews 12:29 ...for our God [is] a consuming fire. (Kukis nearly literal translation)

Hebrews 12:28–29 On account of receiving an unshakable kingdom, let us keep on having grace through Him. Let us serve the God in an acceptable manner, with awe and reverence, for our God [is] a consuming fire. (Kukis nearly literal translation)

Hebrews 12:28–29 Because we know that we have received a future kingdom from God that cannot be shaken, let us continue to have grace by Him today (instead of Law). Let us serve God properly, as He requires, with awe and reverence, as our God is a consuming fire. (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 12 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 12

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 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 12 (Brodie's Translation)

I will use Benjamin Brodie's translation again, which has been previously described.

Hebrews 12:1 **For this very reason** [anticipation of rewards], **we** [Church Age believers] **also, since we have such a great host of witnesses** [OT super-abounding grace heroes] **surrounding us, having rid ourselves** [rebound and keep moving] **of every impediment and category of sin** [mental, verbal, overt] **which easily distracts, should keep on exerting ourselves to advance** [forward momentum] **with perseverance with reference to the struggle** [application of doctrine according to precisely correct protocol] **which has been set before us** [goal or objective of the spiritual life],

I would understand the great cloud of witnesses to refer to angels, elect and fallen, who observe us regularly.

Removing every impediment is exactly as stated above, any sort of sin, which we remove through the rebound technique (1John 1:9).

God has set forth before us a plan, individually designed for each one of us. Even though, from time to time, we think X should have happened instead of Y, God knows best.

Hebrews 12:2 **By continually concentrating on** [occupation with] **Jesus, our Originator** [positional truth] **and Maturer** [experiential truth] **by means of doctrine** [He accomplished our justification-salvation and pioneered the protocol plan of God for our sanctification-salvation], **Who instead of the inner happiness which was present in Him** [joy and contentment by utilizing the prototype divine system], **endured the cross, disregarding the shame** [coming into contact with our sins and being judged by the Father], **and then** [after His death, resurrection and ascension] **sat down at the right hand** [place of honor] **of the throne of God** [session].

The way that we concentrate upon Jesus Christ (or are occupied by Him) is the intake of Bible doctrine.

Jesus is both the Author and Perfecter of our faith. That is, the fundamentals of our faith start with Him and having faith in Him. Through the knowledge of His Word, our faith and spiritual maturity grow.

Jesus, in His humanity, also grew spiritually; and, as a result, was a very happy Person. However, He endured the cross on our behalf, despising the shame of the crucifixion; and despising even more taking on the shame of our sins.

God accepted His sacrifice on our behalf and was raised up from the dead and God brought Him into heaven.

Hebrews 12:3 **By all means, consider the One** [Jesus Christ in His humanity] **who endured** [by utilizing the doctrine in His soul] **such hostility against Himself from sinners** [pressure from the opposition], **so that when you become faint** [weary and despondent from living in the cosmic system], **you might not become exhausted in your souls** [the fatigue of reversionism].

There are times when being a believer and growing spiritually brings hostility against us. This might be directly from unbelievers; but it can also come to us indirectly in the Angelic Conflict.

Even under great exhaustion, we are to move forward in the plan of God.

Hebrews 12:4 **You** [believers in Jerusalem in 67 A.D.] **have not yet resisted to the point of blood** [wounded in spiritual battle] **as you continue the struggle against the sin nature.**

Many of the believers in Jerusalem and Judæa were not resisting the attacks of legalism and they were giving in to these attacks. The sin nature likes to sin; but it also likes to adhere to legalism. The writer of Hebrews is encouraging his readers to resist how far off the rails the believers in Jerusalem and Judæa have gone.

Hebrews 12:5 **And so, you have completely forgotten the point of doctrine** [principle] **which was taught to you as sons** [in Proverbs 3:11-12]: **My son, stop rejecting corrective discipline** [child training] **from the Lord, nor become weary** [discouraged & fatigued] **when you are disciplined by Him,**

In Corinth, many believers moved toward gross sins; but in Jerusalem, many believers moved toward legalism. Because of so many believers are moving toward legalism, God has found it necessary to discipline them. It is clear to the recipients of this epistle that many of them are being disciplined by God.

Hebrews 12:6 **For whom the Lord loves** [positive believers with spiritual momentum], **He disciplines** [corrective measures]; **moreover, He scourges** [intensive discipline] **every son whom He accepts** [reversionistic believer].

We are all sons of God through Christ Jesus; and so, we all face divine discipline when we get out of line.

Hebrews 12:7 **Keep on enduring in the face of corrective discipline; God will deal with you as sons** [fair treatment from the Supreme Court of Heaven], **for what kind of son is he whom the Father does not discipline?**

When the believer faces divine discipline, then realize that God does this to you out of love, just as a father would.

Hebrews 12:8 **In fact, if you are without discipline, concerning which we** [members of the royal family] **have all been repeatedly participants, then you are bastards** [unbelievers] **and not sons** [members of the royal family of God].

If you are not receiving any discipline, is God really your Father? Are you really a royal son or heir?

Hebrews 12:9 **Furthermore, on the one hand, we had parents** [fathers] **with reference to our flesh** [human], **strict disciplinarians, and we were respectful;** **on the other hand, should we not to a much greater degree be under the authority of our Father with reference to our spirits, and keep on living** [a spiritual life with positive momentum]?

We have all had human fathers, and they punished us out of love when we needed it.

Hebrews 12:10 **Moreover, on the one hand, they** [our parents] **tried to discipline us** [their children] **according to that which was customarily recognized** [they did the best they could] **for a few days** [during childhood]; **on the other hand, He** [God the Father] **on the basis of that** [divine disciplinary standard] **which would confer a benefit** [advantageous to us], **so that we** [as super-abounding grace believers] **might receive a share in His divine character** [holiness & integrity].

God the Father disciplines believers according to His perfect standards.

Hebrews 12:11 **Therefore, to be sure, each child does not consider the advantageous thing** [corrective discipline] **which is happening** [in progress] **to be pleasant, but rather grievous. Nevertheless, afterwards** [after reversion recovery], **it yields a prosperous gain of righteousness** [resumption of momentum in the spiritual life] **to those who have been repeatedly trained by it** [positive believers].

The child being disciplined does not appreciate being disciplined at the time, but the idea is, this will guide the child in the correct direction.

Hebrews 12:12 **Therefore, restore strength** [reversion recovery] **to hands which are drooping** [lack of spiritual exercise] **and knees which are feeble** [spiritually disabled],

The way to have your strength restored and to lift up your tired arms is rebound (naming your sins to God); and you brace up your feeble knees with Bible doctrine.

Hebrews 12:13 **And keep following straight wheel tracks** [well-worn spiritual path] **with your feet** [spiritual momentum], **so that a sprain** [crippled spiritual life] **may not become a dislocation** [advanced stages of reversionism], **but rather be restored** [reversion recovery].

Then we look for guidance to get on the correct spiritual path, so that mild divine discipline does not become intensive discipline.

Hebrews 12:14 **Keep pursuing after** [advancing towards] **every category of prosperity** [stage of spiritual growth] **that is according to the norms and standards of experiential sanctification** [within the boundary of God's protocol], **apart from which** [pursuit] **no one shall understand the Lord** [spiritual perception],

We should continue to pursue the Lord according to the norms and standards of experiential sanctification, meaning that we need to stay in fellowship and grow in grace and in doctrine.

Hebrews 12:15 **Exercising personal responsibility, so that no one falls short of** [fails to reach] **the grace benefits from God** [escrow blessings on the road to glory], **so that no root of bitterness ever springs up** [name the sin, isolate it, and forget it] **causing trouble and many** [in the periphery] **become defiled because of it** [cursing by association],

God has a great plan for all of us on this earth, and we should exercise our volition not to fall short of the grace benefits which God has for us. We don't want to end up in heaven and find out that we had truckloads of blessing which we simply did not get due to our negative volition toward God's Word.

Hebrews 12:16 **That there be no sexually immoral person or irreligious person, like Esau, who in exchange for one meal** [frantic search for happiness], **sold his own right of primogeniture** [birthright of the 1st born son].

The Jewish believer to whom this letter is addressed needs to be careful not to be like Esau, and to disregard his own birthright, which all believers have. Had Esau valued his birthright, how much more his life would have been. If you value Bible doctrine and the guidance of God, how much greater will your life be?

Hebrews 12:17 **For you know that afterwards [too late], even though he kept on desiring to inherit the blessing [he thought Isaac would change his mind], he was rejected; indeed, neither did he find the possibility for a change of mind [it was a done deal], although he sought it [with great sincerity] with tears [big crybaby].**

The key is *not* emotion. When Esau realized that he had been making the wrong decisions, he even cried about what he had lost when his father blessed Jacob instead. God does not respond to emotions; He responds to good decisions on our part.

Hebrews 12:18 **By all means, you have not approached [at Mount Sinai] that which can be touched [such as the Commandments in stone], nor burned by fire [which came out of Mount Sinai], nor to darkness [corrective discipline], even unto blackness [intensive discipline], nor to the whirlwind [sin unto death],**

Because so many Jewish Christians were leaning into legalism, the writer of Hebrews contrasts Mount Sinai (where the Law was given) with Mount Zion, where Jesus died for our sins.

These mountains are so different, that the believer should not get them mixed up or think that they can be combined in some way. Mount Sinai was forboding and could not even be touched.

