

Hebrews 13

written and compiled by Gary Kukis

Hebrews 13:1–25 Miscellaneous Commands with Quotes from the Old Testament

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).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Hebrews 13:1–3](#)

[Hebrews 13:4–6](#)

[Hebrews 13:7–8](#)

[Hebrews 13:9](#)

[Hebrews 13:10–13](#)

[Hebrews 13:14–16](#)

[Hebrews 13:17–19](#)

[Hebrews 13:20–21](#)

[Hebrews 13:22–25](#)

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 13 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

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

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

Preface: Hebrews 13 closes out the entire letter to the Hebrews. This chapter opens with some basic instructions as how to interact with other believers, including the teachers of the local churches in Jerusalem and Judæa. As Jesus remains the same, we should also reveal a stable character and outlook. Some believers were considering unusual doctrines; others continued to go back to the practices of the Mosaic Law. The altar of the **Church Age** believer is different from the levitical altar; and levitical priests have no part of this new altar (which is Jesus Christ).

At the end, the author of Hebrews says that he plans on coming to Jerusalem and Judæa to fellowship with the believers there.

*Bible Summary: Let love continue. Marriage should be honoured. Let us bear the reproach Christ endured. Submit to your leaders. Grace be with you.*¹

This should be the most extensive examination of Hebrews 13 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

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

Quotations:

Outline of Chapter 13:

Preface

Introduction

- vv. 1–8
Final Practical Instructions
- vv. 9–13
False Teachings/The Sacrifice Outside the Camp
- vv. 14–16
The Permanent City and the True Sacrifices
- vv. 17–19
Obey Your Leaders and Pray for Us
- vv. 20–21
Benediction
- vv. 22–25
Final Greetings

Chapter Summary

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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Summary [A Set of Summary Doctrines and Commentary](#)
 Summary [Why Hebrews 13 is in the Word of God](#)
 Summary [What We Learn from Hebrews 13](#)
 Summary [Jesus Christ in Hebrews 13](#)
 Summary [A Brief Review of Hebrews 13](#) (Benjamin Brodie's translation)
 Summary
 Summary

Addendum [The Deity of Jesus Christ](#) (Kukis)
 Addendum [The Grace Apparatus for Perception](#)
 Addendum
 Addendum [A Complete Translation of Hebrews 13](#)
 Addendum [Doctrinal Teachers Who Have Taught Hebrews 13](#)
 Addendum [Word Cloud from the Kukis Paraphrase of Hebrews 13](#)
 Addendum [Word Cloud from Exegesis of Hebrews 13](#)

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

Doctrines Covered or Alluded To			
	The Deity of Jesus Christ	The Grace Apparatus for Perception	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Genesis 19	Leviticus 11	Leviticus 16

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

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

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

Definition of Terms	
Agapê love, Christian love	Agapê love (also called Christian love) is not an emotion that we have or work up; it is a mental attitude. Most often, this is used with reference to other believers. We view other believers without thinking any mental attitude sins about them (we are not jealous of them, we are not angry with them, we do not see ourselves as in competition with them, etc.). We treat them in the way that we would like to be treated. This does not mean that we go up to objectionable believers and figure out five nice things to say to them. Some believers you can <i>love</i> from afar. See the Doctrine of Love (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).

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).
Body, Soul and Spirit	Only the believer has a body, soul and spirit. The body is our material being; the soul is the immaterial part of man where we store information on this world and on the people that we know. The spirit is where we store information about God. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF). Also see the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: Canonicity and Ancient Manuscripts (HTML) (PDF) (WPD); Canon of the New Testament (HTML) (PDF) (WPD); Canonicity (Wenstrom) (L.G. Merritt) (Spokane Bible Church) (Bible Hub) (Got Questions) (Got Questions #2) (Dr. Norman Geisler); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries (Canonicity).
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).
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).
Divine institutions	A <i>divine institution</i> is an absolute social structure instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ. ³ For more information, see Divine Institutions (HTML) (PDF) (WPD).

³ A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

Definition of Terms	
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) .
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD) .
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD) .
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace) .
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) .
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>
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD) . Salvation (HTML) (PDF) (WPD) . The Importance of Bible Doctrine (HTML) (PDF) (WPD) .

Definition of Terms	
<p>Operation Z</p>	<p>Operation Z refers to the process of receiving and retaining Bible doctrine in the human soul.</p> <p>The pastor-teacher teaches the Word of God accurately from the pulpit and we hear and consider that information. This is known as the <i>staging area of the soul</i>; and doctrine retained here is of no use to us. It is simply information.</p> <p>When we believe what we have heard, then the doctrine is transferred to our heart, into our thinking; and I would say that it is then placed into the human spirit.</p> <p>The human soul contains information about ourselves and our surroundings; and the human spirit contains information about ourselves, God, and our relationship with Him.</p> <p>Graphic from Country Bible Church, accessed May 18, 2020. The terminology and original graphic came from R. B. Thieme, Jr.</p>
<p>Pastor, Pastor-teacher</p>	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
<p>Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era</p>	<p>The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.</p>
<p>Rebound (Restoration to fellowship with God)</p>	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).</p>



Definition of Terms	
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1 John 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).
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 13

Introduction: Hebrews 13 is the final chapter of the book of Hebrews and the writer of Hebrews attempts to tie up all loose ends at this point. The first seven verses are primarily about interaction between believers and what kinds of actions and attitudes that the Hebrew believers should have. They should continue with brotherly love, they should continue with hospitality and they should not forget other believers who have been imprisoned.

Based upon some of the things written in this chapter, it is clear that Jerusalem and Judæa are being judged by God at this time, and that many believers have experienced some desperate situations. We know that, in three year's time, that the Romans are going to put down a Jewish revolt in Jerusalem, and they will kill nearly a million Jews. Therefore, we have to recognize that some believers might be facing discipline and other believers might be being guided by God the Holy Spirit out of this area.

Knowing this information (which is not known to the recipients of this letter) places the epistle to the Hebrews in a very interesting place in history. Despite how hard the Romans will come down on the Jews, apparently, this epistle will survive that disaster.

Twice, the Hebrew believers are encouraged to listen to and submit to their **pastors** (which direction will need to be carefully examined), which suggests that, despite the **legalism** that was taking place, God still saw the local church as the place for the individual believer to grow.

Midway through this epistle, the offering of Jesus is contrasted with the animal sacrifices of the Jews (now put aside for this new age).

There is a clear call for believers to mature spiritually near the end of this epistle; and there is a promise from the epistle's author to come to the Jewish believers with Timothy (who is, apparently, fresh out of prison).

There are more clues as to the identity of the writer of this epistle. He is well-known to the Jewish believers in Jerusalem and Judæa; he travels regularly with Timothy. Given the vocabulary found throughout this epistle, my guess is, the writer of this letter is possibly Luke. It is not Timothy and it is not Paul.

A title or one or two sentences which describe Hebrews 13.

Titles and/or Brief Descriptions of Hebrews 13 (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 13 (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 13

Some of these questions may not make sense unless you have read Hebrews 13. 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 13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Hebrews 13

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Places of Hebrews 13

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

A Synopsis of Hebrews 13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 13 (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 13 from the Summarized Bible

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Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 13 (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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Final Practical Instructions

At this point, the writer of Hebrews brings the fairly long letter to a close, with a number of miscellaneous thoughts being laid out concerning behavior of the believers in Jerusalem and Judæa.

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:

Let brotherly love keep on abiding. Of the hospitality do not neglect, for through this keep on hiding the ones being received—messengers. Remember the prisoners, as being bound together of those being mistreated, even as they keep on being in a body.

Hebrews
13:1–3

Kukis nearly literal:

Let brotherly love continue. Do not neglect the hospitality (to strangers), for through this, certain ones have received angels, they not knowing. Remember the prisoners as those having been bound together being mistreated, even as they keep on being in the body [of Christ].

Kukis paraphrase

Continue to operate with a relaxed mental attitude toward other believers. Do not neglect hospitality and kindnesses directed toward strangers, because through doing this, some have entertained angels not realizing this. Also remember the prisoners, those who have been bound together and who face mistreatment, as even they keep on being in the body of Christ.

Here is how others have translated this verse:

Ancient texts:

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

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

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

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

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Let brotherly love keep on abiding. Of the hospitality do not neglect, for through this keep on hiding the ones being received—messengers. Remember the prisoners, as being bound together of those being mistreated, even as they keep on being in a body.
Complete Apostles' Bible	Let brotherly love remain. Do not forget hospitality, for through this some have unwittingly entertained angels. Remember the prisoners as if having been bound with them, those who are ill treated, as you yourselves are in the body also.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Let the charity of the brotherhood abide in you. And hospitality do not forget: for by this some, being not aware of it, have entertained angels. Remember them that are in bands, as if you were bound with them: and them that labour, as being yourselves also in the body.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT	. Let love for the brethren dwell among you. And forget not kindness to strangers; for thereby some have been privileged to entertain angels, unawares. And remember those in bonds, as if ye were bound with them: and recollect those in affliction, as being yourselves clothed in flesh.
Original Aramaic NT ⁶	Let the love of the brethren continue among you. And do not forget kindness to strangers, for by this, some who, while they were unaware, were worthy to receive Angels. Remember those who are imprisoned, as if you are imprisoned with them. Call those to mind who are afflicted, as if you are the people who wear their bodies.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

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

Limited Vocabulary Translations:

Bible in Basic English	Go on loving your brothers in the faith. Take care to keep open house: because in this way some have had angels as their guests, without being conscious of it. Keep in mind those who are in chains, as if you were chained with them, and those who are in trouble, as being yourselves in the body.
Bible in Worldwide English	Keep on loving your Christian brothers. Take strangers to your home and care for them. Some people who have done this found out the strangers were angels.

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.

Remember those who are in prison as if you were in prison with them. And remember those who are having troubles, as if you were having the same troubles.

Easy English Easy-to-Read Version–2008	.
<i>God's Word</i> TM	Continue loving each other as brothers and sisters in Christ. Always remember to help people by welcoming them into your home. Some people have done that and have helped angels without knowing it. Don't forget those who are in prison. Remember them as though you were in prison with them. And don't forget those who are suffering. Remember them as though you were suffering with them. Continue to love each other. Don't forget to show hospitality to believers you don't know. By doing this some believers have shown hospitality to angels without being aware of it. Remember those in prison as if you were in prison with them. Remember those who are mistreated as if you were being mistreated.
Good News Bible (TEV)	Keep on loving one another as Christians. Remember to welcome strangers in your homes. There were some who did that and welcomed angels without knowing it. Remember those who are in prison, as though you were in prison with them. Remember those who are suffering, as though you were suffering as they are.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Keep being concerned about each other as the Lord's followers should. Be sure to welcome strangers into your home. By doing this, some people have welcomed angels as guests, without even knowing it. Remember the Lord's people who are in jail and be concerned for them. Don't forget those who are suffering, but imagine that you are there with them.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	No matter what, make room in your heart to love every believer. And show hospitality to strangers, for they may be angels from God showing up as your guests. Identify with those who are in prison as though you were there suffering with them, and those who are mistreated as if you could feel their pain.
UnfoldingWord Simplified T.	Let brotherly love continue. Do not forget hospitality for strangers. For through this, some have shown hospitality to angels without knowing it. Remember prisoners, as if you were bound with them. Remember those who are mistreated, as if you also were them in the body.
Williams' New Testament ⁷	You must let your brotherly love continue. Do not remain neglectful of hospitality to strangers, for by it some have entertained angels without knowing it. Continue to remember those who are in prison, as though you were in prison with them, and those who are being ill-treated, since you, too, are liable to similar physical punishment.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	The brotherly kindness must stay.

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

Common English Bible Len Gane Paraphrase ⁸	<p>Don't be forgetful of friendliness to strangers. You see, through this, some were unnoticed who provided angels a place to stay. Remember the prisoners (as if having been locked up together with <i>them</i>), the <i>people</i> who are mistreated (as if even being yourselves in <i>their</i> body).</p> <p>. Let brotherly love continue. Do not forget to entertain strangers, because in doing so some have unknowingly entertained angels. Remember those who are in prison, as though you were in prison with them; [remember] those who are mistreated, as though your body is being [mistreated] also.</p>
A. Campbell's Living Oracles	<p>Let brotherly love continue. Be not forgetful to entertain strangers; for, by so doing, some have entertained angels, without knowing them. Remember them who are in bonds, as fellow-prisoners; and them who suffer evil, as being yourselves also in the body.</p>
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	<p>. . Let your love for the Brethren continue. Do not neglect to show hospitality; for, through being hospitable, men have all unawares entertained angels. Remember the prisoners, as if you were their fellow-prisoners, and the oppressed, not forgetting that you also are still in the body.</p>

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	<p>. May love for each other as brothers and sisters always continue! Don't forget to show love for strangers too, because by doing so some have welcomed angels without knowing it. Remember those who are locked up in prison as if you were imprisoned with them. Remember those who are mistreated as if you were physically suffering with them.</p>
God's Truth (Tyndale) International Standard V	<p>. Concluding Words Let brotherly love continue. Stop neglecting to show hospitality to strangers, for by showing hospitality [Lit. by this] some have had angels as their guests without being aware of it. Continue to remember those in prison as if you were in prison with them, as well as those who are mistreated, since they also are only mortal. [Lit. are in the body]</p>
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament	<p>. . . LET brotherly love continue. Do not forget hospitality: for by this some have, without knowing it, had angels as their guests.</p>

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

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

Keep in mind the prisoners, as if you were their fellow prisoners, and those who are suffering hardships, since you yourselves are also in the body.

- Leicester A. Sawyer’s NT .
- The Spoken English NT¹⁰ .
- UnfoldingWord Literal Text .
- Urim-Thummim Version .
- Weymouth New Testament .

Let brotherly love always continue.

Do not neglect to show kindness to strangers; for, in this way, some, without knowing it, have had angels as their guests.

Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body.

- 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 .

Let brotherly love remain in you.

Do not forget hospitality, for by this some unknowingly took in cherubs as guests. Be mindful of the prisoners, as having been bound with them; of those suffering misfortune, as you are human also.

- Holy New Covenant Trans. .

Continue loving each other as brothers. Don’t forget to welcome strangers into your home. By doing this, some people have had angels visit them and they did not know it. There are people in jail. Remember them as if you were there too. There are people who are being mistreated. Remember them as though you were suffering with them.

- The Scriptures 2009 .

Let the brotherly love continue.

Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.

Remember the prisoners as if chained with them, and those being mistreated, since you yourselves also are in the body.

- Tree of Life Version .

Let brotherly love continue.

Do not neglect to show hospitality to strangers—for in doing so, some have entertained angels without knowing it.

Remember the prisoners as if you were fellow prisoners, and those who are mistreated as if you also were suffering bodily.

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

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

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	...The Affection remain! the hospitality not overlook! through this for (not) know {it} (Some) Ones Entertaining angels recall! the prisoners as {if} [You*] Having Been Imprisoned (Together) {are recall!} the [men] being mistreated as {if} and You* Being {Mistreated} in body {are}...
Alpha & Omega Bible Awful Scroll Bible	. Be abiding in brotherly-love. Be not unaware-upon being friendly-to-strangers, for because of this, some are entertaining angelic messengers unawares! Be remembering the prisoners, as to having been bound-with them. Those being held-perniciously, as being yourselves also from-within that body.
Concordant Literal Version	Let brotherly fondness be remaining. Be not forgetting hospitality, for through this some were oblivious when lodging messengers." Be mindful of those bound, as bound together with them; of those maltreated, as being yourselves also in the body."
exeGesés companion Bible	CONCLUSION And abide befriending the brothers abides: not forgetful to befriend strangers: for through this some lodge angels in hiding. Remember the bound as being co-bound; and the vilified as also being in the body as you.
Orthodox Jewish Bible	Let ahavat achim (brotherly love) continue. Do not neglect hachnosas orchim (hospitality), for by this some without having da'as of it, have entertained Malachi. Have zikaron of the prisoners in the beis hasohar, as if having been bound with sharsherot (chains) with them; and those being tortured as though you were also.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Continue to love [one another] as brothers. Do not forget to show hospitality toward strangers, for by doing this, some people have entertained angels without realizing it. Remember [to pray for and help] those who are in prison, as though you [yourselves] were in prison with them. [Remember] those who are being mistreated, realizing that you [yourselves] also share [with them] a physical body [i.e., you are subject to the same kind of trials].
Benjamin Brodie's trans. ¹⁴	Let brotherly-love [Christian] continue. Stop neglecting hospitality [to fellow believers], because by this, some have unknowingly entertained angels. Keep remembering [by intercessory prayer] prisoners [who have been jailed for the stand for Christ] as though you were fellow prisoners, and those who suffer adversity [around A.D. 67] as being yourselves in the body .
The Expanded Bible Jonathan Mitchell NT	. Let brotherly affection (= fondness for the Family; = friendly devotion to fellow believers) continuously remain! Be continuously unforgetful (or: = un-neglecting) of fondness and affection to strangers and foreigners (or: Don't forget hospitality and friendliness to unexpected

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

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

guests)! For you see, through this, some folks were unaware (oblivious; unconscious) of at some point receiving agents (or: messengers) as guests. Be habitually reminding yourselves of those in bondage (or: bound ones; prisoners), as having been and now remaining bound together with [them]. [Take thought] of those maltreated (or: those continually being held by the bad or in the worthless), as being yourselves also within a body (or: as it were even being the same – in union with [that] body).

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible **Concluding Ethical Instructions**
 Brotherly love must continue. Do not neglect hospitality, because through this some have received angels as guests without knowing it . Remember the prisoners, as though you were fellow-prisoners; remember [*This is an understood repetition of the verb from the previous clause] the mistreated, as though you yourselves also are being mistreated [*This is an understood repetition of the participle from the previous clause] in the body.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT¹⁵ .

Final Challenges and Encouragements
 Keep on loving one another as brothers and sisters.
 Don’t forget to show hospitality to strangers. After all, some people have taken in angels as guests without knowing it.^a
 Remember people who are in prison, as though you were in prison with them. And remember people who are being badly treated as though you were physically being treated the same way.^b
 a. See Genesis 18:1-8; Genesis 19:1-3.
 b. Lit. “as though being the same in the body”.

Wilbur Pickering’s New T.

Practical instructions
 Let brotherly love continue. Do not forget hospitality to strangers, for in doing so some have entertained angels without knowing it. Remember the prisoners as if chained with them, those who are being mistreated as if you yourselves were physically there.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Let brotherly love be present among you continually.
 Do not forget to show hospitality; for by this some have unknowingly welcomed angels as guests.
 Be mindful of prisoners, as if you were imprisoned with them; and think of those who are suffering afflictions, as if you yourselves were in their body.
 Analytical-Literal Translation Be continuing [in] brotherly love [fig., affection for fellow-believers].
 Stop being neglectful of hospitality, for by this some were unaware they had entertained angels!
 Be remembering the prisoners as having been imprisoned with [them], the ones having been ill-treated, as also being in [the] body yourselves.

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

Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Let brotherly love continue. Be not unmindful of hospitality; for by this some have unknowingly entertained angels. Remember them who are in bonds, as if you were bound with them; them who suffer ill treatment, as being yourselves in the body.
Context Group Version	Let allegiance of the brothers continue. Do not forget to show hospitality: for in that way some have entertained messengers unawares. Remember the prisoners, as bound with them; those that are ill-treated, as being yourselves also in the body.
English Standard Version	.
Far Above All Translation ¹⁶	Let brotherly love continue. Do not forget hospitality to strangers. For through this some have been host to angels without knowing <i>it</i> . Remember prisoners as if you were fellows-in-bonds, <i>and</i> those <i>who are</i> ill-treated as if you yourselves were in <i>their</i> body.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Let brotherly-love abide. Do° not forget hospitality; for* through this, some lodged messengers, being eluded. Remember° the prisoners, as having been bound together-with them; the ones who are mistreated, as <i>though</i> being <i>mistreated</i> yourselves also in the body.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Concluding (Final) Moral and Spiritual Directions Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unaware. Remember those who are in bonds as though you(p) were bound with them, and those who suffer adversity, as being yourselves(p) also in the body.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	Brotherly love [royal family love] must keep enduring. Stop neglecting hospitality; for through it some without knowing it have entertained angels. Be concerned about prisoners, as fellow prisoners; be concerned about those who are being maltreated, as being yourselves in the members of the body [or, <i>also in bonds</i>].
A Voice in the Wilderness	.
Updated Bible Version 2.17	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

1-3

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

Hebrews 13:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
philadelphía (φιλαδελφία) [pronounced <i>fil-ad-el-FEE-ah</i>]	<i>the love of brothers (or sisters); brotherly love, in the NT the love which Christians cherish for each other as brethren</i>	feminine singular noun; nominative case	Strong's #5360
mênô (μένω) [pronounced <i>MEH-noh</i>]	<i>remain, abide (now), dwell, live, lodge</i>	3 rd person singular, present active imperative	Strong's #3306

Translation: *Let brotherly love continue.*

Interestingly enough, the writer of Hebrews does not speak of **agapê love** here, but of brotherly love.

Believers are all brothers, and that this imperative is placing emphasis upon that relationship.

On the one hand, this is a mental attitude love; a love where there it is unnecessary to make personal attacks against one another. Furthermore, an esprit de corps sometimes develops out of such a relationship.

Hebrews 13:1 *Let brotherly love continue.* (Kukis nearly literal translation)

Hebrews 13:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
philonexía (φιλονεξία) [pronounced <i>fil-on-ex-EE-ah</i>]	<i>hospitality; love to strangers</i>	feminine singular noun; genitive/ablative case	Strong's #5381
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
epilanthánomai (ἐπιλανθάνομαι) [pronounced <i>ehp-ee-lan-THAN-ohm-ah-ee</i>]	<i>forget; neglect, no longer care for; forget, give over to oblivion, do not care for</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1950

Translation: *Do not neglect the hospitality (to strangers),...*

What is particularly disconcerting of that era is, believers are being persecuted all over—but particularly in Jerusalem and Judæa. There local believers are going so far afield of the faith—and, more importantly, the

religious Jews are pouring on the pressure when it comes to persecution of Christian Jews—that God is going to allow the Romans to come in and put down the constant Jewish rebellion.

Believing Jews were not getting straightened out; and unbelieving Jews were (1) not considering the claims of Jesus Christ and (2) they were trying to destroy the lives of those who had believed in Him.

Because of what was going to take place, God allowed the religious Jews to persecute the believing Jews until the latter, in large numbers, simply left Judæa. All of the **Apostles** had left Jerusalem, as God had intended to happen.

In any case, because of this persecution, believers needed to help other believers.

Right now, today, in the United States, we appear to be moving toward an historical period where such hospitality is called for. For most of my life, there has been such prosperity in the United States, that many of these sorts of commands did not seem to apply. However, given the mess that the current government is creating in the United States, this may become a very important part of our culture again (if they choose to begin persecuting Christians).

There are other lands where such difficulties are necessitating help and cooperation among the people, given the many storms which have been pummeling, for instance, the Philippines. Or the Christian persecution which takes place routinely in communist countries and Muslim majority countries.

Hebrews 13:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ταύτης (ταύτης) [pronounced <i>TAO-face</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778
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
λανθανῶ (λανθάνω) [pronounced <i>lan-THAN-oh</i>]	<i>to lie hid (literally or figuratively); often used adverbially unwittingly: to be hid, be ignorant of, secretly unawares; without knowing</i>	3 rd person plural, aorist active indicative	Strong's #2990
τινες (τινες) [pronounced <i>tihn-ehs</i>]; τινα (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Hebrews 13:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
xenízō (ξενίζω) [pronounced <i>xen-IHD-zoh</i>]	<i>receiving as a guest, entertaining, being entertained; treating hospitably; being received hospitably; staying as a guest, lodging; being lodged</i>	masculine plural, aorist active participle; nominative case	Strong's #3579
This word has two very different sets of meanings (not listed above).			
aggeloi (ἄγγελοι) [pronounced <i>AHN-geh-loi</i>]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; accusative case	Strong's #32

Translation: ...for through this, certain ones have received angels, they not knowing.

This is an interesting justification, and it is Old Testament based. That is, this has taken place in Genesis, where Lot took in the strangers at night in order to protect them for the city's out-of-control residents. See **Genesis 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Hebrews 13:2 **Do not neglect the hospitality (to strangers), for through this, certain ones have received angels, they not knowing.** (Kukis nearly literal translation)

Hebrews 13:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mimnêskō (μιμνήσκω) [pronounced <i>mim-NACE-koe</i>]	<i>remember, remind, be mindful of; be remembered</i>	2 nd person plural; present (deponent) middle/passive imperative	Strong's #3403
tōn (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
désmioi (δέσμιοι) [pronounced <i>DEHS-mee-oy</i>]	<i>prisoners, bound men, men in bonds, captives; those being held as prisoners</i>	masculine plural noun; genitive/ablative case	Strong's #1198

Translation: Remember the prisoners...

Many fellow believers have been cast into prisons (Paul spent time in prison, as did Peter and other believers). Without the support of outsiders for food and necessities, Christian prisoners could die.

Application: In the United States, although some persecution of Christians is taking place, we are not yet to the point where Christians are being cast into jail in large numbers. Nevertheless, the prison is a fertile ground for evangelizing and teaching. Many unbelievers have, by giving in to their sin nature, ended up in jail. Many people can recognize what a mess that they have made of their lives as heathen.

Hebrews 13:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
sundéō (συνδέω) [pronounced soon-DEH-oh]	<i>binding someone with, tying together, binding together; binding or fastening on all sides; binding just as (jointly with) another</i>	masculine plural; perfect passive participle; nominative case	Strong's #4887 (hapax legomena)
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
kakouchéō (κακουχέω) [pronounced kak-oo-KHEH-oh]	<i>mistreating, treating ill (poorly, with disdain), being oppressed, suffering a plague</i>	masculine plural, present passive participle; genitive/ablative case	Strong's #2558

Translation: ...as those having been bound together being mistreated,...

There is a great deal of mistreatment which is taking place in the prisons, where believers in Jerusalem and Judæa are being unjustly imprisoned and unjustly treated when imprisoned.

Again, this is taking place to such a degree that, God will bring judgment against the Jews of Jerusalem because of these things (that judgment will come in three short years after this epistle is written).

Hebrews 13:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
ôn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Hebrews 13:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	body, both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983

Translation: ...even as they keep on being in the body [of Christ].

My assumption here is, this is a reference to the body of Christ (which is simply another designation for Church Age believers). On the one hand, it is unclear whether the writer of Hebrews appreciated the doctrine of the body of Christ. However, he was clearly aware of such a connection existing among all believers.

Believers who are free and of means need to be cognizant of other believers who are in need; and to see to those needs when necessary.

Every period of time is different and, bear in mind, that individual believers cannot do all things. As you mature in Christ, allow God to open up the doors of service; do not force them open. What nearly all believers require is **spiritual maturity**. This does not come from doing, but it comes from learning. When the believer reaches spiritual maturity, then his production becomes rewardable **divine good** which glorifies God.

Hebrews 13:3 Remember the prisoners as those having been bound together being mistreated, even as they keep on being in the body [of Christ]. (Kukis nearly literal translation)

Hebrews 13:1–3 Let brotherly love continue. Do not neglect the hospitality (to strangers), for through this, certain ones have received angels, they not knowing. Remember the prisoners as those having been bound together being mistreated, even as they keep on being in the body [of Christ]. (Kukis nearly literal translation)

Hebrews 13:1–3 Continue to operate with a relaxed mental attitude toward other believers. Do not neglect hospitality and kindnesses directed toward strangers, because through doing this, some have entertained angels not realizing this. Also remember the prisoners, those who have been bound together and who face mistreatment, as even they keep on being in the body of Christ. (Kukis paraphrase)

Valued [is] the marriage in all (ways) and the bed [is] not defiled. For male prostitutes and adulterers will judge the God. [Let be] without covetousness the manner of life, being content in the (things) being at hand; for He (Himself) has said, “No, not you might I leave nor not never you might I abandon.” Accordingly, being confident to us to speak, “A Lord to me a Helper; I will not be frightened by what will do to me a man.”

Hebrews 13:4–6

The marriage [is] valued in all (ways) and the bed [is] not [to be] defiled, for God will judge sexually immoral [types] and faithless [types]. [Let your] manner of life [be] without a love for money, being content with the [things] being at hand; for He (Himself) has said, “I will not ever leave you nor will I ever abandon you.” Accordingly, having confidence, we speak, “[The] Lord [is] a Helper to me; I will not be disconcerted by what man will do to me.”

Continue to consider marriage sacred and of most importance. The marriage bed is not to be defiled. God will judge those who are sexually immoral and the faithless. Let your manner of life be enjoyed without an inordinate love of money, being content with the things that you have, for God Himself has promised us, "I will not ever leave you nor will I ever abandon you." According, we speak with confidence: "The Lord is my Helper; I will not be disconcerted by what man does to me."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Valued [is] the marriage in all (ways) and the bed [is] not defiled. For male prostitutes and adulterers will judge the God. [Let be] without covetousness the manner of life, being content in the (things) being at hand; for He (Himself) has said, "No, not you might I leave nor not never you might I abandon." Accordingly, being confident to us to speak, "A Lord to me a Helper; I will not be frightened by what will do to me a man."
Complete Apostles Bible	Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge. Let your way of life be without loving money, being satisfied with what you have. For He Himself has said, "By no means shall I desert you, nor in any way shall I forsake you;" so that being confident, we may say: "The LORD is my helper; I will not fear. What can man do to me?"
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge. Let your manners be without covetousness, contented with such things as you have. For he hath said: I will not leave thee: neither will I forsake thee. So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . Marriage is honorable in all; and their bed undefiled: but whoremongers and adulterers, God will judge. Let not your mind love money; but let what ye have, satisfy you. For the Lord himself hath said, I will never leave thee, nor slacken the hand towards thee. And it belongeth to us, to say confidently, My Lord is my aider, I will not fear. What can man do to me?
Original Aramaic NT	Marriage is honorable with all and their bed is pure, but fornicators and adulterers God judges. Let not your mind love money, but let whatever you have suffice for you, for THE LORD JEHOVAH has said, "I shall not forsake you *, neither shall I let go * of your hand." And it is for us to say confidently, "The Lord is my helper; I shall not fear what anyone does to me."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let married life be honoured among all of you and not made unclean; for men untrue in married life will be judged by God. Be free from the love of money and pleased with the things which you have; for he himself has said, I will be with you at all times. So that we say with a good heart, The Lord is my helper; I will have no fear: what is man able to do to me?
Bible in Worldwide English	Everyone must respect marriage. And the bed must be kept clean. God will punish those who use their bodies for wrong sex. Do not let the love of money control your life. Be satisfied with what you have. God himself has said, I will never be away from you. I will never leave you alone. So we can be strong and say, The Lord will help me. I will not be afraid. What can men do to me?
Easy English Easy-to-Read Version–2008	. Marriage should be honored by everyone. And every marriage should be kept pure between husband and wife. God will judge guilty those who commit sexual sins and adultery. Keep your lives free from the love of money. And be satisfied with what you have. God has said, "I will never leave you; I will never run away from you." So we can feel sure and say, "The Lord is my helper; I will not be afraid. People can do nothing to me."
<i>God's Word™</i>	Marriage is honorable in every way, so husbands and wives should be faithful to each other. God will judge those who commit sexual sins, especially those who commit adultery. Don't love money. Be happy with what you have because God has said, "I will never abandon you or leave you." So we can confidently say, "The Lord is my helper. I will not be afraid. What can mortals do to me?"
Good News Bible (TEV)	Marriage is to be honored by all, and husbands and wives must be faithful to each other. God will judge those who are immoral and those who commit adultery. Keep your lives free from the love of money, and be satisfied with what you have. For God has said, "I will never leave you; I will never abandon you." Let us be bold, then, and say, "The Lord is my helper, I will not be afraid. What can anyone do to me?"
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Have respect for marriage. Always be faithful to your partner, because God will punish anyone who is immoral or unfaithful in marriage. Don't fall in love with money. Be satisfied with what you have. The Lord has promised that he will not leave us or desert us. That should make you feel like saying, "The Lord helps me! Why should I be afraid of what people can do to me?"
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Honor the sanctity of marriage and keep your vows of purity to one another, for God will judge sexual immorality in any form, whether single or married.

Don't be obsessed with money but live content with what you have, for you always have God's presence. For hasn't he promised you, "I will never leave you alone, never! And I will not loosen my grip on your life!"

