

License Information

Translation Notes (unfoldingWord) is based on: unfoldingWord® Translation Notes, [unfoldingWord](#), 2022, which is licensed under a [CC BY-SA 4.0 license](#).

This PDF version is provided under the same license.

Translation Notes (unfoldingWord)

Hebrews 1:1 (#1)

"In many portions and in many ways long ago"

Here, the phrase **In many portions** shows that God did not speak just once. Rather, he spoke often throughout the time period called **long ago**. Then, the phrase **in many ways** shows that God used various means and people to speak to the **fathers**. The author uses both of these phrases because he wishes to emphasize the variety of times and ways in which God has **spoken**. If your language does not use repetition for emphasis, and if you cannot represent the author's two phrases well, you could express the idea using one phrase that emphasizes variety. Alternate translation: "Long ago, with great variety" or "Long ago, using multiple methods in different times,"

See: Doublet

Hebrews 1:1 (#2)

"In many portions and in many ways long ago, God, having spoken to our fathers through the prophets"

Here, the phrase **In many portions and in many ways long ago** describes how God "spoke" to our **fathers**. If it would be helpful in your language, you could rearrange the phrases so that **In many portions and in many ways long ago** does modify **having spoken**. Alternate translation: "God, having spoken to our fathers through the prophets in many portions and in many ways long ago"

See: Information Structure

Hebrews 1:1 (#3)

"having spoken"

Here, the phrase **having spoken** introduces an action that took place before the actions that take place in the next verse ([1:2](#)). Use a form that introduces action that takes place before something else. Alternate translation: "after speaking"

See: Connect — Sequential Time Relationship

Hebrews 1:1 (#4)

"to our fathers"

Here, the phrase **our fathers** refers to the Israelites who were alive before Jesus lived on earth. Not all members of the audience were descended from these Israelites. However, the author can still refer to the Israelites as their **fathers** because he thinks that all Christians have been included in the family of Abraham, the ancestor of the Israelites. If possible, preserve the family language in your translation. Alternate translation: "our forefathers" or "to the Israelite ancestors"

See: Kinship

Hebrews 1:2 (#1)

"at the last of these days spoke to us through a Son, whom"

The author uses words and phrases in this clause that make its structure parallel to the previous verse ([1:1](#)). He does this to emphasize the contrast between "long ago" and **at the last of these days**. If possible, use the same structures in this clause as you did in the last verse. Alternate translation: "has spoken to us through a Son at the last of these days. This Son is the one whom"

See: Parallelism

Hebrews 1:2 (#2)

"at the last of these days"

Here, the phrase **the last of these days** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. Alternate translation: "in his last period in the history of the world"

See: Idiom

Hebrews 1:2 (#3)

"a Son"

Here, the word **Son** is an important title for Jesus, the Son of God.

See: Translating Son and Father

Hebrews 1:2 (#4)

"heir of all things"

Here the author uses the possessive form to indicate that the **heir** receives or inherits **all things**. If it would be helpful in your language, you could use a word or phrase such as "receive" or "inherit." Alternate translation: "the heir who inherits all things"

See: Possession

Hebrews 1:2 (#5)

"he appointed heir of all things"

Here the author speaks as if Jesus were a child who would receive property passed on by the parent to their child when the parent dies. He speaks in this way to indicate that Jesus is the **Son** who will "inherit" **all things**, which means that he will rule over everything that exists. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he appointed owner of all things" or "he appointed to be the one who will rule over all things"

See: Metaphor

Hebrews 1:3 (#1)

"who, being the brightness of his glory and exact representation of his being, upholding all the things by the word of his power and having made purification for sins, sat down at the right of the Majesty on high"

Here the author includes a long description of who the "Son" is. The phrases **being the brightness of his glory and exact representation of his being** and **upholding all the things by the word of his power** describe what the "Son" always is and does. The phrase **having made cleansing for sins** refers more specifically to what the "Son" has done and completed before he **sat down at the right hand**. If it would be helpful in your language, you could make it clearer that the phrase **having made purification for sins** refers to something that

happened before **sat down**, while the previous phrases all refer to things that the "Son" always is and does. Alternate translation: "who is the brightness of his glory and exact representation of his being and who upholds all the things by the word of his power. After having made purification for sins, he sat down at the right of the Majesty on high"

See: Information Structure

Hebrews 1:3 (#2)

"the brightness of his glory and exact representation of his being"

If your language does not use abstract nouns for the ideas of **brightness**, **glory**, **representation**, and **being**, you could express the ideas by using verbs, adjectives, or adverbs. Alternate translation: "brightly glorious like he is and exactly representing who he is"

See: Abstract Nouns

Hebrews 1:3 (#3)

"the brightness of his glory and"

Here the author speaks as if the "Son" had the **brightness** that belongs to God's **glory**, which is pictured here as being like a bright light. The author speaks in this way to emphasize that the Son "shines" with the **glory** that only God has. He means that the "Son" is God and represents God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the reflection of his glory and" or "one who has the glory of God and the"

See: Metaphor

Hebrews 1:3 (#4)

"upholding all the things"

Here the author speaks as if the Son were standing underneath **all the things** and holding them up so that they did not fall. He speaks in this way to indicate that everything continues to exist only because the Son works to make it continue. If it would be helpful in your language, you could state the meaning plainly. Alternate translation:

“preserving all the things” or “supporting all things”

See: Metaphor

Hebrews 1:3 (#5)

"by the word of his power"

Here, the word **word** refers to speaking “words” or “messages.” It does not refer to one word that the Son speaks. If it would be helpful in your language, you could use a word or phrase that refers to how the Son speaks. Alternate translation: “through his powerful speech” or “by how he speaks with power”

See: Metonymy

Hebrews 1:3 (#6)

"by the word of his power"

If your language does not use an abstract noun for the idea of **power**, you could express the idea by using an adjective such as “powerful.” Alternate translation: “by his powerful word”

See: Abstract Nouns

Hebrews 1:3 (#7)

"sat down at the right"

When someone sits **at the right** of God, it symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: “he sat down to rule at the right” or “he took the place of honor and authority at the right”

See: Symbolic Action

Hebrews 1:3 (#8)

"at the right of the Majesty"

Here, the phrase **at the right** refers to the place next to a person’s **right** hand, which would be the “right side.” In the author’s culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the “right side.” Make sure that your readers

understand that this side indicates that the Son has honor and authority when he sits there. Alternate translation: “at the right side of the Majesty” or “in the honorable place next to the Majesty”

See: Synecdoche

Hebrews 1:3 (#9)

"of the Majesty"

In the author’s culture, it was considered reverent to avoid saying God’s name. Here the author uses **Majesty** instead of God’s name in order to follow this custom and to indicate that God is powerful and glorious. If it would be helpful in your language, you could use a reverent way to refer to God in your culture, especially if it emphasizes how God is powerful and glorious. Alternate translation: “of the great deity” or “of the glorious God”

See: Euphemism

Hebrews 1:3 (#10)

"on high"

Here, the phrase **on high** identifies the location of **the right of the Majesty**, which is where the Son **sat down**. This location is in heaven. If it would be helpful in your language, you could clarify that it means that Jesus ascended into heaven, which is where the **right** side is. Alternate translation: “in heaven” or “on high, in heaven”

See: Assumed Knowledge and Implicit Information

Hebrews 1:4 (#1)

"having become"

Here, the words **having become** could introduce: (1) an explanation of what “sitting at God’s right side ([1:3](#)) means. Alternate translation: “thus, he has become” (2) a result that comes from “sitting at God’s right hand” ([1:3](#)). Alternate translation: “so, he has become” or “therefore, he has become”

Hebrews 1:4 (#2)

"having become far superior to the angels, as he has inherited a more excellent name than they"

Here the author uses a comparison that indicates that the difference in “superiority” between the Son and **the angels** is the same as the difference between the Son’s **name** and the names of **the angels**. Consider clear ways to indicate such a comparison in your language. Alternate translation: “having become as much superior to the angels as the name that he has inherited is more excellent than theirs”

Hebrews 1:4 (#3)

"a more excellent name"

Here the author does not clarify what **name** this is. It could be the title “Son,” the title “Lord,” the name “Jesus,” or God’s own special name, “Yahweh.” Since the author did not clarify to what **name** he is referring, it is best to refer to a name or title without stating what it is. Alternate translation: “a more excellent title”

See: When to Keep Information Implicit

Hebrews 1:4 (#4)

"he has inherited"

Here the author speaks as if Jesus were a child who would receive property that a parent passes on to their heir when the parent dies. He speaks in this way to indicate that Jesus receives a **name** from God the Father, although this does not mean that God the Father has died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he has received” or “God has given him”

See: Metaphor

Hebrews 1:4 (#5)

"than they"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He omits these words because he stated them in the first half of the comparison (a **name**). If your language needs these words to make a complete sentence, you could include them here. Alternate translation: “than their names”

See: Ellipsis

Hebrews 1:5 (#1)

"For"

Here, the word **For** introduces the support or basis that proves that the Son is “superior to the angels” (1:4). The supporting statements that **For** introduces can be found in 1:5-14. If it would be helpful in your language, you could use a word or phrase that introduces support or basis for a claim. Alternate translation: “Here is the proof for that:”

See: Connecting Words and Phrases

Hebrews 1:5 (#2)

""For to which of the angels did he ever say,"

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The questions assume that the answer to both is “none of them,” for God said these words to his own Son. If it would be helpful in your language, you could express the ideas with strong negations. Alternate translation: “For God never said to any of the angels ‘You are my son, and I today I have become your father.’ And again, ‘I will be as a father to him, and he will be as a son to me.’”

See: Rhetorical Question

Hebrews 1:5 (#3)

""For to which of the angels did he ever say,"

Here the author quotes the Old Testament Scriptures. He does not introduce the quotations as quotations, but instead he introduces them as words that God has spoken to his Son, not to angels. However, the audience would have understood that these were quotations from the Old Testament. The first quotation comes from [Psalm 2:7](#), and the second quotation comes from [2 Samuel 7:14](#). Since the author introduces these quotations as words that God has said to his Son, not to angels, you should introduce these quotations as words that someone has said. If your readers would not know that the quotations are from the Old Testament, you could include footnotes or use some other form to identify the quotations. The phrase **And again** is a normal form that the author uses to connect a second quotation to a first

quotation. Alternate translation: "For to which of the angels did he ever speak ... And"

See: Quotations and Quote Margins

Hebrews 1:5 (#4)

""You are my son."

In their original contexts, these two quotations referred to the king of Israel as one who became God's **son** when he began to rule. Thus, God was his **father**. When the author applies these words not to angels but to Jesus, he identifies the **father** as God the Father and the **son** as God the Son. He does not mean that Jesus becomes **son** at some point or begins to exist at some point. Rather, he means that God the Father declares and reveals Jesus to be God the Son. If it would be helpful in your language, you could include some words or a footnote that clarifies the meaning. Alternate translation: "You are my son, today I have proclaimed that I am your father ... I proclaim that I am his father and that he is my son"

See: Kinship

Hebrews 1:5 (#5)

""You are my son."

Here the quotation includes two statements that mean almost the same thing. One statement uses **son** language, and the other uses "father" language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "Today I have fathered you, my son"

See: Parallelism

Hebrews 1:5 (#6)

"You" - "you"

Because the quotation is referring to one **son**, **You** and **you** are singular.

See: Forms of 'You' — Singular

Hebrews 1:5 (#7)

""I will be as a father to him,"

Here the quotation includes two statements that mean almost the same thing. One statement uses **father** language, and the other uses **son** language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "I will be as a father to him, who is my son" or "He will be as a son to me, his father"

See: Parallelism

Hebrews 1:6 (#1)

"But again"

Here, the word **But** introduces a contrast with the previous verse, which talks about what God has not said to angels. In this verse, the author identifies what God has said to angels. If it would be helpful in your language, you could use a word or phrase that would introduce this kind of contrast. Alternate translation: "Again, and in contrast,"

See: Connect — Contrast Relationship

Hebrews 1:6 (#2)

"But again," - "he says"

Here the author quotes from the Old Testament Scriptures. He does not introduce it as a quotation but instead as words that God has spoken to angels about his Son. However, the audience would have understood that this was a quotation from the Old Testament, here from the Greek translation of [Deuteronomy 32:43](#). Since the author introduces this quotation as words that God has said to the angels, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. The phrase **But again** was a normal way in the author's culture to introduce another quotation. Alternate translation: "Further ... God declares"

See: Quotations and Quote Margins

Hebrews 1:6 (#3)**"he brings" - "he says"**

Here the author uses the present tense to introduce what God says. He may be referring to a past event (if **brings** refers to the incarnation or the ascension of Jesus) or a future event (if **brings** refers to the return of Jesus at the end). The author uses the present tense to focus on what God **says** rather than when he **says** it. Consider what tense would be appropriate for referring primarily to what a person says. Alternate translation: "he brought ... he said"

See: Predictive Past

Hebrews 1:6 (#4)**"But again, when he brings the firstborn into the world, he says"**

Here, the word **again** could modify: (1) **he says**. In this case, **again** tells the audience that the author is quoting an important text **again**. Alternate translation: "But, when he brings the firstborn into the world, again he says" (2) **he brings**. In this case, **again** tells the audience that the **firstborn** has already been in **the world**, and God is "bringing" him into it **again**. The "bringing" would then refer to how Jesus returns to heaven when he ascends or how he comes back again to earth at the end. Alternate translation: "But, when he again brings the firstborn into the world, he says"

See: Information Structure

Hebrews 1:6 (#5)**"the firstborn"**

Here, the phrase **the firstborn** refers to Jesus. The author refers to him as the **firstborn** to emphasize his importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God gave birth to him at some point. Rather, it implies that Jesus has adopted siblings; they are everyone who believes in him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his honored Son" or "his first Son"

See: Metaphor

Hebrews 1:6 (#6)**"into the world"**

Here, the phrase **the world** could refer to: (1) the "world that is coming" (See: [2:5](#)), which is heaven or the heavenly world. In this case, the verse refers to Jesus' ascension into heaven. Alternate translation: "into the coming world" (2) this world as it currently exists. In this case, the verse refers either to Jesus' incarnation or to his return to earth at the end. Alternate translation: "into our world"

Hebrews 1:6 (#7)**"And let all the angels of God worship him"**

Here the author of the quotation uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could express the idea using a word or phrase such as "need to" or "must." Alternate translation: "And all the angels of God need to worship him"

See: Third-Person Imperatives

Hebrews 1:7 (#1)**"And on the one hand, with regard to the angels, he says"**

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken about angels. However, the audience would have understood that this was a quotation from the Old Testament, here from the Greek translation of [Psalm 104:4](#). Since the author introduces this quotation as words that God has said about the angels, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. The word **And** was a normal way in the author's culture to introduce another quotation. Alternate translation: "On the one hand, with regard to the angels, God declares,"

See: Quotations and Quote Margins

Hebrews 1:7 (#2)**""The one making his angels spirits,""**

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if repetition would be confusing, you could combine the two statements. Alternate translation: "The one who makes his servant angels spirits and flames of fire"

See: Parallelism

Hebrews 1:7 (#3)

"The one making his" - "his"

Here, the words **The one** and **his** refer to God. If it would be helpful in your language, you could make the reference explicit. Alternate translation: "God makes his ... his"

See: Pronouns — When to Use Them

Hebrews 1:7 (#4)

"The one making his" - "his"

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I am the one who makes his angels spirits and his servants flames of fire"

See: First, Second or Third Person

Hebrews 1:7 (#5)

"spirits"

Here, the word translated **spirits** could refer to: (1) "winds," since the word could mean either **spirits** or "winds" in the author's culture. Alternate translations: "winds" (2) how God made the angels to be "spiritual" beings. Alternate translation: "spiritual beings"

Hebrews 1:7 (#6)

""The one making his angels spirits,"

Here the author of the quotation speaks as if God turned **his angels** into **spirits** and into **flames of fire**. He speaks in this way to identify what the angels are like and to show that God made them like that. If it would be helpful in your language, you could use a form that identifies what God made the angels like. Alternate translation: "The one who makes his angels so that they are like spirits, and his servants so that they are like flames of fire"

See: Metaphor

Hebrews 1:7 (#7)

"flames of fire"

Here the author uses the possessive form to describe **flames** that are made of **fire**. If it would be helpful in your language, you could express the idea with an adjective such as "fiery." Alternate translation: "fiery flames" or "flames made of fire"

See: Possession

Hebrews 1:8 (#1)

"But on the other hand"

Here, the phrase **But on the other hand** introduces a contrast with what God said about the angels in [1:7](#). The author contrasts the fact that God has created the angels with how the **Son** rules forever. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "However, on the other hand,"

See: Connect — Contrast Relationship

Hebrews 1:8 (#2)

"with regard to the Son"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He does not include "he says" because he used these words in the previous verse ([1:7](#)). If it would be helpful in your language, you could include "he says" here. Alternate translation: "with regard to the Son, he says"

See: Ellipsis

Hebrews 1:8 (#3)**"with regard to the Son"**

Here and in the next verse, the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken about his Son. However, the audience would have understood that this was a quotation from the Old Testament, here from [Psalm 45:6-7](#). Since the author introduces this quotation as words that God has said about his Son, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "with regard to the Son, God declares"

See: Quotations and Quote Margins

Hebrews 1:8 (#4)**"with regard to the Son"**

Here, the phrase **with regard to** could indicate that: (1) God is speaking about the **Son**. Alternate translation: "concerning the Son" (2) God is speaking directly to the **Son**. Alternate translation: "to the Son"

Hebrews 1:8 (#5)**"the Son"**

The word **Son** is an important title for Jesus, the Son of God.

See: Translating Son and Father

Hebrews 1:8 (#6)**"Your"**

Since the word **Your** refers to one person, the **Son**, it is singular here.

See: Forms of 'You' — Singular

Hebrews 1:8 (#7)**"Your throne"**

Since a **throne** is a special seat reserved only for a king, who rules, here the word **throne** refers to what the person on the **throne** does, which is to rule. If it would be helpful in your language, you could express the idea by referring to "rule" or "reign." Alternate translation: "Your reign"

See: Metonymy

Hebrews 1:8 (#8)**"God"**

Here, the word **God** directly addresses and names to whom the word **your** in the quote refers. Use a form in your language that indicates direct address. Alternate translation: "O God" or "you who are God"

See: Exclamations

Hebrews 1:8 (#9)**"is} forever {and} ever"**

Here, the phrase **forever {and} ever** indicates that something lasts forever or does not come to an end. The words **{and} ever** are added to the word **forever** to emphasize how long **forever** is. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: "lasts forever" or "never ends"

See: Idiom

Hebrews 1:8 (#10)**"the scepter of righteousness {is the} scepter of his kingdom"**

Here, the word **scepter** refers to the rule of the person who has the **scepter**. If it would be helpful in your language, you could express the idea by referring to the person's "rule" or "reign." Alternate translation: "the rule of righteousness is the rule of his kingdom"

See: Metonymy

Hebrews 1:8 (#11)**"the scepter of righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as “righteous.” Alternate translation: “a righteous scepter”

See: Abstract Nouns

Hebrews 1:8 (#12)

"his"

Here the author refers to the **Son** in the third person instead of in the second person. He is still referring to the same person. If it would be helpful in your language, you could continue to use **you** instead. Alternate translation: “your”

See: First, Second or Third Person

Hebrews 1:8 (#13)

"his"

Most later manuscripts have “your” here instead of **his**. However, the earliest manuscripts have **his**, and later scribes probably changed it to “your” to be consistent with the rest of the quote. Unless there is a good reason not to use **his**, you should follow the ULT here.

See: Textual Variants

Hebrews 1:9 (#1)

""You loved" - "hated" - "your" - "you"

Since the words **You**, **your**, **you**, and **your** refer to one person, the Son, all forms of **you** in this verse are singular.

See: Forms of ‘You’ — Singular

Hebrews 1:9 (#2)

"righteousness" - "lawlessness"

If your language does not use abstract nouns for the ideas of **righteousness** and **lawlessness**, you could express the idea by using adjectives or adverbs. Alternate translation: “what is righteous ... what is lawless” or “what people do righteously ... what people do lawlessly”

See: Abstract Nouns

Hebrews 1:9 (#3)

"God, your God, has anointed"

Here the quotation repeats the word **God** in order to emphasize that **God** is the one who “anoints” and also to identify him as **your God**, which means that he is the **God** whom **you** serve. If the repetition would be confusing in your language, you could express the idea by using **God** once and emphasizing the phrase in another way. Alternate translation: “the God whom you serve has anointed”

See: Doublet

Hebrews 1:9 (#4)

"God, your God, has anointed"

Since **God** is the one speaking this quotation, he refers to himself in the third person here. If it would be helpful in your language, you could use the first person here to clarify that this is not another **God**. Alternate translation: “I, who am your God, have anointed”

See: First, Second or Third Person

Hebrews 1:9 (#5)

""has anointed you"

In the author’s culture, people were often **anointed** with **oil** when they received special authority or power, including when a person became king. Here the author applies this “anointing” to the Son. In this situation, it refers to how God has exalted the Son and given him power and authority. The phrase **oil of exultation** refers to how the “anointing” leads to or results in **exultation**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “has honored and empowered you so that you exult”

See: Metaphor

Hebrews 1:9 (#6)

"with the} oil of exultation"

Here the quotation uses the possessive form to show that the **oil** leads to **exultation**. If it would be

helpful in your language, you could express the idea with a word or phrase that indicates result. Alternate translation: “with the oil that leads to exultation”

See: Possession

Hebrews 1:9 (#7)

"of exultation"

If your language does not use an abstract noun for the idea of **exultation**, you could express the idea by using a verb such as “exult” or “rejoice.” Alternate translation: “that makes you rejoice” or “which causes you to exult”

See: Abstract Nouns

Hebrews 1:9 (#8)

"your companions"

Here the author does not clarify who the **companions** are. In the context of the quotation, they probably referred to other people in the royal family who did not become king. In the context of Hebrews, they probably refer to those who believe in Jesus. God saves them, but he does not seat them at his right hand like he does with Jesus. However, neither the quotation nor the author of Hebrews state explicitly who the **companions** are, so you should leave their identify unspecified if possible. Alternate translation: “those who are with you”

See: When to Keep Information Implicit

Hebrews 1:10 (#1)

"And"

Here and in the next two verses, the author quotes from the Old Testament. He uses **And** to indicate that these are more words that God says “with regard to the Son” (See: [1:8](#)). The audience would have understood that this was a quotation from the Old Testament, here from [Psalm 102:25–27](#). Since the author introduces this quotation as words that God has said about the Son, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the

quotation. Alternate translation: “God says further,”

See: Quotations and Quote Margins

Hebrews 1:10 (#2)

“according to the beginnings, Lord, you founded the earth,”

This part of the quotation includes two statements that mean almost the same thing. One statement uses **earth** language, and the other uses **heavens** language. This was considered good poetry in the author’s culture, and **heavens** and **earth** together refer to everything that God made. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: “according to the beginnings, O Lord, you founded the earth and the heavens” or “according to the beginnings, O Lord, you made everything, both earth and heavens”

See: Parallelism

Hebrews 1:10 (#3)

"you founded" - "your"

Since the words **you** and **your** refer to one person, the Son, **you** and **your** are singular here.

See: Forms of ‘You’ — Singular

Hebrews 1:10 (#4)

"according to the beginnings"

Here, the phrase **according to the beginnings** refers to when all created things first came into being. In other words, the **beginnings** identifies the time when God created the universe. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “when everything began to exist” or “at the beginning of the creation”

See: Assumed Knowledge and Implicit Information

Hebrews 1:10 (#5)

"Lord"

Here, the word **Lord** directly addresses and names who **you** in the quote is. Use a form in your language that indicates direct address. Alternate translation: "O Lord"

See: Exclamations

Hebrews 1:10 (#6)

"founded the earth"

Here the quotation refers to **the earth** as if it were a building that was set on a "foundation." The **Lord** is the one who put **the earth** on its foundation or **founded** it. The author of the quotations speaks in this way in order to show that the **Lord** is the one who created and sustains **the earth**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "perfectly set up the earth" or "made the earth"

See: Metaphor

Hebrews 1:10 (#7)

"of your hands"

Here, the word **hands** refers to the power and action that a person has by which to do **works**. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "of your power" or "that you powerfully did"

See: Metonymy

Hebrews 1:11 (#1)

"They themselves will perish," - "they will all wear out"

Here, the words **They** and **they** refer to the "earth" and the "heavens" mentioned in [1:10](#), which together refer to everything that God has made. If it would be helpful in your language, you could clarify what **They** and **they** refer back to. Alternate translation: "Earth and heavens themselves will perish ... they will all wear out" or "Every created thing itself will perish ... every one of them will wear out"

See: Pronouns — When to Use Them

Hebrews 1:11 (#2)

"They themselves will perish, but you yourself will continue"

Here, the words translated **themselves** and **yourself** emphasize the contrast between "them" and "you." Consider using a natural way to emphasize this contrast in your language. Alternate translation: "It is they who will perish, but it is you who will continue"

See: Reflexive Pronouns

Hebrews 1:11 (#3)

"you yourself will continue"

Since the phrase **you yourself** refers to one person, the Son, **you yourself** is singular here.

See: Forms of 'You' — Singular

Hebrews 1:11 (#4)

"they will all wear out like a garment"

Here the author of the quotation compares the heavens and earth to a piece of clothing that gets old and eventually becomes useless. By speaking in this way, he illustrates how everything that God has created will eventually fall apart. If it would be helpful in your language, you could use a comparable simile or express the idea plainly. Alternate translation: "they will all fall apart like an old shirt" or "they will eventually come to nothing"

See: Simile

Hebrews 1:12 (#1)

""you will roll" - "up,"

Since the words **you**, **yourself**, and **your** refer to one person, the Son, all forms of **you** in this verse are singular.

See: Forms of 'You' — Singular

Hebrews 1:12 (#2)

"them" - "they will be changed"

Just as in the previous verse, the words **them** and **they** here refer to the “earth” and the “heavens,” which identify everything that God has created. If it would be helpful in your language, you could make what **them** and **they** refer to explicit. Alternate translation: “the earth and heavens ... they will be changed” or “all created things ... they will be changed”

See: Pronouns — When to Use Them

Hebrews 1:12 (#3)

“and as a cloak you will roll them up,”

Here the quotation includes two statements that mean almost the same thing. One statement uses **cloak** and “rolling” language, and the other uses **garment** and “changing” language. This was considered good poetry in the author’s culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: “And as a cloak you will change them” or “And as a garment they will be rolled up and changed”

See: Parallelism

Hebrews 1:12 (#4)

“as a cloak you will roll them up,”

Here the author continues to compare the heavens and earth to clothing, in this case a **cloak** or a **garment**. Both of these words refer to outer clothing. Both similes describe what a person would do with a dirty or old piece of clothing. They would change out of it, and they would **roll** it up to wash it or throw it away. The author of the quotation uses this simile to show that God will remove and replace what he has created as easily as a person changes out of an outer garment. If it would be helpful in your language, you could use a comparable simile or express the idea plainly. Alternate translation: “as a worn shirt you will throw them in a corner, and as an old shirt they will be taken off” or “you will remove them, and they will be exchanged”

See: Simile

Hebrews 1:12 (#5)

“and as a garment they will be changed”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **they** who are **changed** rather than on the person doing the changing. If you must state who does the action, the author implies that the Lord does it. Alternate translation: “and as a garment you will change them”

See: Active or Passive

Hebrews 1:12 (#6)

“you yourself are the same,”

Here the quotation includes two statements that mean almost the same thing. One statement refers to how the Lord stays **the same**, and the other refers to how his **years will not fail**. This was considered good poetry in the author’s culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: “you stay alive forever” or “you yourself are always the same”

See: Parallelism

Hebrews 1:12 (#7)

“you yourself are”

Here, the word translated **yourself** emphasizes the contrast between “they” and “you.” Consider using a natural way to emphasize this contrast in your language. Alternate translation: “it is you who are”

See: Reflexive Pronouns

Hebrews 1:12 (#8)

“your years will not fail”

Here, the phrase **your years will not fail** means that a person is alive during every “year.” They will never run out of **years**, which means that they are always alive. If it would be helpful in your language, you could use a phrase that indicates that a person never dies or always lives. Alternate translation:

“your life will never end” or “you will never run out of years”

See: Idiom

Hebrews 1:13 (#1)

“But to which of the angels has he ever said”

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that God has spoken to his Son, not to angels. However, the audience would have understood that this was a quotation from the Old Testament, specifically from [Psalm 110:1](#). Since the author introduces the quotation as words that God has said to his Son, not to angels, you should introduce the quotations as words that someone has or has not said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: “But to which of the angels has he ever spoken the words”

See: Quotations and Quote Margins

Hebrews 1:13 (#2)

““But to which of the angels has he ever said,”

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is “none of them,” for God only said these words to his own Son. If it would be helpful in your language, you could express the idea with a strong negation. See how translated the similar question in [1:5](#). Alternate translation: “But God has never said to any of the angels, ‘Sit at my right hand until I make your enemies a footstool for your feet.’”

See: Rhetorical Question

Hebrews 1:13 (#3)

“has he ever said”

Here, **he** refers to God the Father. If it would be helpful in your language, you could make what **he** refers to explicit. Alternate translation: “has God ever said”

See: Pronouns — When to Use Them

Hebrews 1:13 (#4)

“Sit” - “your” - “your”

Since the words **Sit** and **your** refer to one person, the Son, all forms of “you” in this verse are singular.

See: Forms of ‘You’ — Singular

Hebrews 1:13 (#5)

“Sit at my right hand”

When someone sits at the **right hand** of God, it symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar words in [1:3](#). Alternate translation: “Sit to rule at my right hand” or “Take the place of honor and authority at my right hand”

See: Symbolic Action

Hebrews 1:13 (#6)

“at my right hand”

Here, the phrase **at my right hand** refers to the place next to a person’s **right hand**, which would be the “right side.” In the author’s culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the “right side.” Make sure that your readers understand that this side indicates that the Son has honor and authority when he sits there. Alternate translation: “at my right side” or “at the honorable place next to me”

See: Synecdoche

Hebrews 1:13 (#7)

“until I make your enemies a footstool {for} your feet”

Here the author of the quotation speaks as if the Son’s **enemies** could become a **footstool** on which he puts his **feet**. In the author’s culture, something that is under **feet** has been conquered and is powerless and shamed, so this means that God will

conquer and shame all the **enemies** of the Son. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “until I make your enemies kneel before you” or “until I conquer and shame your enemies”

See: Metaphor

Hebrews 1:14 (#1)

"Are they not all ministering spirits, being sent for service for the sake of the ones going to inherit salvation"

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is “yes, they are.” If it would be helpful in your language, you could express the idea with a strong affirmation. Alternate translation: “What is true is that they are all ministering spirits, being sent for service for the sake of those who are going to inherit salvation.”

See: Rhetorical Question

Hebrews 1:14 (#2)

"Are they"

Here, **they** refers to the “angels” in [1:13](#). If it would be helpful in your language, you could refer to the “angels” explicitly. Alternate translation: “Are the angels”

See: Pronouns — When to Use Them

Hebrews 1:14 (#3)

"being sent"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the angels who are **sent** rather than on the person doing the sending. If you must state who does the action, the author implies that God does it. Alternate translation: “those whom God sent”

See: Active or Passive

Hebrews 1:14 (#4)

"to inherit salvation"

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive **salvation** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “to receive salvation from God” or “to be given salvation by God”

See: Metaphor

Hebrews 1:14 (#5)

"the ones going"

Alternate translation: “those who are about” or “those who are destined”

Hebrews 1:14 (#6)

"to inherit salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as “save.” In this case, you may need to find another way to express the idea behind **inherit**. Alternate translation: “to be saved as a gift from God”

See: Abstract Nouns

Hebrews 2:1 (#1)

"Because of this"

Here the author introduces a result or implication from what he said about the Son and the angels in [1:1-14](#). Because God now speaks through his Son, who is greater than the angels, the audience needs to **give attention**. If it would be helpful in your language, you could use a word or phrase that draws an inference from the previous chapter. Alternate translation: “Because God is speaking through his Son” or “Because of all that”

See: Connect — Reason-and-Result Relationship

Hebrews 2:1 (#2)

"it is far more necessary for us to give attention"

Alternate translation: "it is most important for us to give attention" or "we must above all give attention"

Hebrews 2:1 (#3)

"it is far more necessary for us to give attention"

Here, the phrase **far more** could modify (1) **necessary**. See the ULT. (2) **give attention**. Alternate translation: "it is necessary for us to give far more attention"

See: Information Structure

Hebrews 2:1 (#4)

"it is far more necessary for us to give attention"

Here the author does not specify what this is **far more necessary** than. He could be: (1) using the comparative **far more** to emphasize how important it is to **give attention**. In this case, he is not making a comparison at all. Alternate translation: "it is most necessary for us to give attention" (2) comparing how they should **give attention** with how those who receive messages from angels **give attention**. Alternate translation: "it is far more necessary for us than for those who hear angels to give attention" (3) comparing how they should **give attention** with how they are currently giving **attention**. Alternate translation: "it is necessary for us to give far more attention that we have been giving"

See: Assumed Knowledge and Implicit Information

Hebrews 2:1 (#5)

"to give attention"

If your language does not use an abstract noun for the idea of **attention**, you could express the idea by using a verb such as "attend" or "focus." Alternate translation: "to attend"

See: Abstract Nouns

Hebrews 2:1 (#6)

"to the {things that} have been heard"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **heard** rather than on the person doing the hearing. If you must state who did the action, the author implies that he and the audience did it. Alternate translation: "to the things that we heard"

See: Active or Passive

Hebrews 2:1 (#7)

"so that we might not drift away {from them}"

Here the author speaks as if the audience were boats that could **drift away** from where they were moored. In this metaphor, the place where the boats are moored is the good news about Jesus, and "drifting away" from this place refers to slowly failing to believe this good news. The author uses this metaphor to encourage the audience to remain "moored" to the good news by continuing to focus on it and firmly believe it. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "so that we might not slide from them" or "so that we might not slowly fail to believe"

See: Metaphor

Hebrews 2:2 (#1)

"For"

Here, **For** introduces the reason why "it is far more necessary for us to give attention" to the message (2:1). This reason continues into the next verse (2:3). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: "You can tell that we need to give attention because,"

See: Connect — Reason-and-Result Relationship

Hebrews 2:2 (#2)

"For if the message"

Here the author is speaking as if these things were a hypothetical possibility, but he means that they are actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as “since” or “because.” Alternate translation: “For since the message”

See: Connect — Factual Conditions

Hebrews 2:2 (#3)

"the message spoken through angels"

In the author's culture, people believed that God gave his law to Moses through angels. Here, **the message spoken through angels** refers to this law that Moses received from God with angels as the messengers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the message spoken through angels to Moses” or “Moses’ law, which was spoken through angels,”

See: Assumed Knowledge and Implicit Information

Hebrews 2:2 (#4)

"the message spoken through angels"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **spoken** rather than on the person doing the speaking. If you must state who did the action, the author implies that God did it by means of angels. Alternate translation: “the message that God spoke through angels”

See: Active or Passive

Hebrews 2:2 (#5)

"every transgression and disobedience"

If your language does not use abstract nouns for the ideas of **transgression** and **disobedience**, you could express the ideas by using a verbs such as “transgress” and “disobey.” Alternate translation: “any person who transgressed and disobeyed”

See: Abstract Nouns

Hebrews 2:2 (#6)

"transgression and disobedience"

Here, the words **transgression** and **disobedience** mean almost the same thing. The word **transgression** refers to when someone breaks a law or command that they know about. The word **disobedience** refers to when someone hears a law or command and ignores it. The author uses both words to emphasize that any kind of law-breaking was punished. If you do not have words that represent these two ideas, and if the repetition would be confusing, you could express the idea with a single word or phrase. Alternate translation: “misdeed” or “case of law-breaking”

See: Doublet

Hebrews 2:3 (#1)

"how will we escape, having neglected so great a salvation"

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question assumes that the answer is “we will not.” If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: “we will definitely not escape, having neglected so great a salvation.”

See: Rhetorical Question

Hebrews 2:3 (#2)

"will we escape"

Here the author implies that **we** will not **escape** what those under the law experienced when they broke that law, a “just penalty” (2:2). So, he does not include what **we escape** because he stated it in the last verse. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “will we escape the penalty” or “will we escape just punishment”

See: Assumed Knowledge and Implicit Information

Hebrews 2:3 (#3)

"will we escape, having neglected so great a salvation"

Here, the phrase **having neglected** introduces a hypothetical possibility. The author is not claiming that he or his audience have **neglected** or will "neglect" the **salvation**. Instead, he is asking the question about what we would happen if he or his audience did "neglect" the **salvation**. If it would be helpful in your language, you could use a form that introduces a possibility. Alternate translation: "will we escape if we neglect so great a salvation"

See: Connect — Hypothetical Conditions

Hebrews 2:3 (#4)

"so great a salvation? Which {salvation}"

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save." Alternate translation: "the amazing way in which God saves us? This way in which God saves us"

See: Abstract Nouns

Hebrews 2:3 (#5)

"so great a salvation? Which {salvation}"

Here, the word **salvation** refers to the "message" about **salvation**. The author makes this clear in the second half of the verse, when he refers to how the **salvation** is **spoken**. If it would be helpful in your language, you could express the idea by referring to a "message" or "proclamation" about **salvation**. Alternate translation: "the proclamation about so great a salvation? Which proclamation about salvation"

See: Metonymy

Hebrews 2:3 (#6)

"first having been chosen to be spoken through the Lord"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **chosen** and **spoken** rather than on the

person doing the choosing and speaking. If you must state who did the action, the author implies that "God" did the choosing and **the Lord** did the speaking. Alternate translation: "God having chosen the Lord to speak it first"

See: Active or Passive

Hebrews 2:3 (#7)

"was confirmed to us by the ones having heard {it}"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **confirmed** rather than on the people doing the confirming. Alternate translation: "those who heard confirmed to us"

See: Active or Passive

Hebrews 2:4 (#1)

"by signs and wonders and various miracles"

Here the author uses three similar words to describe supernatural acts that God empowers his people to do. The word **signs** emphasizes that these acts reveal something; the word **wonders** emphasizes that these acts are amazing or unusual; the word **miracles** emphasizes that these acts are powerful. The author uses these three words to show that God uses lots of things to "testify" to the truth of the message about salvation. If your language does not have different words that emphasize these three aspects of the supernatural acts, you could combine two or all three of these words into one word or phrase and emphasize the variety of testimonies in another way. Alternate translation: "by many and various miracles" or "by many signs and various miracles"

See: Doublet

Hebrews 2:4 (#2)

"according to his will"

If your language does not use an abstract noun for the idea of **will**, you could express the idea by using a verb such as "want" or "chose." Alternate translation: "in just the way he wanted to do it"

See: Abstract Nouns

Hebrews 2:4 (#3)

"his"

Here, the word **his** could refer to: (1) **God**. Alternate translation: "God's" (2) **the Holy Spirit**. Alternate translation: "the Spirit's" or "his own"

See: Pronouns — When to Use Them

Hebrews 2:5 (#1)

"For"

Here, the word **For** primarily introduces a new topic into the discussion. However, it may also indicate that what the author says about this new topic supports or gives a basis for an earlier claim. If this is so, **For** could introduce support for the claim in [2:1](#) about the need to "give attention," or it could introduce support for the arguments in [1:5-14](#) about how the Son is superior to the angels. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 2:5 (#2)

"the world that is coming"

Here, the word **world** is the same word that is translated "world" in [1:6](#), and the author probably has the same **world** in mind here. He specifies that it is **coming**, which means that humans on earth do not yet experience this **world** but will experience it some day, when Jesus comes back. If it would be helpful in your language, you could express the idea in the same way you did in [1:6](#) and include the idea that humans will someday experience this **world**. Alternate translation: "the new world that God will give us"

See: Assumed Knowledge and Implicit Information

Hebrews 2:5 (#3)

"we are speaking"

Here, the word **we** refers to the author, who is one who "speaks." However, the author assumed that the audience was involved in the conversation by "hearing" what he "spoke," so he uses **we**. If it would be helpful in your language, you could refer to just the speaker by using a pronoun such as "I." Alternate translation: "I am speaking" or "I am telling you"

See: Exclusive and Inclusive 'We'

Hebrews 2:6 (#1)

"someone somewhere testified, saying"

Here and in the next two verses, the author quotes from the Old Testament. He intentionally uses vague words to introduce the quotation, and he does not identify who wrote the words or where they could be found. The quotation comes from [Psalm 8:4-6](#). Since the author intentionally avoids giving information about where the quotation comes from, you should not include such information in your translation. If your readers would not know where the quote comes from, you could include the reference in a footnote. Alternate translation: "you can read these words in the Scriptures:"

See: Quotations and Quote Margins

Hebrews 2:6 (#2)

""What is man, that you remember him,"

The author does not include this question because he is looking for information. Rather, he includes it to involve the audience in what he is arguing. The question assumes that the answer is "nothing," for nothing about **man** or a **son of man** is significant enough for God to **remember** or **watch over** him. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: "Man has nothing that should make you remember him, and a son of man has nothing that should make you watch over him."

See: Rhetorical Question

Hebrews 2:6 (#3)

""What is man, that you remember him,"

Here, the quotation includes two questions that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "What is man, that you care about him" or "What is a son of man that you remember him"

See: Parallelism

Hebrews 2:6 (#4)

"**man**," - "**him**,"

The quotation refers to **man** and **son of man**, which are both singular and masculine. The author could intend these words primarily to identify: (1) humans in general. While he goes on to identify Jesus as the only human who currently fulfills these words (See: [2:9](#)), he intends the words first of all to refer to humans in general. Alternate translation: "a human ... him or her ... a child of a human ... him or her" (2) Jesus, who calls himself a **son of man**. In this case, you should preserve the singular and masculine language. Alternate translation: "Man ... him ... the Son of Man ... him"

See: When Masculine Words Include Women

Hebrews 2:6 (#5)

"**you remember**" - "**you watch over**"

Since the author of the quotation is speaking to God, the word **you** in this verse is singular.

See: Forms of 'You' — Singular

Hebrews 2:6 (#6)

"**a son of man**"

In the culture of the quotation's author, the phrase **son of man** was a way to refer to a person who was descended from other humans. In other words, it is another way to say **man** or "human." Jesus used this phrase to refer to himself during his earthly life, so it is possible that the author of Hebrews intended **son of man** to refer to Jesus directly. However, the author never uses **son of man** to refer to Jesus anywhere else. If it would be helpful in your language, you could: (1) use a word or phrase that refers to humans in general. Alternate

translation: "a human being" (2) use the same phrase that Jesus used to refer to himself. Alternate translation: "the Son of Man"

See: Idiom

Hebrews 2:6 (#7)

"**a son of man**"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He does not include "what is" because he used these words in the first part of the sentence. If it would be helpful in your language, you could include these words here. Alternate translation: "what is a son of man"

See: Ellipsis

Hebrews 2:7 (#1)

"**You made him a little lower**" - "**you crowned**"

Since the author of the quotation is speaking to God, the word **you** in this verse is singular.

See: Forms of 'You' — Singular

Hebrews 2:7 (#2)

"**him**" - "**him**"

Just as in [2:6](#), the word **him** could primarily refer to: (1) humans in general. Alternate translation: "him or her ... him or her" (2) Jesus. Alternate translation: "him ... him"

See: When Masculine Words Include Women

Hebrews 2:7 (#3)

"**You made him a little lower than the angels**"

Here the quotation refers to how humans are **lower than the angels**. While he may have believed that this was true in terms of spatial placement, since **angels** live in heaven "above" and humans live on earth "below," the point is primarily about status and power. Being **lower** means that humans have less status and power than angels. If it would be helpful in your language, you could use a comparable idiom or a phrase that describes how humans have less status and power than **angels**.

Alternate translation: “You have given him a little less status than the angels” or “You have made him a little less important than the angels”

See: Metaphor

Hebrews 2:7 (#4)

"a little"

Here, the phrase **a little** could refer primarily to place or to time. The author eventually applies the phrase to how Jesus was lower than the angels for **a little** time (See: [2:9](#)). However, the quotation itself suggests that humans have a place that is **a little** lower. If that is true, then the author later uses **a little** to refer to time in a play on words. You could express **a little** so that it refers to: (1) place. Alternate translation: “a little bit” (2) time. Alternate translation: “for a little while”

See: Assumed Knowledge and Implicit Information

Hebrews 2:7 (#5)

"you crowned him with glory and honor"

Here the quotation refers to the **glory** and **honor** that God gave to humans as if, together, they formed a crown to be placed on the head of a king to signify his power and authority. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “you gave him great glory and honor”

See: Metaphor

Hebrews 2:7 (#6)

"with glory and honor"

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the ideas by using adjectives such as “glorious” and “honorable,” or you could use verbal phrases. Alternate translation: “so that he is glorious and honorable”

See: Abstract Nouns

Hebrews 2:7 (#7)

"with glory and honor"

Here, the words **glory** and **honor** mean almost the same thing. The quotation uses both words to emphasize how much **glory and honor** God gave to humans. If you do not have two words that express this particular meaning, and if the repetition would be confusing, you could use one word or phrase here. Alternate translation: “with glory” or “with glorious honor”

See: Doublet

Hebrews 2:7 (#8)

"honor"

After the word **honor**, many ancient manuscripts add the clause “and you have put him over the works of your hands.” This clause is in the psalm that the author quotes from (See: [Psalm 8:6](#)). However, most likely the author did not include this clause because it was not important to the point he is making. Later, scribes probably added the clause because they knew that it was in the Psalm. If possible, do not include the clause here.

See: Textual Variants

Hebrews 2:8 (#1)

"You subjected"

Since the author of the quotation is speaking to God, here the word **you** is singular.

See: Forms of ‘You’ — Singular

Hebrews 2:8 (#2)

"You subjected all things under his feet"

Here the author of the quotation speaks as if **all things** could be under the **feet** of humans. In the author’s culture, something that is under feet has been conquered and is controlled by the person whose feet it is under. The point is that **all things** are conquered and controlled by humans. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “You made him control all things” or “You gave him authority over all things”

See: Metaphor

Hebrews 2:8 (#3)

"his" - "to him." - "to him"

Just as in [2:6-7](#), the words **his** and **him** could primarily refer to: (1) humans in general. Alternate translation: "his or her ... to him or her ... to him or her" (2) Jesus. Alternate translation: "his ... to him ... to him"

See: When Masculine Words Include Women

Hebrews 2:8 (#4)

"For in subjecting all the things"

Here, the phrase **For in** introduces a restatement of part of the quote. The author restates this portion of the quote (**subjecting all the things**) so that he can comment on it. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "By using the phrase 'subjecting all the things'" or "For with the words 'subjecting all the things'"

See: Quotations and Quote Margins

Hebrews 2:8 (#5)

"he left"

Here, the word **he** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God left"

See: Pronouns — When to Use Them

Hebrews 2:8 (#6)

"he left nothing not subjected to him"

Here, the phrase **nothing not** means that there are no exceptions to how all things will be **subjected to him**. If it would be helpful in your language, you could use a form that only includes one negative. Alternate translation: "he did not omit anything that could be subjected to him"

See: Double Negatives

Hebrews 2:8 (#7)

"nothing not subjected" - "all the things subjected"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **subjected** rather than on the person doing the subjecting. If you must state who did the action, the author implies that God did it. Alternate translation: "nothing that God did not subject ... God subjecting all the things"

See: Active or Passive

Hebrews 2:9 (#1)

"the one made a little lower than the angels"

Here the author refers to how Jesus was **lower than the angels**. While he may have believed that this was true in terms of spatial placement, since angels live in heaven "above" and Jesus lived on earth "below," the point is primarily about status and power. Being **lower** means that **Jesus** had less status and power than the **angels**. If it would be helpful in your language, you could use a comparable phrase that describes how **Jesus** had less status and power than **angels** during his incarnate life. See how you translated this clause in [2:7](#). Alternate translation: "who had a little less status than the angels" or "who was a little less important than the angels"

See: Metaphor

Hebrews 2:9 (#2)

"made a little lower"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Jesus** who **was made** rather than on the person doing the making. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God made a little lower"

See: Active or Passive

Hebrews 2:9 (#3)**"a little"**

Here, the phrase **a little** could refer primarily to place or to time. Here, it is likely that the author uses the phrase to show that Jesus was lower than the angels for **a little** time. However, the phrase in the quotation in [2:7](#) suggested that humans have a place that is **a little** lower. If that is true, then the author uses the same phrase that referred to place in the quotation, but he uses it to refer to time. You could express **a little** so that it refers to: (1) time. Alternate translation: "for a little while" (2) place. Alternate translation: "a little bit"

See: Assumed Knowledge and Implicit Information

Hebrews 2:9 (#4)**"crowned with glory and honor"**

Here the quotation refers to the **glory** and **honor** that God gave to **Jesus** as if, together, they formed a crown to be placed on the head of a king to signify his power and authority. If it would be helpful in your language, you could state the meaning plainly. See how you translated this phrase in [2:7](#). Alternate translation: "given great glory and honor"

See: Metaphor

Hebrews 2:9 (#5)**"crowned"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Jesus** who is **crowned** rather than on the person doing the crowning. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God crowned"

See: Active or Passive

Hebrews 2:9 (#6)**"with glory and honor"**

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the ideas by using adjectives such as "glorious" and "honorable," or you could use verbal phrases.