Hebrews 12:19 **Nor the blast of a trumpet [which announced the giving of the law], nor the declaration of words [each commandment was shouted to the people], which they [those who were present at Mount Sinai] who heard, begged that the word [voice of God enunciating the commandments] be no longer spoken to them,**

The Exodus generation, upon hearing the words of God, begged Moses to listen and to tell them. They could not bear to hear God directly.

Hebrews 12:20 **Because they could no longer endure that [Mosaic Law] which was being commanded: And if so much as an animal begins to touch the mountain, it shall be stoned to death.**

The people of the Exodus generation could not bear to hear God's voice.

Anyone or thing which touched the mountain faced death (apart from those God allowed onto the mountain).

Hebrews 12:21 **In fact, that [Mount Sinai] which was made visible was so frightening, that Moses said: I was terrified and trembling.**

Even Moses was terrified by this mountain (even though he went up according to God's command).

Hebrews 12:22 **But you are approaching Mount Zion [representing grace, as opposed to the law at Mount Sinai], even to the city of the living God, the heavenly [as opposed to earthly] Jerusalem, and to innumerable angels at a festive gathering,**

Approaching Mount Zion (Sion) is a much different thing. Zion represents God's grace; it represents the festive gatherings.

Hebrews 12:23 **And to the assembly of the first-born ones [Church Age believers get their resurrection bodies first], who have been recorded in the heavens [registered as members of the royal family], and to God [the Father], the Judge over all [humans and angels], and to the spirits of justified ones who have been completed [OT believers in heaven waiting for their resurrection bodies],**

Although the writer of Hebrews uses the well-known noun *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], this is not necessarily a reference to Church Age believers.

I would understand God's firstborn as a reference to Jewish believers (beginning with Abraham, Isaac, and Jacob). However, I can see Brodie's point in considering these to be Church Age believers who get their resurrection bodies first.

I think the emphasis here ought to be upon those receiving this letter, that they are the ones to whom the writer of Hebrews is addressing. He does not necessarily see them as being a totally new kind of believer for the Church Age; but sees them as similar to Jewish believers from the past.

Hebrews 12:24 **And to the Mediator** [God is propitiated toward men and men are reconciled to God] **of a new covenant, Jesus, and to the blood** [representative analogy for the spiritual death of Christ] **of sprinkling** [looking back to the Holy of Holies] **which communicates better things than Abel** [his sacrifice].

Believers are to look to and adhere to Jesus, the Mediator of the New Covenant; and to His blood, which represents His spiritual death. This is so much greater than even Abel's sacrifice.

Hebrews 12:25 **Keep on making sure** [with a watchful eye] **that you do not turn away from the One** [Jesus Christ] **who continues to communicate** [He spoke the commandments at Sinai, He speaks today through His Word, and He will speak again during the Millennium], **for if those** [at Mount Sinai] **who turned away did not escape from the One** [Jesus Christ] **who spoke doctrine upon the earth, to a greater degree we** [members of the royal family] **who have turned away from doctrinal communication from the heavens** [rejected Bible doctrine],

The author of Hebrews warns the Jewish believers to not turn about from Jesus, Who continues to speak to them. At first, He spoke the believers from the earth from Mount Sinai; but now He speaks to believers from the heavens.

Hebrews 12:26 **Whose voice** [Jesus Christ] **then** [at Mount Sinai] **shook the earth** [there was a literal earthquake as well as His words shaking their souls], **but now He Himself has promised** [in Haggai 2:6], **saying: Once more** [during the tribulation] **I will shake not only the earth, but also the heaven.**

Jesus' voice, on Mount Sinai, shook the earth; but there is a time coming when He will not just shake the earth but the very heaven as well.

Hebrews 12:27 **Moreover, this** [promise concerning the baptism of fire] **once again indicates the removal** [transformation] **of those things** [heaven and earth] **which can be shaken** [human good, dead works], **in the same manner as when they were created, so that those things** [new heavens and new earth] **which cannot be shaken may remain** [divine good receives rewards].

What can be shaken will be shaken by the Lord; the things which cannot be shaken will remain behind.

This means, all that is related to God will remain; anything not connected to Him will be shaken up.

Hebrews 12:28 **Therefore, since we** [Church Age believers] **have obtained an immovable royal power** [sphere of divine power], **let us keep on procuring grace** [striving to live the spiritual life by precisely correct protocol], **by means of which** [residence and function inside the sphere of royal power] **we may keep on serving God in an acceptable manner, with reverence** [occupation with Christ] **and awe** [fellowship with the Father],

Since we believers are associated with an immovable royal power, we should continue to exploit His grace and to continue to serve God in the manner which He requires.

Hebrews 12:29 **For our God is in fact a consuming fire** [divine justice condemns human good and burns it at the Judgment Seat of Christ].

His final warning in this chapter is, God is a consuming fire, which is a reference to His certain judgment.

Addendum

The Doctrine of the Old Sin Nature

by R. B. Thieme, Jr. (1Timothy, Ephesians, Romans)

A. Definition.

1. Biblical documentation of the sin nature is found in Romans 5:12. **Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through [the] sin [nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned].**
2. The characteristics of spiritual death include:
 - a. The status quo of dichotomy in the human race, having only a body and soul at birth, but no human spirit. Without a human spirit you can have no relationship with God. 1Corinthians 2:13.
 - b. Total depravity can be moral or immoral degeneracy, depending upon one's trend in his sin nature. If a believer's fragmentation (becoming arrogant and staying that way) is perpetuated, the believer becomes morally or immorally degenerate.
 - c. Total separation from God.
 - d. Total helplessness to perform any work, sacrifice, or any change of life by which we can enter into a relationship with God. The only way we can enter into a relationship with God is to accept God's work on our behalf; i.e., to believe on the Lord Jesus Christ.
3. The threefold essence of the old sin nature.
 - a. The area of weakness produces personal sins and eventuates in consequent evil in the form of moral or immoral degeneration, Hebrews 12:1. Three categories of sins—mental, verbal and overt—come from the sin nature's area of weakness.
 - b. The area of strength produces human good, resulting in moral degeneracy. Isaiah 64:6 Romans 8:8.
 - c. Expanding on the point above: a trend occurred toward good and evil, producing the Satanic policy for the pseudo-millennium. The trend toward good and evil also became a part of the function of Adam's trend. The trend toward good and evil is still an issue. Because of the judicial imputation of all personal sins to Christ, sin is no longer an issue except in rebound. When Adam chose the tree, he chose Satan's policy, immediately making Satan the ruler of the world. Good and evil is Satan's policy. The Garden was not so much a coup d'etat as a surrender. Man did not need to know about good and evil, which are opposite sides of the same coin. Man did not need to know about either of these. Man had a relationship with the justice of God. God warned man what would happen if he ate from the tree. Good and evil and God's plan are mutually exclusive.
 - d. The lust pattern motivates sin and evil, lasciviousness and asceticism, moral and immoral degeneration, Romans 7:7 Ephesians 2:3.
4. The old sin nature is Adam's trend after the Fall in action. Immediately after Adam sinned, two things occurred simultaneously.
 - a. He had a new trend historically.
 - b. He was spiritually dead.
5. The Fall of man resulted in numerous changes from the Garden.
 - a. Satan became the ruler of this world.
 - b. The old sin nature became the ruler of man's body.
 - c. Mankind became spiritually dead, and therefore under the condemnation of the justice of God, which became our new point of reference.
6. The sin nature is a part of the body; which influences the soul.

7. The body affects the soul and the mentality and vice versa. Bob is not sure about the material of the soul. The relationship between the material and the immaterial has become an issue of interested to Bob.
8. Imputations and targets regarding the sin nature. God's righteousness did not have a natural home in our souls.
9. Adam took a perfect soul and, by his negative volition, he revolted against divine authority and created the old sin nature. Adam's volition was a perfect instrument. But being free, he could reject divine authority.
10. We all have this original mold. While the soul is not occupied by the old sin nature, the soul becomes the battlefield which the old sin nature attacks and where it is often tactically successful.
11. The influence of the old sin nature on the soul is seen in mental attitude sins and motivations. The condition and status of the body often affect how you think. There is no question that the body effects the soul and the mentality, just as the soul effects the body (psychosomatics). This phenomenon of not only the immaterial influencing the material but also the material influencing the immaterial is noted in the "heart" passages of Jer 17:9; Mt 12:34-35; Mt 15:19; Mk 7:21-23.
12. By Genesis 3:21, Adam and the woman have believed in the Revealed God. After that point, copulation continued to occur, but life was born. All of them had sin natures from that point. The man's sin nature is passed down to the boys and their sisters.
13. The sin nature is the headquarters for the opposition to God within us.