So we can say with great confidence: "I know the Lord is for me and I will never be afraid of what people may do to me!"

UnfoldingWord Simplified T. Let marriage be respected by everyone. Let the marriage bed be pure, for God will judge the sexually immoral people and adulterers.

Let your conduct be free from the love of money. Be content with the things you have, for God himself has said, "I will never leave you, nor will I forsake you."

Let us be content so that we may have courage to say, "The Lord is my helper; I will not be afraid. What can a man do to me?"

Williams' New Testament

Marriage must be held in honor by all, and the marriage relations kept sacred. Persons who are sexually vicious and immoral God will punish. You must have a turn of mind that is free from avarice; you must be content with what you have, for God Himself has said, "I will never fail you, I will never forsake you."

So we can confidently say: "The Lord is my helper; I will not be afraid. What can men do to me?"

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

Marriage *is* valuable in all *situations*, and the bed undesecrated. You see, people who commit sexual sin and cheating spouses God will judge. The way *to live is* without greed, being content with what is beside *you*. You see, He has stated, "I will not in any way ease up from you, neither will I in any way leave you behind" in such a way for us (as we are courageous) to be saying, "The Master *is* an aid to me, and I will not fear what a person will do to me."

Common English Bible .

Len Gane Paraphrase

Let marriage be honored by all, and let the bed be undefiled, but fornicators and adulterers God will judge.

Let your conduct be without covetousness; be satisfied with what you have, because he has said, "I will never leave you, nor forsake you."

So then we can boldly say, "The Lord is my helper," and "I will not be afraid of what anyone will do to me."

A. Campbell's Living Oracles .

New Advent (Knox) Bible

Let marriage be honorable among all, and the bed unpolluted; for fornicators and adulterers God will judge.

Let your behavior be without the love of money, being contented with the things you have; for himself has said, "I will never leave you, not will I at all utterly forsake you."

So that taking courage, we may say, "The Lord is my helper, and I will not fear what man can do to men."

NT for Everyone .

20th Century New Testament

Let marriage be honoured by all and the married life be pure; for God will judge those who are immoral and those who commit adultery.

Do not let your conduct be ruled by the love of money. Be content with what you have, for God himself has said-- 'I will never forsake you, nor will I ever abandon you.'

Therefore we may say with confidence-- 'The Lord is my helper, I will not be afraid. What can man do to me?'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	Everyone should honor marriage. Husbands and wives should be faithful to each other.* God will judge adulterers. Don't love money; be content with what you have. God himself has said, "I'll never let you down; I'll never give up on you." That's why we can confidently say, "The Lord is the one who helps me, so I won't be afraid. What can anyone do to me?"
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	Let marriage be kept honorable in every way, and the marriage bed undefiled. For God will judge those who commit sexual sins, especially those who commit adultery. Keep your lives free from the love of money, and be content with what you have, for God [Lit. he] has said, "I will never leave you or abandon you." [Deut 31:6] Hence we can confidently say, "The Lord is my helper; I will not be afraid. What can anyone do to me?" [Ps 118:6]
Lexham Bible	.	
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	Let marriage be held in honor by all and let the bed be undefiled; for unchaste persons and adulterers God will judge. Let your lives be free from the love of money. Be content with what you have. For he has said, "I will not fail you nor will I forsake you." So we may say with courage, "The Lord is my helper; I will not fear. What can man do to me?"
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	Marriage is honorable in all things and the bed undefiled: but pornographers and adulterers Elohim will judge. Let your manner of life be without loving money and be content with such things as you have: because he has said, I will never leave you nor forsake you. So that we may boldly say, the LORD my helper, and I will not fear what people will do to me.
Weymouth New Testament	.	Let marriage be held in honour among all, and let the marriage bed be unpolluted; for fornicators and adulterers God will judge. Your lives should be untainted by love for money. Be content with what you have; for God Himself has said, "I WILL NEVER, NEVER LET GO YOUR HAND: I WILL NEVER NEVER FORSAKE YOU." So that we fearlessly say, "THE LORD IS MY HELPER; I WILL NOT BE AFRAID: WHAT CAN MAN DO TO ME?"
Wikipedia Bible Project	.	

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	. Marriage is honorable in all, and the bed undefiled; but YAHWEH will judge fornicators and adulterers. Set your way of life without money loving, being satisfied with present things; for He has said, "Not at all will I leave you, not at all will I forsake you," never! (<i>Deu 31:6</i>) So that we may boldly say, "YAHWEH is my helper, and I will not be afraid. What shall man do to me?" (<i>Psa 118:6</i>)
Holy New Covenant Trans.	Marriage should be treated with respect by everyone. The marriage bed must be kept pure. God will judge all sexual sinners and all people who commit unlawful sexual intercourse. Don't love money; be satisfied with what you have. God Himself has said this: "I will never leave you. I will never abandon you." So we can cheerfully say this: "The Lord God is my Helper. I will not be afraid. What can man do to me?"
The Scriptures 2009	Let marriage be respected by all, and the bed be undefiled. But Elohim shall judge those who whore, and adulterers. Let your way of life be without the love of silver, ^a and be satisfied with what you have. For He Himself has said, "I shall never leave you nor forsake you," Deuteronomy 31:6 ^a Implying money. so that we boldly say, "הויהי is my helper, I shall not fear what man shall do to me." Psalm 118:6.
Tree of Life Version	.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...Respected The Marriage {be!} in all [things] and The Bed {be!} Uncontaminated prostitutes for and adulterers will judge The God Liking (Not Money) The Behavior {be! be!} Being Contented [with] the [things] coming He for has said not not you [I] may release not not not you [I] may abandon that having (confidence) us to say Lord [for] me {is} Helper and not [I] will fear {someone} what? will make [to] me Man...
Alpha & Omega Bible	MARRIAGE IS TO BE HELD IN HONOR AMONG ALL, AND THE MARRIAGE BED IS TO BE UNDEFILED; FOR FORNICATORS AND ADULTERERS THEOS (<i>The Alpha & Omega</i>) WILL JUDGE. MAKE SURE THAT YOUR CHARACTER IS FREE FROM THE LOVE OF MONEY, BEING CONTENT WITH WHAT YOU HAVE; FOR HE HIMSELF HAS SAID, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," †("I will never desert/forsake you" Is referring to Jesus not leaving people who are faithful to him. However, scripture is extremely clear that he does leave people who forsakes him first. Therefore this cannot be used to claim "Once saved always saved" Or "Unconditional eternal salvation.") SO THAT WE CONFIDENTLY SAY, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MANKIND DO TO ME?" †(<i>Psalm 118:6</i>)
Awful Scroll Bible	Marriage is to be honored from-among all, and the bed is to be un-defiled, but lechers and adulterers, God will pronounce judgment on. You all's turning is to be without-loving-silver, being content with that being-by, for He Himself has said, "In no way shall I send- you -back, even-not in any way, shall I accordingly-leave- you -behind-from-among."

Concordant Literal Version	<p>So-as we are being bold to confirm, "The Lord is to me a cry-runner, even will I not fear what they of the aspects-of-man will do to me!"</p> <p>May matrimony be honorable in all, and the bed undefiled, for paramours and adulterers will God be judging."</p> <p>May fondness for money not be your manner, being sufficed with what is present, for He has declared: Under no circumstances may I be lax regarding you, Neither by any means may I be forsaking you."</p> <p>So that we have courage to say, "The Lord is my Helper, and I shall not be afraid of what man shall be doing to me!"</p>
exeGesés companion Bible	<p>Marriage is honorable in all and the coition unpolluted: but Elohim judges whoremongers and adulterers. Your manner, unavaricious; being satisfied with the present. For he said, I neither no way let loose of you nor no way forsake. So courageously we word, Yah Veh my helper: and I awe not what humanity does to me. Psalm 118:6</p>
Orthodox Jewish Bible	<p>Let the marriage Chuppah have respect in the eyes of all, and let the marriage bed be undefiled, for those guilty of gilui arayot (sexual immorality) and no'afim (adulterers), Hashem will judge. Fier zich (comport oneself) in your derech free of chamdanut (covetousness), being content with what you have, for He Himself has said, LO ARPECHA V'LO E'EZVECHA ("I will never desert you, nor will I ever forsake you" DEVARIM 31:6,8; YEHOSHUA 1:5), So that we say with bitachon, HASHEM LI my helper, LO IRA MAH YA'ASEH LI ADAM ("The L-rd is my helper, I will not be afraid. What shall man do to me?"-- TEHILLIM 118:6)?</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>Marriage should be considered honorable among all people and its sexual responsibilities should be faithfully kept. For God will judge <i>[and condemn]</i> those people who are sexually immoral and who are sexually unfaithful to their mates. Keep your lives free from the love of money <i>[and be]</i> content with what you have, because God <i>[Himself]</i> has said <i>[Deut. 31:6]</i>, "By no means will I <i>[ever]</i> desert you or give up on you." So, we can say with confidence <i>[Psa. 118:6]</i>, "<i>[Since]</i> the Lord is my helper, I will not be afraid <i>[of]</i> what people might do to me." <i>[or, "what (harm) can people do to me?"]</i></p>
Benjamin Brodie's trans.	<p>Marriage is honorable in every way and the marriage-bed [sex life] should remain undefiled, for God will punish sexually immoral persons [illicit premarital sex] and adulterers [illicit post-marital sex]. Maintain a way of life [pattern of thinking] without the love of money [greed], being content with the things [and people] which are at your disposal, (for He Himself said in the past with the result that it stands written today [in Joshua 1:5]: I will never ever abandon nor desert you [divine faithfulness]), So that we [super-abounding grace believers] can say with confidence [quoting Psalm 118:6]: The Lord is my helper, therefore I will not fear what man may do to me.</p>

The Expanded Bible
Jonathan Mitchell NT

Marriage [is] precious (of great value and honor) in the midst of all folks (or: among all peoples), and the conjugal bed [is] unstained and undefiled; yet God is continuously judging (or: repeatedly separating and making a decision about) fornicators (or: male prostitutes; or: men who have sexual intercourse with a prostitute) and adulterers.

[Have] behavior (the turn, mode or manner of living) [that is] without love of silver (= money), constantly contenting ourselves (sufficing; warding-off for ourselves) in and by the things being continuously present (being at the side), for He Himself has said, "I can (or: could; would) by no means let you go (or: let up on you; send you back; release my grip on you), neither by any means may (or: could; would) I leave you down within (= forsake or fail you)," [Deut. 31:6; Josh. 1:5]

so that we, being constantly cheerfully courageous, [are able] to be habitually saying, "The Lord [= Yahweh] [is] a Helper (One who runs to the aid of those who cry for help) for, to and with me, and I shall not continue fearing (or: proceed to be afraid). What shall a human proceed to do to me (make for me; accomplish in me; perform for me)?" [Ps. 118:6]

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

Bible Translations with Many Footnotes:

Lexham Bible

Marriage *must be* held in honor by all, and the marriage bed be undefiled, because God will judge sexually immoral people and adulterers. Your lifestyle *must be* free from the love of money, being content with what you have. For he himself has said, "I will never desert you, and I will never abandon you." [A quotation from Deut 31:6, 8] So then, we can say with confidence, "The Lord is my helper, I will not be afraid. [Some manuscripts have "and I will not be afraid"] What will man do to me?" [A quotation from Ps 118:6]

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

Marriage should be honored by everyone, and sex^c should be pure. Because God is going to judge people who are sexually immoral and people who are unfaithful to their spouses.^d

Your lifestyle should be free from love of money. Be content with what you have. Because God has said,

I'm never going to desert you;

I'm never going to leave you.^e

So we can be confident and say,

The Sovereign One is my helper, and I'm not going to be afraid.

What can human beings do to me?^f

c. Lit. "the bed".

d. Lit. "adulterers". See "Bible Words" under "adultery".

e. Deuteronomy 31:6.

f. Psalm 118:6.

Wilbur Pickering's New T.

Marriage is honorable among all and the marriage bed undefiled,¹ but God will judge fornicators and adulterers.²

Your way of life should be free from the love of money, being content with what you have, because He Himself has said: "I absolutely will not desert you; I most certainly will not abandon you."³

So we can say with confidence: "The LORD is my helper; I will not fear. What can man do to me?"

(1) The rendering of the King James Version—"marriage is honorable in all, and the bed undefiled"—has been seriously misused, here and there. While in Seminary, a 'Christian' psychologist used this text to tell our class that it was ok for a man to have anal sex with his wife: "marriage is honorable in all"! It should be obvious that it is not ok to murder in bed, to tell lies in bed, to steal in bed, to commit adultery in bed, to fornicate in bed. Since the Creator decrees the death penalty to those who engage in anal sex, doing it in the marriage bed can't make it right!

(2) This is one of several texts that show that 'fornication' and 'adultery' are distinct concepts. 'Fornication' includes pre-marital sex, prostitution, anal sex and animal sex, but not adultery.

(3) What a marvelous assurance!

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Let marriage be held honorable by all, and the marital union be undefiled; for God will judge fornicators and adulterers.

Do not allow the love of money to influence your behavior, but be satisfied with what you have; for He has said, "In no way will I ever leave you; no? I will never forsake you in any way."

So then, let us boldly say, "The Lord is my helper, and I will not be afraid. What can man do to me?"

Analytical-Literal Translation

Marriage [is to be] honorable [or, respected] among all and the marriage bed undefiled, but sexual sinners and adulterers God will judge.

[Your_p] way of life [is to be] without [the] love of money, being content with the things present [fig., with what you have], for He Himself has said, "By no means shall I desert you, nor in any way shall I be abandoning you;" [Deut 31:6,8; Josh 1:5] so that we [are] confident to be saying, "[The] LORD [is] a helper to me, and I will not fear. What will humanity do to me?" [Psalm 118:6]

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

Let marriage be held in esteem by all, and its bed be undefiled: for whoremongers and adulterers God will judge.

Let your conduct be free from avarice. Be content with what you have; for he hath said, "I will never leave thee, nor will I ever forsake thee.?"

So that we may say with confidence, "The Lord is my helper, I will not fear what man can do to me.?"

Context Group Version

[Let] marriage [be] had in honor among all, and [let] the bed [be] undefiled: for sexual pervers and adulterers God will judge. Be (pl) free from greed; content with such things as you (pl) have: for he himself has said, I will never fail you, neither will I ever forsake you. So that boldly we say, The Lord is my helper; and I will not fear: What shall man do to me?

English Standard Version .

Far Above All Translation

Let marriage be honourable in every respect and the marriage-bed undefiled, but God will judge fornicators and adulterers.

Let your way of life not be avaricious, but one of you being content with what you have, for he himself said, "I will certainly never leave you nor forsake you."

As a result we can be of good courage and say, "The Lord is my helper and I shall not be afraid of what man might do to me."

Green's Literal Translation .

Literal New Testament	<p>HONOURABLE [LET] MARRIAGE [BE HELD] IN EVERY [WAY], AND THE BED [BE] UNDEFILED; FORNICATORS BUT AND ADULTERERS WILL JUDGE GOD. WITHOUT LOVE OF MONEY [LET YOUR] MANNER OF LIFE [BE], SATISFIED WITH PRESENT [CIRCUMSTANCES]; HE FOR HAS SAID, IN NO WISE THEE WILL I LEAVE, NOR IN ANY WISE THEE WILL I FORSAKE. SO THAT WE MAY BOLDLY SAY, [THE] LORD [IS] TO ME A HELPER, AND I WILL NOT BE AFRAID : WHAT SHALL DO TO ME MAN?</p>
Literal Standard Version	<p>Let brotherly love remain; do not be forgetful of hospitality, for through this some entertained messengers unaware; be mindful of those in bonds, as having been bound with them, of those maltreated, as yourselves also being in the body; the marriage [is to be] honored by all, and the bed undefiled, for God will judge whoremongers and adulterers. [Be] without covetous behavior, being content with the things present, for He has said, "No, I will not leave, no, nor forsake you," so that we boldly say, "The LORD [is] to me a helper, and I will not fear what man will do to me." Vv. 1–3 are included for context.</p>
Modern English Version	.
Modern Literal Version 2020	<p><i>Let marriage be honored among all and let the marriage-bed be undefiled, but fornicators and adulterers God will be judging.</i> In the manner of <i>life</i>, not <i>being</i> a money-lover, being content with the things which are present*; for* he himself has said, I should never be lax <i>concerning</i> you, nor should I be forsaking you. So-as <i>for</i> us being courageous to say, The Lord <i>is</i> my helper and I will not be fearing. What will man be doing* for me? {Gen 18:2, Deu 31:8, Jos 1:5, Psa 56:4, 11; 118:6}</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>Let the divine institution of marriage be held in honour by all the human race, and the sexual relationship of marriage unsoiled (by infidelity): for the God will judge fornicators and adulterers. Let your lifestyle be free from the love of money; keep on being content with what you possess: for He Himself has said (in the past with the result that it stands spoken forever), I will not ever abandon you, neither will I ever desert you. (Deuteronomy 31:6) So that being confident [from maximum doctrine resident in the soul (category #1 love)] we say, The Lord is my helper, I will not be afraid of what man will do to me. (Psalm 118:6)</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	<p><i>Let marriage be held</i> in honor among all, and <i>let</i> the bed be undefiled; for fornicators and adulterers God will judge. <i>Let your disposition be</i> without fondness for money; content with the present things; for He Himself hath said, "I will in nowise leave you, neither will I in any wise forsake you."</p>

So that with good courage we say, "The Lord is my Helper, I will not be afraid; what shall man do to me?"

Young's Updated LT

The gist of this passage:

4-6

Hebrews 13:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tímios (τίμιος) [pronounced TIHM-ee-oss]	<i>valued, valuable, (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved, dear</i>	masculine singular adjective, nominative case	Strong's #5093
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gámos (γάμος) [pronounced GAM-oss]	<i>a wedding or marriage festival, a wedding banquet, a wedding feast; marriage, nuptials, matrimony</i>	masculine singular noun, nominative case	Strong's #1062
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
pâsin (πᾶσιν) [pronounced PAH-sihn]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956

Translation: The marriage [is] valued in all (ways)...

There were a number of topics in the mind of the writer of Hebrews; and he wanted to at least touch on each one of them. Through much of this chapter, each verse is often its own thought and own paragraph.

Jerusalem and Judæa were in a serious upheaval at this time. This does not mean that all bets are off; and all **divine institutions** go by the wayside. Marriage is still fundamental to society, no matter what is taking place.

Hebrews 13:4b			
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
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
koitê (κοίτη) [pronounced KOY-tay]	<i>bed; couch; figuratively: cohabitation, male sperm</i>	feminine singular noun; nominative case	Strong's #2845

Hebrews 13:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amiantos (ἀμίαντος) [pronounced <i>am-EE-an-toss</i>]	<i>not defiled, undefiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigour impaired; figuratively pure</i>	feminine singular adjective; nominative case	Strong's #283

Translation: ...and the bed [is] not [to be] defiled,...

Under extreme conditions, it is easy to justify a great many things. But the author of Hebrews reminds his Jewish recipients that all that they have learned about marriage stays in place.

This is even more difficult today in the United States, as so many people think that their own moral views are greater than God's (but they are not). Ideally, a marriage is between one man and one woman whose sexual experience is only with each other and it ideally begins after the two have committed to marriage (not to an engagement, but to marriage).

Hebrews 13:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pornoi (πόρνοι) [pronounced <i>POHR-noy</i>]	<i>men who prostitutes their bodies to another's lust for hire; male prostitutes; men who indulge in unlawful sexual intercourse, fornicators, sexually immoral types, those who practice sexual immorality, immoral men</i>	masculine plural noun; accusative case	Strong's #4205
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
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
moichoi (μοιχοί) [pronounced <i>moy-KHOY</i>]	<i>adulterers; metaphorically those who are faithless toward God, ungodly men</i>	masculine plural noun, accusative case	Strong's #3432
krinô (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, present active indicative or a future active indicative	Strong's #2919

Hebrews 13:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...for God will judge sexually immoral [types] and faithless [types].

God will judge those who have stepped outside of His boundaries. Those Jewish believers in Jerusalem and Judæa knew very well what God's boundaries were.

Hebrews 13:4 The marriage [is] valued in all (ways) and the bed [is] not [to be] defiled, for God will judge sexually immoral [types] and faithless [types]. (Kukis nearly literal translation)

Hebrews 13:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphilárguros (ἀφιλάργυρος) [pronounced af-il-AR-goo-ross]	<i>not loving money, not avaricious, without covetousness, not greedy of filthy lucre</i>	masculine singular adjective; nominative case	Strong's #866
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
tropos (τρόπος) [pronounced TROP-oss]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158

Translation: [Let your] manner of life [be] without a love for money,...

One problem for believers is a love of money. Money is a great medium of exchange; it fulfills many a function. It is not wrong to earn money, it is not wrong to work overtime to earn more money, it is not wrong to save money, etc. However, when your life revolves around making money, that is where the problem is. The believer is to lead a balanced life.

Throughout the epistles written for the New Testament, there is never a call for certain believers to extricate themselves from society in some way. God has not called anyone to behave like a cloister of monks. Believers are smack-dab in the middle of society, and this is where we belong.

It is part of the believer's life to work for a living; to earn money, and to deal with it wisely. It is okay to make wise investments; it is okay to save money. The key is the mental attitude.

Hebrews 13:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
arkeō (ἀρκέω) [pronounced ar-KEH-oh]	<i>being content, being satisfied, being (having) enough, being sufficient; warding off; availing; possessing unfailing strength</i>	masculine plural; present passive participle; nominative case	Strong's #714
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
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 plural, present participle; dative, locative or instrumental case	Strong's #3918

Translation: ...being content with the [things] being at hand;...

If you can't get what you want, that should not be a problem. God provides logistical grace to all believers. What He has not provided, you do not need.

Hebrews 13:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
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
eréō (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 rd person singular, perfect active indicative; Attic form	Strong's #2046
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
aniēmi (ἀνίημι) [pronounced an-EE-ay-mee]	<i>to send back, to relax, to loosen; to give up, to omit, to calm; to leave, not to uphold, to let sink</i>	1 st person singular, aorist active subjunctive	Strong's #447

Translation: ...for He (Himself) has said, “I will not ever leave you...”

God has made this promise to all believers. *I will never ever leave you.*

Hebrews 13:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
egkataleipō (ἐγκαταλείπω) [pronounced eng-kat-al-î-po]	<i>to abandon, to forsake, to desert; to leave (in straits, helpless); to be totally abandoned, to be utterly forsaken; to leave (behind, among, surviving)</i>	1 st person singular, aorist active subjunctive	Strong's #1459

Translation: ...nor will I ever abandon you.”

God also promises that He will never abandon the believer. God is with us in many difficult trials and in prosperity.

Hebrews 13:5 [Let your] manner of life [be] without a love for money, being content with the [things] being at hand; for He (Himself) has said, “I will not ever leave you nor will I ever abandon you.” (Kukis nearly literal translation)

This quotation comes from Deuteronomy 31:6, which is a quote from Moses: “Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you.” (ESV)

Hebrews 13:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
tharrhēō (θαρρῆω) [pronounced thar-HREH-oh]	<i>being confident; being of good courage, being of good cheer; being bold</i>	masculine plural; present active participle; accusative case	Strong's #2292
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Hebrews 13:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004

Translation: Accordingly, having confidence, we speak,...

Knowing the truth of what the author of Hebrews has just written, the believer can speak with confidence.

Hebrews 13:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
boêthos (βοηθός) [pronounced boh-ā-THOSS]	<i>helper, an aide</i>	masculine singular noun; nominative case	Strong's #998 (hapax legomena)

Translation: ..."[The] Lord [is] a Helper to me;...

God is with us at all times; and He is our aide. We can trust Him to be with us in all circumstances.

Hebrews 13:6c

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
phobeō (φοβέω) [pronounced fohb-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	1 st person singular; future (deponent) passive indicative	Strong's #5399
ti (τι) [pronounced tee]	<i>in someone, by anyone, to a certain one, in anything, something</i>	neuter singular indefinite pronoun; accusative case	Strong's #5101
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, future active indicative	Strong's #4160

Hebrews 13:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444

Translation: ...I will not be disconcerted by what man will do to me.”

Men are going to try to destroy us in every way possible.

Illustration: One thing which admittedly surprised me is the number of enemies which I built up over the years. Even though I can certainly be sarcastic and obnoxious, I don't tend to go looking for trouble. In fact, I keep to myself. However, as a believer in Jesus Christ, you will come to find that you will have enemies. Do not become disconcerted or upset over what they try to do to you. God is their ultimate judge.

Hebrews 13:6 Accordingly, having confidence, we speak, “[The] Lord [is] a Helper to me; I will not be disconcerted by what man will do to me.” (Kukis nearly literal translation)

The writer of Hebrews quotes Psalm 118:6 from the Greek text: The Lord is my helper; and I will not fear, what shall man do to me?

Hebrews 13:4–6 The marriage [is] valued in all (ways) and the bed [is] not [to be] defiled, for God will judge sexually immoral [types] and faithless [types]. [Let your] manner of life [be] without a love for money, being content with the [things] being at hand; for He (Himself) has said, “I will not ever leave you nor will I ever abandon you.” Accordingly, having confidence, we speak, “[The] Lord [is] a Helper to me; I will not be disconcerted by what man will do to me.” (Kukis nearly literal translation)

Hebrews 13:4–6 Continue to consider marriage sacred and of most importance. The marriage bed is not to be defiled. God will judge those who are sexually immoral and the faithless. Let your manner of life be enjoyed without an inordinate love of money, being content with the things that you have, for God Himself has promised us, “I will not ever leave you nor will I ever abandon you.” According, we speak with confidence: “The Lord is my Helper; I will not be disconcerted by what man does to me.” (Kukis paraphrase)

Remember the leaders of you (all), who spoke to you (all) the Word of the God. From observing carefully the outcome of the conduct, imitate the faith. Jesus Christ, yesterday and today the same; and to the ages.

Hebrews 13:7–8

Remember your leaders, those who spoke to you (all) the Word of the God. From observing carefully the outcome of [their] conduct, imitate [their] faith. Jesus Christ [is] the same yesterday and today and to the ages.

Think of those who had authority over you—those who taught the Word of God to you. You have observed the outcome of their conduct—so imitate the faith. Recognize that Jesus Christ is the same yesterday, today and into eternity future.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Remember the leaders of you (all), who spoke to you (all) the Word of the God. From observing carefully the outcome of the conduct, imitate the faith. Jesus Christ, yesterday and today the same; and to the ages.
Complete Apostles Bible	Remember your leaders, who spoke the word of God to you, of whom considering the result of their conduct, imitate their faith. Jesus Christ is the same yesterday, today, and forever.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation, Jesus Christ, yesterday, and today: and the same for ever.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Remember your guides, who have spoken to you godly discourse; examine the issue of their course, and imitate their faith. Jesus the Messiah is the same, yesterday, to-day, and for ever.
Original Aramaic NT	Be mindful toward your Leaders who have spoken with you the word of God. Consider the results of their conduct and imitate their faith: Yeshua The Messiah; He is yesterday, today and forever.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Keep in mind those who were over you, and who gave you the word of God; seeing the outcome of their way of life, let your faith be like theirs. Jesus Christ is the same yesterday and today and for ever.
Bible in Worldwide English	Remember your leaders. They have told you the word of God. Think about the way they lived and died, and keep on believing as they did. Jesus Christ is the same yesterday, and today, and for ever.
Easy English Easy-to-Read Version–2008	. Remember your leaders. They taught God's message to you. Remember how they lived and died, and copy their faith. Jesus Christ is the same yesterday, today, and forever.
God's Word™	Remember your leaders who have spoken God's word to you. Think about how their lives turned out, and imitate their faith. Jesus Christ is the same yesterday, today, and forever.
Good News Bible (TEV)	Remember your former leaders, who spoke God's message to you. Think back on how they lived and died, and imitate their faith. Jesus Christ is the same yesterday, today, and forever.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Don't forget about your leaders who taught you God's message. Remember what kind of lives they lived and try to have faith like theirs.
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	Jesus Christ never changes! He is the same yesterday, today, and forever.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Don't forget the example of your spiritual leaders who have spoken God's messages to you, take a close look at how their lives ended, and then follow their walk of faith.
	Jesus, the Anointed One, is always the same—yesterday, today, and forever.
UnfoldingWord Simplified T.	Consider your leaders, those who spoke God's word to you, and consider the result of their conduct. Imitate their faith.
	Jesus Christ is the same yesterday, today, and forever.
Williams' New Testament	You must not forget your former leaders, for it was they who brought you the message of God. Consider how they closed their lives; imitate their faith.
	Jesus Christ is the same yesterday and today, yes, forever.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Remember the <i>people</i> leading you, some who spoke God's message to you, whose trust you must imitate, observing the departure of the behavior.
	Jesus <i>is the</i> Anointed King, the same yesterday, today, and in the spans of time.
Common English Bible	.
Len Gane Paraphrase	Remember those leading you, who spoke the word of God to you. Imitate their faith. Carefully think on the outcome of their way of life.
	Jesus Christ [is] the same yesterday, today, and forever!
A. Campbell's Living Oracles	Remember your rulers, who have spoken to you the word of God: observing carefully the issue of their conduct, imitate their faith.
	Jesus Christ is the same, yesterday, and today, and for ever.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not forget your Leaders, the men who told you God's Message. Recall the close of their lives, and imitate their faith.
	Jesus Christ is the same yesterday and to-day--yes, and for ever!

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	Remember your leaders who explained God's word to you. Look again at the results of their lives, and imitate their trust in God.
	Jesus Christ is the same yesterday, today, and forever.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Remember your leaders, those who have spoken God's word to you. Think about the impact of their lives, and imitate their faith.
	Jesus, the Messiah, [Or Christ] is the same yesterday and today—and forever!
Lexham Bible	.
Montgomery NT	.

NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. . Remember your guides who spoke to you the word of God, and considering the end of their life follow the faith. Jesus Christ is the same yesterday, to-day, and forever.
The Spoken English NT	Remember your leaders, who have spoken God's word to you. Look closely at the outcome of their lifestyle, and imitate their faith. Jesus Christ is the same yesterday, today and forever.
UnfoldingWord Literal Text Urim-Thummim Version	. Remember them that are leading you, who have spoken to you the Word of Elohim: whose Faith follow, considering the end of their conduct. Jesus Christ the same yesterday, and today, and for the ages.
Weymouth New Testament	Remember your former leaders--it was they who brought you God's Message. Bear in mind how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and to-day--yes, and to the ages to come.
Wikipedia Bible Project Worsley's New Testament	. Remember your guides, who spake the word of God to you; whose faith imitate, considering the <i>happy</i> end of <i>their</i> conversation. Jesus Christ is the same yesterday, to day, and for ever:...
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	. Remember your leaders who spoke the Word of Elohim to you, considering the completeness of their works, imitate their faith: Yahshua Messiah, the same yesterday and today and forever.
Holy New Covenant Trans.	Don't forget your leaders. They told you God's message. Look at the way their lives have turned out! Live lives of faith like them. Jesus Christ is the same yesterday, today, and forever.
The Scriptures 2009	Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their behaviour and imitate their belief. ישוע Messiah is the same yesterday, and today, and forever.
Tree of Life Version	Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life, and imitate their faith. Yeshua the Messiah is the same yesterday, today, and forever.

Weird English, עברית English, Anachronistic English Translations:

Accurate New Testament	...remember! the [men] accounting [of] you* Who* speak [to] you* the word [of] the god [of] whom* Considering the outcome [of] the conduct imitate! the faith Jesus Christ yesterday and today {is} The He and to the ages...
Alpha & Omega Bible	.