Alternate translation: "so that he is glorious and honorable"

See: Abstract Nouns

Hebrews 2:9 (#7)**"because of his suffering of death"**

Here the author uses the possessive form to refer to **suffering** that is the experience of **death**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "because he suffered death" or "because he experienced death"

See: Possession

Hebrews 2:9 (#8)**"his suffering of death"**

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "the fact that he died" or "his suffering that led to him dying"

See: Abstract Nouns

Hebrews 2:9 (#9)**"by the grace of God"**

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as "kind" or "gracious." Alternate translation: "by God's kind action" or "by how God acts kindly"

See: Abstract Nouns

Hebrews 2:9 (#10)**"he might taste of death"**

Here the author speaks as if **death** were food that people could **taste**. He speaks in this way to show that Jesus experienced death as much as a person who eats food truly experiences that food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he might experience death" or "he participate in death"

See: Metaphor

Hebrews 2:9 (#11)

"he might taste of death"

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "he might experience dying" or "he might die"

See: Abstract Nouns

Hebrews 2:10 (#1)

"For"

Here, the word **For** introduces an explanation of how and why Jesus "tastes of death on behalf of everyone." If it would be helpful in your language, you could use a phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Now" or "Here is why that happened:"

See: Connect — Reason-and-Result Relationship

Hebrews 2:10 (#2)

"for him"

Here, the word **him** refers to God the Father, who is the one who "perfects" the **founding leader**, who is Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "for God the Father"

See: Pronouns — When to Use Them

Hebrews 2:10 (#3)

"having brought many sons into glory, to perfect the founding leader of their salvation through sufferings"

Here, the phrase **having brought many sons into glory** could refer to: (1) what the **founding leader**, Jesus, does. Alternate translation: "to perfect through sufferings the one who has brought many sons into glory, who is the founding leader of their salvation" (2) what God the Father does. Alternate translation: "who has brought many sons into

glory, to perfect the founding leader of their salvation through sufferings"

See: Information Structure

Hebrews 2:10 (#4)

"having brought many sons into glory"

Here, the phrase **having brought** emphasizes the beginning of the process more than its completion. The point is that the "bringing" of "many sons into glory" has begun. If it would be helpful in your language, you could make it clearer that the phrase **having brought** emphasizes the beginning of the "bringing." Alternate translation: "having started bringing many sons into glory"

Hebrews 2:10 (#5)

"having brought many sons into glory"

Here the author speaks of **glory** as if it were a place into which the **sons** could be **brought**. The author speaks in this way to identify **glory** as a goal toward which those who believe are aiming. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having given glory to many sons" or "having oriented many sons toward glory"

See: Metaphor

Hebrews 2:10 (#6)

"many sons"

Here, the phrase **many sons** refers to all those who believe in Jesus, who are **many**. The phrase includes both males and females, and it does not exclude anyone who believes. If it would be helpful in your language, you could use a word or phrase that identifies everyone who believes, both male and female. Alternate translation: "the many sons and daughters"

See: When Masculine Words Include Women

Hebrews 2:10 (#7)

"many sons"

Here, the word **sons** refers to everyone who believes. Just as Jesus is a **son** of God the Father (See: [1:2](#)), those who believe in him are also **sons** of God. While they are not **sons** eternally, like Jesus is, they are adopted as **sons** when they believe. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: “having brought believers, who are like God’s sons,”

See: Kinship

Hebrews 2:10 (#8)

"into glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as “glorious.” Alternate translation: “into a glorious place” or “into glorious salvation”

See: Abstract Nouns

Hebrews 2:10 (#9)

"the founding leader of their salvation"

Here the author uses the possessive form to speak of Jesus, the **founding leader**, who establishes and leads his people to **salvation**. If it would be helpful in your language, you could use a verbal phrase that refers to what Jesus does as **founding leader**. Alternate translation: “the one who leads them to salvation” or “their leader, who establishes their salvation,”

See: Possession

Hebrews 2:10 (#10)

"of their salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: “who saves them”

See: Abstract Nouns

Hebrews 2:11 (#1)

"For"

Here, the word **For** introduces an explanation of how believers can be called “sons” (See: [2:10](#)) and of why Jesus suffered in order to save these “sons.” If it would be helpful in your language, you could use a word or phrase that does introduce an explanation, or you could leave **For** untranslated. Alternate translation: “Everyone who believes is a son, because” or “He saved them through sufferings because”

See: Connect — Reason-and-Result Relationship

Hebrews 2:11 (#2)

"the sanctifying and the ones being sanctified"

Here, the phrase **the one who sanctifies** refers to Jesus, and the phrase **those who are being sanctified** refers to believers. If it would be helpful in your language, you could express these ideas more explicit. Alternate translation: “the one who sanctifies, Jesus, and we who are being sanctified”

See: Assumed Knowledge and Implicit Information

Hebrews 2:11 (#3)

"the ones being sanctified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **being sanctified** rather than on the person doing the sanctifying. If you must state who does the action, the author implies that Jesus does it. Alternate translation: “those whom Jesus is sanctifying” or “those whom he is sanctifying”

See: Active or Passive

Hebrews 2:11 (#4)

"are} all from one"

Here, the word **one** could refer to: (1) God the Father, who is the source of all humans and also of God the Son. Alternate translation: “all have one source, God himself” or “all have the same Father” (2) type or common origin. Alternate translation:

“all have one common origin” or “are all humans together”

See: Assumed Knowledge and Implicit Information

Hebrews 2:11 (#5)

“he is not ashamed”

Here, the word **he** refers back to the **the one who sanctifies**, who is Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: “Jesus is not ashamed”

See: Pronouns — When to Use Them

Hebrews 2:11 (#6)

“he is not ashamed”

Here the author uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: “he is proud”

See: Litotes

Hebrews 2:11 (#7)

“he is not ashamed to call”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the person who is **ashamed** rather than on the person doing the shaming. Alternate translation: “he does not feel shame when he calls” or “he does not worry when others shame him for calling”

See: Active or Passive

Hebrews 2:11 (#8)

“brothers”

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and

women or you could refer to both genders. Alternate translation: “brothers and sisters”

See: When Masculine Words Include Women

Hebrews 2:11 (#9)

“to call them brothers”

In [2:10](#), believers are called **sons** of God; here believers are called **brothers** of Jesus. The words **sons** and **brothers** both refer to everyone who believes, and the terms identify how believers are part of God’s family. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: “to refer to them as people who are like brothers”

See: Kinship

Hebrews 2:12 (#1)

“saying”

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that Jesus the Son has spoken to God about his **brothers**. However, the audience would have understood that this was a quotation from the Old Testament, here from [Psalm 22:22](#). Since the author introduces this quotation as words that the Son has spoken to God, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: “as you can see when he says,”

See: Quotations and Quote Margins

Hebrews 2:12 (#2)

“I will proclaim your name to my brothers;”

Here, the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author’s culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. The author of Hebrews particularly focuses on the word **brothers**, so be

sure to include that term in your translation.
Alternate translation: "I will sing praise to you in the midst of my brothers"

See: Parallelism

Hebrews 2:12 (#3)

"your" - "you"

Since the author of the quotation is speaking to God, here **you** is singular.

See: Forms of 'You' — Singular

Hebrews 2:12 (#4)

"your name"

Here, the word **name** refers to what the person who has that **name** is like. If it would be helpful in your language, you could express the idea by referring to what a person is like. Alternate translation: "who you are"

See: Metonymy

Hebrews 2:12 (#5)

"to my brothers"

Although the word **brothers** is masculine, the author of the quotation is using it to refer to all those who worship God, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "to my brothers and sisters"

See: When Masculine Words Include Women

Hebrews 2:12 (#6)

"to my brothers"

Just as in [2:11](#), the author refers to believers as **brothers** of Jesus, which identifies believers as part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. See how you translated **brothers** in [2:11](#). Alternate translation: "to the people who are like my brothers"

See: Kinship

Hebrews 2:13 (#1)

""And again,"

Here the author quotes from the Old Testament. He does not introduce them as quotations but instead as words that Jesus the Son has spoken. However, the audience would have understood that these are quotations from the Old Testament. The first quotation comes from [Isaiah 8:17](#), and the second quotation comes from [Isaiah 8:18](#). Since the author introduces these quotation as words that the Son has spoken, you should introduce the quotations as words that someone has said. If your readers would not know that the quotations are from the Old Testament, you could include a footnote or use some other form to identify the quotations. Alternate translation: "And again he says ... And again he says,"

See: Quotations and Quote Margins

Hebrews 2:13 (#2)

"him"

Here, the word **him** refers to God the Father. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God"

See: Pronouns — When to Use Them

Hebrews 2:13 (#3)

"Behold, I"

Here, the word **Behold** draws attention to **I and the little children**. It asks the audience to pay special attention to what follows. If it would be helpful in your language, you could use a word or phrase that draws attention to what follows. Alternate translation: "Pay attention to me"

See: Exclamations

Hebrews 2:13 (#4)

"the little children"

Here, the phrase **little children** refers to everyone who believes. Just as Jesus is a "son" of God the Father (See: [1:2](#)), those who believe in him are also

children of God (See: also [2:10](#)). Being **little children** who belong to God means that believers are part of God's family and siblings of Jesus. This is an important idea in Hebrews, so preserve the language of kinship if possible. If it would be helpful in your language, you could express the idea by using an analogy. Alternate translation: "the people who are like God's little children"

See: Kinship

Hebrews 2:14 (#1)

"Therefore"

Here the author draws an inference from how Jesus has many "brothers," who are also God's **little children** (See: [2:11-13](#)). The word **Therefore** also introduces a new development in the argument, since the author now begins to talk about what Jesus has done for those who believe. If it would be helpful in your language, you could use a word or phrase that introduces an inference or a development in the argument. Alternate translation: "In light of that" or "So then"

See: Connect — Reason-and-Result Relationship

Hebrews 2:14 (#2)

"the little children"

Here, the phrase **little children** refers back to the phrase as it appears in the quotation in the previous verse (See: [2:13](#)). See how you translated it there. Alternate translation: "the people who are like God's little children"

See: Kinship

Hebrews 2:14 (#3)

"flesh and blood"

This phrase expresses a single idea by using two words connected with **and**. The words **flesh** and **blood** together identify what it means to be human, which includes eventually dying. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "humanity" or "what it means to be human"

See: Hendiadys

Hebrews 2:14 (#4)

"the same things"

Here, the phrase **the same things** refers back to **flesh and blood**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: "the same flesh and blood"

See: Pronouns — When to Use Them

Hebrews 2:14 (#5)

"through his death"

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "when he died,"

See: Abstract Nouns

Hebrews 2:14 (#6)

"having the power of death"

Here the author uses the possessive form to describe **power** that is based on **death**. In other words, the **power** comes from the fact that people experience **death**, which can be used to control them. In this case, the **power of death** partly comes from the "fear of death" (See: [2:15](#)). Alternate translation: "who uses death to have power"

See: Possession

Hebrews 2:14 (#7)

"having the power of death"

If your language does not use abstract nouns for the ideas of **power** and **death**, you could express the ideas by using verbs such as "control" and "die" or in another natural way. Be sure that your translation fits with the choice you made about how **power** and **death** relate (See: the previous note). Alternate translation: "who makes use of how people die to act powerfully"

See: Abstract Nouns

Hebrews 2:15 (#1)

"might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery"

Here the author speaks as if the **fear of death** were something that could hold people in **slavery**. Taking away this **fear** is thus "releasing" those people from **slavery**. The author speaks in this way to emphasize how controlling and powerful is the **fear of death** and how Jesus completely takes away the power that this **fear** can hold. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "might free those people, as many as, in fear of death throughout all their lives, were held tightly" or "might help those people, as many as continually lived in fear of death throughout all their lives"

See: Metaphor

Hebrews 2:15 (#2)

"might release those {people}, as many as, in fear of death throughout all their lives, were held in slavery"

If it would be helpful in your language, you could arrange these elements in a different way. Alternate translation: "might release as many as were held in slavery to fear of death throughout all their lives"

See: Information Structure

Hebrews 2:15 (#3)

"in fear of death"

If your language does not use abstract nouns for the ideas of **fear** and **death**, you could express the ideas by using verbs such as "fear" and "die" or in another natural way. Alternate translation: "by how they fear to die"

See: Abstract Nouns

Hebrews 2:15 (#4)

"were held in slavery"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

The author uses the passive form here to focus on those who are **held in slavery** rather than on the person doing the holding. If you must state who did the action, you could use an indefinite subject, or you could state that the devil did it. Alternate translation: "experienced slavery" or "the devil held in slavery"

See: Active or Passive

Hebrews 2:16 (#1)

"For"

Here, the word **For** introduces an explanation of why the Son shared in "flesh and blood" and died. He did this because he **takes hold of** humans, not angels. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "He did those things because"

See: Connect — Reason-and-Result Relationship

Hebrews 2:16 (#2)

"he does not take hold of angels, but he takes hold of the offspring of Abraham"

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: "he takes hold of the offspring of Abraham. He does not take hold of angels."

See: Information Structure

Hebrews 2:16 (#3)

"he does not take hold of" - "he takes hold of"

Here, the phrase **take hold of** could refer to: (1) how someone **takes** someone by the hand or the shoulder and leads them where they need to go. The author speaks in this way to refer to how someone helps or takes care of other people. Alternate translation: "he does not assist ... he assists" (2) how someone **takes** someone else's specific nature or kind. In other words, Jesus took the nature of **the descendant of Abraham**, not the nature of the **angels**. Alternate translation: "he does not take the nature of ... he takes the nature of"

See: Metaphor

Hebrews 2:16 (#4)

"the offspring"

Here, the word **offspring** is a singular noun that refers to many descendants. It may be more natural in your language to use a plural form. Alternate translation: "descendants"

Hebrews 2:16 (#5)

"the offspring of Abraham"

Here, the phrase **offspring of Abraham** refers to those who are descended from **Abraham**, which are the Israelites or Jews. However, the author applies a promise made to **Abraham** to his audience, whether they were Jews or not (See: [6:13-20](#)). Because of this, he thinks that each person who believes in Jesus receives the promise and is a **offspring of Abraham**. In your translation, make it clear that **offspring** is not just about physical descendants but rather about who belongs in Abraham's family, whether they were born in that family or not. Alternate translation: "the spiritual offspring of Abraham" or "each one whom God considers an offspring of Abraham"

See: Kinship

Hebrews 2:17 (#1)

"from which"

Here, the phrase **from which** introduces an inference or conclusion based on what the author has argued, particularly what he wrote in [2:16](#). Because Jesus focuses on "the descendants of Abraham," he is **obligated to become like** them. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "so you can see that"

See: Connect — Reason-and-Result Relationship

Hebrews 2:17 (#2)

"he was obligated"

Here the author does not mean that someone **obligated** or made Jesus **become like his brothers**. Rather, he means that "becoming like his brothers" was the correct or necessary way to accomplish the goal of making **atonement**. If it would be helpful in your language, you could use a word or phrase that refers to a necessity. Alternate translation: "it was necessary for him"

See: Assumed Knowledge and Implicit Information

Hebrews 2:17 (#3)

"his brothers"

Although the word **brothers** is masculine, the author is using it to refer to all those who believe in Jesus, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "his brothers and sisters"

See: When Masculine Words Include Women

Hebrews 2:17 (#4)

"his brothers"

Here the author refers to believers as **brothers** of Jesus, which identifies believers as part of God's family. This is an important idea in Hebrews, so preserve the language of kinship if possible. See how you translated **brothers** in [2:11-12](#). Alternate translation: "the people who are like his brothers"

See: Kinship

Hebrews 2:17 (#5)

"in order to make atonement {for} the sins of the people"

If your language does not use abstract nouns for the ideas of **atonement** and **sins**, you could express the ideas by using verbs such as "atone" and "sin." Alternate translation: "in order to atone for how the people sinned"

See: Abstract Nouns

Hebrews 2:18 (#1)**"For"**

Here, the word **For** introduces an explanation of how Jesus functions as "a merciful and faithful high priest." If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "He can be merciful and faithful because,"

See: Connect — Reason-and-Result Relationship

Hebrews 2:18 (#2)**"himself"**

Here, the word **himself** emphasizes Jesus in order to set up the comparison with everyone else who is **tempted**. If it would be helpful in your language, you could use a word or phrase that emphasizes **he**, that is, Jesus. Alternate translation: "is one who"

See: Reflexive Pronouns

Hebrews 2:18 (#3)**"having been tempted," - "being tempted"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **tempted** rather than on the person or thing doing the tempting. If you must state who did the action, you could use an indefinite subject, since many things tempt people. Alternate translation: "things having tempted him ... whom things tempt" or "having experienced temptation ... who experience temptation"

See: Active or Passive

Hebrews 2:18 (#4)**"he himself had suffered, having been tempted"**

Here, the phrase **having been tempted** could identify: (1) the situation in which Jesus **suffered**. Alternate translation: "he himself had suffered when he was tempted" (2) what resulted from the "suffering." Alternate translation: "he was tempted when he suffered"

Hebrews 3:1 (#1)**"Therefore"**

Here, the word **Therefore** introduces an inference from what the author has said about Jesus in [2:5-18](#). If it would be helpful in your language, you could use a word or phrase that clearly introduces an inference. Alternate translation: "As a result of all that" or "Because of those things"

See: Connect — Reason-and-Result Relationship

Hebrews 3:1 (#2)**"brothers"**

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Hebrews 3:1 (#3)**"sharers of a heavenly calling"**

Here the author uses the possessive form to indicate that believers "share" a **heavenly calling**. Believers could "share" this **calling** with: (1) other believers. Alternate translation: "who share together in a heavenly calling" (2) Jesus. Alternate translation: "share with Jesus a heavenly calling"

See: Possession

Hebrews 3:1 (#4)**"of a heavenly calling"**

Here, the word **heavenly** could indicate that the **calling** (1) comes from "heaven" (See: how God's voice comes from heaven in [12:25-26](#)). Alternate translation: "of a calling from heaven" (2) directs us toward "heaven." Alternate translation: "of a calling to heaven" or "of a calling to enter heaven"

Hebrews 3:1 (#5)**"the apostle"**

Here, the word **apostle** refers to someone who has been sent. In this passage, it does not refer to any of the 12 “apostles.” If it would be helpful in your language, you could use a descriptive phrase instead of the word you normally use for the 12 “apostles.” Alternate translation: “the sent one” or “the ambassador”

See: Assumed Knowledge and Implicit Information

Hebrews 3:1 (#6)

"the apostle and high priest of our confession"

Here the author uses the possessive form to speak about the **apostle** and the **high priest** who is the main content of **our confession**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “the apostle and high priest whom we confess”

See: Possession

Hebrews 3:2 (#1)

"to the one having appointed"

Here, the phrase **the one who appointed** refers to God the Father. If it would be helpful in your language, you could make explicit that this phrase refers to God the Father. Alternate translation: “to God, who appointed”

See: Pronouns — When to Use Them

Hebrews 3:2 (#2)

"as also Moses {was} in his house"

Here the author uses words that are very similar to the Greek translation of [Numbers 12:7](#). It is possible that he is thinking of that verse or directly referencing it. However, he does not introduce the words as a quotation or indicate that he is referring to another text. So, you should not include any quotation information in your translation. If you wish to refer to [Numbers 12:7](#), you could do so with a footnote.

See: When to Keep Information Implicit

Hebrews 3:2 (#3)

"in his house"

Here, the word **house** refers to a group of people, in this case the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “among God’s tribe” or “in his clan”

See: Metaphor

Hebrews 3:2 (#4)

"his house"

The pronoun **his** refers to God. If this is not clear for your readers, you could use the person's name here. Alternate translation: “the house of God”

See: Pronouns — When to Use Them

Hebrews 3:2 (#5)

"his house"

Instead of **his house**, many ancient manuscripts have the phrase “all his house.” This phrase is in the Old Testament story about **Moses** (See: [Numbers 12:7](#)). So, it is possible that scribes added “all” to **his house** because they knew this passage. Unless there is a good reason to use “all his house,” you should use **his house**.

See: Textual Variants

Hebrews 3:3 (#1)

""

To help your readers understand the author’s main point in this verse and the next one, you could combine both verses into a verse bridge. You could put the general principle about buildings and builders in a first sentence and the application of that general principle in a second sentence. Alternate translation: “For every house is built by someone, and the one building the house has greater honor than the house. In that same way, since God is the one who built all things, this one has been considered worthy of greater glory than Moses.”

See: Verse Bridges

Hebrews 3:3 (#2)**"this one"**

Here, the phrase **this one** refers to Jesus, the Son. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: "Jesus" or "this Jesus"

See: Pronouns — When to Use Them

Hebrews 3:3 (#3)**"this one has been considered worthy"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **has been considered worthy** rather than on the person doing the considering. If you must state who did the action, the author implies that God did it. Alternate translation: "God has considered this one worthy"

See: Active or Passive

Hebrews 3:3 (#4)**"of greater glory"**

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious." Alternate translation: "to be declared more glorious"

See: Abstract Nouns

Hebrews 3:3 (#5)**"greater honor the one building it has"**

If your language does not use an abstract noun for the idea of **honor**, you could express the idea by using an adjective such as "honorable." Alternate translation: "more honorable the one building the house is"

See: Abstract Nouns

Hebrews 3:3 (#6)**"it" - "than} the house"**

Here the author uses the word **house** plainly to refer to a building or structure. He wants his readers to apply what is true about a **house** (the building) to the "house" (the people). If you used a different word for "house" in the previous verses, make sure that your readers know that the author is drawing a comparison between people and houses here. Alternate translation: "the structure ... than the structure itself"

Hebrews 3:4 (#1)**"every house is built by someone"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **house** that is **built** rather than on the person doing the building. Alternate translation: "someone built every house"

See: Active or Passive

Hebrews 3:4 (#2)**"every house"**

Here, just as in [3:3](#), the author uses the word **house** plainly to refer to a building or structure. He wants his readers to apply what is true about a **house** (the building) to the "house" (the people). If you used a different word for "house" in the previous verses, make sure that your readers know that here the author is drawing a comparison between people and houses. Alternate translation: "every structure"

Hebrews 3:4 (#3)**"the one having built all things"**

Here the author speaks as if everything that God created were a house that God **built**. He speaks in this way to connect God's act of creation with the "house" and "building" language. Use the same word or phrase here that you used for **built** earlier in the verse. If necessary, you could express the idea with an analogy. Alternate translation: "the one who was like a builder when he created all things"

See: Metaphor

Hebrews 3:5 (#1)

"Moses {was} indeed faithful as a servant in his entire house"

Here, just as in [3:2](#), the author uses words that are very similar to the Greek translation of [Numbers 12:7](#). It is possible that he is thinking of that verse or directly referencing it. However, he does not introduce the words as a quotation or indicate that he is referring to another text. So, you should not include any quotation information in your translation. If you wish to refer to [Numbers 12:7](#), you could use a footnote to do so.

See: When to Keep Information Implicit

Hebrews 3:5 (#2)

"in his entire house"

Here, the word **house** refers to a group of people, in this case the Israelites. See how you translated **house** in [Hebrews 3:2](#). Alternate translation: "among God's entire tribe" or "in his entire clan"

See: Metaphor

Hebrews 3:5 (#3)

"his"

Here, the word **his** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God's"

See: Pronouns — When to Use Them

Hebrews 3:5 (#4)

"of the {things that} would be spoken in the future"

Here the author does not clarify what exactly is **spoken**. He may be referring: (1) specifically to what God the Father says about Jesus. Alternate translation: "of the things that would be spoken about Jesus in the future" (2) generally to the good news about Jesus. Alternate translation: "of the good news that would be spoken in the future"

See: Assumed Knowledge and Implicit Information

Hebrews 3:5 (#5)

"would be spoken in the future"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that are **spoken** rather than on the person doing the speaking. If you must state who did the action, the author implies that God did it. Alternate translation: "God would speak in the future"

See: Active or Passive

Hebrews 3:6 (#1)

"Christ, as a Son"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. He omits these words because he stated them in the previous verse ("was faithful"). If your language needs these words to make a complete thought, you could include them here. Alternate translation: "Christ was faithful as a Son"

See: Ellipsis

Hebrews 3:6 (#2)

"a Son"

The word **Son** is an important title for Jesus, the Son of God. See how you translated this word in [1:2](#).

See: Translating Son and Father

Hebrews 3:6 (#3)

"over his house"

The phrase **over the house** is a spatial metaphor that indicates that the **Son** rules or is in charge of the **house**. This phrase contrasts with how Moses was "in his entire house" (See: [3:5](#)). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in charge of the house"

See: Metaphor

Hebrews 3:6 (#4)**"over his house (whose house we are)"**

Here, the word **house** refers to a group of people, in this case God's people. See how you translated house in [3:2](#). Alternate translation: "over his clan (whose clan we are)"

See: Metaphor

Hebrews 3:6 (#5)**"his" - "whose"**

Here, the words **his* and **whose** refer to God. If it would be helpful in your language, you could make explicit that the pronouns refer to God. Alternate translation: "God's ... whose"

See: Pronouns — When to Use Them

Hebrews 3:6 (#6)**"house (whose house we are if we hold fast to the confidence and the boasting of our hope)"**

This sentence transitions from what the author has said about God's **house**, about Jesus, and about Moses to an exhortation to continue to **hold fast**. The ULT has connected the sentence to the preceding information but put it in parentheses to indicate that it is slightly disconnected. Consider a natural way to include a transition sentence in your language. Alternate translation: "house. We are his house if we hold fast to the confidence and the boasting of our hope."

See: Information Structure

Hebrews 3:6 (#7)**"are if"**

Here the author uses the conditional form to show that "holding fast" leads to being God's **house**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "are, given that"

See: Connect — Hypothetical Conditions

Hebrews 3:6 (#8)**"we hold fast to"**

Here the author speaks of persistently doing something something as if it were holding firmly onto an object. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "we continue strongly in"

See: Metaphor

Hebrews 3:6 (#9)**"we hold fast to the confidence and the boasting of our hope"**

If your language does not use abstract nouns for the ideas of **confidence** and **hope**, you could express those ideas by using verbs and adjectives or in another natural way. Alternate translation: "we keep being confident and proud about what we hope for" or "we continue to boldly await and speak joyfully about the things that we expect"

See: Abstract Nouns

Hebrews 3:6 (#10)**"the confidence and the boasting of our hope"**

Here the author uses the possessive form to describe **confidence** and **boasting** about or concerning **our hope**. If it would be helpful in your language, you could use a more natural construction. Alternate translation: "the confidence and the boasting concerning our hope"

See: Possession

Hebrews 3:7 (#1)**"Therefore"**

Here, the word **Therefore** introduces an exhortation that is based on the claim from the previous verse that we are his "house" as long as "we hold fast" (See: [3:6](#)). If it would be helpful in your language, you could use a word or phrase that introduces an exhortation that is based on a previous statement. Alternate translation: "So then"

See: Connect — Reason-and-Result Relationship

Hebrews 3:7 (#2)

"just as the Holy Spirit says"

Here and in the next four verses, the author quotes from the Old Testament. The audience would have understood that this was a quotation from the Old Testament, here from [Psalm 95:7-11](#), which refers to a story that can be found in [Numbers 14:1-38](#). See the chapter introduction for more information about this story. Since the author introduces this quotation as words that the **Holy Spirit says**, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "as says the Holy Spirit"

See: Quotations and Quote Margins

Hebrews 3:7 (#3)

"if"

Here the author is speaking as if "hearing his voice" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "when." Alternate translation: "whenever"

See: Connect — Factual Conditions

Hebrews 3:7 (#4)

"his"

Here, the word **his** refers to God the Father. This means that the **Holy Spirit** speaks about the Father's **voice**. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God the Father's"

See: Pronouns — When to Use Them

Hebrews 3:8 (#1)

"do not harden your hearts"

When someone "hardens their heart," it means that they become stubborn and refuse to listen or

respond to someone else. If you have a figurative or idiomatic way to refer to this behavior, you could use it here. If you do not have a figurative way to refer to this behavior, you could express the idea plainly. Alternate translation: "do not be stubborn" or "do not be headstrong"

See: Idiom

Hebrews 3:8 (#2)

"as in the provocation,"

While the quotation primarily refers to the story about how the Israelites did not enter the land that God promised them (See: [Numbers 14:1-38](#)), there is another story that the author of the quotation may be referring to. In [Exodus 17:1-7](#), the Israelites are thirsty while they are in the **wilderness**, and they "provoke" and "test" God by complaining. God provides water for them, and Moses names one of the places where they were **testing**" (See: [Exodus 17:7](#)). It is quite possible that the author of the quotation is thinking about this story. If it would be helpful in your language, you could include some extra information or use a footnote to refer to the stories. Alternate translation: "as when the Israelite ancestors provoked God during the day in which they tested him in the wilderness"

See: Assumed Knowledge and Implicit Information

Hebrews 3:8 (#3)

"in the provocation"

If your language does not use an abstract noun for the idea of **provocation**, you could express the idea by using a verb such as "provoke." Alternate translation: "when God was provoked" or "when they provoked God"

See: Abstract Nouns

Hebrews 3:8 (#4)

"the day of testing"

Here the author uses the possessive form to identify a **day** on which **testing** occurred. If it would be helpful in your language, you could express the idea without using a possessive form.

Alternate translation: “the day when they tested God”

See: Possession

Hebrews 3:9 (#1)

"your fathers"

Here, the phrase **your fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation were Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: “your forefathers”

See: Kinship

Hebrews 3:9 (#2)

"your fathers"

Although the word **fathers** is masculine, it refers to any ancestors, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “your fathers and mothers”

See: When Masculine Words Include Women

Hebrews 3:9 (#3)

"tested {me} by examination"

Here, the words **tested** and **examination** refer to basically the same thing. The word **tested** refers to the act of “testing,” while **examination** refers to the “test” itself. The author of the quotation uses both words to emphasize how the **fathers** “examined” God. If the repetition would be confusing, and if using both words is not emphatic in your language, you could express the idea with one word or phrase. Alternate translation: “examined me”

See: Doublet

Hebrews 3:9 (#4)

"and they saw my works"

Here, the clause **they saw my works** could refer to: (1) how the **fathers tested** God even though they

saw the amazing **works** that God did to rescue them and bring them through the wilderness. Alternate translation: “even though they saw my powerful deeds” (2) how God acted to punish the **fathers** for how they **tested** him. Alternate translation: “and they saw how I punished them”

See: Assumed Knowledge and Implicit Information

Hebrews 3:10 (#1)

"for 40 years"

Here, the phrase **for 40 years** goes with the end of the previous verse and tells how long “they saw my works” (3:9). You could include these words at the end of verse 9, or you could include them here in verse 10 and show with punctuation that they belong with the previous sentence.

See: Information Structure

Hebrews 3:10 (#2)

""I said, ‘They are always going astray in their hearts,’"

If it would be helpful in your language, you could translate this direct quotation as an indirect quotation. Alternate translation: “I said that they are always going astray in their hearts, and they have not known my ways.”

See: Quotes within Quotes

Hebrews 3:10 (#3)

""‘They are always going astray in their hearts,’"

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author’s culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: “They are always going astray from my ways in their hearts” or “Their hearts have never know my ways”

See: Parallelism

Hebrews 3:10 (#4)

"‘They are always going astray’"

Here the author of the quotation speaks as if the Israelites were traveling down the wrong road. He speaks in this way to indicate that they were not following God properly. Someone who is **going astray** does not want to do what is right. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "They are not following me" or "They always disobey me"

See: Metaphor

Hebrews 3:10 (#5)

"in their hearts"

In the author's culture, the word **hearts** refers to the places where humans think and plan. If it would be helpful in your language, you could refer part of the human body where your culture believes that humans think and plan, or express the idea plainly. Alternate translation: "in their minds" or "in what they plan"

See: Metonymy

Hebrews 3:10 (#6)

"my ways"

Here, God speaks as if he has **ways** or paths on which he walks. When the audience does not know these **ways**, that means that they do not know what God wants or values. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "how I want them to conduct their lives" or "what I value"

See: Metaphor

Hebrews 3:11 (#1)

"As"

Here, the word **As** could introduce: (1) a result from what the ancestors did. Alternate translation: "So" or "Therefore," (2) a reason why the people will not **enter into my rest**. If you choose this option, you may need to include some implied information about how the ancestors did not **enter the rest**. Alternate translation: "They did not enter the land that I had promised, just as"

See: Connecting Words and Phrases

Hebrews 3:11 (#2)

"in my wrath"

If your language does not use an abstract noun for the idea of **wrath**, you could express the idea by using an adjective such as "wrathful" or "angry." Alternate translation: "when I was wrathful" or "angrily"

See: Abstract Nouns

Hebrews 3:11 (#3)

"I swore in my wrath,"

If it would be helpful in your language, you could translate this direct quotation as an indirect quotation. Alternate translation: "I swore in my wrath that ... if they will enter into my rest!"

See: Quotes within Quotes

Hebrews 3:11 (#4)

"if they will enter into my rest"

Here God uses the word **If** to introduce a statement that he knows will not be true. What the form means is that **they** will definitely not **enter into my rest**. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: "They will never enter into my rest!"

See: Connect — Contrary to Fact Conditions

Hebrews 3:11 (#5)

"if they will enter into my rest"

The phrase **If they will enter my rest** is an oath formula. This kind of oath does not complete the condition, but it implies that something bad will happen to the speaker if the condition actually happens. Use a natural way in your language to express an oath. Alternate translation: "I will be accursed if they will enter into my rest!" or "I swear that they will never enter into my rest!"

See: Oath Formulas

Hebrews 3:11 (#6)**"they will enter into my rest"**

Here, the word **rest** could refer to: (1) the state of "resting." Alternate translation: "they will participate in the way that I rest" or "they will rest with me" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "they will enter into my resting place" or "they will enter into the land of rest"

See: Assumed Knowledge and Implicit Information

Hebrews 3:12 (#1)**"Watch out"**

Alternate translation: "Be careful"

Hebrews 3:12 (#2)**"brothers"**

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Hebrews 3:12 (#3)**"in any of you a wicked heart of unbelief"**

In the author's culture, the word **heart** refers to the place within themselves where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. See how you translated "hearts" in [3:10](#). Alternate translation: "in any of you a wicked mind of unbelief" or "wicked thinking of unbelief in any of you"

See: Metonymy

Hebrews 3:12 (#4)**"a wicked heart of unbelief"**

Here the author uses the possessive form to describe a **heart** that is characterized by **unbelief**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a wicked heart that does not believe" or "a wicked and unbelieving heart"

See: Possession

Hebrews 3:12 (#5)**"of unbelief"**

If your language does not use an abstract noun for the idea of **unbelief**, you could express the idea by using a verb such as "believe" or an adjective such as "unbelieving." Alternate translation: "that does not believe"

See: Abstract Nouns

Hebrews 3:12 (#6)**"in the falling away"**

Here, the phrase **in the falling away** refers to something that happens at the same time as having **a wicked heart of unbelief**. If it would be helpful in your language, you could use a form that introduces simultaneous action. Alternate translation: "while you fall away" or "which falls away"

See: Connect — Simultaneous Time Relationship

Hebrews 3:12 (#7)**"in the falling away from"**

Here the author speaks of rejecting or failing to follow God as if the person "fell away" from where God is. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in the turning away from" or "in rejecting"

See: Metaphor

Hebrews 3:12 (#8)**"the living God"**

Here, the phrase **the living God** identifies God as the one who "lives" and possibly as the one who

gives “life.” The primary point is that God actually “lives,” unlike idols and other things that people call “god.” If it would be helpful in your language, you could use a word or phrase that emphasizes that God really “lives.” Alternate translation: “the God who lives” or “the true God”

See: Assumed Knowledge and Implicit Information

Hebrews 3:13 (#1)

“as long as it is called “today”

Here the author refers to **today** in such a way that the audience would know that he was referring to how the quotation used the word **today** (See: [3:7](#)). Use a form in your language that shows that the author is referring back to the quotation. Alternate translation: “as long as it is called ‘today,’ as the psalmist wrote,”

See: Quotations and Quote Margins

Hebrews 3:13 (#2)

“as long as it is called “today”

Here the author speaks about a time that we call **today**. We call every day **today**, so this phrase means that we should **exhort one another** all the time. However, since the author of Hebrews uses **today** because the author of the quotation used it, make sure that you use the same words that you used to translate **today** in [3:7](#). Alternate translation: “as long as we live in the time that we call ‘this day’”

See: Assumed Knowledge and Implicit Information

Hebrews 3:13 (#3)

“no one among you is hardened by the deceitfulness of sin”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **hardened** rather than on what does the hardening. Alternate translation: “the deceitfulness of sin hardens no one among you”

See: Active or Passive

Hebrews 3:13 (#4)

“is hardened by the deceitfulness of sin”

Here the author speaks of becoming stubborn or unwilling to obey or trust in God as if the person were **hardened**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “becomes stubborn because of the deceitfulness of sin” or “stops trusting God because of the deceitfulness of sin”

See: Metaphor

Hebrews 3:13 (#5)

“by the deceitfulness of sin”

Here the author uses the possessive form to characterize **sin** as something that has **deceitfulness**. If it would be helpful in your language, you could express the idea more naturally. Alternate translation: “by sin deceiving you” or “by the way that sin deceives”

See: Possession

Hebrews 3:13 (#6)

“by the deceitfulness of sin”

If your language does not use an abstract noun for the idea of **deceitfulness**, you could express the idea by using a verb such as “deceive” or an adjective such as “deceitful.” Alternate translation: “by how sin deceives” or “by deceitful sin”

See: Abstract Nouns

Hebrews 3:14 (#1)

“For”

Here, the word **For** introduces a reason why the audience should “exhort one another”(See: [3:13](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason for an exhortation. Alternate translation: “You should do that because”

See: Connect — Reason-and-Result Relationship

Hebrews 3:14 (#2)

"we have become sharers of Christ"

Here the author uses the possessive form to indicate that believers "share" **Christ**. See how you translated **sharers** in [3:1](#). More specifically, **sharers of Christ** could mean that believers: (1) "share" the promise and the blessings together with **Christ**. Alternate translation: "we have with Christ shared the blessings" (2) "share" or participate in **Christ** himself. Alternate translation: "we have shared in Christ" or "we have participated in Christ"

See: Possession

Hebrews 3:14 (#3)

"of Christ, if indeed"

Here the author uses the conditional form to show that "holding firm" leads to being **sharers of Christ**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "of Christ, given that"

See: Connect — Hypothetical Conditions

Hebrews 3:14 (#4)

"we hold firm"

Here the author speaks of persistently believing or trusting something as if it were holding firmly onto an object. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar idea in [3:6](#). Alternate translation: "we continue strongly in"

See: Metaphor

Hebrews 3:14 (#5)

"the beginning of our confidence"

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: "from the time when we first believed in him"

See: Abstract Nouns

Hebrews 3:14 (#6)

"until the end"

Here, the phrase **the end** could: (1) be a polite way of referring to when a person dies. Alternate translation: "until our lives end" (2) refer to the **end** of the world, when Jesus comes back. Alternate translation: "until Jesus comes back"

See: Euphemism

Hebrews 3:15 (#1)

"while it is said"

This verse could: (1) conclude the exhortations in [3:12-14](#) by stating when the audience should follow these exhortations. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "Do these things while it is said" (2) introduce what will be discussed in [3:16-19](#). If you use the following alternate translation, you may need to add a period before it. Alternate translation: "Hear again what is said:"

See: Information Structure

Hebrews 3:15 (#2)

"while it is said"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the action, the author implies that the Holy Spirit did it (See: [3:7](#)). Alternate translation: "during the time when the Holy Spirit instructs"

See: Active or Passive

Hebrews 3:15 (#3)

"while it is said"

Here the author uses the phrase **it is said** to requote a part of the quotation that he introduced earlier (See: especially [3:7-8](#)). If it would be helpful in your language, you could use a word or phrase that introduces something that has already been

quoted. Alternate translation: “while the words I have already quoted are said”

See: Quotations and Quote Margins

Hebrews 3:15 (#4)

“Today, if you hear his voice,”

Since the author repeats here the same words that he quoted in [3:7-8](#), you should translate these words in exactly the same way as you did in those verses.

Hebrews 3:16 (#1)

“For”

Here, the word **For** introduces [3:16-19](#), which further explain the quotation. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: “In the quotation,”

See: Connecting Words and Phrases

Hebrews 3:16 (#2)

“which ones, having heard, provoked {him}? {Was it} not all the ones having come out from Egypt through Moses”

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The second question gives the answer to the first question: “it was those who came out from Egypt through Moses.” If it would be helpful in your language, you could express the idea by using a form that identifies those **who heard** and **provoked** with **all those who came out from Egypt through Moses**. Alternate translation: “you know who they are who heard and provoked him. It was all those who came out from Egypt through Moses.” or “which ones who heard provoked him? It was all those who came out from Egypt through Moses.”

See: Rhetorical Question

Hebrews 3:16 (#3)

“having heard,” - “having come out”

Here, the phrases **who heard** and **who came out** introduce phrases that distinguish or identify the people that the author is speaking about. Use a form in your language which identifies, not one that simply describes. Alternate translation: “that heard ... that came out”

See: Distinguishing Versus Informing or Reminding

Hebrews 3:16 (#4)

“having heard, provoked {him}”

The author uses the words **heard** and **provoked** to refer back to the words that the quotation used. See how you translated “hear his voice” in [3:7](#) and “provocation” in [3:8](#). Alternate translation: “who heard his voice participated in the provocation”

Hebrews 3:16 (#5)

“the ones having come out”

In a context such as this, your language might say “gone out” instead of **come out**. Alternate translation: “the ones having gone out”

See: Go and Come

Hebrews 3:17 (#1)

“with whom was he very angry for 40 years? {Was it} not with the ones having sinned, whose corpses fell in the wilderness”

The author does not ask these questions because he is looking for information. Rather, he asks them to involve the audience in what he is arguing. The second question gives the answer to the first question: “It was those who sinned, whose corpses fell in the wilderness.” If it would be helpful in your language, you could express the idea by using a form that identifies those **with whom he was very angry** with **those who sinned**. Alternate translation: “you know who they are with whom he was very angry for 40 years. It was those who sinned, whose corpses fell in the wilderness.” or “with whom was he very angry for 40 years? It was with those who sinned, whose corpses fell in the wilderness.”

See: Rhetorical Question

Hebrews 3:17 (#2)**"was he very angry for 40 years"**

The author uses the phrases **was he very angry** and **for 40 years** to refer back to the words that the quotation used. See how you translated "I was very angry" and "for 40 years" in [3:10](#). Alternate translation: "was he displeased for those 40 years"

Hebrews 3:17 (#3)**"whose corpses fell in the wilderness"**

The author uses these words because he found them in [Numbers 14:29](#), where God tells Moses what is going to happen to **those who sinned**. The phrase **corpses fell** refers to people dying. If it would be helpful in your language, you could express the idea with a word or phrase that refers to people dying. Alternate translation: "who fell down dead in the wilderness" or "who were buried in the wilderness"

See: Idiom

Hebrews 3:18 (#1)**"to whom did he swear that they would not enter into his rest, if not to the ones having disobeyed"**

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The second half of the question gives the answer to the first half: "it was those who disobeyed." If it would be helpful in your language, you could express the idea by using a form that identifies those **who disobeyed** with "those to whom he swore." Alternate translation: "you know who they are to whom he swore that they would not enter into his rest. It was to those who disobeyed." or "to whom did he swear that they would not enter into his rest? It was to those who disobeyed."

See: Rhetorical Question

Hebrews 3:18 (#2)**"did he swear that they would not enter into his rest"**

The author uses the clause **they would not enter into his rest** to refer back to the words that the quotation used. See how you translated "If they will enter into my rest" in [3:11](#). Alternate translation: "did he swear, 'they will never enter into my rest,'"

See: Quotations and Quote Margins

Hebrews 3:19 (#1)**"And"**

Here, the word **And** introduces a summary or conclusion for the argument, especially for what the author has said in [3:16-18](#). If it would be helpful in your language, you could use a word or phrase that introduces a summary or conclusion. Alternate translation: "Therefore,"

See: Connecting Words and Phrases

Hebrews 3:19 (#2)**"we see that they were not able to enter, because of unbelief"**

If your language would naturally put the reason before the result, you could rearrange the sentence. The author puts **because of unbelief** last in order to emphasize it, so use a form that emphasizes this phrase. Alternate translation: "we see that it was because of unbelief that they were not able to enter"

See: Information Structure

Hebrews 3:19 (#3)**"we see"**

Here the author uses the phrase **we see** to refer to knowing or understanding something. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "we learn" or "we know"

See: Metaphor

Hebrews 3:19 (#4)**"to enter"**

Here the author uses the word **enter** to refer back to the words that the quotation used. Translate

enter the same way that you did in [3:11](#). If it would be helpful in your language, you could make the reference back to the quotation more explicit. Alternate translation: “to enter into God’s rest”

See: Assumed Knowledge and Implicit Information

Hebrews 3:19 (#5)

"because of unbelief"

If your language does not use an abstract noun for the idea of **unbelief**, you could express the idea by using a verbal phrase such as “did not believe” or an adjective such as “unbelieving.” Alternate translation: “because they were unbelieving” or “because they refused to believe”

See: Abstract Nouns

Hebrews 4:1 (#1)

"Therefore"

Here, the word **Therefore** introduces an exhortation that is based on everything that the author has said about the Israelite ancestors in [3:7–19](#). If it would be helpful in your language, you could use a word or phrase that introduces an exhortation that is based on what has been said. Alternate translation: “Because what I have just said is true”

See: Connect — Reason-and-Result Relationship

Hebrews 4:1 (#2)

"to enter into his rest"

Here and throughout this chapter, the word **rest** could refer to: (1) the state of “resting.” Alternate translation: “to participate in the way that God rests” or “to rest with him” (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: “to enter into God’s resting place” or “to enter into the land of rest”

See: Assumed Knowledge and Implicit Information

Hebrews 4:1 (#3)

"might seem to have failed {to attain it}"

Here, the phrase **seem to have failed** could indicate that: (1) a person is showing the outward signs of having **failed**. Alternate translation: “look like you have failed to attain it” (2) someone might think that he or she has **failed**. Alternate translation: “might think that you have failed to attain it” (3) God considers them **to have failed**. Alternate translation: “might be judged to have failed to attain it”

Hebrews 4:2 (#1)

"For"

Here, the word **For** introduces a further explanation of why we should “be afraid” ([4:1](#)). The author’s point is that **they** received the promise of rest, but they did not receive rest, because they disobeyed. Since **we** are in the same situation and have also received the promise of rest, we need to “be afraid” that what happened to **them** will happen to **us**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: “That is especially true because” or “Indeed,”

See: Connecting Words and Phrases

Hebrews 4:2 (#2)

"we also are having good news proclaimed {to us} just as to them also"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those to whom the **good news** is **proclaimed** rather than on the person doing the proclaiming. If you must state who did the action, you could use an indefinite subject. Alternate translation: “we also listened to the good news just as they did” or “someone proclaimed the good news to us also just as to them”

See: Active or Passive

Hebrews 4:2 (#3)

"just as to them also"

The author is leaving out some of the words that in many languages a sentence would need in order to

be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: “just as they also had good news proclaimed to them”

See: Ellipsis

Hebrews 4:2 (#4)

"to them also." - "them"

Here, the word **them** refers to the Israelites whom God led out of Egypt and who died in the wilderness without entering the rest (See: [3:16-19](#)). If your readers would not know to whom **them** refers, you could make it explicit. Alternate translation: “to the Israelite ancestors also ... them” or “to that generation also ... them”

See: Pronouns — When to Use Them

Hebrews 4:2 (#5)

"the message of the hearing"

Here the author uses the possessive form to describe a **message** that someone, in this case the Israelite ancestors, “heard.” If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “the message that they heard”

See: Possession

Hebrews 4:2 (#6)

"not having been joined"

Here, the phrase **not having been joined** introduces the reason why **the message** did not **benefit them**. If your readers not infer this relationship, you could make this idea more explicit. Alternate translation: “since it had not been joined”

See: Connect — Reason-and-Result Relationship

Hebrews 4:2 (#7)

"not having been joined in faith with the ones having heard {it}"

Here, the phrase **not having been joined** describes **them**, who are not **joined** with **those**

who heard as part of the group of those who believe. In this construction, the word **faith** can refer to: (1) what those who are **joined** have in common. Alternate translation: “not having been joined as people with faith to those who heard it” (2) what performs the “joining.” Alternate translation: “not having been joined by faith to those who heard it”

See: Assumed Knowledge and Implicit Information

Hebrews 4:2 (#8)

"not having been joined in faith with the ones having heard {it}"

Most early manuscripts make **not having been joined** refer back to **them**. However, a few early manuscripts make **not having been joined** refer back to **the message**. In this case, the clause would refer to how **those who heard** the message did not join **faith** to it when they heard it. In other words, they did not believe what they heard. However, the option that the ULT follows has the most support, so it is best to make **not having been joined** refer back to **them**.