B. Biblical Synonyms for the Old Sin Nature.

1. The singular of the Greek word hamartia (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] generally refers to the old sin nature, particularly when preceded by the definite article. Romans 5:12 7:14 1Corinthians 15:56 1John 1:8. Hamartia in the plural generally refers to personal sins.
 - a. Romans 5:12 **Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through sin [the sin nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned].**
 - b. Romans 7:14 **Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature].**
 - (1) Of course the law is spiritual, for it came from God. It is God's establishment mandate for the entire human race.
 - (2) "Flesh" (sarx) is another word for the old sin nature.
 - (3) We are sold into bondage at birth, when the imputation of Adam's original sin to the old sin nature occurs.
 - c. Actually, hamartia in the singular can refer to:
 - (1) Adam's original sin.
 - (2) Old sin nature, usually found with the generic use of the definite article.
 - (3) Principle of personal sin.
2. The Greek word sarx (σάρξ) [pronounced *sarx*] means "flesh," and it emphasizes the location of the old sin nature in the cell structure of the body. Because the sin nature is related to the biological life, it is called the flesh.
 - a. Galatians 5:16 **But I say, walk by means of the Spirit and you will not execute the lusts of the flesh.**
 - b. Ephesians 2:3 mentions the lust of the flesh. See also 1John 2:16 Romans 6:6 7:14.
3. Palaios (παλαιός) [pronounced *pal-ah-YOSS*] + anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-poss*] = *the old man*. This designation emphasizes the origin of the old sin nature: Adam's original sin perpetuated through the twenty-three male chromosomes which fertilize the female ovum in copulation.
 - a. Ephesians 4:22 **With reference to your former lifestyle [self- fragmentation through post-salvation sinning], you yourselves lay aside [through rebound] the old man [sin nature], you who are becoming degenerate on the basis of the lusts of deceit.**

- b. **You who are becoming degenerate** refers to being corrupted in polarized fragmentation from the trends of the sin nature.
- c. The *lusts of deceit* include power lust, money lust, approbation lust, sexual lust, chemical lust, and emotional lust (fear, worry, anger).
- d. The sin nature is classified as the old man because it originated in the Garden of Eden; it's older than anything else. Colossians 3:9
4. Sárkinos (σάρκινοϛ) [pronounced SAHR-kee-noss] means, *carnal, fleshly, of the flesh, or belonging to the flesh*. This refers to the believer under the control of his old sin nature and therefore out of fellowship with God through personal sin and resultant cosmic involvement.
- a. Romans 7:14 **Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature].** (See point 4 for Rom 7:14-25.)
- b. 1Corinthians 3:1-3 **And I, brethren, could not speak to you as to spiritual persons [believers in divine dynasphere], but as to belonging to the sin nature [carnal believers controlled by the sin nature], as to babes in Christ [childish believers]. I gave you milk, and not solid food [advanced doctrine], for you were not able to receive it; in fact, you are not yet able. For you are still belonging to the sin nature. For since there is jealousy and strife among you, are you not belonging to the sin nature, and keep walking in conformity with men?**
- (1) The Corinthians believers were still not able to learn advanced doctrine because they were under the control of the old sin nature, which limits what you can learn.
- (2) The fact that they are still carnal means they don't use rebound to recover fellowship.
- (3) Note what Paul mentions as an example of carnality. He mentions one of the mental attitude sins of arrogance: jealousy.
- (4) The Corinthian believers are therefore "of the sin nature", i.e., carnal, and walking as unbelievers.
5. Romans 6:6 **Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature [= our body of sin] might be rendered powerless [inoperative], that we should no longer be slaves to the old sin nature.** *Our body of sin* emphasizes the old sin nature's headquarters where it resides in the cell structure of the body. Its genetic home is in the cell chromosomes.
6. Romans 1:23 **And they exchanged the glory [essence] of the incorruptible God for an image in the form of corruptible mankind, and birds, and quadrupeds, and reptiles.** *Corruptible man* refers to the sin nature. *Corruption* specifies the old sin nature and is the result of the old sin nature. Man is corrupted physically, spiritually, and therefore morally.
7. *Corruptible seed* in 1Peter 1:23 refers to the transmission of the old sin nature.
8. There are passages which describe sin, good or evil as coming from the *heart*. The heart, or right lobe of the soul, has nothing to do with the old sin nature. But the old sin nature always gets to the soul of man by attacking the heart. This is the old sin nature influencing thought so that sin, good and evil are motivated in the thinking, being programmed in the brain. Jeremiah 17:9 Matthew 12:34-35 15:19 Mark 7:21-23
9. Cancer is a rebellion of the body against itself. This cell which divides will have more than 46 chromosomes.
10. When sheep panic, they go astray. They go off in all different directions. We all went astray at the womb, whatever our weaknesses happen to be. We all have a sin nature and we are all born gone astray.
- C. The origin of the old sin nature:
1. Spiritual death is Adam's sin combined with the sin nature.
2. Adam's sin was acquired by imputation; but Adam's nature or trend was gained genetically. This is a natural or a real imputation, where there is a natural home or target for the thing that is imputed.
3. The man and the woman are both carriers of the sin nature, but only the man transmits it. The 23 uncontaminated gene from the woman are matched with the 23 corrupted ones from Adam. The sin

nature is the total contamination of all the cells in the body save one. When these chromosomes are combined, the sin nature is transmitted.

D. Further Biblical Documentation of the Old Sin Nature.

1. There are three references to the old sin nature in Romans 6:6 **Knowing this, that our old man** [old sin nature] **was crucified with Him** [retroactive positional truth], **that our body of sin** [old sin nature] **might be rendered powerless, in order that we should no longer be slaves to sin** [old sin nature]. The implication of this verse is that we are in slavery to the old sin nature apart from retroactive positional truth.
2. When the old sin nature gains control of the soul, it is often called a "desperately wicked heart." Jer 17:9 The heart of man is deceitful above all things and desperately wicked."
 - a. The Hebrew word LEB is used for the right lobe of the soul, but here it refers to the right lobe connected with the old sin nature's temptations. They are filtered through the soul and its functions.
 - b. The right lobe is the place where sin is defined before volition grabs it and runs with it. All sin originates from your own volition, but temptation goes through your soul.
 - c. This explains Jer 17:9 which relates the right lobe to the old sin nature. Mt 12:34-35 and 15:19 says the heart is the source of certain sins. This doesn't refer to the right lobe by itself, but as it is related to the old sin nature.
 - (1) In other words, the sin nature comes from the cell structure of the body and presents a temptation which goes into the right lobe. There it is defined in terms of language. Or it can be defined in terms of emotion. So once the source, the old sin nature, gains entry to the soul, then the temptation is defined. At this point, you know you are being tempted according the language of your own soul.
 - (2) Then you face a decision toward that temptation. Negative volition means you will commit the sin you are tempted with, whether you know it's a sin or not. Positive volition means you say no to committing that sin, so that the temptation merely remains a temptation. A temptation can never become a sin until your volition is involved. This is true of all people, normal or abnormal. All people are held responsible for their sins before God.
3. Romans 7:14 has two references to the old sin nature. **For we know that the law is spiritual** [comes from God, a Spirit], **but I am of the flesh** [old sin nature in body], **having been sold into bondage to sin** [slavery to old sin nature].
4. 1John 1:8 **If we say** [contend, maintain, assert] **that we have no sin** [nature], **we deceive ourselves, and doctrine is not in us.**
5. 1John 1:10 **If we say** [contend, maintain, assert] **that we have not sinned** [after salvation], **we make Him a liar and His doctrine is not in us.**

E. The Source of the Old Sin Nature.

1. The old sin nature is the genetic home for the imputation of Adam's original sin at physical birth causing real spiritual death. Real spiritual death is separation from God in a state of total depravity.
2. The old sin nature resides in the cell structure of the body and is the source of all inner temptation. Anything that is a temptation to you must be filtered through your soul. The sin nature is passed down genetically through the twenty-three male chromosomes in copulation.
3. While the soul of man comes from God, the old sin nature originates from the original sin of Adam in the Garden. The old sin nature works through the soul. All inner temptations come from the old sin nature. Most temptation comes this way, though occasionally we face an overt temptation.
4. Two imputations occur simultaneously at birth. When the fetus emerges from the womb, God imputes human life to its home, the human soul. That human life is, in every case, created by God. Secondly and simultaneously, the justice of God imputes Adam's original sin to the genetically-prepared home of the sin nature residing in the cell structure of the body. The result is real physical life and real spiritual death.
5. Adam's original sin was acquired by imputation. Adam's sin nature is attained genetically.
6. There is a vast difference between biological life and soul life.

- a. Biological life originates from copulation. Soul life originates from God at birth.
 - b. The sin nature does not become active until birth, when biological life is combined with soul life to form the human being.
 - c. God cannot and did not create the sin nature. The sin nature originated from Adam's disobedience. God is not the author of sin or temptation; that is blasphemous and unthinkable.
 - d. Biological life is genetic, originating from one cell, the zygote. Soul life originates from God at birth.
 - e. Biological life begins at conception; soul life begins at birth.
 - f. The sin nature is transmitted through biological life. Therefore, the sin nature is transmitted through the body, not the soul. For this reason, the word sarx (σάρξ) [pronounced *sarx*] or the flesh is used as a synonym for the sin nature.
 - g. Biological life begins with mother dependence in the womb. Soul life begins with God dependence at birth.
7. While both the man and the woman are carriers of the old sin nature, transmission of the old sin nature occurs only through twenty-three male chromosomes passed down from the man. The man is the transmitter of the old sin nature in copulation because Adam committed the original sin of cognizance, and Eve committed the original sin of ignorance.
 - a. 1Timothy 2:14 **And it was not Adam who was deceived, but the woman, being deceived, was in the transgression. As a result, the man became the authority in marriage.**
 - b. Romans 5:12 **Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through the sin nature, so [spiritual] death spread to the entire human race because all sinned.**
 - c. Psalm 51:5 **Behold, I was born in iniquity, and in sin [the sin nature] I was conceived.** David means that Adam's original sin was imputed to the old sin nature at the point of birth. He is not saying that he was born a bastard.
 8. The sin nature is genetically formed in the womb, along with biological life. Because there is no soul life in the womb, God is not the author of sin.
- F. The Virgin Pregnancy and Virgin Birth of our Lord.
1. The one exception to the genetic perpetuation of the old sin nature is the virgin pregnancy of Mary.
 2. Because of meiosis and polar body, the female ovum, ready for fertilization, throws off twenty-three contaminated chromosomes, leaving twenty-three uncontaminated chromosomes.
 3. The virgin Mary was a carrier of the old sin nature. She was spiritually dead at birth. She was a virgin but not sinless. But at the moment of fertilization of that one pure, uncorrupted ovum by the Holy Spirit, she possessed that one pure cell free from the old sin nature. The Holy Spirit fertilized her twenty-three pure chromosomes with twenty-three perfect chromosomes.
 4. The Holy Spirit, in fertilizing the ovum of Mary with twenty-three perfect chromosomes, therefore eliminated the genetic formation of the old sin nature. All the other normal genetic functions did occur, however.
 5. Matthew 1:20 **Behold, an angel appeared to Joseph in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife, for that which has been conceived in her is from the Holy Spirit."** The Holy Spirit provided twenty-three perfect chromosomes which fertilized the ovum of Mary.
 6. The virgin pregnancy of Mary excluded the genetic transmission of the sin nature, so that the biological life of Jesus in the womb was without a sin nature.
 7. At the virgin birth of Jesus, there was no sin nature. Therefore, Jesus was born as Adam was created, i.e., trichotomous, having a body, soul, and spirit.
 8. With no genetically-formed old sin nature, it was impossible for the justice of God to impute Adam's original sin to Jesus Christ at birth because there was no genetically-formed home for its transmission, no old sin nature because of no copulation.
 9. Therefore, Christ was born perfect, just as Adam was created perfect. Both were perfect in the structure of the body and in the soul, having no old sin nature. Jesus Christ is the facsimile of Adam