Awful Scroll Bible	Be mindful of those leading you, which-certain speak to you the Word of God, of whose confidence be imitating, beholding-the-experience-between the steps-out of their turns-about.
Concordant Literal Version	Jesus, the Anointed One, is the same yesterday and this-day, and into eternity! Be remembering those of your leaders who speak to you the word of God, contemplating the sequel of their behavior, whose faith be imitating." Jesus Christ, yesterday and today, is the Same One for the eons also."
exeGeser companion Bible	Remember them who govern you, who speak the word of Elohim to you: whose trust mimic, considering the outcome of their behavior. Yah Shua Messiah the same - yesterday and today and to the eons.
Orthodox Jewish Bible	Remember your manhigim and be machshiv (respect) and mechabed (honor) those who spoke to you the dvar Hashem; and considering the toitzaa (outcome) of their derech, imitate their Emunah. Yehoshua--Rebbe, Melech HaMoshiach, the same etmol, hayom, ul'Olamim.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Remember your leaders who told you God's message. [Note: This probably refers to former preachers who had since died]. Consider the outcome of the way they lived and imitate their faith. Jesus Christ is the same yesterday and today and forever.
Benjamin Brodie's trans.	Keep remembering those [pastors & teachers] who lead you [by authoritative teaching], who by their nature [the quality of their spiritual office] have communicated the Word of God to you [consistent Bible teaching], whose doctrine should be continually emulated [application], after considering the issue of their way of life [examining his spiritual priorities]. Jesus Christ is the same [immutability]: yesterday [prior dispensations] and today [during the Church Age] and unto the ages [all future dispensations].
The Expanded Bible Jonathan Mitchell NT	. You folks be habitually mindful of those belonging to, and from, you folks – of those habitually leading the way: whoever has spoken or now speaks God's word (or: the message which is God and has God's character) to and among you – continually gazing upward upon (or: reviewing and making close observation of) the walking-out of [their] behavior (or: conduct), whose faith, trust and loyalty be constantly imitating. Jesus Christ [is] the same yesterday and today and on into the ages, (or: Jesus [is and continues being] Christ [= the Messiah] – the Man Himself {or: the Very One}: yesterday as well as today, and even into the midst of the ages,)
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	Remember your leaders, who spoke the word of God to you; considering the outcome of their way of life [Literally “of whom considering the outcome of the way of life”], imitate their faith. Jesus Christ is the same yesterday and today and forever [Literally “to the ages”].
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NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Remember your leaders, those who spoke the Word of God to you, whose faith imitate, considering the outcome of their conduct. Jesus Christ is Himself, ⁴ yesterday and today and into the ages. (4) The basic meaning of the emphatic pronoun here is 'self', but it can also mean 'same', especially in a comparison. If Jesus is always Himself, then He is always the same.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Be remembering the ones leading you _p , who spoke to you _p the word of God, of whom considering the outcome of [their] conduct, be imitating [their] faith. Jesus Christ [is] the same yesterday and today and into the ages [fig., forever]!
Berean Literal Bible	.
Bond Slave Version	Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	Remember your leaders, who spoke the word of God to you, and in closely examining the outcome of <i>their</i> behaviour, imitate <i>their</i> faith. Jesus Christ, the same yesterday, and today, and throughout the ages.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Remember ^o your ^o leaders, <i>men</i> who spoke to you ^o the word of God, of whom <i>after</i> reviewing the outcome of <i>their</i> conduct, imitate ^o the faith of <i>such</i> ! Jesus Christ <i>is</i> the same yesterday and today, and forever.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Concluding Religious Directions Remember those who have the rule (are guides) over you(p), who have spoken unto you(p) the Word of God. Follow their faith, considering the end (outcome) of their manner of living. Jesus Christ is the same yesterday, and today, and for ever.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	Be concentrating on them [your right pastor-teacher] who themselves are ruling over all of you, [pastors] who have communicated to you the word of God; [pastors] whose doctrine be emulating, be carefully considering the issue of their (grace) way of life. Jesus Christ is the same one, yesterday, today, also forever.
Updated Bible Version 2.17	.

A Voice in the Wilderness Remember those in authority over you, who have spoken the Word of God to you. Observing the outworkings of their behavior, imitate their faith. Jesus Christ the same yesterday, today, and forever.

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

The gist of this passage:
7-8

Hebrews 13:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnēmoneúō (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i>]	<i>remember; be mindful of, call to mind; think of and feel for a person or thing; hold in memory, keep in mind; make mention of</i>	2 nd person plural, present active imperative	Strong's #3421
tōn (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
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahee</i>]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #2233
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: Remember your leaders,...

The verb here is the present active imperative of mnēmoneúō (μνημονεύω) [pronounced *mnay-mon-YOO-oh*], which means, *remember; be mindful of, call to mind; think of and feel for a person or thing; hold in memory, keep in mind; make mention of*. Strong's #3421.

When a definition article precedes a participle, the end result in the English is often a noun. Here it means, *your leaders, those with authority over you (all), those ruling over you (all)*.

In the **post-canon era** of the Church Age, individual authority is vested in the **pastor-teacher** (for each church). When this is violated, we have results like: the Catholic Church, the Church of England (which persecuted many Christians), and denominationalism.

Hebrews 13:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
laléō (λαλέω) [pronounced lah-LEH- oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person plural, aorist active indicative	Strong's #2980
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
ton (τόν) [pronounced tahh]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
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
του (τουῦ) [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: ...those who spoke to you (all) the Word of the God.

The pastor-teacher of a church gains his authority by teaching his sheep the Word of God. Believers in a church willingly submit themselves to his teaching.

That does not mean that the pastor runs their lives. The pastor does not pick a person to shadow and tell that person what to do at every turn. Believers should not go to the pastor for counseling and ask him what to do. We receive our guidance from the pastor-teacher and make our decisions based upon his teaching.

Now, what about the writer of Hebrews? How does he fit into this hierarchy of authorities? The Apostles and a select number of other people were given authority over more than one church (the author of Hebrews was probably not an **Apostle**). Paul had authority over more than one church. However, after the completion of the **canon of Scripture** (circa A.D. 90), such authority was no longer necessary.

Now, although the entire canon existed, this was not the end of all authority in the Church Age. Believers with the gift of pastor-teacher get prepared and then, find a church.

As a writer of commentary, I have no real authority. I personally do everything possible to provide an accurate translation and explanation for the Scriptures which I cover, but no pastor-teacher, obviously, has to *obey* me (not even a Sunday School teacher). I do my very best when it comes to accuracy, but ultimately, I depend upon the strength and power of the Word.

Hebrews 13:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōn (ὧν) [pronounced <i>hown</i>]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
anatheōrēō (ἀναθεωρέω) [pronounced <i>an-ath-eh-o-REH-oh</i>]	<i>observing carefully, looking at attentively, considering well, observing accurately</i>	masculine plural, present active participle, nominative case	Strong's #333
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)
ékbasis (ἐκβασίς) [pronounced <i>EHK-bas-iç</i>]	<i>an exit, an egress, a way out; to go out; outcome; figuratively, to find a way out (from a difficulty, from life)</i>	feminine singular noun; accusative case	Strong's #1545
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
anastrophê (ἀναστροφή) [pronounced <i>an-as-trof-AY</i>]	<i>manner of life, conduct, way of life, behaviour, deportment, conduct, behaviour, deportment</i>	feminine singular noun, genitive/ablative case	Strong's #391

Translation: From observing carefully the outcome of [their] conduct,

One of the words here suggests that some of the people that they have observed are dead. That word is ékbasis (ἐκβασίς) [pronounced *EHK-bas-iç*], and it means, *an exit, an egress, a way out; to go out; outcome; figuratively, to find a way out (from a difficulty, from life)*. Strong's #1545. So, some of the people who should be considered may no longer be on the scene (remember, there were many Christians killed early on).

Hebrews 13:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
miméomai (μιμέομαι) [pronounced <i>mim-EH-ohm-ahee</i>]	<i>imitate, copy, follow (another's example), mimic</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #3401
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)

Hebrews 13:7d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

Translation: ...imitate [their] faith.

The believer is to imitate the faith of such people (those with authority over them). We actually cannot see the faith of a person; but we can see evidence of this faith; and we can know the doctrines which guided that person. Therefore, we are to imitate the faith-doctrine of those who have/had authority over the believers in Jerusalem and Judæa.

Hebrews 13:7 Remember your leaders, those who spoke to you (all) the Word of the God. From observing carefully the outcome of [their] conduct, imitate [their] faith. (Kukis nearly literal translation)

Hebrews 13:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
chthés (χθές) [pronounced <i>khthays</i>]	<i>yesterday; by extension, in time past, before now, hitherto</i>	temporal adverb	Strong's #5504
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
sêmeron (σήμερον) [pronounced <i>SAY-mer-on</i>]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
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
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; himself; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
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 13:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<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
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
aiōnes (αιῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165

Translation: Jesus Christ [is] the same yesterday and today and to the ages.

This is a fascinating statement for two reasons: (1) Insofar as we know, Jesus is the only member of the Godhead who has gone through a metamorphose of sorts. (2) Why is this statement placed here?

First thing is, this is a statement which testifies as to the **Deity of Jesus Christ** (see the **Addendum**). He is fully God and that aspect of His Person has never changed. It is the same yesterday, today and into the future. What is human about Jesus has undergone several changes. He existed before Abraham, but He is born into the world as per Luke 2. He grew physically, mentally and spiritually. Therefore, this statement of v. 8 would apply to the Deity of Jesus Christ.

This statement is placed into this context because the writer of Hebrews is dealing with aspects of the faith which continue; and with things which are no longer to be practiced (animal sacrifices, for instance).

The believers of Jerusalem and Judæa were to embrace what is eternal about the Lord and His faith; and to set aside the things which are not.

Hebrews 13:8 **Jesus Christ [is] the same yesterday and today and to the ages.** (Kukis nearly literal translation)

Hebrews 13:7–8 **Remember your leaders, those who spoke to you (all) the Word of the God. From observing carefully the outcome of [their] conduct, imitate [their] faith. Jesus Christ [is] the same yesterday and today and to the ages.** (Kukis nearly literal translation)

Hebrews 13:7–8 **Think of those who had authority over you—those who taught the Word of God to you. You have observed the outcome of their conduct—so imitate the faith. Recognize that Jesus Christ is the same yesterday, today and into eternity future.** (Kukis paraphrase)

By teachings, various (kinds) and strange (kinds), be not carried away, for a good (thing) by grace to make firm the heart—not by foods, by which they will not be profitable [for] the ones walking (through life).

Hebrews
13:9

Do not be carried away by various and strange teachings, for [it is] a good (thing) to make the heart firm by grace [and] not by foods, by which the ones walking (through life) will not profit.

Do not allow yourselves to be carried away by various and strange teachings—contrary to what we have taught you or what is found in the Scriptures—for it a good for the heart to be made strong by grace rather than by clean food, which is no longer profitable those passing through life.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	By teachings, various (kinds) and strange (kinds), be not carried away, for a good (thing) by grace to make firm the heart—not by foods, by which they will not be profitable [for] the ones walking (through life).
Complete Apostles Bible	Do not be carried away with various and strange doctrines. For it is good for the heart to be established by grace, not by foods, by which those having walked were not profited.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Be not led away by strange and variable doctrines. For it is a good thing, that we strengthen our hearts with grace, and not with meats; for those have not been benefited, who walked in them.
Original Aramaic NT	Do not be led to strange and changeable teaching, for it is good that we strengthen our hearts by grace and not with foods, because those who have walked* in them have not been helped.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not be turned away by different strange teachings, because it is good for your hearts to be made strong by grace, and not by meats, which were of no profit to those who took so much trouble over them.
Bible in Worldwide English	Do not listen to all kinds of different teaching and strange things. It is better to have a heart that is strong because of Gods blessing than a heart that is thinking about different kinds of food. Different kinds of food do not help people who put their trust in them.
Easy English Easy-to-Read Version–2008	. Don't let all kinds of strange teachings lead you into the wrong way. Depend only on God's grace for spiritual strength, not on rules about foods. Obeying those rules doesn't help anyone.
God's Word™	Don't get carried away by all kinds of unfamiliar teachings. Gaining inner strength from God's kindness is good for us. This strength does not come from following rules about food, rules that don't help those who follow them.

Good News Bible (TEV)	Do not let all kinds of strange teachings lead you from the right way. It is good to receive inner strength from God's grace, and not by obeying rules about foods; those who obey these rules have not been helped by them.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Don't be fooled by any kind of strange teachings. It is better to receive strength from God's undeserved kindness than to depend on certain foods. After all, these foods don't really help the people who eat them.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So don't let anyone lead you astray with all sorts of novel and exotic teachings. It is more beautiful to feast on grace and be inwardly strengthened than to be obsessed with dietary rules which in themselves have no lasting benefit.
UnfoldingWord Simplified T.	Do not be carried away by various strange teachings. For it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them.
Williams' New Testament	You must stop being carried away with varied and strange teachings. For it is a good thing for the heart to be strengthened by God's spiritual strength, not by special kinds of food, from which those adhering to them have gotten no good.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Don't be carried along by various and strange teachings. You see, it is nice for the heart to be authenticated with generosity, not with foods (that the people traipsing around in were not benefited by).
Common English Bible	.
Len Gane Paraphrase	Do not be carried away with various and strange teachings. For [it is] a good thing that the heart be made stable by grace, not with foods that have not benefited those who follow [those rules].
A. Campbell's Living Oracles	Be not tossed about with various and foreign doctrines; for it is good that the heart be established by grace, not by meats, by which they have not profited, who have been taken up with them.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not let yourselves be carried away by the various novel forms of teaching. It is better to rely for spiritual strength upon the divine help, than upon regulations regarding food; for those whose lives are guided by such regulations have not found them of service.

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	. . . Don't get distracted by different kinds of strange teachings. It's good for the mind to be convinced by grace, not by laws concerning what we eat.* Those who followed such laws didn't gain anything.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . . Stop being [Or Do not be] carried away by all kinds of unusual teachings, for it is good that the heart be strengthened by grace, not by food laws [Lit. by foods] that have never helped those who follow them.
Lexham Bible	Do not be carried away by various and strange teachings, for it is good for the heart to be strengthened by grace, not by foods by which those who participate have not benefited.
Montgomery NT	Do not allow yourselves to be swept away by various and strange teachings. For it is a beautiful thing to be established in heart by grace, and not by regulations regarding food, from which those that occupied themselves with them have derived no benefit.
NIV, ©2011 Riverside New Testament	. Do not be carried away with all sorts of foreign teachings. It is well to have the heart strengthened by grace, not by special kinds of food. Those who live in that way are not profited.
Leicester A. Sawyer's NT	Be not carried about with various and strange doctrines; for it is good that the mind should be established with grace, not with aliments, in which those walking are not profited.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Be not carried about with variegated and alien doctrines. Because it is a good thing that the heart is established with Grace; not with foods, that have not profited them that have been occupied in such things.
Weymouth New Testament	Do not be drawn aside by all sorts of strange teaching; for it is well to have the heart made stedfast through God's grace, and not by special kinds of food, from which those who scrupulously attend to them have derived no benefit.
Wikipedia Bible Project Worsley's New Testament	. Jesus Christ <i>is</i> the same yesterday, to day, and for ever: be not <i>then</i> carried about by various and strange doctrines; for it is good that the heart be established by grace, <i>and</i> not in meats, in which those that have been <i>most</i> exact, have not profited <i>by them</i> . V. 8 is included for context.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
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Hebraic Roots Bible	Do not be carried away by various and strange doctrines; for it is good that the heart be confirmed by grace, not by food, for it did not benefit those who greatly sought after it.
Holy New Covenant Trans.	Don't get carried away with different kinds of strange teachings. Our hearts are made strong by God's help in time of need, not by food. Special foods have not helped the people who make rules about them.
The Scriptures 2009	Do not be borne about by various and strange teachings. ^b For it is good for the heart to be established by favour, not with foods which have not profited those who have been occupied with them. ^b Ephesians 4:14.
Tree of Life Version WEB — Messianic Edition	. Be not carried about with various and strange doctrines: for it is a good thing that the heart be established with grace; not with dieting, which have not profited them that have been occupied therein.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[by] teachings various and foreign not be removed! Good for [by] favor to be confirmed the heart not [by] foods in which* not are benefited The [Men] Walking...
Alpha & Omega Bible Awful Scroll Bible	. Be not carried-about by varied and strange doctrines, for it is choice, that the sensibility of the heart to be made sure in Grace, not by foods, which are not being benefited they walking-about from-within it.
Concordant Literal Version	By varied and strange teachings be not carried aside, for it ideal to be confirming the heart by grace, not by foods, by which those who walk were not benefitted."
exeGeses companion Bible	Be not carried about with divers and strange doctrines. For it is good to establish the heart with charism; and not with foods which benefit not those who walk therein.
Orthodox Jewish Bible	Do not be carried away by various torot zarot; for it is tov for the lev to be given chizzuk by the Chen v'Chesed Hashem, not by okhel through which those who were thus occupied were not benefited.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Do not continue to be swept off your course by all kinds of strange teachings. For it is good for your hearts to be strengthened by God's unearned favor <i>[upon you]</i> and not by <i>[keeping regulations about]</i> foods, which do not benefit those who observe them.
Benjamin Brodie's trans.	Stop being carried away [they have been seduced into reversionism] with ambiguous [deceitful] and strange [new age] teachings, for it is a good thing for the mentality of the soul to be established [stabilized] with grace teaching [doctrines of grace], not with rotten food, in which no one has received spiritual benefit by walking in.
The Expanded Bible Jonathan Mitchell NT[so] do not be carried aside (or: swept away) by various and strange (or: with many-colored [as in tapestries], intricate and foreign) teachings. You see, [it is] beautiful (fine; ideal; admirably proportionate) for the heart (= core of our being) to be continuously made firm with a fixed footing by Grace, whose source is joy and which comes with favor – not by (or: in; with) foods (= rules and regulations

pertaining to eating or what is edible), in which those [thus] walking about (= occupying themselves) were not increased (or: = which have not helped or benefited those who follow this way of life).

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 Don't get carried away with all kinds of strange teachings. Because it's good to strengthen your heart with grace-not special religious diets.⁹ They've been no use to people who've followed them.
⁹ Lit. "not foods".
 Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version Do not be carried about by all kinds of strange doctrines. For it is good for the heart to be confirmed by grace and not by foods, which have brought no spiritual benefit to those who have been preoccupied with them.
 Analytical-Literal Translation Stop being carried away by varied and strange teachings, for [it is] good [for] the heart [fig., inner self] to continue being established by grace, not by foods, in which the ones having been walking about [in] [fig., having been occupied with] were not benefited.
 Berean Literal Bible Do not be carried away by various and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, in which those being devoted were not profited.
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .
 Context Group Version Don't be carried away by diverse and strange teachings: for it is good that the heart be made firm by favor; not by food, in which those who are occupied in them were not profited.
 English Standard Version .
 Far Above All Translation Do not be diverted by various foreign doctrines. For it is good for the heart to be confirmed by grace, not by food, by which those who have embraced such doctrines have not been benefited.
 Green's Literal Translation .
 Literal New Testament .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 Do not be carried away by various and strange teachings; for* it is good for the heart to be confirmed in gratitude; not by foods, in which the ones who walked were not profited.
 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 **Do not be carried away [into reversionism] by means of diversified and alien doctrines. For it is a noble thing that the right lobe be stabilized by means of grace; not by foods in which those who keep walking were not benefitted [spiritually].**
- Updated Bible Version 2.17 **Don't be carried away by diverse and strange teachings: for it is good that the heart be established by grace; not by meats, in which those who are occupied in them were not profited.**
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament **Be not carried away by manifold and strange teachings; for it is good that the heart be established with grace, not with foods, in which those who occupied themselves were not profited.**
- Young's Updated LT .

The gist of this passage:

Hebrews 13:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didachai (διδαχαί) [pronounced <i>dihd-ahkh-ĭ</i>]	<i>teachings, instructions, doctrines, doctrinal teachings</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1322
poikilos (ποικίλος) [pronounced <i>poY-KEE-loss</i>]	<i>various [in character]; diverse, manifold; a various colours, variegated; of various sorts</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4164
καί (καί) [pronounced <i>kĭ</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
xénos (ξένος) [pronounced <i>XEHN-oss</i>]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #3581
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
paraphérō (παραφέρω) [pronounced <i>par-af-EHR-oh</i>]	<i>take away, remove; bear along or aside, carry off (literally or figuratively); avert</i>	2 nd person singular, present passive imperative	Strong's #3911

Translation: **Do not be carried away by various and strange teachings,...**

There is certainly some **negative volition** among the Jewish believers in Jerusalem and Judæa. We know this because so many of them are still clinging to the **Mosaic Law**. Where there is negative volition of one kind, there

is negative volition of other kinds. So some believers are becoming interested in other religious and philosophical systems. The Roman empire has incorporated many lands and cultures and they have made travel, for the most part, safe. As people travel throughout the Roman empire, so do various ideas.

Roman officials and centurions and the like who make up the Roman government in that region would also have some of their own pagan ideas. Believers on negative signals will pick up, therefore, virtually anything other than the truth.

The book of Hebrews is filled with accurate doctrine and theology designed to fully connect Jewish believers both with their heritage and with the Lord Jesus Christ. Throughout this book we have seen the many ways in which Jesus is reflected in the Old Testament. The writer of Hebrews has connected Jesus to many of the types from the Old Testament which looked forward to Him.

Hebrews 13:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, nominative case	Strong's #2570
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
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
bebaiōō (βεβαιώω) [pronounced beb-ah-YOH-oh]	<i>to confirm, to verify, to make firm, to establish, to make sure</i>	present passive infinitive	Strong's #950
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)
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, accusative case	Strong's #2588

Translation: ...for [it is] a good (thing) to make the heart firm by grace...

It is through the accurate teaching of **Bible doctrine** which strengthens the **heart**. This is God's grace system, described by R. B. Thieme, Jr. as grace apparatus for perception. See the Doctrine of the **Grace Apparatus for Perception** in the **Addendum**.

Hebrews 13:9c			
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
brômata (βρώματα) [pronounced BRO-maht-ah]	<i>foods; those things which are eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1033

Translation: ...[and] not by foods,...

The believers in Jerusalem and Judæa were to move forward by Bible doctrine and not through their dietary laws. There is more information on these laws in **Leviticus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Hebrews 13:9d			
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
hois (οἷς) [pronounced hoiç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ôphelêô (ὠφελέω) [pronounced oh-feh-LEH-oh]	<i>to help, to profit, to be of use; in the middle/passive, it means to be profited, to have advantage</i>	3 rd person plura, aorist passive indicative	Strong's #5623
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine plural, present active participle; nominative case	Strong's #4043

Translation: ...by which the ones walking (through life) will not profit.

Believers in the Church Age do not profit by some of the things found in the Old Testament. These things had a purpose which was no longer relevant. The dietary laws of the Old Testament helped preserve the lives of the Jewish people, but there was no morality or spirituality connected to these laws.

Hebrews 13:9 Do not be carried away by various and strange teachings, for [it is] a good (thing) to make the heart firm by grace [and] not by foods, by which the ones walking (through life) will not profit. (Kukis nearly literal translation)

Hebrews 13:9 Do not allow yourselves to be carried away by various and strange teachings—contrary to what we have taught you or what is found in the Scriptures—for it a good for the heart to be made strong by grace rather than by clean food, which is no longer profitable those passing through life. (Kukis paraphrase)

This passage was at first a major struggle to translate; and then to understand and explain. Knowing that I would have to explain this passage helped somewhat when it came to translating it.

We keep on having an altar from which to eat not having authority the [ones] to the tent keep on serving. For from them keeps on bringing of beasts the blood concerning sin to the [Holy of] Holies by the chief priest. Of these, the bodies keep on being burned up outside the camp. Consequently, even Jesus, so that He might declare holy through the blood of His Own the people outside of the gate He suffered. Accordingly, we go out face to face with Him outside the camp the reviling of Him continually bearing.

Hebrews
13:10–13

We keep on have an altar, from which the ones who keep on serving the Tabernacle do not have the right to eat; for from these beasts the blood concerning sin keeps on being brought to the [Holy of] Holies by the chief priest; [and] from these, the bodies keep on being burned up outside the camp. Consequently, even Jesus suffered that He might sanctify the people outside the gate through His Own blood. Accordingly, let us go out to Him outside the camp, continually bearing His reproach.

Recognize that we have a different altar so that those who serve in the Tabernacle do not have the right to eat the meat from that altar. For the blood which is brought into the Holy of Holies from these animals by the chief priest, but their bodies are taken outside the camp and burned. In this same way, Jesus suffererd that He might sanctify the people outside the gate by His Own blood. Accordingly, let us go out to Him outside the camp, continually bearing His reproach as the gospel message to the gentiles.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) We keep on having an altar from which to eat not having authority the [ones] to the tent keep on serving. For from them keeps on bringing of beasts the blood concerning sin to the [Holy of] Holies by the chief priest. Of these, the bodies keep on being burned up outside the camp. Consequently, even Jesus, so that He might declare holy through the blood of His Own the people outside of the gate He suffered. Accordingly, we go out face to face with Him outside the camp the reviling of Him continually bearing.

Complete Apostles Bible We have an altar from which those who serve the tabernacle have no right to eat. For of the animals, whose blood is brought in into the Holies by the high priest concerning sin, the bodies of these animals are burned outside the camp. Therefore Jesus also, so that He might sanctify the people through His own blood, suffered outside the gate. Therefore let us go out to Him, outside the camp, bearing His reproach.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) We have an altar whereof they have no power to eat who serve the tabernacle.

For the bodies of those beasts whose blood is brought into the holies by the high priest for sin are burned without the camp.
 Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.
 Let us go forth therefore to him without the camp, bearing his reproach.

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

And we have an altar, of which they who minister in the tabernacle have no right to eat.

For the flesh of those animals, whose blood the high priest brought into the sanctuary for sins, was burned without the camp.

For this reason, Jesus also, that he might sanctify his people with his blood, suffered without the city.

Original Aramaic NT

Therefore, let us also go forth to him, without the camp, clothed with his reproach:...
 But we have an altar from which those who minister in The Tabernacle have no authority to eat.

For the flesh of these animals, whose blood The High Priest brought to The Holy Place for the sake of sins, was burned outside of the camp.

Because of this, Yeshua also suffered outside of the city to sanctify his people by his blood.

We also, therefore, should go out to him outside of the camp,* while we bear his reproach.

Plain English Aramaic Bible .
 Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

We have an altar from which those priests who are servants in the Tent may not take food.

For the bodies of the beasts whose blood is taken into the holy place by the high priest as an offering for sin are burned outside the circle of the tents.

For this reason Jesus was put to death outside the walls, so that he might make the people holy by his blood.

Let us then go out to him outside the circle of the tents, taking his shame on ourselves.

Bible in Worldwide English

We have a sacrifice. But priests who serve God on earth have no right to eat from this sacrifice.

The high priest takes into the Most Holy Place the blood of animals that are sacrificed. He gives it to God to pay for the wrong things people have done. The bodies of these animals are burned outside the town.

So also Jesus was put to death outside the town. Then he could make the people holy by his own blood.

So let us go to him outside the town and take the shame as he did.

Easy English
 Easy-to-Read Version–2008

We have a sacrifice. And those priests who serve in the Holy Tent cannot eat from the sacrifice we have. The high priest carries the blood of animals into the Most Holy Place and offers that blood for sins. But the bodies of those animals are burned outside the camp. So Jesus also suffered outside the city. He died to make his people holy with his own blood. So we should go to Jesus outside the camp and accept the same shame that he had.

God’s Word™

Those who serve at the tent have no right to eat what is sacrificed at our altar. The chief priest brings the blood of animals into the holy place as an offering for sin. But

the bodies of those animals were burned outside the Israelite camp. That is why Jesus suffered outside the gates of Jerusalem. He suffered to make the people holy with his own blood. So we must go to him outside the camp and endure the insults he endured.

Good News Bible (TEV)

The priests who serve in the Jewish place of worship have no right to eat any of the sacrifice on our altar. The Jewish high priest brings the blood of the animals into the Most Holy Place to offer it as a sacrifice for sins; but the bodies of the animals are burned outside the camp. For this reason Jesus also died outside the city, in order to purify the people from sin with his own blood. Let us, then, go to him outside the camp and share his shame.

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

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

Contemporary English V.

But we have an altar where even the priests who serve in the place of worship have no right to eat. After the high priest offers the blood of animals as a sin offering, the bodies of those animals are burned outside the camp. Jesus himself suffered outside the city gate, so that his blood would make people holy. That's why we should go outside the camp to Jesus and share in his disgrace.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

We feast on a sacrifice at our spiritual altar, but those who serve as priests in the old system of worship have no right to eat of it. For the high priest carries the blood of animals into the holiest chamber as a sacrifice for sin, and then burns the bodies of the animals outside the city. And Jesus, our sin-sacrifice, also suffered death outside the city walls to make us holy by his own blood. So we must arise and join him outside the religious "walls" and bear his disgrace.

UnfoldingWord Simplified T.

We have an altar from which those who serve in the tabernacle have no right to eat. For the blood of the animals killed for sins is brought by the high priest into the holy place, while their bodies are burned outside the camp. So Jesus also suffered outside the city gate, in order to sanctify the people through his own blood. Let us therefore go to him outside the camp, bearing his shame.

Williams' New Testament

We Christians have an altar at which the ministers of the Jewish tent of worship have no right to eat. For the bodies of those animals, whose blood is taken into the sanctuary by the priest as a sin-offering, are burned outside the camp. So Jesus, too, in order to purify the people by His own blood, suffered outside the gate. V. 13 is placed with the next passage for context.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

We have an altar from which the *people* ministering with the tent don't have authority to eat, you see, of which living beings, the blood concerning sin is carried into the Sacred *Things* through the head priest. The bodies of these are burned up outside of the camp. For this reason, Jesus also (so that He might make the ethnic group sacred through His own blood) suffered outside of the gate. Now then, we should go out to Him outside of the camp, carrying the insult of Him.

Common English Bible

.

Len Gane Paraphrase	We have an altar from which, those who serve The Tent, have no right to eat. For the bodies of those animals, whose blood is brought into the Holy Place by the High Priest for sin, are burned outside the camp. For this reason Jesus also, so he might make holy the people with his own blood, suffered outside the gate. Therefore let us go out to him, outside the camp, sharing his reproach.
A. Campbell's Living Oracles	We have an altar of which they have no right to eat, who serve in the tabernacle. Moreover, the bodies of those animals, whose blood is brought by the high priest into the most holy place, a sin-offering, are burnt without the camp: wherefore Jesus, also, that he might sanctify the people with his own blood, suffered without the gate. Well, then, let us go forth to him out of the camp, nearing his reproach.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	We are not without an altar; but it is one at which those who still worship in the Tabernacle have no right to eat. The bodies of those animals whose blood is brought by the High Priest into the Sanctuary, as an offering for sin, are burnt outside the camp. And so Jesus, also, to purify the People by his own blood, suffered outside the gate. V. 13 is 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	We have an altar that those priests of the Tabernacle have no right to eat from. The carcasses of the animals, whose blood is carried by the high priest into the most holy place as an offering for sin, are burned outside the camp. In the same way Jesus also died outside the city gate so that he could make God's people holy through his own blood. So let us go out to him, outside the camp, experiencing and sharing in his shame.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	We Christians have an altar from which those have no right to eat who minister in the Tabernacle. For the bodies of the animals whose blood is carried by the High Priest into the Holy Place are burned outside the camp, and so Jesus suffered outside the gate in order to sanctify the people by his own blood. Let us then go forth to him outside the camp, bearing his reproach.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	We have an Altar, in which they have no right to eat that serve the [former] Tabernacle. Because the bodies of those animals, whose blood is brought into the Sacred Place by the High Priest for sin, are burned without the Camp of Israel. Therefore Jesus also, that he might consecrate the people with his own blood, suffered without the Gate. Let us go forth therefore to him without the City of Jerusalem, bearing his reproach.
Weymouth New Testament	We Christians have an altar from which the ministers of the Jewish Tent have no right to eat. For the bodies of those animals of which the blood is carried by the

High Priest into the Holy place as an offering for sin, are burned outside the camp. And for this reason Jesus also, in order, by His own blood, to set the people free from sin, suffered outside the gate. Therefore let us go to Him outside the camp, sharing the insults directed against Him.

Wikipedia Bible Project
Worsley's New Testament

.
We have an altar, of which those who perform service in the tabernacle have no right to eat. As the bodies of those animals, whose blood *being offered* for sin is brought into the holy place by the high-priest, are *not eaten, but* are burnt without the camp. Wherefore Jesus also, that He might sanctify the people by his own blood, suffered without the gate. Let us then go out unto Him without the camp, bearing his reproach: for we have here no continuing city, but are seeking that which is to come. V. 14 is included for context.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

.
We have an altar of which those which minister in the tabernacle have no authority to eat¹.

For of the animals whose "blood is brought" by the high priest "into the Holy of Holies" concerning sins, of these the bodies "are burned outside the camp." (*Leviticus 16:2, 27, Num 19:3*)

Indeed, because of this, in order that He might sanctify the people by His own blood, Yahshua suffered outside the gate².

So let us go forth to Him outside the camp bearing His reproach.