See: Textual Variants

Hebrews 4:2 (#9)

"not having been joined"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **joined** rather than on the person doing the joining. If you must state who did the action, the author implies that God or they themselves did it. Alternate translation: “not having joined themselves” or “God not having joined them”

See: Active or Passive

Hebrews 4:2 (#10)

"faith with"

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “trust” or “believe.” Alternate translation: “in trusting it” or “in believing it”

See: Abstract Nouns

Hebrews 4:3 (#1)

"For"

Here, the word **For** introduces how one does "benefit" from hearing the "good news" (4:2). It is those who "believe" who are able to **enter into rest**. If it would be helpful in your language, you could use a word or phrase that introduces further explanation. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Hebrews 4:3 (#2)

"we, the ones having believed enter into rest"

Here, the word **rest** could refer to: (1) the state of "resting." Alternate translation: "we who have believed participate in the way that God rests" or "we who have believed rest" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "we who have believed enter into the resting place" or "we who have believed enter into the land of rest"

See: Assumed Knowledge and Implicit Information

Hebrews 4:3 (#3)

"just as he said"

Here, the phrase **just as** indicates that the quotation will support the claim that **we who have believed enter into rest**. However, the quotation is a negative statement about how the Israelite ancestors will not **enter into rest**. The quotation could support the claim by: (1) proving the opposite point. Since the Israelite ancestors did not enter because they did not believe (See: 3:19), that means that those who believe can enter. Alternate translation: "which you know because he said this about those who did not believe:" (2) proving that the **rest** is still available. In other words, because the Israelite ancestors did not **enter**, someone still can **enter**. Alternate translation: "which you can tell is still available because he said"

See: Assumed Knowledge and Implicit Information

Hebrews 4:3 (#4)

"just as he said"

Here the author uses the phrase **just as he said** to requote a part of the quotation that he introduced earlier (See: especially 3:11). If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "just as he said in what I already quoted"

See: Quotations and Quote Margins

Hebrews 4:3 (#5)

"he said"

Here, the word **he** could refer back to: (1) the Holy Spirit, whom the author identifies as the speaker of the quotation (See: 3:7). Alternate translation: "God's Spirit said" (2) God considered as a unity. Alternate translation: "God said"

See: Pronouns — When to Use Them

Hebrews 4:3 (#6)

""As I swore in my wrath,"

Since the author repeats here the same words that he quoted in 3:11, you should translate these words in exactly the same way as you did in that verse.

Hebrews 4:3 (#7)

"although his works"

Here, the word **although** introduces something that is unexpected. God swore that the Israelite ancestors would not **enter into my rest**, but (unexpectedly) that rest has been available since **the foundation of the world**, since God's **works were finished** then. The author's point is that God's oath about how the Israelite ancestors would never **enter** does not mean that the **rest** is not available or not yet available. Instead, the **rest** has been available since God created everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "but despite that, his works" or "although the rest is available even now, for his works"

See: Assumed Knowledge and Implicit Information

Hebrews 4:3 (#8)

"his works were finished"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **works** that **were finished** rather than on the person doing the finishing. If you must state who did the action, the author implies that God did it. Alternate translation: "God finished his works"

See: Active or Passive

Hebrews 4:3 (#9)

"from the foundation of the world"

The author speaks of how God created the **world** as if he set the **world** on a **foundation** or solid base. In the author's culture, this was a common way to refer to how God created everything. If it would be helpful in your language, you could use a phrase that refers to how God created everything. Alternate translation: "from the beginning of the world" or "from the time when the world was created"

See: Metaphor

Hebrews 4:4 (#1)

"For"

Here, the word **For** introduces the proof for what the author has claimed about how God's "works were finished from the foundation of the world" (See: [4:3](#)). If it would be helpful in your language, you could use a word or phrase that introduces proof or support. Alternate translation: "In fact,"

See: Connecting Words and Phrases

Hebrews 4:4 (#2)

"he has somewhere spoken"

Here, just as in [4:3](#), the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (See: [3:7](#)). Alternate translation: "God's Spirit has somewhere

spoken" (2) God considered as a unity. Alternate translation: "God has somewhere spoken"

See: Pronouns — When to Use Them

Hebrews 4:4 (#3)

"he has somewhere spoken thus about the seventh {day}"

Here the author quotes from the Old Testament. He does not introduce it as a quotation but instead as words that someone (probably the Holy Spirit) has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from [Genesis 2:2](#). This passage tells the story of how God created everything in six days and then rested on the seventh day. Since the author introduces the quotation as words that someone has spoken, you should do the same. The word **somewhere** shows that the words come from Scriptures without stating exactly where. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "in another place he has said thus about the seventh day"

See: Quotations and Quote Margins

Hebrews 4:4 (#4)

"the seventh {day}:"

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "day seven ... day seven"

See: Ordinal Numbers

Hebrews 4:4 (#5)

"all his works"

Here, the phrase **all his works** refers specifically to the **works** of creation. The quotation does not mean that God stopped doing everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "all his works of creating"

See: Assumed Knowledge and Implicit Information

Hebrews 4:5 (#1)

"And again in this {passage}"

Here the author uses the phrase **And again in this {passage}** to requote a part of the quotation that he introduced earlier (See: especially [3:11](#); [4:3](#)). The phrase **this {passage}** refers to the quotation from Psalm 95, which is the primary passage that the author is discussing. If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "And when we consider again the passage we are discussing, it says"

See: Quotations and Quote Margins

Hebrews 4:5 (#2)

"if they will enter into my rest"

Since the author repeats here the same words that he quoted in [3:11](#), you should translate these words in exactly the same way as you did in that verse.

Hebrews 4:6 (#1)

"Therefore"

Here, the word **Therefore** introduces the conclusion to what the author has argued in [4:2-5](#). Use a word or phrase that introduces this kind of conclusion. Alternate translation: "Because of all that"

See: Connect — Reason-and-Result Relationship

Hebrews 4:6 (#2)

"to enter into it," - "did not enter"

Here, just as in [4:1](#), the rest which people **enter** could refer to: (1) the state of "resting." Alternate translation: "to participate in it ... did not participate" or "to rest with God ... did not rest with God" (2) the place where people rest, particularly the land that God promised to give to his people. Alternate translation: "to enter into the place ... did not enter it" or "to enter into the land ... did not enter it"

See: Assumed Knowledge and Implicit Information

Hebrews 4:6 (#3)

"the ones previously having had the good news proclaimed {to them}"

Here, those who **had the good news proclaimed to them** are the same people the author mentions as "them" in [4:2](#): the Israelite ancestors whom God led out of Egypt and who did not enter the Promised Land. If it would be helpful in your language, you could make who these people are more explicit. Alternate translation: "the Israelite ancestors who previously had the gospel proclaimed to them" or "the people of that generation who previously had the gospel proclaimed to them"

See: Assumed Knowledge and Implicit Information

Hebrews 4:6 (#4)

"did not enter because of their disobedience"

If your language does not use an abstract noun for the idea of **disobedience**, you could express the idea by using a verb such as "disobey" or an adjective such as "disobedient." Alternate translation: "did not enter, because they disobeyed" or "did not enter, because they were disobedient"

See: Abstract Nouns

Hebrews 4:7 (#1)

"he again sets"

Here, just as in [4:3-4](#), the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (See: [3:7](#)). Alternate translation: "God's Spirit again sets" (2) God considered as a unity. Alternate translation: "God again sets"

See: Pronouns — When to Use Them

Hebrews 4:7 (#2)

"again"

Here, the word **again** indicates that the Holy Spirit had already "set" a **day** and now does it for a second time. The first time was when God promised the

“rest” to the Israelite ancestors. The second time (**again**) was when the Spirit spoke the quote from Psalm 95 **through David**. If it would be helpful in your language, you could use a word or phrase that refers to doing something “once more” or “for a second time.” Alternate translation: “for a second time”

Hebrews 4:7 (#3)

"calling it "Today"

Here the author speaks about a time that we call **Today**. We call every day **Today**, so this phrase means that the rest is available right now. However, since the author uses **Today** because the author of the quotation uses it, make sure that you use the same words that you used to translate **Today** in [3:7](#). Alternate translation: “calling it ‘This day’”

See: Assumed Knowledge and Implicit Information

Hebrews 4:7 (#4)

"speaking through David"

The Holy Spirit called the **certain day** “**Today**” when he was **speaking through David**. The author knows that **David** wrote the psalm that he is quoting, but he also knows that **David** was inspired by the Holy Spirit. Use a form in your language that refers to how someone speaks through or by means of someone else. Alternate translation: “using David to speak”

Hebrews 4:7 (#5)

"just as it has already been said"

Here the author uses the phrase **just as it has already been said** to requote a part of the quotation that he introduced earlier (See: especially [3:7-8](#); [3:15](#)). If it would be helpful in your language, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: “just as we read in the passage we are discussing”

See: Quotations and Quote Margins

Hebrews 4:7 (#6)

"it has already been said"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that have **been said** rather than on the person doing the saying. If you must state who did the action, the author implies that he himself did it. Alternate translation: “I have already said” or “I have already quoted”

See: Active or Passive

Hebrews 4:7 (#7)

""Today, if you hear his voice,"

Since the author repeats here the same words that he quoted in [3:7-8](#), you should translate these words in exactly the same way as you did in those verses.

Hebrews 4:8 (#1)

"For"

Here, the word **For** introduces further explanation about the day called “Today.” If it would be helpful in your language, you could use a word or phrase that introduces explanation, or you could leave it untranslated. Alternate translation: “Further,”

See: Connecting Words and Phrases

Hebrews 4:8 (#2)

"if Joshua gave them rest"

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Joshua** did not give the Israelite ancestors the kind of **rest** he is discussing. He proves that the conditional statement is not true by showing that it would contradict what is true: the Holy Spirit did actually speak **about another day**, as the previous verse shows. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “if Joshua had actually given them rest”

See: Connect — Contrary to Fact Conditions

Hebrews 4:8 (#3)

"Joshua gave them rest"

Here the author speaks as if **Joshua** were the one who could have "given" **rest** to the Israelite ancestors. This expression means that what Joshua did could have enabled the Israelite ancestors to receive **rest** from God. If it would be helpful in your language, you could make it clearer that the **rest** comes from God, who worked through **Joshua**. Alternate translation: "God had used Joshua to give them rest" or "Joshua had helped them rest"

See: Metaphor

Hebrews 4:8 (#4)

"gave them rest"

See how you translated the word **rest** in [4:1](#). Alternate translation: "enabled them to rest with God" or "enabled them to enter into God's resting place"

See: Assumed Knowledge and Implicit Information

Hebrews 4:8 (#5)

"he would not have spoken"

Here, just as in [4:7](#), the word **he** could refer to: (1) the Holy Spirit, whom the author identifies as the speaker of the Psalms quotation (See: [3:7](#)). Alternate translation: "God's Spirit would not have spoken" (2) God considered as a unity. Alternate translation: "God would not have spoken"

See: Pronouns — When to Use Them

Hebrews 4:8 (#6)

"day"

Here the author refers to a **day** because the quotation he is discussing refers to "today." If possible, use a word or phrase here that is related to how you translated "today" in the quotation (See: [4:7](#)). The author does not mean that there is only one period of 24 hours during which people can "enter the rest." If it would be helpful in your language, you could use a word or phrase that

refers to a specific point in time. Alternate translation: "time" or "moment in time"

Hebrews 4:8 (#7)

"after these things"

Here, the phrase **these things** refers to what happened when **Joshua** was leading the Israelite ancestors. He guided them into the land that God had promised to give them, and he led them as they fought their enemies and then settled in that land. The author's point is that, since David speaks about entering the **rest** much later than this, the events related to **Joshua** must not count as getting **rest**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "after Joshua led the people into the land"

See: Assumed Knowledge and Implicit Information

Hebrews 4:9 (#1)

"Therefore"

Here, the word **Therefore** introduces the conclusion to the argument in [4:3–8](#). If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: "So then" or "In conclusion"

See: Connect — Reason-and-Result Relationship

Hebrews 4:9 (#2)

"a Sabbath rest"

Here, the **Sabbath rest** could refer to: (1) keeping the **Sabbath** by "resting." Alternate translation: "rest as on the Sabbath day" (2) celebrating the special day that is the **Sabbath**. Alternate translation: "a Sabbath celebration" or "a celebration as on the day of rest"

See: Assumed Knowledge and Implicit Information

Hebrews 4:10 (#1)

"For"

Here, the word **For** introduces further explanation of **rest**. If it would be helpful in your language, you could use a word that introduces an explanation, or

you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 4:10 (#2)

"the one having entered" - "has himself also rested"

Here the author uses the past tense to speak about something that is true in general. Use whatever tense you would naturally use in your language to speak about something that is generally true. Alternate translation: "the one who will enter ... will himself also rest"

See: Predictive Past

Hebrews 4:10 (#3)

"the one having entered into his rest"

See how you translated "entering the rest" in [4:1](#). Alternate translation: "the one who rests with God" or "the one who enters into God's resting place"

See: Assumed Knowledge and Implicit Information

Hebrews 4:10 (#4)

"his"

Here, the word **his** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God's"

See: Pronouns — When to Use Them

Hebrews 4:10 (#5)

"himself" - "his"

Although the words **himself** and **his** are masculine, they refer to anyone, both male and female. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "himself or herself ... his or her"

See: When Masculine Words Include Women

Hebrews 4:10 (#6)

"himself"

Here, the word translated **himself** emphasizes the comparison between **the one who has entered** and **God**. Consider using a natural way to emphasize this comparison in your language. Alternate translation: "in fact"

See: Reflexive Pronouns

Hebrews 4:10 (#7)

"just as God {did} from his own {works}"

Here the author refers back to what he already said in [4:4](#) about how God "rested on the seventh day" after he created everything. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "just as God rested after he created the world" or "just as God did from his own works on the seventh day"

See: Assumed Knowledge and Implicit Information

Hebrews 4:11 (#1)

"Therefore"

Here, the word **Therefore** introduces an exhortation that is based on what the author has argued in [3:7-4:10](#). If it would be helpful in your language, you could use a word or phrase that introduces how readers should respond to what the author has argued. Alternate translation: "So then" or "In light of what I have said"

See: Connect — Reason-and-Result Relationship

Hebrews 4:11 (#2)

"to enter into that rest"

See how you translated the phrase "entering the rest" in [4:1](#). Alternate translation: "to rest with God" or "to enter into God's resting place"

See: Assumed Knowledge and Implicit Information

Hebrews 4:11 (#3)

"might fall into"

Here the author speaks as if **disobedience** were a hole that a person could physically **fall into**. This “falling into” the hole of **disobedience** keeps a person from reaching their goal or arriving at their destination. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “might fail by following” or “might follow”

See: Metaphor

Hebrews 4:11 (#4)

"the same example of this disobedience"

Here the author uses the possessive form to show that the **example** is the **disobedience**. If it would be helpful in your language, you could express the idea without using a possessive form. The idea is that the Israelite ancestors provided the **example** of **disobedience** that we should not follow. Alternate translation: “the same thing, which is disobedience” or “disobedience that is like that of the Israelite ancestors”

See: Possession

Hebrews 4:11 (#5)

"the same example of this disobedience"

If your language does not use an abstract noun for the idea of **disobedience**, you could express the idea by using a verb such as “disobey.” Alternate translation: “disobeying in the same way that they did”

See: Abstract Nouns

Hebrews 4:12 (#1)

"For"

Here, the word **For** introduces a further reason for why we need to “be eager” ([4:11](#)). If it would be helpful in your language, you could use a word or phrase that introduces the basis for an exhortation. Alternate translation: “We should do that because”

See: Connecting Words and Phrases

Hebrews 4:12 (#2)

"the word of God"

Here, the word **word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the message of God” or “what God says”

See: Metonymy

Hebrews 4:12 (#3)

"the word of God"

Here the author uses the possessive form to describe a **word** that: (1) **God** speaks. Alternate translation: “the word that God speaks” (2) is **God**. Alternate translation: “the divine Word” or “God the Word”

See: Possession

Hebrews 4:12 (#4)

"is living and active" - "piercing" - "and able to judge"

In these phrases, the author describes the **word of God** as if it were a person that was **living and active** and that could “pierce” and **judge** other people. He speaks in this way to show that God accomplishes these things through his **word**, that is, when he speaks. If it would be helpful in your language, you could express the idea by making God the subject of these actions or by using analogy form. Alternate translation: “is from the living and active God ... God uses it to pierce ... and God uses it to judge” or “is like a living and active person ... piercing like a person pierces ... and able, like a person, to judge”

See: Personification

Hebrews 4:12 (#5)

"sharper than any two-edged sword, and piercing to the dividing"

Here the author compares the **word of God** to a **sword** that has two edges. God’s word is even **sharper** than that kind of sword, which means it is even better at **piercing**. The author uses this figure of speech to show how good the **word of God** is at

discerning and judging humans. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “is like a very sharp two-edged sword that pierces to the dividing” or “able to distinguish what is wrong from what is right, including even the dividing”

See: Metaphor

Hebrews 4:12 (#6)

"two-edged sword"

The phrase **two-edged sword** describes a weapon or tool with two sharp edges. This kind of **sword** can “pierce” something better than a sword with only one sharp edge can. If it would be helpful in your language, you could use a comparable term or a descriptive phrase. Alternate translation: “blade with two sharp edges”

See: Translate Unknowns

Hebrews 4:12 (#7)

"and piercing to the dividing of soul and spirit, of both joints and marrow"

Here the author refers to things that are hard to divide: **joints** and **marrow** are difficult to separate, as are **soul** and **spirit**. His point is that the **word** can separate things that are hard to separate, just like a very sharp **sword** can. If it would be helpful in your language, you could use words or phrases that refer to cutting things into pieces. Alternate translation: “and slicing apart soul and spirit, joints and marrow”

See: Translate Unknowns

Hebrews 4:12 (#8)

"of soul and spirit"

Here, the words **soul** and **spirit** refer to two distinguishable aspects of the nonphysical part of a human. It is possible that **soul** refers primarily to life and personality, while **spirit** refers to how people relate to others and express themselves. However, the author is not primarily interested in what parts of the person to which these two words refer. Rather, he is focused on how **soul** and **spirit** always go together, and it is difficult to “divide” them. If it would be helpful in your language, you

could use words that refer to closely related aspects of the nonphysical parts of a person. Alternate translation: “of mind and spirit” or “of personality and mind”

See: Assumed Knowledge and Implicit Information

Hebrews 4:12 (#9)

"of both joints and marrow"

The word **joints** refers to the places where bones connect. The word **marrow** refers to the center part of bones. The author is primarily interested in how the **joints** and the **marrow** are closely connected together, and it requires cutting a bone into pieces to separate them from each other. If it would be helpful in your language, you could refer to body parts that are very difficult to separate. Alternate translation: “of both tendons and muscles” or “of both ligaments and bones”

See: Translate Unknowns

Hebrews 4:12 (#10)

"the thoughts and intentions of the heart"

If your language does not use abstract nouns for the ideas of **thoughts** and **intentions**, you could express the ideas by using verbs such as “think” and “plan.” Alternate translation: “what the heart ponders and devises”

See: Abstract Nouns

Hebrews 4:12 (#11)

"of the heart"

In the author’s culture, the word **heart** refers to the place within us where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: “of the mind” or “that people think”

See: Metonymy

Hebrews 4:12 (#12)

"of the heart"

Here the author is speaking of “hearts” in general, not of one particular **heart**. If it would be helpful in your language, you could use a form that refers to “hearts” in general. Alternate translation: “of hearts” or “of human hearts”

See: Generic Noun Phrases

Hebrews 4:13 (#1)

"him." - "of him to whom {is}"

Here, the words **him** and **whom** could refer to: (1) God, who spoke the “word” that is referred to in the previous verse. Alternate translation: “God ... of him to whom” (2) the “word” that is referred to in the previous verse. Alternate translation: “this word ... of it to which”

See: Pronouns — When to Use Them

Hebrews 4:13 (#2)

"no creature is hidden"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus what is **hidden** rather than what does the hiding. If you must state who did the action, you could use a vague subject or have the creature trying to hide itself. Alternate translation: “no creature can hide” or “no creature can hide itself”

See: Active or Passive

Hebrews 4:13 (#3)

"all things {are} bare and laid open"

Here the author speaks about **all things** as if they were a naked person whose body was **bare** for all to see. He also speaks of **all things** as if someone had pulled another person’s head back to “lay open” his or her neck. Both of these expressions indicate that God sees and knows everything about **all things**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “all things are visible and revealed”

See: Metaphor

Hebrews 4:13 (#4)

"are} bare and laid open"

These two terms mean basically the same thing and are used together to emphasize that God sees and knows everything. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and provide emphasis in another way. Alternate translation: “are visible” or “are revealed”

See: Doublet

Hebrews 4:13 (#5)

"laid open"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Since the author is describing a characteristic of **all things**, avoid stating a subject here. It may be best to express the idea with an adjective. Alternate translation: “open” or “visible”

See: Active or Passive

Hebrews 4:13 (#6)

"to the eyes of him"

Here, the word **eyes** refers to sight or knowledge. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: “to the sight of him” or “for him to know, who is the one”

See: Metonymy

Hebrews 4:13 (#7)

"to whom {is} our word"

This phrase could mean: (1) that God is the one whom the author is speaking about to his audience. The **word** here would refer to the “words” that the author is speaking to his audience. Alternate translation: “about whom we are speaking” (2) that God is one to whom the audience must relate. Alternate translation: “with whom we have to do”

See: Idiom

Hebrews 4:14 (#1)

"Therefore"

Here, the word **Therefore** refers back to what the author already said about how Jesus is a **high priest** (See: [2:17-3:1](#)). It may refer especially to [3:1](#), where the author stated that Jesus is "the high priest of our confession." So, **Therefore** introduces how the author wants his audience to act, given that Jesus is a **great high priest**. If it would be helpful in your language, you could use a word or phrase that resumes a previous topic, or you could use a word or phrase that introduces the result or consequence of a previous statement. Alternate translation: "So then" or "Because of all that"

See: Connect — Reason-and-Result Relationship

Hebrews 4:14 (#2)

"having"

Here, the word **having** introduces a reason for the exhortation to **firmly hold**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: "since we have" or "because we have"

See: Connect — Reason-and-Result Relationship

Hebrews 4:14 (#3)

"the heavens"

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual **heavens**. Paul speaks this way in [2 Corinthians 12:2](#). Here, the author uses this language without clarifying how many **heavens** there are. The main point is that Jesus **passed through** these **heavens** to where God dwells. Often, this place where God dwells is in the highest of the **heavens**. Since the author does not include details about the **heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple **heavens** if possible. Alternate translation: "the heavenly realm" or "the heavenly spaces"

See: Assumed Knowledge and Implicit Information

Hebrews 4:14 (#4)

"the Son of God"

The phrase **Son of God** is an important title for Jesus. See how you translated **Son** in [1:2](#).

See: Translating Son and Father

Hebrews 4:14 (#5)

"let us firmly hold to our confession"

Here, the phrase **firmly hold** refers to continuing to consistently believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or trust. Alternate translation: "let us tightly grasp our confession" or "let us continue to trust our confession"

See: Metaphor

Hebrews 4:15 (#1)

"For"

Here, the word **For** introduces further explanation of how Jesus is a high priest. This information supports the author's exhortation to "firmly hold" to the "confession" (See: [4:15](#)). If it would be helpful in your language, you could use a word that introduces support for an exhortation, or you could leave it untranslated. Alternate translation: "We should do that because"

See: Connecting Words and Phrases

Hebrews 4:15 (#2)

"we do not have a high priest {who} is not able to sympathize with our weaknesses, but one having been tempted"

Here the author uses two negative words to emphasize how much Jesus is able to **sympathize** with us as **high priest**. If it would be helpful in your language, you could express the idea with a positive statement and emphasize it in another way. If you do this, you will need to translate **but** as a connection instead of a contrast. Alternate translation: "we indeed have a high priest who is able to sympathize with our weaknesses, one having been tempted"

See: Double Negatives

Hebrews 4:15 (#3)

"with our weaknesses"

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the idea by using an adjective such as "weak." Alternate translation: "with the ways that we are weak"

See: Abstract Nouns

Hebrews 4:15 (#4)

"but one having been tempted"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "but we have one who has been tempted"

See: Ellipsis

Hebrews 4:15 (#5)

"one having been tempted"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Jesus who was **tempted** rather than on the person or thing doing the tempting. If you must state who did the action, you could use an indefinite subject, since many things can tempt. Alternate translation: "one whom things tempted" or "one having experienced temptation"

See: Active or Passive

Hebrews 4:15 (#6)

"our likeness"

If your language does not use an abstract noun for the idea of **likeness**, you could express the idea by using a word such as "like" or "similar." Alternate translation: "what we are like" or "the ways that all humans are similar"

See: Abstract Nouns

Hebrews 4:15 (#7)

"yet} without sin"

Alternate translation: "but who did not sin"

Hebrews 4:16 (#1)

"Let us then approach"

Here, the word **then** introduces an exhortation that is based [4:14-15](#). If it would be helpful in your language, you could use a word or phrase that introduces an exhortation. Alternate translation: "Therefore, let us approach" or "Because of that, let us approach"

See: Connect — Reason-and-Result Relationship

Hebrews 4:16 (#2)

"Let us then approach with confidence to the throne of grace"

Here, the word **approach** refers implicitly to getting close to something but not necessarily being right next to it. The author wants believers to **approach** God's **throne** in heaven. This means that they enter into God's presence. It does not mean that they enter into heaven to be right next to the **throne**. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. Alternate translation: "Let us then with confidence go before the throne of grace"

See: Assumed Knowledge and Implicit Information

Hebrews 4:16 (#3)

"with confidence"

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adverb such as "boldly" or "confidently." Alternate translation: "confidently"

See: Abstract Nouns

Hebrews 4:16 (#4)

"to the throne"

Here, the word **throne** refers to the one sitting on the **throne**: God. If it would be helpful in your language, you could clarify that the word **throne** refers to God on his **throne**. Alternate translation: "to God on his throne"

See: Metonymy

Hebrews 4:16 (#5)

"to the throne of grace"

Here the author uses the possessive form to describe how **grace** comes from God on the **throne**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "to throne from which grace comes"

See: Possession

Hebrews 4:16 (#6)

"to the throne of grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as "gracious" or an adverb such as "graciously." Alternate translation: "to the gracious throne" or "to throne where God rules graciously"

See: Abstract Nouns

Hebrews 4:16 (#7)

"we may receive mercy and find grace"

If your language does not use abstract nouns for the ideas of **mercy** and **grace**, you could express the idea by using verbs or in some other natural way. Alternate translation: "God may be merciful and gracious to us"

See: Abstract Nouns

Hebrews 4:16 (#8)

"we may receive mercy and find grace"

The two phrases **receive mercy** and **find grace** mean basically the same thing and are used together to emphasize how God will act kindly and lovingly toward those who believe in Jesus. If your

language does not use repetition to do this, or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: "we may receive grace" or "we may receive favor"

See: Doublet

Hebrews 4:16 (#9)

"find grace"

Here the author speaks as if **grace** were an object that people could find. He means that people can receive **grace** from God. If it would be helpful in your language, you could express the idea in a different way. Alternate translation: "grace" or "experience grace"

See: Idiom

Hebrews 5:1 (#1)

"For"

Here, the word **For** indicates that the author is going to explain more about high priests and about how Jesus is a high priest. It also signals that the author is beginning a new section. Use a word or phrase that indicates that a new section is beginning, or you could leave **For** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Hebrews 5:1 (#2)

"being taken"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **taken** rather than on the person doing the taking. If you must state who did the action, the author implies that God did it. Alternate translation: "God taking him" or "whom God takes"

See: Active or Passive

Hebrews 5:1 (#3)

"from among men on the behalf of men"

Although the word **men** is masculine, the author is using it to refer to all the people in a group, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “from among humans on the behalf of humans”

See: When Masculine Words Include Women

Hebrews 5:1 (#4)

"is appointed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: “God appointed” or “is one whom God appointed”

See: Active or Passive

Hebrews 5:1 (#5)

"he may offer"

Here, the word **he** refers to the **high priest** that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the **high priest** is male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: “this person may offer”

See: When Masculine Words Include Women

Hebrews 5:1 (#6)

"gifts and sacrifices"

Here, the words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. Alternate translation: “sacrifices” or “things presented to God”

See: Doublet

Hebrews 5:2 (#1)

"being deceived"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **deceived** rather than on the person or thing doing the deceiving. If you must state who did the action, you could use an indefinite subject, since many things deceive people. Alternate translation: “whom others have deceived” or “who believe what is false”

See: Active or Passive

Hebrews 5:2 (#2)

"he"

Here, just as in [5:1](#) and in the following verses, the word **he** refers to the high priest that the author is discussing. In Israelite and Jewish culture, only men could be high priests, so **he** does refer to a man. However, the author is not emphasizing that the high priest is male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: “the high priest”

See: When Masculine Words Include Women

Hebrews 5:2 (#3)

"is subject to weakness"

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as “weak.” Alternate translation: “is weak sometimes” or “sometimes fails”

See: Abstract Nouns

Hebrews 5:3 (#1)

"this"

Here, the word **this** refers back to “weakness” in [5:2](#). If it would be helpful in your language, you

could make explicit that **this** refers to weakness.
Alternate translation: "this weakness"

See: Pronouns — When to Use Them

Hebrews 5:3 (#2)

"he is obligated"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the priest who is **obligated** rather than on the person doing the obligating. If you must state who did the action, the author implies that God did it. Alternate translation: "God commands him"

See: Active or Passive

Hebrews 5:3 (#3)

"he is obligated, just as for the people, so also for himself, to offer {sacrifices} for sins"

If the structure of this sentence would confuse your readers, you could rearrange the elements so that they come in a more natural order. The author is emphasizing the comparison between the people and the priest, so use a form that emphasizes those elements. Alternate translation: "he is obligated to offer sacrifices for sins, just as for the people, so also for himself"

See: Information Structure

Hebrews 5:3 (#4)

"to offer {sacrifices} for sins"

Here, the phrase **{sacrifices} for sins** refers to a specific category of sacrifice that dealt with people's **sins**. You can read more about this kind of sacrifice in [Leviticus 16](#). If it would be helpful in your language, you could use a word or phrase that refers clearly to **sacrifices** that are meant to deal with **sins**. Alternate translation: "to offer sin offerings" or "to offer sacrifices to deal with sins"

See: Assumed Knowledge and Implicit Information

Hebrews 5:4 (#1)

"takes this honor"

Here, the word **honor** refers to the position that gives the person **honor**. This position is that of high priest. If it would be helpful in your language, you could express the idea by referring to the position of high priest, if possible including the idea that this is an "honored" position. Alternate translation: "takes the honor of being a high priest"

See: Metonymy

Hebrews 5:4 (#2)

"this honor"

If your language does not use an abstract noun for the idea of **honor**, you could express the idea by using an adjective such as "honorable." Alternate translation: "becoming honorable in this way"

See: Abstract Nouns

Hebrews 5:4 (#3)

"but {only}"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "but he receives this honor only by"

See: Ellipsis

Hebrews 5:4 (#4)

"being called"

Here, the phrase **being called** introduces something that could: (1) give the real reason why a person becomes a high priest. Alternate translation: "because he is called" (2) give the situation in which a person actually becomes a high priest. Alternate translation: "when he is called"

See: Connect — Reason-and-Result Relationship

Hebrews 5:4 (#5)**"but {only} being called by God, just as also Aaron {was}"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **called** rather than on the person doing the calling. Alternate translation: "but only those whom God calls, just as he called Aaron"

See: Active or Passive

Hebrews 5:4 (#6)**"just as also Aaron {was}"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "just as also Aaron was called by God"

See: Ellipsis

Hebrews 5:4 (#7)**"Aaron {was}"**

The word

See: How to Translate Names

Hebrews 5:5 (#1)**"did not glorify himself to become a high priest"**

Alternate translation: "did not make himself great by choosing to be a high priest"

Hebrews 5:5 (#2)**"the one having spoken to him {said}"**

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to **Christ**. However, the audience would have understood that these were quotations from the Old Testament, specifically from [Psalm 2:7](#). Since the author introduces the

quotation as words that God has said to **Christ**, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "the one who said these words to him declared"

See: Quotations and Quote Margins

Hebrews 5:5 (#3)**"the one having spoken to him {said}"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "the one who spoke to him glorified him to become a high priest, saying" or "he was glorified to become a high priest by the one who declared to him"

See: Ellipsis

Hebrews 5:5 (#4)**""You are my Son;"**

Since the author repeats here the same words that he quoted in [1:5](#), you should translate these words in exactly the same way as you did in that verse.

Hebrews 5:6 (#1)**"he also says in another {place}"**

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that these were quotations from the Old Testament, specifically from [Psalm 110:4](#). Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. The phrase **in another {place}** shows that the words come from a different part of the Old Testament, here a different psalm. Alternate

translation: "he also declared, as it is recorded in another place in the Scriptures,"

See: Quotations and Quote Margins

Hebrews 5:6 (#2)

"he also says"

Here, the word **he** refers to God the Father, who speaks these words to his Son. If it would be helpful in your language, you could make explicit that **he** refers to God. Alternate translation: "God also says"

See: Pronouns — When to Use Them

Hebrews 5:6 (#3)

"You {are}"

Because the quotation is referring to one person (Christ), **you** is singular here.

See: Forms of 'You' — Singular

Hebrews 5:6 (#4)

"after the order of Melchizedek"

Here, the word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and performs the same duties which that person did. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "in the same way that Melchizedek was a priest" or "with a priesthood just like Melchizedek's priesthood"

See: Assumed Knowledge and Implicit Information

Hebrews 5:7 (#1)

"He"

Here, the word **He** refers back to Christ. If it would be helpful in your language, you could make explicit that **He** refers to Christ. Alternate translation: "Christ"

See: Pronouns — When to Use Them

Hebrews 5:7 (#2)

"during the days of his flesh"

Here, the words **the days** refer to an undefined period of time, and the word **flesh** refers to Jesus' earthly life. The phrase as a whole refers to the time during which Jesus had a human body that could die, in contrast to how he now has a human body that is glorious and can never die. Alternate translation: "when he lived on earth" or "during the time when he was mortal"

See: Metonymy

Hebrews 5:7 (#3)

"both prayers and requests"

These two terms mean basically the same thing and are used together to emphasize how much Jesus prayed to God. If your language does not use repetition to do this or if you do not have two words for these prayers, you could use one phrase and provide emphasis in another way. Alternate translation: "many prayers"

See: Doublet

Hebrews 5:7 (#4)

"with loud cries and tears"

The terms **loud cries** and **tears** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "with tearful cries" or "with weeping"

See: Doublet

Hebrews 5:7 (#5)

"the one being able"

Here, the phrase **the one** refers to God the Father, to whom Jesus prayed. If it would be helpful in your language, you could make explicit that **the one** refers to God. Alternate translation: "God, who is able"

See: Pronouns — When to Use Them

Hebrews 5:7 (#6)**"to save him from death"**

The phrase **save him from death** could mean that: (1) God could make Jesus alive again after he died. In support of this view is the fact that Jesus **was heard**, which implies that God did what Jesus asked. Of course, Jesus did indeed die, so this phrase must refer to his resurrection. Alternate translation: "to save him after he died" (2) God could prevent Jesus from dying. In support of this view is the fact that God could indeed have kept Jesus from dying. Alternate translation: "to keep him from dying"

See: Assumed Knowledge and Implicit Information

Hebrews 5:7 (#7)**"from death"**

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "from dying"

See: Abstract Nouns

Hebrews 5:7 (#8)**"he was heard"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who **was heard** rather than on the person doing the hearing. If you must state who did the action, the author implies that God did it. Alternate translation: "God heard him"

See: Active or Passive

Hebrews 5:7 (#9)**"he was heard"**

Here, the phrase **was heard** could mean that: (1) God both **heard** Jesus and did what he asked. Alternate translation: "he was heard and answered" (2) God only **heard** or listened to what Jesus asked. Alternate translation: "he was listened to"

See: Assumed Knowledge and Implicit Information

Hebrews 5:8 (#1)**"a son"**

Here, the word **son** is an important title for Jesus, the Son of God. Alternate translation: "the Son of God"

See: Translating Son and Father

Hebrews 5:8 (#2)**"he learned obedience"**

Here, the clause **he learned obedience** means that the Son gained new knowledge and experience about **obedience**. It does not mean that the Son had never "obeyed" before or had to become better at obeying God. The Son has always "obeyed," but this verse shows that he **learned** new things about **obedience** when he **suffered**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he learned what is required to be obedient" or "he learned more about obedience"

See: Assumed Knowledge and Implicit Information

Hebrews 5:8 (#3)**"obedience"**

If your language does not use an abstract noun for the idea of **obedience**, you could express the idea by using an adjective such as "obedient" or a verb such as "obey." Alternate translation: "to be obedient"

See: Abstract Nouns

Hebrews 5:8 (#4)**"from {the things} which he suffered"**

Here the author does not clarify exactly what **{the things} which he suffered** are. These things probably include everything that Jesus **suffered** during his life up to and including his death. If possible, use a general phrase that could refer to all the "suffering" that Jesus experienced. Alternate

translation: “from all the suffering that he experienced”

See: When to Keep Information Implicit

Hebrews 5:9 (#1)

"having been made perfect"

Here, the phrase **having been made perfect** introduces something that happens before the phrase **he became**. If it would be helpful in your language, you could make this connection explicit. Alternate translation: “after having been made perfect”

See: Connect — Sequential Time Relationship

Hebrews 5:9 (#2)

"having been made perfect"

Here, the word **perfect** identifies someone who has all the qualifications or abilities needed to fulfill a task. The phrase does not mean that Jesus sinned at one point and now does not. If it would be helpful in your language, you could use a word or phrase that identifies a person who is “fit” or “ready” for a position or task. Alternate translation: “having been made ready” or “having been qualified”

See: Assumed Knowledge and Implicit Information

Hebrews 5:9 (#3)

"having been made perfect"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the person who is **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: “God having made him perfect”

See: Active or Passive

Hebrews 5:9 (#4)

"he became, for all the ones obeying him, the source of eternal salvation"

If the order of information here would confuse your readers, you could rearrange the sentence so that it is in a more natural order. Alternate translation: “he became the source of eternal salvation for all those who obey him”

See: Information Structure

Hebrews 5:9 (#5)

"the source of eternal salvation"

If your language does not use abstract nouns for the ideas of **source** and **salvation**, you could express the ideas by using verbs such as “provide” and “save.” Alternate translation: “the one who provides eternal rescuing” or “the one who causes them to be saved forever”

See: Abstract Nouns

Hebrews 5:10 (#1)

"having been designated"

Here, the phrase **having been designated** introduces action that could have taken place: (1) before Jesus “became the source of eternal salvation” (See: [5:9](#)). Alternate translation: “after having been designated” (2) at the same time as when Jesus “became the source of eternal salvation” (See: [5:9](#)). Alternate translation: “at the time when he was designated”

See: Connect — Background Information

Hebrews 5:10 (#2)

"having been designated by God"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is **designated** rather than on the person doing the designating. Alternate translation: “God having designated him”

See: Active or Passive

Hebrews 5:10 (#3)

"according to the order of Melchizedek"

Since the author repeats here the same words that he quoted at the end of [5:6](#), you should translate these words in exactly the same way as you did in that verse.

Hebrews 5:11 (#1)

"concerning whom"

Here, the word **whom** could refer to: (1) Melchizedek, whom the author mentioned at the end of the previous verse. Alternate translation: "about whom" (2) the topic that the author is discussing, which is the priesthoods of Melchizedek and Jesus. Alternate translation: "concerning which topic"

See: Pronouns — When to Use Them

Hebrews 5:11 (#2)

"concerning whom the message to us {is} great"

Alternate translation: "about whom we have much to discuss" or "concerning whom I have many words to speak to you"

Hebrews 5:11 (#3)

"you have become dull in your hearing"

Here the author speaks as if **hearing** could **become dull**, just as if it were a sharp tool that became **dull** and no longer cuts things well. He speaks in this way to describe their **hearing** as ineffective and slow, which means that they do not understand what he is saying to them. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: "you have become slow to understand" or "you do not pay attention to what I am saying"

See: Metaphor

Hebrews 5:12 (#1)

"For"

Here, the word **For** introduces explanation about how the audience has "become dull" in their "hearing" ([5:11](#)). If it would be helpful in your language, you could use a word or phrase that

introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 5:12 (#2)

"of milk, not solid food"

Here the author begins speaking about **milk** and **solid food**, words he uses again in the next two verses (See: [5:13-14](#)). The word **milk** refers to the simple, basic teaching about God (the **elementary principles**). The phrase **solid food** refers to more complex teaching about God that mature Christians learn. If it would be helpful in your language, you could state the meaning plainly. Make sure you use words and phrases that you can use in the next two verses. Alternate translation: "to crawl, not to run" or "of simple things, not of complex things"

See: Biblical Imagery — Extended Metaphors

Hebrews 5:13 (#1)

"For"

Here, the word **For** introduces further development of the metaphor about milk and solid food (See: [5:12](#)). If it would be helpful in your language, you could use a word or phrase that introduces development, or you could leave **For** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Hebrews 5:13 (#2)

"partaking of milk {is} inexperienced {with the} message of righteousness, because he is an infant"

Here the author further explains the metaphor about **milk** that he introduced in the previous verse (See: [5:12](#)). He identifies the one **who partakes of milk** as a person who is **inexperienced** and thus **an infant**. The point is that the people who fit this description are those who only know very little about God and are unable or unwilling to learn more, just like an **infant** is unable to feed on anything besides **milk**. If it would be helpful in your language, you could state the meaning plainly. Make sure that your translation fits with how you translated the previous verse.