before the Fall; i.e., perfect; we are the facsimile of Adam after the Fall; i.e., spiritually dead with an old sin nature.

10. Therefore, Jesus Christ was born into the prototype divine dynasphere because He was "filled with the Holy Spirit" from birth. Throughout his life on earth, our Lord had to remain perfect inside the prototype divine dynasphere so that He would be qualified to go to the cross, and receive the imputation and judgment for the sins of the world. **He was tempted in all points as we are, yet apart from sin** [sin nature].
 11. Because of the virgin pregnancy followed by the virgin birth, our Lord was born in a state of perfection which He maintained through residence, function, and momentum inside the prototype divine dynasphere.
 12. The doctrine of impeccability teaches that the humanity of Jesus Christ was tempted far beyond anything anyone has ever known, but He resisted all temptation. His deity was not able to sin; His humanity was able not to sin. See the doctrine of Impeccability.
 13. (#179 points) All cells in the human body are corrupted. Just as the combined chromosomes produce different characteristics, this also affects the sin nature and the strengths and weaknesses.
 14. While the woman carries the sin nature, she cannot transmit it. This is the difference between the man and the woman in the fall.
 15. The woman was deceived by Satan, so she sinned in ignorance; Adam sinned in cognizance. The woman, therefore, carries the child, and the man provides the sin nature.
 16. The virgin Mary was a carrier of the old sin nature; she was not immaculate; she was not sinless.
 17. The Holy Spirit fertilized the ovum of Mary, providing 23 perfect chromosomes. There would be no genetic formation of the sin nature.
 18. This was a pregnancy without copulation and without a male involved in the fertilization.
 19. With no genetically formed old sin nature, it was impossible for the justice of God to impute Adam's original sin to Jesus because there was no place for it to go.
 20. Because of parthogenesis resulting in no spiritual death at birth for the Lord.
 21. When God the Father gave life to the human soul to His uniquely-born son. This is because there was the imputation of human life. . .
 22. The justice of God
 23. Only through personal sin, could Christ acquire a sin nature.
 24. Imputed to Him and judged.
 25. Justification from the justice of God through faith in Christ.
- G. The Biography of the Fragmented Life, Romans 7:14-25.
1. Romans 7:14 **Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature].**
 2. Romans 7:15 **For that which I am doing [fragmentation], I do not understand. For I am not practicing what I would like to do, but I am doing the very thing that I hate [self-fragmentation].**
 3. Romans 7:16 **But if I do the very thing I do not wish to do [fragmenting my own life], I agree with the law that it is good. " In 1 Timothy, Paul says that the law teaches what sin is.**
 4. Romans 7:17 **But as the case really stands, I am no longer the one doing it, but the sin nature which is indwelling me.**
 5. Romans 7:18 **For I know that nothing good of intrinsic value dwells in me, that is in my flesh [sin nature], for the desire is present in me to attain the good [virtue], but I cannot do it.**
 6. Romans 7:19 **For the good of intrinsic value that I desire to do, I do not do [fragmented believer], but the evil which I do not desire to do I keep practicing.**
 7. Romans 7:20 **But if I am doing the very thing I do not wish to do [and I am], I no longer accomplish it, but the sin nature residing in me.**
 8. Romans 7:21 **Consequently, I discover this principle, that when I desire to do the good [virtuous, noble], evil [fragmented life] is present with me.**

9. Romans 7:22 For along with other believers, I delight in the law of God [protocol plan] with reference to my inner man [doctrine in mentality].
 10. Romans 7:23 But I see a different law [principle] in the members of my body, making war against the law of my mind [status of fragmentation], and making me a prisoner to the law of the sin nature which is in the members [cell structure] of my body.
 11. Romans 7:24 I am a miserable [wretched] person! Who will rescue me from the body of this death [the old sin nature]?
 12. Romans 7:25 Grace belongs to God through Jesus Christ our Lord. So then, on the one hand, with my mind I am myself serving the law of God; but on the other hand, with my flesh [old sin nature in control of the soul], I am serving the law of the sin nature.
- H. Six categories of fragmentation are produced by the old sin nature.
1. Personal or self-fragmentation is related to the sin nature's area of weakness and area of strength. Hebrews 6:1 Therefore, leaving behind [graduating from] the elementary teachings about Christ [basic doctrines of Hypostatic Union, Christology, soteriology], let us advance to maturity [execution of protocol plan, manufacture of invisible hero, glorification of God], not laying again the foundation [doctrines of salvation and spirituality] of repentance away from dead works, and of faith toward God,... Dead works come from the area of strength of the old sin nature. When under the control of the sin nature, all the works you produce are dead and unrewardable.
 2. Polarized fragmentation is related to the trends of the sin nature. The sin nature has a trend either toward self-righteous arrogance and legalism or toward lascivious lawlessness and antinomianism.
 - a. Perpetuated legalistic fragmentation results in moral degeneracy.
 - b. Perpetuated antinomian fragmentation results in immoral degeneracy.
 - c. Pre-salvation sinning is solved by faith in Christ. Jesus Christ on the cross was judged for both the sins of legalism and the sins of antinomianism. At the moment anyone believes in Christ, the problem of pre-salvation sinning is solved, for those sins are all blotted out, Isa 43:25, 44:22 Eph 1:7 Col 1:14.
 - d. Post-salvation sinning requires the use of problem solving device #1, the rebound technique.
 - e. Polarized fragmentation results in a tremendous conflict among believers who have opposite trends in their old sin nature. There is no toleration of others. This conflict drives positive volition away from doctrine.
 3. Fragmentation related to subjective arrogance includes unrealistic expectation and role model arrogance. Unrealistic expectation is subjective preoccupation with self; role model arrogance is subjective preoccupation with others.
 4. Human relationship fragmentation includes:
 - a. Fragmentation and the problem of Christian fellowship.
 - b. Fragmentation and the problem of marriage.
 5. Fragmentation related to emotion involves emotional sins, such as fear, worry, anxiety, hatred, anger, violence, and murder; these perpetuate fragmentation.
 6. God relationship fragmentation includes:
 - a. Failure to understand and utilize the problem solving devices.
 - b. Failure to execute the protocol plan of God.
- I. Post-Salvation Sinning and the Old Sin Nature.
1. Divine justice imputes divine righteousness to the believer at salvation. There must be a policy to bless man.
 2. At the moment of salvation, there occurs the baptism of the Holy Spirit, which cancels the ruling power over the old sin nature. This anticipates Romans 6. We positionally separated from the sin nature?
 3. This establishes the victory of the 3 trends of the sin nature.
 4. Through the baptism of the Spirit, we have retroactive positional truth.
 5. This abrogates the sovereignty of the old sin nature in human life.