¹Paul is speaking of the sacrifice of the Red Heifer from Numbers 19. This was the only sacrifice not done on the altar in front of the sanctuary, but was done across the Kidron valley at the Miphkad altar on the eastern slope of the Mount of Olives where Yahshua was sacrificed. This was also the place where the ashes were taken of every sin sacrifice that was ever done at the sanctuary of YHWH and placed right below where Yahshua was crucified.

²Paul is clearly stating that Yahshua was crucified at this third altar called also the place of appointment where the Red Heifer was sacrificed.

Holy New Covenant Trans.

The men who serve at the holy tent have no right to eat at our altar. The high priest carries animal blood into the most holy place for sins, but the bodies of the animals are burned outside the city walls. Jesus also suffered and died outside the city so that he could make the people holy with his blood. Let us go to him out there — outside the city walls! Let us carry his shame!

The Scriptures 2009

We have a slaughter-place from which those serving the Tent have no authority to eat. For the bodies of those beasts whose blood is brought into the Set-apart Place by the high priest for sin, are burned outside the camp. And so עשוהי also suffered outside the gate, to set apart the people with His own blood. Let us, then, go to Him outside the camp, bearing His reproach.

Tree of Life Version We have an altar from which those serving in the tabernacle have no right to eat. For the bodies of those animals—whose blood is brought into the Holies by the kohen gadol as an offering for sin—are burned outside the camp. Therefore, to make the people holy through His own blood, Yeshua also suffered outside the gate. So let us go to Him outside the camp, bearing His disgrace.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[We] have altar from whom to eat not have right The [Men] [in] the tent Serving which* for is brought [of] animals The Blood about offense to the [things] pure through the priest (chief) [of] these The Bodies is~ burned outside the troop so and Jesus that [He] may purify through the own blood the people outside the gate suffers then [We] may proceed to him outside the troop the insult [of] him Bearing...

Alpha & Omega Bible
Awful Scroll Bible .
We hold an altar out of which, they hold no existence-by to eat, they serving the tabernacle. For the bodies of these-same animals, which blood is being brought-into the Awful places, by the chief-priest, concerning misses-of-the-mark, are being accordingly-burnt outside the camp. Through-which, Jesus also, in order that He might make awful the people through His own blood, sadly suffered outside the gate. Let us go-out, certainly-now with respects to Him, outside the camp, bearing His reproach.

Concordant Literal Version We have an altar from which they have no right to be eating, who offer divine service in the tabernacle."
For the animals whose blood is carried into the holy places by the chief priest concerning sin, of these the bodies are burned up outside the camp."
Wherefore Jesus also, that He should be hallowing the people through His own blood, suffered outside the gate."
Now then, we may be coming out to Him outside the camp, carrying His reproach."

exeGeses companion Bible We have a sacrifice altar,
whereof whoever ministers the tabernacle
has no authority to eat.
For the bodies of those live beings,
whose blood is brought into the Holies
through the archpriest for sin,
are burned outside the encampment.
So Yah Shua also,
to hallow the people through his own blood,
suffered outside the gate.
So go forth to him outside the encampment,
bearing his reproach.

Orthodox Jewish Bible We have a Mizbe'ach from which those who serve the Mishkan have no right to eat. For the zevakhim whose dahm is brought into the Kodesh HaKodashim by the Kohen Gadol as a Kapparat HaChet are burned outside the makhaneh (camp). Therefore, Yehoshua also, that he might make the Am Brit kadoshim through his own dahm, suffered outside the sha'ar.
So then, let us go out to him outside the makhaneh, bearing the reproach of Rebbe, Melech HaMoshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
An Understandable Version [Now] we [Christians] have an altar [i.e., the sacrifice of Christ] from which people who serve in the Tabernacle [i.e., the Jews] have no right to eat. For the blood of

Benjamin Brodie's trans. the animals offered as sacrifices for sin is brought by the head priest into the Holy of Holies, [but] their bodies are burned outside of the camp. Therefore, Jesus also suffered outside of the gate [i.e., of Jerusalem] so that He could make people holy through [the shedding of] His own blood. So, we should go out to Him, outside of the camp [Note: This probably signifies separating from the whole system of Judaism, as well as full commitment to Christ], bearing the abuse that He suffered. We [royal priesthood of Church Age believers] have an altar [the throne of grace] from which they [the Levitical priesthood] who serve the tabernacle have no authorization [right] to partake.

For the carcasses of those animals, whose blood [representing the spiritual death of Christ] is carried into the Holies by the high priest on behalf of sin, are burned [representing the physical death of Christ on the cross] outside the camp.

For this reason, Jesus also [in the same manner as the animal sacrifices], so that He might sanctify His people by means of His own blood [representative analogy for His spiritual death on the cross], suffered [crucifixion] outside the city gate [as was the custom].

So, let us meet face-to-face with Him outside outside the camp [separation from organized religion], enduring His reproach [insults & persecution], ...

The Expanded Bible Jonathan Mitchell NT . We continue having an altar from out of which those who continue habitually serving in the Tabernacle (= those involved with the whole ceremonial economy) do not have authority (or: right; privilege) to eat.

For you see, the bodies of those animals, whose blood is still repeatedly being brought [some MSS add: concerning sin] into the set-apart (or: holy) places by means of the chief priest, are habitually being burned down outside of the Camp. Wherefore Jesus also suffered (and/or: had experiences of His bodily senses and emotions) outside of the gate [p46 and others: the Camp], so that He may set-apart (or: would make holy and sacred) the People through His own blood. [comment: this was a fulfillment of the Day of Atonement]

Now then, we can keep on coming out (or: should be progressively going out) toward Him – outside of the Camp – habitually bearing His reproach (= the censure and disgrace which He bore; or: the insult which pertains to Him). [comment: this was a call to participate in His sacrifice, and also to leave Judaism (or: religion), and thus to bear the same reproach and insults that He bore; it is also a call to bear away from them the mistakes and failures of others – John 20:23].

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 .

Those who serve in the Tent^h don't have the authority to eat from the altar that we have.

After all, the high priest brings the blood for the sin offerings into the Holy Place, and the bodies of the animals whose blood it is are burned outside the camp.ⁱ

And that's why Jesus suffered outside the city gate: so that he could make the people holy by his own blood.

So let's go to him outside the camp! Let's bear the scorn that he was subjected to.^j

h. He’s referring metaphorically to the priests and Levites serving in the Jerusalem Temple without faith in Christ.

i. Leviticus 16:27. The author is making an analogy between the place “outside the camp” in the wilderness and outside the city gates of Jerusalem, where Jesus was hung on a cross.

j. Lit. “...outside the camp, bearing his reproach”.

Wilbur Pickering’s New T.

Join Jesus outside the camp

We have an altar from which those who serve in the Tabernacle have no right to eat.⁵ Because the bodies of the animals—whose blood, concerning sin, is brought into the Holies by the high priest—are burned up outside the camp, therefore Jesus also, so that He might sanctify the people by His own blood, suffered outside the city gate. So then, let us go out to Him, outside the camp, bearing His disgrace;⁶...

(5) [I don’t understand this. The Tabernacle set up by Moses had been gone for over 1000 years when Paul wrote.]

(6) Persecuted Christians in China and elsewhere know all about this, but we in North America have had such an easy time of it that we have ‘forgotten’ this aspect of the Gospel. But our turn is coming—in Canada, if you speak out against homosexuality you go to jail, for instance.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

We have an altar from which those who are serving the present earthly tabernacle do not have authority to eat;

For pertaining to those animals whose blood is brought into the holy places by the high priest for a sin offering, the bodies of all these are burned outside the camp. For this reason, Jesus, in order that He might sanctify the people by His own blood, also suffered outside the gate.

So then, let us go forward to Him outside the camp, bearing His reproach.

Analytical-Literal Translation

We have an altar from which the ones sacredly serving in the tabernacle have no right to eat.

For of which animals the blood is brought concerning sin into the holy places by the high priest, the bodies of these are burned outside the camp. [see Lev 4:11,12,21; 16:27]

And so Jesus, so that He should sanctify the people through [His] own blood, suffered outside the gate.

So let us be going out to Him outside the camp, bearing His disgrace.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

We have an altar, from which they have no right to eat that serve the tabernacle. For the bodies of those beasts whose blood is brought into the special place by the high priest [as an offering] for disgrace, are burned outside the camp. Therefore Jesus also, that he might make the people special through his own blood, suffered outside the gate. Let us therefore go out to him outside the camp, carrying his reproach.

English Standard Version .

Far Above All Translation .

Green’s Literal Translation .

Literal New Testament .

Literal Standard Version

Be mindful of those leading you, who spoke to you the word of God, who, considering the outcome of [their] behavior, imitate [their] faith, Jesus Christ—the same yesterday and today and for all ages;

do not be carried away with strange and manifold teachings, for [it is] good that by grace the heart is confirmed, not with meats, in which they who were occupied were not profited;
 we have an altar from which they who are serving the Dwelling Place have no authority to eat,
 for of those beasts whose blood is brought for sin into the holy places through the chief priest—of these the bodies are burned outside the camp. Vv. 7–9 are included for context. Vv. 12–13 will be placed with the next passage.

Modern English Version
 Modern Literal Version 2020

We have an altar, from which the ones who give-divine service to the tabernacle have no authority to eat.
 For* the bodies of these creatures, whose blood is brought into the *holy of holies* through the high-priest as an offering concerning sin, are burned outside the encampment.
 Hence Jesus also suffered outside the gate, in-order-that he might make the people holy through *his* own blood.
 Now-then let us go forth to him outside the encampment, carrying his reproach.

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

We [royal priesthood] have an altar, from which they who serve the tabernacle [Levitical priesthood] have no authorization to eat.
 With reference to those animals whose blood is carried into the holy of holies on behalf of sin by the high priest, and whose bodies (or, carcasses) are burned outside the camp.
 For this reason also, Jesus suffered outside the gate, in order that He might sanctify [or set apart] his people [the royal family] through his own blood.
 Hence, let us be going outside the camp to him, bearing His reproach.

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

The gist of this passage:
 10-13

Hebrews 13:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	1 st person plural, present active indicative	Strong's #2192
thusiastêrion (θυσιαστήριον) [pronounced thoo-see-as-TAY-ree-on]	the altar, the place of sacrifice; metaphorically for the cross of Christ	neuter singular noun; accusative case	Strong's #2379

Hebrews 13:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
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
phagô (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	aorist active infinitive	Strong's #5315
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, present active indicative	Strong's #2192
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
It seems like I have noticed a number of instances in this book where two definite articles are placed together.			
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4633
latreuô (λατρεύω) [pronounced lat-RYOO-oh]	<i>serving [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper</i>	masculine plural, present active participle; nominative case	Strong's #3000

Translation: We keep on have an altar, from which the ones who keep on serving the Tabernacle do not have the right to eat;...

This is particularly difficult to understand because the writer of Hebrews is citing a very specific animal sacrifice. This particular sacrifice is going to be carefully referenced in v. 11.

The writer of Hebrews is not talking about a situation is generally true, but only true in one specific instance.

Now he makes mention of the **Tabernacle** here (remember, the **Temple** was still standing at the time of this letter and it had been in service for over 1000 years). His reference to the Tabernacle could either be his way of saying, *I am dealing with a very specific instance right now*. Or—and I think that this is the accurate understanding of this passage—the passage that the author is about to reference was done in the past in the Tabernacle, but was not currently done as a part of Temple worship.¹⁷

Hebrews 13:10 **We keep on have an altar, from which the ones who keep on serving the Tabernacle do not have the right to eat;...** (Kukis nearly literal translation)

Before we begin v. 11, let's look at two verses from Leviticus 16:

Leviticus 16:2 **And Jehovah said to Moses, Speak to your brother Aaron, and he shall not come in at all times to the sanctuary within the veil, to the front of the mercy-seat.**

V. 2 suggests that we are dealing with the **Holy of Holies** here in this general context.

Leviticus 16:27 **And the bull of the sin offering, and the goat of the sin offering, whose blood has been brought in to atone in the sanctuary, one shall carry them out to the outside of the camp; and they shall burn their skins with fire and their flesh, and their dung.** (Green's literal translation)

A sin offering of a bull and a goat was done, and their blood was taken into the sanctuary (apparently, into the Holy of Holies) but the carcasses of the two animals was taken outside the camp and burned entirely.

What exactly is happening here? This sacrifice was made for gentiles, who are outside of the camp of Israel.

Hebrews 13:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose, of which (things)</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
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
eispherô (εἰσφέρω) [pronounced <i>ice-FER-oh</i>]	<i>to bring [into, in or to]; to lead into</i>	3 rd person singular, present passive indicative	Strong's #1533
zôa (ζῶα) [pronounced <i>DZOH-ah</i>]	<i>living beings (things); animals, brutes, beasts</i>	neuter plural noun; genitive/ablative case	Strong's #2226
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

¹⁷ This is merely a theory on my part; I do not have any evidence of this.

Hebrews 13:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, nominative case	Strong's #129
peri (περί) [pronounced per-EE]	about, concerning, on account of, because [of], around, near	preposition	Strong's #4012
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	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	feminine singular noun, genitive/ablative case	Strong's #266
eis (εἰς) [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
ta (τά) [pronounced taw]	the; these, those, to this, towards that, the [things]	neuter plural definite article; accusative case	Strong's #3588
hagion (ἅγιον) [pronounced HAG-ee-on]	a sacred thing; holiest (of all), holy place, sanctuary	neuter plural adjective; nominative case	Strong's #39 (neuter of #40)
When used by itself in the plural, this appears to mean, <i>Holy of Holies</i> ; or <i>Holy places</i> . Could the definite article distinguish between the meanings?			
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	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	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; genitive/ablative case	Strong's #749

Translation: ...for from these beasts the blood concerning sin keeps on being brought to the [Holy of] Holies by the chief priest;...

Although Aaron is referenced in **Leviticus 16** ([HTML](#)) ([PDF](#)) ([WPD](#)), he was the acting **High Priest** at that time. His sons would later take over that position.

Hebrews 13:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
sōmata (σώματα) [pronounced SOH-maht-ah]	<i>bodies, both of man and animals, living or dead; of the planets and other heavenly bodies; groups of men, families</i>	neuter plural noun, nominative case	Strong's #4983
katakaiō (κατακαίω) [pronounced kat-ak-AHee-oh]	<i>to burn [up, down, completely], to consume by fire</i>	3 rd person singular, present passive indicative	Strong's #2618
Herbert Weir Smyth (from <i>A Greek Grammar for Colleges</i>): <i>A neuter plural subject is regarded as a collective, and has its verb in the singular.</i> ¹⁸			
exō (ἔξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854
tēs (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
parembolē (παρεμβολή) [pronounced pare-em-boh-LAY]	<i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i>	feminine singular noun; genitive/ablative case	Strong's #3925

Translation: ...[and] from these, the bodies keep on being burned up outside the camp.

This is how we are able to match this passage up with Leviticus 16:27—the carcasses of the sin offerings are taken outside of the camp and burned up completely.

The burning of everything outside the camp is mentioned in Leviticus 8:17 9:11 16:14, 27.

Hebrews 13:11 ...for from these beasts the blood concerning sin keeps on being brought to the [Holy of] Holies by the chief priest; [and] from these, the bodies keep on being burned up outside the camp. (Kukis nearly literal translation)

Hebrews 13:10–11 We keep on have an altar, from which the ones who keep on serving the Tabernacle do not have the right to eat; for from these beasts the blood concerning sin keeps on being brought to the [Holy of] Holies by the chief priest; [and] from these, the bodies keep on being burned up outside the camp. (Kukis nearly literal translation)

¹⁸ From persues.tufts.edu; accessed October 2, 2022.

The priests, and certainly the High Priest, had no part in this particular sacrifice. The animal carcasses, instead of being offered on the altar and then eaten after being cooked, were taken outside of the camp and burned entirely there.

In the various sacrifices, the priests and the people took part in the eating of the sacrifices brought before God. By doing this, they represented Jews taking part in the salvation of God (all represented by the animal sacrifices). However, in this particular sacrifice, the priests did not eat of this meat; nor did the people. It was taken outside the camp of the Jews, indicating that these sacrifices were not for them, but for those outside of the camp—which would be gentiles.

What is being explained to them is, these sacrifices offered way long ago—going back even to the Tabernacle—were not for Jews exclusively. You are not the only people for whom Christ died, and your own sacrifices testify to this.

This also tied Jesus more closely to the animal sacrifices. Jesus was not offered up on the altar inside the Temple complex, but He was offered up outside the camp, much like the sacrifices which were completely burned outside of the camp. Nevertheless, the blood of those sacrifices was brought into the Tabernacle and sprinkled inside the Holy of Holies. That tells us that the sacrifice was meant to appear to be efficacious (no animal sacrifice ever was efficacious, as only the **blood of Christ** could pay for our sins).

Hebrews 13:12			
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
In Hebrews 11:12, this is translated, <i>therefore, therefore also, therefore even, wherefore, and so, because of this, so that, for this reason, for which cause, so even, which is also why, this is why.</i>			
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
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
hagiazô (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>to make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); to separate from profane things and dedicate to God; to (ceremonially) purify or consecrate; to (mentally) venerate</i>	3 rd person singular, aorist active subjunctive	Strong's #37
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

Hebrews 13:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ίδιος (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; genitive/ablative case	Strong's #2398
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
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
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
exō (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854
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
pulê (πύλη) [pronounced POO-lay]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine singular noun; genitive/ablative case	Strong's #4439
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	3 rd person singular, aorist active indicative	Strong's #3958

Translation: Consequently, even Jesus suffered that He might sanctify the people outside the gate through His Own blood.

The analogy which the writer of Hebrews is drawing, is between these animals being offered up outside the gate and Jesus dying on the cross outside of the Tabernacle complex.¹⁹ He is telling his readers that there are more parallels between the death of Jesus Christ and the animal offerings found in Leviticus.

¹⁹ The Tabernacle complex was quite a bit simpler than the Temple complex.

Hebrews 13:12 **Consequently, even Jesus suffered that He might sanctify the people outside the gate through His Own blood.** (Kukis nearly literal translation)

Hebrews 13:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοίνυν (τοίνυν) [pronounced TOY-noon]	<i>hence; accordingly, truly now, then, therefore</i>	disjunctive particle	Strong's #5106
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	1 st person plural, present (deponent) middle/passive subjunctive	Strong's #1831
πρός (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
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
exô (ἔξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854
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
parembolê (παρεμβολή) [pronounced pare-em-boh-LAY]	<i>a camp, encampment; barracks; army in line of battle; a throwing in beside (literal translation)</i>	feminine singular noun; genitive/ablative case	Strong's #3925
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
oneidismós (ὀνειδισμός) [pronounced on-i-dis-MOSS]	<i>discipline, reproach, reviling</i>	masculine singular noun; accusative case	Strong's #3680
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
phérô (φέρω) [pronounced FEH-row]	<i>bearing, carrying, bringing; being driven (to, towards), enduring, going on, laying (down), leading; passive, being carried, being borne</i>	masculine plural, present active participle; nominative case	Strong's #5342

Translation: Accordingly, let us go out to Him outside the camp, continually bearing His reproach.

Now, what is the writer of Hebrews saying? Remember, his audience is saved Jews (for the most part) who live in Jerusalem and Judæa.

When they go outside the camp, where are they going? For all intents and purposes, out to the gentiles. So, I would understand this to be encouragement for the Jewish believers to get out into the gentile world further and to proclaim Jesus there (that is, *be continually bearing His reproach*).

So the author of Hebrews has taken this one step further. Not only did Jesus die outside the camp for our sins, but those reading this epistle should consider going outside of the camp (that is, leaving Jerusalem and Judæa) and speak to gentiles. For believers who so understood this and went out into the gentile world, they would have missed the vicious attack of the Romans upon Jerusalem, which killed a million Jews.

Hebrews 13:13 *Accordingly, let us go out to Him outside the camp, continually bearing His reproach.* (Kukis nearly literal translation)

Hebrews 13:10–13 *We keep on have an altar, from which the ones who keep on serving the Tabernacle do not have the right to eat; for from these beasts the blood concerning sin keeps on being brought to the [Holy of] Holies by the chief priest; [and] from these, the bodies keep on being burned up outside the camp. Consequently, even Jesus suffered that He might sanctify the people outside the gate through His Own blood. Accordingly, let us go out to Him outside the camp, continually bearing His reproach.* (Kukis nearly literal translation)

Hebrews 13:10–13 *Recognize that we have a different altar so that those who serve in the Tabernacle do not have the right to eat the meat from that altar. For the blood which is brought into the Holy of Holies from these animals by the chief priest, but their bodies are taken outside the camp and burned. In this same way, Jesus suffered that He might sanctify the people outside the gate by His Own blood. Accordingly, let us go out to Him outside the camp, continually bearing His reproach as the gospel message to the gentiles.* (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Permanent City and the True Sacrifices

For we do not keep on having here an abiding city, but the [city] we are about to seek out. Through Him, we should keep on bearing a sacrifice of praise through all to the God; that is, fruit of lips which keep on affirming the name of Him. Now, of the doing good and fellowship let us not forget, for such as these sacrifices keeps on being well-pleased the God.

Hebrews
13:14–16

For we do not keep on having an abiding city here, but we keep on seeking the [city which] is about to be. Let us keep on offering up through Him a sacrifice of praise always to the God, that is, the fruit of the lips which keep on acknowledging His Name. Now do not forget doing good and fellowship, for the God keeps on being well-pleased with sacrifices such as these.

We do not have an eternal city here in Jerusalem, but we need to seek the eternal city which is to come. Let us not be offering up animal sacrifices, but the sacrifice of praise always directed toward God, which is the fruit of our lips which continually acknowledge His Name. Now, do not neglect doing good and fellowship with God and with other believers, for these are the sorts of sacrifices which please God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For we do not keep on having here an abiding city, but the [city] we are about to seek out. Through Him, we should keep on bearing a sacrifice of praise through all to the God; that is, fruit of lips which keep on affirming the name of Him. Now, of the doing good and fellowship let us not forget, for such as these sacrifices keeps on being well-pleased the God.
Complete Apostles Bible	For we have no permanent city, but we seek the one to come. Therefore through Him let us continually offer up a sacrifice of praise to God, that is, the fruit of our lips, confessing to His name. But do not forget the doing of good and generosity, for with such sacrifices God is well pleased.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For, we have not here a lasting city: but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. And do not forget to do good and to impart: for by such sacrifices God's favour is obtained.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT(for we have here no abiding city; but we expect one that is future:) and through him, let us at all times offer to God the sacrifices of praise, that is, the fruits of lips which give thanks to his name. And forget not commiseration and communication with the poor; for with such sacrifices a man pleaseth God.
Original Aramaic NT	For we have no city here that abides, but we look for that which is coming. And through him let us offer sacrifices of praise always to God, which is the fruit of the lips giving thanks to his name. And do not forget charity and sharing with the poor, for with these sacrifices a man pleases God.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For here we have no fixed resting-place, but our search is for the one which is to come. Let us then make offerings of praise to God at all times through him, that is to say, the fruit of lips giving witness to his name. But go on doing good and giving to others, because God is well-pleased with such offerings.
Bible in Worldwide English	Here we do not have a city that will last for ever, but we are looking for the city that will come. Let us always give a sacrifice of praise to God through Jesus. We do it by thanking him for all that he has done and also by talking about him. That is the sacrifice we make with our lips to his name. But do not forget to do good things for people, and to give what you have to those who need it. These are sacrifices that please God.
Easy English Easy-to-Read Version–2008	. Here on earth we don't have a city that lasts forever. But we are waiting for the city that we will have in the future.

God's Word™	<p>So through Jesus we should never stop offering our sacrifice to God. That sacrifice is our praise, coming from lips that speak his name.</p> <p>And don't forget to do good and to share what you have with others, because sacrifices like these are very pleasing to God.</p> <p>We don't have a permanent city here on earth, but we are looking for the city that we will have in the future.</p> <p>Through Jesus we should always bring God a sacrifice of praise, that is, words that acknowledge him.</p> <p>Don't forget to do good things for others and to share what you have with them. These are the kinds of sacrifices that please God.</p>
Good News Bible (TEV)	<p>For there is no permanent city for us here on earth; we are looking for the city which is to come.</p> <p>Let us, then, always offer praise to God as our sacrifice through Jesus, which is the offering presented by lips that confess him as Lord.</p> <p>Do not forget to do good and to help one another, because these are the sacrifices that please God.</p>
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>On this earth we don't have a city that lasts forever, but we are waiting for such a city.</p> <p>Our sacrifice is to keep offering praise to God in the name of Jesus.</p> <p>But don't forget to help others and to share your possessions with them. This too is like offering a sacrifice that pleases God.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>For we have no city here on earth to be our permanent home, but we seek the city that is destined to come.</p> <p>So we no longer offer up a steady stream of blood sacrifices, but through Jesus, we will offer up to God a steady stream of praise sacrifices—these are “the lambs” we offer from our lips that celebrate his name!</p> <p>We will show mercy to the poor and not miss an opportunity to do acts of kindness for others, for these are the true sacrifices that delight God's heart.</p>
UnfoldingWord Simplified T.	<p>For we do not have any permanent city here. Instead, we are looking for one that is to come.</p> <p>Through him, then, let us always offer up sacrifices of praise to God, praise that is the fruit of lips that acknowledge his name.</p> <p>Let us not forget doing good and helping one another, for it is with such sacrifices that God is very pleased.</p>
Williams' New Testament	<p>Let us, therefore, go to Him outside the camp, enduring the reproach that He endured; for we have no permanent city here, but we are searching for that city which is to be ours.</p> <p>So then, through Christ, let us always offer God the sacrifice of praise; that is, the speech of lips that glorify the name of God.</p> <p>And stop neglecting to do good and to be generous, for God is highly pleased with just such sacrifices as these. V. 13 is included for context.</p>

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . You see, we don't have a city remaining here, but we are looking for the future <i>city</i> . So through Him, we should carry up a sacrifice of praise through everything to God, that is, fruit of lips acknowledging to His Name. Don't be forgetful of the doing of good and sharing. You see, God is very satisfied with these types of sacrifices.
Common English Bible Len Gane Paraphrase	. For we have no permanent city here, but we are looking for one to come. Therefore through him let us offer continually the sacrifice of praise to God, that is, the fruit of [our] lips giving thanks to his name. Do not forget to do good and share, because with such sacrifices God is well pleased.
A. Campbell's Living Oracles	For we have not here an abiding city, but we earnestly seek one to come. Through him, therefore, let us offer up continually, the sacrifice of praise to God; namely, the fruit of our lips, confessing to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . Therefore let us go out to him 'outside the camp,' bearing the same reproaches as he; for here we have no permanent city, but are looking for the City that is to be. Through him let us offer, as our sacrifice, continual praise to God--an offering from lips that glorify his Name. Never forget to do kindly acts and to share what you have with others, for such sacrifices are acceptable to God. V. 13 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 For we don't have a permanent city to live in here, we're looking for the home that is still to come. So let us through Jesus always offer a sacrifice of praise to God—this means speaking well of God, declaring his character.* And don't forget to do what is good, and to share with others what you have, for God is pleased when you make such sacrifices.
God's Truth (Tyndale) Holman Christian Standard International Standard V Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT Let us therefore go out to him without the encampment, bearing his reproach; for we have not here a city that continues, but we seek that which is to come. Through him, therefore, let us offer the sacrifice of praise continually to God, that is, the fruit of lips confessing his name. And forget not beneficence and liberality; for with such sacrifices God is well pleased. V. 13 is included for context.

The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Because here have we no enduring city, but we seek one to come. By him therefore let us offer the sacrifice of praise to Elohim always, that is, the fruit of our lips giving praise to his Name. But to do good and to associate forget not: because with such sacrifices Elohim is well pleased.
Weymouth New Testament	For we have no permanent city here, but we are longing for the city which is soon to be ours. Through Him, then, let us continually lay on the altar a sacrifice of praise to God, namely, the utterance of lips that give thanks to His Name. And do not forget to be kind and liberal; for with sacrifices of that sort God is greatly pleased.
Wikipedia Bible Project Worsley's New Testament	. .

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	. For we do not have here a permanent city, but we seek the city coming. Then through Him let us offer up a sacrifice of praise to YAHWEH always, that is, the fruit of the lips, giving thanks to His name. But do not be forgetful of doing good and sharing, for Elohim is well pleased with such sacrifices.
Holy New Covenant Trans.	We don't have a city here on earth which will last forever but we are looking for that type of city in the future! Therefore let us always offer, through Jesus, the sacrifice of praise to God — the fruit of our lips, telling the truth about His name. Don't forget to share and to do good. God is pleased with sacrifices like these.
The Scriptures 2009	For we have no lasting city here, but we seek the one coming. Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit ^c of our lips, giving thanks to His Name. ^c Or "bulls of our lips" – See Hosea 14:2. And do not forget to do good and to share, for with such slaughter offerings Elohim is well pleased.
Tree of Life Version	For here we have no lasting city, but we seek the one that is to come. Through Yeshua then, let us continually offer up to God a sacrifice of praise—the fruit of lips giving thanks to His name. Do not neglect doing good and sharing, for with such sacrifices God is well pleased.

Weird English, ©Idε English, Anachronistic English Translations:

Accurate New Testament	...not for [We] have here remaining city but the [one] intending [We] seek through him so [We] may offer sacrifice [of] praise through every [thing] [to] the god This is
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{We may offer} fruit [of] lips [of] [men] professing the name [of] him the but doing (good) and sharing not overlook! [by] these for sacrifices is pleased The God...

Alpha & Omega Bible
Awful Scroll Bible

.
For to-this- place -then we hold not a lasting city, however we seek-for that being about to be.

Through Him therefore, let us bring-up a sacrifice of praise to God throughout- it - all, that-is the fruit of our lips, considering-together His Name.

Thereupon to effecting-good, and participating in being not unaware-upon, for certainly-of-these sacrifices God is being well-pleased.

Concordant Literal Version

For here we are not having a permanent city, but we are seeking for the one which is impending."

Through Him, then, we may be offering up the sacrifice of praise to God continually, that is, the fruit of lips avowing His name."

Now of well doing and contributing be not forgetful, for with such sacrifices God is well pleased."

exeGeses companion Bible

For we have no abiding city here, but we seek one to come.

So through him

we continually offer the sacrifice of halal to Elohim,

that is, the fruit of our lips, professing his name:

and forget not to do good and communion:

for Elohim is well-pleased with such sacrifices.

Orthodox Jewish Bible

For we do not have here a lasting Ir HaKodesh, but we seek one to come.

By him, therefore, let us offer up a zevach todah to Hashem continually, that is, the fruit of our lips, giving hodayah (thanksgiving) to SHMO ("HIS NAME" ZECHARIAH 6:11-12; 3:8).

But do not drift away from ma'asim tovim and sharing; for with such zevakhim Hashem is well pleased.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
For we do not have a lasting city here on earth [i.e., such as Jerusalem] but we are looking for the city to come [i.e., heaven. See 10:11].

[So], through Jesus then, we should continually offer up to God a sacrifice of praise, that is, the expression of our lips as we confess His name [to be our Lord].

But do not forget to do good deeds and share [with others], for God is very pleased with such "sacrifices."

Benjamin Brodie's trans.

For here [on earth], we have no city for continuous living, but we continually seek after the one [the heavenly city, the New Jerusalem] which is destined to come.

Therefore, let us keep on offering a spiritual sacrifice [function of the royal priesthood] of praise [appreciation of Christ expressed from the altar of Bible doctrine in your soul] to God [the Father] through Him [Jesus Christ] through everything [every occasion], this [sacrificial praise] being fruit from lips which make it a practice to acknowledge His Name [occupation with Christ].

Moreover, do not neglect honorable service [the believer's ambassadorship function] and fellowship [communion with the Trinity], for God is well-pleased with such spiritual sacrifices .

The Expanded Bible
Jonathan Mitchell NT

.
For you see, we are not continuously holding (having; possessing) a remaining (abiding; permanent) city here, but rather we are progressively seeking for (or: continuously searching upon) the impending one (the one that is presently about to be [here]).

Through Him, then, we may and should repeatedly (or: continuously) offer up a sacrifice of praise in God (by God; to God; for God; with God) through all things (or: through the midst of all [situations]) – that is, a fruit of lips continuously saying the same things (or: speaking alike) in His Name (by His Name; confessing to His Name; for the Name which is Him; or: = a product of speech which acknowledges His character, authority and identity). [comment: here we see a life "in spirit and truth" referred to by Jesus in John 4:23-24]

Now be not forgetful of well-doing (performing well; producing or constructing goodness; doing good deeds of ease; creating well-being) and of partnership (common-being/existence; community; participation; having things in common; fellowship; sharing and contributing), for by (or: in) such sacrifices God is continuously well pleased.