Alternate translation: “who crawls is inexperienced with the message of righteousness, because he is like an infant” or “who knows only simple things is inexperienced with the message of righteousness, because he is a person who knows very little”

See: Biblical Imagery — Extended Metaphors

Hebrews 5:13 (#3)

"the} message of righteousness"

Here the author uses the possessive form to describe a **message** that is about **righteousness**. In other words, the person he is describing is **inexperienced** about what counts as **righteousness**, and by implication, what counts as “wickedness.” If it would be helpful in your language, you could use a form that expresses the idea more clearly. Alternate translation: “matters of righteousness” or “what counts as righteousness”

See: Possession

Hebrews 5:13 (#4)

"the} message of righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as “righteous” or “right.” Alternate translation: “the} message about what is righteous”

See: Abstract Nouns

Hebrews 5:13 (#5)

"he is"

Although the word **he** is masculine, it refers to anyone, either male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “he or she is”

See: When Masculine Words Include Women

Hebrews 5:14 (#1)

"this solid food is for the mature ones"

Here the author further explains the metaphor about **solid food** that he introduced in [5:12](#). He identifies the one who eats **solid food** as a person who is **mature**. The point is that the people who fit this description are those who know much about God and about **good** and **evil**. If it would be helpful in your language, you could state the meaning plainly. Make sure that your translation fits with how you translated the previous two verses. Alternate translation: “those who run are mature ones” or “complex things are for the mature ones”

See: Biblical Imagery — Extended Metaphors

Hebrews 5:14 (#2)

"trained"

Here, the word **trained** is often used for how athletes practice so that their bodies become stronger and better at their sport. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: “educated” or “developed”

See: Metaphor

Hebrews 6:1 (#1)

"So then"

Here, the phrase **So then** introduces what the author wants his audience to do in response to the warning he gave in [5:11–14](#). If it would be helpful in your language, you could use a word or phrase that introduces an application or inference. Alternate translation: “Because of that”

See: Connect — Reason-and-Result Relationship

Hebrews 6:1 (#2)

"having left the message of the beginning of Christ, let us go forward to maturity"

Here the author speaks as if the **beginning of the message of Christ** were the starting point for a journey and as if **maturity** were the destination. He speaks in this way to encourage his audience to focus more time and energy on the destination (**maturity**) than on where they started out (**the beginning of the message**). He does not want them to replace **the beginning of the message** with what is related to **maturity**. Rather, he is

exhorting them about what to focus their time and energy on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “putting to the side the beginning of the message of Christ, let us take up maturity” or “focusing less on the beginning of the message of Christ, let us focus more on maturity”

See: Metaphor

Hebrews 6:1 (#3)

"the message of the beginning of Christ"

Here the author uses the possessive form to identify the parts of the **message** about **Christ** with which a person would “begin.” If it would be helpful in your language, you could express the idea in a form that is more natural. Alternate translation: “what you first learned about Christ”

See: Possession

Hebrews 6:1 (#4)

"to maturity"

If your language does not use an abstract noun for the idea of **maturity**, you could express the idea by using an adjective such as “mature.” The idea of **maturity** could relate primarily to: (1) the audience and how they are becoming “mature.” Alternate translation: “to becoming mature people” (2) the **message** or teachings that the “mature” learn. Alternate translation: “to teachings for mature people”

See: Abstract Nouns

Hebrews 6:1 (#5)

"not laying again a foundation"

Here the author speaks about teaching basic things as if it were **laying a foundation**. He speaks in this way because the **foundation** is the first thing that a builder “lays,” and the builder soon begins to build on top of that foundation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “not rehearsing again the simple teachings” or “not learning again the basics”

See: Metaphor

Hebrews 6:1 (#6)

"of repentance from dead works and of faith"

If your language does not use abstract nouns for the ideas of **repentance** and **faith**, you could express the ideas in another way. Alternate translation: “about repenting from dead works and about believing”

See: Abstract Nouns

Hebrews 6:1 (#7)

"dead works"

Here the author describes the **works** as if they were a **dead** person or animal. The author could describe the **works** as **dead** because: (1) they cannot accomplish anything, just like a **dead** person cannot do anything. Alternate translation: “works that accomplish nothing” (2) they lead to physical and spiritual death for the person who does them. Alternate translation: “works that lead to death”

See: Personification

Hebrews 6:2 (#1)

"teaching about baptisms and laying on of hands and resurrection of the dead and eternal judgment"

Here, the **teaching** (See: the chapter introduction) could: (1) redefine the “foundation” in the previous verse ([6:2](#)) and go with all four topics in this verse. Alternate translation: “that is, teaching concerning baptisms and concerning laying on of hands and concerning resurrection of the dead and concerning eternal judgment” (2) identify the third part of the “foundation,” along with “repentance from dead works” and “faith in God” (See: [6:2](#)). In this case, it goes with the four topics in this verse. Alternate translation: “and of teaching about baptisms and about laying on of hands and about resurrection of the dead and about eternal judgment” (3) identify the third part of the “foundation,” and the rest of the topics in this verse also identify parts of the “foundation.” Alternate translation: “and of teaching about baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment”

See: Information Structure

Hebrews 6:2 (#2)

"about baptisms"

Here, the word **baptisms** is plural. It could refer to: (1) different kinds of **baptisms** that people knew about. See the discussion about "John's baptism" in [Acts 19:1-7](#) for an example of different kinds of **baptisms**. Alternate translation: "about various baptisms" or "different kinds of baptisms" (2) many different kinds of washing rituals. Alternate translation: "about washings" or "about kinds of washing"

See: Assumed Knowledge and Implicit Information

Hebrews 6:2 (#3)

"laying on of hands"

Here, the phrase **laying on of hands** refers to how believers would put their hands on a fellow believer when they were commissioning him or her, praying for him or her, asking God to heal him or her, or helping him or her receive the Holy Spirit. For examples, see [Acts 8:14-17](#); [Acts 13:2-3](#); [28:8](#); [1 Timothy 4:14](#). In all of these situations, God uses the **laying on of hands** to help a fellow believer. If possible, express the idea in such a way that your readers understand the physical action and also that the action helps other believers. If it is necessary, you could include some short extra information in your translation or more information in a footnote. Alternate translation: "laying on of hands through which God works" or "placing hands on believers"

See: Assumed Knowledge and Implicit Information

Hebrews 6:2 (#4)

"laying on of hands and resurrection of the dead"

Here the author uses the possessive form to speak about how a person "lays" their **hands** on someone else and about how the **dead** will "resurrect." If it would be helpful in your language, you could use a more natural form. Alternate translation: "laying hands on others and the dead resurrecting"

See: Possession

Hebrews 6:2 (#5)

"of the dead"

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the dead people" or "of the corpses"

See: Nominal Adjectives

Hebrews 6:2 (#6)

"eternal judgment"

Here, the phrase **eternal judgment** could identify a **judgment** that: (1) has **eternal** validity or consequences. In other words, what God decides in this **judgment** will never change. Alternate translation: "judgment that leads to eternal destiny" (2) happens at the end of this time and at the beginning of the **eternal** time. In other words, the **eternal judgment** is God's last **judgment** when he renews the creation. Alternate translation: "final judgment" or "God's last judgment"

See: Assumed Knowledge and Implicit Information

Hebrews 6:3 (#1)

"this we will do"

Here, the word **this** refers back to [6:1](#), where the author exhorted his audience: "let us go forward to maturity." If it would be helpful in your language, you could make what **this** refers to explicit by repeating words from [6:1](#). Alternate translation: "we will go forward to maturity"

See: Pronouns — When to Use Them

Hebrews 6:3 (#2)

"if God permits"

Here, the phrase **if God permits** is a proper way to indicate that God is in control of what will happen. The phrase implies that it is likely that God will "permit" what the author wants to **do**. If it would be helpful in your language, you could use a

comparable expression that acknowledges that God is in control. Alternate translation: “God willing” or “as long as that is what God wants”

See: Assumed Knowledge and Implicit Information

Hebrews 6:4 (#1)

"For"

Here, the word **For** introduces a reason why the audience needs to “go forward” (See: [6:1](#)). If it would be helpful in your language, you could use a word that introduces a basis for an exhortation, or you could leave **For** untranslated. Alternate translation: “We need to go forward, because”

See: Connect — Reason-and-Result Relationship

Hebrews 6:4 (#2)

"For {it is} impossible—for the ones"

Here, the word **impossible** goes with the phrase “to restore {them} again” in [6:6](#). If it would be helpful in your language, you could move **{it is} impossible** to verse 6. If you do this, make sure that you also follow the infostructure note on verse 6. Alternate translation: “For consider the ones”

See: Information Structure

Hebrews 6:4 (#3)

"for the ones having been once enlightened"

Here the author speaks of receiving and understanding the good news as if it were light shining on a person. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: “for those who once understood the message about the Messiah”

See: Metaphor

Hebrews 6:4 (#4)

"for the ones having been once enlightened and having tasted"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

The author uses the passive form here to focus on those who were **enlightened** rather than on the person doing the enlightening. If you must state who did the action, the author implies that God did it. Alternate translation: “for those whom God has once enlightened, and who tasted”

See: Active or Passive

Hebrews 6:4 (#5)

"having tasted of the heavenly gift"

Here the author speaks as if **the heavenly gift** were food that people could “taste.” He speaks in this way to show that these people experienced **the heavenly gift** as much as a person who eats food truly experiences that food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “had experience of the heavenly gift” or “participated in the heavenly gift”

See: Metaphor

Hebrews 6:4 (#6)

"having become sharers of the Holy Spirit"

Here the author uses the possessive form to indicate that these people “share” the **Holy Spirit**. This form means that the people whom the author is speaking about were among the group of people who received the **Holy Spirit**. If it would be helpful in your language, you could use a form that makes meaning clearer. Alternate translation: “received the Holy Spirit along with other believers” or “participated in the Holy Spirit”

See: Possession

Hebrews 6:5 (#1)

"having tasted"

Here the author again uses the word **tasted** figuratively. Express the meaning the same way you did in the previous verse ([6:4](#)). Alternate translation: “who had experience of” or “who participated in”

See: Metaphor

Hebrews 6:5 (#2)**"the powers of the age to come"**

Here the author uses the possessive form to indicate that the **powers** will be fully experienced in **the age to come**. If it would be helpful in your language, you could use a word or phrase that makes the idea clear. Alternate translation: "the powers that belong to the age to come" or "the powers that will be experienced in the age to come"

See: Possession

Hebrews 6:5 (#3)**"the powers of the age to come"**

If your language does not use an abstract noun for the idea of **powers**, you could express the idea in another way. The **powers** could refer to: (1) what God will do, sometimes through other people, for those who believe. Alternate translation: "what God will do powerfully in the age to come" (2) how people can do "powerful" things. Alternate translation: "the powerful things that people will do in the age to come"

See: Abstract Nouns

Hebrews 6:6 (#1)**"but having fallen away—to restore {them} again"**

If you decided to move "{it is} impossible" from [6:4](#) here, you will need to consider a natural way to include it. If you used the alternate translation from the note in verse 4, the following alternate translation will work here. Alternate translation: "but who fell away. It is impossible to restore these people again"

See: Information Structure

Hebrews 6:6 (#2)**"having fallen away"**

Here the author speaks of how people reject how they used to believe in Jesus as if they were walking on a path and then have **fallen away** from it. He speaks in this way to emphasize how significant it is when a person stops believing in Jesus. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "who deserted Christ" or "who stopped believing the good news"

See: Metaphor

Hebrews 6:6 (#3)**"since} they are crucifying again"**

Here the author speaks as if those who have **fallen away** are **crucifying** Jesus. He speaks in this way to indicate how bad "falling away" really is. If it would be helpful in your language, you could use an analogy or some other comparable form. Alternate translation: "since it is as if they are crucifying again"

See: Metaphor

Hebrews 6:6 (#4)**"since} they are crucifying again"**

Here, the word translated **they are crucifying again** could refer to: (1) causing the Son to undergo crucifixion a second time. Alternate translation: "since they are re-crucifying" (2) nailing the Son "up" on the cross. Alternate translation: "since they are nailing up on the cross"

See: Assumed Knowledge and Implicit Information

Hebrews 6:6 (#5)**"since} they are crucifying again for themselves"**

Here, the phrase **for themselves** could mean that: (1) they are acting to benefit themselves only. Alternate translation: "since they are crucifying again for their own benefit" (2) they do these things **themselves**. Alternate translation: "since they themselves are crucifying again"

See: Assumed Knowledge and Implicit Information

Hebrews 6:6 (#6)**"the Son of God"**

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father.

See: Translating Son and Father

Hebrews 6:7 (#1)

"For"

Here, the word **For** introduces an example that uses farming language to illustrate two ways in which a person could respond to the good news. If it would be helpful in your language, you could use a word or phrase that introduces an example, or you could leave **For** untranslated. Alternate translation: "For example,"

See: Connecting Words and Phrases

Hebrews 6:7 (#2)

"a land that drinks the rain that often comes upon it and produces useful vegetation for those for whom it is also cultivated shares {in} a blessing from God"

Throughout this verse, the author speaks of **land** as if it could "drink," "produce," and "share." This was a natural way to express how **land** relates to crops and rain in the author's culture. Use a natural way in your language to refer to how **land** is involved in the farming process. Alternate translation: "a land that absorbs the rain that often falls on it and on which grows useful vegetation for those for whom it is also cultivated receives a blessing from God"

See: Personification

Hebrews 6:7 (#3)

"useful vegetation"

Here, the phrase **useful vegetation** refers to plants that grow on the **land** and that benefit people. They could be plants that people eat, or they could be plants that people use for other purposes. If it would be helpful in your language, you could use a word or phrase that refers to plants that people use. Alternate translation: "helpful crops" or "edible plants"

See: Translate Unknowns

Hebrews 6:7 (#4)

"it is also cultivated"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the land that is **cultivated** rather than on the people doing the cultivating. If you must state who did the action, you could refer to farmers or people in general. Alternate translation: "farmers cultivate it"

See: Active or Passive

Hebrews 6:7 (#5)

"shares {in} a blessing from God"

If your language does not use an abstract noun for the idea of **blessing**, you could express the idea by using a verb such as "bless." Alternate translation: "is blessed by God" or "is one that God blesses"

See: Abstract Nouns

Hebrews 6:8 (#1)

"producing"

Here, the word **producing** introduces what must be true about the land for it to be **close to a curse** and eventually "burned." In many languages, this idea can be expressed with a conditional form. If it would be helpful in your language, you could use a form that indicates that the word **producing** introduces the condition or situation in which the rest of the sentence would be true. Alternate translation: "if it produces"

See: Connect — Hypothetical Conditions

Hebrews 6:8 (#2)

"thorns and thistles"

Here, the words **thorns** and **thistles** mean almost the same thing. The quotation uses both words to emphasize that the field grows only plants that have no use and may hurt people. If the repetition would be confusing, or if you do not have two words that express this particular meaning, you could use one word or phrase here. Alternate translation: "weeds only" or "only plants with thorns"

See: Doublet

Hebrews 6:8 (#3)**"close to a curse"**

Here the author could be using the phrase **close to a curse** to express the idea that: (1) the land will receive a **curse** soon. Alternate translation: "about to be cursed" (2) the land may possibly receive a **curse**. Alternate translation: "in danger of being cursed" or "may be cursed"

See: Assumed Knowledge and Implicit Information

Hebrews 6:8 (#4)**"the end of which {is} for burning"**

Here, the phrase **the end of which {is} for burning** indicates what will finally happen to the land. Use a phrase that refers to the final destiny of something. Alternate translation: "its final destiny is to be burned" or "and eventually it will be burned"

See: Assumed Knowledge and Implicit Information

Hebrews 6:8 (#5)**"of which"**

Here, the word **which** could refer to: (1) the "land," which the author mentioned in [6:7](#). Alternate translation: "of which land" (2) the **curse**. This would mean that the final result of the curse is that the land is "burned." Alternate translation: "of which curse"

See: Pronouns — When to Use Them

Hebrews 6:8 (#6)**"is} for burning"**

In the author's culture, people would burn a field to destroy the plants that were growing on it. That way, they could start fresh with a field that did not have any weeds or other bad plants growing on it. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "is for burning all its vegetation" or "is for someone to burn everything on it"

See: Assumed Knowledge and Implicit Information

Hebrews 6:9 (#1)**"we are persuaded" - "we speak"**

Here the author uses the first person plural (**we**), but he is referring only to himself. If it would be helpful in your language, you could use a form that more naturally refers to the author. Alternate translation: "I myself am convinced ... I speak"

See: Exclusive and Inclusive 'We'

Hebrews 6:9 (#2)**"we are persuaded"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on how he is **convinced** rather than on what has **convinced** him. Alternate translation: "we are confident"

See: Active or Passive

Hebrews 6:9 (#3)**"of things {that are} better and"**

Here the author does not clarify what he is comparing the audience to when he says that he is convinced of **things {that are} better**. He implies they are doing **better** than the people he mentioned in [6:4–6](#), the people who have stopped believing in the gospel and have "fallen away." If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of things that are better than those who have fallen away and" or "that you are doing better than the people in my warning, and that you have all things that"

See: Assumed Knowledge and Implicit Information

Hebrews 6:9 (#4)**"are accompanying salvation"**

Here, the things that **are accompanying salvation** are everything that a person has and experiences when God saves them. These include having the Holy Spirit, growing in faith and knowledge, and experiencing God's blessing. If it would be helpful in your language, you could make this idea more

explicit. Alternate translation: “have to do with salvation” or “that go along with salvation”

See: Assumed Knowledge and Implicit Information

Hebrews 6:9 (#5)

"are accompanying salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as “save” or “rescue.” Alternate translation: “that come when God saves you” or “are experienced when God rescues someone”

See: Abstract Nouns

Hebrews 6:9 (#6)

"even if we speak thus"

Here, the phrase **even if we speak thus** contrasts what the author has said in this verse with the warning he has given in [5:11–6:8](#). If it would be helpful in your language, you could use a form that clearly indicates such a contrast. Alternate translation: “despite the fact that we speak thus” or “notwithstanding how we have spoken”

See: Connect — Contrast Relationship

Hebrews 6:9 (#7)

"thus"

Here, the word **thus** refers back to the warnings that the author has given in [5:11–6:8](#). If it would be helpful in your language, you could make what **thus** refers to explicit. Alternate translation: “with words of warning” or “such warnings”

See: Pronouns — When to Use Them

Hebrews 6:10 (#1)

"For"

Here, the word **For** introduces more explanation about why the author is “convinced of things that are better” concerning his audience ([6:9](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: “I am convinced of this, because”

See: Connect — Reason-and-Result Relationship

Hebrews 6:10 (#2)

"God {is} not unjust, to forget"

The phrase **not unjust** is a negative understatement that emphasizes how “just” God is. If it would be helpful in your language, you could express the meaning positively. If you do, you may need to negate **forget**. Alternate translation: “God is very just to remember” or “God is just to remember”

See: Litotes

Hebrews 6:10 (#3)

"the love"

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: “the way that you love”

See: Abstract Nouns

Hebrews 6:10 (#4)

"toward his name"

Here, the word **name** refers to a person’s reputation or honor. In other words, “serving the saints” is something that is “toward God’s name,” which means that it brings him honor. If it would be helpful in your language, you could express the idea plainly. Alternate translation: “with regard to his honor” or “that glorifies God”

See: Metonymy

Hebrews 6:10 (#5)

"having served the saints and continuing to serve {them}"

Here, the ones who **serve** are the audience. The author’s point is that they served **the saints** in the past, and they are still serving **the saints** in the present. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: “since you have served the saints in the past and even now”

See: Assumed Knowledge and Implicit Information

Hebrews 6:11 (#1)

"we long for"

Here the author uses the first person plural (**we**), but he is referring only to himself. If it would be helpful in your language, you could use a form that more naturally refers to the author. Alternate translation: "I long for"

See: Exclusive and Inclusive 'We'

Hebrews 6:11 (#2)

"the same diligence"

Here the author could want the audience to have **diligence** that is **the same** as: (1) the **diligence** that they have shown in the past. Alternate translation: "consistent diligence" (2) how they have "demonstrated" love (See: [6:10](#)). Alternate translation: "diligence, just as you demonstrate love,"

See: Assumed Knowledge and Implicit Information

Hebrews 6:11 (#3)

"the same diligence toward the full assurance of your hope"

If your language does not use abstract nouns for the ideas of **diligence**, **assurance**, and **hope**, you could express the ideas in another way. Alternate translation: "that you strive diligently to be fully assured of what you hope for"

See: Abstract Nouns

Hebrews 6:11 (#4)

"toward the full assurance of your hope"

Here the author uses the possessive form to speak about **full assurance** that concerns **hope**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "toward becoming fully assured of your hope"

See: Possession

Hebrews 6:11 (#5)

"until the end"

Here, the phrase **the end** could refer to: (1) the **end** of the audience's lives. Alternate translation: "until your lives end" (2) the **end** of the current time period, which would be when Jesus comes back. Alternate translation: "until the end of the age" or "until Jesus comes back"

See: Assumed Knowledge and Implicit Information

Hebrews 6:12 (#1)

"you might not become dull"

Here the author speaks as if the audience could become **dull**, just as if they were sharp tools that become dull and no longer cut things well. He speaks in this way to exhort them not to become ineffective and slow in their behavior. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. See how you translated the similar phrase in [5:11](#). Alternate translation: "you might not become slow" or "you might not become people who avoid doing what you should"

See: Metaphor

Hebrews 6:12 (#2)

"but imitators"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "but so that you might become imitators" or "but become imitators"

See: Ellipsis

Hebrews 6:12 (#3)

"of the ones by faith and patience inheriting"

If your language does not use abstract nouns for the ideas of **faith** and **patience**, you could express the idea by using verbs or adverbs. Alternate translation: "of those who, by means of how they believed and were patient, are inheriting"

See: Abstract Nouns

Hebrews 6:12 (#4)

"of the ones by faith and patience inheriting the promises"

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He speaks in this way to indicate that believers receive the **promises** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of those to whom, because of their faith and patience, God is giving the promises" or "of those who by faith and patience are obtaining the promises"

See: Metaphor

Hebrews 6:12 (#5)

"the promises"

Here, the word **promises** refers to the contents of the **promises**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of these **promises**. Alternate translation: "the things from God's promises" or "the things that God has promised"

See: Metonymy

Hebrews 6:13 (#1)

"For"

Here, the word **For** introduces more explanation about the "promises" that the author mentioned in the previous verse (6:21). If it would be helpful in your language, you could use a word that introduces explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "Now I will tell you more about these promises:"

See: Connecting Words and Phrases

Hebrews 6:13 (#2)

"having promised"

Here the author does not clarify what God **promised** to Abraham because he quotes the promise itself in the following verse (6:14). If possible, leave what God **promised** vague or unclear in this verse. Alternate translation: "having made a promise"

See: When to Keep Information Implicit

Hebrews 6:13 (#3)

"having promised"

Here, the words **having promised** refer to something that takes place at the same time as when God **swore by himself**. If it would be helpful in your language, you could make the relationship between these two actions more explicit. Alternate translation: "at the time when he promised"

See: Connect — Simultaneous Time Relationship

Hebrews 6:13 (#4)

"he had"

Here, the word **he** refers back to **God**, not to **Abraham**. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God had"

See: Pronouns — When to Use Them

Hebrews 6:13 (#5)

"since he had no one greater by {whom} to swear, swore by himself"

In the author's culture, people often **swore by** someone else. The other person needed to be someone important and powerful enough to guarantee or enforce what the person who **swore** promised to do. Often people would **swear** by God, since he always is important and powerful enough to guarantee or enforce what was sworn. If it would be helpful in your language, you could make the practice of "swearing by" someone more explicit. Alternate translation: "since he wanted to guarantee that promise by swearing by someone greater, swore by himself (since there is no one greater than him)"

See: Assumed Knowledge and Implicit Information

Hebrews 6:14 (#1)**"saying"**

Here the author quotes what God said to Abraham. These words are recorded in [22:17](#). Since the author introduces this quotation as words that God said to Abraham, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify the quotation. Alternate translation: "promising" or "telling him"

See: Quotations and Quote Margins

Hebrews 6:14 (#2)**"most certainly"**

Here God uses emphatic language to show that he will **most certainly** do what he is promising to do. Use a form in your language that emphasizes God's promise to **bless** and **multiply** Abraham. Alternate translation: "surely" or "without doubt"

Hebrews 6:14 (#3)**"you" - "you"**

Because God is speaking to one person (Abraham), **you** is singular here.

See: Forms of 'You' — Singular

Hebrews 6:14 (#4)**"multiply you"**

Here God speaks as if he would **multiply** Abraham to make many other "Abrahams." This phrase refers to how God will cause Abraham to have many children, grandchildren, and so on. If it would be helpful in your language, you could use a word or phrase that refers to having many descendants. Alternate translation: "give you many offspring" or "make you the ancestor of many people"

See: Metaphor

Hebrews 6:15 (#1)**"in this way"**

Here, the phrase **in this way** could refer back to: (1) how God guaranteed what he promised (See: [6:13-14](#)). Alternate translation: "as God promised" (2) how Abraham had "faith and patience" (See: [6:12](#)). Alternate translation: "as one who had faith and patience"

See: Assumed Knowledge and Implicit Information

Hebrews 6:15 (#2)**"having patiently waited"**

Here the author refers to how Abraham was 75 years old when God first made the **promise** to him (See: [Genesis 12:1-4](#)), and he was 100 years old when Sarah gave birth to his son Isaac (See: [Genesis 21:1-5](#)). So, Abraham **patiently waited** for 25 years before God gave him what he had promised. If it would be helpful in your language, you could use a footnote to give this background information, or you could include some short extra information in your translation. Alternation translation: "having patiently waited for 25 years"

See: Assumed Knowledge and Implicit Information

Hebrews 6:15 (#3)**"the promise"**

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "the things from God's promise" or "the things that God promised"

See: Metonymy

Hebrews 6:16 (#1)**"For"**

Here, the word **For** introduces further explanation of how "swearing" by someone works (See: [6:13](#) especially). If it would be helpful in your language, you could express the idea with a comparable word or phrase. Alternate translation: "About swearing," or "Indeed,"

See: Connecting Words and Phrases

Hebrews 6:16 (#2)**"men"**

Although **men** is masculine, the author is using it to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "men and women"

See: When Masculine Words Include Women

Hebrews 6:16 (#3)**"swear by one {who is} greater"**

Here, just as in [6:13](#), the author refers to how people often "swore by" someone else. The other person needed to be someone important and powerful enough to guarantee or enforce what the person who swore promised to do. If it would be helpful in your language, you could make the practice more explicit. Alternate translation: "swear by one who is greater, who will guarantee what they say"

See: Assumed Knowledge and Implicit Information

Hebrews 6:16 (#4)**"an end of all disputes to them for confirmation {is} the oath"**

Here the author uses technical language related to **disputes** and the law courts. The word **end** refers to a final decision, while the word **confirmation** refers to how something is backed up and proved to be true by evidence or, here, an **oath**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the conclusion of all their disputes is the oath that closes the issue" or "the oath confirms that a dispute has ended"

See: Assumed Knowledge and Implicit Information

Hebrews 6:16 (#5)**"an end of all disputes to them for confirmation"**

If your language does not use an abstract noun for the idea of **confirmation**, you could express the same idea in another way. Alternate translation:

"what confirms the end of all disputes to them" or "what certainly finishes anything that people are disputing about"

See: Abstract Nouns

Hebrews 6:17 (#1)**"in which"**

Here, the word **which** refers back to how humans "swear" with an **oath** (See: [6:16](#)). The phrase **in which** means that what the author speaks about in this verse happens in that same context or way. In other words, God used an **oath**, just like humans do. If it would be helpful in your language, you could use a word or phrase that introduces something that happens according to a previously stated pattern. Alternate translation: "in which same way" or "in which pattern"

See: Connecting Words and Phrases

Hebrews 6:17 (#2)**"even more to show"**

Here, the phrase **even more** modifies **to show**. If it would be helpful in your language, you could rearrange the elements in this sentence to make clearer what **even more** modifies. Alternate translation: "to show even more"

See: Information Structure

Hebrews 6:17 (#3)**"to the heirs of the promise"**

Here the author speaks as if believers were children who would receive property that a parent passes on to their child when the parent dies. He means that believers receive the **promise** from God, even though God does not die. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to those who were to receive the promise" or "to the recipients of the promise"

See: Metaphor

Hebrews 6:17 (#4)**"of the promise"**

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "of the things from the promise" or "of the things that God promised"

See: Metonymy

Hebrews 6:17 (#5)**"the unchangeable quality of his purpose"**

If your language does not use abstract nouns for the ideas of **quality** and **purpose**, you could express the ideas by using verbs or in another natural way. Alternate translation: "that what he purposes is unchangeable" or "how unchangeable is what he plans"

See: Abstract Nouns

Hebrews 6:18 (#1)**"by two unchangeable things"**

Here, the phrase **two unchangeable things** refers to God's "promise" and his "oath" (See: [6:17](#)). Both "promise" and "oath" contain binding words that no one can change. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "by an unchangeable oath and promise"

See: Assumed Knowledge and Implicit Information

Hebrews 6:18 (#2)**"in which things {it is} impossible for God to lie"**

Alternate translation: "concerning which God could never lie"

Hebrews 6:18 (#3)**"the ones having fled for refuge"**

Here the author speaks of believers who trust in God to save and protect them as if they were

running to a safe place. He speaks in this way to emphasize the need for **refuge** and the fact God provides it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "who have found salvation" or "who have sought protection"

See: Metaphor

Hebrews 6:18 (#4)**"the ones having fled for refuge"**

Here the author does not specify from what **we** have **fled** or who provides the **refuge**. He implies that God provides the **refuge**, but from what **we** have **fled** is not clear. Most likely, the author implies any trouble or problems that humans encounter, including sin, suffering, persecution, or anything else that is bad or painful. If it would be helpful in your language, you include some of this implied information here. Alternate translation: "who have fled to God for refuge from our sins and struggles" or "who have fled to God's refuge"

See: Assumed Knowledge and Implicit Information

Hebrews 6:18 (#5)**"we, the ones having fled for refuge, might have a strong encouragement"**

If your language does not use abstract nouns for the ideas of **refuge** and **encouragement**, you could express the ideas by using verbs such as "protect" and "encourage." Alternate translation: "who have fled to be protected might be strongly encouraged"

See: Abstract Nouns

Hebrews 6:18 (#6)**"to hold firmly {to} the hope"**

Here, the phrase **hold firmly** refers to continuing to consistently believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or expect something. Alternate translation: "to tightly grasp the hope" or "to continue to expect the hope"

See: Metaphor

Hebrews 6:18 (#7)

"to} the hope"

If your language does not use an abstract noun for the idea of **hope**, you could express the idea by using a verb such as "hope" or "expect." The author could primarily be focusing on: (1) the act of "hoping." Alternate translation: "to how we hope for what God has" (2) what it is that we **hope** for. Alternate translation: "to what we hope for that is"

See: Abstract Nouns

Hebrews 6:18 (#8)

"set before {us"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **set before** rather than on the person doing the setting. If you must state who did the action, the author implies that God did it. Alternate translation: "that God has set before us"

See: Active or Passive

Hebrews 6:19 (#1)

"which {hope"

Here, the word **which** refers back to "the hope" that the author mentioned in the previous verse (See: [6:18](#)). If it would be helpful in your language, you could make explicit that **which** refers "the hope." Alternate translation: "which hope"

See: Pronouns — When to Use Them

Hebrews 6:19 (#2)

"as an anchor of the soul, both reliable and confirmed"

Here the author states that "hope" functions **as an anchor for the soul**. Just like an **anchor** holds a ship in one place so that it does not drift away (See: the chapter introduction), so "hope," which is **both reliable and confirmed**, holds **the soul** in one place so that the person persists in trusting God and hoping for what he has promised. If it would be

helpful in your language, you could refer to something else that holds things in place, or you could express the idea plainly. Alternate translation: "like a weight that holds the soul in place, both reliable and confirmed" or "as something that keeps the soul close to God in a reliable and confirmed way"

See: Metaphor

Hebrews 6:19 (#3)

"an anchor"

An **anchor** is a heavy piece of metal attached to the end of a rope. The other end of the rope is tied to a boat, and in this way the anchor keeps the boat from moving around or drifting away. If your readers would not know what **an anchor** is, you could explain it or refer to a different object that keeps something in place. Alternate translation: "a foundation stone" or "a pillar"

See: Translate Unknowns

Hebrews 6:19 (#4)

"both reliable and confirmed"

These two terms mean basically the same thing and are used together to emphasize how secure the "hope" is. If your language does not use repetition to do this or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: "extremely reliable" or "reliably confirmed"

See: Doublet

Hebrews 6:19 (#5)

"entering into the inside of the curtain"

Here the author speaks as if the "hope" can "enter" **into the inside of the curtain**. He speaks in this way to indicate that "hope" penetrates into a place we cannot experience right now: the inside of the heavenly sanctuary. In other words, while we cannot "enter" that place, we can confidently expect to receive and experience what is in that place. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "already accessing what is inside the

curtain” or “penetrating into the inside of the curtain”

See: Personification

Hebrews 6:19 (#6)

"the inside of the curtain"

Here, the phrase **the inside of the curtain** refers to the inner, most holy area of the sanctuary. See the similar phrases in [26:33](#) and [16:2](#). The **curtain** blocks this area off from the rest of the sanctuary. If it would be helpful in your language, you could use a phrase that more clearly refers to this area and the curtain that marks it off. Alternate translation: “the most holy place behind the dividing curtain” or “the most sacred place that the curtain marks off”

See: Assumed Knowledge and Implicit Information

Hebrews 6:20 (#1)

"as} a forerunner"

Here, the word **forerunner** refers to a person who “runs” in front of everyone else. The author is identifying Jesus as the first person to go to a specific place, and the implication is that he opens the way or leads others to enter that same place. If it would be helpful in your language, you could use a word or phrase that refers to a person who leads others to a place. Alternate translation: “as the one who leads others” or “as one who blazes a trail”

See: Translate Unknowns

Hebrews 6:20 (#2)

"has entered {as} a forerunner on our behalf"

Here, the phrase **on our behalf** could modify: (1) **entered**. In this case, Jesus has **entered** for our sake, or to help us. Alternate translation: “has entered for our sake as a forerunner” (2) **forerunner**. In this case, Jesus opened the way **on our behalf**. Alternate translation: “has entered as a forerunner who leads us”

See: Information Structure

Hebrews 6:20 (#3)

"having become"

Here, the phrase **having become** introduces action that could happen: (1) before Jesus **entered**. In this case, God makes him a **high priest**, and then he enters the heavenly sanctuary. Alternate translation: “already having become” (2) at the same time as Jesus **entered**. In this case, the “entering” and the “becoming” describe the same thing or happen at the same time. Alternate translation: “when he became” or “at the same time as he became”

See: Connect — Sequential Time Relationship

Hebrews 6:20 (#4)

"according to the order of Melchizedek"

Here the author uses the same words he used in [5:6](#), [10](#). You should translate this phrase in exactly the same way as you did in those verses.

Hebrews 7:1 (#1)

"For"

Here, the word **For** signals that the author will now go on to explain who “Melchizedek” is and why he is important. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: “Now”

See: Connecting Words and Phrases

Hebrews 7:1 (#2)

"of Salem"

The word **Salem** is the name of a city that existed somewhere in the middle of what is now Israel. Some scholars think that it is another name for the city of Shechem, while other scholars think it is another name for the city of Jerusalem. Since our author is referring directly to [14:18](#), you should preserve this name as much as possible.

See: How to Translate Names

Hebrews 7:1 (#3)

"of the Most High God"

The phrase **Most High God** refers to God and describes him as the most powerful and greatest being. The author uses this phrase since it appears in [14:18](#). If it would be helpful in your language, you could use a title that describes God as powerful and great. Alternate translation: "of God, who is more powerful than anything else" or "of the Most Exalted God"

See: How to Translate Names

Hebrews 7:1 (#4)

"returning"

Here, the word **returning** refers to action that happened at the same time as when Melchizedek **met Abraham**. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: "when he was returning"

See: Connect — Simultaneous Time Relationship

Hebrews 7:1 (#5)

"Abraham returning from the slaughter of the kings"

The phrase **the slaughter of the kings** refers to a story in [Genesis 14:1-16](#). Four **kings** conquered a city in which Abraham's nephew was living, and they captured his nephew. Abraham took the fighting men that he had, and he conquered and "slaughtered" the armies of these four **kings**. He recovered all the valuable things that these **kings** had taken, including his nephew. When he was going back home after defeating the **kings**, he met **Melchizedek**. If your readers would need to know more about this background than the author states explicitly, you could include some extra information in your translation, or you could use a footnote to explain the story. Alternate translation: "Abraham, who was returning from the battle in which he defeated the four kings who had kidnapped his nephew,"

See: Assumed Knowledge and Implicit Information

Hebrews 7:1 (#6)

"of the kings"

Here, the word **kings** refers to both the **kings** and their armies. If it would be helpful in your language, you could refer explicitly to their armies. Alternate translation: "of the kings and their fighting men"

See: Synecdoche

Hebrews 7:2 (#1)

"to whom"

Here, the word **whom** refers back to Melchizedek. If it would be helpful in your language, you could make explicit that the pronoun refers to Melchizedek. Alternate translation: "to whom—that is, Melchizedek—"

See: Pronouns — When to Use Them

Hebrews 7:2 (#2)

"from all things"

Here, the phrase **all things** refers to the things that Abraham took from the kings that he had defeated. This would have included what the kings took from their enemies and things that they themselves had. If it would be helpful in your language, you could make explicit what ****all things** refers to. Alternate translation: "from all that he had plundered from the kings" or "from everything that he took after defeating the kings"

See: Assumed Knowledge and Implicit Information

Hebrews 7:2 (#3)

"first indeed translated as"

Here the author does not state what is **translated**. The word **first** implies that it is the first name for this person: "Melchizedek." If it would be helpful in your language, you could clarify that the author is translating the name "Melchizedek." Alternate translation: "his name first being translated as" or "first indeed the name 'Melchizedek' being translated as"

See: Assumed Knowledge and Implicit Information

Hebrews 7:2 (#4)

"first indeed translated as "king of righteousness," and then also "king of Salem," that is, "king of peace"

Here the author provides translations of Melchizedek's name ("Melchizedek") and his title (**king of Salem**) from Hebrew, the language that Abraham spoke. The name "Melchizedek" means **king of righteousness**, and the name **Salem** sounds like the Hebrew word for **peace**. If it would be helpful in your language, you could use a form in your language that gives the meaning of names. Alternate translation: "first indeed his name means 'king of righteousness,' and then also 'Salem' means 'peace,' so 'king of Salem' means 'king of peace,'"

See: How to Translate Names

Hebrews 7:2 (#5)

"first indeed translated as"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author wishes to emphasize what the words mean in a different language rather than focusing on the person doing the translating. Alternate translation: "first whose name we translate as" or "first indeed meaning"

See: Active or Passive

Hebrews 7:2 (#6)

"king of righteousness,"" - "king of peace"

Here the author uses the possessive form to speak about a **king** who is characterized by **righteousness** and **peace**. This means that he rules in a "righteous" and "peaceful" way and that what he does leads to **righteousness** and **peace** in his kingdom. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "king who rules righteously ... king who rules peacefully"

See: Possession

Hebrews 7:2 (#7)

"of righteousness,"" - "of peace"

If your language does not use abstract nouns for the ideas of **righteousness** and **peace**, you could express the ideas in another way. Alternate translation: "who does what is righteous ... who does what is peaceful" or "who makes things righteous ... who makes things peaceful"

See: Abstract Nouns

Hebrews 7:2 (#8)

"of Salem"

The word **Salem** refers to the same city that the author mentioned in [7:1](#). Translate it the same way you did there.

See: How to Translate Names

Hebrews 7:3 (#1)

"without father, without mother, without genealogy, having neither beginning of days nor end of life"

Here the author is describing the character "Melchizedek" as he appears in [Genesis 14:18-20](#). The author of that story does not mention anything about Melchizedek's parents, how old he was, when he was born, or when he died. This is unusual, especially since priests usually needed to be the children of priests. The author of Hebrews probably did not think that Melchizedek was a supernatural being. Instead, he uses the character "Melchizedek" from the Old Testament story to help his audience understand Jesus better. If it would be helpful in your language, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: "concerning whom there is no record of his father, mother, or genealogy, and no record of the beginning of his days or the end of his life"

See: Assumed Knowledge and Implicit Information

Hebrews 7:3 (#2)

"having neither beginning of days nor end of life"

Here, the phrase **beginning of days** refers to when a person is born. The phrase **end of life** refers to when a person dies. If it would be helpful in your

language, you could use comparable expressions. Alternate translation: “having neither a day of birth nor a day of death” or “having no birth or death”

See: Idiom

Hebrews 7:3 (#3)

"made like"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Melchizedek who is **made like** rather than on the person doing the making. If you must state who did the action, you could refer to Moses, who described Melchizedek in this way in Genesis, or you could refer to God, who inspired Moses to write this way. Alternate translation: “God having made him like” or “Moses having described him like”

See: Active or Passive

Hebrews 7:3 (#4)

"the Son of God"

The phrase **Son of God** is an important title for Jesus that describes his relationship to God the Father.

See: Translating Son and Father

Hebrews 7:4 (#1)

"But"

Here, the word **But** introduces the next thing that the author wants to say about Melchizedek. It does not introduce a contrast with the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **But** untranslated. Alternate translation: “Now”

See: Connecting Words and Phrases

Hebrews 7:4 (#2)

"notice"

Alternate translation: “observe” or “see”

Hebrews 7:4 (#3)

"this one {was}"

The phrase **this one** refers to Melchizedek. If it would be helpful in your language, you could make explicit that the phrase refers to Melchizedek. Alternate translation: “this Melchizedek was”

See: Pronouns — When to Use Them

Hebrews 7:4 (#4)

"to whom the patriarch Abraham gave a tenth from the best plunder"

Here the audience would have agreed that the person who is “greater” would receive the **tenth** from the person who is not as **great**. If your readers would not make this inference or agree that this is true, you may need to make the reasoning explicit. Alternate translation: “to whom the patriarch Abraham gave a tenth from the best plunder, which is what people do for a greater person”

See: Assumed Knowledge and Implicit Information

Hebrews 7:5 (#1)

"And the ones indeed"

Here, the word **indeed** indicates that the author is introducing the first half of a contrast (the second half of the contrast is in [7:6](#)). If it would be helpful in your language, you could use a word that introduces the first half of a contrast, or you could leave **indeed** untranslated. Alternate translation: “And on the one hand, those”

See: Connecting Words and Phrases

Hebrews 7:5 (#2)

"from the sons of Levi"

Here, the phrase **from the sons of Levi** could refer to: (1) how only some of the **sons of Levi** became priests. Alternate translation: “out of the sons of Levi” (2) how the ones who have **received the priesthood** are descended from **Levi**. Alternate translation: “descended from Levi”

Hebrews 7:5 (#3)

"the sons of Levi"

In the author's culture, the word **sons** could refer to all the descendants of an important person. Here, **sons of Levi** identifies everyone who is descended from **Levi**, one of the grandsons of Abraham. If it would be helpful in your language, you could use a word or phrase that refers to descendants. Only men could **receive the priesthood**, so you could use a masculine form here. Alternate translation: "the descendants of Levi" or "Levi's tribe"

See: Kinship

Hebrews 7:5 (#4)

"of Levi having received the priesthood"

Here, the phrase **who receive the priesthood** identifies the specific **sons of Levi** that the author is speaking about. Use a form which in your language identifies, not one that simply describes. Alternate translation: "of Levi, specifically those who receive the priesthood,"

See: Distinguishing Versus Informing or Reminding

Hebrews 7:5 (#5)

"having received the priesthood"

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: "who are called to be priests" or "who act as priests"

See: Abstract Nouns

Hebrews 7:5 (#6)

"have a command according to the law"

Here the author refers specifically to the law that God gave through Moses. He probably is thinking about the **command** about Levites and tithes in [Numbers 18:21-24](#). If it would be helpful in your language, you could make it more explicit that the author is referring to a specific part of Moses' law. Alternate translation: "are commanded in Moses' law" or "are told by God in the law of Moses"

See: Assumed Knowledge and Implicit Information

Hebrews 7:5 (#7)

"from} their brothers"

Here, the word **brothers** refers to anyone who is descended from **Abraham** and Jacob, which would be all Israelites. It does not refer just to male children of one's parents. If it would be helpful in your language, you could use a word or phrase that refers to everyone from one tribe or nation. Alternate translation: "from their fellow Israelites" or "from the others in their nation"

See: Kinship

Hebrews 7:5 (#8)

"from} their brothers"

Although the word **brothers** is masculine, it refers to any relative, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "from their relatives" or "from their brothers and sisters"

See: When Masculine Words Include Women

Hebrews 7:5 (#9)

"even though"

Here, the phrase **even though** introduces something that is unexpected, given what the author has already said. In other words, it is surprising that the **sons of Levi** receive tithes from **their brothers** when they have all **come from the loin of Abraham**. If it would be helpful in your language, you could use a word or phrase that introduces something that is contrary to what is expected. Alternate translation: "although" or "despite how"

See: Connect — Contrast Relationship

Hebrews 7:5 (#10)

"they have come from the loin of Abraham"

Here the author refers to the descendants of Abraham as if they had come directly **from the loin of Abraham**. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "they have Abraham as a common ancestor"

See: Idiom

Hebrews 7:6 (#1)

"But"

Here, the word **But** introduces the second half of the contrast. The first half is in the previous verse (7:5). If it would be helpful in your language, you could use a word that introduces the second half of a contrast, or you could leave **But** untranslated. Alternate translation: "And on the other hand,"

See: Connecting Words and Phrases

Hebrews 7:6 (#2)

"this one"

Here, the phrase **this one** refers to Melchizedek. If it would be helpful in your language, you could make explicit that the phrase refers to Melchizedek. Alternate translation: "Melchizedek,"

See: Pronouns — When to Use Them

Hebrews 7:6 (#3)

"the one having the promises"

Here, the phrase **the one having the promises** refers to **Abraham** again. It does not refer to another person. Express the idea in such a way that your readers know that **the one having the promises** is Abraham. Alternate translation: "him, the one having the promises"

See: Assumed Knowledge and Implicit Information

Hebrews 7:7 (#1)

"But"

Here, the word **But** introduces a further development concerning how Melchizedek blessed Abraham. If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **But** untranslated. Alternate translation: "Concerning blessings,"

See: Connecting Words and Phrases

Hebrews 7:7 (#2)

"the lesser is blessed by the greater"

The author assumes that his audience would apply this general principle to what he has said about Melchizedek blessing Abraham. If your readers would not naturally make this application, you could make it explicit. Alternate translation: "the lesser, in this case Abraham, is blessed by the greater, in this case Melchizedek"

See: Assumed Knowledge and Implicit Information

Hebrews 7:7 (#3)

"the lesser is blessed by the greater"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the greater blesses the lesser"

See: Active or Passive

Hebrews 7:7 (#4)

"the lesser" - "the greater"

The author is using the adjectives **lesser** and **greater** as nouns in order to refer to people who are **lesser** and **greater**. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "a lesser person ... a greater person"

See: Nominal Adjectives

Hebrews 7:8 (#1)

"indeed here" - "but there"

The phrase **indeed here** introduces the first situation: that of the priests descended from Levi. The phrase **but there** introduces the second situation: that of Melchizedek the priest. The author compares how they both receive **tithes** (implicitly with Melchizedek) and contrasts how the priests descended from Levi die but Melchizedek **lives on**. If it would be helpful in your

language, you could use phrases that introduce two situations that the author wishes to compare and contrast. Alternate translation: “in the case of the Levites ... but in the case of Melchizedek,”

See: Information Structure

Hebrews 7:8 (#2)

"mortal men"

Here, the phrase **mortal men** refers specifically to the priests descended from Levi. The author is emphasizing that all these priests die. If it would be helpful in your language, you could make clearer to whom **mortal men** refers. Alternate translation: “priests who will die”

See: Assumed Knowledge and Implicit Information

Hebrews 7:8 (#3)

"he is testified about that he lives on"

Here, the word **he** refers to Melchizedek. If it would be helpful in your language, you could make clear to whom **he** refers. Alternate translation: “Melchizedek is testified about that he lives on”

See: Pronouns — When to Use Them

Hebrews 7:8 (#4)

"he is testified about that he lives on"

The author explicitly contrasts **mortal men** and **he lives on**. He does not explicitly restate the fact that Melchizedek too receives **tithes**, but he does imply it. If your readers would not make this inference, and if they would be confused about why the author does not mention **tithes** with Melchizedek, you could make this idea more explicit. Alternate translation: “he is testified about that he received a tithe and that he lives on”

See: Assumed Knowledge and Implicit Information

Hebrews 7:8 (#5)

"he is testified about"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

The author uses the passive form here to focus on Melchizedek who **is testified about** rather than on the person doing the testifying. If you must state who did the action, the author implies that God did it when he spoke through Moses in [Genesis 14:18–20](#). Alternate translation: “God testifies about him” or “Moses testifies about him”

See: Active or Passive

Hebrews 7:8 (#6)

"he is testified about that he lives on"

Here, just as in [7:3](#), the author is describing the character “Melchizedek” as he appears in [Genesis 14:18–20](#). The author of that story does not mention anything about Melchizedek’s death. If it would be helpful in your language, you could make it explicit that the author is referring to what the Old Testament tells us about Melchizedek. Alternate translation: “he is testified about that he lives on, since there is no record of his death in the Scriptures” or “the lack of any record of his death testifies that he lives on”

See: Assumed Knowledge and Implicit Information

Hebrews 7:9 (#1)

"Levi, the one collecting tithes"

Here, the name **Levi** refers to the descendants of **Levi** who were priests and collected **tithes**. If it would be helpful in your language, you could make it explicit that **Levi** stands for the descendants of **Levi**. Alternate translation: “Levi’s descendants, the ones collecting tithes”

See: Metonymy

Hebrews 7:9 (#2)

"had paid a tithe through Abraham"

Here the author refers to how Abraham **paid a tithe** to Melchizedek, an event the author has already mentioned (See: [7:4](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “had paid a tithe to Melchizedek through Abraham after Abraham defeated his enemies”

See: Assumed Knowledge and Implicit Information

Hebrews 7:10 (#1)

"he was still in the loins of his father"

Here the author speaks as if Levi **was still in the loins of his father**. He means that Abraham had not yet fathered any descendants, so in a way they were all still part of Abraham. The author uses this figure of speech to make two points. First, Levi and the priests descended from him had not yet been born and thus could be considered to be inside Abraham. Second, because they were inside Abraham, they participated in whatever Abraham did. This included giving a tithe to Melchizedek. If it would be helpful in your language, you could use a phrase that closely identifies Levi and Abraham, while showing that Levi was not yet born. Alternate translation: "he was not yet born, and Abraham represented him"

See: Metaphor

Hebrews 7:10 (#2)

"of his father"

Here the author uses the word **father** to refer in general to a male ancestor. Abraham was more specifically Levi's great-grandfather on his father's side. Use an appropriate word for this relationship in your culture. Alternate translation: "of his ancestor"

See: Metaphor

Hebrews 7:10 (#3)

"him"

Here, the word **him** refers to Abraham. If it would be helpful in your language, you could make explicit that the pronoun refers to Abraham. Alternate translation: "Abraham"

See: Pronouns — When to Use Them

Hebrews 7:11 (#1)

"indeed then"

Here, the word **then** shows the audience that the author is continuing the argument about Melchizedek and the priests descended from Levi.