6. The old sin nature is still located in the cells of the body of corruption and it is transmitted by the 23 chromosomes' When Christians have children, their children has sin natures. You will never completely stop sinning. Romans 8:1–3.
 7. The believer continues to use his volition and continues to possess a sin nature after salvation.
 8. 1John 1:8 tells us we continue to possess the old sin nature. "If we say [contend, maintain, assert] that we have no sin [nature], we deceive ourselves, and doctrine is not in us.
 9. 1John 1:10 If we say [contend, maintain, assert] that we have not sinned [after salvation], we make Him a liar and His doctrine is not in us.
 10. Since the believer continues to possess the old sin nature after salvation, he is a walking grenade.
 11. However, only the volition of the believer can pull the pin of the grenade. Being tempted by the sin nature is not sin; only when volition pulls the pin of the grenade does the believer sin. That's why the rebound technique is the first problem solving device, designed to recover from fragmentation.
 12. The pin of the grenade is related to some form of arrogance. The multifarious manifestations of arrogance include jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, self-righteous arrogance, motivational and functional revenge, slander, maligning, gossip, and judging.
 13. The fragmentation of the life moves in the direction of the trends of the sin nature.
 - a. If the trend is toward self-righteous arrogance and legalism, the fragments of the life include slander, gossip, maligning, judging, and Christian activism.
 - b. If the trend is toward lasciviousness and lawlessness, the trend is toward sexual and even criminal sins.
 14. The trend toward self-righteousness and legalism produces such heresies as saying that you cannot commit certain sins and still be a Christian. That is wrong. The believer can commit any sin an unbeliever commits. This trend results in several categories of heretical conclusions.
 - a. Salvation by works.
 - b. Spirituality by works.
 - c. A misunderstanding of our Lord's teaching that "by their fruits you shall know them. " From a misinterpretation of this verse, self-righteous Christians conclude that you are not really a Christian unless you show the proper manifestation of it.
 15. The trend toward lasciviousness and lawlessness results in anti-nomianism and reaction against Bible doctrine because it is associated with self-righteous arrogance.
- J. The Arrogance of False Perspective.
1. The arrogant believer who rejects the doctrine of eternal security thinks that he can do something to lose his salvation. He assumes that his sins and failures are greater than the saving work of Christ on the cross and the forty things he received at salvation from God. Or the arrogant believer erroneously concludes he must add something to faith in Christ for salvation.
 2. The arrogant believer erroneously assumes that dead works of legalism and morality are greater than the omnipotence of the Holy Spirit inside the divine dynasphere. He calls his dead works spirituality.
 3. The arrogant believer who succumbs to the pressures of discipline, suffering, adversity, and injustice erroneously assumes that his sufferings are greater than the provision of the portfolio of invisible assets and the problem solving devices of the protocol plan; i.e., that his sufferings are greater than any solution God can provide.
 4. The arrogant believer who depends on emotional activity, such as dedication ceremonies, tongues, inspirational speakers, and personal attention from the pastor or evangelist, erroneously assumes that his personal feelings and experiences are greater than perception of doctrine.
 5. The arrogant believer who is involved in the demand syndrome, having unrealistic expectation and role model arrogance, assumes that emphasis on people must precede God emphasis.
 6. The believer is arrogant when he listens to the teaching of Bible doctrine with preconceived notions, distorting the acquisition or perception of doctrine.
 7. The believer is arrogant when he uses epignosis doctrine which he has retained to serve him rather than to lead him.

8. The believer is arrogant when he applies doctrine to justify himself or to establish himself in a system of self-righteousness.

9. This is all summarized in 1 Tim 6:3-4 *If anyone teaches a different doctrine and does not concur with sound doctrine, those doctrines from our Lord Jesus Christ, even the doctrines pertaining to godliness [life in divine dynasphere], he has received arrogance [fragmentation of life], understanding nothing. Furthermore, he has a morbid obsession about controversies and verbal conflicts, from which originate jealousy, discord, and evil speculations.*

K. The Role of Volition in Sin and Fragmentation.

1. No one sins apart from his own consent. Even if you don't know it's a sin, you wanted to do it and you do it, and so are responsible for that sin.
2. The sin nature is the source of temptation. Human volition is the source of sin.
3. Once you commit a sin, the sin nature controls your soul and is a stronger power than it was when merely residing in your body.
4. The believer sins after salvation in two categories.
 - a. In sins of cognizance, temptation from the sin nature is recognized, and the volition chooses to sin.
 - b. In sins of ignorance, temptation from the sin nature is not recognized as potential sin, yet volition chooses to succumb and thereby commits a sin of ignorance.
5. When the believer uses his volition to sin, he fragments his own life. This self-fragmentation is called carnality or being under the control of the sin nature. It is tantamount to life in the cosmic system and the stages of reversionism.
6. The trend toward lascivious lawlessness and the trend toward self-righteous arrogance cause tremendous conflict among believers. People who participate in this conflict between the two opposite trends fragment themselves. Moral and immoral degeneracy are constantly at war.
7. So fragmentation is not only the source of sinning, but is a state of confusion. Once you perpetuate yourself in fragmentation, you will be confused and cannot grow spiritually.

L. Personal Sins.

1. Personal sins in the human race originate from two sources.
 - a. The function of the sin nature in temptation.
 - b. The function of human volition in the act of sinning.
2. All personal sins in human history are divided into two categories.
 - a. Pre-salvation sinning.
 - b. Post-salvation sinning.
 - c. Both categories of sin were judged on the cross.
3. Prior to the cross, all personal sins in the human race, past, present, and future, were programmed into one prom (volitional) chip in the computer of divine decrees. At the time of the crucifixion, God the Father called for the printout of all personal sins, imputed them all to Christ, and judged every one of them.
 - a. 1Peter 2:24 *He carried our sins in His own body on the cross.*
 - b. 2Corinthians 5:21 *He who did not know sin was made sin as a substitute for us.*
 - c. Romans 5:8 *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us.*
 - d. 1Peter 3:18 *Because Christ died once for our sins, the righteous One as a substitute for the unrighteous ones, that He might bring us to God, having been put to death in the flesh [humanity of Christ], but made alive by means of the Spirit.*
 - e. Gal 3:13 *Christ has redeemed us from the curse of the law by means of becoming a curse as a substitute for us, for it stands written, Cursed is everyone who hangs on a cross.*

M. The Solution to Pre-Salvation Sins.

1. Salvation comes from faith and faith alone in Jesus Christ.

- a. Gal 3:26 For you are all the sons of God through faith in Christ Jesus.
 - b. Gal 2:16 Knowing that a person is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law no person will be justified.
 - c. Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.
 - d. Ephesians 2:8 For by grace you have been saved in the past with the result that you stand saved forever through faith, and this [salvation] is not from yourselves; it is a gift from God, not of works lest anyone should boast.
 - e. Romans 3:22 Even the righteousness of God through faith in Jesus Christ, for all those who believe.
 - f. Romans 3:28 For we maintain that a person is justified by faith apart from the works of the law.
 - g. John 20:31 But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have eternal life through His person.
 - h. John 3:15 That everyone who believes in Him may have eternal life.
 - i. John 3:16 For God loved the world so much that He gave His Son, the unique One, in order that anyone who believes in Him shall never perish but have eternal life.
 - j. John 3:18 He who believes in Him is not judged, but he who does not believe has been judged already because he has not believed in the person of the unique Son of God.
 - k. John 3:36 He who believes in the Son has eternal life, but he who does not believe in the Son will not see life, but the wrath of God abides on him.
 - l. John 11:25 Jesus said to her [Martha], "I am the resurrection and the life. He who believes in Me shall live even if he dies."
 - m. 1John 5:11-13 This is the deposition: God has given to us eternal life, and this life is in His Son. He who has the Son has this [eternal] life; He who does not have the Son does not have this [eternal] life. These things I have written to you who believe in the person of the Son of God, in order that you may know that you have [eternal] life.
2. The problem of pre-salvation sinning is solved by personal faith in Jesus Christ. In the very moment that anyone believes in Christ, all his pre-salvation sins are blotted out.
 - a. Isa 43:25 I, even I, am the One who wipes out your transgressions for My own sake, and I will not remember your sins.
 - b. Col 1:14 In whom we have redemption, the forgiveness of sins.
 3. Faith plus anything does not secure salvation. If you add anything to faith, the Holy Spirit cannot make it effective for salvation under His ministry of efficacious grace.
 - a. Faith plus "commitment" does not secure salvation.
 - b. Faith plus "lordship" does not secure salvation. Jesus Christ is your Lord at the moment of salvation no matter what you do after salvation. You cannot make Christ "Lord" by anything you do.
 - c. Faith plus morality does not secure salvation.
 - d. Faith plus baptism or any other church ritual does not secure salvation.
 - e. Faith plus "repentance" does not secure salvation. "Repent" actually means to change your mind about Christ, not to feel sorry for sins.
 - f. Faith plus emotion does not secure salvation.
 - g. Faith plus psychological works does not secure salvation.
 - h. Reverse invitations exclude faith. In salvation, God invites us to Him. Therefore, we cannot reverse that and invite Christ into our hearts or lives. Inviting God excludes faith altogether.
 - (1) Inviting Christ into your heart is tantamount to inviting Christ into a garbage dump, Jer 17:9 The heart is desperately wicked.
 - (2) Inviting Christ into your life is tantamount to inviting Christ into a tomb, because the unbeliever's life is spiritually dead.