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

Bible Translations with Many Footnotes:

Lexham Bible For here we do not have a permanent city, but we seek the *city* that is to come. Therefore through him let us offer up a sacrifice of praise continually [Literally "through all"] to God, that is, the fruit of lips that confess his name. And do not neglect doing good and generosity, for God is pleased with such sacrifices.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT After all, we don't have a lasting city here—we're looking for the one that's coming. So let's continuously offer sacrifices of praise to God through Christ. That is, let's offer up lips^k that publicly profess God's name.^l And let's not neglect doing good and sharing: God is pleased with those kinds of sacrifices.
^k Lit. "the fruit of lips".
^l Or "Christ's name". See Hosea 14:2; Psalm 50:23.

Wilbur Pickering's New T. So then, let us go out to Him, outside the camp, bearing His disgrace;⁶ because here we do not have a permanent city, but we seek the coming one. Through Him therefore, at all times, let us offer up a sacrifice of praise to God⁷—the fruit of lips that identify with His name. (But don't forget to do good and to share, for with such sacrifices God is pleased.) V. 13 is included for context.
 (6) Persecuted Christians in China and elsewhere know all about this, but we in North America have had such an easy time of it that we have 'forgotten' this aspect of the Gospel. But our turn is coming—in Canada, if you speak out against homosexuality you go to jail, for instance.
 (7) To praise God when everything is fine is no 'sacrifice', so I suppose that the reference is to doing so when we are hurting, perplexed, not understanding.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version For we do not have a continuing city here on earth; rather, we are seeking the one that is coming.

Accordingly, let us offer the sacrifice of praise continually to God through Him; that is, with the fruit of our lips openly professing our faith in His name. Now do not forget to do good and to fellowship, for with such sacrifices God is well pleased.

Analytical-Literal Translation For we do not have here a lasting city, but we are seeking the coming [one]. Therefore, through Him let us through all [fig. always] be offering up a sacrifice of praise to God, that is, [the] fruit of lips [fig., our words], confessing [fig., giving thanks to] His name. But stop neglecting the doing of good and generosity, for with such sacrifices God is pleased.

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT For we have no abiding city here, but are seeking one to come. By him therefore let us offer up continually to God a sacrifice of praise, that is, the fruit of our lips, praising his name; and forget not beneficence and contribution: for with such sacrifices God is well pleased.

Context Group Version For we do not have here an abiding city, but we seek after [the city] which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate do not forget: for with such sacrifices God is well pleased.

English Standard Version .
 Far Above All Translation For we do not have a permanent city here, but we keenly seek the one which is to come. So let us offer a sacrifice of praise through him to God continually, that is to say, the fruit of our lips confessing his name. But do not forget well-doing and fellowship, for God is pleased with such sacrifices.

Green’s Literal Translation .
 Literal New Testament .
 Literal Standard Version For this reason, also Jesus—that He might sanctify the people through [His] own blood—suffered outside the gate; now then, may we go forth to Him outside the camp, bearing His reproach; for we have no abiding city here, but we seek the coming one; through Him, then, we may always offer up a sacrifice of praise to God, that is, the fruit of lips, giving thanks to His Name; and do not be forgetful of doing good and of fellowship, for God is well-pleased with such sacrifices. Vv. 12–13 are included for context.

Modern English Version .
 Modern Literal Version 2020 For* we do not have an abiding city here, but we are seeking after the future *city*. Therefore, let us always offer up a sacrifice of praising through him to God, this is: the fruit of *our* lips confessing *praise* in his name. But do° not forget the practice of good* and fellowship. For* God is well pleased with such sacrifices.

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 R. B. Thieme, Jr. translation For here [in Jerusalem] we do not have an abiding city, but we keep desiring that one which is coming.

Through the same one [Jesus Christ], let us continually be offering up a sacrifice of praise, that is, a fruit of lips acknowledging His fame.

Now stop neglecting the doing of good and generosity: for because of such sacrifices the God is well pleased.

Updated Bible Version 2.17

For we do not have a city that stays here, but we seek after [the city] which is to come.

Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

But to do good and to communicate do not forget: for with such sacrifices God is well pleased.

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

Young's Updated LT .

The gist of this passage:

14-16

Hebrews 13:14a			
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
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 indicative	Strong's #2192
hôte (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
ménô (μένω) [pronounced MEH-noh]	<i>remaining, abiding, dwelling, living, lodging</i>	feminine singular, present active participle, accusative case	Strong's #3306
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: For we do not keep on having an abiding city here,...

The writer of Hebrews touches on a few topics here, but just barely. Any one of these could become a topic of an extended paragraph.

The believers in Jerusalem and Judæa saw Jerusalem as being an amazing city, but it was now under the control of the Romans. This disturbed many of them greatly. If they rightly understood their own history, they would understand that their nation was under severe discipline. The legalism of the Jewish Christians was not helping anything.

The author of Hebrews is telling them, “Jerusalem is just a city, and it is not the end-all, be-all. What is happening here is not key to your future.” The implication is, *if you need to leave this area, then leave it.*

You may recall Paul in the book of Acts was unable to simply set Jerusalem aside and go to the places who desired his teaching. This was clearly his greatest mistake in the book of Acts after believing in Jesus. This changed the course of his life and ministry—and I think that the book of Hebrews was designed for him to write, but he messed up, went to Jerusalem, and offered up a vow. He was way, way out of line as the Apostle of grace.

So that you don’t lose heart, God used this time period when Paul was imprisoned (following his disastrous journey to Jerusalem) and he wrote several important epistles while cooling his heels.

Nevertheless, God did one thing to Paul—God gave the responsibility of writing this epistle of Hebrews to someone else—apparently to someone whose name we will not be certain of until we are in heaven (I will give you my best guess in this chapter).

Hebrews 13:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
allá (ἀλλά) [pronounced <i>ah-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
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)
mellô (μέλλω) [pronounced <i>MEHL-low</i>]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	feminine singular, present active participle; accusative case	Strong’s #3195
epizêteô (ἐπιζητέω) [pronounced <i>ep-EED-zay-THE-oh</i>]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	1 st person plural, present active indicative	Strong’s #1934

Translation: ...but we keep on seeking the [city which] is about to be.

There is an eternal Jerusalem, and that is the Jerusalem upon which believers ought to be focused.

Hebrews 13:14 For we do not keep on having an abiding city here, but we keep on seeking the [city which] is about to be. (Kukis nearly literal translation)

Hebrews 13:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
diá (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

Hebrews 13:15a			
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
anapherō (ἀναφέρω) [pronounced an-af-EHR-oh]	<i>to take up (literally or figuratively), to bear, to bring (carry, lead) (up), to offer (up)</i>	1 st person plural, present active subjunctive	Strong's #399
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
aínesis (αἴνεσις) [pronounced AH-ee-ness-ic]	<i>praise, thanksgiving; an offering of praise (thanksgiving)</i>	feminine singular noun; genitive/ablative case	Strong's #133 (hapax legomena)
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
In Hebrews 13:15, this is variously translated, <i>continually, always, continuously, through all (things), through everything, at all times, throughout-it-all</i> . The first two are found by far the most often.			
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
theos (θεός) [pronounced the-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 keep on offering up through Him a sacrifice of praise always to the God,...

The believers in Jerusalem and Judæa wanted to continue offering up animal sacrifices. The author of Hebrews has made it clear that this was just about the very worst thing that they could do.

Instead of offering up an animal sacrifice, recognize the nature of God's essence, the writer of Hebrews says; this is the kind of sacrifice that God desires.

Hebrews 13:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Many translators render these two words, <i>that is</i> , which is sort of literal but then sort of not. Other English translations are, <i>that is to say, this is, which is</i> .			
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; nominative case	Strong's #2590
cheīloi (χείλοι) [pronounced KHĪ-loi]	<i>lips, of the speaking mouths, mouths of a jar or jug; metaphorically the sea shores</i>	neuter plural noun; genitive/ablative case	Strong's #5491
homologeō (ὁμολογέω) [pronounced hoh-moh-loh-GEH-oh]	<i>speaking frankly; affirming, admitting, acknowledging; openly declaring [professing]; giving assent to; confessing; the ones promising; binding oneself to/with a promise</i>	masculine plural, present active participle; genitive/ablative case	Strong's #3670
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ὄνομα, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...that is, the fruit of the lips which keep on acknowledging His Name.

The production or fruit of the life ought not to be animal sacrifices, but a person who is willing to acknowledge Jesus and what He has done.

Hebrews 13:15 Let us keep on offering up through Him a sacrifice of praise always to the God, that is, the fruit of the lips which keep on acknowledging His Name. (Kukis nearly literal translation)

Hebrews 13:16a			
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eupoíia (εὐποιῖα) [pronounced yoo-poy-EE-ah]	<i>doing good, well-doing</i>	feminine singular noun; genitive/ablative case	Strong's #2140 (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
koinōnia (κοινωνία, ας, ῆ) [pronounced koinohn-EE-ah]	<i>fellowship, [close] association, communion, [joint] participation, sharing, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; accusative case	Strong's #2842
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
epilanthánomai (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ah-ee]	<i>forget; neglect, no longer care for; forget, give over to oblivion, do not care for</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1950

Translation: Now do not forget doing good and fellowship,...

The writer of Hebrews continues talking about the things which ought to be done, in leu of animal sacrifices: *do good and have fellowship with God and with other believers.*

Doing good requires that a person be in fellowship; that is, he needs to lift up the hands which hang down and he does this through rebound (the naming of his sins to God). The believer cannot do divine good without being in **fellowship** with God.

Hebrews 13:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toioutos (τοιοῦτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	feminine plural adjective, dative, locative or instrumental case	Strong's #5108

Hebrews 13:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2378
euarestēō (εὐαρεστῆω) [pronounced yoo-ar-es-TEH-oh]	<i>to be well pleasing; to be well pleased with a thing, to gratify entirely, to please (well)</i>	3 rd person singular, present passive indicative	Strong's #2100
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: ...for the God keeps on being well-pleased with sacrifices such as these.

Again, the contrast is made with animal sacrifices. *God is pleased with the sacrifices of being in fellowship and producing divine good,* is what the writer of Hebrews is saying here.

Hebrews 13:16 **Now do not forget doing good and fellowship, for the God keeps on being well-pleased with sacrifices such as these.** (Kukis nearly literal translation)

Hebrews 13:14–16 **For we do not keep on having an abiding city here, but we keep on seeking the [city which] is about to be. Let us keep on offering up through Him a sacrifice of praise always to the God, that is, the fruit of the lips which keep on acknowledging His Name. Now do not forget doing good and fellowship, for the God keeps on being well-pleased with sacrifices such as these.** (Kukis nearly literal translation)

Hebrews 13:14–16 **We do not have an eternal city here in Jerusalem, but we need to seek the eternal city which is to come. Let us not be offering up animal sacrifices, but the sacrifice of praise always directed toward God, which is the fruit of our lips which continually acknowledge His Name. Now, do not neglect doing good and fellowship with God and with other believers, for these are the sorts of sacrifices which please God.** (Kukis paraphrase)

Keep on having confidence in the ones leading you (all) and submit [to them], for they keep on being attentive over the souls of you (all), as a word they keep on giving that with joy this they might keep on doing, and not sighing, for unprofitable to you (all) this. Pray concerning us. For we keep on being persuaded that a good conscience we keep on having in all (things) to remain. Now even more we keep on exhorting this (thing) to do that more quickly I might be restored to you (all).

Hebrews
13:17–19

Keeping having confidence in the ones leading you (all) and submit [to them], for they keep on being attentive for your souls. [They are those who] keep on giving an account [to God], that they might keep on doing [this] with joy and not [with] sighing, for this [current behavior is] unprofitable to you (all). Pray for us, for we keep on being persuaded that we keep on having a good conscience in all (things) behaving [honorably]. Now even more we keep on encouraging this thing to do that I might be restored sooner to you (all).

Continue having confidence in your leaders and submit to their teaching, as they have the responsibility for your souls' nourishment. These leaders must continually provide an account to God, and they do this with happiness and without sighing. Recognize that your current behavior—your return to the Mosaic Law—is unprofitable for you. Continue praying for us that we continue to have a good conscience and that we continue behaving honorably. We continue to encourage this sort of behavior hoping that I might be restored to you in the near future.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Keep on having confidence in the ones leading you (all) and submit [to them], for they keep on being attentive over the souls of you (all), as a word they keep on giving that with joy this they might keep on doing, and not sighing, for unprofitable to you (all) this. Pray concerning us. For we keep on being persuaded that a good conscience we keep on having in all (things) to remain. Now even more we keep on exhorting this (thing) to do that more quickly I might be restored to you (all).
Complete Apostles Bible	Obey your leaders, and submit to them, for they keep watch over your souls, as giving an account, in order that they may do this with joy and not groaning, for this would be unprofitable for you. Pray for us; for we are persuaded that we have a good conscience, in all things desiring to live commendably. But I especially urge you to do this, in order that I may be restored to you more quickly.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Obey your prelates and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy and not with grief. For this is not expedient for you. Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things. And I beseech you the more to do this, that I may be restored to you the sooner.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Confide in your guides, and hearken to them; for they watch for your souls, as men who must give an account of you, that they may do this with joy and not with anguish; for that would not be profitable to you. Pray ye for us; for we trust we have a good consciousness, that in all things we desire to conduct ourselves well. Especially do I request you to do this, that I may return to you speedily.

Original Aramaic NT	Obey your Leaders and submit to them, for they watch for the sake of your souls, as persons who give an account, so that they may do this with joy and not with groans, because that is not advantageous to you. Pray for us, for we trust* that we have a good conscience, for we desire in all things to conduct ourselves well. I especially seek of you to do this, that I may return quickly to you.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give ear to those who are rulers over you, and do as they say: for they keep watch over your souls, ready to give an account of them; let them be able to do this with joy and not with grief, because that would be of no profit to you. Make prayers for us, for we are certain that our hearts are free from the sense of sin, desiring the right way of life in all things. I make this request more strongly, in the hope of coming back to you more quickly.
Bible in Worldwide English	Obey your leaders and do what they tell you. They are watching over your souls. They must give a report. Obey them so they will be glad, and not sad, to give a report. If you make them sad, it is no help to you. Talk to God about us. We know that what we do is right. We want to do what is right in every way. Here is why I want very much that you talk to God about me. If you do, I will be free to come to you sooner.
Easy English Easy-to-Read Version–2008	. Obey your leaders. Be willing to do what they say. They are responsible for your spiritual welfare, so they are always watching to protect you. Obey them so that their work will give them joy, not grief. It won't help you to make it hard for them. Continue praying for us. We feel right about what we do, because we always try to do what is best. And I beg you to pray that God will send me back to you soon. I want this more than anything else.
<i>God's Word</i> ™	Obey your leaders, and accept their authority. They take care of you because they are responsible for you. Obey them so that they may do this work joyfully and not complain about you. (Causing them to complain would not be to your advantage.) Pray for us. We are sure that our consciences are clear because we want to live honorably in every way. I especially ask for your prayers so that I may come back to you soon.
Good News Bible (TEV)	Obey your leaders and follow their orders. They watch over your souls without resting, since they must give to God an account of their service. If you obey them, they will do their work gladly; if not, they will do it with sadness, and that would be of no help to you. Keep on praying for us. We are sure we have a clear conscience, because we want to do the right thing at all times. And I beg you even more earnestly to pray that God will send me back to you soon.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Obey your leaders and do what they say. They are watching over you, and they must answer to God. So don't make them sad as they do their work. Make them
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happy. Otherwise, they won't be able to help you at all. Pray for us. Our consciences are clear, and we always try to live right. I especially want you to pray that I can visit you again soon.

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

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Obey your spiritual leaders and recognize their authority, for they keep watch over your soul without resting since they will have to give an account to God for their work. So it will benefit you when you make their work a pleasure and not a heavy burden. And keep praying for us that we continue to live with a clear conscience, for we desire to live honorably in all that we do. And I especially ask you to pray that God would send me back to you very soon.

UnfoldingWord Simplified T.

Obey and submit to your leaders, for they keep watch over your souls, as those who will give account. Obey so that your leaders will do this with joy, and not with groaning, which would be useless to you.
Pray for us, for we are persuaded that we have a clean conscience and that we desire to live rightly in all things.

Williams' New Testament

I encourage you even more to do this, so that I will be returned to you sooner.
Continue to obey and to be submissive to your leaders, for they are ever watching in defense of your souls, as men who will have to give account of their trust. Treat them in this way, so that they may work with joy and not with grief.
Pray for me, for I am sure that I have a clear conscience, and in everything I want to live a noble life.
And more especially do I beg you to do so, that I may very soon be brought back to you.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

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Believe the *people* leading you, and surrender to *them* (you see, they don't go to sleep on behalf of your souls as *people* who will give an answer back) so that they may do this with happiness and not groaning (you see, this is not compensative to you).
Pray about us. You see, we are persuaded that we have a nice conscience in all *things*, wanting to be nicely busy.
But much more, I encourage *you* to do this so that I might be reestablished to you sooner.

Common English Bible
Len Gane Paraphrase

.
Let yourselves be persuaded by those who lead you and yield yourselves, because they watch over your souls as those who must give an answer [and] so that they may do it with joy and not with grief, because that would not be profitable for you.
Pray for us, because we trust to have a good conscience and always determined to live doing what is right.
And I beg [you] even more to do this, so that I may be quickly restored to you.

A. Campbell's Living Oracles

Obey your rulers, and submit yourselves; for they watch for your souls, as those who must give account: -that they may do this with joy, and not with mourning; for that would be unprofitable for you.
Pray for us; for we are confident that we have a good conscience, willing in all things to behave well.
And, I the more earnestly beseech you to do this, that I may be restored to you the sooner.

New Advent (Knox) Bible

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NT for Everyone .
 20th Century New Testament Obey your Leaders, and submit to their control, for they are watching over your souls, as men who will have to render an account, so that they may do it with joy, and not in sorrow. That would not be to your advantage.
 Pray for us, for we are sure that our consciences are clear, since our wish is to be occupied with what is good. And I the more earnestly ask for your prayers, that I may be restored to you the sooner.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Obey your leaders and submit to them, for they watch over your souls as those who must give an account. To this end, allow them to lead with joy and not with grief, for that would be of no advantage to you.
 Pray for us; we are convinced that we have a clear conscience and desire to live honorably in every way. And I especially urge you to pray that I may be restored to you soon.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Follow your leaders, and do what they tell you, for they are watching out for you and are accountable. Act in such a way that they can do this happily—and not with sadness, for that wouldn't help you!
 Please pray for us. We're convinced we have acted in good conscience, always wanting to do what's right in every situation. I really want you to pray hard so that I can come back to see you soon.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible .
 Montgomery NT Obey your leaders and submit to them; for they are keeping watch over your souls, as those who must give account; that they may do thus with joy and not with lamentation, for this would be unprofitable to you.
 Keep on praying for me. I am persuaded that I have a clear conscience, and I desire in every way to live nobly.
 I the more earnestly ask for your prayers, that I may be the more speedily restored to you.

NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version .
 Weymouth New Testament Obey your leaders and be submissive to them. For they are keeping watch over your souls as those who will have to give account; that they may do this with joy and not with lamentation. For that would be of no advantage to you.
 Keep on praying for us; for we are sure that we have clear consciences, and we desire to live nobly in every respect.
 I specially urge this upon you in order that I may be the more speedily restored to you.

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 .

Listen to your spiritual leaders, and submit to them, for they watch for your souls, giving an account, that they may do this with joy, and not with grieving; for this would be unprofitable to you¹.

Pray for us, for we trust that we have a good conscience, in all things wishing to behave well.

Especially do I request you to do this, that I may return to you quickly.

¹ Paul is teaching the benefit of proper judicial order and following the ordained elders that Yahweh has placed for the benefit of the brethren.

Holy New Covenant Trans.

Allow yourselves to be persuaded by your leaders, and yield. They keep watch over your souls; they must give an answer to God. Yield, so that they will have a happy job, not a burden. Being a burden doesn't help you, either.

for us. We are sure we have a good conscience, because we want to live right toward everyone. I especially beg you to do this, so that I may soon be with you again. I had to search this out online and then use an online text converter to get the text, because the HNCT text in e-sword ends, essentially, at v. 16.

To add to this, the translation is not called the HNCT online, but the Plain English Bible. With a small amount of research, I have turned up the Plain English Bible and the Plain English Version, but I did not go further to see if these were the same and always identical to the HNCT (the chapter I found online was identified in the table of contents as the Plain English Bible (this is part of a book by Kurt Bruner called *Oprah's Jesus*). The Plain English Version appears to be a simple English version done in Australia for the English-speaking Aborigines (which did not have the book of Hebrews in its list of translated books, making me think the PEV is not the same as the PEB). In other words, there was much more to this search than simply putting "Holy New Covenant Translation" into the search engine.

The Scriptures 2009

Obey those leading you, and be subject *to them*, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.

Pray for us, for we trust that we have a good conscience, desiring to behave well in every way. But I particularly encourage you to do this, that I might be restored to you the sooner.

Tree of Life Version

Obey your leaders and submit to them, for they keep watch over your souls as ones who must give an account. Let them do this with joy and not with groaning, for that would be of no benefit to you.

Pray for us, for we are convinced that we have a clear conscience, desiring to conduct ourselves honorably in all things. I especially urge you to do this, so that I may be restored to you sooner.

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

Accurate New Testament	...agree! [with] the [men] accounting [of] you* and submit! They for watch for the souls [of] you* as word [Men] Returning that with happiness this [They] may make and not [Men] Complaining {may be} Unprofitable for [to] you* This {is} pray! about us [We] are agreed for for good consciousness [We] have in all [things] well Wanting to be treated much more but [I] encourage this {you*} to make that quickly more [I] may be restored [to] you*...
Alpha & Omega Bible Awful Scroll Bible	. Be yourselves confiding on those leading yous, and be yielding- yourselves -under them, for they watch over in behalf of you all's lives; as they will give-back a consideration, in order that they shall effect this with joy and not with groans, for this-same thing, not-relinquishing-the-intention to yous. Be wishing-with-regards-to concerning us, certainly-of-which we have confided, that we hold a precious perceiving-together from-within everything, desiring to be turning- ourselves -about commendably. What is more, I call- yous -by the more abundantly to perform this, in order that I shall be stood-along-down-of yous more quickly.
Concordant Literal Version	Be persuaded by your leaders, and be deferring to them, for they are vigilant for the sake of your souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you." Pray concerning us, for we are persuaded that we have an ideal conscience, in all wanting to behave ideally." Now more exceedingly am I entreating you to do this, that I may be restored to you more quickly."
exeGesés companion Bible	Obey them who govern you and submit yourselves: for they watch for your souls as they that must give word - to do it with cheer and not with sighing: for that is disadvantageous for you. Pray for us: for we are confident that we have a good conscience; we will to behave well in all. and I superabundantly beseech you to do this: restore me to you very quickly.
Orthodox Jewish Bible	Obey your manhigim and submit to them; for they are being shomer over your neshamot, as those who have achraius (answerability, accountability) [to Hashem]. Let them do so with simcha and not with agmat nefesh, for that would not be profitable for you. Daven tefillos for us, for we are persuaded that we have a clear matzpun (conscience) in everything, wishing to conduct ourselves commendably in all things. And I urge you all the more to do this, that I may be restored to you more quickly.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. [You should] obey your leaders [Note: This probably refers to church elders] and submit to their oversight, for they look out for [the welfare of] your souls as men who will give an accounting [for your spiritual progress]. [Be obedient], so that they will be able to do this joyfully and not with sorrow, for that would be unprofitable to you. Pray for us [continually]. We are convinced that we [i.e., the writer of Hebrews] have a clear conscience [i.e., regarding our relationship to you] and we want to behave properly in every way. And I urge you people earnestly to do this [i.e., pray for me], so that I can be sent back to you sooner [i.e., by God's providence].
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Benjamin Brodie’s trans.

Keep on putting your trust in [academic discipline] those [pastors & teachers] who lead [train] you and make it a habit to submit to their authority [in the local assembly], because they keep continual watch over your souls, as one who will render an account [at the Evaluation Seat of Christ], so that they might do this with inner happiness [knowing that you have grown to spiritual maturity] and not by means of groaning [because you are in reversionism], for this [sorry spiritual state] is unprofitable [disastrous] for you.

Keep on praying for us [intercessory], for we have been convinced that we should by necessity [because we are teachers] possess a good conscience [according to divine norms and standards], desiring to conduct ourselves appropriately [with integrity] in all things.

Moreover, I encourage you all the more to start doing this [intercessory prayer], so that I might be restored to you [in Jerusalem] without delay .

The Expanded Bible
Jonathan Mitchell NT

.
Be constantly persuading yourselves by (or: Be progressively having confidence in and continue being convinced by) those folks normally taking the lead among you folks, and continue humbly yielding under (or: giving way to or making way for) [situations or people] while coming under [His] likeness, for you see, these same folks are habitually awake and vigilant (abstaining from sleep to watch) over (or: on behalf of) your souls (your inner lives; or: the people among you folks), as those who will constantly be rendering a word (an account or an accounting), so that they can (or: would) be habitually doing (or: performing; producing) this with gracious joy – and not be constantly groaning (= complaining), for that [would be] detrimental and unprofitable (literally: not paying taxes or expenses) for you!

Be continuously thinking, speaking and acting toward having things go well (or: projecting goodness and ease; praying) concerning us, for we have been persuaded that we have a beautiful consciousness (a fine and ideal share in knowledge; or: a sound and noble conscience), setting our will to behave ourselves beautifully (in a good way; ideally; soundly; honorably) in all things and among all people.

Yet I am more exceedingly calling you alongside, urging and encouraging you to do (or: perform) this, to the end that I can (or: would) more quickly be restored (or: returned) to you.

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 .

Obey your leaders and listen to them: they’re watching over your souls, as people who are accountable to God. That way, they’ll be able to do this ministry with joy, and not exasperation-which wouldn’t do you any good.

Pray for us. We’re confident that we have a good conscience, and in every situation, we want to conduct ourselves well.^m

And I’m asking you to prayⁿ all the more, so that I will be given back to you as soon as possible.^o

^m. Or “honorably”.

ⁿ. Lit. “to do this”.

o. Lit. "I'll be restored to you the sooner".

Wilbur Pickering's New T.

Concluding remarks

Obey your leaders and submit, for they keep watch over your souls, as those who must give account, so that they may do it with joy and not sighing (which would be unprofitable for you). Pray for us; for we are confident that we have a good conscience, desiring to live commendably in all things; I especially urge you to do this so that I may be restored to you more quickly.⁸

(8) This suggests that the author is in jail, in Italy (verse 24), so Paul is a possible candidate.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

Follow your leaders, and be submissive, because they are looking out for your spiritual well-being, as those who must be ready to give an account to God in order that they may do this with joy, and not with groaning because that would be unprofitable for you.

Pray for us; for we are certain that we have a clear conscience, in all things desiring to conduct ourselves well.

Now I am earnestly exhorting you to do this more diligently that I may be sent back to you more quickly.

Analytical-Literal Translation

Youp yourselves be obeying the ones leading you_p, and be yielding [to them] [fig., be accepting their authority], for they are watching over your_p souls as they will be giving an account, so that they shall be doing this with joy and not complaining with groans, for this [would be] detrimental to you_p.

Be praying concerning us, for we are confident that we have a good conscience, in all [things] desiring to be honorably conducting ourselves.

But especially I urge [you_p] to do this, so that I shall be restored to you_p more quickly.

Berean Literal Bible
Bond Slave Version

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

But I beseech you the rather to do this, that I may be restored to you the sooner.

C. Thomson updated NT
Charles Thomson NT
Context Group Version

Obey those that have the rule over you (pl), and submit [to them]: for they watch in behalf of your (pl) lives, as those that shall give account; that they may do this with joy, and not with grief: for this [would be] unprofitable for you (pl). Pray for us: for we are persuaded that we have a good social integrity, desiring to live honorably in all things. And I encourage [you (pl)] the more exceedingly to do this, that I may be restored to you (pl) the sooner.

English Standard Version
Far Above All Translation

Obey your leaders and comply *with them*, for they keep watch over your very beings, since they must render an account. *Comply* in order that they may do that with joy, and not sighing, for that *would be* unprofitable to you.

Pray for us, for we trust that we have a clear conscience, seeing we want to conduct ourselves well in all *circumstances*. And I encourage you to do this *all the* more, so that I may be restored to you very quickly.

Green's Literal Translation
Literal New Testament
Literal Standard Version

Modern English Version
 Modern Literal Version 2020

Obey° and yield° yourselves to your° leaders; for* they are watching *out* on behalf of your° souls, as the ones who will be giving account; in-order-that they may do* this thing with joy and not groaning; for* this *would be* detrimental to you°. {Leviticus 4:12, 21, Lev 16:27, Num 19:3, Mic 2:10}
 Pray° concerning us; for* we have confidence that we have a good conscience, wishing to conduct ourselves *in* a good *manner* in all things.
 But I am encouraging *you*° even-more to do* this, in-order-that I may be restored to you° shortly.

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

Obey those who have the rule over (guide) you(p) and submit yourselves(p), for they keep watch over your(p) souls as ones who must give an account, that they may do it with joy and not with grief, for that is unprofitable for you(p).
Prayer Requested
 Pray for us, for we trust we have a good conscience in all things, willing to live honestly. But I beseech you(p) the more earnestly to do this, that I may be restored to you(p) the sooner.

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

Keep obeying those pastors who themselves are ruling over you, and submit to their authority: for these same ones [pastors] keep watching for the benefit of your souls, as those having to render an account. Keep on obeying in order that they may do this accounting with inner happiness, and not with groaning: for this accounting with groaning is destructive for you (personally).
 Be praying about us: for we are persuaded that we keep having an honourable conscience in all facets of life, constantly desiring to have a lifestyle in a royal manner.
 Now then I urge you even more that you do this, in order that I might be restored to you without delay.

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:
 17-19

Hebrews 13:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced PIE-thoh]	convince (by argument, true or false), persuade; make another agree, assure, believe, have confidence in, trust; obey	2 nd person plural, present middle imperative	Strong's #3982
tois (τοῖς) [pronounced toiç]	(to, in by) the; these [things]; in these; to those; by all of this; for these	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Hebrews 13:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine plural; present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #2233
humôn (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hupείkō (ὑπέικω) [pronounced hoop-Ī-koe]	<i>submit (to), resist no longer, give way (to), yield (to combatants); metaphorically, yield to authority and admonition</i>	2 nd person plural, present active imperative	Strong's #5226 (hapax legomena)

Translation: Keeping having confidence in the ones leading you (all) and submit [to them],...

There are church leaders (deacons) and pastor-teachers in the many churches in Jerusalem and Judæa. Believers in the church need to continue to have confidence in their leaders and to submit to them. Now, this submission is with regards to the teaching of Bible doctrine. The leaders are not in charge of running your life, telling you what to do, who to see and where to go. That is not their business. Their business is the teaching of the Word of God (and whatever else is done) within the confines of the local church.

Illustration: Most of us have a job and there is a boss at work. That boss does not follow us to our homes and continue delivering orders, guidance and policy mandates for our lives at home. They have a limited amount of control, limited to the concerns of the business. Whatever control might relate to our home lives either should be nonexistent or very nonintrusive.

Similarly, the leaders of the local church—chiefly the pastor-teacher—handles life within the four walls of the church building. Once you get out of your pew and head home, then your volition is your own. Now, what you hear from the pulpit might impact your behavior, but that is a choice which you make.

Illustration: Maybe your habit is, you get home and you start an argument with your wife. Maybe you learn something in church that tells you, that is a very bad idea, so you don't do it. You make the choice as a person with free will; but the pastor does not follow you home, observe your behavior, and then give you notes as to what you need to do.

Hebrews 13:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846

Hebrews 13:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
agrupnéō (ἀγρυπνέω) [pronounced ag-roop-NEH-oh]	<i>to be circumspect, to be attentive, to be ready; to watch, to be alert; to be sleepless, to keep awake</i>	3 rd person plural, present active indicative	Strong's #69
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
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; genitive/ablative case	Strong's #5590
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: ...for they keep on being attentive for your souls.