The word **indeed** signals the first part of a contrast. The second part is the question in the second half of this verse. If it would be helpful in your language, you could use words or phrases that introduce a development in the argument that takes the form of a contrast. Alternate translation: "therefore" or "then on the one hand"

See: Connecting Words and Phrases

Hebrews 7:11 (#2)

"If indeed then, perfection was through the Levitical priesthood"

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **perfection** did not happen **through the Levitical priesthood**. He proves that the conditional statement is not true by reminding the audience that God did indeed appoint **another priest** who is **according to the order of Melchizedek**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If indeed then, perfection had actually been through the Levitical priesthood"

See: Connect — Contrary to Fact Conditions

Hebrews 7:11 (#3)

"perfection was"

If your language does not use an abstract noun for the idea of **perfection**, you could express the idea by using an adjective such as "perfect." Alternate translation: "people could become perfect" or "what is perfect was"

See: Abstract Nouns

Hebrews 7:11 (#4)

"the Levitical priesthood"

Here, the phrase **the Levitical priesthood** refers to the people, the system, and the practices that were connected with how the descendants of Levi served as priests to God for the rest of the Israelites. If it would be helpful in your language, you could use a word or phrase that refers to all these components. Alternate translation: "the way

that the descendants of Levi served as priests” or “the priesthood that the descendants of Levi practiced”

See: Assumed Knowledge and Implicit Information

Hebrews 7:11 (#5)

"the Levitical priesthood"

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: “how the Levites served as priests”

See: Abstract Nouns

Hebrews 7:11 (#6)

"for"

Here, the word **for** introduces a clarification or explanation of what the author just said. In other words, he speaks about **perfection** and the **Levitical priesthood** because this **priesthood** was the **basis** for the whole **law**. He wishes his audience to know that what he says about **perfection** and **priesthood** applies to the whole **law**. If it would be helpful in your language, you could use a word or phrase that introduces a clarification or explanation. Alternate translation: “now” or “in fact,”

See: Connecting Words and Phrases

Hebrews 7:11 (#7)

"If indeed then, perfection was through the Levitical priesthood (for on the basis of it the people had been given {the law}"

Here the author provides a clarification after he makes his claim. If it would be helpful in your language, you could put the clarification before the claim. Alternate translation: “Now on the basis of the Levitical priesthood, the people had been given the law. If indeed then, perfection was through the Levitical priesthood,”

See: Information Structure

Hebrews 7:11 (#8)

"the people had been given {the law}"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **people** who were **given the law** rather than on the person doing the giving. If you must state who did the action, the author implies that God did it. Alternate translation: “God had given the law to the people”

See: Active or Passive

Hebrews 7:11 (#9)

"what further need {was there} for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron"

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is “there was no further need.” If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: “there was no further at all for another priest to arise according to the order of Melchizedek and not be said to be according to the order of Aaron.”

See: Rhetorical Question

Hebrews 7:11 (#10)

"for another priest to arise according to the order of Melchizedek and to not be said {to be} according to the order of Aaron"

Here the author is referring back to the words that he quoted in [5:6](#) from [110:4](#): “You are a priest forever, after the order of Melchizedek.” It is these words that “say” that Jesus is a priest **according to the order of Melchizedek* and not **according to the order of Aaron**. If it would be helpful in your language, you could make it more explicit that the author is referring to the quotation. Alternate translation: “for another to arise who, according to the psalm, serves according to the order of Melchizedek and is not said to serve according to the order of Aaron”

See: Assumed Knowledge and Implicit Information

Hebrews 7:11 (#11)**"to arise"**

Here, the word **arise** refers to someone taking a position as if they were standing up to do something. The author speaks in this way to show that **another priest** has "stood up" to do his task as priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to appear" or "to begin serving"

See: Metaphor

Hebrews 7:11 (#12)**"according to the order of Melchizedek" -
"according to the order of Aaron"**

Here, the word **order** refers to requirements and duties that go along with a specific office or position. If someone serves **according to the order of** someone else, that means that he or she meets the same requirements and performs the same duties which that person did. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "in the same way that Melchizedek was a priest ... in the same way that Aaron was a priest" or "with a priesthood just like Melchizedek's priesthood ... having a priesthood just like Aaron's priesthood"

See: Assumed Knowledge and Implicit Information

Hebrews 7:11 (#13)**"to not be said {to be}"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is not **said** rather than on what does not do the saying. If you must state who does not speak, the author implies that God did not say this when he spoke in [110:4](#). Alternate translation: "for the psalm not to identify him to be" or "for God not to say that he is"

See: Active or Passive

Hebrews 7:12 (#1)**"For"**

Here, the word **For** introduces further explanation and support for the idea that the "basis" of the **law** is the **priesthood** (See: [7:11](#)). The author's point is that, because a **change of the law** occurs whenever the **priesthood is changed**, that means that the **priesthood** must be the basis for the **law**. If it would be helpful in your language, you could use a word or phrase that introduces further support for a previous claim. Alternate translation: "You can tell that the priesthood is the basis of the law, because" or "Indeed,"

See: Connect — Reason-and-Result Relationship

Hebrews 7:12 (#2)**"when} the priesthood is changed"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **changed** rather than on the person doing the changing. If you must state who does the action, the author implies that God does it. Alternate translation: "when God changes the priesthood"

See: Active or Passive

Hebrews 7:12 (#3)**"the priesthood"**

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea in another way. Alternate translation: "how people act as priests"

See: Abstract Nouns

Hebrews 7:13 (#1)**"For"**

Here, the word **For** introduces support for what the author has implied: there has indeed been a change in the priesthood (See: [7:11-12](#)). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "Now the priesthood has been changed, since"

See: Connecting Words and Phrases

Hebrews 7:13 (#2)

"he about whom these things are said belongs to"

Here, the words **he** and **whom** both refer to Jesus, to whom the author has applied the words of [110:4](#). The author does not refer to Jesus by name here, because he uses "the Lord" in the next verse and because he emphatically uses Jesus' name in [7:22](#). If possible, refer to Jesus here as indirectly as the author does. If you must clarify to whom **he** and **whom** refer, you could use a word or phrase that directly identifies Jesus. Alternate translation: "the Lord about whom these things are said belongs to" or "Jesus, about whom these things are said, belongs to"

See: Pronouns — When to Use Them

Hebrews 7:13 (#3)

"about whom these things are said"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the "saying," the author implies that God did it in the words of [110:4](#). Alternate translation: "about whom God said these things" or "about whom we read these things in the psalm"

See: Active or Passive

Hebrews 7:13 (#4)

"another tribe"

Here, the phrase **tribe** refers to all those people who are descended from one of Jacob's twelve sons. The author refers to **another tribe** to show that Jesus is not from the **tribe** of Levi. He will state which tribe Jesus is from in the next verse, so do not identify of whose **tribe** the author speaks until the next verse. Alternate translation: "one of the other tribes" or "a tribe that is not connected with Levi"

See: When to Keep Information Implicit

Hebrews 7:13 (#5)

"has officiated at the altar"

Here, the phrase **officiated at the altar** is another way to say that someone has served or functioned as a priest. If it would be helpful in your language, you could use a word or phrase that refers to acting as a priest. Alternate translation: "has functioned as priest" or "has done priestly work at God's altar"

See: Assumed Knowledge and Implicit Information

Hebrews 7:14 (#1)

"For"

Here, the word **For** introduces further, more specific explanation of what the author claimed in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces more specific information. Alternate translation: "More specifically,"

See: Connecting Words and Phrases

Hebrews 7:14 (#2)

"it is} obvious"

Here, the phrase **{it is} obvious** indicates that what follows is common knowledge, that is, information that the author assumes his audience already knows. If it would be helpful in your language, you could use a comparable phrase that introduces common knowledge. Alternate translation: "everyone knows" or "it is commonly known"

Hebrews 7:14 (#3)

"has sprung up from Judah"

Here the author describes Jesus' birth as if he were the sun that "sprang up" above the horizon at sunrise. He speaks in this way to refer to Jesus' birth as a descendant of **Judah** but also to indicate that Jesus' birth was not completely normal. Since Jesus was born by the power of the Holy Spirit without a human father, the author uses a less common phrase to refer to the person from whom he is descended. If possible, use a comparable phrase in your language that refers to human

descent but that also indicates that Jesus' birth was not totally normal. Alternate translation: "has come from Judah" or "has sprouted from Judah"

See: Metaphor

Hebrews 7:14 (#4)

"Moses said nothing"

Here the author refers to the law that **Moses** received from God and gave to the people of Israel. This law contained instructions about who would serve as priests, and the only instructions that Moses received were about how people from the tribe of Levi would serve as priests. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Moses wrote nothing in the law" or "God gave Moses nothing to say in the law"

See: Assumed Knowledge and Implicit Information

Hebrews 7:15 (#1)

"this is"

Here, the word **this** could refer to: (1) the author's claim that God changed the priesthood. Alternate translation: "the change in priesthood is" or "the fact that God has changed the priesthood is" (2) more generally to what the author is arguing about Jesus and the priests who are descended from Levi. Alternate translation: "what I am arguing is" or "what I have said is"

See: Pronouns — When to Use Them

Hebrews 7:15 (#2)

"And this is still even more obvious"

Here, the phrase **still even more obvious** is a stronger form of the phrase "{it is} obvious" in [7:14](#). The author's point is that everyone must acknowledge that **this** (See: the previous note) is true, given that the following **if** statement is also true. If it would be helpful in your language, you could use a word or phrase that introduces something that everyone must agree with. Alternate translation: "And everyone must agree that this is true" or "And everyone knows that this is surely correct"

Hebrews 7:15 (#3)

"if another priest emerges"

Here the author is speaking as if **another priest** "emerging" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: "now that another priest has emerged" or "because another priest has emerged"

See: Connect — Factual Conditions

Hebrews 7:15 (#4)

"another priest"

Here, the phrase **another priest** refers to Jesus, who is a different kind of **priest** than the priests who are descended from Levi. If it would be helpful in your language, you could make explicit that the phrase refers to Jesus. Alternate translation: "Jesus, who is a different priest,"

See: Assumed Knowledge and Implicit Information

Hebrews 7:15 (#5)

"emerges"

Here the author speaks of how Jesus has become a priest as if he were a person "emerging" from underneath a covering or screen. He speaks in this way to indicate that Jesus became a **priest** at a specific point in time. If it would be helpful in your language, you could use a word or phrase that refers to becoming a priest. Alternate translation: "takes office" or "begins to serve"

See: Metaphor

Hebrews 7:15 (#6)

"according to the likeness of Melchizedek"

Here, the phrase **according to the likeness of** means something very similar to "according to the order of." See how you translated that phrase in [7:11](#). If possible, use similar but not identical words

here. The word **likeness** emphasizes similar behavior and identity, while “order” emphasizes similar requirements and duties. Alternate translation: “much like how Melchizedek was a priest” or “with a priesthood much like Melchizedek’s priesthood”

See: Assumed Knowledge and Implicit Information

Hebrews 7:15 (#7)

"according to the likeness of Melchizedek"

If your language does not use an abstract noun for the idea of **likeness**, you could express the idea by using an adjective such as “like” or “similar.” Alternate translation: “who is like Melchizedek” or “who is similar to Melchizedek”

See: Abstract Nouns

Hebrews 7:16 (#1)

"who has become {a priest}"

Here, the word **who** refers back to the phrase “another priest” in the previous verse (7:15). If it would be helpful in your language, you could make explicit that the pronoun refers to “another priest.” If you use the following alternate translation, you may need to add a period before it. Alternate translation: “That priest has become one”

See: Pronouns — When to Use Them

Hebrews 7:16 (#2)

"not according to a law of a fleshly command, but according to the power of an indestructible life"

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: “according to the power of an indestructible life, not according to a law of a fleshly command”

See: Information Structure

Hebrews 7:16 (#3)

"a law of a fleshly command"

Here the author uses the possessive form to indicate that **a law** includes **a fleshly command**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “according to a fleshly command in the law”

See: Possession

Hebrews 7:16 (#4)

"of a fleshly command"

Here, the phrase **fleshly command** refers to a **command** that could: (1) deal with what is **fleshly**, specifically how humans have children. In other words, the **command** relates to how priests need to be descended from Levi. Alternate translation: “of a command about physical descent” (2) apply to people who are **fleshly**, that is, those who are alive now and who do not have resurrected bodies. Alternate translation: “of command that deals with this life”

See: Assumed Knowledge and Implicit Information

Hebrews 7:16 (#5)

"according to the power of an indestructible life"

Here the author uses the possessive form to indicate that **power** comes from or is based in the **indestructible life**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “according to the power that comes from an indestructible life”

See: Possession

Hebrews 7:16 (#6)

"according to the power of an indestructible life"

If your language does not use abstract nouns for the ideas of **power** and **life**, you could express the ideas in another way. Alternate translation: “according to how powerful he is because he never stops living”

See: Abstract Nouns

Hebrews 7:16 (#7)

"of an indestructible life"

Here, the phrase **indestructible life** refers to how Jesus died but then resurrected and is alive again. The phrase also explains what being a priest "forever" (See: [110:4](#)) means. The author will cite this psalm again in the following verse. If it would be helpful in your language, you could make what **indestructible life** refers to more explicit. Alternate translation: "of a life that death could not destroy"

See: Assumed Knowledge and Implicit Information

Hebrews 7:17 (#1)

"For"

Here, the word **For** introduces the evidence or proof that Jesus has become a priest "according to the power of an indestructible life" (See: [7:16](#)). If it would be helpful in your language, you could use a word or phrase that introduces evidence or proof. Alternate translation: "You know that is true because"

See: Connect — Reason-and-Result Relationship

Hebrews 7:17 (#2)

"it is being testified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **testified** rather than on who or what does the testifying. If you must state who did the action, the author implies that God did it when he spoke [110:4](#). Alternate translation: "God is testifying" or "the psalm is testifying"

See: Active or Passive

Hebrews 7:17 (#3)

"it is being testified"

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that has been **testified**. However, the audience would have understood that these were

words from the Old Testament, specifically from [110:4](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "it is being testified in the Scriptures"

See: Quotations and Quote Margins

Hebrews 7:17 (#4)

"You are a priest forever according to the order of Melchizedek"

Since the author repeats here the same words that he quoted in [5:6](#), you should translate these words in exactly the same way as you did in that verse.

Hebrews 7:18 (#1)

"For on the one hand"

Here, the word **For** introduces an explanation of what the quote in the previous verse means. The phrase **on the one hand** signals to the audience that this explanation has two parts. The second part begins with "on the other hand" in [7:19](#). If it would be helpful in your language, you could use words that introduce a two-part explanation. If you use the following alternate translation, you will need to make sure that your translation of the phrase "on the other hand" in [7:19](#) fits with what you choose here. Alternate translation: "First then"

See: Connecting Words and Phrases

Hebrews 7:18 (#2)

"there is an annulment of the former commandment"

If your language does not use abstract nouns for the ideas of **annulment** and **commandment**, you could express the ideas by using verbs such as "annul" and "command." Alternate translation: "what was formerly commanded is annulled"

See: Abstract Nouns

Hebrews 7:18 (#3)

"of the former commandment"

Here, the phrase **the former commandment** identifies what God commanded Moses to tell the people about how the descendants of Levi would serve as priests and what they would do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “of the former commandment about the Levitical priesthood” or “of the former commandment concerning priests in Moses’ law”

See: Assumed Knowledge and Implicit Information

Hebrews 7:18 (#4)

"is} weak and useless"

These two terms mean basically the same thing and are used together to emphasize how ineffective the “former commandment” was. If your language does not use repetition to do this, or if you do not have two words for these attributes, you could use one phrase and provide emphasis in another way. Alternate translation: “is very weak” or “cannot accomplish anything”

See: Doublet

Hebrews 7:19 (#1)

"for"

Here, the word **for** introduces support for how the “former commandment” is “weak and useless” (See: [7:18](#)). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: “indeed,” or “that is because”

See: Connect — Reason-and-Result Relationship

Hebrews 7:19 (#2)

"the law perfected nothing"

Here the author speaks of **the law** as if it were a person who was ineffective and could “perfect” nothing. He speaks in this way to indicate that the system of laws that God gave through Moses, particularly the laws about priests, did not lead to people or things becoming “perfect.” If it would be helpful in your language, you could express the idea in another way. Alternate translation: “the law was not something that people could follow to

become perfect” or “nothing was perfected through Moses’ law”

See: Personification

Hebrews 7:19 (#3)

"and on the other hand"

Here, the phrase **on the other hand** introduces the second part of the author’s explanation. Make sure you translate this phrase so that it works well with how you translated “on the one hand” in [7:18](#). Alternate translation: “and second, there”

See: Connecting Words and Phrases

Hebrews 7:19 (#4)

"is} the introduction of a better hope"

If your language does not use abstract nouns for the ideas of **introduction** and **hope**, you could express the idea by using verbs such as “introduce” and “hope.” Alternate translation: “God introduces something better for which we hope”

See: Abstract Nouns

Hebrews 7:19 (#5)

"of a better hope"

Here, the word **hope** refers to the contents of the **hope**, or what believers confidently expect. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: “of the better things that we hope for”

See: Metonymy

Hebrews 7:20 (#1)

""

To help your readers understand the author’s main point in this verse and the next one, you could combine both verses into a verse bridge. You could put in a first sentence the background information about how the Israelite priests were not appointed with an oath while Jesus was appointed with an oath. Then, you could put the comparison between how Jesus was appointed with an oath and how he

is the guarantor of a better covenant in a second sentence. Alternate translation: “For indeed they, without swearing an oath, are become priests, but he with an oath-taking, through God saying to him, ‘The Lord swore and will not change his mind: ‘You are a priest forever.’” So, by as much as not without swearing an oath,”

See: Verse Bridges

Hebrews 7:20 (#2)

"by as much as"

Here, the phrase **by as much as** introduces the first half a comparison that the author will complete in [7:22](#). The point is that, just as **swearing an oath** is more guaranteed than not using an oath, so Jesus' priesthood and covenant are better than the priesthood of the descendants of Levi. If it would be helpful in your language, you could use a form that introduces a comparison between two situations or concepts. Alternate translation: “just as it was” or “in the same way that it was”

See: Connecting Words and Phrases

Hebrews 7:20 (#3)

"not without swearing an oath"

The phrase **not without swearing an oath** uses two negative words to emphasize that there was definitely an **oath** involved. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **swearing an oath**. Alternate translation: “with swearing an oath”

See: Double Negatives

Hebrews 7:20 (#4)

"not without swearing an oath"

Here the author again refers to [110:4](#), which states that the Lord “swears” that “you are a priest forever.” The author quotes this psalm again in the following verse. If it would be helpful in your language, you could make the content of the **oath** explicit. Alternate translation: “not without swearing an oath about the priesthood of the Messiah”

See: Assumed Knowledge and Implicit Information

Hebrews 7:20 (#5)

"swearing an oath,—for indeed they without swearing an oath are become priests"

Here the author begins a comment about the **oath** and priests. This comment continues to the end of [7:21](#). The ULT has used em-dashes to make it clear that these words are extra information that explain **not without swearing an oath**. If it would be helpful in your language, you could use a form that indicates that the author is about to give extra explanatory information. If you do, make sure that you properly signal the end of this extra information at the end of [7:22](#). Alternate translation: “swearing an oath—by the way, they indeed without swearing an oath are become priests”

See: Information Structure

Hebrews 7:20 (#6)

"for indeed"

Here, the word **for** introduces an explanation of about why it is important that there was an **oath**. The word **indeed** signals to the audience that this explanation has two parts. The second part begins with “but” in [7:21](#). If it would be helpful in your language, you could use words that introduce a two-part explanation. Alternate translation: “now on the one hand”

See: Connecting Words and Phrases

Hebrews 7:20 (#7)

"they"

Here, the word **they** refers to the priests who are descended from Levi, about whom God gave laws through Moses. If it would be helpful in your language, you could make explicit that the pronoun refers to Levitical priests. Alternate translation: “the Levitical priests” or “the Levites”

See: Pronouns — When to Use Them

Hebrews 7:20 (#8)**"without swearing an oath are become priests"**

Here the author points out that God did not "swear" an **oath** when he appointed the descendants of Levi to be priests. Instead, he gave laws and regulations through Moses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "are appointed priests by God without him swearing an oath"

See: Assumed Knowledge and Implicit Information

Hebrews 7:21 (#1)**"but"**

Here, the word **but** introduces the second part of the author's explanation. Make sure you translate this word so that it works well with how you translated "indeed" in [7:20](#). Alternate translation: "but on the other hand,"

See: Connecting Words and Phrases

Hebrews 7:21 (#2)**"he with"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the end of the previous verse ([7:20](#)). Alternate translation: "he became a priest with"

See: Ellipsis

Hebrews 7:21 (#3)**"he with an oath-taking, through the one saying to him"**

Here, the words **he** and **him** refer to Jesus the Son. The phrase **the one saying** refers to God the Father. If it would be helpful in your language, you could make explicit that the pronouns refer to Jesus. Alternate translation: "the Son with an oath-taking, through God the Father saying to him"

See: Pronouns — When to Use Them

Hebrews 7:21 (#4)**"through the one saying to him"**

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken to Christ. However, the audience would have understood that this was a quotation from the Old Testament, specifically from [110:4](#). Since the author introduces the quotation as words that God has said to Christ, you should introduce the quotation as words that someone has said. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "through the one speaking these words to him"

See: Quotations and Quote Margins

Hebrews 7:21 (#5)**"The Lord swore and will not change his mind"**

Here, God speaks the quotation, but the **Lord** in the quotation is God. If it would be helpful in your language, you could use the first person instead. Alternate translation: "I, the Lord, swore and will not change my mind"

See: First, Second or Third Person

Hebrews 7:21 (#6)**""will not change his mind:""**

If it would be helpful in your language, you could translate the this direct quotation as an indirect quotation. Alternate translation: "will not change his mind, swearing that you are a priest forever"

See: Quotes within Quotes

Hebrews 7:21 (#7)**"You {are} a priest forever"**

Since the author repeats here the same words that he quoted in [7:17](#) (although he does not include the phrase "according to the order of Melchizedek"), you should translate these words in exactly the same way as you did in that verse.

Hebrews 7:22 (#1)

"according to so much more"

Here, the phrase **according to so much more** introduces the second half of the comparison that the author began in the first part of [7:20](#). The comparison indicates that the difference in greatness between a priesthood with an oath and a priesthood without an oath is comparable to the difference in greatness between the covenants of which these priesthoods are a part. In other words, the covenant that Jesus "guarantees" is greater than the covenant that God gave through Moses, just like his priesthood that is guaranteed by an oath is greater than the priesthood that God gave to the descendants of Levi. If it would be helpful in your language, you could use a form that expresses a comparison between two situations or concepts. Alternate translation: "by that much" or "by so much"

See: Connecting Words and Phrases

Hebrews 7:22 (#2)

"of a better covenant"

Here the audience would have inferred that the **covenant** is **better** than the "old covenant," the one that God gave through Moses to the Israelites. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of a covenant that is better than the covenant that God gave through Moses"

See: Assumed Knowledge and Implicit Information

Hebrews 7:23 (#1)

"And the ones, on the one hand, having become"

Here, the word **And** indicates that the author is adding a new point or topic to what he is discussing. The phrase **on the one hand** signals to the reader that this new point occurs in two contrasting parts. If it would be helpful in your language, you could use words or phrases that more clearly introduce a new point in two contrasting parts. Make sure that you express the second half of the contrast in [7:24](#) so that it fits with what you do here. Alternate translation: "Now on the one hand, the ones having become" or "First, the ones having become"

See: Connecting Words and Phrases

Hebrews 7:23 (#2)

"by death they are prevented {from} continuing"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **prevented** rather than on what does the preventing. Alternate translation: "death prevents them from continuing"

See: Active or Passive

Hebrews 7:23 (#3)

"by death"

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "by how they die"

See: Abstract Nouns

Hebrews 7:23 (#4)

"from} continuing"

Here the author implies that they **are prevented {from} continuing** to be priests. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from continuing to be priests" or "from continuing to act as priests"

See: Assumed Knowledge and Implicit Information

Hebrews 7:24 (#1)

"but he, on the other hand"

Here, the words **but** and **on the other hand** introduce the second part of the contrast that the author began in [7:23](#). Make sure you express the idea here in a way that matches how you introduced the first half of the contrast in the previous verse. Alternate translation: "and on the other hand, he" or "but second, he"

See: Connecting Words and Phrases

Hebrews 7:24 (#2)**"he"**

Here, the word **he** refers to Jesus. If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: "the Son" or "Jesus the Son"

See: Pronouns — When to Use Them

Hebrews 7:24 (#3)**"he remains forever"**

Here, the phrase **remains forever** means something similar to the phrase "indestructible life" in [7:16](#): Jesus lives forever, that is, he will never die. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he remains alive forever" or "he lives without end"

See: Assumed Knowledge and Implicit Information

Hebrews 7:24 (#4)**"has the permanent priesthood"**

If your language does not use an abstract noun for the idea of **priesthood**, you could express the idea by using a verb such as "imitate." Alternate translation: "is permanently a priest" or "permanently acts as a priest"

See: Abstract Nouns

Hebrews 7:25 (#1)**"because of which"**

Here, the phrase **because of which** introduces a conclusion based on the fact that Jesus has "the permanent priesthood" ([7:24](#)). If it would be helpful in your language, you could use a natural form that introduces a conclusion. Alternate translation: "as a result of which" or "so that"

See: Connect — Reason-and-Result Relationship

Hebrews 7:25 (#2)**"the ones approaching God"**

Here, the word **approach** refers implicitly to getting close to something but not necessarily being right next to it. The author speaks of people **approaching God**. This means that they enter into God's presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar clause in [4:16](#). Alternate translation: "the ones going before God"

See: Go and Come

Hebrews 7:25 (#3)**"always living"**

Here, the phrase **always living** could introduce: (1) another reason why he is **able to save completely**. Alternate translation: "because he always lives" (2) something that happens as part of or during his "saving" of those **approaching God through him**. Alternate translation: "as one who always lives" or "part of which is how he always lives"

See: Connect — Simultaneous Time Relationship

Hebrews 7:26 (#1)**"For"**

Here, the word **For** introduces further explanation of the way in which Jesus serves as a priest. If it would be helpful in your language, you could use a comparable word or phrase that introduces more explanation, or you could leave **For** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Hebrews 7:26 (#2)**"such a high priest"**

Here, the word **such** could refer: (1) back to what the author said in the previous verses about how Jesus has a "permanent priesthood" and can "save completely" (See: [7:24–25](#)). Alternate translation: "that kind of high priest" (2) ahead to what the author will say in this and the following verses about the kind of high priest that Jesus is. Alternate translation: "the kind of high priest I am about to describe"

See: Pronouns — When to Use Them

Hebrews 7:26 (#3)

"holy, innocent, pure"

The three words **holy**, **innocent**, and **pure** mean very similar things and emphasize that Jesus did not sin or do anything wrong. The word **holy** emphasizes how Jesus honored and pleased God. The word **innocent** identifies Jesus as a person who did not think about or plan evil deeds. The word **pure** indicates that Jesus did not do anything that would defile him or make him repulsive to God. If your language does not have words that fit with these three distinct ideas, you could express these three words with one or two words or with a phrase. Alternate translation: "sinless and perfect" or "without sin or evil"

See: Doublet

Hebrews 7:26 (#4)

"separated from the sinners"

Here, the phrase **separated from the sinners** could refer to: (1) how Jesus is distinct from or different than **the sinners**. Alternate translation: "not one of the sinners" or "distinct from the sinners" (2) how Jesus does not come into contact with **sinners** because he is now **higher than the heavens**. Alternate translation: "dwelling far away from sinners" or "not coming into contact with the sinners"

Hebrews 7:26 (#5)

"having become higher than the heavens"

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. The author has already used the plural **heavens** in [4:14](#). Here, the author uses this language without clarifying how many heavens there are. The main point is that Jesus is **higher than the heavens**. This could mean that: (1) Jesus is in the highest heaven, **higher** than all the other **heavens**. Alternate translation: "having come to the highest place in the heavens" (2) Jesus has gone beyond all the **heavens**. This could be a metaphor for how greatly God has honored him, or it could mean that Jesus has left the creation. Alternate translation: "having

become more exalted than the heavens" or "having gone beyond the heavens"

See: Assumed Knowledge and Implicit Information

Hebrews 7:27 (#1)

"each day a need, even as the high priests, to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people"

If it would be helpful in your language, you could rearrange the elements in this sentence. Alternate translation: "a need each day to offer up sacrifices, first on behalf of his own sins and then on behalf of the those of the people, even as the high priests do"

See: Information Structure

Hebrews 7:27 (#2)

"even as the high priests"

Here, the phrase **high priests** refers to other **high priests** besides Jesus, more specifically those who are descended from Levi and Aaron. If it would be helpful in your language, you could make it more explicit which **high priests** these are. Alternate translation: "even as the other high priests" or "even as the Levitical high priests"

See: Assumed Knowledge and Implicit Information

Hebrews 7:27 (#3)

"to offer up sacrifices, first on behalf of his own sins {and} then {on behalf of} those of the people"

Here the author uses words and ideas that are very similar to what he used in [5:3](#). They are not the same words, but the main idea is very similar. Consider referring to that verse when you translate these words.

Hebrews 7:27 (#4)

"first" - "and} then"

Here, the words **first** and **then** indicate sequence in time. In other words, only after making an offering **on behalf of his own sins** does the high priest do so **{on behalf of} those of the people**. If

it would be helpful in your language, you could use words or phrases that introduce two actions in a sequence. Alternate translation: “in the first place ... and in the second place” or “first ... and second”

See: Connect — Sequential Time Relationship

Hebrews 7:27 (#5)

"his own" - "he did" - "himself"

Here, the phrase **his own** refers to any one of the **high priests**. The words **he** and **himself** refer to Jesus. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: “the high priest’s own ... Jesus did ... himself”

See: Pronouns — When to Use Them

Hebrews 7:27 (#6)

"for"

Here, the word **for** introduces the reason why Jesus did not **have each day a need** to do what the **high priests** did. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: “because” or “since”

See: Connect — Reason-and-Result Relationship

Hebrews 7:27 (#7)

"he did this"

Here, the word **this** refers to the result of the **sacrifices** that the author mentioned earlier in the verse. He means that Jesus successfully dealt with or removed sins, which is what those **sacrifices** were meant to do. If it would be helpful in your language, you could make what **this** refers to more explicit. Alternate translation: “he successfully took away sins” or “he did what these priests were supposed to do”

See: Pronouns — When to Use Them

Hebrews 7:28 (#1)

"For"

Here, the word **For** introduces a summary statement for what the author has argued in [7:18–](#)

[27](#). If it would be helpful in your language, you could use a comparable word or phrase that introduces a summary statement. Alternate translation: “As you can see,” or “So,”

See: Connecting Words and Phrases

Hebrews 7:28 (#2)

"the law appoints"

Here the author speaks of **the law** as if it were a person who could “appoint” people as high priests. He speaks in this way to indicate that these high priests fulfill what is written in the law about high priests. If it would be helpful in your language, you could refer to the one who gave **the law** as the one who **appoints**, or you could express the idea in another natural way. Alternate translation: “in the law it is written that someone should appoint” or “according to the law, one must appoint”

See: Personification

Hebrews 7:28 (#3)

"the law" - "the word of the swearing of an oath, which {came} after the law"

Here, the phrase **the law** refers to the **law** that God gave to Israel through Moses. The phrase **the word of the swearing of an oath** refers to what God had the author of [110:4](#) write down. The psalm was written **after** the law, which means that it can overrule what the **law** required. If it would be helpful in your language, you could make explicit to which **law** and **oath** the author is referring. Alternate translation: “the law of Moses ... but the psalm that records the swearing of an oath, which was written after the law”

See: Assumed Knowledge and Implicit Information

Hebrews 7:28 (#4)

"men"

In Israelite and Jewish culture, only **men** could be high priests, so the author is referring to **men** here. However, he is not emphasizing that the high priests were male, so you can use a word that refers to both men and women if it is clearer. Alternate translation: “people”

See: When Masculine Words Include Women

Hebrews 7:28 (#5)

"men having weakness"

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as "weak." Alternate translation: "men who are weak" or "men who fail"

See: Abstract Nouns

Hebrews 7:28 (#6)

"the word of the swearing of an oath, which {came} after the law, {appoints} a Son"

Just as with **law**, the author speaks of **the word of the swearing of an oath** as if it were a person who could "appoint" someone. He speaks in this way to indicate that the **Son** fulfill what God "swore" in [110:4](#). If it would be helpful in your language, you could refer to the one who swore **the oath** as the one who **{appoints}**, or you could express the idea in another natural way. Alternate translation: "in the word of the swearing of an oath, which came after the law, it is written that God appoints a Son"

See: Personification

Hebrews 7:28 (#7)

"the word of the swearing of an oath"

Here the author uses the possessive form to describe a **word** that records how God "swore" **an oath**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the word that records how God swore an oath"

See: Possession

Hebrews 7:28 (#8)

"the word of the swearing of an oath"

Here, the word **word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the message

concerning the swearing of an oath" or "what God said about the swearing of an oath"

See: Metonymy

Hebrews 7:28 (#9)

"appoints} a Son"

The word **Son** is an important title for Jesus, the Son of God.

See: Translating Son and Father

Hebrews 7:28 (#10)

"having been made perfect forever"

Here, the phrase **having been made perfect forever** could refer to: (1) who the **Son** is. Alternate translation: "who has been made perfect forever" (2) something that happened before the **Son** became a high priest. Alternate translation: "after he was made perfect forever"

Hebrews 7:28 (#11)

"having been made perfect"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the one who is **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "God having made him perfect"

See: Active or Passive

Hebrews 8:1 (#1)

"Now"

Here, the word **Now** introduces a new section in the author's argument. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Hebrews 8:1 (#2)

"the point concerning the things being said {is this}"

Here the author could be referring implicitly to the **point** or most significant idea in: (1) everything he is writing, including what follows. Alternate translation: "the most significant thing in what I am saying is this" (2) what he has already said, not including what follows. Alternate translation: "the most significant thing in what I have said is this"

See: Assumed Knowledge and Implicit Information

Hebrews 8:1 (#3)

"the things being said {is this}"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being said** rather than on the person doing the saying. If you must state who did the action, the author implies that he himself did it. Alternate translation: "the things that I am saying is this" or "the things that I have said is this"

See: Active or Passive

Hebrews 8:1 (#4)

"such a high priest"

Here, the word **such** refers back to what the author has already said about how Jesus is a priest, particularly the words in [7:26-28](#). If it would be helpful in your language, you could make the reference of **such** more explicit. Alternate translation: "the kind of high priest I have described, one"

See: Pronouns — When to Use Them

Hebrews 8:1 (#5)

"sat down at the right hand"

When someone sits **at the right hand** of God (**the Majesty**), this symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "he sat down to

rule at the right hand" or "he took the place of honor and authority at the right hand"

See: Symbolic Action

Hebrews 8:1 (#6)

"at the right hand of the throne"

Here, the phrase **at the right hand** refers to the place next to a person's right hand, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. Alternate translation: "at the right side of the throne" or "in the honorable place next to the throne"

See: Metonymy

Hebrews 8:1 (#7)

"of the Majesty"

In the author's culture, it was considered reverent to avoid saying God's name. Here the author uses **Majesty** instead of God's name in order to follow this custom and to indicate that God is powerful and glorious. If it would be helpful in your language, you could use a reverent way of referring to God in your culture, especially if that way emphasizes how God is powerful and glorious. Alternate translation: "of the great deity" or "of the glorious God"

See: Euphemism

Hebrews 8:1 (#8)

"in the heavens"

Many people in the author's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here, the author refers to how God's throne can be found **in the heavens**. Since the author does not include details about **the heavens**, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple heavens if possible. Alternate translation: "in the heavenly realm" or "in the heavenly spaces"

See: Assumed Knowledge and Implicit Information

Hebrews 8:2 (#1)

"a servant of the holy {place} and the true tabernacle"

Here the author uses the possessive form to refer to **a servant** who serves in **the holy {place}** and **the true tabernacle**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a servant who belongs to the holy place and the true tabernacle" or "a servant in the holy place and the true tabernacle"

See: Possession

Hebrews 8:2 (#2)

"of the holy {place} and the true tabernacle"

Here, the phrases **holy {place}** and **true tabernacle** could describe: (1) the inner room of the sanctuary (**holy {place}**) and the entire sanctuary (**true tabernacle**). Alternate translation: "of the holy place in the true tabernacle" (2) the whole sanctuary from two different perspectives. Alternate translation: "of the holy place, that is, the true tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 8:2 (#3)

"the true tabernacle"

Here, the word **true** contrasts this **tabernacle** with the tabernacle that God had Moses build. The author does not mean that Moses' tabernacle was "false" or wrong. Rather, he means that this (heavenly) **tabernacle** is more real and effective than Moses' tabernacle. If it would be helpful in your language, you could use a word or phrase that identifies this **tabernacle** as most real or effective. Alternate translation: "most effective tabernacle" or "the tabernacle that is closest to God"

See: Assumed Knowledge and Implicit Information

Hebrews 8:2 (#4)

"a man"

Although the word **man** is masculine, the author is using it to refer to any human, whether male or female. If it would be helpful in your language, you could use a word that applies to both men and women, or you could refer to both genders. Alternate translation: "a man or woman"

See: When Masculine Words Include Women

Hebrews 8:3 (#1)

"For every"

Here, the word **For** introduces an explanation of what the author has said in [8:1-2](#) about how Christ is a high priest. This explanation continues in the following verses and compares and contrasts Christ with the Levitical priests. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Further, every" or "Now I will say more about high priests: Every"

See: Connecting Words and Phrases

Hebrews 8:3 (#2)

"every high priest"

Here, the phrase **every high priest** refers to all the descendants of Levi and Aaron who served as high priests. It does not refer to every high priest in every culture. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "every Israelite high priest"

See: Assumed Knowledge and Implicit Information

Hebrews 8:3 (#3)

"every high priest is appointed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: "God appoints every high priest"

See: Active or Passive

Hebrews 8:3 (#4)**"both gifts and sacrifices"**

Here, the words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in [5:1](#). Alternate translation: "sacrifices" or "things presented to God"

See: Doublet

Hebrews 8:3 (#5)**"it is} necessary also for this one to have"**

Alternate translation: "this one also must have" or "God requires this one also to have"

Hebrews 8:3 (#6)**"this one"**

Here, the phrase **this one** refers back to Jesus, whom the author described in [8:1-2](#). If it would be helpful in your language, you could make explicit that the pronoun refers to Jesus. Alternate translation: "this high priest" or "Jesus, our high priest,"

See: Pronouns — When to Use Them

Hebrews 8:4 (#1)**"Now"**

Here, the word **Now** introduces an inference based on the claim that priests offer **gifts and sacrifices** ([8:3](#)). The author's point is that God has already set up a priesthood **on earth** that offers the necessary **gifts**. Because Jesus does not belong to that priesthood (since he is not descended from Levi), he is not a **priest** on earth, but only in heaven. If it would be helpful in your language, you could use a word or phrase that introduces an inference or a

development. Alternate translation: "As you can see," or "Therefore,"

See: Connect — Reason-and-Result Relationship

Hebrews 8:4 (#2)**"he were" - "he would not be a priest at all"**

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could use the name Jesus in place of that pronoun. Alternate translation: "Jesus were ... he would not be a priest at all"

See: Pronouns — When to Use Them

Hebrews 8:4 (#3)**"if indeed he were on earth"**

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that Jesus is not really **on earth** right now. He uses the statement that he knows is not true to show that Jesus can only be a high priest in heaven and not on earth. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if indeed he were actually on earth"

See: Connect — Contrary to Fact Conditions

Hebrews 8:4 (#4)**"he were on earth"**

Here the author does not mean that Jesus was never **on earth** or will never be **on earth**. Rather, he means that Jesus is not **on earth** right now, because he has ascended into heaven (See: [8:1](#)). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "he were currently on earth" or "he were now on earth instead of in heaven"

See: Assumed Knowledge and Implicit Information

Hebrews 8:4 (#5)**"since} there are the ones offering the gifts according to the law"**

Here, the phrase **{since} there are** introduces the reason why Jesus **would not be a priest at all** if he were **on earth** right now. The author's point is that God has already appointed priests who serve on earth and Jesus is not one of them. Therefore, he is not a priest **on earth**. If it would be helpful in your language, you could make it clearer that the phrase **{since} there are the ones offering** gives the reason for the author's claim. Alternate translation: "because the ones offering the gifts according to the law already exist"

See: Connect — Reason-and-Result Relationship

Hebrews 8:4 (#6)

"since} there are the ones offering the gifts according to the law"

Here the author is referring to the priests who are descended from Levi who offer **gifts** and "sacrifices" as God commanded them to do through Moses. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "since the Levitical priests offer the gifts according to Moses' law"

See: Assumed Knowledge and Implicit Information

Hebrews 8:5 (#1)

"an example and a shadow"

Here, the words **example** and **shadow** function together to describe something that is based on something else. It is probable that **example** emphasizes the way that the "copy" illustrates what the "original" is like, while **shadow** emphasizes how the "copy" is not as real or good as the "original." If you do not have two words for these categories, you could use a single word or phrase to refer to something that is based on something else. Alternate translation: "a copy" or "an imperfect version"

See: Doublet

Hebrews 8:5 (#2)

"of the heavenly things"

Here, the phrase **heavenly things** refers specifically to the heavenly sanctuary, "the true tabernacle" that the author referred to in [8:2](#). If it

would be helpful in your language, you could express this idea more explicitly. Alternate translation: "of the heavenly tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 8:5 (#3)

"Moses had been warned, being about"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses** who was **warned** rather than on the person doing the warning. If you must state who did the action, the author implies that God did it. Alternate translation: "God warned Moses when he was about"

See: Active or Passive

Hebrews 8:5 (#4)

"being about"

Here, the phrase **being about** introduces something that happened at the same time as **Moses** was **warned**. If it would be helpful in your language, you could make this relationship clearer. Alternate translation: "at the time when he was about"

See: Connect — Simultaneous Time Relationship

Hebrews 8:5 (#5)

"being about to complete the tabernacle"

Here the author refers to how God revealed to Moses what the **tabernacle**, the sanctuary that the Israelites used when they were in the desert, should be like. Moses then told the Israelites how to **complete the tabernacle**. You can read the instructions that God gave to Moses about the tabernacle and its service in [Exodus 25–30](#). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "when he and the Israelites were going to construct the tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 8:5 (#6)**"for he says"**

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Moses. However, the audience would have understood that these were words from the Old Testament, specifically from [25:40](#). If your readers would not know that this quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "as God says"

See: Quotations and Quote Margins

Hebrews 8:5 (#7)**"See that you will make" - "to you"**

Because God is speaking to one person (Moses), **you** is singular here.

See: Forms of 'You' — Singular

Hebrews 8:5 (#8)**"See that"**

God was using the phrase **See that** to call attention to the command that followed. God did not mean that Moses was literally supposed to **See** with his eyes. If it would be helpful in your language, you could use a comparable phrase that draws attention to a command. Alternate translation: "Be sure that"

See: Metaphor

Hebrews 8:5 (#9)**"everything"**

Here, the word **everything** identifies all the features of the tabernacle. It does not refer to **everything** that exists or **everything** that Moses did. If it would be helpful in your language, you could make it clear that the word **everything** refers to **everything** about the tabernacle. Alternate translation: "the whole tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 8:5 (#10)**"that was shown"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **type** that was **shown** rather than on the person doing the showing. If you must state who did the action, the author implies that God did it. Alternate translation: "that I showed"

See: Active or Passive

Hebrews 8:5 (#11)**"on the mountain"**

Here, the word **mountain** refers to Mount Sinai. Moses climbed up this mountain to meet God and receive God's promises and commands for the Israelites. You can read about Moses climbing up Mount Sinai in [Exodus 19](#) and [Exodus 24](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "on Mount Sinai" or "when I spoke to you on Mount Sinai"

See: Assumed Knowledge and Implicit Information

Hebrews 8:6 (#1)**"But now"**

Here, the phrase **But now** introduces what is true, in contrast to the hypothetical situation the author offered in [8:4](#). The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is,"

See: Connect — Contrast Relationship

Hebrews 8:6 (#2)**"a far superior ministry"**

If your language does not use an abstract noun for the idea behind **ministry**, you could express the idea by using a verb such as "minister" or "serve." Alternate translation: "how he ministers in a far superior way"

See: Abstract Nouns

Hebrews 8:6 (#3)

"a far superior ministry," - "of a better covenant," - "better promises"

Here the audience would have inferred that the **ministry**, **covenant**, and **promises** are **superior** or **better** than the "old" ministry, covenant, and promises, the ones that God gave through Moses to the Israelites. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a ministry far superior to the ministry of the Levites ... of a covenant that is better than the one God made with the Israelites ... promises that are better than those that God made through Moses"

See: Assumed Knowledge and Implicit Information

Hebrews 8:6 (#4)

"in as much as he is also the mediator of a better covenant"

Here, the phrase **in as much as** indicates that the difference between Jesus' **far superior ministry** and the ministry of the Levitical priests is the same as the difference between the **better covenant** and the covenant that God made with Israel. If it would be helpful in your language, you could use a word or phrase that introduces a comparison. Alternate translation: "as far superior as the covenant of which he is the mediator is better"

See: Connecting Words and Phrases

Hebrews 8:6 (#5)

"the mediator of a better covenant"

Here the author uses the possessive form to describe how Jesus functions as the **mediator* for the **better covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the one who mediates a better covenant"

See: Possession

Hebrews 8:6 (#6)

"which has been legislated"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **covenant** that **has been legislated** rather than on the person doing the legislating. If you must state who did the action, the author implies that God did it. Alternate translation: "which God has legislated"

See: Active or Passive

Hebrews 8:6 (#7)

"on better promises"

If your language does not use an abstract noun for the idea behind **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "on the better things that God has pledged"

See: Abstract Nouns

Hebrews 8:7 (#1)

"For"

Here, the word **For** introduces support for what the author has claimed about how the covenant that Jesus mediates is "better" (See: [8:6](#)). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: "You can tell that the second covenant is greater because"

See: Connect — Reason-and-Result Relationship

Hebrews 8:7 (#2)

"if that first {covenant} would have been faultless"

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the **first {covenant}** was not **faultless**. He proves that the conditional statement is not true by pointing out that God set up a **second** covenant. Use a natural form in your language for introducing a condition that the speaker believes is not true.