4. The ministry of the Holy Spirit in our salvation.
 - a. In the doctrine of common grace, the spiritually dead unbeliever has spiritual brain death. Therefore, when the Gospel is presented, the Holy Spirit acts as a human spirit so that the Gospel, which is spiritual phenomena, can be understood. The accurate information which the Holy Spirit uses is then understood in the left lobe of the soul.
 - b. Even when the person understands that salvation is through faith alone in Christ and he believes in Christ, he is still spiritually dead. So under His ministry of efficacious grace, the Holy Spirit takes faith and faith alone in Jesus Christ and makes it effective for eternal life. Therefore, if you add anything to faith, the Holy Spirit cannot make that effectual for salvation.
 5. John 16:8-9 **And He [Holy Spirit], when He comes, will convict the world concerning sin; concerning sin, because they do not believe in Me.** Sin is really not an issue in your life as an unbeliever; the issue is Christ. Because Jesus Christ was judged for all your sins.
 6. Rom 1:16 **I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Gentile.**
 7. So the solution to pre-salvation sinning is to believe on the Lord Jesus Christ, and you will be saved.
- N. The Solution to Post-Salvation Sinning.
1. The rebound technique is the solution to post-salvation sinning.
 2. 1John 1:9 **If we acknowledge [admit, cite, name] our sins, He [God the Father] is faithful and just [righteous] with the result that He forgives us our sins [post-salvation sins of cognizance], and cleanses [purifies] us from all wrongdoing [post-salvation sins of ignorance].**
 3. The substitution of self-judgment for divine discipline is the subject of 1Corinthians 11:31 **If we would judge ourselves, we should not be judged.** Self-judgment is tantamount to the confession of our sins.
 4. So forgiveness and restoration to fellowship as well as the subsequent filling of the Holy Spirit and reentrance into the divine dynasphere is based on the fact that the sins cited have already been judged at the cross. This takes care of sin, one of the three trends of the old sin nature. This is judgment of self.
 5. Rebound means to stand up, look God in the eye, cite your sins, and know that He has judged it and therefore forgives you.
 6. This solution is the only way we can get out of the cosmic system and get back into our own palace, the divine dynasphere, through gate #1, the filling of the Holy Spirit, who now again controls our soul.
 7. There are two different mandates for spirituality.
 - a. Gal 5:16 **Walk by means of the Spirit.**
 - b. Eph 5:18 **Be filled with the Spirit.** This refers to the Holy Spirit controlling your soul at gate #1. Gal 5:16 refers to your life and function inside the divine dynasphere.
- O. Fragmentation and the Old Sin Nature. See the Doctrine of Fragmentation.
- P. Divine judgment solves the problem of the old sin nature.
1. God solves two categories of problems created by the old sin nature through the use of condemnation or judgment.
 - a. Sins, which were judged at the cross.
 - b. Good works or human good and evil are judged at the Last Judgment.
 - c. Evil continues even to the Millennium. Evil must be met in the spiritual realm. No democracy of history has never survived its own saturation of evil. The great Athenian sin was homosexuality. This was a part of their great downfall. Human good is beautifully discussed in Plato's Republic.
 - d. We are not really a republic or a democracy; but more of an idiocracy.
 - e. Our attitude toward Bible doctrine is the key.
 2. Phase 1: Divine judgment at the cross.
 - a. The sins of the world were called for as a printout from a prom chip. They were imputed to Christ and judged by the justice of God the Father.

- b. This was the first and most important judgment of the old sin nature and is the basis of our salvation which we obtained through personal faith in Jesus Christ. This was the abrogation of the power and rulership of the old sin nature, 1 Pet 2:24; 2 Cor 5:19.
- c. However, under the law of volitional responsibility, our sins, though judged at the cross, still have consequences from the function of our negative volition. This is how we cause most of our own suffering.
3. Phase 2: We must judge ourselves through the use of the rebound technique, 1 Jn 1:9; 1 Cor 11:31.
 4. Phase 3: The human good and evil of the believer is judged at the Judgment Seat of Christ immediately after the Rapture, 1 Cor 3:12-16. "Wood, hay and stubble" refers to all the human good you have done which will be burned.
 5. At the Great White Throne Judgment, Rev 20:12-15, the unbeliever is resurrected and brought before the Lord Jesus Christ whom he rejected. His sins, having already been judged at the cross, are not mentioned. Instead, his human good is added up from the book of works. It can only total negative righteousness, which cannot have fellowship with perfect righteousness, and so he is cast alive into the Lake of Fire.
 6. God judges evil periodically; otherwise history could not continue. Evil continues up through the Millennium, as in the Gog and Magog Revolution. Evil must be met in the spiritual realm.
- Q. There will be no old sin nature in the resurrection of the Church. Phil 3:21 Who [Lord] will change the body of our humiliation [old sin nature] into conformity with the body of His glory [resurrection body of Jesus Christ] on the basis of the operational power from which He Himself is able to subordinate all things to Himself. "
- R. What happens to the old sin nature at salvation?
1. At the moment of salvation adjustment to the justice of God through faith in Christ, divine justice imputes divine righteousness to the believer, setting up the grace pipeline for blessing from God's justice.
 - a. Justice is at the origin end; perfect righteousness is at the receiving end. This pipeline is encapsulated by divine integrity.
 - b. Righteousness demands righteousness; justice demands justice; what the righteousness of God demands, the justice of God executes.
 - c. Therefore at salvation, perfect righteousness demands thirty- nine other factors to come through the grace pipeline. From salvation to maturity, perfect righteousness demands logistical blessing to sustain us.
 - d. At the point of spiritual maturity, perfect righteousness demands special supergrace blessings. For just as justice can directly condemn, justice must also have a policy for blessing us: grace.
 2. At the moment of salvation, the baptism of the Spirit also occurs, which cancels the ruling power of the old sin nature over human life.
 - a. This is a positional abrogation or cancellation which provides the basis for experiential cancellation for which we must opt in phase two.
 - b. Potential 2 plus capacity equals the reality of encapsulated environment. Potential 2 is the baptism of the Holy Spirit producing retroactive positional truth and current positional truth.
 - c. Retroactive positional truth identifies us with Jesus Christ in His spiritual death, physical death and burial. In spiritual death, Christ also rejected human good and evil while accepting the imputation of all personal sins and their judgment.
 - d. Therefore in identification, we have positionally rejected human good and evil.
 - e. In His physical death, Christ was totally separated from good and evil; therefore we are positionally separated from good and evil.
 - f. In His burial, He was divorced from good and evil; so we are divorced from good and evil positionally.
 - g. Capacity always equals doctrine. The reality of encapsulated environment is greater than the perfect environment of the garden, yet it is in this very devil's world. For God encapsulates our

blessings in time in an environment He provides (the divine dynasphere), regardless of historical circumstances.

- h. Because the policy of Satan is good and evil and the function of the old sin nature is good and evil, the old sin nature and Satan cooperate as long as good and evil are being produced. But whenever the old sin nature produces sin, this is an embarrassment to Satan. Satan is trying to beat our Lord to the Millennium.
 3. This retroactive positional truth establishes the basis for our experiential renunciation and victory over the trends of the old sin nature. Its 3 trends are toward sin, human good, and evil.
 4. Through the baptism of the Holy Spirit, we have retroactive positional truth which is positional separation as well as rejection and divorcement from Adam's trend, the old sin nature.
 5. Rebound provides rapid recovery. How we feel about a sin is of no consequence to the justice of God.
 6. This abrogates the sovereignty of the old sin nature over human life. It also provides "life with God" on this earth, Rom 6:11.
 7. The old sin nature, however, is still located in the cells of the flesh, the body of corruption, and is still transmitted through the twenty- three male chromosomes.
 - a. That old sin nature still has to be there, because these same cells are part of your physical body and therefore your physical life.
 - b. As long as you are alive in this body of corruption, you have an old sin nature, and you will never completely stop sinning, 1 Jn 1:8.
 - c. But the trends toward sin, good and evil, while still in your body, are at least positionally broken.
 8. So at salvation, we enter the divine dynasphere, but the old sin nature is not changed or eradicated. As we get close to gate #8, we do have more and more control over the old sin nature.
- S. What happens to the old sin nature after salvation?
1. While the power and rulership of the old sin nature over human life is destroyed positionally (Rom 6) and experientially (Rom 7), the trends of Adam still function in the life of the believer.
 2. The contradiction between the positional destruction of the old sin nature's power at salvation (baptism of the Holy Spirit, Rom 6) and the frustration of still following the trends of the old sin nature is the subject of Rom 7, especially verse 15. Rom 7 is the story of the battle of the two husbands.
 3. The continued function of the old sin nature after salvation in spite of retroactive positional truth indicates the necessity for Bible doctrine resident in the soul plus the filling of the Holy Spirit to overcome this factor. These two, Bible doctrine plus filling of the Holy Spirit equals experiential sanctification.
 4. The pattern for the believer's carnality or sinfulness depends upon how much time he logs in Satan's cosmic system rather than in the operational-type divine dynasphere.
 - a. Hence, the believer has been given the opportunity of rapid recovery from carnality through rebound adjustment to the justice of God.
 - b. Rebound is exercising the option for being alive to God, 1 Cor 3:1. We never confess good and evil because they have not been judged yet.
 - c. Gate #1 of the divine dynasphere completely neutralizes the functions of the sin nature in sin, human good and evil. Only in the divine dynasphere can we execute the protocol plan of God for the Church Age.
 5. Rebound is necessary because of sins committed after salvation. Therefore, sin is not the major problem after salvation. The major problem is the function of good and evil. These go unchecked apart from Bible doctrine in the soul, Rom 7:14; 1 Jn 1:8
 6. There are three patterns of sinfulness in the life of any believer during this dispensation.
 - a. Frequent sinning, which is life in the cosmic system.
 - b. Occasional sinning, which is spending more time in the divine dynasphere than in the cosmic system, accomplished through rebound and epistemological rehabilitation.

- c. Sporadic sinner, which is momentum in the divine dynasphere resulting in the attainment of the three stages of spiritual adulthood and therefore infrequent sinning.
 - d. 1 Jn 1:8 If we allege that we have no sin nature, we are deceiving ourselves and the doctrine is not in us. " 1 Jn 1:10 If we allege that we have not sinned, we make Him a liar and doctrine is not in us. "
7. Inside the divine dynasphere is virtue where there can be no sin. All decisions for sin, human good and evil are made outside the divine dynasphere.