Here, the writer of Hebrews talks about what authority the leaders have. They are attentive to the souls of the believers in the local church. The information goes into the soul by means of **Operation Z**. You make the ultimate decision on whether or not to believe what you have been told.

Hebrews 13:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
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

Hebrews 13:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced ap-od- EED-oh-mee]	<i>giving [away, up, over, back]; delivering (again), giving (again), (re-) paying, performing, recompensing, rendering, requiting, restoring, rewarding, selling, yielding</i>	masculine plural, future active participle; nominative case	Strong's #591

Translation: [They are those who] keep on giving an account [to God],...

As I often do, I started a new sentence here, even though the Greek actually continues the previous sentence. In English, we can have super-long sentences with an abundance of clauses, but that is not always the best way.

The leaders of the church give an account to God for what they teach. This indicates that is the line of authority. This authority would extend to the writings of the Apostles early on during the Church Age. All of the writings which God oversaw are the writings which we read today (including the book of Hebrews).

Hebrews 13:17c			
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
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
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
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
poieō (ποιέω) [pronounced poi-EH- oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, present active subjunctive	Strong's #4160

Translation: ...that they might keep on doing [this] with joy...

The pastor-teacher of a local church teaches with great joy. This is an actual blessing to him.

Hebrews 13:17d			
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
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
stenázō (στενάζω) [pronounced <i>sten-AD-zoh</i>]	<i>sighing, groaning; murmuring; praying inaudibly; making (being) in straits; those acting with grief</i>	masculine plural; present active participle; nominative case	Strong's #4727

Translation: ...and not [with] sighing,...

There is no sighing or groaning associated with the teaching of the Word of God. If there is, then that person is in the wrong business.

Hebrews 13:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alusitelês (άλυσιτελής) [pronounced <i>al-oo-sit-ehl-ACE</i>]	<i>unprofitable, without gain; hurtful, pernicious</i>	neuter singular adjective; nominative case	Strong's #255 (hapax legomena)
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
humin (ὕμῖν) [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
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)

Translation: ...for this [current behavior is] unprofitable to you (all).

There is, however, something which is unprofitable to the believers in Jerusalem and Judæa. What is that? It would be the opposite of what is being encouraged here. “Keep having confidence in your leaders and submit to them.” That is key. What the believers are doing now is the opposite of that. They are reverting back to the practices of Judaism, which are not strictly Biblical. Those practices represent a rejection of the authority of the teachers of the local church.

Hebrews 13:17 Keeping having confidence in the ones leading you (all) and submit [to them], for they keep on being attentive for your souls. [They are those who] keep on giving an account [to God], that they might keep on

doing [this] with joy and not [with] sighing, for this [current behavior is] unprofitable to you (all). (Kukis nearly literal translation)

At this point, it would be right to start a new paragraph.

Hebrews 13:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>pray face to face with, pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4336
peri (περι) [pronounced <i>per-EE</i>]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: Pray for us,...

Throughout this epistle, there has been an *us* and a *them* (actually, a *you plural*). We do not know who the *us* is, but we will get a few clues in these final verses.

There is more to this letter than some unknown guy decides, "I mean to clear up and fix the church." Those receiving this missive know him. They likely know the *us* which are referenced on numerous occasions in this epistle.

Here, the request to be prayed for makes a great deal of sense if everyone knows exactly who is being prayed for.

Hebrews 13:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person plural, present passive indicative	Strong's #3982
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
hōti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Hebrews 13:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	feminine singular adjective, accusative case	Strong's #2570
suneidêsis (συνείδησις) [pronounced soon-Ī-day-sis]	<i>conscience, moral consciousness; function of the soul to determine right and wrong</i>	feminine singular noun; accusative case	Strong's #4893
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 indicative	Strong's #2192
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
pâsin (πᾶσιν) [pronounced PAH-sihn]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
anastrephô (ἀναστρέφω) [pronounced an-as-TREF-oh]	<i>to overturn; to return; by implication, to busy oneself, to remain, to live; to behave</i>	present passive infinitive	Strong's #390

Thayer definitions: 1) to turn upside down, overturn; 2) to turn back; 3) to turn hither and thither, to turn one's self about, sojourn dwell in a place; 4) metaphorically to conduct one's self, behave one's self, live.

Translation: ...for we keep on being persuaded that we keep on having a good conscience in all (things) behaving [honorably].

The author claims that they know that they have a good conscience. This means, they understand the proper right and wrong when it comes to the teaching of Bible doctrine. This fits with their norms and standards.

Their behavior has also been honorable.

Hebrews 13:18 **Pray for us, for we keep on being persuaded that we keep on having a good conscience in all (things) behaving [honorably].** (Kukis nearly literal translation)

Hebrews 13:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perissotêrôs (περισσοτέρως) [pronounced per-is-sot-EHR-ocē]	<i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others</i>	adverb	Strong's #4056

Hebrews 13:19a			
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
parakaleô (παρακαλέω) [pronounced pah-ahk-ahl-EH-oh]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	1 st person singular, present active indicative	Strong's #3870
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #\3778)
ποιεô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aoist active infinitive	Strong's #4160

Translation: Now even more we keep on encouraging this thing to do...

I am assuming that they are encouraging prayer from the congregations in Jerusalem and Judæa. Or that they are encouraging them to submit to their pastors.

Hebrews 13:19b			
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
táchion (τάχιον) [pronounced TAKH-ee-on]	<i>(more) quickly, (in manner) more rapidly, or (in time) more speedily; out (run), shortly, sooner</i>	comparative adverb	Strong's #5032
apokathistêmi (ἀποκαθίστημι) [pronounced ap-ok-th-IS-tay-mee]	<i>to restore [to a former state]; to be in its former state, to reconstitute</i>	1 st person singular, aorist passive subjunctive	Strong's #600
humin (ὑμῖν) [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

Translation: ...that I might be restored sooner to you (all).

This suggests that the writer of Hebrews has been to Jerusalem and that he has taught them there. At this point in time, he cannot get there, and it is hypothesized by some that he may be in jail or under house arrest.

Hebrews 13:19 Now even more we keep on encouraging this thing to do that I might be restored sooner to you (all). (Kukis nearly literal translation)

Hebrews 13:17–19 Keeping having confidence in the ones leading you (all) and submit [to them], for they keep on being attentive for your souls. [They are those who] keep on giving an account [to God], that they might keep on doing [this] with joy and not [with] sighing, for this [current behavior is] unprofitable to you (all). Pray for us, for we keep on being persuaded that we keep on having a good conscience in all (things) behaving [honorably]. Now even more we keep on encouraging this thing to do that I might be restored sooner to you (all). (Kukis nearly literal translation)

Hebrews 13:17–19 Continue having confidence in your leaders and submit to their teaching, as they have the responsibility for your souls' nourishment. These leaders must continually provide an account to God, and they do this with happiness and without sighing. Recognize that your current behavior—your return to the Mosaic Law—is unprofitable for you. Continue praying for us that we continue to have a good conscious and that we continue behaving honorably. We continue to encourage this sort of behavior hoping that I might be restored to you in the near future. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Benediction

Now the God of the peace, the One departing from deaths, the Shepherd of the sheep, the great (ones), by blood of a contract eternal, the Lord of us, Jesus—He may perfect you (all), in every good (thing); toward the doing the will of Him, doing among us the well-pleasing (thing) in the sight of Him, through Jesus Christ, to Whom the glory unto the generations of the generations. Amen.

Hebrews
13:20–21

Now the God of the peace, the One having launched forth from deaths, the great Shepherd of the sheep, by [the] blood of [the] eternal contract, Jesus, the Lord of us, [that] He may perfect you (all) in every good (thing), for the purpose of doing His will. [He] kept on doing the well-pleasing (thing) among us, in the sight of Him. [It is] through Jesus Christ, by Whom [is] the glory unto the generations of the generations. Amen!

Now may the God of peace—the One having come out from the dead, the Great Shepherd of the sheep, based upon the blood of the eternal contract, Jesus, our Lord—perfect all of you in every good way, for the purpose of doing God's will, just as Jesus Himself did that which was pleasing to God among us. It is Jesus Christ Who is the glory unto all generations.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now the God of the peace, the One departing from deaths, the Shepherd of the sheep, the great (ones), by blood of a contract eternal, the Lord of us, Jesus—He may perfect you (all), in every good (thing); toward the doing the will of Him, doing among us the well-pleasing (thing) in the sight of Him, through Jesus Christ, to Whom the glory unto the generations of the generations. Amen.
- Complete Apostles Bible Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, by the blood of the everlasting covenant,

make you complete in every good work to do His will, working in you what is well pleasing before Him, through Jesus Christ, to whom be glory forever and ever. Amen.

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.

V. Alexander's Aramaic .

Eastern Aramaic Manuscript .

James Murdock's Syriac NT

May the God of peace, who brought up from the dead the great Shepherd of the flock, by the blood of the everlasting covenant, namely Jesus the Messiah, our Lord, make you perfect in every good work, that ye may do his pleasure; and himself operate in you that which is pleasing In his sight, through Jesus the Messiah; to whom be glory for ever and ever. Amen.

Original Aramaic NT

Now The God of peace, who brought forth from the place of the dead The Great Shepherd of the flock, Yeshua The Messiah Our Lord, by the blood of the eternal covenant,

Perfect you in every good work to do his will and perform in us whatever is excellent before him by Yeshua The Messiah, to whom is glory to the eternity of eternities. Amen.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now may the God of peace, who made that great keeper of his flock, even our Lord Jesus, come back from the dead through the blood of the eternal agreement, Make you full of every good work and ready to do all his desires, working in us whatever is pleasing in his eyes through Jesus Christ; and may the glory be given to him for ever and ever. So be it.

Bible in Worldwide English

God gives peace. He brought back our Lord Jesus from death. Our Lord Jesus cares for Gods people and he gave his blood for the agreement that stands for ever.

May God give you everything good so that you will do what he wants you to do. He will do in us, through Jesus Christ, what pleases him. Praise him for ever. May it be so!

Easy English .

Easy-to-Read Version–2008

I pray that the God of peace will give you every good thing you need so that you can do what he wants. God is the one who raised from death our Lord Jesus, the Great Shepherd of his sheep. He raised him because Jesus sacrificed his blood to begin the new agreement that never ends. I pray that God will work through Jesus Christ to do the things in us that please him. To him be glory forever. Amen.

God's Word™

The God of peace brought the great shepherd of the sheep, our Lord Jesus, back to life through the blood of an eternal promise.

May this God of peace prepare you to do every good thing he wants. May he work in us through Jesus Christ to do what is pleasing to him. Glory belongs to Jesus Christ forever. Amen.

Good News Bible (TEV)

God has raised from death our Lord Jesus, who is the Great Shepherd of the sheep as the result of his blood, by which the eternal covenant is sealed. May the God of peace provide you with every good thing you need in order to do his will, and may

he, through Jesus Christ, do in us what pleases him. And to Christ be the glory forever and ever! Amen.

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

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

Contemporary English V. God gives peace, and he raised our Lord Jesus Christ from death. Now Jesus is like a Great Shepherd whose blood was used to make God's eternal agreement with his flock. I pray that God will make you ready to obey him and that you will always be eager to do right. May Jesus help you do what pleases God. To Jesus Christ be glory forever and ever! Amen.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation Now may the God who brought us peace by raising from the dead our Lord Jesus Christ so that he would be the Great Shepherd of his flock; and by the power of the blood of the eternal covenant may he work perfection into every part of you giving you all that you need to fulfill your destiny. And may he express through you all that is excellent and pleasing to him through your life-union with Jesus the Anointed One who is to receive all glory forever! Amen!.

UnfoldingWord Simplified T. Now may the God of peace, who brought back from the dead the great shepherd of the sheep, our Lord Jesus, by the blood of the eternal covenant, equip you with everything good to do his will, working in us what is pleasing to him, through Jesus Christ, to whom be the glory forever. Amen.

Williams' New Testament May God, who gives us peace, who brought back from the dead our Lord Jesus, who through the blood by which He ratified the everlasting covenant, is now the Great Shepherd of the sheep, perfectly fit you to do His will, He Himself, through Jesus Christ, accomplishing through you what is pleasing to Him. To Him be glory forever and ever. Amen.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version May the God of the peace who brought the Great Shepherd of the sheep up from *the* dead in *the* blood of a treaty that spans *all* time, our Master Jesus, develop you in every good *thing* for the "to do what He wants" *part* as He does in you what is very satisfying in His sight through Jesus, *the* Anointed King, to whom *belongs* the magnificence for the spans of time of the spans of time. Amen.

Common English Bible .
 Len Gane Paraphrase Now may the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, bring you to perfection in every good work to do his will, doing in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever.

A. Campbell's Living Oracles Now may the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting institution, make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Jesus Christ; to whom we the glory for ever and ever. Amen.

New Advent (Knox) Bible .
 NT for Everyone .

20th Century New Testament *May God, the source of all peace, who brought back from the dead him who, 'by virtue of the blood that rendered valid the unchangeable Covenant, is the Great Shepherd of God's Sheep,' Jesus, our Lord--may God make you perfect in everything that is good, so that you may be able to do his will. May he bring out in us all that is pleasing in his sight, through Jesus Christ, to whom be all glory for ever and ever. Amen.*

Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
- Berean Study Bible .
- Christian Standard Bible .
- Conservapedia Translation .
- Evangelical Heritage V. .
- Revised Ferrar-Fenton Bible .
- Free Bible Version *Now may the God of peace who raised our Lord Jesus, the great shepherd of the sheep, from the dead, with the blood of an eternal agreement—may he provide you with all that is good so you can do his will. May he work in us, doing everything that pleases him, through Jesus Christ—glory to him forever and ever. Amen.*
- God’s Truth (Tyndale) .
- Holman Christian Standard .
- International Standard V *Now may the God of peace, who by the blood of the eternal covenant brought back from the dead our Lord Jesus, the Great Shepherd of the sheep, equip you with everything good [Other mss. read for every good work] to do his will, accomplishing in us [Other mss. read you] what pleases him through Jesus, the Messiah. [Or Christ] To him be glory forever and ever! [Other mss. lack and ever] Amen.*
- Lexham Bible .
- Montgomery NT .
- NIV, ©2011 .
- Riverside New Testament .
- Leicester A. Sawyer’s NT .
- The Spoken English NT .
- UnfoldingWord Literal Text .
- Urim-Thummim Version *Now the Elohim of peace, that brought again from the dead our LORD Jesus, that Great Shepherd of the sheep, through the blood of the Age-Lasting Covenant, render you fit in every good work to do his will, working in you what is acceptable in his sight through Jesus Christ; to who is glory for the ages of the ages. Amen.*
- 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	. May the Elohim of peace, who brought up from the dead the great Shepherd of the flock, by the blood of the everlasting covenant, namely Yahshua the Messiah, our Master, perfect you in every good work, in order to do His will, doing in you that which is pleasing in His sight, through Yahshua Messiah, to whom be the glory forever and ever. Amen.
Holy New Covenant Trans.	God brought our Lord Jesus back from death. Jesus is the great Shepherd of the sheep. Using Jesus' blood of the eternal agreement, the God of peace will give you whatever good things you need, so that you can do what He wants. Through Jesus Christ, God will do what pleases Him in us. Give God the glory forever and ever. Amen.
The Scriptures 2009	And the Elohim of peace who brought up our Master עֲשׂוּהָי from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect ^d in every good work to do His desire, working in you ^e what is pleasing in His sight, through עֲשׂוּהָי Messiah, to whom be esteem forever and ever. Amĕn. ^d Matthew 5:48. ^e See Galatians 2:20, Philippians 2:13.
Tree of Life Version	Now may the God of shalom, who brought up from the dead the great Shepherd of the sheep by the blood of an everlasting covenant, our Lord Yeshua, make you complete in every good thing to do His will, accomplishing in us what is pleasing in His sight, through Messiah Yeshua. To Him be the glory forever and ever. Amen.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...The but God [of] the peace The [One] Raising from [men] dead the shepherd [of] the sheep* the [man] great in blood [of] contract continual the lord [of] us Jesus may prepare you* in every [thing] good to the+ {you*} to make the will [of] him Making in us the [thing] pleasing before him through jesus christ [to] whom {is} The Recognition to the ages [of] the ages amen...
Alpha & Omega Bible Awful Scroll Bible	. Therewithal would the God of peace, bringing-up out of the dead our Lord Jesus, the Great Shepherd of the sheep, by-within the blood of an everlasting set-forth-throughout, qualify- yous -along-down from-within every good work, to effect His purpose, preparing from-within yous that well-accommodating beheld-from-within Him, through Jesus, the Anointed One, to whom is the Splendor into the eternity of eternities! Of certainty!
Concordant Literal Version	Now may the God of peace, Who is leading up our Lord Jesus, the great Shepherd of the sheep, from among the dead by the blood of the eonian covenant, be adapting you to every good work to do His will, doing in us what is well pleasing in His sight, through Jesus Christ, to Whom be glory for the eons of the eons. Amen!"
exeGesés companion Bible	And the Elohim of the shalom, who brought our Adonay Yah Shua from the dead, that mega shepherd of the sheep in the blood of the eternal covenant prepare you in every good work to do his will: doing in you what is well-pleasing in his sight, through Yah Shua Messiah; to whom be glory to the eons of the eons. Amen.
Orthodox Jewish Bible	Now the Elohei Hashalom, who brought up in the Techiyas HaMoshiach, HaRo'eh HaTzon HaGadol, through the Dahm Brit Olam, even Adoneinu,

May He equip you with every ma'aseh tov in order to do His ratzon, working in us that which is well pleasing in His sight through Rebbe, Melech HaMoshiach Yehoshua, to whom be kavod l'Olemei Olamim. Omein.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now may the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep [i.e., the church], through the blood of the never ending Agreement [i.e., Christ's blood], equip you with every good deed for doing God's will. [May He] work in us [to accomplish] what is very pleasing in His sight through [the power of] Jesus Christ. May there be praise to Him forever and ever. May it be so.

Benjamin Brodie's trans.

Now, may the God [the Father] of prosperity [spiritual blessings], Who brought our Lord Jesus out from deaths [both spiritual and physical], (the Great Shepherd of His sheep with the blood [representative analogy for the spiritual death of Christ] of the eternal covenant [between God the Father and Jesus Christ, not between God and man]),

Train you to spiritual maturity so that you may execute His [the Father's] will in every good thing [meeting divine standards in both priesthood and ambassadorship functions], continually executing a satisfactory thing [according to divine standards] before Him [the Father] in us through Jesus Christ, to Whom [Jesus Christ] be glory unto the ages of the ages [eternity future]. Acknowledge it.

The Expanded Bible

Jonathan Mitchell NT

Now may the God who is Peace (or: who is the origin of and has the character and qualities of harmony [= shalom]), the One at one point leading our Lord (Master; Owner) – Jesus, the Shepherd of the sheep, the Great One – back up again out from the midst of dead folks,

at once render you folks thoroughly equipped (fitted; adapted) in the midst of all good and in every virtue, immersed in, and in union with, the blood of a thorough arrangement (or: a covenant; a deposit which moves throughout in every direction; a placing through the midst; or: a will and testament) pertaining to and having the qualities of the Age (or: an eonian – through the ages – settlement), in order to at once do (produce; perform) His will (the effect of His intent and purpose; the result of His design and pleasure) – progressively creating (doing; forming; producing) within you folks and in union with you people [other MSS: in us] the well-pleasing and satisfying [result] in His presence and sight, through Jesus Christ, in Whom (and: for Whom, by Whom, and to Whom) [is] the glory (the reputation and the manifestation which calls forth praise) on into the ages of the ages. It is so (Count on it; Amen)!

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Benediction

Now may the God of peace, who brought up from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with every good thing to do his will, carrying out in us what is pleasing before him through Jesus Christ, to whom be the glory forever [Literally "to the ages"]. [Some manuscripts have "forever and ever" (literally, "to the ages of the ages")] Amen.

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

Final Blessing and Greetings

Now may the God of peace outfit you with all goodness to do God’s will. God is the One who brought back the Great Shepherd of the sheep from among the dead by the blood of the eternal covenant: our Lord Jesus. May God do in us what is pleasing in God’s eyes, through Jesus Christ. May God get the glory forever and ever.^p Amen.^q

^p Some important mss lack the words “and ever”.

^q Verses 20-21 are one long sentence; I’ve simplified the structure.

Wilbur Pickering’s New T.

Benediction

Now may the God of peace—who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep—equip you for every good work to do His will,⁹ working in you what is well pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen

(9) In John 5:19 the Lord Jesus said that He only did what He saw the Father doing. All the power, enabling, equipping that the Text says is available to us is there for us to do the Father’s will, not our own.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version
 Analytical-Literal Translation

Now may the God of peace, the One having brought up from [the] dead the great Shepherd of the sheep by [the] blood of an eternal covenant—our Lord Jesus, equip you_p in every good work in order to do His will, doing in you_p the acceptable [thing] before Him, through Jesus Christ, to whom [is] the glory into the ages of the ages [fig., forever and ever]! So be it!

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

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an age-enduring covenant, [even] our Lord Jesus, make you (pl) complete in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus the Anointed; to whom [be] the public honor forever and ever. Amen.

English Standard Version
 Far Above All Translation

And may the God of peace, who brought up the great shepherd of the sheep from the dead, our Lord Jesus, by the blood of an age-abiding covenant, equip you in every good work for doing his will, when he does in you what is pleasing in his sight through Jesus Christ, to whom be glory throughout the durations of the ages. Amen.

Green’s Literal Translation
 Literal New Testament
 Literal Standard Version

And the God of peace, who brought up the Great Shepherd of the sheep out of the dead—by the blood of a perpetual covenant—our Lord Jesus, make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory through the ages of the ages! Amen.

Modern English Version
 Modern Literal Version 2020

Now the God of peace, who brought* up the great shepherd of the sheep, our Lord Jesus, from the dead in the blood of an everlasting covenant*, may he complete you^o in every good work, *that* you^o should practice his will, doing* what is well

pleasing in his sight in you^o, through Jesus Christ in whom *is* the glory, forevermore. Amen.

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

Now the God of peace, who brought again from the dead the great Shepherd of the sheep through the blood of an eternal covenant, [even] our Lord Jesus, make you perfect in every good [work] to do his will, working in ^ous that which is well-pleasing in his sight, through Jesus Christ; to whom [be] the glory forever and ever. Amen.
^oTR-you

Niobi Study Bible

Benediction, Final Exhortation, Farewell

Now the God of peace, who brought back from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant (testament), make you(p) perfect in every good work to do His will, working (doing) in you(p) that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

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

In fact the God of that peace [reconciliation], who has brought back out from deaths Jesus our Lord, the great shepherd of the sheep, with the blood from the eternal covenant [the new covenant to the Church]. Equip you all in all intrinsic good [doctrine] to execute his will, doing in us the well-pleasing [doctrine in the soul] in the sight of the same one [God the Father] through Jesus Christ; to whom be glory forever and ever. Amen.

- 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:
 20-21

Hebrews 13:20a			
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Hebrews 13:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; genitive/ablative case	Strong's #1515
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea</i>	masculine singular, aorist active participle, nominative case	Strong's #321
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: Now the God of the peace, the One having launched forth from deaths,...

The subject of this sentence is here; and the verb begins v. 21. Putting this together, we get, May the God of peace...make you (all) perfect; or, May the God of peace thoroughly complete you (all).

Because of this, nearly every translation continues v. 20 into v. 21 (and some even put the verses together and leave out any delineation between the two verses).

The God of peace is Jesus Christ, who makes peace between man and God. He is the One Who was *launched forth* from deaths. With a definite article, this would be *dead ones*; with no definite article, the quality of the noun is emphasized (rather than the identity), *deaths* is the proper translation. Jesus was launched forth from both spiritual and physical deaths. His humanity was separated from God for three hours on the cross, when He screamed, "My God, My God, why have You forsaken Me?" He allowed himself to die once His work had been completed. Three days after His death, He arose from the grave, **body, soul and spirit**. He was the Firstborn from the dead.

The participle here is used to describe what He has done. It is the verb *anagô* (ἀνάγω) [pronounced an-AG-oh], which is made from the preposition *aná* (ἀνά) [pronounced aw-NAW] and the verb *ágô* (ἄγω) [pronounced AHG-oh] (which means, *to go, to depart, to lead, to bring*). Although the preposition means *in the midst, amidst, among, between*; when used in compounds, (as a prefix) it often means (by implication) *repetition, intensity, reversal*. When these words are combined, the verb means *to lead up, to lead or bring [into a higher place]; to depart*; of navigators: *launch out, set sail, put to sea*. It is an unusual verb to be used, but apropos of the context.

Hebrews 13:20b			
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
poimên (ποιμήν) [pronounced <i>poi-MANE</i>]	<i>a shepherd; a herdsman; a pastor [of a church]</i>	masculine singular noun; accusative case	Strong's #4166
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
prôbata (πρόβατα) [pronounced <i>PROHB-at-ah</i>]	<i>sheep; any collection of four footed beasts, tame animals accustomed to graze, small cattle; sheepfold</i>	neuter plural noun, genitive/ablative case	Strong's #4263
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
meGas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; accusative case	Strong's #3173

Translation: ...the great Shepherd of the sheep,...

The author of Hebrews continues to describe Jesus. *Great* describes the Shepherd because they are of the same morphology. The Greek language allows for words to be scattered into different places, and yet we know which words belong together by their morphology.

Hebrews 13:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i>]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
aîdñios (αἰώνιος) [pronounced <i>ahee-OH-nee-oss</i>]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, genitive/ablative case	Strong's #166

Translation: ...by [the] blood of [the] eternal contract,...

Jesus is the Great Shepherd by means of the blood of the eternal contract. The lack of a definite article here emphasizes the quality of the eternal contract (or covenant).

The blood ties together the literal blood of the animal sacrifices to the spiritual death of Jesus. The actual blood of Jesus is not what is key here, but what the blood represents. Although there was certainly some blood involved when Jesus was on the cross, this physical blood does not mean anything insofar as our salvation goes. It simply refers to what was done (the Lord's spiritual death) in order to save us.

This eternal covenant is, *believe on the Lord Jesus Christ and you will be saved*. Jesus did all of the work, dying for our sins.

Hebrews 13:20d			
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
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; accusative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: ...Jesus, the Lord of us,...

The author of Hebrews continues to emphasize Jesus, Who is the Lord of us all.

Hebrews 13:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katartizō (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i>]	<i>to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together</i>	3 rd person singular, aorist active optative	Strong's #2675
humas (ὑμᾶς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Hebrews 13:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ἅντι (πάντι) [pronounced <i>pahn-TEE</i>]</p>	<p><i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i></p>	<p>neuter singular adjective, locative, dative and instrumental cases</p>	<p>Strong's #3956</p>
<p>ἀγαθός (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]</p>	<p><i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i></p>	<p>masculine plural adjective; dative, locative or instrumental case</p>	<p>Strong's #18</p>

Translation: ...[that] He may perfect you (all) in every good (thing),...

With v. 21, the main verb is introduced, which is the aorist active optative of *katartizō* (καταρτίζω) [pronounced *kat-ar-TID-zoh*], which means, *to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together*. The writer of Hebrews goes way beyond simple salvation here. He speaks to the experiential life of the believer in the Church Age, who is prepared, adjusted, joined together with Bible doctrine, and made perfect.

This is done *in the sphere of every good thing*. The spiritual advancement of the believer combines many acts of divine good, when the believer exposes himself to accurate teaching from a well-qualified pastor (remember those leaders of the church, to whom believers were to submit, back in v. 17?).

Believers are perfected through the teaching of Bible doctrine, which is the mind of Christ.

Hebrews 13:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>εἰς (εἰς) [pronounced <i>ICE</i>]</p>	<p><i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i></p>	<p>directional preposition</p>	<p>Strong's #1519</p>
<p>το (τό) [pronounced <i>toh</i>]</p>	<p><i>the; this, that; to the, towards the</i></p>	<p>neuter singular definite article; accusative case</p>	<p>Strong's #3588</p>
<p>ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i>]</p>	<p><i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i></p>	<p>aorist active infinitive</p>	<p>Strong's #4160</p>
<p>το (τό) [pronounced <i>toh</i>]</p>	<p><i>the; this, that; to the, towards the</i></p>	<p>neuter singular definite article; accusative case</p>	<p>Strong's #3588</p>

Hebrews 13:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for the purpose of doing His will.

We are perfected, we are completed, we are joined with Bible doctrine for the purpose of doing God's will.

Hebrews 13:20–21b Now the God of the peace, the One having launched forth from deaths, the great Shepherd of the sheep, by [the] blood of [the] eternal contract, Jesus, the Lord of us, [that] He may perfect you (all) in every good (thing), for the purpose of doing His will. (Kukis nearly literal translation)

Although the sentence continues in the Greek, this seems like a good point on which to end it.

Hebrews 13:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poiêō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
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
hêmin (ἡμῖν) [pronounced hay-MEEN]	<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)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euárestos (εὐάρεστος) [pronounced yoo-AR-es-toss]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	neuter singular adjective; accusative case	Strong's #2101

Hebrews 13:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: [He] kept on doing the well-pleasing (thing) among us, in the sight of Him.

Jesus, while among us, kept on doing that which was well-pleasing in the sight of God the Father. That means that He produced divine good as a part of His earthly ministry. All that Jesus did was approved by God the Father.

Hebrews 13:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: [It is] through Jesus Christ,...

Everything related to our spirituality is done through Jesus Christ, because of Jesus Christ, and on account of Jesus Christ.

Hebrews 13:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental 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)

Hebrews 13:21e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
eis (εἰς) [pronounced ICE]	<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
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
aiônes (αιῶνες) [pronounced Ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165
Although some manuscripts apparently lack these final two words, the four ancient manuscripts to which I refer has the entire phrase.			
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiônes (αιῶνες) [pronounced Ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; genitive/ablative case	Strong's #165

This phrase is variously translated, *forever and ever, into (to, for, through, unto) the ages of the ages, the ages of eternity, into (to) the eternity of eternities, forevermore, forever, for the spans of time of the spans of time, for (to) the eons of the eons*. Well over half the translations have *forever and ever*.

Translation: ...by Whom [is] the glory unto the generations of the generations.

This is all by Jesus Christ, Whose glory continues from generation to generation. This reference to His glory refers to His Person, to what He has done, to the broadcasting of that information far and wide.

God is glorified and Jesus is glorified *not* because as the Father and the Son, they have massive egos and they desire so much for us to bow down before Them and to say how great They are. It is because Who God the Father is and what God the Son has done, that salvation is understood and made real to man; and man is, by this, saved.

When it is dark and you have a light, you do not hide that light under a basket. You provide the light so that others are able to see.

Hebrews 13:21f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

Translation: Amen!

Wikipedia: *A doxology is a short hymn of praises to God in various forms of Christian worship, often added to the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish synagogue, where some version of the Kaddish serves to terminate each section of the service.*²⁰

The doxology is made up of vv. 20–21. The proper ending to a doxology is often the word *Amen*, which is transliterated from the ancient Hebrew. It means, *I believe it!*

Hebrews 13:21c-f **[It is] through Jesus Christ, by Whom [is] the glory unto the generations of the generations. Amen!** (Kukis nearly literal translation)

Hebrews 13:20–21 **Now the God of the peace, the One having launched forth from deaths, the great Shepherd of the sheep, by [the] blood of [the] eternal contract, Jesus, the Lord of us, [that] He may perfect you (all) in every good (thing), for the purpose of doing His will. [He] kept on doing the well-pleasing (thing) among us, in the sight of Him. [It is] through Jesus Christ, by Whom [is] the glory unto the generations of the generations. Amen!** (Kukis nearly literal translation)

Hebrews 13:20–21 **Now may the God of peace—the One having come out from the dead, the Great Shepherd of the sheep, based upon the blood of the eternal contract, Jesus, our Lord—perfect all of you in every good way, for the purpose of doing God's will, just as Jesus Himself did that which was pleasing to God among us. It is Jesus Christ Who is the glory unto all generations.** (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Final Greetings

²⁰ From <https://en.wikipedia.org/wiki/Doxology> accessed January 2, 2023.

Now, I keep on encouraging you (all), brothers; bear with the word of the encouragement, for even through a short quantity I wrote a letter to you (all). Keep on knowing the brother of us, Timothy, has been released, with whom, if more quickly he might come [and] I will see you (all). Greet all the leaders of you (all) and all the saints keep on greeting you (all), the (ones) from the Italy. The grace [be] with all of you. (Amen).