Alternate translation: “if that first covenant had really been faultless”

See: Connect — Contrary to Fact Conditions

Hebrews 8:7 (#3)

"first {covenant}" - "for" a second one"

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “covenant one ... for a covenant two” or “earlier covenant ... for a later covenant”

See: Ordinal Numbers

Hebrews 8:7 (#4)

"that first {covenant}" - "for" a second one"

Here, the words **first** and **second** refer to two covenants that God made. The **first** covenant is the one that God made with the Israelites through Moses. It was made before the **second** covenant, which is the one that God makes with his people through Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the covenant that God made with his people at first ... for another, later covenant”

See: Assumed Knowledge and Implicit Information

Hebrews 8:7 (#5)

"no place would have been sought {for} a second one"

The author is speaking as if God would have literally looked for a **place** to put a **second** covenant. He means that God would not have made a second covenant. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “God would not have made a second one”

See: Metaphor

Hebrews 8:7 (#6)

"no place would have been sought"

If your language does not use the passive form in this way, you could express the idea in active form

or in another way that is natural in your language. The author uses the passive form here to focus on the **place** that is **sought** rather than on the person doing the seeking. If you must state who did the action, you could use an indefinite subject. Alternate translation: “no one would have sought a place”

See: Active or Passive

Hebrews 8:8 (#1)

"For"

Here, the word **For** introduces support for what the author has claimed about how the first covenant was not “faultless” (See: [8:7](#)). If it would be helpful in your language, you could use a comparable word or phrase that introduces support for a claim. Alternate translation: “We know that the first first covenant was not faultless because”

See: Connect — Reason-and-Result Relationship

Hebrews 8:8 (#2)

"with them"

Here, the word **them** refers to the people with whom God made the “first covenant”: the people of Israel. The author may be referring specifically to the people whom God led out of Egypt, or he may be referring to all the people who lived under the “first covenant.” If it would be helpful in your language, you could clarify to whom **them** refers. Alternate translation: “with the Israelite ancestors” or “with the people of Israel”

See: Pronouns — When to Use Them

Hebrews 8:8 (#3)

"he says"

Here and in the following four verses, the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as words that God has spoken. However, the audience would have understood that this was a quotation from the Old Testament, specifically from [Jeremiah 31:31-34](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or

use some other form to identify it. Alternate translation: "God spoke"

See: Quotations and Quote Margins

Hebrews 8:8 (#4)

"Behold, days"

The **Lord** is using the term **Behold** to focus the audience's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: "Listen! Days"

See: Metaphor

Hebrews 8:8 (#5)

"days are coming"

Here, the clause **days are coming** indicates that some event is going to happen soon. If it would be helpful in your language, you could use a word or phrase that anticipates that something is about to happen. Alternate translation: "the time will soon be here" or "it is almost the moment"

See: Idiom

Hebrews 8:8 (#6)

"says the Lord"

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I, the Lord, say"

See: First, Second or Third Person

Hebrews 8:8 (#7)

"the house of Israel and with the house of Judah"

Here, the word **house** refers to a group of people. The **house of Israel** refers to the group of people who lived in the country of Israel, and the **house of Judah** refers to the group of people who lived in the country of Judah. If it would be helpful in your

language, you could state the meaning plainly. Alternate translation: "the people of Israel and with the people of Judah"

See: Metaphor

Hebrews 8:8 (#8)

"the house of Israel and with the house of Judah"

Here God refers to the two kingdoms that the Israelites lived in. The northern area was called **Israel** and the southern area was called **Judah**. When David and Solomon ruled as kings, these two areas together made up one kingdom. After Solomon died, the northern area rebelled and created its own kingdom. God refers to both kingdoms because he wants the audience to know that he is making this **new covenant** with all of his people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the houses of both Israel and Judah" or "with all my people, including the house of Israel and the house of Judah"

See: Assumed Knowledge and Implicit Information

Hebrews 8:9 (#1)

"with their fathers"

Here, the phrase **their fathers** refers to the Israelites who were alive before Jesus lived on earth. The audience of the original quotation was Israelites who descended from these people. Use a word or phrase that refers to ancestors. Alternate translation: "with their ancestors"

See: Kinship

Hebrews 8:9 (#2)

"on the day {when} I grasped"

Here, the phrase **on the day** refers to a specific and important time period. It does not necessarily refer to only one period of 24 hours. If it would be helpful in your language, you could use a word or phrase that refers to a specific time period. Alternate translation: "during the time when I grasped"

See: Idiom

Hebrews 8:9 (#3)**""when} I grasped their hand"**

Here God refers to how he delivered the Israelites from slavery in Egypt. You can read the story in [Exodus 5-14](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when I grasped their hand to lead them out of the land of Egypt, where they were enslaved"

See: Assumed Knowledge and Implicit Information

Hebrews 8:9 (#4)**""when} I grasped their hand"**

Here God speaks as if he held the **hand** of all the Israelites and "led them" out of Egypt. The author speaks in this way to emphasize how God took care of the Israelites, just like a parent leads a child by the **hand** to make sure that the child does not get lost. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "when I picked them up and carried them" or "when I tenderly rescued them"

See: Metaphor

Hebrews 8:9 (#5)**"their hand"**

Here, the word **hand** is a singular noun that refers to the "hands" of all the Israelites. It may be more natural in your language to use a plural form. Alternate translation: "their hands" or "each of their hands"

Hebrews 8:9 (#6)**"because"**

Here, the word **because** introduces the reason why the "new covenant" will not be like the old one. If it would be helpful in your language, you could make clearer what **because** supports. Alternate translation: "the reason for which is that"

See: Connect — Reason-and-Result Relationship

Hebrews 8:9 (#7)**"they did not continue in my covenant"**

Here, the phrase **continue in my covenant** refers to doing what the **covenant** requires. If it would be helpful in your language, you could use a phrase that refers to keeping the terms of an agreement. Alternate translation: "they did not do what the covenant required"

See: Idiom

Hebrews 8:9 (#8)**"and I did not care about them"**

Here, the clause **I did not care about them** refers to how God stopped taking care of the Israelite ancestors. The point is that he did not help or assist them. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "and I stopped helping them" or "I did not assist them"

See: Idiom

Hebrews 8:9 (#9)**"says the Lord"**

Here, just as in [8:8](#), the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I, the Lord, say"

See: First, Second or Third Person

Hebrews 8:10 (#1)**"For"**

Here, the word **For** introduces a description of the new covenant in contrast to the old covenant that God described in [8:9](#). This description of the new covenant continues through [8:11-12](#). If it would be helpful in your language, you could use a comparable word or phrase that introduces a description that contrasts with a previous description. Alternate translation: "But" or "Now"

See: Connecting Words and Phrases

Hebrews 8:10 (#2)

"I will covenant"

Alternate translation: "I will set up"

Hebrews 8:10 (#3)

"with the house of Israel"

Here, the word **house** refers to a group of people. The phrase **the house of Israel** thus refers to everyone whom God considers to be part of the people of **Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with the people of Israel"

See: Metaphor

Hebrews 8:10 (#4)

"after those days"

Here, the phrase **after those days** identifies something happens after a certain period of time. That period of time could be long or short, not necessarily just several **days**. Here, God's point is that he will make this new covenant in the future. If it would be helpful in your language, you could use a word or phrase that refers to action that will happen at some point in the future. Alternate translation: "in the future" or "after that time"

See: Idiom

Hebrews 8:10 (#5)

"says the Lord"

Here, just as in [8:8-9](#), the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I, the Lord, say"

See: First, Second or Third Person

Hebrews 8:10 (#6)

""putting my laws into their mind,""

Here the quotation includes two statements that mean almost the same thing. One statement uses "putting" and **mind** language, and the other uses "writing" and **heart** language. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two statements. Alternate translation: "writing my laws on their hearts" or "putting my laws inside them"

See: Parallelism

Hebrews 8:10 (#7)

"putting my laws into their mind"

Here God speaks as if his **laws** were objects that could be placed somewhere, in this case, in the **mind** pictured as a place. By speaking in this way, God means that he will make his **laws** part of how people naturally think and act instead of something that they must learn and then struggle to do. If it would be helpful in your language, you could use a comparable metaphor or express the idea plainly. Alternate translation: "helping them fully understand my laws" or "making my laws part of how they think"

See: Metaphor

Hebrews 8:10 (#8)

"their mind"

Here, the word **mind** is a singular noun that refers to the "minds" of all God's people. It may be more natural in your language to use a plural form. Alternate translation: "their minds" or "each of their minds"

See: Collective Nouns

Hebrews 8:10 (#9)

"I will write them on their hearts"

Here God speaks as if his **laws** were words that he could **write** on something, in this case the people's hearts. By speaking in this way, God means that he will make keeping his **laws** something that people

naturally desire to do instead of something that they must struggle to do. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will help them desire to keep them" or "I will make my laws part of who they are"

See: Metaphor

Hebrews 8:10 (#10)

"on their hearts"

In the author's culture, **hearts** are the places where humans think and plan. If it would be helpful in your language, you could use your own culture's description of where humans think or express the idea plainly. Alternate translation: "on their desires" or "on how people think"

See: Metonymy

Hebrews 8:10 (#11)

"I will be to them as God,"

Here God uses two clauses that refer to relationships between people or groups. When he says **as**, he is not drawing a comparison and saying that it will be as if he is their God and they are his people. Instead, he means that they will act towards each other as God and his people do. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "I will act as their God, and they will act as my people" or "I will be their God, and they will be my people"

See: Simile

Hebrews 8:11 (#1)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one

strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Hebrews 8:11 (#2)

"each one his fellow citizen,"

Here the quotation includes two phrases that mean almost the same thing. One phrase refers to a **fellow citizen**, and the other refers to a **brother**. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the repetition would be confusing, you could combine the two phrases. Alternate translation: "each one his brother" or "each one the person closest to him"

See: Parallelism

Hebrews 8:11 (#3)

"his" - "his brother"

Although **his** and **brother** are masculine, they refer to anyone, whether male or female. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "his or her ... his or her sibling"

See: When Masculine Words Include Women

Hebrews 8:11 (#4)

"saying, 'Know the Lord'"

If a direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "saying that he should know the Lord"

See: Quotes within Quotes

Hebrews 8:11 (#5)

"Know"

Because **each one** is speaking to one person, the imperative **Know** is singular here.

See: Forms of 'You' — Singular

Hebrews 8:11 (#6)

"from the least of them to the greatest"

Here God speaks figuratively, using **the least** and **the greatest** in order to include both extremes and every person in between. By speaking in this way, he includes every person who is part of his people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "every single one of them" or "including people of every status"

See: Merism

Hebrews 8:11 (#7)

"the least" - "the greatest"

The author is using the adjectives **least** and **greatest** as nouns in order to refer to people who have the least and the most importance and power in a society. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "the least important person ... the most important person"

See: Nominal Adjectives

Hebrews 8:12 (#1)

"For"

Here, the word **For** introduces the basis on which God establishes this new covenant. If it would be helpful in your language, you could use a comparable word or phrase that introduces the basis for a claim. Alternate translation: "In making this new covenant,"

See: Connect — Reason-and-Result Relationship

Hebrews 8:12 (#2)

"I will be merciful toward their unrighteousness,"

Here the quotation includes two statements that mean almost the same thing. This was considered good poetry in the author's culture. If this would not be good poetry in your culture, and if the

repetition would be confusing, you could combine the two statements. Alternate translation: "I will mercifully forgive their sins and unrighteousness" or "I will never remember their unrighteousness and their sins"

See: Parallelism

Hebrews 8:12 (#3)

"I will be merciful toward their unrighteousness"

Alternate translation: "I will mercifully deal with their unrighteousness"

Hebrews 8:12 (#4)

"toward their unrighteousness"

If your language does not use an abstract noun for the idea behind **unrighteousness**, you could express the idea by using an adjective such as "unrighteous" or an adverb such as "unrighteously." Alternate translation: "toward the unrighteous things they have done" or "toward how they have acted unrighteously"

See: Abstract Nouns

Hebrews 8:12 (#5)

"I will certainly not remember"

Here, the phrase **I will certainly not remember** refers to how God chooses not to bring up or act on **their sins**. If it would be helpful in your language, you could express the idea with a word or phrase that makes this idea explicit. Alternate translation: "I will certainly not act on" or "I will certainly not consider"

See: Idiom

Hebrews 8:12 (#6)

"certainly not"

The words translated **certainly not** are two negative words. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses

the idea with one strong negative. If your language can use two negatives as the author's culture did, you could use a double negative here. If your language does not use two negatives in this way, you could translate with one strong negative as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Hebrews 8:13 (#1)

"By saying 'new'"

Here the author refers back to how the quotation used the word **new** to describe the "new covenant" (See: [8:8](#)). Use a natural form in your language for referring back to a specific word that was quoted. Alternate translation: "By using the word 'new' for this new covenant,"

See: Quotations and Quote Margins

Hebrews 8:13 (#2)

"he has made the first obsolete"

Here, the word **he** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: "God has made the first obsolete"

See: Pronouns — When to Use Them

Hebrews 8:13 (#3)

"the first"

Here, the phrase **the first** refers specifically to "the first covenant," the one that God made with the Israelites through Moses. If it would be helpful in your language, you could make it explicit that the author is referring to this "first covenant." Alternate translation: "the first covenant"

See: Assumed Knowledge and Implicit Information

Hebrews 8:13 (#4)

"what} is being made obsolete and growing old"

Here, the phrases **being made obsolete** and **growing old** mean almost the same thing. The author uses both words to emphasize that **the first** covenant is no longer the current covenant. If you

do not have two phrases that express this particular meaning and repeating the same phrase would be confusing, you could use one phrase here. Alternate translation: "what is becoming obsolete" or "what is old and obsolete"

See: Doublet

Hebrews 8:13 (#5)

"is} near disappearing"

Alternate translation: "is going to disappear soon"

Hebrews 9:1 (#1)

"Now"

The author uses the word **Now** to introduce background information about the tabernacle of the **first covenant** that will help readers understand the argument he is making that Jesus is the "high priest" of a "greater and more perfect tabernacle." In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Hebrews 9:1 (#2)

"indeed"

The word **indeed** signals to the audience that this argument has two parts. The first part begins here, and the second part begins with "But" in [9:11](#). If it would be helpful in your language, you could use words that introduce a two-part development. Alternate translation: "on the one hand"

See: Connecting Words and Phrases

Hebrews 9:1 (#3)

"the first {covenant}"

See how you translated **first covenant** in [Hebrews 8:7](#).

Hebrews 9:1 (#4)

"had regulations for worship and"

If your language does not use abstract nouns for the ideas behind **regulations** and **worship**, you could express the ideas by using verbs such as “regulate” and “worship.” Alternate translation: “regulated how people worshiped and included”

See: Abstract Nouns

Hebrews 9:1 (#5)

"the earthly holy {place}"

Here, the phrase **earthly holy {place}** refers to the entire earthly sanctuary, which the author will define as a “tabernacle” in the following verse ([9:2](#)). If it would be helpful in your language, you could refer more clearly to the entire earthly sanctuary. Alternate translation: “the earthly holy sanctuary”

See: Assumed Knowledge and Implicit Information

Hebrews 9:2 (#1)

"for"

Here, the word **for** introduces a further explanation of “the earthly holy place” (See: [9:1](#)). If it would be helpful in your language, you could use a word that introduces a further explanation, or you could leave **for** untranslated. Alternate translation: “for which purpose”

See: Connecting Words and Phrases

Hebrews 9:2 (#2)

"a tabernacle was prepared"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **tabernacle** that **was prepared** rather than on the person doing the preparing. If you must state who did the action, the author implies that “the Israelites” did it. Alternate translation: “the Israelites prepared a tabernacle”

See: Active or Passive

Hebrews 9:2 (#3)

"the first one"

Here, the phrase **the first one** identifies which part of the **tabernacle** the author is speaking about. The **tabernacle** structure was made up of two rooms or sections. The word **first** refers to the **first** part that a person would enter. The author will describe the second part in [9:3–5](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the outer room”

See: Assumed Knowledge and Implicit Information

Hebrews 9:2 (#4)

"the first one"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “section one” or “room one”

See: Ordinal Numbers

Hebrews 9:2 (#5)

"both the lampstand and the table, and the presentation of the loaves"

To provide background about the “first covenant,” here the author refers to some things that God had the Israelites put in the first section of the **tabernacle**. The **loaves** were “presented” on the **table**. You can read God’s instructions about the **lampstand**, **table**, and **loaves** in [Exodus 25:23–40](#). If your language has a translation of Exodus, you could use the same words here. If you do not have a translation of Exodus, you could make it clear that these are holy or special items that the priests used when they were serving God. Alternate translation: “both the holy lampstand and the special table with the presentation of God’s loaves”

See: Background Information

Hebrews 9:2 (#6)

"and the presentation of the loaves"

If your language does not use an abstract noun for the idea behind **presentation**, you could express the idea by using a verb such as “present” or “display.” Alternate translation: “on which they displayed the loaves”

See: Abstract Nouns

Hebrews 9:2 (#7)**"which"**

Here, the word **which** refers to the **first** part of the **tabernacle**. If it would be helpful in your language, you could make explicit that the pronoun refers to the **first** part. Alternate translation: "which first part"

See: Pronouns — When to Use Them

Hebrews 9:2 (#8)**"is called"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what **is called** rather than on the person doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: "people called" or "they named"

See: Active or Passive

Hebrews 9:2 (#9)**"Holy"**

Here the author uses another name for the **first** part of the **tabernacle**. He does not use this exact name to refer to **first** part of the **tabernacle** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: "by the name 'Holy Room'"

See: Assumed Knowledge and Implicit Information

Hebrews 9:3 (#1)**"behind the second curtain {was} a tent"**

The author has not mentioned a first **curtain**, but he implies that the first **curtain** was at the entrance to the first part of the tabernacle. The **second curtain** separated the outer and inner sections of the tabernacle. The **tent** here must therefore be the **second** or inner part of the tabernacle, since it is **behind the second curtain**. If it would be helpful in your language, you could clarify that this is the **curtain** in front of the second or inner **tent**.

Alternate translation: "behind a curtain was the second tent" or "behind the curtain was the inner part of the tent"

See: Assumed Knowledge and Implicit Information

Hebrews 9:3 (#2)**"second curtain"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "curtain two"

See: Ordinal Numbers

Hebrews 9:3 (#3)**"which is called"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what **is called** rather than on the person doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: "which people called" or "which they named"

See: Active or Passive

Hebrews 9:3 (#4)**"the Holy of Holies"**

Here the author uses another name for the inner part of the **tent**. He does not use this exact name to refer to the second part of the **tent** again, and it is likely that here he uses the name that he found in his version of the Old Testament. Make sure that your readers know that the author is quoting a name that he knew about. Alternate translation: "by the name 'Most Holy Room'"

See: Assumed Knowledge and Implicit Information

Hebrews 9:4 (#1)**"a golden incense altar"**

To provide further background about the "first covenant," here the author refers to the **altar** in the tabernacle. It was a small structure on which

priests would burn **incense**, which is a substance that gives off a sweet smell when someone burns it. This altar was coated in “gold.” You can read about the **golden incense altar** in [Exodus 30:1–10](#). Use a phrase that refers to a structure or object that someone would use to offer things to God. Alternate translation: “a sacred table for burning incense, covered in gold,”

See: Background Information

Hebrews 9:4 (#2)

“the ark of the covenant, having been covered completely all around with gold”

The author also refers to the **ark of the covenant** by way of background. It was a box or chest in the tabernacle where God was present in a special way. This chest was coated in **gold** and symbolized God’s **covenant** with Israel. You can read about the design of the **ark of the covenant** in [Exodus 25:10–22](#). Use a phrase that refers to a chest or box that has special meaning and importance. Alternate translation: “the special covenantal box that was covered completely all around with gold”

See: Background Information

Hebrews 9:4 (#3)

“having been covered completely all around with gold”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **ark** that was **covered** rather than the person doing the covering. If you must state who did the action, you could use an indefinite subject. Alternate translation: “which someone covered completely all around with gold”

See: Active or Passive

Hebrews 9:4 (#4)

“having been covered completely all around”

Here, the words **completely** and **all around** mean almost the same thing. The author uses these words to emphasize that every part of the **ark** was covered **with gold**. If you do not have two words

that express this particular meaning, and if repeating the same word would be confusing, you could use one word or phrase here. Alternate translation: “having been covered completely” or “having been covered on every side”

See: Doublet

Hebrews 9:4 (#5)

“in which {was}”

Here, the word **which** refers to the **ark**, not the “tent.” If it would be helpful in your language, you could make explicit that the pronoun refers to the **ark**. Alternate translation: “in which ark was”

See: Pronouns — When to Use Them

Hebrews 9:4 (#6)

“a golden jar holding the manna”

To provide further background about the “first covenant,” here the author refers to the **golden jar** in the **ark** that held **manna**, which was the food that God miraculously provided for his people while they traveled through the wilderness. God told Moses to keep some **manna** as a reminder of how he provided for them. You can read about Moses and Aaron putting a **jar of manna** in the **ark** in [Exodus 16:32–34](#). It is not clear what kind of **jar** this was, so use a general word if possible. Alternate translation: “a golden vessel containing the manna that God provided for his people”

See: Background Information

Hebrews 9:4 (#7)

“the manna”

The word **manna** is a Hebrew word that the Israelites used to describe the special food that God provided for them. The author spells it out using Greek letters so his readers will know how it sounds. In your translation you could spell it the way it sounds in your language, or you could use a general expression that explains its meaning. Alternate translation: “the special food that God provided for his people”

See: Copy or Borrow Words

Hebrews 9:4 (#8)

"the rod of Aaron that budded"

Here the author refers to a story about how some people wanted to be priests instead of **Aaron**. God had the leaders of each of the twelve tribes put a **rod** or walking stick in the tabernacle. God then made the **rod of Aaron** "bud" as proof that God had chosen him to be priest. You can read the story about **the rod of Aaron** in [Numbers 17:1-11](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Aaron's staff that budded, which proved that God had chosen him as priest"

See: Assumed Knowledge and Implicit Information

Hebrews 9:4 (#9)

"the tablets of the covenant"

Here the author refers to two stone **tablets** on which Moses wrote the most important parts of God's **covenant** with the Israelites. You can read about the **tablets** in [Exodus 34:1-28](#). The words on these tablets were the Ten Commandments, which you can find in [Exodus 20:1-17](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the stone plaques on which Moses wrote the Ten Commandments"

See: Assumed Knowledge and Implicit Information

Hebrews 9:5 (#1)

"above it"

Here, the phrase **above it** places the **cherubim** on top of the "ark of the covenant." They were not floating above the ark but were built on top of the ark. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "set on the ark" or "built on top of the ark"

See: Assumed Knowledge and Implicit Information

Hebrews 9:5 (#2)

"cherubim of glory overshadowing the atonement lid"

Here, the word **cherubim** refers to figures or statues of winged beings. The author describes them as **overshadowing the atonement lid** because God commanded the Israelites to make them so that their wings spread over the top of the ark. You can read about the **cherubim** and the **atonement lid** in [Exodus 25:17-22](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "statues of glorious cherubim spreading their wings over the lid of the ark"

See: Translate Unknowns

Hebrews 9:5 (#3)

"cherubim"

The word **cherubim** is a Hebrew word that the author spelled out in Greek letters. It is a plural word referring to more than one "cherub." In your translation, you can spell it the way it sounds, or you can express what it means: powerful beings with wings. Alternate translation: "winged beings"

See: Copy or Borrow Words

Hebrews 9:5 (#4)

"cherubim of glory"

Here the author uses the possessive form to show that the **cherubim** are characterized by **glory**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "cherubim that are glorious" or "glorious cherubim"

See: Possession

Hebrews 9:5 (#5)

"cherubim of glory"

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "very great cherubim"

See: Abstract Nouns

Hebrews 9:5 (#6)**"which things"**

Here, the phrase **which things** refers to everything about the "tabernacle" that the author has described in [9:2-5](#). If it would be helpful in your language, you could make explicit what **which things** refers to. Alternate translation: "all of which" or "about which things concerning the tabernacle and its furnishings"

See: Pronouns — When to Use Them

Hebrews 9:6 (#1)**"when} these things had been thus prepared"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **things** that are **prepared** rather than on the people doing the preparing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "when people had thus prepared these things"

See: Active or Passive

Hebrews 9:6 (#2)**"when} these things had been thus prepared"**

Here, the phrase **these things** refers to all the objects and structures the author has mentioned in [9:1-5](#). The word **thus** refers to what the author has said about how these objects and structures were created and arranged. If it would be helpful in your language, you could make what these words refer to more explicit. Alternate translation: "when what I have described had been prepared as I have described it"

See: Pronouns — When to Use Them

Hebrews 9:6 (#3)**"always"**

Here, the word **always** indicates that the **priests** would **enter** consistently, usually twice a day. It does not mean that some priest was **always** entering at every moment. If it would be helpful in your language, you could express the idea with a

form that refers to something that happens frequently and consistently. Alternate translation: "very frequently"

See: Hyperbole

Hebrews 9:6 (#4)**"the first tabernacle"**

Here, the phrase **first tabernacle** refers to the **first** or outer section of the **tabernacle**. See how you translated the similar phrase in [9:2](#). Alternate translation: "the outer room of the tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 9:6 (#5)**"the first tabernacle"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "tabernacle one" or "tent one"

See: Ordinal Numbers

Hebrews 9:7 (#1)

"into the second {tent}, once {in} the year only the high priest {enters}, {and} not without blood that he offers on behalf of himself and of the unintentional sins of the people"

In this verse, the author refers to the festival called the Day of Atonement. On this day, the high priest would enter the most sacred part of the tabernacle and present blood from an animal sacrifice there to atone for the sins of all the Israelites, including himself. You can read about the Day of Atonement in [Leviticus 16](#). If it would be helpful in your language, you could make this idea more explicit, or you could use a footnote to give extra information. Alternate translation: "into the second tent, once in the year, only on the Day of Atonement, the high priest enters, and not without blood from a sacrifice that he offers on behalf of himself and of the unintentional sins of the people"

See: Assumed Knowledge and Implicit Information

Hebrews 9:7 (#2)**"the second {tent}"**

Here, the phrase **second {tent}** refers to the **second** or inner section of the tabernacle. See how you translated the similar phrase in [9:3](#). Alternate translation: "the inner room of the tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 9:7 (#3)**"the second {tent}"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "tent two"

See: Ordinal Numbers

Hebrews 9:7 (#4)**"enters}, {and} not without blood"**

The phrase **not without blood** uses two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**. Alternate translation: "enters, and always with blood"

See: Double Negatives

Hebrews 9:8 (#1)**"This {is what}"**

Here, the word **this** could refer: (1) forward to what the author is about to say about **the way of the holy {places}**. Alternate translation: "The following is what" (2) back to what the author has said about when and how the priests enter each part of the earthly tabernacle (See: [9:6-7](#)). Alternate translation: "All those things are what"

See: Pronouns — When to Use Them

Hebrews 9:8 (#2)**"This {is what} the Holy Spirit is making clear"**

Here the author's point is that the **Holy Spirit** explains or clarifies what it means for the priests to

serve in a tabernacle in the way that the author has described in [9:6-7](#). If it would be helpful in your language, you could use a clause that indicates that the Holy Spirit explains the meaning of what the author has discussed. Alternate translation: "From those things, the Holy Spirit signifies this" or "The Holy Spirit shows that those things mean this"

See: Assumed Knowledge and Implicit Information

Hebrews 9:8 (#3)**"that the way of the holy {places}"**

Here the author uses the possessive form to describe a **way** that leads into the **holy {places}**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "that the way into the holy places"

See: Possession

Hebrews 9:8 (#4)**"of the holy {places}"**

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: "of the Most Holy Place in heaven" (2) the entire heavenly sanctuary. Alternate translation: "of the heavenly sanctuary" (3) the inner section of the earthly sanctuary. Alternate translation: "of the earthly Most Holy Place"

See: Assumed Knowledge and Implicit Information

Hebrews 9:8 (#5)**"that the way of the holy {places} {is} not yet to be revealed"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **way** that is **not yet to be revealed** rather than on the person who is not revealing. If you must state who does not do the action, the author implies that God does not do it. Alternate translation: "that God had not yet revealed the way of the holy places"

See: Active or Passive

Hebrews 9:8 (#6)

"the first tabernacle still having a place"

Here, the phrase **the first tabernacle still having a place** identifies something that happens at the same time as the **way of the holy {places}** being **not yet to be revealed**. In other words, it is during the time that the **first tabernacle** has a **place** that the **way** is not **revealed**. If it would be helpful in your language, you could make the connection explicit. Alternate translation: "as long as the first tabernacle still has a place" or "during the period when the first tabernacle still has a place"

See: Connect — Simultaneous Time Relationship

Hebrews 9:8 (#7)

"the first tabernacle"

Here, the phrase **the first tabernacle** could refer to: (1) the outer section of the earthly tabernacle. Alternate translation: "the first room of the tabernacle on earth" (2) the entire earthly tabernacle, in contrast to the "second," heavenly tabernacle. Alternate translation: "the former, earthly tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 9:8 (#8)

"the first tabernacle"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "tabernacle one"

See: Ordinal Numbers

Hebrews 9:8 (#9)

"having a place"

Here the author refers to how the **first tabernacle** has a **place**. By speaking in this way, he could be referring to: (1) how the **first tabernacle** has legal standing. In other words, when the **first tabernacle** has a **place**, that means that people are required to use it when they worship God.

Alternate translation: "still having cultic standing" or "functioning as part of God's sanctuary" (2) how the **first tabernacle** exists in a **place**. In other words, when the **first tabernacle** has a **place**, that means that it still exists. Alternate translation: "continuing to exist"

See: Metaphor

Hebrews 9:9 (#1)

"which {is}"

Here, the word **which** could refer to: (1) the "first tabernacle" (9:8). Alternate translation: "which first tabernacle is" (2) everything about the earthly "tabernacle" that the author has discussed. Alternate translation: "all of which is"

See: Pronouns — When to Use Them

Hebrews 9:9 (#2)

"for the present time"

Here, the phrase **the present time** could refer to: (1) the period during which the earthly tabernacle functioned as God's sanctuary on earth. In this case, the **parable** is true during **the present time**. Alternate translation: "for the time during which it functioned" (2) the period between Jesus' first and second comings. In this case, the **parable** is true until **the present time**. Alternate translation: "for the time up to the present" or "for the period of time until Jesus came"

See: Assumed Knowledge and Implicit Information

Hebrews 9:9 (#3)

"according to which"

Here, the word **which** could refer to: (1) the **parable**. In this case, the way that the **gifts and sacrifices** cannot **perfect the worshiper** is part of the **parable**. Alternate translation: "according to which parable" (2) the "first tabernacle" in 9:8. In this case, the **gifts and sacrifices** are offered in a way that matches the nature of the "first tabernacle." Alternate translation: "according to which tabernacle"

See: Pronouns — When to Use Them

Hebrews 9:9 (#4)

"both gifts and sacrifices"

Here, the words **gifts** and **sacrifices** function together to refer to anything that an Israelite would have offered to God. It is probable that **sacrifices** refers to animals that would be killed and offered to God, while **gifts** identifies anything else that a person would give to God. If you do not have two words for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God. See you how you translated the same phrase in [8:3](#). Alternate translation: "sacrifices" or "things presented to God"

See: Doublet

Hebrews 9:9 (#5)

"both gifts and sacrifices are being offered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being offered** rather than on the people doing the offering. If you must state who did the action, the author implies that the Israelites, or more specifically the priests, did it. Alternate translation: "the priests offer both gifts and sacrifices" or "they offer both gifts and sacrifices"

See: Active or Passive

Hebrews 9:9 (#6)

"the worshiper"

Here the author is speaking of "worshippers" in general, not of one particular **worshiper**. If it would be helpful in your language, you could use a form that refers to "worshippers" in general. Alternate translation: "the worshippers" or "any worshiper"

See: Generic Noun Phrases

Hebrews 9:10 (#1)

"only concerning"

Here, the phrase **only concerning** introduces what the old covenant could actually accomplish, since the author claimed in the previous verse that it was

not able "according to the conscience to perfect the worshiper" ([9:9](#)). If it would be helpful in your language, you could make it clearer that the author is introducing a contrast with not being able to "perfect the worshiper according to the conscience." Alternate translation: "but only having to do with" or "but instead dealing with"

See: Connect — Contrast Relationship

Hebrews 9:10 (#2)

"foods and drinks and different baptisms"

Here, the words **foods**, **drinks**, and **baptisms** refer to some of the topics that the law of Moses covered. There were laws about what **foods** the Israelites could eat and what **drinks** they could consume. There were also laws about **baptisms**, or washing rituals, that accomplished **different** goals, all related to cleansing. If it would be helpful in your language, you could make what the author is referring to more explicit. Alternate translation: "what one could eat or drink and how one should wash oneself in various ways"

See: Assumed Knowledge and Implicit Information

Hebrews 9:10 (#3)

"regulations of the body"

Here the author uses the possessive form to describe **regulations** that have to do with **the body**. In other words, these **regulations** deal only with bodily matters. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "regulations concerning the body" or "regulations that deal with the body"

See: Possession

Hebrews 9:10 (#4)

"being imposed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **regulations** that are **imposed** rather than on the person doing the imposing. If you must state

who did the action, the author implies that God did it. Alternate translation: “which God imposed”

See: Active or Passive

Hebrews 9:10 (#5)

"until a time of new order"

Here, the phrase **new order** refers to the new covenant that God gives his people through Jesus. The words **new order** imply that this covenant is better than the previous covenant, although they do not imply that the previous covenant was bad. If it would be helpful in your language, you could use a word or phrase that refers to the time when God gave the new covenant. Alternate translation: “until the time of the new covenant” or “until God gave his people a new way of doing things”

See: Assumed Knowledge and Implicit Information

Hebrews 9:11 (#1)

"But"

Here, the word **But** introduces the second half of the contrast whose first half is in [9:1–10](#). If it would be helpful in your language, you could use a word that introduces the second half of a contrast, or you could leave **But** untranslated. Alternate translation: “On the other hand,”

See: Connecting Words and Phrases

Hebrews 9:11 (#2)

"having come as a high priest"

Here, the phrase **having come** could implicitly refer to: (1) Jesus ascending into heaven. Alternate translation: “having come to heaven as a high priest” (2) Jesus assuming a specific role or position. Alternate translation: “having assumed the position of a high priest”

See: Assumed Knowledge and Implicit Information

Hebrews 9:11 (#3)

"of the good things"

Here the author does not clarify what **the good things** are. The phrase probably refers to

everything that believers receive through **Christ**, including rest, redemption, forgiveness, and eternal life. Since the author leaves the idea vague here, if possible you also should use a general expression without specifying what the **things** are. Alternate translation: “of the blessings” or “of the good gifts”

See: When to Keep Information Implicit

Hebrews 9:11 (#4)

"having come into existence"

Instead of the phrase **that have come into existence**, many ancient manuscripts have the phrase “that are coming”. The phrase that the ULT uses identifies the **good things** as things that believers already have, while the phrase “that are coming” identifies the **good things** as things that believers are still waiting for. The majority of scholars think that the phrase in the ULT is the correct one. If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

See: Textual Variants

Hebrews 9:11 (#5)

"the greater and more perfect tabernacle"

Here, the phrase **the greater and more perfect tabernacle** refers to the heavenly **tabernacle** that Jesus has entered. The phrase could refer more specifically: (1) to the entire heavenly sanctuary. Alternate translation: “the whole greater and more perfect tabernacle” (2) to the first section of the heavenly sanctuary. Alternate translation: “the greater and more perfection first section of the tabernacle”

See: Assumed Knowledge and Implicit Information

Hebrews 9:11 (#6)

"greater and more perfect"

Here, the words **greater** and **more perfect** function together to identify the heavenly **tabernacle** as superior to the earthly one. It is probable that **greater** identifies the heavenly

tabernacle as more important, while **more perfect** identifies it as more able to accomplish what it was intended to do. If you do not have two words for these categories, you could use a single word or phrase to refer to identify the heavenly **tabernacle** as more important and effective than the earthly one. Alternate translation: “better” or “more powerfully effective”

See: Doublet

Hebrews 9:11 (#7)

"not made by human hands, that is, not of this creation"

Here, the phrase **not made by human hands** means that God, not humans, made this **tabernacle**. The phrase **not of this creation** means that the **tabernacle** is not part of the earthly world. If it would be helpful in your language, you could make that idea more explicit. This could mean: (1) that it belongs to the heavenly world, that is, it is not of this creation but of another creation. Alternate translation: “made not by humans but by God, that is, of the heavenly creation” (2) that it is uncreated. Alternate translation: “not made by people, that is, not created at all”

See: Assumed Knowledge and Implicit Information

Hebrews 9:11 (#8)

"not made by human hands, that is, not"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus the **tabernacle** that is **not made** rather than on the **human hands** that did not make it. Alternate translation: “that human hands did not make, that is, that is not”

See: Active or Passive

Hebrews 9:11 (#9)

"made by human hands"

Here, the phrase **human hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes

things. If it would be helpful in your language, you could clarify that **human hands** refers to “humans” in general, not just their hands. Alternate translation: “made by humans” or “made by people”

See: Synecdoche

Hebrews 9:12 (#1)

"and not by the blood of goats and calves, but by his own blood"

Here the author refers to how a high priest would enter the sanctuary, taking with him **blood** from a sacrifice. He would present the **blood** to God and then apply it to various parts of the sanctuary, the altar, and the ark. In this verse, the author contrasts how those priests presented **blood** from animals with how Jesus presented **his own blood**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “and not by the blood from slaughtered goats and calves, which is what the Levitical priests use, but by his own blood”

See: Assumed Knowledge and Implicit Information

Hebrews 9:12 (#2)

"of goats and calves"

Here the author refers to **goats** and **calves** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: “of sacrificed animals”

See: Doublet

Hebrews 9:12 (#3)

"the holy {places}"

Here, much as in [9:8](#), the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: “the Most Holy Place in heaven” (2) the entire heavenly sanctuary. Alternate translation: “the heavenly sanctuary”

See: Assumed Knowledge and Implicit Information

Hebrews 9:12 (#4)

"having himself obtained"

Here, the phrase **having himself obtained** could introduce action: (1) that happened at the same as **he entered**. Alternate translation: "which is when he obtained" (2) that happened before **he entered**. Alternate translation: "after he obtained" (3) that happened after **he entered**. Alternate translation: "with the result that he obtained"

See: Connect — Simultaneous Time Relationship

Hebrews 9:12 (#5)

"having himself obtained eternal redemption"

When the author says that Jesus **obtained eternal redemption** for his people, he is speaking as if Jesus literally paid a price to free them from someone or something that owned or controlled them. He means that Jesus has obtained forgiveness for his people's sins and forever kept those sins from controlling them. Though he speaks as if Jesus paid a price, the author's emphasis here is particularly on how Jesus freed his people from sin. This is an important biblical image, and so you may wish to preserve the metaphor in your translation even if your language does not ordinarily use figures of speech. Alternatively, you could express it as a comparison. Alternate translation: "as if he had paid a price to set his people free from sin forever"

See: Metaphor

Hebrews 9:12 (#6)

"having himself obtained eternal redemption"

If your language does not use an abstract noun for the idea behind **redemption**, you could express the idea by using a verb such as "redeem" or "free." If you do, you may need to clarify that the **redemption** is for believers. Alternate translation: "having himself redeemed his people forever"

See: Abstract Nouns

Hebrews 9:13 (#1)

"For"

Here, the word **For** introduces a further explanation of what Jesus accomplishes with his blood and how he does it. The explanation is in the form of a comparison between what the Levitical priests did (this verse) and what Jesus does (9:14). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "He can obtain eternal redemption because,"

See: Connect — Reason-and-Result Relationship

Hebrews 9:13 (#2)

"if"

Here the author is speaking as if it is a hypothetical possibility that **blood and sprinkling ashes** can sanctify people, but he means that this is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the author is saying is not certain, then you could express the idea by using a word such as "since." Alternate translation: "since"

See: Connect — Factual Conditions

Hebrews 9:13 (#3)

"of goats and bulls"

Here the author refers to **goats and bulls** as two examples of animals that could be sacrificed so that the Levitical high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive, which is clear since he refers to "goats and calves" in 9:12 in the same context. If it would be helpful in your language, you could use a form that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals"

See: Doublet

Hebrews 9:13 (#4)

"sprinkling ashes of a heifer on the ones that had been defiled"

The author assumes that his readers will understand that he is alluding to a ceremony that was intended to make special water for purifying people who had become ritually unclean. In this ceremony, a priest would offer and burn a **heifer**, and the priests would mix the ashes with water and sprinkle it on people who had become unclean. You can read about this ceremony in [Numbers 19:1-10](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "sprinkling on the ones who had become defiled water mixed with ashes from a heifer that had been sacrificed and burned"

See: Assumed Knowledge and Implicit Information

Hebrews 9:13 (#5)

"of a heifer"

Here, the word **heifer** refers to a young female cow. Often, a **heifer** had not yet given birth to any calves. If it would be helpful in your language, you could use a word or phrase that refers to a young female cow. Alternate translation: "of a young female cow"

See: Translate Unknowns

Hebrews 9:13 (#6)

"for the cleansing of their flesh"

Here the author uses the possessive form to describe **cleansing** that purifies the **flesh**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "for cleansing their flesh"

See: Possession

Hebrews 9:13 (#7)

"for the cleansing of their flesh"

Here, the phrase **cleansing of their flesh** is intended to contrast with the phrase "cleanse your conscience" in [9:14](#). The author's point is that what the Levitical priests did could effectively cleanse only the **flesh** or outer parts of a person. In contrast, Jesus' work cleanses the "conscience" or

inner part of a person. If it would be helpful in your language, you could use a word or phrase that refers to external or partial **cleansing**. Alternate translation: "for outward cleansing" or "for the cleansing of part of a person"

See: Assumed Knowledge and Implicit Information

Hebrews 9:14 (#1)

"how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God"

Here the author uses a long exclamation to emphasize **how much more** the **blood of Christ** cleanses people. If it would be helpful in your language, you could express the idea as a strong positive statement. Alternate translation: "the blood of Christ, who through the eternal Spirit offered himself without blemish to God, will cleanse your conscience far more from dead works to serve the living God"

See: Exclamations

Hebrews 9:14 (#2)

"through the eternal Spirit"

The phrase **the eternal Spirit** could mean implicitly: (1) the Holy Spirit. In this case, the Holy Spirit, who is so effective because he is **eternal**, enables or empowers **Christ** as he cleanses his people. Alternate translation: "through the eternal Holy Spirit" (2) Christ's own "spirit," which is **eternal**. In this case, the author is making a point similar to what he said in [7:16](#) about Jesus' "indestructible life." Alternate translation: "by means of his spirit that lives forever"

See: Assumed Knowledge and Implicit Information

Hebrews 9:14 (#3)

"offered himself without blemish to God"

This could refer to: (1) Jesus' death. Alternate translation: "offered himself on the cross without blemish to God" (2) what Jesus did when he ascended into heaven after his resurrection.