T. Summary #1.

1. God created man as a perfect creature. Consequently, He did not create the old sin nature.
2. By His very essence, God cannot sin, cannot tempt to sin and/or solicit to sin.
3. Sin originated in the human race through the negative volition of Adam. Satan, the original sinner and the author of sin, tempted the woman. So solicitation to evil came from Satan the original sinner. The origin of sin came from the cognizant transgression of Adam, negative volition from his own free will.
4. The woman tempted the man after her Fall. Adam, from his own volition, knowing what he was doing, manufactured the old sin nature by rejecting divine authority, by violating divine prohibition. By so doing, the moment Adam sinned, he manufactured the old sin nature which contaminated his body making it a body of corruption, of contamination. Because the man's sin was in cognizance, he is the transmitter of the old sin nature. Also, he was the ruler and the responsible one.
5. Through negative volition toward divine prohibition, Adam is the author of sin in the human race. Through copulation, Adam perpetuates the old sin nature, 1 Tim 2:14
6. This explains how both original parents were under condemnation of spiritual death. Both were guilty. But the old sin nature is transmitted through the man because his was a transgression of cognizance. The woman's sin was done in ignorance.
7. The twenty-three male chromosomes which fertilize the female ovum carry the old sin nature. Psalm 51:5-6 "born in iniquity" refers to the imputation of Adam's original sin to the old sin nature at birth, resulting in spiritual death.
8. At conception, the twenty-three male chromosomes fertilize the female ovum and transmit the old sin nature, 1 Peter 1:23.
9. The trends of each old sin nature are different, just as genes combine to form different physical features, different personalities and attitudes. Ps 58:3 says certain people are born liars (others cultivate it for self-preservation).
10. Psalm 58:3 says we are all **gone astray out from the womb**. We are born with personal weaknesses. It is the genetic home of the old sin nature that produces our weaknesses. This is what total depravity really means. "All we like sheep have gone astray." Sheep have trends but no brains. Each of us are different in old sin nature variations and trends. Once you master your primary weaknesses, you will then discover your secondary weaknesses, then your tertiary weaknesses, etc.
11. The old sin nature does not and cannot please God, Romans 8:8.
 - a. Neither sins, acts of human good, nor the function of evil are in any way related to God or the Christian life.
 - b. Therefore, ignorance of doctrine has led most believers to adopt the function of human good and evil and to misconstrue it as the Christian life. This is one of the great distortions of history.
 - c. We cannot rebound good or evil; and these are rampant problems.
 - d. Few people know that good and evil come from the sin nature. Good and evil are running rampant since they were not judged at the cross.
 - e. Very few believers try to commit sin as a part of their Christian life (exception: antinomianists). But many believers are constantly converting their good and evil into the Christian life. They actually think God rewards and blesses them because He is pleased with their good and evil.
12. Isaiah 64:6 **All our righteousnesses are as menstrual rags**; this refers to human good. "Wither like a leaf" refers to overcoming your primary weaknesses but producing secondary weaknesses.

- a. If you gave up something when you were saved, it wasn't God that did it; it was sheer grit on your part which can only result in self-righteousness.
- b. When we think we are strong, we are weaker than before.
- c. It is fine and legitimate when primary weaknesses are overcome by the filling of the Holy Spirit + Bible doctrine; this takes time and means you are growing. But to do so by your own energy means you are withering like a leaf.
- d. In self-righteousness, secondary weaknesses will destroy you whereas primary weaknesses did not. Secondary weaknesses are just as potent and often more destructive.
- e. Primary weaknesses being removed without Bible doctrine sets up a vacuum which draws in arrogance. So you can see how both sin and good combine to form evil.
- f. The proper means for removing primary weaknesses is through spiritual growth. At each stage of spiritual growth, new weaknesses will develop. But they are all handled in the same way. But when the believer gives these things up in the energy of the flesh, all he does is guarantee that his secondary weaknesses will be more obnoxious than his primary ones. He will never grow because he is too proud of what he has done, and so jealous of others better than he that all growth is immediately stopped, and the perspective of the Christian life (filling of the Holy Spirit plus Bible doctrine) is lost.

13. Ephesians 2:3 "lusts" refer to primary, secondary or tertiary weaknesses; "flesh" refers to the old sin nature. A naturally inherited endowment is the genetic old sin nature. . . . continually doing the desires of the flesh and thoughts. The old sin nature infiltrates the soul through thought. . . . and were by naturally inherited endowment the posterity of wrath. . .

14. Reversionists do not resist the old sin nature at all, Hebrews 12:4.

15. The old sin nature is not a part of the resurrection body (nor the interim body) of the believer, Phil 3:18-21 (For many [reversionists under the influence of evil] keep walking concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they have made themselves the enemies of the cross of that same Christ. Whose termination of life is destruction [ruin or the sin unto death], whose God is his emotion, whose fame is by means of their dishonour, who keep thinking about [or, holding opinions on] earthly things [evil]. For our aristocracy exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ. Who will change the body of our humiliation into conformity with the body of his glory [resurrection body], according to the operational power from which this same one [Jesus Christ] keeps on being able also to bring under authority all of these creatures.) 1John 3:1-4 1Corinthians 15:51-57. This is the doctrine of ultimate sanctification, wherein the old sin nature and its products of good and evil are excluded from eternity. The pentecostals worship their emotions.

16. Their emotion is God; they have substituted the God of heaven and made emotion. Dishonor the function of human good. Who keeps on thinking on evil things, which is human good and evil.

U. Summary #2.

1. The sin nature is the source of temptation, but human volition is the source of sin.
2. The old sin nature can tempt in three areas: sin, human good and evil. The old sin nature cannot succeed apart from one's consent.
3. The volition guards the gate of the soul from the old sin nature's temptations.
4. Therefore, no one ever sins apart from his own consent or the function of this own volition.
5. Whether sins of cognizance or sins of ignorance, the volition of the soul is involved in every sin. Therefore, ignorance is no excuse.
6. While the old sin nature is located in the body, it must penetrate the soul for sin to be produced.
7. This cannot be done without human volition's consent.
8. When the old sin nature's temptations become sin through human consent, the old sin nature not only controls the soul, but the believer resides in the cosmic system.
9. Therefore, the old sin nature is Satan's inside agent recruiting for the cosmic system.
10. Therefore, the believer is only pure and free from sin when he is inside the divine dynasphere. His status can only be changed by his free will function.

11. Morality without virtue, i.e., in the cosmic system, is hypocrisy. Morality without integrity is like life without feeling. The only place of virtue and integrity is inside the divine dynasphere. Morality in the cosmic system produces sin, human good and evil.
12. Gate #1 of cosmic two is the old sin nature. See the Doctrine of Cosmic Two.
13. The first momentum test at gate #7 in the divine dynasphere is old sin nature temptation/testing. See the Doctrine of Momentum Testing.

1Tim 7:1,73, 5/27/75 Eph 168,462,911,919,921ff, 977; Rom 8; 1 Jn 17,55,99; 2 Jn 57
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Divine Good Versus Human Good in a Nutshell (by C. S. Craig)

DIVINE GOOD: Christian service and deeds produced by the believer filled with the Spirit. Only Divine Good is acceptable by Perfect God. "Human good" is deeds and works done in the flesh while out of fellowship (sin unconfessed). Human Good is NOT acceptable to God because human good is the production of the sin-nature. Only what is done IN Christ (filling of the Spirit) will last.

From <http://www.wordoftruthministries.org/terms-and-definitions/divine-good/> accessed December 20, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although I say that this doctrine came from James Allen, it is not a complete match to his work. I don't know if I got this from someone else or if I have edited his work.

Divine Good Versus Human Good (James Allen/Kukis)

- A. Preliminary considerations.
 1. Divine good is the application of Bible Doctrine in the soul under the filling of the Holy Spirit, Gal.5:22,23 "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."
 2. It is divine good because God sponsors it as a part of His perfect plan for each believer, Eph.2:10.
 3. The intake of Bible Doctrine is the basis for establishing the frame of reference for what is divine good production, 2Tim.3:16,17 "All Scripture is inspired by God and profitable for doctrine, for reproof, for correction, for training in righteousness; that the man of God might be mature, equipped for every good work."
 4. Greek vocabulary for the doctrine.
 - a. The adjectives agathos: good, 2Tim.2:21; and kalos: good, Ti.3:8.
 - b. The noun ergon: work, deed.
 - c. The noun karpos: fruit.
 - d. The noun, agape: love, Eph.1:15; cp. Heb.10:24.
- B. Divine good production must be distinguished from human good.
 1. The unbeliever cannot produce divine good, Rm.8:8 "and those who are in the flesh cannot please God."
 2. Human works of righteousness cannot provide salvation, Ti.3:5 "He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and the renewing of the Holy Spirit."
 3. Satan sponsors human good as a part of his activity to deceive the human race, 2Cor.11:13-15 "For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants disguise themselves as servants of righteousness; whose end shall be according to their