Hebrews
13:22–25

Now, I keep on encouraging you (all), [my] brothers; [so] bear with the word of the encouragement, for even I have written a letter to you (all) for a little while. Keep on knowing [that] our brother, Timothy, having been released [from prison], with whom, if he comes shortly, I will see you (all). Greet all of your leaders and all of the saints from the Italy keep on greeting you (all). [May] the grace [be] with all of you. (Amen).

My intent was to encourage all of you, my brothers, with this letter of encouragement that I have just written. Also, new news here: Timothy, our brother, has recently been released from prison. If he comes to see me soon, then both of us will come there together. Greet all of your leaders; and know that the saints here in Italy greet you all as well. May God's grace continue being with all of you. Amen.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, I keep on encouraging you (all), brothers; bear with the word of the encouragement, for even through a short quantity I wrote a letter to you (all). Keep on knowing the brother of us, Timothy, has been released, with whom, if more quickly he might come [and] I will see you (all). Greet all the leaders of you (all) and all the saints keep on greeting you (all), the (ones) from the Italy. The grace [be] with all of you. (Amen).
Complete Apostles Bible	And I appeal to you, brothers, bear with the word of exhortation, for briefly I wrote to you. Know that our brother Timothy has been released, with whom I shall see you, if he comes quickly. Greet all your leaders, and all the saints. Those from Italy greet you. Grace be with you all. Amen.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words. Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you. Salute all your prelates and all the saints. The brethren from Italy salute you. Grace be with you all. Amen.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And I beseech you, my brethren, that ye be patient under this word of exhortation; for it is in few words I have written to you. And know ye, that our brother Timothy is set at liberty: and if he come soon, I, with him, shall see you. Salute all your guides, and all the saints. All they of Italy salute you. Grace be with you all. Amen.
Original Aramaic NT	I beseech of you, my brethren, to be patient in your spirit with the word of exhortation, because I have written to you with brevity. But know that our* brother Timotheaus has been released, and if he comes soon, I shall see you with him.

And invoke the peace of all your Leaders and of all The Holy Ones. All of those who are from Italy invoke your peace.
Grace be with all of you. Amen.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But, brothers, take kindly the words which I have said for your profit; for I have not sent you a long letter. Our brother Timothy has been let out of prison; and if he comes here in a short time, he and I will come to you together. Give words of love from me to those who are rulers over you, and to all the saints. Those who are in Italy send you their love. May grace be with you all.
Bible in Worldwide English	Please, brothers, be patient with the words I have given to help you. I have written a short letter. I want you to know that our brother Timothy is free. If he comes here soon, I will come with him to see you. Greet all your leaders and all of Gods people. Those who belong to the country of Italy send you greetings. May Gods loving kindness be with you all. Amen! May it be so!
Easy English Easy-to-Read Version–2008	. My brothers and sisters, I beg you to listen patiently to what I have said. I wrote this letter to strengthen you. And it is not very long. I want you to know that our brother Timothy is out of prison. If he comes to me soon, we will both come to see you. Give my greetings to all your leaders and to all God's people. All those from Italy send you their greetings. God's grace be with you al.
<i>God's Word™</i>	I urge you, brothers and sisters, to listen patiently to my encouraging words. I have written you a short letter. You know that Timothy, our brother, has been freed. If he comes here soon, both of us will visit you. Greet all your leaders and all God's holy people. Those who are with us from Italy greet you. May God's good will be with all of you!.
Good News Bible (TEV)	I beg you, my friends, to listen patiently to this message of encouragement; for this letter I have written you is not very long. I want you to know that our brother Timothy has been let out of prison. If he comes soon enough, I will have him with me when I see you. Give our greetings to all your leaders and to all God's people. The believers from Italy send you their greetings. May God's grace be with you all.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>My friends, I have written only a short letter to encourage you, and I beg you to pay close attention to what I have said.</p> <p>By now you surely must know that our friend Timothy is out of jail. If he gets here in time, I will bring him with me when I come to visit you.</p> <p>Please give my greetings to your leaders and to the rest of the Lord's people. His followers from Italy send you their greetings.</p> <p>I pray that God will be kind to all of you!</p>
The Living Bible New Berkeley Version New Century Version New Living Translation The Passion Translation	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>My dear brothers and sisters, I urge you to let your spirits flow through this message of love that I've written to you in these few words.</p> <p>I want you to know that our brother Timothy is free again and as soon as he arrives here we'll come together to see you. We extend our greetings to all your leaders and all the holy believers.</p> <p>The Italian believers also send their greetings.</p> <p>Now may God's wonderful grace be poured out upon you all! Amen!</p>
UnfoldingWord Simplified T.	<p>Now I encourage you, brothers, to bear with the word of encouragement that I have briefly written to you.</p> <p>Know that our brother Timothy has been set free, with whom I will see you if he comes soon.</p> <p>Greet all your leaders and all the believers. Those from Italy greet you.</p> <p>May grace be with you all.</p>
Williams' New Testament	<p>I beg you, brothers, to listen patiently to this message, for I have written you only a short letter.</p> <p>You must know that our brother Timothy has been released from prison. If he comes soon, he and I will see you together.</p> <p>Remember us to all your leaders and to all the Christians. The Christians from Italy wish to be remembered to you.</p> <p>God's spiritual blessings be with you all. Amen.</p>

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	<p>.</p> <p>.</p> <p>I am encouraging you, brothers. Tolerate the message of the encouragement. You see, even through bits, I wrote you a letter.</p> <p>You know that our brother Timothy has been let out, with whom, if he comes soon, I will see you.</p> <p>Say hello to all the <i>people</i> leading you and to all the sacred <i>people</i>. The <i>people</i> from Italy say hello to you.</p> <p><i>May the generosity be with you all.</i></p>
Common English Bible Len Gane Paraphrase	<p>.</p> <p>Brothers, I urge you to allow this message of encouragement, for I have written to you a brief letter.</p> <p>Know that [our] brother Timothy is set free; with whom, if he comes soon, I will see you.</p> <p>Greet your leaders and all God's people; those from Italy greet you.</p> <p>Grace [be] with all of you. Amen.</p>
A. Campbell's Living Oracles	<p>Now I beseech you, brethren, suffer this word of exhortation, for indeed I have sent it to you in brief.</p> <p>Know that our brother Timothy is sent away, with whom, if he come soon, I will see you.</p>

Salute all your rulers, and all the saints. They of Italy salute you.
Favor be with you all. Amen.

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

I beg you, Brothers, to bear with these words of advice. For I have written only very briefly to you.
You will be glad to hear that our Brother, Timothy, has been set free. If he comes here soon, we will visit you together.
Give our greeting to all your Leaders, and to all Christ's People. Our friends from Italy send their greetings to you.
May God bless you all.

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

I want to encourage you, brothers and sisters, to pay attention to what I've written to you in this short letter.
You should know that Timothy has been set free. If he gets here soon, I will come with him to see you.
Give my greetings to all your leaders, and to all the believers there. The believers here in Italy send their greetings.
May God's grace be with all of you. Amen.

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

Final Greeting

I urge you, brothers, to listen patiently to my encouraging message, [Or word of exhortation] for I have written you a short letter. [Lit. written you briefly] You should know that our brother Timothy has been set free. If he comes soon, he will be with me when I see you.
Greet all your leaders and all the saints. Those who are from Italy greet you.
May grace be with all of you! [Other mss. read with all of you! Amen]

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

And I exhort you brethren, sustain the Word of exhortation, because I have written a letter to you in few words.
Know you that our brother Timothy is set at liberty; with whom, if he comes shortly, I will see you.
Welcome all them that are leading you, and all the saints. They of Italy greet you.
Grace be with you all. Amen.

Weymouth New Testament

Bear with me, brethren, when I thus exhort you; for, in fact, it is but a short letter that I have written to you.
You will rejoice to hear that our brother Timothy has been set at liberty. If he comes soon, I will see you with him.

Greet all your leaders and all God's people. The brethren from Italy send you greetings.

Grace be with you all! Amen.

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, brothers, I exhort you, to be patient in the word of comfort, for I indeed wrote to you by only a few words.

You know the brother, Timothy, having been freed, with whom if I come sooner, I will see you.

Greet all those spiritually leading you, also all the saints. Those from Italy greet you. Grace be with you all. Amen².

²Normally, the Apostle Paul signs his letters with his name, but in this case due to the fact that this letter was primarily written to the Jewish brethren in Israel whom some were still suspect of Paul due to his persecution of believers before conversion, Paul probably decided not to put his name on it, or when the letter was copied it was left out for the same reason.

Holy New Covenant Trans. Brothers, I beg you, put up with my message of comfort, because my letter to you is not long. I want you to know that Timothy, our brother, has been released *from jail*. If he comes here soon, we will come together to visit you. We send greetings to all of your leaders and to all of the holy people. The *believers* from Italy Greet you. Gracious love be with all of you.

The Scriptures 2009 And I call upon you, brothers, bear with the word of encouragement for I have written to you in few words.

Know that brother Timotiyos has been released, with whom I shall see you if he comes shortly.

Greet all those leading you, and all the set-apart ones. Those from Italy greet you. Favour be with you all. Amēn.

Tree of Life Version But I urge you, brothers and sisters, listen patiently to this word of exhortation, for in fact I have written to you in few words.

Know that our brother Timothy has been released. If he comes soon, I will visit you with him.

Greet all your leaders and all the kedoshim—those from Italy greet you. Grace be with you all.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[I] encourage but you* Brothers bear! the word [of] the encouragement and for through [things] little [I] write [to] you* know! the brother [of] us timothy having been released with whom if quickly more [He] may come [I] will see you* greet! all the

Alpha & Omega Bible	<p>[men] accounting [of] you* and all the [men] pure greet you* The [Men] from the italy The Favor {be!} with all you*.</p> <p>BUT I URGE YOU, BRETHREN, BEAR WITH THIS WORD OF EXHORTATION, FOR I HAVE WRITTEN TO YOU BRIEFLY.</p> <p>TAKE NOTICE THAT OUR BROTHER TIMOTHEOS (<i>Timothy</i>) HAS BEEN RELEASED, WITH WHOM, IF HE COMES SOON, I WILL SEE YOU.</p> <p>GREET ALL OF YOUR LEADERS AND ALL THE SAINTS. THOSE FROM ITALY GREET YOU.</p> <p>GRACE BE WITH YOU ALL.</p>
Awful Scroll Bible	<p>oreover I call- yous -by of the same-womb, be holding-up the Word of calling- beside, for indeed I arrange-upon a letter to yous in short.</p> <p>Be coming to know that brother Timothy is having been loosed-out, with whom if- he -shall come shortly, I will appear to yous.</p> <p>Be greeting all those leading yous and all the awful ones. Those from Italy greet yous.</p> <p>Grace be with yous all! Of certainty!</p>
Concordant Literal Version	<p>Now I am entreating you, brethren, bear with the word of entreaty, for I write the epistle to you by bits also."</p> <p>Know that our brother Timothy has been released, with whom, if he should be coming more quickly, I shall be seeing you."</p> <p>Greet all your leaders, and all the saints. Those from Italy are greeting you."</p> <p>Grace be with you all. Amen!</p>
exeGesese companion Bible	<p>And I beseech you, brothers, tolerate the word of consolation: for I epistolize you through few words.</p> <p>Know this, that brother Timo Theos is released; with whom, whenever he comes very quickly, I see you.</p> <p><u>SALUTES AND BENEDICTION</u></p> <p>Salute all who govern you and all the holy.</p> <p>They of Italy salute you.</p> <p>Charism be with you all.</p> <p>Amen.</p>
Orthodox Jewish Bible	<p>Now I urge you, Achim b'Moshiach, bear with this dvar hachizzuk, for indeed an iggeret I have written you bekitzur (briefly, concisely).</p> <p>Have da'as that our Ach b'Moshiach Timotiyos has been released, with whom if he comes shortly, I will see you.</p> <p>Shalom greetings to all your manhigim and all the kadoshim. The ones from Italy send shalom greetings to you.</p> <p>Chen v'Chesed Hashem be with all of you. [T.N. MJ 4:15 "tempted in every way as we are, yet without chet." means chet as inborn and immemorial yetzer hara evil inclination which is Chet Kadmon Original Sin whose power and control is passed down to Bnei Adam from Adam, Ro3:9; Ro 5:12—see pages vii-ix on Moshiach Immanu-El Ben HaAlmah uncontaminated by Chet Kadmon].</p>
Rotherham's Emphasized B. .	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version	<p>But I urge you, brothers [<i>and sisters</i>], listen to these words of exhortation, for I have written to you briefly.</p> <p>I want you people to know that our brother Timothy has been released [<i>from prison (?)</i>]. If he comes [<i>to me</i>] soon, I will bring him with me when I visit you.</p>
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Greet all of those who are your leaders, and all the saints [*i.e.*, *God's holy people*]. Those [*brothers*] from Italy send you their greetings. May God's unearned favor be with all of you. May it be so. Furthermore, I keep urging you brethren: Listen and accept willingly this treatise [doctrine] on exhortation [experiential sanctification], in as much as I have instructed you through a few written words [brief letter]. You must [probably] know our brother, Timothy, who has been released [freed from a Roman prison], with whom, if he arrives without delay [in the unknown Italian city where Paul is residing], I will see you [depends on whether Timothy gets there before Paul has to leave]. Salute [pay your respects to] all those [pastors and teachers] who rule over [guide] you, also all the saints. Those from Italy salute you [mutual respect]. Grace be with you all.

The Expanded Bible
Jonathan Mitchell NT

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Yet I am calling you alongside to aid and encourage (or: Now I am performing as a paraclete for) you, brothers (= fellow believers; = my family). Progressively uphold the word of the encouraging calling-alongside for aid and exhortation (or: the message which pertains to and has its origin in the Paraclete), for I also send it to you through a brief letter.

Know (or: Take note and be personally aware) [that] our brother Timothy, has been released, with whom, if he may more quickly be going (or: coming), I will see you. Greet and embrace all the folks taking the lead among you, and all the set-apart folks (the holy ones; the saints). Those from Italy (or: The Italians [here]) are constantly embracing and greeting you folks (or: Those [here] are now sending you greetings from Italy).

Grace and joyous favor [are] with all of you! [written circa A.D. 67 – Based on the critical analysis of John A.T. Robinson]

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

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Bible Translations with Many Footnotes:

Lexham Bible

Conclusion

Now I urge you, brothers, bear with my word of exhortation, for indeed I have written to you briefly [Literally “through few words”]. Know that our brother Timothy has been released, with whom I will see you, if he comes quickly enough . Greet all your leaders and all the saints. Those from Italy greet you. Grace be with all of you.

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

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Brothers and sisters, please accept this word of encouragement, because I've written you just a few things.^s

You know that our brother Timothy has been set free-if he comes soon, I'll come see you with him.

Say hello to all your leaders and all the holy ones. The people from Italy say hello to you.

May grace be with you all.

^s. Lit. “for in fact I've written you briefly“.

Wilbur Pickering's New T.

Sign off

Now I appeal to you, brothers, bear with this word of exhortation, for I have written to you in few words.¹⁰

Know that brother Timothy has been released, with whom I will see you, if he comes quickly.

Greet all your leaders and all the saints. Those from Italy greet you.

The Grace be with you all. Amen.

(10) As the Apostle to the Gentiles, Paul's letters to them are liberally sprinkled with commands—he could be quite 'heavy' at times. There he was on his own 'turf'. But the Jews were Peter's turf (Galatians 2:7-8), so in writing to them Paul (as I assume) does not come on as an apostle, and here 'appeals' rather than commands. The reference to Timothy in the next verse also suggests Paul as the author.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version Now I admonish you, brethren, to patiently listen to this message of exhortation, for I have written to you in only a few words.

I want you to know that our brother Timothy has been released; with whom, if he comes soon enough, I will see you.

Greet all your leaders, and all the saints. Those from Italy send greetings to you. May God's grace be with all of you. Amen.

Analytical-Literal Translation But I urge you_p, brothers [and sisters], be listening carefully to this word of encouragement, for indeed through a few words [fig., briefly] I wrote to you_p.

Be knowing [that] the brother Timothy has been released, with whom, if he is coming quickly, I will see you_p.

Greet all the ones leading you_p and all the holy ones [or, saints]. The [holy ones] from Italy greet you_p.

Grace [be] with you_p all! So be it!

Berean Literal Bible
Bond Slave Version .

And I beseech you, brethren, suffer the word of exhortation: for I have written a letter to you in few words.

Know you that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Grace be with you all. Amen.

C. Thomson updated NT
Charles Thomson NT
Context Group Version .

But I encourage you (pl), brothers, endure with the word of encouragement, for I have written to you (pl) in few words.

Know (pl) that our brother Timothy has been set free; with whom, if he comes shortly, I will see you (pl).

Greet all those that have the rule over you (pl), and all the special ones. They of Italy greet you (personal love).

Favorbe with you (pl) all.

English Standard Version
Far Above All Translation .

And I exhort you, brothers, bear with the word of encouragement, for in fact I have written to you *rather* concisely.

Be informed that *our* brother Timothy has been released, with whom, if he comes quickly, I will see you.

Greet all your leaders and all the saints. Those from Italy greet you.

Grace *be* with you all. Amen.

Green's Literal Translation
Literal New Testament
Literal Standard Version .

Modern English Version	.
Modern Literal Version 2020	But I am encouraging you°, brethren, tolerate° the word of encouragement, for* I have also informed you° by letter through bits of information. Do you° know that our brother Timothy has been released? With whom, I will be seeing you° if he comes shortly. Greet° all your° leaders and all the holy-ones. The ones from Italy greet you°. Grace is with all of you°. Amen.
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	Now I keep urging you all, brethren, be listening willingly to this doctrine of appeal and encouragement: inasmuch as I have written to you briefly. You should know that our brother Timothy has been released [from a Roman prison], with whom I shall [hopefully] see you if he comes soon [or, without delay]. Pay my respects to all those who rule [pastor-teachers] over you, and to all the royal family. Those from Italy pay their respects to you also. Grace be with you (all) [royal family of God]. Amen [I believe it]
Updated Bible Version 2.17	.
A Voice in the Wilderness	And I appeal to you, brethren, endure the word of exhortation, for I have written to you in few words. Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly. Greet all those in authority over you, and all the saints. Those from Italy greet you. Grace be with you all. Amen.
Webster's Translation	.
World English Bible	But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words. Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you. Greet all of your leaders and all the saints. The Italians greet you. Grace be with you all. Amen.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
22-25

Hebrews 13:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahh-EH-oh]	to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray	1 st person singular, present active indicative	Strong's #3870
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161

Hebrews 13:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Now, I keep on encouraging you (all), [my] brothers;...

We continue with the closing thoughts of the author of Hebrews. He refers to the believers in Jerusalem and Judæa as brothers. He would mean, certainly, brothers in Christ.

Hebrews 13:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anechomai (ἀνέχομαι) [pronounced ahn- EHKH-ohm-ah-ee]	<i>hold up, sustain; put up with, bear with, endure, forbear, suffer</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #430
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
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, genitive/ablative case	Strong's #3056
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
paraklêsis (παράκλησις) [pronounced par-AK- lay-sis]	<i>comfort, consolation, exhortation, entreaty; imploration, solace; encouragement; a calling near</i>	feminine singular noun; genitive/ablative case	Strong's #3874

Translation: ...[so] bear with the word of the encouragement,...

He wants the reader to take this as a word of encouragement, even though the author was pretty tough throughout this letter (he was very firm, but not insulting, angry or vicious).

Hebrews 13:22c

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
diá (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
brachus (βραχύς) [pronounced <i>brahm-OOS</i>]	<i>short (distance), little (of time, place, quantity, or number); a short time, for a little while</i>	neuter plural adjective, genitive/ablative case	Strong's #1024
epistéllō (ἐπιστέλλω) [pronounced <i>ep-ee-STEHL-low</i>]	<i>to inform by letter; to send a message (by letter), to communicate (by letter), to enjoin (by writing)</i>	1 st person singular, aorist active indicative	Strong's #1989

This is a word rarely used, only found in the book of Acts and in Hebrews. Acts 15:20 21:25 Hebrews 13:22

Given that Luke uses this word and Paul does not would suggest that Luke wrote Hebrews.

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
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Translation: ...for even I have written a letter to you (all) for a little while.

It seems as though the author of Hebrews being facetious here, as this was a letter of considerable length. Maybe the writing of this letter was relatively quick. Maybe the writer had no idea that he had so much to say and it all came out.

Hebrews 13:22 Now, I keep on encouraging you (all), [my] brothers; [so] bear with the word of the encouragement, for even I have written a letter to you (all) for a little while. (Kukis nearly literal translation)

Hebrews 13:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with</i>	2 nd person plural, present active imperative	Strong's #1097

This could also be a 2nd person plural, present active indicative.

Hebrews 13:23a			
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
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Timótheos (Τιμόθεος) [pronounced <i>tee-MOTH-eh-oss</i>]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; accusative case	Strong's #5095
apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i>]	<i>relieves, releasing, dismissing (reflexively departing), or (figuratively) letting die, pardoning, divorcing; letting one depart; forgiving; letting go; being loosed; putting (sending) away, setting at liberty</i>	masculine singular, perfect passive participle; accusative case	Strong's #630

Translation: *Keep on knowing [that] our brother, Timothy, having been released [from prison],...*

Now the author shares some personal matters, and this is a rare instance where we are given another clue as to who wrote this epistle. The people we know as a part of the Pauline team were Luke, Mark, Barnabas, Timothy and perhaps Apollos. You may recall that there was an argument between Paul and Barnabas over Mark, and Barnabas decided to take his own route with Mark. Apollos, although he covers the some of the same ground as Paul, it appears in Acts that they do this at different times. Given what Paul says about Apollos in his letters, it appears that they knew each other, but it is not quite clear how close they were or if they worked much together.

Given the people that we know, and given this relationship with Timothy, it really seems possible that Luke, a gentile, wrote Hebrews. At the same time, throughout this epistle, the author after refers to *we*; so this may have been, in part, a group effort.

Bear in mind, the authorship of Hebrews is certainly speculative, and whoever it turns out to be would not really change very much.

Hebrews 13:23b			
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
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

Hebrews 13:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
táchion (τάχιον) [pronounced TAKH-ee-on]	<i>(more) quickly, (in manner) more rapidly, or (in time) more speedily; out (run), shortly, sooner</i>	comparative adverb	Strong's #5032
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive subjunctive	Strong's #2064
optánomai (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 blépô), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	1 st person singular, future (deponent) middle indicative	Strong's #3700
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...with whom, if he comes shortly, I will see you (all).

The author of Hebrews is known well enough by the recipients of this letter, that he suggests that, if he hooks up with Timothy, then they will come to Jerusalem and Judæa together. Whether this took place or not is unknown to us, as things would go sideways in Jerusalem only three years from the writing of this epistle.

Hebrews 13:23 **Keep on knowing [that] our brother, Timothy, having been released [from prison], with whom, if he comes shortly, I will see you (all).** (Kukis nearly literal translation)

Hebrews 13:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἄσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #782
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956

Hebrews 13:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahee</i>]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine plural; present (deponent) middle/passive participle; accusative case	Strong's #2233
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Greet all of your leaders...

This is an interesting comment. *Greet all of your leaders.* I would have seen this as mostly a letter to the leadership of the various Hebrew churches; but the writer sees this letter as written to the people instead.

Obviously, the teachers of Scripture would have read and explained this letter, to their congregation. And they would have pointed out, *This letter is as much for you (the congregation) as it is for us (the pastors).*

Hebrews 13:24b			
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
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; accusative case	Strong's #40

Hebrews 13:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aspazomai (ἀσπάζομαι) [pronounced as-PAD- zom-ah-ee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 rd person plural, present (deponent) middle indicative	Strong's #782
humas (ὕμας) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
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 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
Italia (Ἰταλία) [pronounced ee-tal- EE-ah]	<i>calf-like; transliterated, Italy</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2482

Italy is referenced only in Acts and in Hebrews. Acts 18:2 27:1, 6 Hebrews 13:24

Translation: ...and all of the saints from the Italy keep on greeting you (all).

At this point in time, the writer of Hebrews is in Italy.

Hebrews 13:24 Greet all of your leaders and all of the saints from the Italy keep on greeting you (all). (Kukis nearly literal translation)

Hebrews 13:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485

Hebrews 13:25a			
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
pantōn (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
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: [May] the grace [be] with all of you.

The writer of Hebrews extends grace to all of the recipients of this letter.

Hebrews 13:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amēn (ἀμήν) [pronounced <i>am-ANE</i>]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
This word is not found in the Westcott Hort text or in Tischendorf's Greek text. It is found in the Byzantine Greek text and in Scrivener Textus Receptus.			
Late manuscripts have the phrase <i>Face to face with Hebrews written from the Italy by Timothy</i> . This is referenced in Scrivener Textus Receptus.			

Translation: (Amen).

We do not know if he added the word *amen* or not. It is in many manuscripts.

Apparently all of the epistles have verbiage at the end, in a few later manuscripts, describing who wrote the letter. This would have been speculation by someone writing those words perhaps 800 or 1000 years later (maybe even later than that). Quite frankly, they would not necessarily know as much as I know about the authorship.

Hebrews 13:25 [May] the grace [be] with all of you. (Amen). (Kukis nearly literal translation)

Hebrews 13:22–25 Now, I keep on encouraging you (all), [my] brothers; [so] bear with the word of the encouragement, for even I have written a letter to you (all) for a little while. Keep on knowing [that] our brother, Timothy, having been released [from prison], with whom, if he comes shortly, I will see you (all). Greet all of your leaders and all of the saints from the Italy keep on greeting you (all). [May] the grace [be] with all of you. (Amen). (Kukis nearly literal translation)

Hebrews 13:22–25 My intent was to encourage all of you, my brothers, with this letter of encouragement that I have just written. Also, new news here: Timothy, our brother, has recently been released from prison. If he comes

to see me soon, then both of us will come there together. Greet all of your leaders; and know that the saints here in Italy greet you all as well. May God's grace continue being with all of you. Amen. (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 13 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 13

- 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 13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 13 (Benjamin Brodie's translation)

The subtitles are my own:

v.	1–8	Concluding Moral and Spiritual Instructions
v.	9–13	Stay with Accurate Instruction/the Sacrifice Outside the Camp

vv. 14–16	The True Jerusalem and the True Sacrifice
vv. 17–19	Obey Your Leaders and Requested Prayer
vv. 20–21	Doxology
vv. 22–25	Final Greetings

Concluding Moral and Spiritual Instructions

Hebrews 13:1 **Let brotherly-love** [Christian] **continue**.

There is a lot of practicality presented in this final chapter. The author of Hebrews calls for brotherly love (Christian love) to continue. This would have been particularly important, given the struggles of the people who remain in Jerusalem and Judæa.

Hebrews 13:2 **Stop neglecting hospitality** [to fellow believers], **because by this, some have unknowingly entertained angels**.

He tells them to continue to be hospitable to fellow believers. There are a variety of ways in which this is done, everywhere from bringing people into your own home (sometimes this will be done for a traveling speaker); to heling support individuals or families; to giving to various missions (here and abroad).

Hebrews 13:3 **Keep remembering** [by intercessory prayer] **prisoners** [who have been jailed for the stand for Christ] **as though you were fellow prisoners, and those who suffer adversity** [around A.D. 67] **as being yourselves in the body**.

There were many believers who had been thrown into prison; and we read throughout the book of Acts of troublemakers who attempted to get Paul on the wrong side of the law through lying.

Sometimes, people from the outside would be the only lifeline to those on the inside.

Today, there are prison ministries; but there are countries which still jail Christians.

Hebrews 13:4 **Marriage is honorable in every way and the marriage-bed** [sex life] **should remain undefiled, for God will punish sexually immoral persons** [illicit premarital sex] **and adulterers** [illicit post-marital sex].

Marriage is to be between one man and one woman; where the marriage-bed is undefiled (that is, both the man and the woman should be virgins prior to marrying; they will learn about sex together).

Hebrews 13:5 **Maintain a way of life** [pattern of thinking] **without the love of money** [greed], **being content with the things** [and people] **which are at your disposal, (for He Himself said in the past with the result that it stands written today** [in Joshua 1:5]: **I will never ever abandon nor desert you** [divine faithfulness]),

People should live without being overly concerned about money. There is nothing intrinsically wrong with money, making money or saving money; but that should not be the center of your life.

What should be key to security is not money but God's faithfulness to us.

Hebrews 13:6 **So that we** [super-abounding grace believers] **can say with confidence** [quoting Psalm 118:6]: **The Lord is my helper, therefore I will not fear what man may do to me**.

We should be able to do more than simply quote a verse like this; this should be what we believe, and the Lord is our helper, and so we can move throughout life without fear.

Hebrews 13:7 **Keep remembering those** [pastors & teachers] **who lead you** [by authoritative teaching], **who by their nature** [the quality of their spiritual office] **have communicated the Word of God to you** [consistent Bible teaching], **whose doctrine should be continually emulated** [application], **after considering the issue of their way of life** [examining his spiritual priorities].

A teacher, simply by the nature of his vocation, should put doctrine first. Here, the author of Hebrews tells the other congregants to follow that same inspiration.

Hebrews 13:8 **Jesus Christ is the same** [immutability]: **yesterday** [prior dispensations] **and today** [during the Church Age] **and unto the ages** [all future dispensations].

It is interesting that Jesus is said to be the same yesterday, today and unto the ages, as He is the only Member of the Godhead Who has gone through some very big changes. However, this verse refers to His Deity; and that is unchangeable.

Stay with Accurate Instruction/the Sacrifice Outside the Camp

Hebrews 13:9 **Stop being carried away** [they have been seduced into reversionism] **with ambiguous** [deceitful] **and strange** [new age] **teachings, for it is a good thing for the mentality of the soul to be established** [stabilized] **with grace teaching** [doctrines of grace], **not with rotten food, in which no one has received spiritual benefit by walking in.**

Believers are warned not to be seduced by false teachings, where it is clear that they are not what had been delivered to them before. They need to be stabilized by grace teaching; and not revert back to the Mosaic Law and its teachings about food and other similar things.

Hebrews 13:10 **We** [royal priesthood of Church Age believers] **have an altar** [the throne of grace] **from which they** [the Levitical priesthood] **who serve the tabernacle have no authorization** [right] **to partake.**

Church Age believers have an altar which is different from the altar found outside the Tabernacle. The Levitical priests have no authorization in the true altar (as opposed to the type which they are involved with).

Hebrews 13:11 **For the carcasses of those animals, whose blood** [representing the spiritual death of Christ] **is carried into the Holies by the high priest on behalf of sin, are burned** [representing the physical death of Christ on the cross] **outside the camp.**

Speaking of the old altars, the writer of Hebrews reminds his readers that there was a special offering made, where the carcass of the animal was carried outside the camp and burned entirely. No priest, therefore, at any of that meat (no one did).

This was representative of Jesus dying for gentiles, who are outside the camp of Israel.

Hebrews 13:12 **For this reason, Jesus also** [in the same manner as the animal sacrifices], **so that He might sanctify His people by means of His own blood** [representative analogy for His spiritual death on the cross], **suffered** [crucifixion] **outside the city gate** [as was the custom].

Jesus died for the sins of all, and this did not take place within the confines of the Temple complex. His death was for Jews and gentiles alike.

Hebrews 13:13 **So, let us meet face-to-face with Him outside outside the camp** [separation from organized religion], **enduring His reproach** [insults & persecution],

The writer of Hebrews encourages his readers to meet with Jesus outside the camp; which means, outside the confines of Judaism (or the confines of the Mosaic Law).

The True Jerusalem and the True Sacrifice

Hebrews 13:14 **For here [on earth], we have no city for continuous living, but we continually seek after the one [the heavenly city, the New Jerusalem] which is destined to come.**

It is not the Jerusalem which exists today, the writer reasons, but a holy Jerusalem that we seek.

Hebrews 13:15 **Therefore, let us keep on offering a spiritual sacrifice [function of the royal priesthood] of praise [appreciation of Christ expressed from the altar of Bible doctrine in your soul] to God [the Father] through Him [Jesus Christ] through everything [every occasion], this [sacrificial praise] being fruit from lips which make it a practice to acknowledge His Name [occupation with Christ].**

Our spiritual sacrifice is the spiritual life. By this, we praise God; and this is the fruit of the lips of the believer.