Alternate translation: “offered himself to God in heaven without blemish”

See: Assumed Knowledge and Implicit Information

Hebrews 9:14 (#4)

"without blemish"

Here the author refers to Jesus as if he were an animal that was **without blemish**. By speaking in this way, he identifies Jesus as a person who never sinned or disobeyed God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “without sin or fault” or “without imperfection”

See: Metaphor

Hebrews 9:14 (#5)

"your conscience"

Here, in contrast to the word “flesh” in [9:13](#), the word **conscience** refers to inner part of a person. If it would be helpful in your language, you could use a word or phrase that refers to internal cleansing. Alternate translation: “your inner part”

See: Assumed Knowledge and Implicit Information

Hebrews 9:14 (#6)

"your"

Many early manuscripts have “our” instead of **your** here. The author does not mean to exclude himself or others, so the meaning is very similar in both cases. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

See: Textual Variants

Hebrews 9:14 (#7)

"your conscience"

Here, the word **conscience** is a singular noun that refers to the “consciences” of all the audience members. It may be more natural in your language to use a plural form. Alternate translation: “your consciences” or “each of your consciences”

Hebrews 9:14 (#8)

"dead works"

Here the author speaks of **works** as if they were **dead**. By speaking in this way, he could mean: (1) **works** that do not accomplish anything, just as **dead** people do not do anything. Alternate translation: “ineffective works” or “useless works” (2) **works** that eventually cause people to die. Alternate translation: “works that lead to death”

See: Metaphor

Hebrews 9:14 (#9)

"the living God"

Here, much as in [3:12](#), the phrase **the living God** identifies God as the only God who actually “lives,” unlike idols and other things that people call “god.” If it would be helpful in your language, you could say this explicitly. Alternate translation: “the only true God”

See: Idiom

Hebrews 9:15 (#1)

"for this reason, he is a mediator of a new covenant, so that"

Here, the phrase **for this reason** could refer: (1) back to what Christ has accomplished, which the author described in [9:14](#). Alternate translation: “since he has done those things, he is a mediator of a new covenant, so that” or “because of that, he is a mediator of a new covenant, so that” (2) forward to the idea that **so that** introduces. Alternate translation: “he is a mediator of a new covenant for this reason: so that” or “he is a mediator of a new covenant so that”

See: Connect — Reason-and-Result Relationship

Hebrews 9:15 (#2)

"he is"

Here, the word **he** refers to Christ. It may be helpful to clarify this for your readers. Alternate translation: “Christ is”

See: Pronouns — When to Use Them

Hebrews 9:15 (#3)

"he is a mediator of a new covenant"

Here the author uses the possessive form to describe how Jesus functions as the **mediator** for a **new covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "he mediates a new covenant"

See: Possession

Hebrews 9:15 (#4)

"so that, a death having happened for redemption of the transgressions {related} to the first covenant, the ones called might receive the promise of the eternal inheritance"

Here, the phrase **a death having happened** introduces something that occurs before **the ones called** receive **the promise**. In fact, the **death** allows or enables them to receive it. It may be more natural in your language to put the information about what believers receive before the information about what enables them to receive it. Alternate translation: "so that the ones called might receive the promise of the eternal inheritance, a death having happened for redemption of the transgressions related to the first covenant"

See: Information Structure

Hebrews 9:15 (#5)

"a death having happened"

Here the author is referring to Jesus' **death** on the cross. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Jesus having died on the cross"

See: Assumed Knowledge and Implicit Information

Hebrews 9:15 (#6)

"for redemption of the transgressions"

If your language does not use an abstract noun for the idea behind **redemption**, you could express the

idea by using a verb such as "redeem." Alternate translation: "in order to redeem the transgressions"

See: Abstract Nouns

Hebrews 9:15 (#7)

"for redemption of the transgressions"

See how you translated the image of **redemption** in [9:12](#). Alternate translation: "as if he had paid a price to free his people from the transgressions"

See: Metaphor

Hebrews 9:15 (#8)

"the first covenant"

Here, the phrase **first covenant** refers to the agreement that God made with the Israelites through Moses. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in [8:7](#). Alternate translation: "the covenant that God made with his people at first"

See: Assumed Knowledge and Implicit Information

Hebrews 9:15 (#9)

"the first covenant"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "covenant one" or "the earlier covenant"

See: Ordinal Numbers

Hebrews 9:15 (#10)

"the ones called"

The author is speaking as if God has literally **called** by name those whom he has chosen to be his people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ones God has chosen to be his people"

See: Metaphor

Hebrews 9:15 (#11)

"the ones called"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the ones** who are **called** rather than on the person doing the calling. If you must state who did the action, the author implies that God did it. Alternate translation: "the ones whom God called"

See: Active or Passive

Hebrews 9:15 (#12)

"might receive"

Here the author may be indicating that **the ones called** are able to **receive the promise**: (1) at least partially right now. Alternate translation: "are receiving" (2) in the future. Alternate translation: "will receive"

Hebrews 9:15 (#13)

"the promise of the eternal inheritance"

Here the author uses the possessive form to describe a **promise** whose content is **the eternal inheritance**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the promise, that is, the eternal inheritance" or "the promised eternal inheritance"

See: Possession

Hebrews 9:15 (#14)

"of the eternal inheritance"

Here the author speaks as if believers were children who would inherit property that a parent passes on to his or her child when the parent dies. He is not suggesting that believers will receive this **inheritance** after God dies, since God will never die. Rather, he speaks in this way to indicate that believers will receive what God promised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of what God gives his people forever"

See: Metaphor

Hebrews 9:16 (#1)

"For"

Here, the word **For** introduces a further explanation of what the author said in the previous verse (9:15) about "a death" and "a mediator of a new covenant." If it would be helpful in your language, you could use a word or phrase that introduces a further explanation. Alternate translation: "Indeed," or "Regarding covenants and deaths,"

See: Connect — Reason-and-Result Relationship

Hebrews 9:16 (#2)

"there is} a covenant"

Here, the word **covenant** could refer to: (1) a specific type of agreement in which people declare or write what should be done with their possessions when they die. If this is the case, then as the General Notes to this chapter discuss, the author would be using the word **covenant** in a slightly different sense in this verse and the next verse than in the rest of the letter. Alternate translation: "there is a last testament" (2) the same kind of **covenant** that the author has been speaking about throughout the letter. Alternate translation: "there is any covenant"

See: Assumed Knowledge and Implicit Information

Hebrews 9:16 (#3)

"the death of the one having covenanted {it} to be proven"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the death** that is **proven** rather than on the person doing the proving. If you must state who did the action, you could use an indefinite subject. Alternate translation: "for someone to prove the death of the one having covenanted it"

See: Active or Passive

Hebrews 9:16 (#4)

"to be proven"

The exact meaning of the word translated **to be proven** depends on the meaning of the word **covenant** here: (1) If the word **covenant** refers to a will or last testament, the author means that the will is not valid or effective until everyone knows that the person who made the will is dead. Alternate translation: "to have taken place" or "to be publicly shown" (2) If the word **covenant** refers to any **covenant**, the author means that the **covenant** is not valid or effective unless the person who made it has sworn or promised that he or she will keep the **covenant** or die. Alternate translation: "to be presented as guarantee" or "to be stated as the consequence for breaking the covenant"

See: Assumed Knowledge and Implicit Information

Hebrews 9:17 (#1)

"For"

Here, the word **For** introduces a further explanation of what the author said in the previous verse (9:16) about covenants and death. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "As you can see," or "Indeed,"

See: Connecting Words and Phrases

Hebrews 9:17 (#2)

"a covenant"

See how you translated the word **covenant** in 9:16 "a last testament" or (2) "every covenant"

See: Assumed Knowledge and Implicit Information

Hebrews 9:17 (#3)

"the dead"

The author is using the adjective **dead** as a noun in order to refer to people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "people who are dead"

See: Nominal Adjectives

Hebrews 9:18 (#1)

"So"

Here, the word **So** introduces the ways in which the **first {covenant}** fits with what the author has said about covenants and death in 9:16–17. In other words, he uses **So** to introduce the application of the principle he discussed in those verses. If it would be helpful in your language, you could use a word or phrase that introduces an inference or application. Alternate translation: "Because of that," or "In much the same way,"

See: Connecting Words and Phrases

Hebrews 9:18 (#2)

"not even the first {covenant} had been inaugurated without blood"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **first {covenant}** that was **inaugurated** rather than on the person doing the inaugurating. If you must state who did the action, the author implies that God did it through Moses (See: 9:19). Alternate translation: "God had not even inaugurated the first covenant without blood"

See: Active or Passive

Hebrews 9:18 (#3)

"not even the first {covenant} had been inaugurated without blood"

The phrases **not even** and **without blood** together use two negative words to emphasize that **blood** is required. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **blood**. Alternate translation: "even the first covenant had been inaugurated with blood"

See: Double Negatives

Hebrews 9:18 (#4)

"first {covenant}"

See how you translated this phrase in [8:7](#) and [9:15](#).
Alternate translation: "the covenant that God made with his people at first"

See: Assumed Knowledge and Implicit Information

Hebrews 9:18 (#5)

"blood"

The author assumes that his audience knows that the use of **blood** also requires the "death" that he has been speaking about. If your readers would not make this inference, you could make it explicit that **blood** requires someone or something to die. Alternate translation: "blood from sacrificed animals"

See: Assumed Knowledge and Implicit Information

Hebrews 9:19 (#1)

"For"

Here, the word **For** introduces an important example of what the author said in the previous verse ([9:18](#)) about how the "first covenant" was "inaugurated" with "blood." If it would be helpful in your language, you could use a word or phrase that introduces an example. Alternate translation: "For example,"

See: Connecting Words and Phrases

Hebrews 9:19 (#2)

"every command having been spoken according to the law by Moses to all the people, having taken the blood of the calves and the goats, with water and red wool and hyssop, he sprinkled both the scroll itself and all the people"

Here the author assumes that his audience will be familiar with a story from the Old Testament. In this story, Moses spoke **the law** and then sprinkled the people with **blood**. You can read the story in [Exodus 24:1-8](#). In these verses, the Israelites agreed to follow the law and keep the covenant. If it would be helpful in your language, you could make it more explicit that the author is speaking

about how Moses cleansed the people when they heard and agreed to the covenant with God. It may be helpful to make this more than one sentence. Alternate translation: "every command having been spoken according to the law by Moses to all the people, they agreed to keep the commands. Then, Moses took the blood of calves and goats that had been sacrificed, and he mixed it with water and red wool and hyssop. Then, he sprinkled both the scroll of the law itself and all the people with the mixture"

See: Assumed Knowledge and Implicit Information

Hebrews 9:19 (#3)

"with water and red wool and hyssop"

When the author describes how Moses used **red wool** and **hyssop**, he could be referring to the instructions for cleansing a person from a skin disease, which you can find in [Leviticus 14:1-7](#). However, it is more likely that the author is referring to the **red wool** and **hyssop** that the priest burned along with a "heifer" to make "ashes" that could be mixed with water and used for cleansing. You can read about this ritual in [Numbers 19:1-10](#); the author has already mentioned it in [9:13](#). The author's point here is that when Moses cleansed the people when they agreed to the covenant, the law indicated that cleansing would require **blood, water, red wool, and hyssop**. Alternate translation: "with water and red wool and hyssop, as the Law required"

See: Assumed Knowledge and Implicit Information

Hebrews 9:19 (#4)

"every command having been spoken according to the law by Moses"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **every command** that was **spoken** rather than on the person doing the speaking. Alternate translation: "Moses having spoken every command according to the law"

See: Active or Passive

Hebrews 9:19 (#5)

"of the calves and the goats"

Here the author refers to **calves** and **goats** as two examples of animals that could be sacrificed so that a priest could use their blood. These were not the only animals that could be sacrificed, and the story about Moses speaking the commands only mentions **bulls**. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals"

See: Doublet

Hebrews 9:19 (#6)

"with water and red wool and hyssop"

Here the author does not state how **Moses** used the **water**, **red wool**, and **hyssop**. The story in [Exodus 24:1-8](#) mentions that Moses mixed the blood with **water**, but it does not mention the other two things. If it would be helpful to your readers, you could indicate how Moses used them. The author may be implying that: (1) Moses tied stalks of **hyssop** plants together with the **red wool** to create a brush that he used to sprinkle the **blood** and **water**. That is what **hyssop** and **red wool** are used for in [Leviticus 14:1-7](#). Alternate translation: "mixing it with water and dipping hyssop tied with red wool in it" (2) Moses burned the **red wool** and **hyssop** and mixed them in with the **blood** and **water**. That is what **hyssop** and **red wool** are used for in [Numbers 19:1-10](#). Alternate translation: "mixing it with water and ashes from red wool and hyssop"

See: Assumed Knowledge and Implicit Information

Hebrews 9:19 (#7)

"red wool"

Here, the phrase **red wool** refers to cloth or string made from the fur of animals, especially sheep, that is dyed **red** or scarlet. If your readers would not be familiar with **red wool**, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "scarlet cloth" or "fabric colored red"

See: Translate Unknowns

Hebrews 9:19 (#8)

"hyssop"

The word **hyssop** refers to a woody plant with small leaves that can be used for sprinkling liquids by dipping the leaves in the liquid and then shaking them or brushing them over the target. If your readers would not be familiar with **hyssop**, in your translation you could use the name of a comparable plant in your culture, or you could use a general expression. Alternate translation: "part of a plant with small branches and many leaves"

See: Translate Unknowns

Hebrews 9:19 (#9)

"the scroll itself"

Here, the word translated **itself** emphasizes **the scroll**. Consider using a natural way to emphasize **the scroll** in your language. Alternate translation: "that very scroll"

See: Reflexive Pronouns

Hebrews 9:19 (#10)

"the scroll"

Here, the word **scroll** refers to the roll or book on which Moses wrote everything that God told him. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "the scroll of God's words" or "the scroll of the covenant"

See: Assumed Knowledge and Implicit Information

Hebrews 9:20 (#1)

"saying"

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that Moses said to the people. However, he assumes that his audience would have understood that these were words from the Old Testament, specifically from [24:8](#). If your readers would not know that the quotation is from the Old Testament, you could include that information in a

footnote or use some other means to identify it more explicitly. Alternate translation: “saying, as the Scriptures record”

See: Assumed Knowledge and Implicit Information

Hebrews 9:20 (#2)

"This {is}"

Here, the word **This** refers to the blood that Moses “sprinkled” (See: [9:19](#)). If it would be helpful in your language, you could make explicit that the pronoun refers to the blood. Alternate translation: “This blood is” or “What I have sprinkled is”

See: Pronouns — When to Use Them

Hebrews 9:20 (#3)

"the blood of the covenant"

Here the author uses the possessive form to describe how **the blood** inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “the blood that confirms the covenant” or “the blood that inaugurates the covenant”

See: Possession

Hebrews 9:20 (#4)

"commanded for you"

Alternate translation: “commanded you to keep”

Hebrews 9:21 (#1)

"in a similar way"

Here, the phrase **in a similar way** refers back to [9:19](#) and the **way** in which Moses sprinkled blood on the scroll and the people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “as he did with the scroll and the people”

See: Assumed Knowledge and Implicit Information

Hebrews 9:21 (#2)

"all the containers of the service"

The author assumes that his audience will understand that by **containers of the service**, he means the objects and tools that the priests used in the **service** of God. These included forks, bowls, incense burners, and many other similar objects. If it would be helpful in your language, you could clarify that this phrase means all the tools and objects the priests used for serving God. Alternate translation: “all the objects that the priests used when they served God”

See: Assumed Knowledge and Implicit Information

Hebrews 9:22 (#1)

"almost everything is cleansed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **cleansed** rather than on the one who does the cleansing. If you must state who did the action, the author implies that the priests did it. Alternate translation: “the priests cleanse almost everything”

See: Active or Passive

Hebrews 9:22 (#2)

"without shedding of blood there is no forgiveness"

Here the author presents this clause as a statement of what is generally true. Use a form in your language that presents a general truth or something that everyone knows. Alternate translation: “as we know, there is no forgiveness without shedding of blood”

Hebrews 9:22 (#3)

"without shedding of blood there is no forgiveness"

Here the author uses two negative words to emphasize how necessary **blood** is for **forgiveness**. If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the

negative preposition **without** and the negative particle **not**. Alternate translation: “there is forgiveness only with shedding of blood”

See: Double Negatives

Hebrews 9:22 (#4)

"shedding of blood"

The author assumes that his audience will understand, even though he is using a rare word, that by **shedding** he means the “pouring out” of **blood**. The phrase **shedding of blood** thus refers to the process by which a priest kills an animal, pours its blood into a bowl, and then “pours it out” in a specific location near God’s presence. If it would be helpful in your language, you could use a phrase that refers to the collection and presentation of blood. Alternate translation: “shedding and presenting blood”

See: Assumed Knowledge and Implicit Information

Hebrews 9:22 (#5)

"there is no forgiveness"

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as “forgive.” If you need to express who does the forgiving, the author implies that it is God. Alternate translation: “no one is forgiven” or “God does not forgive anyone”

See: Abstract Nouns

Hebrews 9:23 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion that is based on what the author has said in [9:18–22](#) about blood and cleansing. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or an inference. Alternate translation: “Because of all that,”

See: Connect — Reason-and-Result Relationship

Hebrews 9:23 (#2)

"the examples of the things in the heavens to be cleansed with these"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **examples** that are **cleansed** rather than on the people doing the cleansing. If you must state who did the action, the author implies that “the priests” did it. Alternate translation: “the priests to cleanse the examples of the things in the heavens with these”

See: Active or Passive

Hebrews 9:23 (#3)

"examples of the things in the heavens"

Here, the phrase **examples of the things in the heavens** could refer to: (1) the earthly tabernacle, which is an “example” of the “tabernacle” **in the heavens**. Alternate translation: “example of the tabernacle in the heavens” (2) the earthly tabernacle, its priesthood, its sacrifices, and all the objects associated with it, which are **examples** of the same things **in the heavens**. Alternate translation: “examples of the tabernacle, priesthood, and service in the heavens” or “examples of the heavenly things”

See: Assumed Knowledge and Implicit Information

Hebrews 9:23 (#4)

"with these," - "these"

In both instances, the word **these** refers back to the sacrifices and blood that the author has discussed in [9:18–22](#). If it would be helpful in your language, you could make this reference more explicit. Alternate translation: “with those sacrifices ... those sacrifices” or “with the blood of animals ... the blood of animals”

See: Pronouns — When to Use Them

Hebrews 9:23 (#5)

"the heavenly things themselves, with better sacrifices than these"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: “it is necessary for the heavenly things themselves to be cleansed with better sacrifices than these”

See: Ellipsis

Hebrews 9:23 (#6)

“the heavenly things themselves, with better sacrifices than these”

What the author says about how the **heavenly things themselves** need to **be cleansed** could mean: (1) that when people sin, they defile the heavenly sanctuary, that is, they make it impure. Thus, the heavenly sanctuary needs **to be cleansed** from this impurity. Alternate translation: “the heavenly things themselves need to be cleansed from impurity with better sacrifices than these” (2) that the heavenly sanctuary needs to be “inaugurated” or “consecrated.” In this case, “cleansing” refers primarily to making a place ready to function as a tabernacle, not to purifying sin from it. Alternate translation: “the heavenly things themselves need to be consecrated with better sacrifices than these”

Hebrews 9:23 (#7)

“the heavenly things themselves”

Here, the phrase **the heavenly things themselves** could refer to: (1) the heavenly tabernacle. Alternate translation: “the heavenly tabernacle itself” (2) the heavenly tabernacle, its priesthood, its sacrifices, and all the objects associated with it. Alternate translation: “the heavenly tabernacle, priesthood, and service themselves” or “the things in heaven”

See: Assumed Knowledge and Implicit Information

Hebrews 9:23 (#8)

“the heavenly things themselves”

Here, the word translated **themselves** emphasizes **the heavenly things**. Consider using a natural way to emphasize **the heavenly things** in your

language. Alternate translation: “the very things in heaven”

See: Reflexive Pronouns

Hebrews 9:23 (#9)

“with better sacrifices”

Here the author refers to **better sacrifices** in general to make a contrast with the earthly sacrifices. However, he knows that Jesus only offered one “sacrifice.” If it would be helpful in your language, you could use a form that indicates that **better sacrifices** refers to what is generally true rather than to the details of what Jesus did, or you could use a singular form instead. Alternate translation: “with a better sacrifice”

Hebrews 9:24 (#1)

“for”

Here, the word **for** introduces a further explanation of what the author said in the previous verse (9:23) about the “heavenly things” and the “better sacrifices.” The explanation continues through 9:25–26. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation. Alternate translation: “which is why” or “and so”

See: Connecting Words and Phrases

Hebrews 9:24 (#2)

“holy {places} made with hands—copies of the true ones”

Here, the phrases **holy {places}** and **copies** refer to the earthly Most Holy Place. The phrase **the true ones** refers to the heavenly Most Holy Place. If it would be helpful in your language, you could make the ideas more explicit. Alternate translation: “a Most Holy Place made with hands—a copy of the true heavenly one”

See: Assumed Knowledge and Implicit Information

Hebrews 9:24 (#3)

“made with hands”

Here, the word **hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes things. If it would be helpful in your language, you could clarify that **hands** refers to humans in general, not just their **hands**. Alternate translation: “made by humans” or “made by people”

See: Synecdoche

Hebrews 9:24 (#4)

"made with hands"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **holy {places}** that are **made** rather than on the **hands** that **made** them. Alternate translation: “that hands made”

See: Active or Passive

Hebrews 9:24 (#5)

"heaven itself"

Here, the phrase **heaven itself** is singular. In this letter, the author usually uses the plural form “heavens.” So it is likely that the author uses the phrase **heaven itself** to refer to the highest of multiple heavens, which is where the heavenly sanctuary and God’s throne are. If it would be helpful in your language, you could use a word or phrase that refers to the highest or most important heaven. Alternate translation: “the heaven that is above all the others” or “the most important heaven”

See: Assumed Knowledge and Implicit Information

Hebrews 9:24 (#6)

"to be made visible"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author’s point is that Jesus is currently **visible** to God, so use a form that would express that idea well. Alternate translation: “to appear” or “to become visible”

See: Active or Passive

Hebrews 9:25 (#1)

"and not"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the previous verse (“enter” in [9:24](#)). Alternate translation: “and he entered not”

See: Ellipsis

Hebrews 9:25 (#2)

"the high priest enters into the holy {places} each year with blood {that is} not his own"

Here the author refers to how the **high priest** was required to enter the Most Holy Place every single year to offer blood from sacrifices. You can read about what God required for this Day of Atonement in [Leviticus 16](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the high priest enters into the Most Holy Place on the Day of Atonement each year with blood that comes from a sacrificed animal, not from himself”

See: Assumed Knowledge and Implicit Information

Hebrews 9:25 (#3)

"the holy {places}"

Here, the phrase **the holy {places}** could refer to: (1) the Most Holy Place, the inner part of the earthly sanctuary that the **high priest** entered once a year. Alternate translation: “the Most Holy Place” (2) the entire earthly sanctuary, which the high priest entered many times in the year but especially on the Day of Atonement. Alternate translation: “the sanctuary”

See: Assumed Knowledge and Implicit Information

Hebrews 9:25 (#4)

"with blood {that is} not his own"

Here, the **blood** is **not his own** because it comes from an animal that someone has sacrificed. The author expresses the idea in this way because he is contrasting the **high priest** with Jesus, who did offer his own blood (See: [9:12](#)). If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: “with another being’s blood” or “with blood from an animal”

See: Assumed Knowledge and Implicit Information

Hebrews 9:26 (#1)

"since it was necessary for"

Here the author does not directly state the basis for his inference (**since**). Instead, he implies that it is a positive version of the negative statement “not in order to offer himself many times” in [9:25](#). In other words, the point is that Christ could not make an offering many times, **since** then it would be **necessary for him to suffer many times**. If it would be helpful in your language, you could include some of the implied words to make the idea clearer. Alternate translation: “since if he had offered himself many times, it would have been necessary for” or “since otherwise it would have been necessary for”

See: Ellipsis

Hebrews 9:26 (#2)

"him"

Here, the word **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: “Jesus” or “Christ”

See: Pronouns — When to Use Them

Hebrews 9:26 (#3)

"to suffer"

Here the author uses the word **suffer** to refer to everything painful that Jesus experienced, but he is especially focusing on Jesus’ death on the cross. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: “to suffer and die” or “to be crucified”

See: Assumed Knowledge and Implicit Information

Hebrews 9:26 (#4)

"But now"

Here, the phrase **But now** could introduce (1) a contrast to the hypothetical situation the author offered in the first half of the verse. In this case, the word **now** does not refer to time but identifies what is actually true. See the similar construction in [8:6](#), which contrasts with the hypothetical situation in [8:4](#). Alternate translation: “In reality, though,” or “As it really is,” (2) a contrast with the hypothetical situation earlier in the verse and between the past (what the priests did) and the present (**now**). In this case, the word **now** does refer to time. Alternate translation: “But in the present”

See: Connect — Contrast Relationship

Hebrews 9:26 (#5)

"he has been revealed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Jesu, who **has been revealed** rather than on the person doing the revealing. If you must state who did the action, the author implies that Jesus himself did it. Alternate translation: “he has revealed himself”

See: Active or Passive

Hebrews 9:26 (#6)

"he has been revealed"

Here, the phrase **he has been revealed** could refer to: (1) Jesus being “made visible” in the heavenly sanctuary ([9:24](#)). Alternate translation: “he has appeared in heaven” (2) Jesus’ “appearance” on earth when he became human and died. Alternate translation: “he has appeared on earth”

See: Assumed Knowledge and Implicit Information

Hebrews 9:26 (#7)

"at the end of the ages"

Here, the phrase **the end of the ages** refers to the last period in the history of the world, which began when Jesus lived, died, and came alive again. It also means that this last period has been the goal of all the previous events. Alternate translation: “in this last period in the history of the world”

See: Idiom

Hebrews 9:27 (#1)

"And just as"

Here, the phrase **And just as** introduces further information (**And**) that includes a two-part comparison. The first part is introduced here by **just as**, while the second part is introduced at the beginning of [9:28](#) by “so also.” If it would be helpful in your language, you could use a word or phrase that introduces further information and the first part of a comparison. Alternate translation: “Further, in the same way that”

See: Connecting Words and Phrases

Hebrews 9:27 (#2)

"it is appointed to men to die"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **appointed** rather than on the person doing the appointing. If you must state who did the action, the author implies that God did it. Alternate translation: “God has appointed men to die” or “God has made it so that men die”

See: Active or Passive

Hebrews 9:27 (#3)

"to men"

Although the word **men** is masculine, the author is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women, or you could refer to both genders. Alternate translation: “to people” or “to men and women”

See: When Masculine Words Include Women

Hebrews 9:27 (#4)

"after that"

Here the author does not specify how soon **judgment** comes **after** people die. If possible, express the idea with a word or phrase that refers to an event that comes later without specifying how much later. Alternate translation: “once that happens” or “some time after that”

See: When to Keep Information Implicit

Hebrews 9:27 (#5)

"the judgment"

Here, the word **judgment** refers to how God will judge everyone when Jesus comes back based on what they have done. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “God will judge everyone”

See: Assumed Knowledge and Implicit Information

Hebrews 9:28 (#1)

"so also"

Here, the phrase **so also** introduces what the author will compare with humans dying and being judged ([9:27](#)). The comparison between humans and **Christ** is about two primary things. First, both die **once**. Second, God’s final decision, either judgment or **salvation**, follows this death at some point. If it would be helpful in your language, you could use a word or phrase that introduces the second part of a comparison. “likewise” or “in much the same way”

See: Connecting Words and Phrases

Hebrews 9:28 (#2)

"having been offered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the author implies that Christ did it himself. Alternate translation: “having offered himself”

See: Active or Passive

Hebrews 9:28 (#3)**"to bear the sins"**

Here the author speaks as if Jesus would literally **bear** the sins of others, as if they were a weight that Jesus would take off of them and carry himself. He speaks in this way to indicate that Jesus eliminates the guilt and the power of these **sins** over people by receiving on himself the punishment for them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to remove the sins" or "to take on himself the punishment from the sins"

See: Metaphor

Hebrews 9:28 (#4)**"will appear"**

Here, the phrase **will appear** refers to how Jesus will be seen by everyone on earth when comes back to earth from heaven. If it would be helpful in your language, you could use a word or phrase that refers to Jesus coming back to earth. Alternate translation: "will appear to everyone on earth"

See: Assumed Knowledge and Implicit Information

Hebrews 9:28 (#5)**"for a second time"**

Here the author refers to a **second time** because Jesus already appeared on earth for a "first time" when he became human, lived, and died. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "one more time" or "again"

See: Assumed Knowledge and Implicit Information

Hebrews 9:28 (#6)**"for a second time"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "for time two"

See: Ordinal Numbers

Hebrews 9:28 (#7)**"apart from sin"**

Here, the phrase **apart from sin** means that Jesus will not return to deal with **sin** once again. (The phrase does not refer to how Jesus himself does not have **sin**, although that is true; see [4:15](#)). If it would be helpful in your language, you could use a word or phrase that indicates this. Alternate translation: "not to deal with sin"

See: Assumed Knowledge and Implicit Information

Hebrews 9:28 (#8)**"for salvation to the ones"**

If your language does not use an abstract noun for the idea behind **salvation**, you could express the idea by using a verb such as "save." Alternate translation: "to save those"

See: Abstract Nouns

Hebrews 10:1 (#1)**"For"**

Here, the word **For** introduces a new development in the argument that is based on what the author has said in [9:23-28](#). If it would be helpful in your language, you could use a word or phrase that introduces development, or you could leave **For** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Hebrews 10:1 (#2)**"having a shadow of the good things"**

Here the author speaks as if the **law** has a **shadow** that is cast by **the good things that are coming**. He speaks in this way to indicate that the **law** is not one of **the good things that are coming**, but that it does "foreshadow" or give an outline or forecast of what those **good things** are like. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "foreshadowing the good things" or "only pointing to the good things"

See: Metaphor

Hebrews 10:1 (#3)**"of the good things that are coming"**

Here the author does not clarify exactly what these **good things** are. What is clear is that God gives them to believers as gifts or blessings. If possible, express the idea without including specifics about what the **things** are. Alternate translation: "of the good gifts that are coming" or "of the blessings that are coming from God"

See: When to Keep Information Implicit

Hebrews 10:1 (#4)**"that are coming"**

Here the author speaks as if **the good things** were a person who could "come" or arrive at a destination. He means that believers will certainly and quickly receive these **good things**, as surely as someone who is "coming" will soon arrive. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "that believers will receive soon" or "that we will certainly experience"

See: Personification

Hebrews 10:1 (#5)**"that are coming"**

Here the author could mean that the **good things**: (1) are **coming** for believers, although believers do experience them some now. Alternate translation: "that will come" (2) were **coming** from the perspective of those who received the law but which believers have now received. Alternate translation: "that were to come"

See: Assumed Knowledge and Implicit Information

Hebrews 10:1 (#6)**"the law, having" - "is never able to make perfect"**

Here the author speaks as if **the law** were a person who could **make perfect** other people. He speaks in this way to indicate that the regulations and rituals that God required in the law do not enable people to become "perfect." If it would be helpful in your language, you could express the idea plainly.

Alternate translation: "keeping the law, which has ... cannot ever make perfect" or "doing what the law requires, which law has ... never gives perfection to"

See: Personification

Hebrews 10:1 (#7)**"the ones approaching"**

Here, the phrase **those who approach** could refer to: (1) the Israelites who brought the sacrifices to God. Alternate translation: "the people who approach" (2) the priests who serve in the sanctuary. Alternate translation: "the priests who approach"

See: Assumed Knowledge and Implicit Information

Hebrews 10:2 (#1)**"Otherwise"**

Here, the word **Otherwise** introduces a hypothetical situation that is contrary to what the author claimed in the previous verse. The author introduces this hypothetical situation to further support his argument. If it would be helpful in your language, you could use a word or phrase that introduces something that is contrary to fact. Alternate translation: "If that were not the case" or "Were that not so"

See: Connecting Words and Phrases

Hebrews 10:2 (#2)**"would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once"**

The author does not ask this question because he is looking for information. Rather, he asks it to involve the audience in what he is arguing. The question implies that the answer is "yes, they would have ceased being offered." If it would be helpful in your language, you could express the idea by using a strong affirmation. Alternate translation: "they would certainly have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once."

See: Rhetorical Question

Hebrews 10:2 (#3)

"would they not have ceased being offered, because the ones serving would no longer have consciousness of sins, having been cleansed once"

Here the author expresses the conclusion before he gives his reasons. This was a natural order of information in his language. If your readers would find this order confusing, you could express the reasons before the conclusion, or you could use some other natural order. Alternate translation: "since the ones serving, having been cleansed once, would no longer have consciousness of sins, would they not have ceased being offered?"

See: Information Structure

Hebrews 10:2 (#4)

"would they not have ceased being offered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the sacrifices, which have not **ceased being offered**, rather than on the person who would "cease offering" them. If you must state who would do the action, the author implies that the "priests" or the "Israelites" would. Alternate translation: "would the priests not have ceased offering them" or "would the Israelites not have ceased offering them"

See: Active or Passive

Hebrews 10:2 (#5)

"would they not have ceased"

Here, the word **they** refers to the "sacrifices" (See: [10:1](#)). If it would be helpful in your language, you could make explicit that the pronoun refers to the "sacrifices." Alternate translation: "would the sacrifices not have ceased"

See: Pronouns — When to Use Them

Hebrews 10:2 (#6)

"the ones serving"

Here, the phrase **the ones serving** refers to everyone who worshiped God, not just to those acting as priests. If it would be helpful in your language, you could make it clear that it refers to all the worshipers. Alternate translation: "the worshipers"

See: Assumed Knowledge and Implicit Information

Hebrews 10:2 (#7)

"would no longer have consciousness of sins"

If your language does not use an abstract noun for the idea of **consciousness**, you could express the idea by using an adjective such as "conscious" or a verb such as "recognize." Alternate translation: "would no longer be conscious of sins" or "no longer recognize their sins"

See: Abstract Nouns

Hebrews 10:2 (#8)

"having been cleansed once"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **cleansed** rather than on the person or thing doing the cleansing. If you must state who did the action, the author implies that "the sacrifices," or God working through these sacrifices, did it. Alternate translation: "would have become clean once" or "being those whom God has cleansed once"

See: Active or Passive

Hebrews 10:3 (#1)

"But"

Here, the word **But** introduces what is true, in contrast to the hypothetical situation the author offered in [10:2](#). If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is,"

See: Connect — Contrast Relationship

Hebrews 10:3 (#2)

"with those {sacrifices} {there is} a reminder of sins"

If your language does not use an abstract noun for the idea of **reminder**, you could express the idea by using a verb such as "remind" or "remember." Alternate translation: "whenever they offer those sacrifices, people remember their sins" or "with those sacrifices people are reminded of their sins"

See: Abstract Nouns

Hebrews 10:4 (#1)

"For"

Here, the word **For** introduces support for the author's claim that the sacrifices give a "reminder of sins every year" (10:3). His point here is that the sacrifices cannot **take away sins**, so all they can do is function as a "reminder" of the sins that they do not **take away**. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: "That is because"

See: Connect — Reason-and-Result Relationship

Hebrews 10:4 (#2)

"blood of bulls and goats to take away sins"

Here, the phrase **blood of bulls and goats** may refer specifically to the offerings performed on the Day of Atonement (See: [Leviticus 16](#)). However, the author is also referring in general to **blood** from any sacrifice. You should express the idea in general terms, as the author does. Alternate translation: "blood from animal sacrifices to take away sins"

See: Assumed Knowledge and Implicit Information

Hebrews 10:4 (#3)

"blood of bulls and goats to take away sins"

Here, the word **blood** refers to offering the **blood**, and the word **sins** refers to the consequences of sin

that people experience, including guilt, impurity, and alienation from God. If it would be helpful in your language, you could express the ideas with short phrases. Alternate translation: "the offering of the blood of bulls and goats to take away the consequences of sins"

See: Metonymy

Hebrews 10:4 (#4)

"of bulls and goats"

Here the author refers to **bulls and goats** as two examples of animals that were sacrificed so that the high priest could enter the sanctuary with their **blood**. These were not the only animals that could be sacrificed, and the author is not trying to be exhaustive. If it would be helpful in your language, you could use a form in your language that refers generally to animals that are sacrificed. Alternate translation: "of sacrificed animals" or "of animals from flock or herd"

See: Doublet

Hebrews 10:5 (#1)

"Therefore"

Here, the word **Therefore** introduces an inference based on what the author has said about how "blood of bulls and goats" does not "take away sins" (See: [10:4](#)). Because that is true, Jesus speaks the words that the author quotes. If it would be helpful in your language, you could use a word or phrase that introduces an inference. Alternate translation: "So then" or "Because of that"

See: Connect — Reason-and-Result Relationship

Hebrews 10:5 (#2)

"entering"

Here, the word **entering** introduces an action that could happen (1) at the same as he **says** the quotation that follows. Alternate translation: "as he enters" (2) before he **says** the quotation that follows. Alternate translation: "as he was about to enter"

See: Connect — Simultaneous Time Relationship

Hebrews 10:5 (#3)

"entering into the world"

Here, the phrase **entering into the world** refers to Jesus' incarnation, when he became human and lived in the **world**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "becoming human and entering into the world" or "entering into the world as a man"

See: Assumed Knowledge and Implicit Information

Hebrews 10:5 (#4)

"he says"

Here and in the following two verses, the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that Christ the Son said to God the Father. However, the audience would have understood that these were words from the Old Testament, specifically from [Psalm 40:6-8](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "he says to God"

See: Quotations and Quote Margins

Hebrews 10:5 (#5)

"Sacrifice and offering"

These two terms mean basically the same thing. The author of the quotation uses both of them to show that he is referring to animal sacrifices in general. If your language does not use repetition to do this or if you do not have two words for these ideas, you could use one phrase and make it general in another way. Alternate translation: "Sacrifices" or "Any kind of offering"

See: Doublet

Hebrews 10:5 (#6)

""you did not desire,"

Because Christ is speaking to one person (God the Father), **you** is singular here.

See: Forms of 'You' — Singular

Hebrews 10:6 (#1)

"in} whole burnt {offerings} and concerning sin {offerings}"

Here, the phrases **whole burnt {offerings}** and **concerning sin {offerings}** function together to refer to sacrifices that the Israelites offered. The **whole burnt {offering}** refers to how a cow, goat, sheep, or bird would be killed and then completely burned before God. The **concerning sin {offering}** refers to how a bull, goat, lamb, or birds would be killed and the blood from the animal would be sprinkled in specific places. The author refers to both types of offerings in order to refer in general to sacrifices related to sin and atoning for that sin. If you do not have two descriptions for these categories, you could use a single word or phrase to refer to what an Israelite would offer to God to take care of sin. Alternate translation: "in sacrifices concerning sin" or "in animals that people offer to deal with sins"

See: Doublet

Hebrews 10:6 (#2)

"concerning sin {offerings}"

The author assumes that his audience will understand that by **concerning sin {offerings}**, he means a specific type of sacrifice that people would offer when they sinned. An important part of this offering was how the priest sprinkled blood from the animal in specific places within the tabernacle. You can read about this offering in [Leviticus 4:1-5:13](#). If it would be helpful in your language, you could use a word or phrase that describes sacrifices offered to deal with sin. Alternate translation: "sin offerings" or "offerings to take away sin"

See: Assumed Knowledge and Implicit Information

Hebrews 10:6 (#3)

"nor were you well-pleased {with them}"

Because Christ is speaking to one person (God the Father), **you** is singular here.

See: Forms of 'You' — Singular

Hebrews 10:7 (#1)**"Then"**

Here, the word **Then** introduces an inference or conclusion based on what the author of the quotation has said about how God does not desire sacrifices. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Because of that," or "Therefore"

See: Connect — Reason-and-Result Relationship

Hebrews 10:7 (#2)**"I said"**

Here, the word **I** refers to Christ, who is speaking the quotation. It may be helpful to clarify this for your readers. Alternate translation: "I, Christ, said"

See: Pronouns — When to Use Them

Hebrews 10:7 (#3)**"I said"**

Here the author of the quotation reports something that he himself has said. If it would be helpful in your language, you could use a form for when someone quotes what they have already said. Alternate translation: "I myself said what follows:"

See: Quotations and Quote Margins

Hebrews 10:7 (#4)**""I said, 'Behold, I have come—"**

If a direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "I said that I had certain come—as it is written about me in a section of a scroll—to do God's will"

See: Quotes within Quotes

Hebrews 10:7 (#5)**"Behold, I have come"**

The author of the quotation is using the word **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: "Listen! I have come" or "Pay attention! I have come"

See: Metaphor

Hebrews 10:7 (#6)**""I have come—"**

Here, the clause **as it is written about me in a section of a scroll** adds additional information. If it would disrupt the natural flow of the sentence in your language, you could rearrange the pieces of the verse so that it is in a place that is natural for additional information in your language. Alternate translation: "I have come to do your will, God, as it is written about me in a section of a scroll"

See: Information Structure

Hebrews 10:7 (#7)**"I have come"**

Here, the phrase **I have come** refers back to what the author said about Jesus "entering the world" in [10:5](#). However, this phrase is primarily a reference to who he is rather than on where he is or is going. If it would be helpful in your language, you could use a word or phrase that introduces who a person is or what he or she does. Alternate translation: "I am a person who desires" or "I intend"

See: Idiom

Hebrews 10:7 (#8)**"as} it is written"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the words that are **written** rather than on the person doing the writing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "as they wrote" or "as the authors of Scripture wrote"

See: Active or Passive

Hebrews 10:7 (#9)

"in a section of a scroll"

Here, the phrase **a section of a scroll** refers to a document that is in the form of a roll or scroll. The phrase could refer specifically to: (1) the entire Old Testament scriptures. Alternate translation: "in all the Scriptures" (2) the first five books of the Old Testament, the Pentateuch or Law. Alternate translation: "in the Law"

See: Translate Unknowns

Hebrews 10:7 (#10)

"your will"

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: "what you desire" or "what you wish"

See: Abstract Nouns

Hebrews 10:8 (#1)

"When} he says above"

Here the author uses **When he says above** to requote a part of the quotation that he introduced earlier (See: [10:5-7](#)). The word **above** refers to the first part or parts of the quotation. If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces something that has already been quoted. Alternate translation: "As he says at the beginning of the quotation"

See: Quotations and Quote Margins

Hebrews 10:8 (#2)

"Sacrifices and offerings" - "you did not desire"

These are the same words that the author of the quotation used in [10:5](#), although the author of Hebrews has mixed them together with words from [10:6](#). Also, he has expressed **Sacrifices and offerings** in plural form instead of singular form.

Allowing for these differences, translate these words the same way you did in [10:5](#).

Hebrews 10:8 (#3)

"whole burnt offerings and sin offerings" - "nor did you take pleasure in them"

These are the same words that the author of the quotation used in [10:6](#), although the author of Hebrews has put them together with words from [10:5](#). Translate these words the same way you did in [10:6](#).

Hebrews 10:8 (#4)

"are offered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the sacrifices that are **offered** rather than on the people doing the offering. If you must state who did the action, the author implies that the Israelites or the priests did it. Alternate translation: "the people offer" or "the priests offer"

See: Active or Passive

Hebrews 10:8 (#5)

"according to the law"

Here, the phrase **according to the law** indicates that the "offerings" are done the way that God commanded in the **law**. If it would be helpful in your language, you could use a phrase that indicates that the **law** contains the commands for these "offerings." Alternate translation: "as God commanded in the law" or "as the law requires"

See: Idiom

Hebrews 10:9 (#1)

"then he had said"

Here the author uses **then he had said** to requote a part of the quotation that he introduced earlier (See: [10:5-7](#)). The word **then** refers to the later part or parts of the quotation. If it would be helpful in your language, you could use a word or phrase

that introduces something that has already been quoted. Alternate translation: “then he says at the end of the quotation”

See: Quotations and Quote Margins

Hebrews 10:9 (#2)

"Behold, I have come to do your will"

These are the same words that the author of the quotation used in [10:7](#), although the author of Hebrews omitted some of the words to focus on his point. Translate these words the same way you did in [10:7](#).

Hebrews 10:9 (#3)

"He takes away"

Here, the word **He** could refer to: (1) the Messiah, who is the one who speaks the quotation. Alternate translation: “The Messiah takes away” or “The one who is speaking takes away” (2) God the Father. Alternate translation: “God takes away”

See: Pronouns — When to Use Them

Hebrews 10:9 (#4)

"He takes away"

Here, the author speaks as if **the first** were an object that **He** could “take away.” By speaking in this way, he means that **He** has removed the power or efficacy of **the first**, as surely as if he took it from a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “He removes” or “He nullifies”

See: Metaphor

Hebrews 10:9 (#5)

"the first" - "the second"

Here, the phrases **the first** and **the second** could refer to: (1) the parts of the quotation that the author has identified. Alternate translation: “the first thing he talked about ... the second thing he talked about” (2) the systems or arrangements of the two different covenants. Alternate translation: “the first system ... the second system” (3) the two

covenants themselves. Alternate translation: “the first covenant ... the second covenant”

See: Assumed Knowledge and Implicit Information

Hebrews 10:9 (#6)

"the first" - "the second"

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “number one ... number two” or “the one ... the other”

See: Ordinal Numbers

Hebrews 10:10 (#1)

"By that will"

Here, the phrase **that will** refers to the word “will” in the quotation (See: “I have come to do your will” in [10:9](#)). The phrase **that will** could refer to: (1) God’s will, which Christ accomplishes or does. Alternate translation: “By God’s will that Jesus has done,” (2) Christ doing God’s **will** by offering his **body**. Alternate translation: “By Christ’s obedience to God’s will,”

See: Assumed Knowledge and Implicit Information

Hebrews 10:10 (#2)

"we have been sanctified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sanctified** rather than on the person doing the saving. If you must state who did the action, the author implies that God did through Jesus’ work. Alternate translation: “God has sanctified us”

See: Active or Passive

Hebrews 10:11 (#1)

"And indeed"

Here, the word **And** introduces a new development in the argument. The word **indeed** indicates that this development occurs in two contrasting parts.

The second part begins with the word “But” at the beginning of [10:12](#). If it would be helpful in your language, you could use words that introduce a new section or idea that it is in two parts. Alternate translation: “On the one hand,” or “Now first,”

See: Connecting Words and Phrases

Hebrews 10:11 (#2)

"stands every day serving"

Here, the phrase **each day** could modify: (1) **stands**. Alternate translation: “stands every day, serving” (2) **serving**. Alternate translation: “stands, serving every day”

See: Information Structure

Hebrews 10:11 (#3)

"sacrifices that never are able to take away sins"

Here, the word **that** refers to offering the **sacrifices**, not just to the **sacrifices** themselves. The word **sins** refers to the consequences of sin that people experience, including guilt, impurity, and alienation from God. If it would be helpful in your language, you could express the ideas with short phrases. Alternate translation: “sacrifices. When people offer these sacrifices, they cannot take away the consequences of their sins”

See: Metonymy

Hebrews 10:12 (#1)

"But"

Here, the word **But** introduces the second half of the contrast that the author introduced in [10:11](#). If it would be helpful in your language, you could use a word or phrase that introduces the second part of a contrast. Alternate translation: “On the other hand,” or “But second,”

See: Connect — Contrast Relationship

Hebrews 10:12 (#2)

"he"

Here, the word **he** refers to Christ. If it would be helpful in your language, you could make explicit that the pronoun refers to Christ. Alternate translation: “Christ”

See: Pronouns — When to Use Them

Hebrews 10:12 (#3)

"having offered"

Here, the phrase **having offered** could introduce an action: (1) that occurs before he **sat down**. Alternate translation: “after having offered” (2) that is the means by which or the reason why he **sat down**. Alternate translation: “because he offered” or “by means of having offered”

See: Connect — Sequential Time Relationship

Hebrews 10:12 (#4)

"for all time one sacrifice for sins, sat down"

Here, the phrase **for all time** could modify: (1) **offered**. Alternate translation: “one sacrifice for sins for all time, sat down” (2) **sat down**. Alternate translation: “one sacrifice for sins, sat down for all time”

See: Information Structure

Hebrews 10:12 (#5)

"sat down at the right hand of God"

When someone sits **at the right hand of God**, it symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. See how you translated the similar phrase in [8:1](#). Alternate translation: “sat down to rule at the right hand of God” or “took the place of honor and authority at the right hand of God”

See: Symbolic Action

Hebrews 10:12 (#6)

"at the right hand of God"

Here, the phrase **at the right hand** refers to the place next to a person’s **right hand**, which would be the “right side.” In the author’s culture, this side

was associated with honor or authority. If it would be helpful in your language, you could refer to the “right side.” Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. See how you translated the similar phrase in [8:1](#). Alternate translation: “at the right side of God” or “in the honorable place next to God”

See: Metonymy

Hebrews 10:13 (#1)

"waiting"

Here the author does not clarify what Jesus is **waiting** for. He implies that it is his return to earth, which the author has already mentioned in [9:28](#). If it would be helpful in your language, you could make it more explicit. Alternate translation: “waiting to return to earth”

See: Assumed Knowledge and Implicit Information

Hebrews 10:13 (#2)

"from then"

Here, the phrase **from then** refers to a span of time from a previous action (in this case, Jesus “sitting down” as described in [10:12](#)) up to and including the present. If it would be helpful in your language, you could use a form that refers to this span of time. Alternate translation: “from that time on”

See: Connect — Sequential Time Relationship

Hebrews 10:13 (#3)

"his enemies might be made"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **enemies** that are **made a footstool** rather than on the person who makes them the **footstool**. If you must state who did the action, the author implies that God did it. Alternate translation: “God makes his enemies”

See: Active or Passive

Hebrews 10:13 (#4)

"until his enemies might be made a footstool {for} his feet"

Here the author speaks as if the Son’s **enemies** could become a **footstool** on which he puts his **feet**. In the author’s culture, something that is under **feet** has been conquered and is powerless and shamed, so the point is that God will conquer and shame all the enemies of the Son. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar clause in [1:13](#). Alternate translation: “until his enemies might be made to kneel before him” or “until his enemies might be conquered and shamed”

See: Metaphor

Hebrews 10:14 (#1)

"For"

Here, the word **For** introduces one reason why Jesus is currently “waiting” ([10:13](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: “He can wait because” or “That is because”

See: Connect — Reason-and-Result Relationship

Hebrews 10:14 (#2)

"he has perfected for all time the ones being sanctified"

Here the author indicates that the Messiah has **perfected** believers once and in the past. He indicates that **being sanctified** is something that believers are still experiencing and that is not yet finished. In your translation, preserve the timing of these two actions. Alternate translation: “he perfected for all time those who are currently being sanctified”

Hebrews 10:14 (#3)

"for all time"

Here, the phrase **for all time** identifies that something is always true or effective. In other words, there will never be a time when it is not true

or effective. If it would be helpful in your language, you could express the idea with a comparable phrase. Alternate translation: “forever” or “permanently”

See: Idiom

Hebrews 10:14 (#4)

"the ones being sanctified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sanctified** rather than on the person doing the sanctifying. If you must state who did the action, the author implies that God did it. Alternate translation: “those whom God is sanctifying”

See: Active or Passive

Hebrews 10:15 (#1)

"testifies to us"

Here the author does not state what the **Holy Spirit** is “testifying” about. He implies that it is what he said in the previous verses about how Jesus’ offering effectively removes sin and leads to holiness and perfection (See: [10:12–14](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “testifies to us that Christ takes away sins” or “testifies to us that Christ perfects his people”

See: Assumed Knowledge and Implicit Information

Hebrews 10:15 (#2)

"for after having said"

Here the author introduces a quote from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that **the Holy Spirit** has **said to us**. However, the audience would have understood that these were words from the Old Testament, specifically from [31:33](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: “for after he spoke”

See: Quotations and Quote Margins

Hebrews 10:15 (#3)

"after having said"

Here, the word **after** indicates that the author will refer to something that was **said** before something else was **said**. The first thing that was **said** could be: (1) all of [10:16](#). The second thing is introduced by “And {then}” at the beginning of [10:17](#). Alternate translation: “after he said these words from the Lord” (2) the first part of [10:16](#), up to “says the Lord.” The second is introduced by “says the Lord” and continues to the end of [10:17](#). Alternate translation: “after the Holy Spirit said”

See: Connect — Sequential Time Relationship

Hebrews 10:16 (#1)

""This {is} the covenant that I will covenant with them"

These words are part of the quotation from [31:33](#) that the author already quoted in [8:10](#). Here, the author repeats the words he used there almost exactly. He changes “with the house of Israel” to “with them,” and he reverses the order in which “hearts” and “mind” appear. Repeat the words you used in [8:10](#), but make these two minor changes.

Hebrews 10:16 (#2)

""those days, says the Lord,"

Here, the phrase **says the Lord** could be: (1) part of the quotation that the “Holy Spirit” says. Alternate translation: “those days, so the Lord says, putting” (2) the introduction to what **the Lord** says “after” the Spirit speaks other words (See: “after having said” in [10:15](#)). In this case, **says the Lord** is not part of the quotation but introduces the second half of the quotation, which continues to the end of [10:17](#). Alternate translation: “those days,” then the Lord says, ‘putting”

See: Quotations and Quote Margins

Hebrews 10:17 (#1)

""And {then},"

Here, the phrase **And {then}** could be: (1) the introduction to what the Spirit says “after” the Spirit speaks other words (See: “after having said” in [10:15](#)). In this case, **And {then}** is not part of the quotation but introduces the second half of the quotation. Alternate translation: “And then he says” (2) part of the quotation that the “Lord” says. Alternate translation: “And their sins”

See: Connect — Sequential Time Relationship

Hebrews 10:17 (#2)

““Their sins and their lawless deeds”

These words are part of the quotation from [31:34](#) that the author already quoted in [8:12](#). Here, the author repeats the words he used there almost exactly. He adds **and their lawless deeds** after **sins**, probably to represent the previous clause in [8:12](#): “I will be merciful toward their unrighteousness.” Further, he makes “remember” from [8:12](#) future tense. Repeat the words you used in [8:10](#), but make these two changes.