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- deeds."
4. Human good constitutes any activity that is not clearly mandated by the Word of God, and is a part of the cosmic system in its alienation from God.
- C. Divine good production is the will of God for every believer.
1. God has decreed that every believer, as a part of the normal Christian way of life, should engage in divine good, Eph.2:10 "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."
 2. Divine good production is essential to maturity, Lk.8:15 "And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with patience"; also, vs.14.
- D. Ingredients necessary to divine good production as seen in the analogy of the vine in Jn.15:18.
1. Union with Christ (the true vine) provides the positional qualification, vss.1,3.
 2. The imperative "abide in Me" refers to being in fellowship, vss.47.
 3. The words "I in you" refers to having doctrine in the soul, vs.4; cp. vs.7.
 4. Pruning is analogous to testing, which results in greater production, vs.2.
 5. Failure to abide in Christ and to have His words in the individual believer (branch) is to suffer discipline and loss of reward, vs.6.
 6. There is a promise for those who follow the way to divine good production in
 7. Divine good production glorifies God and is conclusive proof of complete discipleship, vs.8.
- E. How God views the divine good of believers.
1. God knows our works, Rev.2:2,19; 3:15.
 2. Divine good glorifies God, Jn.15:8a.
 3. Our production is not in vain in the Lord, 1Cor.15:58.
 4. God is not so unjust as to forget our divine good, Heb.6:10.
 5. God impartially judges each one's works, 1Pet.1:17.
- F. How we should regard divine good.
1. Be zealous for divine good, Ti.2:14 "who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people, zealous for good deeds"; 3:8.
 2. Do not grow tired of applications in your niche, Gal.6:9 "And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary";
 3. Stimulate others to apply doctrine, Heb.10:24 "and let us consider how to stimulate others to love and good deeds."
 4. Do not neglect doing good and helping others in need, Heb.13:16.
- G. The importance of Rebound with respect to divine good is seen in:
1. The passage on vessels of honor and dishonor, 2Tim.2:20,21.
 2. The teaching on the isolation of the indwelling sinful trend of Adam (STA),
 3. The two categories of good, 1Cor.3:12,13.
- H. Occupational hazards associated with divine good production.
1. Failure to be in fellowship, Jn.13.
 2. Failure to know doctrine, 2Pet.1:5-8.
 3. Pursuit of the details of life, Lk.8:14.
 4. Faith minus works, Jam.2:14-20.
 5. Religious reversionism, Ti.1:15,16.
- I. The Pastor-Teacher's role in the divine good production of his congregation.
1. He is to teach so they can do the work of the ministry, Eph.4:12.
 2. He is to pray for this end, Col.1:10; 2Thess.2:17.
 3. He is to set an example in good works, Ti.2:7.
 4. He is to exhort with respect to divine good production, Ti.3:8.
- J. Each believer's niche has great potential for divine good production.
1. Ladies in the Royal Family, 1Tim.2:10; 5:10; Ti.2:35.
 2. The well-to-do in the church, 1Tim.6:18.
 3. Young people, Col.3:20.

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4. Church leaders, 1Thess.5:12,13.
 5. Employers and employees, Eph.4:28,29; Col.3:22.
 6. Older saints, Ps.92:12-15.
- K. Surpassing grace blessings in Phase 3 (SG3) are the incentive for divine good, 2Cor.5:10 "For we must all stand before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad"; cp. 1Cor.3:12-15.
- L. There is a Phase 2 justification by works for the believer who puts the application of Bible Doctrine above personal security and interests.
1. Abraham, the patriarch, obeyed God and proceeded to offer up his only son Isaac, Jam.2:21-24.
 2. Rahab, the prostitute, hid the spies in Jerico at great personal risk because doctrine was more real than the seemingly impregnable walls of the city, Jam.2:25.

Portions of this doctrine were taken from James Allen (**Divine good**) but I think that I may have taken this from someone else. R. B. Thieme, Jr. developed the Doctrine of Human Good vs. Divine Good.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken right off the R. B. Thieme, Jr. website.

Ten Problem Solving Devices (R. B. Thieme, Jr.)

#1—Rebound How ironic that one of the exceptional mysteries in the Christian life is the meaning of and method for attaining spirituality. Spirituality, the absolute status of fellowship with God, is not dependent on pious living, penance, remorse, guilt, confession to others, but is a system of privacy and freedom that depends solely on God's grace. You can learn in a matter of minutes the uncomplicated procedure for gaining and maintaining spirituality and use it to pursue a lifetime of meaning, purpose, and definition. (Series No. 376, Spiritual Dynamics, lessons 83–90, 136–140)

#2—The Filling of the Holy Spirit The biblical mandate "to be filled with the Spirit" is not an order to undergo emotional ecstasies or to raise your consciousness to mystically commune with God. Through rebound every Church Age believer has the privilege and opportunity of being controlled by God the Holy Spirit. He empowers you to reject the sin nature's control of your life, metabolize the message from the Bible, and grow in the unique spiritual life. (Series No. 376, Spiritual Dynamics, lessons 90–99)

#3—The Faith-Rest Drill As a growing but still immature believer, what do you do when difficulty strikes? Do you seek counsel from others, lean on your Christian friends, or just deny the existence of a problem? Learn the technique of clinging to God's promises until they become more real to you than your emotions, your experience, your circumstances, or your problems. (Series No. 376, Spiritual Dynamics, lessons 99–208)

#4—Grace Orientation Arrogance creates problems; humility solves problems. When you grasp God's grace policy and how little you deserve the inconceivable bounty He provides, your soul is humbled within. Learn humility—the attitude for teachability and problem solving—and build Christian virtue. (Series No. 376, Spiritual Dynamics, lessons 200–277)

#5—Doctrinal Orientation How can you concentrate on your obligations and enjoy a relaxed mental attitude when problems intrude on every aspect of your life? Learn to think with the "mind of Christ" and apply that thinking to your circumstances. When you are inculcated with doctrinal norms and standards, you rely on the Lord, make good decisions from a position of strength, and employ the problem-solving devices of spiritual maturity. (Series No. 376, Spiritual Dynamics, lessons 277–325)

#6—A Personal Sense of Destiny Do you recognize your personal potential in the plan of God? Do you have a sense of your spiritual destiny? With confidence born from a ripening spiritual maturity you can learn to live

Ten Problem Solving Devices (R. B. Thieme, Jr.)

in the light of an eternally secure future. Adversity fades in proximity to the spiritual self-esteem generated from a limitless relationship with the Lord. (Series No. 376, Spiritual Dynamics, lessons 326–513)

#7—Personal Love for God the Father When you understand God's perfect essence and orient to His grace and His Word, you become motivated by an attitude of admiration and reverence toward Him. You learn to conform to His precedent of virtue and integrity. This motivational virtue based on absolute confidence in the divine ability to care for you supports and sustains momentum for problem solving and courage in the face of adversity. (Series No. 376, Spiritual Dynamics, lessons 514–517)

#8—Impersonal Love for All Mankind What is the most severe test in life? People! Learn to exhibit virtue-love, even toward those who are obnoxious or evil. When you obey and imitate the Lord, you can repay insults with patience and humility, antagonism with compassion and kindness, and reserve the tranquillity in your own soul. (Series No. 376, Spiritual Dynamics, lessons 675–708)

#9—Sharing the Happiness of God Does your happiness depend upon people, circumstances, or the details of life? Learn to have an attitude of optimism, confidence, animation, and joy in the face of adversity, stress, and pressure. When your spiritual life takes precedence over circumstances, you carry God's happiness with you as a constant companion. (Series No. 376, Spiritual Dynamics, lessons 781–790)

#10—Occupation with the Lord Jesus Christ Are you always looking for a role model in life? You already have one! During the Incarnation, our Lord displayed impeccable spirituality, faith-rest, grace and doctrinal orientation, fulfillment of His destiny, personal and impersonal love, and the happiness of God. Now, your mental attitude can reflect the ultimate problem-solving perspective through occupation with Him. (Series No. 376, Spiritual Dynamics, lessons 929–930)

From <https://www.rbthieme.org/tenproblemsolvingdevices.html> accessed December 20, 2022.

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What is Mount Zion? (R. B. Thieme, Jr.)

1. The literal Mount Zion is a rock escarpment on the western side of Jerusalem.
2. Mount Zion is famous because on this mountain was built a fort called Fort Jebus, the most impregnable fortification in the ancient world. It stood up to 500 years of siege.
3. Zion became associated with grace blessing, the story of Psalm 30.
4. It depicts therefore at this stage all of God's grace planning for us. That is why the writer says you have already gone to Mount Zion. Mount Zion represents grace. They were saved by grace and were under living grace at the time of 67 AD, even though they were climbing Mount Sinai.
5. While those originally addressed in this epistle were Jews, many of them living on the sides of that same hill, this is actually addressed to all the family of God. It is addressed to us.
6. Therefore Zion is defined in terms of the royal family, in terms of the heavenly home which we possess right now. It represents the heavenly home of the royal family.

From 1972 Hebrews series Lesson #227 (10/15/1974).

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

Doctrinal Teachers Who Have Taught Hebrews 12

Series	Lesson (s)	Passage
1992 Spiritual Dynamics (#376)	#209, 316, 408, 543	Hebrews 12:2
1992 Spiritual Dynamics (#376)	#925–927, 929–930, 1114, 1290, 1296, 1319	Hebrews 12:1–3
1992 Spiritual Dynamics (#376)	#1157–1158, 1246, 1411, 1514, 1541	Hebrews 12:5–8, 10
1992 Spiritual Dynamics (#376)	#1423, 1425, 1467, 1470, 1488–1490, 1499–1502, 1505, 1761, 1766, 1769, 1809, 1965	Hebrews 12:4–6
1992 Spiritual Dynamics (#376)	#1502, 1504, 1506	Hebrews 12:4–8
1985 Ephesians (#412)	#196	Hebrews 12:5–14
1985 Ephesians (#412)	#319, 322, 469–470, 551, 734, 870	Hebrews 12:2–3
1971 James (#422)	#26	Hebrews 12:15
1972 David (#631)	#47	Hebrews 12:15
1984 Protocol Plan of God (#728)	#163	Hebrews 12:2–3
1961 Teens (#776)	#153–158	Hebrews 12:1–15
1991 Israel in Conflict (#840)	#22	Hebrews 12:15
1991 Israel in Conflict (#840)	#101–102, 160–162, 169	Hebrews 12:2
1991 Israel in Conflict (#840)	#212, 213	Hebrews 12:3–14
1991 Adversity vs. Stress (#845)	#11, 32	Hebrews 12:15
1991 Adversity vs. Stress (#845)	#55–57, 64	Hebrews 12:2
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/hebrews-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 12

Word Cloud from Exegesis of Hebrews 12²⁷

These two graphics should be very similar; this means that the exegesis of Hebrews 12 has stayed on topic and has covered the information found in this chapter of the Word of God.

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	

²⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.