Hebrews 13:16 **Moreover, do not neglect honorable service [the believer's ambassadorship function] and fellowship [communion with the Trinity], for God is well-pleased with such spiritual sacrifices.**

The Hebrew believer is not to neglect the service of God (that is, the performance of divine good). Living the Christian life is presented here as our spiritual sacrifice, with which God is well-pleased.

Obey Your Leaders and Requested Prayer

Hebrews 13:17 **Keep on putting your trust in [academic discipline] those [pastors & teachers] who lead [train] you and make it a habit to submit to their authority [in the local assembly], because they keep continual watch over your souls, as one who will render an account [at the Evaluation Seat of Christ], so that they might do this with inner happiness [knowing that you have grown to spiritual maturity] and not by means of groaning [because you are in reversionism], for this [sorry spiritual state] is unprofitable [disastrous] for you.**

Bles are to put their trust in well-prepared pastor-teachers and to submit to their authority. This does not mean that your pastor ought to be a drill sergeant who follows you around and gives you marching orders. His authority extends within the four walls of the local church; and the church ground; but nowhere else. We take what we get from the teaching of the Word of God and live our lives based upon that.

Hebrews 13:18 **Keep on praying for us [intercessory], for we have been convinced that we should by necessity [because we are teachers] possess a good conscience [according to divine norms and standards], desiring to conduct ourselves appropriately [with integrity] in all things.**

The believer who learns what is necessary will operate his life in accordance with divine norms and standards; and he will have a desire to conduct his life with integrity.

Hebrews 13:19 **Moreover, I encourage you all the more to start doing this [intercessory prayer], so that I might be restored to you [in Jerusalem] without delay.**

The author of Hebrews requests prayer, and part of the reason is so that he might come to them to make a personal appearance.

Doxology

Hebrews 13:20 **Now, may the God [the Father] of prosperity [spiritual blessings], Who brought our Lord Jesus out from deaths [both spiritual and physical], (the Great Shepherd of His sheep with the blood [representative analogy for the spiritual death of Christ] of the eternal covenant [between God the Father and Jesus Christ, not between God and man]),**

Vv. 20–21 are a doxology. The writer refers to God the Father Who brought the Lord Jesus back from deaths (from His spiritual and physical deaths); so that the Lord becomes the great shepherd of the sheep by means of His blood (which is a reference to the spiritual death of the Lord) as a fulfillment of the eternal covenant. The contract is between God the Father and God the Son; as well as between us and God.

Hebrews 13:21 **Train you to spiritual maturity so that you may execute His [the Father's] will in every good thing [meeting divine standards in both priesthood and ambassadorship functions], continually executing a satisfactory thing [according to divine standards] before Him [the Father] in us through Jesus Christ, to Whom [Jesus Christ] be glory unto the ages of the ages [eternity future]. Acknowledge it.**

We are to live a life in accordance with divine norms and standards. We live through or by means of Jesus.

Final Greetings

Hebrews 13:22 **Furthermore, I keep urging you brethren: Listen and accept willingly this treatise [doctrine] on exhortation [experiential sanctification], in as much as I have instructed you through a few written words [brief letter].**

“Listen to and accept the doctrine which you are learning from this letter,” the writer of Hebrews exhorts.

He refers to this letter as brief, suggesting that he really had a lot more to say.

Hebrews 13:23 **You must [probably] know our brother, Timothy, who has been released [freed from a Roman prison], with whom, if he arrives without delay [in the unknown Italian city where Paul is residing], I will see you [depends on whether Timothy gets there before Paul has to leave].**

At some point, Timothy has been arrested; but at the time of this letter, he has been released. The writer of Hebrews suggests that he and Timothy may come to see those in Jerusalem and Judæa.

I would suggest that there is a good possibility that Luke wrote this book.

Hebrews 13:24 **Salute [pay your respects to] all those [pastors and teachers] who rule over [guide] you, also all the saints. Those from Italy salute you [mutual respect].**

The writer calls for respect toward those in leadership positions.

Hebrews 13:25 **Grace be with you all.**

He calls for grace to be with all the recipients of this letter.

Addendum

This doctrine is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Deity of Jesus Christ (Kukis)

1. The Deity of Jesus Christ proclaimed in the gospels by the gospel writers:
 - a. Jesus fulfills the prophecy **Behold, the virgin will be with child and she will bear a Son and they will call His name Immanuel, which translated means God with us** (Matt. 1:23 Isa. 7:14).
 - b. **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not even one**

The Deity of Jesus Christ (Kukis)

thing came into being that has come into being. And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and of truth (John 1:1–3, 14).

2. God proclaims the Deity of Jesus Christ:
 - a. Matt. 3:16–17: After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him. And there came a voice from heaven: "This is My beloved Son. I take delight in Him!"
 - b. Jesus is transfigured before Peter, James and John: After six days Jesus took Peter, James, and his brother John, and led them up on a high mountain by themselves. He was transformed in front of them, and His face shone like the sun. Even His clothes became as white as the light. Suddenly, Moses and Elijah appeared to them, talking with Him. Then Peter said to Jesus, "Lord, it's good for us to be here! If You want, I will make three tabernacles here: one for You, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud covered them, and a voice from the cloud said: This is My beloved Son. I take delight in Him. Listen to Him! (Matt. 17:1–5; see also Luke 9:28–35).
3. The Deity of Jesus Christ as proclaimed by others:
 - a. By an angel speaking to Mary in Luke 1:35: The angel replied to her: The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the holy One to be born will be called the Son of God.
 - b. By demons: When He had come to the other side, to the region of the Gadarenes, two demon-possessed men met Him as they came out of the tombs. They were so violent that no one could pass that way. Suddenly they shouted, "What do You have to do with us, Son of God? Have You come here to torment us before the time?" (Matt. 8:28–29). See also Mark 3:11–12 Luke 8:27–28.
 - c. After Jesus walked on the water and then calmed the winds, those in the boat said, "You are certainly God's Son!" (Matt. 14:22–33).
4. The Deity of Jesus Christ as proclaimed by Himself in the gospels:
 - a. When confronted by the pharisees for breaking the Sabbath, Jesus gave them several examples in Scripture which excuse Him, but concluded by saying, "The Son of Man is the Lord of the Sabbath." (Matt. 12:8). We may not grasp what He is saying, but He is saying that the Sabbath is under His control. His personal authority extends over the Sabbath.
 - b. Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Most assuredly I say to you, **before Abraham was, I AM.**" Therefore they picked up stones to throw at Him (John 8:57–59a). Jesus is proclaiming Himself deity by using the words *I am*. We may not grasp that or want to argue that point, but the Jews to whom He spoke understood exactly what He was saying.
 - c. [Jesus is speaking]: And I give to them eternal life, and they shall never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. **I and the Father are one.**" Therefore the Jews took up stones again to stone Him (John 10:28–31). Again, the Jews fully understood what Jesus was saying: Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "**For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.**" (John 10:32–33).
 - d. Then Jesus cried out, "The one who believes in Me believes not in Me, but in Him who sent Me. And the one who sees Me sees Him who sent Me." (John 12:44–45).
 - e. "If you know Me, you have also known My Father. From now on you do know Him and you have seen Him." "Lord," said Philip, "show us the Father, and that's enough for us." Jesus said to him, "**Have I been among you all this time without your knowing Me, Philip? The one who has seen Me has seen the Father; so how can you say, 'Show us the Father'?**" (John 14:7–9).
 - f. When Jesus called Nathaniel, and Nathaniel recognized that He is the Son of God, Jesus said, "Point of doctrine: I say to you, you will see heaven opened, and the angels of God ascending and

The Deity of Jesus Christ (Kukis)

descending toward the Son of Man.” (John 1:51). Jesus is describing what Jacob had observed in Gen. 28:12 Then Jacob [lit., *he*] dreamed, and he saw [lit., *behold*] a staircase [ramp, ladder, elevator, escalator?] stationary on the earth; and its top reached [into] the heavens. And he saw [lit., *behold*] the angels of Elohim ascending and descending on it. And who is at the top of this staircase (ramp, elevator, escalator)? Gen. 28:13a And behold! Jehovah stood above it [the staircase, the ladder],...

5. The Deity of Jesus Christ as found in the epistles:
 - a. Jude speaks of Jesus Who delivered the Exodus generation out of Egypt. Now I want to remind you, although you once fully knew it, that Jesus, **Who saved a people out of the land of Egypt**, afterward destroyed those who did not believe (Jude 1:5).
6. The Deity of Jesus Christ based upon having divine attributes:
 - a. Pre-existence:
 - i. John bore witness of Him and proclaimed, “This was He of whom I spoke, ‘He who comes after me has a higher rank than I, for He existed before me.’” (John 1:15).
 - ii. Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to them, “Most assuredly I say to you, before Abraham was, I AM.” Therefore they picked up stones to throw at Him (John 8:57–59a).
 - b. Creator of all things:
 - i. All things came into being by Him; and apart from Him nothing came into being that has come into being (John 1:3).
 - c. Forgives sin:
 - i. The next day John the Baptizer saw Jesus coming to him, and he said, “Look, the Lamb of God Who takes away the sin of the world!” (John 1:29). See also Matt. 9:1–6
 - d. Is the Son of God (which means having divine attributes):
 - i. John bore witness, saying, “And I have seen and I have testified that this is the Son of God.” (John 1:34).
 - e. Jesus could cure all types of illnesses and maladies (Matt. 8–9 John 4:46–53 5:5–9a).
 - i. Jesus could even raise men from the dead. [Jesus is speaking] “For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.” (John 5:21).
 - ii. Mark gives us a number of healing miracles in Mark 1:29–3:12 5:1–43.
 - f. Jesus is the ultimate judge of all things:
 - i. “For not even the Father judges any one, but He has given all judgment to the Son.” (John 5:22).
 - ii. You do the works of your father.” Then they said to Him, “We were not born of fornication; we have one Father--God.” Therefore Jesus said to them, “If God were your Father, you would have loved Me, for I came forth and have come from God; nor have I come from Myself, but He sent Me. Why do you not understand what I say? Because you are unable to hear My word. You are of your father the devil, and the lusts of your father you desire to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own resources, for he is a liar, and the father of lies. But because I tell the truth, you do not believe Me. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? He who is of God hears God's words; therefore you do not hear them, because you are not of God.” (John 8:41–47).
 - g. Jesus should be honored as is God the Father:
 - i. [Jesus is speaking]: “...in order that all my honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him.” (John 5:23).
 - h. Jesus did the miraculous:
 - i. Jesus controls the wind and elements affecting the seas (Luke 8:22–25).
 - ii. He healed those who could not walk (Matt. 9:1–8). Matt. 9–10 is filled with miracles which Jesus performed.
 - iii. Jesus fed the multitude of 5000 with 5 loaves of bread and 2 fishes (Matt. 14:14–21) and,

The Deity of Jesus Christ (Kukis)

- later, 4000 are fed with 7 loaves and some small fishes.
- iv. He walked on water (Matt. 14:22–31 John 6:16–20).
- v. Healed a blindman who was blind from birth (John 9).
- vi. He raised the dead (John 11:38–44).
- i. Jesus received worship. John 9:37–38
- j. Jesus bestows eternal life upon those who believe in Him:
 - i. There are dozens of Scriptures here, but let me offer John 10: 25–28: **Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, these things testify about Me. But you do not believe, because you are not of My sheep, just as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give to them eternal life, and they shall never perish; and no one will snatch them out of My hand.**

I did this doctrine early on when developing this website. Probably a lot of this information came from my notes given by R. B. Thieme, Jr.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine comes out of **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and from lesson #244 of the **Basic Exegesis Series** ([HTML](#)) ([PDF](#)). This is a summary of this doctrine. R. B. Thieme, Jr. coined the phrase and developed the doctrine originally.

The Grace Apparatus for Perception

1. The terminology comes from R. B. Thieme, Jr., and it means that there is a grace means by which all believers may understand Bible doctrine. The basic idea is, all believers grow spiritually through the understanding of Bible doctrine. A believer with an I.Q. of 150 does not have any advantage over the believer who has an I.Q. of 90. This will be backed up with Scripture, but R. B. Thieme, Jr. Ministries also puts out a booklet on a particular person, [Laura Kay Tapping](#), who showed this to be true.
2. That we are to grow in grace and knowledge of our Lord Jesus Christ is a mandate from the Bible. This is not an option; and this is not just one way of many ways for a believer to grow. Just as there is only one way to be saved, there is only one Savior; similarly, there is only one way to grow and there is only one Word of Truth, the Bible, to be learned. 2Peter 3:18
3. Understanding Bible doctrine is much different from human understanding, which is not the basis of spiritual understanding or spiritual growth. 1Cor. 2:1, 8–9
4. At salvation, we are regenerated by the Holy Spirit, which results in our becoming trichotomous, having a soul, spirit and body. Titus 3:5 1Thess. 5:23
5. It is the soul which allows us to understand the things of man; the human spirit which allows us to understand the things of God. 1Cor. 2:10–12 Eph. 3:16
6. Spiritual growth can only take place when we are filled with the Holy Spirit; so, therefore, we must be in fellowship when learning spiritual things. 1Cor. 11:31 1John 1:9
7. Being filled with the Spirit is a mandate for the Christian life. Eph. 5:18
8. It is God's desire that everyone be saved and come to the knowledge of the truth. 1Tim. 2:4
9. One of the passages grace apparatus for perception is based upon is Eph. 3:16–19 (this is a prayer, written by Paul to the Ephesians) **That God would give you, according to [the norm or standard of] the riches of His glory, to be strengthened with inherent power by His Spirit in the inner man; so that Christ may dwell [or, be at home] in your hearts by means of faith; that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses**

The Grace Apparatus for Perception

knowledge, that you might be filled with all the fullness of God. Let's look at this prayer phrase-by-phrase:

- a. **That God would give you, according to [the norm or standard of] the riches of His glory,...** God has *an abundance of or a wealth of* glory. One of the reasons that we are left on earth after salvation is to glorify Him. Now, given your sorry Christian life and mine, that seems pretty much impossible, but that is our Christian duty and purpose. We reveal, from day-to-day, God's character and essence in us, despite our great imperfections and failings. God actually gives this opportunity to us again and again, every single day of our lives. However, only the mature believer truly glorifies Jesus Christ. Let me draw an analogy here: we all understand, to some degree, the father and son relationship. If a son goes out there, and is educated or builds up his own business or behaves like a decent human being, he does his father proud. Such a man glorifies his father. Now, as a child of 7 in a school play or singing some song at a pageant, there is some pride in that, but not a lot. Mostly, that is just cute. But when a son reaches adulthood and begins to apply the principles of life which he has learned at home, that is when a son can potentially glorify his father. As believers in Jesus Christ, we glorify God in the same way. Once we reach adulthood, that is when we begin to glorify Him. You no doubt know some 30 or 40 year-old men who act like children, and everything is about them, and they are selfish and lazy. Such a man is an embarrassment to his father. Some believers reach spiritual adulthood and some do not, but we all have the potential to do so, and this potential is based upon the grace apparatus for perception.
- b. **...to be strengthened with inherent power by His Spirit in the inner man;...** We are *strengthened or empowered* (passive voice) with *dúnamis* (δύναμις) [pronounced *DOO-nah-miss*], which means *power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature*. Strong's #1411. So this power, which we receive, is an inherent power or a power which resides within us. This is done by means of God's Spirit in the inner man. So, again, this process works within us. Notice that there is no legalism here. This does not happen because you used to be immoral and now you are moral. That is a good thing, but the result of growth and not the means of growth (and becoming moral might be the result of social pressure or self-will as well—as some people turn toward God simply because they are disgusted with themselves). This *inner man* refers to the human spirit, and **being strengthened with inherent power in the inner man**, refers to this spiritual growth that occurs within us. The Holy Spirit is instrumental in making this happen. The Holy Spirit teaches our human spirit; and the Holy Spirit allows the grace apparatus for perception to function when we are in fellowship.
- c. **...so that Christ may dwell in your hearts by means of faith;...** This is one of the mysteries of the Church Age, where Jesus Christ indwells us. *To dwell* is the Greek verb *katoikéō* (κατοικέω) [pronounced *kah-toy-KEH-oh*], which means *to live, to reside*; this is a word which usually refers to one's semi-permanent dwelling. Thayer definitions: 1) *to dwell, settle*; 1a) *metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it*; 2) *to dwell in, inhabit*; 2a) *God is said to dwell in the temple, i.e. to be always present for worshippers*. Notice how this is used *metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it*. This is exactly what we are talking about, something which occurs on this inside. Strong's #2730. This is done by means of faith, which is the Greek word *pistis* (πίστις) [pronounced *PIHS-tihs*], and *pistis* refers to *having faith or confidence in something*, but it also refers to *that which you have faith and confidence in*. In the latter sense, this is one

The Grace Apparatus for Perception

of the many synonyms in the Bible for *Bible doctrine*. Strong's #4102. Therefore, *Christ makes Himself at home in your inner being by means of exercising faith in Bible doctrine*. Spiritual information in the Bible is of no use to you. Spiritual information which you hear and reject is of no use to you. You must hear it, you must understand it (grace apparatus for perception) and then you must *believe* it. If you find yourself rejecting half of what your pastor says, then you are in the wrong church (or, you are negative toward doctrine). If you are not growing spiritually, then you are in the wrong church. If you cannot look back over a period of, say, 5 years, and be able to note unmistakable spiritual growth, then you are in the wrong church or you are just not doing it right.

- d. *...that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge,...* This is a long section, so we will break it up into further sub-points:
- i. *Being rooted* is the perfect passive participle of *rhizoō* (ρίζω) [pronounced *hrid-ZOH-o*], which means, *to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded*. Thayer definitions only. Strong's #4492. A plant without a strong root system is easily harmed. It is the root system which goes deep into the ground, in all directions, which pulls in nutrients for the plant.
 - ii. *Grounded* is the perfect passive participle of *themelioō* (θεμελιόω) [pronounced *them-el-ee-OH-oh*], which means, *1) to lay the foundation, to found; 2) to make stable, establish*. Thayer definitions only. Strong's #2311. Again, notice how all of this is *foundational*; there is strength and power and nourishment in the foundation or in the roots. Perfect tense in the Greek refers generally to a past action with present continuing results. Passive means that we do not actually build this root system ourselves, but this is done for us, when we learn Bible doctrine.
 - iii. *In love* is often used throughout the New Testament for being in fellowship (we find it used in this manner throughout John's first epistle). No spiritual growth occurs out of fellowship.
 - iv. *Be able* is the aorist active subjunctive of Verb *exischuō* (ἐξισχύω) [pronounced *ex-is-KHOO-oh*], which means, *to be eminently able, able, to have full strength*. Thayer definition only. Strong's #1840. The subjunctive mood means that we have this power, we have this ability, but we may not choose to use it. The iterative aorist indicates that there are points in time throughout our lives when we are *able* (when we are filled with the Spirit and growing—more specifically, taking in the food needed to grow).
 - v. *To comprehend* is the aorist middle infinitive of Verb *katalambanō* (καταλαμβάνω) [pronounced *kat-al-am-BAHN-oh*], which means, *1) to lay hold of; 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate; 1b) to seize upon, take possession of; 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one; 1b2) in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it; 1c) to detect, catch; 1d) to lay hold of with the mind; 1d1) to understand, perceive, learn, comprehend*. Thayer definition only. Strong's #2638. Comprehension is related to spiritual growth.
 - vi. We are able *to comprehend with all the saints*. This is not something which is reserved for believers who have I.Q.'s of 110 or higher; this is for every believer. If

The Grace Apparatus for Perception

you understand the gospel enough to believe in Jesus Christ, then you can learn in the classroom of the local church and build upon that session after session, and apply that to your life, with all other believers.

- vii. Then we have: **...what is the breadth, and length, and depth, and height.** These are categories of doctrine wherein we store information. If you deal with a lot of paperwork and you are organized, then you separate this paperwork into different drawers, into different files or different containers. Doctrine is much the same way. We begin with basic categories of doctrine (**the breadth, and length, and depth, and height**), and then we place more and more information into the categories. *Breadth* refers to doctrines concerning Jesus Christ and His death on the cross, along with the essence of God. *Length* refers to dispensational teaching, so that we know what has been in the past and what will be found in the future; as well as to the progressive plan of God for our lives. *Depth* refers to advanced doctrines; and *height* refers to all information related to the Angelic Conflict. As we learn more and more in the Christian life, we are able to file these doctrines into these various drawers.
 - viii. You are able to, with all the saints, comprehend the **love of Christ**; which refers to the plan of God, which begins at the cross, which represents the love of Christ, as well as His justice and His righteousness. If Jesus chose not to go to the cross, then we would have no relationship with God. Jesus chooses to do this out of love for us and God the Father chose this plan out of love for us. John 15:13 1John 4:10
 - ix. This *goes beyond or exceeds or transcends knowledge*. There are several words for *knowledge* in the Bible, but there are two which are pertinent to this context: *gnosis* and *epignosis*. What we have here is *gnôsis* (γνῶσις) [pronounced *GNOH-sis*] which can refer to *human knowledge, general intelligence, human understanding*. This understanding depends upon the context. Strong's #1108. There is another word called *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, 1) *precise and correct knowledge* 1a) used in the NT of *the knowledge of things ethical and divine*; this is a word which refers to *over and above knowledge*. *Epignosis* is *over-and-above knowledge*. When in contrast with *gnôsis*, this is divine knowledge or knowledge of Bible doctrine. Strong's #1922. *Epignôsis* is the word that we find in 1Tim. 2:3b–4 **God our Savior...desires all people to be saved and to come to the [full] knowledge of the truth.**
 - e. **...that you might be filled with all the fullness of God.** The word *that* can refer to a result clause or to a purpose clause, and the purpose of taking in Bible doctrine is so that we **might be filled with all the fullness of God.** Grace apparatus for perception, the very process that we are describing, is the way that it occurs. We are not filled with all the fulness of God by learning a holy language and then repeating it at the right intervals; we are not filled with the fulness of God by finding certain people in the church and then imitating their personalities (I have seen this happen even in good doctrinal churches). We are not filled with the fullness of God by turning our lives around and becoming more moral. That is a good thing, but it may or may not indicate spiritual growth.
10. The second extended passage on this topic is 1Cor. 2:11–16 **For who among men knows the things of a man except the spirit of man within him? So also no one knows the things of God except the Spirit of God. But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they**

The Grace Apparatus for Perception

are foolishness to him; neither can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

- a. **For who among men knows the things of a man except the spirit of man within him?** When we are born again, we receive a human spirit, which has been shut down or has been non-operational for the entirety of our lives, due to the function of the sin nature. We understand our fellow man by means of our soul; and we understand God by means of our human spirit. The terms *soul* and *spirit* can be used both technically and non-technically throughout the Bible. Technically, the soul is what is inside of us which allows us to know the things of man; technically, the human spirit is what is inside of us which allows us to know the things of God. The *spirit of man* here is the non-technical use, and it refers to the human soul. We know this, because it is qualified: *the spirit of man*.
- b. **So also no one knows the things of God except the Spirit of God.** It is the Holy Spirit, Who is given to all believers at salvation, which guides us into all truth (John 16:13 1Cor. 12:13). The Holy Spirit makes the human spirit operational and allows for the flow of Bible doctrine from the teaching of the pastor-teacher to the human spirit of the believer. It is the Holy Spirit Who is the co-Author of the Word of God and Who teaches us through the pastor-teacher (which is the primary means of growth for the believer). If we were supposed to grow by simply reading our Bibles, then there would be no need for the spiritual gift of pastor-teacher nor would there be any need to have a local church, which is designed to be the classroom which allows for spiritual growth. The apostle John speaks of the superiority of face to face teaching over written material. 2John 12. Paul clearly taught this as well in 1Thess. 2:17-18 3:2,10.
- c. **But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God.** The spirit of the world is the thinking of human viewpoint. Today, this is humanism, fairness, equality and political correctness. Once and awhile, a culture can have as a strong component of that culture divine viewpoint. However, Satan works to destroy that sort of thinking as quickly as possible. A good example of human viewpoint today is the gay marriage movement. If you say that homosexual activity is wrong, you will be told that you are judging, and that Jesus told you not to judge. However, the Bible is clear on this: homosexual acts are wrong and sinful. Understanding what is sinful is not judging. The gay marriage movement says that homosexual desires are natural and God-given. It goes much deeper than that, however. The whole Satanic purpose of the gay marriage movement is to censor pastors and/or to censor the Bible and/or to denigrate the Bible. The idea is to put Christians into difficult positions and then to ostracize them or even sue them if they do not tow the gay marriage party line. Since gay marriage was legalized in Canada, there have been hundreds of lawsuits, most of them against Christians and Christian speech and actions. *To know* is the perfect active subjunctive of *eidō* (εἶδω) [pronounced *I-doh*], which means *to see, to perceive, to discern, to know*. Strong's #1492. The perfect tense is action which occurs in the past, but with results that carry on into the present. The subjunctive mood means, we may choose to know and we may choose not to know. However, that which God wants us to know is *freely given* to us. Any believer with positive signals to the Word of God can learn the Word of God through the channels which God has set up. As an aside, I lived in a large city, at one time, where finding good teaching was nearly impossible. I found okay, but legalistic teaching, at a Christian institute. However, now, with the internet, there is a surfeit of good teaching available. See the cities and pastors in [the List](#). In this day and

The Grace Apparatus for Perception

age, there is no reason for a believer to be ignorant of the Word of God.

- d. **These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual.** Paul, as an apostle and as a pastor-teacher, teaches these things, not as the philosophies of the day, but he teaches what the Holy Spirit teaches, where spiritual things are compared with spiritual. The verb is the present active participle of Verb *sugkrinō* (συγκρίνω) [pronounced *soong-KREE-no*], which means, 1) *to joint together fitly, compound, combine*; 2) *to interpret*; 3) *to compare*. Thayer definition only. Strong's #4793. We then have the neuter plural adjective used twice: *pneumatikós* (πνευματικός) [pronounced *nyoo-mat-TEE-koss*], which means *spiritual*; as a plural, it acts like noun, and it means *spiritual things, spiritual matters*. Strong's #4152. It is found as an accusative and as a dative; so the verb acts upon *spiritual things* and to this we append *with spiritual things*. The idea here is, doctrine is built upon doctrine. You do not walk into Bible class the first day and, in an hour, get everything you need for you spiritual life. In fact, you do not get this after going to a good church for a year; or for 5 years. This is a process which continues throughout your entire life, because, for 15 hours a day, you are exposed to human viewpoint from every side: from your parents, from your children, from your supervisor, from your job description, from the movies and from television. Taking the example which I used earlier—gay marriage—we find the gay agenda in such diverse programs as *Downton Abbey* and the innocuous *Pretty Little Liars* (from the Disney channel, I believe). In fact, on perhaps half of the programs I have seen, we have the gay agenda presented, over and over again. We wonder why the youth of America favors gay marriage—it is because they have been exposed to nothing else in all of what they take in. This is one example, mentioned primarily because it is a big issue today (far more important to our president than economic matters). 5 years ago, our president told us that he believed that marriage was between 1 man and 1 woman and that God was in the mix. And recently, he is **telling Africans about the gay agenda**. So, in order to combat human viewpoint, which is going to come at us from every side, we need a little bit of the Word of God. The reason we need it daily is, we are going to be exposed to human viewpoint all day long, in its many and contradictory forms (for instance, **American Muslims** and **LGBT** types overwhelmingly support the Democratic party, even though these two groups are diametrically opposed to one another).
- e. **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.** The *natural man* is the unbeliever, who views the things of the spirit as foolishness. On the Facebook page *Being Liberal*, nearly every day, there are anti-Christian graphic postings. Here, the Bible tells us that the unbeliever cannot learn or retain the things of the Spirit. This helps to explain to me how I could listen to and sing Christmas hymns throughout my entire life without understanding what they all meant. Although I celebrated Easter for 20 or 21 years before I was saved, I did not even know what happened to Jesus after the resurrection. I am not sure if I knew much about the resurrection itself, despite all of my exposure to it. This explains why liberals complain that Christians are *judging* when they say that homosexual acts are wrong. This is why these same liberals think that this is a violation of what Jesus said about judging, because they are unable to understand spiritual matters. This is why liberals often think that Jesus is a long-haired, sandal-wearing hippie who was the first socialist who gave away free healthcare. He did wear sandals, by the way, but the rest of this picture is wrong. However, they cannot receive the things of the Spirit. Also, it is man's nature to make God in his own image.

The Grace Apparatus for Perception

- f. **But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.** To be *spiritual* here means not just filled with the Holy Spirit but with some spiritual growth as well. Also, Paul here claims to have the *mind of Christ*, which is the thinking of Jesus Christ, which is the content of all Bible doctrine. He uses the pronoun *we* referring to himself and the crew that he moved about with. This can be further extended to all of the apostles at this time, as well as to their proteges; and to pastor-teachers today who actually know and teach the Word of God.
11. A natural question which may come out of this is, *how does the unbeliever understand the gospel of Jesus Christ?* After all, this is fundamental Christian doctrine. The Holy Spirit graciously acts as the human spirit for the believer and makes the gospel understandable. I recall hearing the gospel for the first time and it was really poorly explained to me, but I walked away from that conversation knowing that I needed to make a decision. I wasn't sure about what exactly, but I did understand that there was a decision to be made. I eventually turned to the book of John, and understood the decision to be made as Jesus explained it in John 3 (like so many others who have been saved).
12. To sum up the doctrine of GAP, you need a trained pastor-teacher teaching his congregation Bible doctrine. They need to be filled with the Spirit (in fellowship) and there needs to be enough teaching to counteract the constant flow of human viewpoint which we all experience. All believers in that congregation, being in all stages of spiritual growth, can learn from what is being taught. One of the things which I found to be fascinating is, I listened and took copious notes on R. B. Thieme, Jr.'s study of David. 30 years later, I re-listened to this study, and it was as if I had never heard a word of it before. The difference was, I had a much greater background of spiritual information the second time that I listened to this study. I got something out of it when I first heard it; and I got a great deal more out of it the second time through. There was more spiritual information in my soul, to which I could compare (lay along side) the spiritual information being taught.
- a. As an aside, the same thing is true of the pastor. R. B. Thieme, Jr. for 10+ years taught book after book after book of the Bible to his congregation (none of which is available to us today). He would teach 1 or more chapters a night, night after night, which we are aware of today because of the classes from the early 1960's which are still available to us. He continued increasing the number of classes to the point where, at his peak, he was teaching ten 1.25 hour classes a week. By the 2nd or 3rd or 4th pass-through of this or that book, his knowledge and understanding of the Bible expanded to a point where he could expound on these passages in much greater detail, often spending a full hour on each verse, gleaning from it as much meaning as possible.

Other resources for the Doctrine of grace apparatus for perception (GAP) (some of these were used as partial sources for this doctrinal development as well):

<http://www.versebyverse.org/doctrine/gap.html>

<http://makarios-online.org/notes/pdf/GAP%204-09.pdf>

These other sources go into greater detail on this doctrine.

Related to this doctrine is the Importance of Bible Doctrine ([HTML](#)) ([PDF](#)) ([WPD](#)).

There is more to this doctrine found here: the **Grace Apparatus for Perception** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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

A Complete Translation of Hebrews 13	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Hebrews 13			
	Series	Lesson (s)	Passage
	1972 Hebrews (#419)	#233–258	Hebrews 13:1–25
	1992 Spiritual Dynamics (#376)	#781, 1006	Hebrews 13:4
R. B. Thieme, Jr.	1968 2Corinthians (#410) (which is equivalent to the Ploesti Special)	#79	Hebrews 13:5–7
	1985 Ephesians (#412)	#1044	Hebrews 13:4
	1976 Philippians (#454)	#14	Hebrews 13:7

Doctrinal Teachers Who Have Taught Hebrews 13

	Series	Lesson (s)	Passage
	1985 Revelation (457)	#305	Hebrews 13:7
	1975 1Timothy (#467)	#74	Hebrews 13:17
	1984 Protocol Plan of God (#728)	#168	Hebrews 13:5
	1972 Supergrace (#769)	#6	Hebrews 13:5–7
	1991 Israel in Conflict (#840)	#153	Hebrews 13:5–6
	1991 Adversity vs. Stress (#845)	#14	Hebrews 13:5
	1991 Adversity vs. Stress (#845)	#58	Hebrews 13:5–6
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 13

Word Cloud from Exegesis of Hebrews 13²¹

These two graphics should be very similar; this means that the exegesis of Hebrews 13 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	

²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.