Hebrews 10:18 (#1)

“Now”

Here, the word **Now** introduces an explanation of the words that the author has quoted in [10:16–17](#). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **Now** untranslated. Alternate translation: “As you can see,” or “So,”

See: Connecting Words and Phrases

Hebrews 10:18 (#2)

“there is} forgiveness {for} these things”

If your language does not use an abstract noun for the idea behind **forgiveness**, you could express the idea by using a verb such as “forgive” or “release.” Alternate translation: “people are forgiven for these things” or “God releases people from these things”

See: Abstract Nouns

Hebrews 10:18 (#3)

“for} these things”

Here, the word **these** refers to the “sins” and “lawless deeds” that the author mentioned in [10:17](#). If it would be helpful in your language, you could make explicit that the pronoun refers to “sins” and “lawless deeds.” Alternate translation: “for sins and lawless deeds”

See: Pronouns — When to Use Them

Hebrews 10:18 (#4)

“there is} no longer sacrifice”

If your language does not use an abstract noun for the idea behind **sacrifice**, you could express the idea by using a verb such as “sacrifice” or “offer.” Alternate translation: “people no longer sacrifice” or “nothing is offered any longer”

See: Abstract Nouns

Hebrews 10:18 (#5)

“on behalf of sin”

Here, the phrase **on behalf of sin** means that the **sacrifice** is intended to deal with **sin**. It does not mean that the **sacrifice** allows the **sin** or encourages the **sin**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “to deal with sin” or “for the forgiveness sin”

See: Idiom

Hebrews 10:19 (#1)

“Therefore”

Here, the word **Therefore** introduces an exhortation that is based on at least [8:1–10:18](#), and perhaps all of [5:1–10:18](#). If it would be helpful in your language, you could use a word that introduces how someone applies what they have taught. Alternate translation: “Because of all that”

See: Connect — Reason-and-Result Relationship

Hebrews 10:19 (#2)

"brothers"

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Hebrews 10:19 (#3)

"having"

Here, the word **having** introduces a basis or reason for the author's exhortation to "approach" in [10:22](#). If it would be helpful in your language, you could use a word or phrase that clearly introduces a basis or reason. Alternate translation: "since we have" or "because we have"

See: Connect — Reason-and-Result Relationship

Hebrews 10:19 (#4)

"having confidence"

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident" or "authorized." Alternate translation: "being confident" or "being authorized"

See: Abstract Nouns

Hebrews 10:19 (#5)

"to enter"

Here, the word translated **to enter** could refer primarily to: (1) the "entry-way" or "entrance" that belongs to the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer to a sanctuary that is in heaven. Alternate translation: "with regard to the entrance of" or "concerning the entry-way of" (2) the act of "entering" the heavenly sanctuary. This option is more likely if you consider the phrase **the holy {places}** to refer primarily to God's presence. Alternate translation: "for entering into"

See: Assumed Knowledge and Implicit Information

Hebrews 10:19 (#6)

"the holy {places}"

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the heavenly sanctuary. Alternate translation: "the Most Holy Place in heaven" (2) the entire heavenly sanctuary. Alternate translation: "the heavenly sanctuary" (3) God's presence, metaphorically. Alternate translation: "God's holy presence"

See: Assumed Knowledge and Implicit Information

Hebrews 10:19 (#7)

"by the blood of Jesus"

Scholars debate what **the blood of Jesus** represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' blood refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "by Jesus' blood, which is his sacrifice" or "by the blood of Jesus, that is, his death"

See: Metonymy

Hebrews 10:20 (#1)

"which"

Here, the word **which** refers to the place of "entering" that the author mentioned in [10:19](#). If it would be helpful in your language, you could make explicit that the pronoun refers to the place of "entering." Alternate translation: "which entrance"

See: Pronouns — When to Use Them

Hebrews 10:20 (#2)

"a fresh and living way"

Here, the author describes the **way** as if it were a person or thing that was **living**. By speaking in this way, he could be identifying the **way** as: (1) something that is effective at accomplishing what it intends, just like a **living** person can do or accomplish things. Alternate translation: "a fresh and powerful way" or "a fresh and effectual way"

(2) something that leads to “life.” Alternate translation: “a fresh way that leads to life” (3) something that is related to Jesus, who is **living** when he “inaugurates” this way. Alternate translation: “a fresh way given by the living Jesus”

See: Metaphor

Hebrews 10:20 (#3)

"through the curtain"

Here, the phrase **the curtain** refers to the cloth hanging that separates the Most Holy Place from the Holy Place. Scholars debate whether the author considers the **curtain** to be a barrier, a means of access, or simply a dividing line. However you understand the curtain, you should translate the phrase much like you did in [6:19](#). Alternate translation: “through the dividing curtain”

See: Assumed Knowledge and Implicit Information

Hebrews 10:20 (#4)

"that is, his flesh"

Here, the phrase **that is, his flesh** could modify: (1) the **curtain**. In this case, the author is identifying the **curtain** and the **flesh**, which is metaphor. The author's point is that Jesus had to go through the **curtain** to enter the Most Holy Place, and similarly he had to live and die in **his flesh** before he entered the Most Holy Place. Alternate translation: “which is his flesh” (2) the whole previous clause. In this case, the word **through** is implied, and **his flesh** is the means by which he **inaugurated the way**. In this case, the word **through** with **curtain** refers to where Jesus went, while the implied **through** with **his flesh** refers to the means by which he went there. Alternate translation: “that is, through his flesh” or “that is, by means of his flesh” (3) the word **way**. In this case, the author is describing the **way** as what Jesus did in **his flesh** or as the **flesh** itself. Alternate translation: “that is, the way of his flesh”

See: Assumed Knowledge and Implicit Information

Hebrews 10:20 (#5)

"his flesh"

Here, the word **flesh** could refer to: (1) Jesus' earthly life. In other words, the phrase **his flesh**

refers to Jesus as he lived on earth before his death and resurrection. Alternate translation: “his earthly life” (2) Jesus' body offered to God in obedience up to and including death. Alternate translation: “the body that he offered” or “his sacrificial death” (3) Jesus' humanity in general. Alternate translation: “his humanity”

See: Metonymy

Hebrews 10:21 (#1)

"a great priest"

Here the author implies that the **great priest** is Jesus. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: “a great priest, Jesus,”

See: Assumed Knowledge and Implicit Information

Hebrews 10:21 (#2)

"a great priest"

Here, the phrase **great priest** could be: (1) a synonym for “high priest.” Alternate translation: “a high priest” (2) a description of the **priest** as **great**, or important and powerful. Alternate translation: “a priest who is great”

Hebrews 10:21 (#3)

"over the house"

The phrase **over the house** is a spatial metaphor that indicates that the **great priest** rules or is in charge of the **house**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar phrase in [3:6](#). Alternate translation: “in charge of the house”

See: Metaphor

Hebrews 10:21 (#4)

"the house of God"

Here, the word **house** refers to a group of people, here all God's people. If it would be helpful in your language, you could state the meaning plainly. See how you translated **house** in [3:2](#). Alternate translation: “God's tribe” or “God's clan”

See: Metaphor

Hebrews 10:22 (#1)

"let us approach with a true heart"

The author does not mean that he and his audience would **approach** with only one **heart** among them. He means that each of them would approach with a **true heart**. It may be helpful to clarify this for your readers. Alternate translation: "let each of us approach with a true heart"

Hebrews 10:22 (#2)

"let us approach"

Here, the word **approach** refers implicitly to getting close to something but not necessarily being right next to it. Here, the author wants believers to **approach** the heavenly sanctuary (See: [10:19](#)). This means that they enter into God's presence. It does not mean that they enter into heaven to be within the sanctuary itself. If it would be helpful in your language, you could use a word or phrase that refers to being in someone's presence. See how you translated the similar construction in [4:16](#). Alternate translation: "let us enter into God's presence"

See: Assumed Knowledge and Implicit Information

Hebrews 10:22 (#3)

"a true heart" - "our hearts"

In the author's culture, the word **heart** refers to the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: "true desire ... our desires" or "true thoughts ... our thoughts"

See: Metonymy

Hebrews 10:22 (#4)

"in full assurance of faith"

If your language does not use abstract nouns for the ideas of **assurance** and **faith**, you could express the ideas by using an adjective such as "confident" and

a verb such as "believe." Alternate translation: "that very confidently believes" or "and by confidently trusting"

See: Abstract Nouns

Hebrews 10:22 (#5)

"our hearts having been sprinkled clean from a wicked conscience and our body having been washed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **sprinkled** and **washed** rather than on the person doing the sprinkling" and "washing. If you must state who did the action, the author implies that God did it. Alternate translation: "God having sprinkled our hearts clean from a wicked conscience and having washed our body"

See: Active or Passive

Hebrews 10:22 (#6)

"having been sprinkled clean"

Here the author is probably referring back to the "sprinkling" of blood in [9:18-22](#). There, the "sprinkling" inaugurates the covenant and cleanses people and things. The author speaks as if the audience has **been sprinkled** in order to identify them as people who are part of the covenant and who have been purified. If it would be helpful in your language, you could explain what the "sprinkling" means. Alternate translation: "having been made pure as if they were sprinkled clean"

See: Symbolic Action

Hebrews 10:22 (#7)

"having been washed"

Here the author is probably referring to how Israelites and their priests were required to wash with **water** in certain situations. Some scholars suggest that the author is also alluding to Christian baptism here. The author speaks as if the audience has **been washed** in order to identify them as people who have been purified or cleansed. If it would be helpful in your language, you could

explain what the “washing” means. Alternate translation: “having been cleansed as if it were washed”

See: Symbolic Action

Hebrews 10:22 (#8)

"our body"

The author does not mean that he and his audience have only one **body** among them that should be **washed**. He means that the body of each of them should be washed. It may be helpful to clarify this for your readers. Alternate translation: “each of our bodies”

Hebrews 10:23 (#1)

"Let us hold tightly"

Here, the phrase **hold tightly** refers to continuing to firmly believe or trust something, particularly something that one has been told. If it would be helpful in your language, you could use a word or phrase that refers to continuing to believe or trust. See how you translated the phrase “hold fast” in [3:6](#). Alternate translation: “Let us tightly grasp” or “Let us remain in”

See: Metaphor

Hebrews 10:23 (#2)

"the confession of our hope"

Here the author uses the possessive form to describe a **confession** that affirms or “confesses” **our hope**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “the confession about our hope”

See: Possession

Hebrews 10:23 (#3)

"the confession of our hope"

If your language does not use abstract nouns for expressing the ideas of **confession** and **hope**, you could express the ideas by using verbs such as

“confess” and “hope.” Alternate translation: “what we confess that we hope for”

See: Abstract Nouns

Hebrews 10:23 (#4)

"of our hope"

Here, the word **hope** refers to the contents of the **hope**, or what believers confidently expect. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **hope**. Alternate translation: “of the things that we hope for”

See: Metonymy

Hebrews 10:23 (#5)

"without wavering"

Here, the phrase **without wavering** describes what the **confession** should be like as Christians **hold tightly** to it. The phrase refers to something that does not move or sway from side to side. In other words, something that stays firmly in one place is **without wavering**. The author speaks in this way to encourage the audience to maintain the **confession** in such a way that it does not change or vary. If it would be helpful in your language, you could use a word or phrase that refers to something that does not change or that is constant. Alternate translation: “steadfast” or “so that it stays the same”

See: Metaphor

Hebrews 10:23 (#6)

"the one having promised"

Here, the word **one** refers to God. If it would be helpful in your language, you could make explicit that the pronoun refers to God. Alternate translation: “the one having promised, God,”

See: Pronouns — When to Use Them

Hebrews 10:24 (#1)

"love and good deeds"

If your language does not use abstract nouns to express the ideas of **love** and **deeds**, you could express the ideas by using verbs such as “love” and “do.” Alternate translation: “loving and doing good” or “each other to love and to do good”

See: Abstract Nouns

Hebrews 10:25 (#1)

"not abandoning" - "but exhorting {one another}"

Here, the phrases **not abandoning** and **exhorting {one another}** introduce two ways in which the audience can accomplish what the author has encouraged them to do in [10:24](#). If it would be helpful in your language, you could express the relationship more explicitly. Alternate translation: “by not abandoning ... and by exhorting one another” or “not by means of abandoning ... but by means of exhorting one another”

Hebrews 10:25 (#2)

"our own meeting together"

Here, the phrase **our own meeting together** refers to how the Christian group the author is writing to would gather together and participate in worship and meals. If it would be helpful in your language, you could use a word or phrase that refers to a regular gathering for specific purposes. Alternate translation: “our own congregation” or “our assembling as a group”

See: Assumed Knowledge and Implicit Information

Hebrews 10:25 (#3)

"just as {is} the habit for some {people}"

If your language does not use an abstract noun for the idea behind **habit**, you could express the idea by using an adverb such as “customarily” or “frequently.” Alternate translation: “just as some people frequently do” or “as some people do customarily”

See: Abstract Nouns

Hebrews 10:25 (#4)

"that day"

Here, the word **day** refers to the event of Jesus’ return back to earth (See: [9:28](#)). In the Old Testament, the phrase “the day of the Lord” refers to the time when God will judge his enemies and save his people. Here, the author applies that idea of the **day** to Jesus’ return. If it would be helpful in your language, you could either refer to “the day of the Lord,” or you could more clearly explain that the author is referring to Jesus’ return. Alternate translation: “the day of the Lord” or “the day when Jesus returns”

See: Metonymy

Hebrews 10:25 (#5)

"you see that day approaching"

Here the author speaks as if a **day** were a person that the audience could **see** as he or she was **approaching**. The author speaks in this way to indicate that the audience can know that the **day** will happen soon. If it would be helpful in your language, you could use a phrase that naturally refers to something in the future that will happen soon. Alternate translation: “you recognize that that day will happen soon” or “you observe that day getting closer”

See: Personification

Hebrews 10:26 (#1)

"For"

Here, the word **For** introduces a reason why the author wants the audience to “hold tightly” to the “confession” ([10:23](#)), “stimulate” one another to “love and good works” ([10:24](#)), and “meet together” and “exhort one another” (See: [10:25](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: “I want you to do those things because,”

See: Connect — Reason-and-Result Relationship

Hebrews 10:26 (#2)

"if we deliberately keep on sinning"

Here, the word **if** introduces a situation in which the second half of the verse (**a sacrifice on behalf of sins no longer remains**) is true. The author does not mean that **we** have “deliberately kept on sinning” or not. Rather, he uses **if** to introduce the situation as a possibility. If it would be helpful in your language, you could use a word or phrase that introduces a possible situation. Alternate translation: “were we to keep on sinning deliberately” or “supposing that we deliberately keep on sinning”

See: Connect — Hypothetical Conditions

Hebrews 10:26 (#3)

"keep on sinning"

Here, the author wrote the word **sinning** in a form that implies that the person is sinning in the present and doing it more than once. That is why the ULT uses the words **keep on**. If it would be helpful in your language, you could use a word or phrase that refers to present, continuing sin. Alternate translation: “continue to sin” or “make a habit of sinning”

Hebrews 10:26 (#4)

"we receive the full knowledge of the truth"

If your language does not use abstract nouns for the ideas behind **knowledge** and **truth**, you could express the ideas by using a verb such as “know” and an adjective such as “true.” Alternate translation: “we have fully known what is true”

See: Abstract Nouns

Hebrews 10:26 (#5)

"a sacrifice on behalf of sins no longer remains"

Here the author means that, once Christ has offered himself as a sacrifice, there are no other effective offerings (See: [10:18](#)). Further, Christ has offered himself “once,” so he will not do so again. Because other offerings do not take away **sins** and because Christ will not offer himself again, **a sacrifice on behalf of sins no longer remains**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “no sacrifice

can take away our sins any longer” or “there are no longer any sacrifices to take away sins”

See: Assumed Knowledge and Implicit Information

Hebrews 10:26 (#6)

"on behalf of sins"

Here, the phrase **on behalf of sins** means that the sacrifice is intended to deal with **sins**. It does not mean that the sacrifice allows the **sins** or encourages the **sins**. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: “to deal with sins” or “for the forgiveness of sins”

See: Idiom

Hebrews 10:27 (#1)

"but a certain fearful expectation"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the second half of the previous verse ([10:26](#)). Alternate translation: “but what does remain is a certain fearful expectation”

See: Ellipsis

Hebrews 10:27 (#2)

"a certain fearful expectation of judgment and of fire of zeal"

If your language does not use abstract nouns to express the ideas of **expectation**, **judgment**, and **zeal**, you could express the ideas by using verbs such as “expect” and “judge” and an adjective such as “zealous.” Alternate translation: “but fearfully expecting that God will judge and that he will send zealous fire”

See: Abstract Nouns

Hebrews 10:27 (#3)

"of judgment"

Here, the word **judgment** refers to how God will “judge” everyone based on what they have done

when Jesus comes back. If it would be helpful in your language, you could make this idea more explicit. See how you translated **judgment** in [9:27](#). Alternate translation: “of the final judgment” or “of God’s judgment of everyone at the end”

See: Assumed Knowledge and Implicit Information

Hebrews 10:27 (#4)

"of fire of zeal {that is} going to consume the adversaries"

Here the author speaks of God’s punishment on his **adversaries** as if it were **fire** that would **consume** them. The word **consume** is a normal word for what **fire** does to things when it burns them. Scholars debate whether the author thought that God’s punishment of his enemies would actually include **fire** or not. Find a natural way to express the idea that God will punish his **adversaries**, and it will either involve or be like **fire**. Alternate translation: “of zeal that is, like fire, about to consume the adversaries” or “of God’s fiery punishment that will burn up the adversaries”

See: Metaphor

Hebrews 10:27 (#5)

"of fire of zeal"

Here the author could be using the form **of fire of zeal** to: (1) identify the **fire** as God’s **zeal**. Alternate translation: “of fire, that is, God’s zeal,” (2) describe the **fire** as characterized by **zeal**, that is, very hot and powerful. Alternate translation: “of furious fire” or “of hot and powerful fire”

See: Possession

Hebrews 10:27 (#6)

"the adversaries"

Here, the word **adversaries** refers to anyone who disobeys or opposes God. The author’s point is that those who “go on sinning” will be included among these **adversaries**. If it would be helpful in your language, you could use a word or phrase that refers to anyone who disobeys and opposes God. Alternate translation: “those who disobey God” or “God’s opponents”

See: Assumed Knowledge and Implicit Information

Hebrews 10:28 (#1)

"Anyone having rejected the law of Moses dies without mercy at {the testimony of} two or three witnesses"

Here the author is referring to [Deuteronomy 17:2-7](#), which provides regulations concerning people who completely reject God’s covenant and worship other gods. The specific phrasing here comes from [17:6](#). The phrase **without mercy** probably comes from [13:8](#), which similarly refers to how people who participate in idolatry should be put to death. If it would be helpful in your language, you could be more specific about what “rejecting” means and what punishment the author is referring to. Alternate translation: “Anyone having set aside the law of Moses to worship another God dies without mercy when two or three witnesses testify to it”

See: Assumed Knowledge and Implicit Information

Hebrews 10:28 (#2)

"dies"

Here, the word **dies** is in present tense because the author is referring to what was generally and consistently true. If it would be helpful in your language, you could use a tense that naturally identifies something that was generally true. Alternate translation: “died”

See: Predictive Past

Hebrews 10:28 (#3)

"dies"

Here, the word **dies** means “is put to death.” It does not refer to a natural or spontaneous death. If it would be helpful in your language, you could use a word or phrase that refers to someone being killed. Alternate translation: “is put to death” or “is killed”

See: Metonymy

Hebrews 10:28 (#4)

"without mercy"

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea in another natural way. Alternate translation: “without anyone being merciful” or “without hesitation”

See: Abstract Nouns

Hebrews 10:29 (#1)

"How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—{as} profane and having insulted the Spirit of grace"

Here the author uses a long exclamation to emphasize **how much worse** the **punishment** will be for the people he describes in this verse. If it would be helpful in your language, you could express the idea as a strong positive statement or as a rhetorical question. Alternate translation: “So you know that certainly much worse punishment will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace.” or “How much worse punishment do you think will deserve the one having trampled underfoot the Son of God and having considered the blood of the covenant—by which he was sanctified—as profane and having insulted the Spirit of grace?”

See: Exclamations

Hebrews 10:29 (#2)

"having trampled underfoot the Son of God"

Here the author speaks as if a person could “trample” **the Son of God** under his or her feet. The author speaks in this way to refer to how someone can disrespect or shame someone else. If it would be helpful in your language, you could use a comparable phrase that refers to disrespecting or shaming someone. Alternate translation: “having dishonored the Son of God” or “having treated the Son of God with great disrespect”

See: Metaphor

Hebrews 10:29 (#3)

"the Son of God"

Son of God is an important title for Jesus.

See: Translating Son and Father

Hebrews 10:29 (#4)

"the blood of the covenant"

Here the author uses the possessive form to describe how **the blood** of Jesus inaugurates or confirms **the covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in [9:20](#). Alternate translation: “the blood that confirms the covenant” or “the blood that inaugurates the covenant”

See: Possession

Hebrews 10:29 (#5)

"the blood of the covenant"

Here, the word **blood** refers to Jesus’ blood. Scholars debate what **the blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus’ **blood** refers to. Since blood is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: “Jesus’ blood of the covenant”

See: Assumed Knowledge and Implicit Information

Hebrews 10:29 (#6)

"by which he was sanctified"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the blood** by which one was **sanctified** rather than on the person doing the sanctifying. If you must state who did the action, the author implies that God did by means of **the blood**. Alternate translation: “by which God sanctified him”

See: Active or Passive

Hebrews 10:29 (#7)**"he was sanctified"**

Although the word **he** is masculine, the author is using it to refer to any person, either a man or a woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "that person was sanctified" or "he or she was sanctified"

See: When Masculine Words Include Women

Hebrews 10:29 (#8)**"the Spirit of grace"**

Here, the word **Spirit** refers to God's **Spirit**, the Holy Spirit. The author describes the Holy Spirit as **of grace** because the **Spirit** gives **grace**. If it would be helpful in your language, you could more clearly refer to the Holy Spirit, who gives **grace**. Alternate translation: "the Holy Spirit who gives grace"

See: Assumed Knowledge and Implicit Information

Hebrews 10:30 (#1)**"For"**

Here, the word **For** introduces support for what the author has said about how God will punish those who shame and dishonor the Son and the Spirit (See: [10:29](#)). If it would be helpful in your language, you could use a word or phrase that introduces support for a claim. Alternate translation: "You can tell that is true, because"

See: Connect — Reason-and-Result Relationship

Hebrews 10:30 (#2)**"the one having said, "" - "And again"**

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as quotations but instead introduces them as words that God has **said**. However, the audience would have understood that these were words from the Old Testament. The first quotation comes from [32:35](#), and the second quotation comes from [32:36](#). The words **And again** are a normal way to include a closely related quotation. See how you translated **And again** in [1:5](#) and [2:13](#). If your readers would

not know that these quotations are from the Old Testament, you could include a footnote or use some other form to identify them. Alternate translation: "the one who said ... And he also said"

See: Quotations and Quote Margins

Hebrews 10:30 (#3)**"Vengeance {is} mine"**

If your language does not use an abstract noun to express the idea of **Vengeance**, you could express the idea by using a verb such as "avenge." Alternate translation: "I will avenge" or "Avenging is what I will do"

See: Abstract Nouns

Hebrews 10:30 (#4)**"I will pay back"**

Here God speaks as if he were going to **pay** people **back** for what he owed them. God speaks in this way to indicate that the way he will punish people will match what they have done wrong, just like a repayment matches a debt. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will give people what they deserve" or "I will fittingly punish people"

See: Metaphor

Hebrews 10:30 (#5)**"The Lord will judge his people"**

Here the author has God speaking about himself in the third person. He uses this form because the quotation uses the third person to speak about God, and the author claims that God speaks the quotation. If it would be helpful in your language, you could clarify that God is speaking about himself. Alternate translation: "I am the Lord; I will judge my people"

See: First, Second or Third Person

Hebrews 10:31 (#1)**"to fall into the hands"**

The phrase **to fall into** the **hands** of someone indicates that the person who “falls” is in the power of the other person. In other words, the person with the **hands** has total control over the person who “falls.” In the context, the author implies that God will use the power or control to punish the person who “falls into” his **hands**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “to be in the power of” or “to be under the judgment”

See: Metaphor

Hebrews 10:31 (#2)

"into the hands"

Here, the word **hands** refers to the “power” or “actions” of a person. If it would be helpful in your language, you could express the idea plainly. Alternate translation: “into the power” or “under the control”

See: Metonymy

Hebrews 10:31 (#3)

"of the living God"

Here, much as in [3:12](#) and [9:14](#), the phrase **the living God** identifies **God** as the one who “lives” and possibly as the one who gives “life.” The primary point is that **God** actually “lives,” unlike idols and other things that people call “god.” If it would be helpful in your language, you could use a word or phrase that emphasizes that God really “lives.” Alternate translation: “of the God who lives” or “of the true God”

See: Idiom

Hebrews 10:32 (#1)

"But"

Here, the word **But** introduces a contrast with the warning that the author has given in [10:26-31](#). While the author does give a stern warning, he contrasts that here with confidence that they were and will remain faithful. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: “In contrast,” or “But as for you,”

See: Connect — Contrast Relationship

Hebrews 10:32 (#2)

"having been enlightened"

Here the author speaks of receiving and understanding the good news as if it were light shining on a person. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. See how you translated the similar phrase in [6:4](#). Alternate translation: “having understood the message about the Messiah”

See: Metaphor

Hebrews 10:32 (#3)

"having been enlightened"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who were **enlightened** rather than on the person doing the enlightening. If you must state who did the action, the author implies that God did it. Alternate translation: “God having enlightened you”

See: Active or Passive

Hebrews 10:32 (#4)

"a great struggle of sufferings"

Here the author uses the possessive form to describe a **struggle** which is made up of **sufferings**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “a great struggle, which was your sufferings”

See: Possession

Hebrews 10:32 (#5)

"a great struggle of sufferings"

Here, the word **struggle** refers to an athletic competition or contest. The author describes the **sufferings** of the audience as an athletic

competition because he wishes to show them that their **sufferings** will bring them gain as long as they “endure” the **struggle**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “a great contest with your sufferings” or “a great trial of sufferings”

See: Metaphor

Hebrews 10:33 (#1)

"at {times} indeed" - "but at other {times}"

Here, the phrases **at {times} indeed** and **but at other {times}** introduce two different aspects of the sufferings that the audience endured in the past. The two halves of this sentence are not contrasting but rather identify two kinds of suffering. If it would be helpful in your language, you could use words or phrases that introduce two components or aspects of a thing. Alternate translation: “on some occasion ... and on other occasions”

See: Connecting Words and Phrases

Hebrews 10:33 (#2)

"being publicly exposed both to reproach and persecution"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **publicly exposed** rather than on the people doing the exposing. If you must state who did the action, you could use an indefinite subject. Alternate translation: “publicly experiencing both reproach and persecution” or “others publicly exposing you both to reproach and persecution”

See: Active or Passive

Hebrews 10:33 (#3)

"of the ones being treated in this way"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **being treated in this way** rather than on the people “treating” them in this way. If

you must state who did the action, you could use an indefinite subject. Alternate translation: “of the ones experiencing this kind of treatment” or “of those whom others treated in this way”

See: Active or Passive

Hebrews 10:34 (#1)

"For"

Here, the word **For** introduces an explanation of how the audience did what the author described in the previous verse ([10:33](#)). They became “partners” of those who were persecuted by “sympathizing” **with the prisoners**, and they themselves suffered persecution when people “seized” their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation or specific examples of a general statement. Alternate translation: “Indeed,” or “In fact,”

See: Connecting Words and Phrases

Hebrews 10:34 (#2)

"the prisoners"

Here, instead of **with the prisoners**, some early manuscripts have **with my chains**. This phrase would indicate that the audience **sympathized** with the author while he was in prison. The evidence supports **with the prisoners**, however, so it is best to use the text that the ULT uses here.

See: Textual Variants

Hebrews 10:34 (#3)

"with joy"

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adverb such as “joyfully.” Alternate translation: “joyfully”

See: Abstract Nouns

Hebrews 10:34 (#4)

"knowing"

Here, the word **knowing** introduces a reason or cause for why the audience **welcomed with joy the seizure** of their **possessions**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or cause. Alternate translation: “since you know”

See: Connect — Reason-and-Result Relationship

Hebrews 10:34 (#5)

"knowing yourselves to have"

Alternate translation: “knowing that you have”

Hebrews 10:34 (#6)

"a better and abiding possession"

Here, the phrase **better and abiding possession** refers to what God has promised to give his people. The author does not specify exactly what this **possession** is, but he states that it is **better** than the **possessions** that were taken from them, and it is **abiding**, which means it will last forever. If it would be helpful in your language, you could make the contrast with the earthly **possessions** that were “seized” more clear. Alternate translation: “something better and more eternal than those possessions”

See: Assumed Knowledge and Implicit Information

Hebrews 10:35 (#1)

"So"

Here, the word **So** introduces an inference or exhortation based on what the author has said in [10:32-34](#) about what the audience did and experienced in the past. If it would be helpful in your language, you could use a word or phrase that naturally introduces an inference or exhortation. Alternate translation: “Because of that,” or “So then,”

See: Connect — Reason-and-Result Relationship

Hebrews 10:35 (#2)

"you must not throw away your confidence"

Here the author speaks as if **confidence** were an object that the audience **throw away** and lose. The author speaks in this way to urge the audience to remain firmly confident, as firmly as they would hold onto a valuable possession. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “let go of your confidence” or “must not cease being confident”

See: Metaphor

Hebrews 10:35 (#3)

"your confidence"

Here the author does not state explicitly what the **confidence** is in. He implies that the **confidence** is in God and in what God has promised to do. If it would be helpful in your language, you could make the object of **confidence** more explicit. Alternate translation: “your confidence in God” or “your confidence in what God has said”

See: Assumed Knowledge and Implicit Information

Hebrews 10:35 (#4)

"your confidence"

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as “confident” or an adverb such as “confidently.” Alternate translation: “how confident you are” or “the way you confidently trust God”

See: Abstract Nouns

Hebrews 10:35 (#5)

"which has a great reward"

Here the author speaks as if **confidence** were a person who could “have” a **great reward**. The author speaks in this way to indicate that people who have this kind of **confidence** will receive that **great reward** from God. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: “which God will greatly reward” or “since those with this confidence will receive a great reward”

See: Personification

Hebrews 10:36 (#1)**"For"**

Here, the word **For** introduces a further explanation or development of what the author said in the previous verse ([10:35](#)). If it would be helpful in your language, you could use a word or phrase that introduces further development, or you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 10:36 (#2)**"you have need of endurance"**

If your language does not use abstract nouns for the ideas of **need** and **endurance**, you could express the ideas by using verbs such as "need" and "endure" or "persevere." Alternate translation: "you must persevere"

See: Abstract Nouns

Hebrews 10:36 (#3)**"having done"**

Here, the phrase **having done** could introduce: (1) an action which occurs before "obtaining the promise." Alternate translation: "after having done" (2) the basis or reason for "obtaining the promise." Alternate translation: "because you have done"

See: Connect — Sequential Time Relationship

Hebrews 10:36 (#4)**"the will of God"**

If your language does not use an abstract noun for the idea behind **will**, you could express the idea by using a verb such as "want" or "desire." Alternate translation: "what God wants"

See: Abstract Nouns

Hebrews 10:36 (#5)**"the promise"**

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "the things from God's promise" or "the things that God promised"

See: Metonymy

Hebrews 10:36 (#6)**"the promise"**

If your language does not use an abstract noun for the idea of **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged"

See: Abstract Nouns

Hebrews 10:37 (#1)**""For yet {in} a very little {while},"**

The words of the quotation could begin with: (1) **yet**. Alternate translation: "For 'yet in a very little while, the one coming'" (2) **{in} a very little {while}**. Alternate translation: "For yet 'in a very little while, the one coming'" (3) **the one coming**. Alternate translation: "For yet in a very little while, 'the one coming'"

See: Quote Markings

Hebrews 10:37 (#2)**"For"**

Here the author uses the word **For** to introduce a quotation from the Old Testament, which continues in the following verse. This quotation supports what he has said about how the audience needs "endurance" (See: [10:37](#)). The quotation is from [Habakkuk 2:3-4](#), although the author rearranges some clauses in the following verse. Further, the phrase **yet {in} a very little {while}** paraphrases the beginning of [2:3](#), and it sounds much like part of [26:20](#). However, the author introduces these words as one quotation, so you should also do that. If it would be helpful in your

language, you could make it explicit that the author is quoting from an important text. Alternate translation: "For in the Scriptures it says," or "For someone wrote in the Scriptures,"

See: Quotations and Quote Margins

Hebrews 10:37 (#3)

"the one coming will come and will not delay"

Here the author of the quotation makes the same point with both a positive and a negative statement. This was considered good poetry in his culture. If it would not be considered good poetry in your culture, and if it would be helpful in your language, you could express the idea with one strong statement. Alternate translation: "the one coming will certainly come" or "the one coming will not delay coming"

See: Parallelism

Hebrews 10:37 (#4)

"will not delay"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **delay**. Alternate translation: "will hurry" or "will arrive quickly"

See: Double Negatives

Hebrews 10:38 (#1)

"my righteous one" - "he would shrink back," - "with him"

Here the author is speaking of **righteous** people in general, not of one particular **righteous** person. If it would be helpful in your language, you could use a form that refers to "worshippers" in general. Alternate translation: "my righteous ones ... they would shrink back ... with them"

See: Generic Noun Phrases

Hebrews 10:38 (#2)

"my"

Here, the word **my** refers to God, who is speaking here. If it would be helpful in your language, you could indicate to whom **my** refers to explicitly. Alternate translation: "God's ... God's"

See: Pronouns — When to Use Them

Hebrews 10:38 (#3)

"will live"

Here, the word **live** refers to the manner in which a person normally acts. It does not refer primarily to being alive. If it would be helpful in your language, you could use a word or phrase that refers to how people normally or customarily act. Alternate translation: "will conduct himself" or "will live his life"

See: Assumed Knowledge and Implicit Information

Hebrews 10:38 (#4)

"by faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: "by believing" or "by believing in me"

See: Abstract Nouns

Hebrews 10:38 (#5)

"if he would shrink back"

Here the author uses the conditional form to show that "shrinking back" leads to God not being **well-pleased**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "were he to shrink back" or "if he ever shrinks back"

See: Connect — Hypothetical Conditions

Hebrews 10:38 (#6)

"he would shrink back," - "him"

Although the words **he** and **him** are masculine, the author is using them to refer to all **righteous** people, both men and women. If it would be helpful

in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: “he or she would shrink back ... him or her”

See: When Masculine Words Include Women

Hebrews 10:38 (#7)

"he would shrink back"

Here the author of the quotation speaks of failing to continue in **faith** as if it were “shrinking back” from something dangerous or scary. He speaks in this way to indicate that continuing in **faith** may be dangerous or scary, but the **righteous** people will not act fearfully by abandoning their **faith**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he would abandon his faith” or “he would cease living by faith”

See: Metaphor

Hebrews 10:38 (#8)

"my soul is not well-pleased"

Here, the phrase **my soul** is a way to refer to oneself as a whole. If it would be helpful in your language, you could use a word or phrase that speakers would use to refer to themselves. Alternate translation: “I myself am not well-pleased”

See: Synecdoche

Hebrews 10:39 (#1)

"we ourselves are not of shrinking back to destruction, but of faith to the preservation of the soul"

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: “we ourselves are of faith to the preservation of the soul, not of shrinking back to destruction”

See: Information Structure

Hebrews 10:39 (#2)

"we ourselves are not"

Here, the word **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: “as for us, we are not”

See: Reflexive Pronouns

Hebrews 10:39 (#3)

"of shrinking back" - "of faith"

Here the author could be using the possessive form to indicate that **we ourselves**: (1) belong to the group of people that has **faith**, not to the group of people that “shrink back.” Alternate translation: “among those who who shrink back ... among those who have faith” (2) are the kind of people that have **faith**, not the kind of people that “shrink back.” Alternate translation: “the kind of people who shrink back ... the kind of people who have faith”

See: Possession

Hebrews 10:39 (#4)

"of shrinking back"

Here, translate **shrinking back** as you translated “shrink back” in [10:38](#). Alternate translation: “of abandoning faith” or “of ceasing to live by faith”

See: Metaphor

Hebrews 10:39 (#5)

"to destruction"

If your language does not use an abstract noun for the idea of **destruction**, you could express the idea by using a verb such as “destroy.” Alternate translation: “so that we are destroyed”

See: Abstract Nouns

Hebrews 10:39 (#6)

"of faith to the preservation of the soul"

If your language does not use abstract nouns for the ideas of **faith** and **preservation**, you could express

the ideas by using verbs such as “believe” and “preserve.” Alternate translation: “of believing so that the soul is preserved” or “we believe so that our souls are preserved”

See: Abstract Nouns

Hebrews 10:39 (#7)

"of the soul"

Here, the word **soul** is a way to refer to a person as a whole. If it would be helpful in your language, you could use a word or phrase that refers to the whole person. Alternate translation: “of ourselves”

See: Synecdoche

Hebrews 10:39 (#8)

"of the soul"

Here the author is speaking of “souls” in general, not of one particular **soul**. If it would be helpful in your language, you could use a form that refers to “souls” in general. Alternate translation: “of the souls” or “each of our souls”

See: Generic Noun Phrases

Hebrews 11:1 (#1)

"Now"

Here, the word **Now** introduces a new part of the author’s argument. He goes on to discuss the **faith** that he mentioned in [10:38–39](#). If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: “This”

See: Connecting Words and Phrases

Hebrews 11:1 (#2)

"assurance of things being hoped {for}, proof of things not being seen"

Here the author uses two very similar phrases to describe **faith**. He does this to make what he means very clear. If using two very similar phrases would not make what he means clearer in your language, you could combine the two statements. Alternate

translation: “assurance of things not seen which are hoped for” or “proof of things being hoped for but not seen”

See: Parallelism

Hebrews 11:1 (#3)

"faith is assurance"

As the General Notes to this chapter discuss, if your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “believe.” Also, if your language does not use an abstract noun for the idea of **assurance**, you could express the idea by using a verb such as “assure.” Alternate translation: “believing assures us” or “those who believe are assured”

See: Abstract Nouns

Hebrews 11:1 (#4)

"of things being hoped {for}, - "not being seen"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **being hoped {for}** and what is **not being seen** rather than on the people doing these actions. If you must state who does the action, the author implies that anyone with **faith** does them, particularly the audience. Alternate translation: “of things you hope for ... you do not see” or “of things that we hope for ... that we do not see”

See: Active or Passive

Hebrews 11:1 (#5)

"proof"

The second half of this verse leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: “and faith is proof”

See: Ellipsis

Hebrews 11:1 (#6)**"proof of things"**

If your language does not use an abstract noun for the idea of **proof**, you could express the idea by using a verb such as "prove." Alternate translation: "and it proves things"

See: Abstract Nouns

Hebrews 11:2 (#1)**"For"**

Here, the word **For** introduces a further explanation of what the author said about "faith" in the previous verse ([11:1](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 11:2 (#2)**"this"**

Here, the word **this** refers to the "faith" that the author discussed in the previous verse. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: "this faith"

See: Pronouns — When to Use Them

Hebrews 11:2 (#3)**"the ancients were commended"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **commended** rather than on the person doing the commending. If you must state who did the action, the author implies that God did it. Alternate translation: "God commended the ancients"

See: Active or Passive

Hebrews 11:2 (#4)**"the ancients"**

Here, the word **ancients** refers to people who lived before the audience. The word implies that there are stories about these people. If it would be helpful in your language, you could use a word or phrase that refers to famous people who are no longer living. See how you translated "fathers" in [1:1](#). Alternate translation: "the forefathers" or "the ancestors"

See: Assumed Knowledge and Implicit Information

Hebrews 11:3 (#1)**"the ages to have been prepared by the word of God"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **the ages that have been prepared** rather than on the person doing the preparing. If you must state who did the action, the author implies that God did it by using his **word**. Alternate translation: "that God has prepared the ages by his word"

See: Active or Passive

Hebrews 11:3 (#2)**"the ages"**

Here, the word **ages** refers to all the things, events, and time periods that have and will exist. If it would be helpful in your language, you could use a word or phrase that refers to everything that has ever and will ever exist. Alternate translation: "the universe"

See: Assumed Knowledge and Implicit Information

Hebrews 11:3 (#3)**"by the word of God"**

Here, the word **word** refers to the act of speaking words. If it would be helpful in your language, you could refer to the act of speaking instead of what is spoken. Alternate translation: "by God saying words" or "when God spoke"

See: Metonymy

Hebrews 11:3 (#4)

"so that {" - "what"

Here, the phrase **so that** introduces a result from what the author has said about God "preparing" the **ages** by his **word**. Since God created the **ages** in that way, it logically follows that **{what} is seen was not made from what is visible**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clear. Alternate translation: "with the result that"

See: Connect — Reason-and-Result Relationship

Hebrews 11:3 (#5)

"so that {what} is seen was not made from what is visible"

Here, the word **not** could go with: (1) **made**. The point would be that visible things did not come from other visible things. See the UST. (2) **what is visible**. The point would be that visible things came from things that are not visible. Alternate translation: "so that what is seen was made from what is not visible"

See: Information Structure

Hebrews 11:3 (#6)

"so that {what} is seen was not made" - "what"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **seen** and **not made** rather than on the people doing the seeing or the making. If you must state who did the action, the author implies that people in general do the "seeing," and God does the "making." Alternate translation: "so that God did not make what people see"

See: Active or Passive

Hebrews 11:3 (#7)

"what} is seen was not made from" - "is visible"

Here the author's point is that what people see came into existence because God spoke. Therefore, what people see did not come from something that is **visible** but from something that is invisible: God and his speech. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "so that what everyone sees was not made from anything that is similarly visible, but by God's word"

See: Assumed Knowledge and Implicit Information

Hebrews 11:4 (#1)

"Abel offered God a better sacrifice than Cain"

Here the author refers to a story in the Old Testament about how **Abel** and **Cain** both presented offerings to God, but God was pleased with only Abel's offering. Cain was angry, and he eventually killed Abel. You can read this story in [Genesis 4:3-8](#). If it would be helpful in your language, you could make important aspects of this story more explicit. Alternate translation: "Abel offered God a sacrifice that was better than what his brother Cain offered"

See: Assumed Knowledge and Implicit Information

Hebrews 11:4 (#2)

"than Cain"

Here the author is not contrasting **Cain** and the **better sacrifice**. Rather, he is contrasting what **Cain** did with what **Abel** did. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: "than what Cain offered"

See: Ellipsis

Hebrews 11:4 (#3)

"which"

Here, the word **which** could refer to: (1) **faith**. Alternate translation: "which faith" (2) **a better sacrifice**. Alternate translation: "which sacrifice"

See: Pronouns — When to Use Them

Hebrews 11:4 (#4)**"he was testified to be righteous"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abel**, who **was testified**, rather than on the person doing the testifying. If you must state who did the action, the author clarifies in the next clause that God did it. Alternate translation: "God testified that he was righteous"

See: Active or Passive

Hebrews 11:4 (#5)**"because of his gifts"**

Here, the phrase **his gifts** refers to what **Abel offered** to **God**. If it would be helpful in your language, you could clarify that these **gifts** are his **sacrifice**. Alternate translation: "because of the gifts that he offered"

See: Assumed Knowledge and Implicit Information

Hebrews 11:4 (#6)**"having died"**

Here, the phrase **having died** refers to something that contrasts with how **he still speaks**. If it would be helpful in your language, you could introduce **having died** with a word or phrase that introduces a contrast or something that is unexpected. Alternate translation: "despite having died" or "even though he died"

See: Connect — Contrast Relationship

Hebrews 11:4 (#7)**"he still speaks"**

Here the author speaks as if **Abel** could still "speak" by means of **{faith}**. He speaks in this way to indicate that the audience can learn something from **Abel's** example of faith, as if he was speaking to them about his faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he still is an example for us" or "he can still show us something"

See: Metaphor

Hebrews 11:5 (#1)

""

Here the author refers to a story about a man named **Enoch**. Because he pleased God, God did not let him die but instead took him to heaven. You can read about **Enoch** in [Genesis 5:21-24](#). You might want to include this information in a footnote.

Hebrews 11:5 (#2)**"By faith Enoch was transferred"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was transferred**, rather than on the person doing the transferring. If you must state who did the action, the author implies that God did it. Alternate translation: "By Enoch's faith, God transferred him"

See: Active or Passive

Hebrews 11:5 (#3)**"so that he did not see death"**

Here, the phrase **see death** refers to experiencing death or dying. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "so that he did not experience death" or "so that he did not die"

See: Idiom

Hebrews 11:5 (#4)**"death"**

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "himself dying"

See: Abstract Nouns

Hebrews 11:5 (#5)**"and"**

Here the author quotes from the Old Testament Scriptures. While he does not introduce the quotation with any special words, the audience would have understood that these were words from the Old Testament, specifically from [5:24](#). If your readers would not know that the quotation is from the Old Testament, you could use words that introduce a quotation from an important text. Alternate translation: "and as you can read in the Scriptures," or "as it is said in Genesis,"

See: Quotations and Quote Margins

Hebrews 11:5 (#6)**"He was not found"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was not found**, rather than on the people who could not find him. If you must state who did the action, you could use an indefinite subject. Alternate translation: "People did not find him"

See: Active or Passive

Hebrews 11:5 (#7)**"He was not found"**

Here, the phrase **He was not found** indicates that no one knew where Enoch was, because he was not on earth any longer. If it would be helpful in your language, you could use a comparable phrase that indicates that someone is no longer in an area or space. Alternate translation: "He disappeared" or "He was gone"

See: Idiom

Hebrews 11:5 (#8)**"before his transfer, he was reported to have been well-pleasing to God"**

Here, the phrase **before his transfer** modifies how Enoch was **well-pleasing to God**. It may also modify **he was reported** if God is the one who is

doing the "reporting." If the Scripture or the author of Scripture "reports" this, then **before his transfer** does not modify **he was reported**. Arrange the elements in this sentence so that they match your decision about who is doing the reporting. Alternate translation: "he was reported before his transfer to have been well-pleasing to God" or "he was reported to have been well-pleasing to God before his transfer"

See: Information Structure

Hebrews 11:5 (#9)**"he was reported to have been well-pleasing to God"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Enoch**, who **was reported** rather than on the person or thing doing the reporting. If you must state who did the action, the author implies that God did it, or that the Scriptures do it. Alternate translation: "God reported that Enoch was well-pleasing to him" or "the Scriptures report that he was well-pleasing to God"

See: Active or Passive

Hebrews 11:6 (#1)**"Now"**

Here, the word **Now** introduces a further development of the argument. The author proves in this verse that anyone who is **well-pleasing**, like Enoch was**, must have faith. If it would be helpful in your language, you could use a word or phrase that introduces a further development. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 11:6 (#2)**"without faith {it is} impossible"**

Here the author uses two negative words, **without** and **impossible**, to emphasize a positive truth. If it would be helpful in your language, you could express the idea by using a strong positive statement or only one negative word. Alternate

translation: “faith is the only way” or “only by faith is it possible”

See: Double Negatives

Hebrews 11:6 (#3)

“to be well-pleasing”

Here the author does not state explicitly to whom things are **well-pleasing**. He implies that **faith** makes people **well-pleasing** to God. If it would be helpful in your language, you could make it clearer who is “pleased” here. See how you translated the similar phrase “well-pleasing to God” at the end of [11:5](#). Alternate translation: “to be well-pleasing to God”

See: Assumed Knowledge and Implicit Information

Hebrews 11:6 (#4)

“for”

Here, the word **For** introduces a reason why **faith** is the only way to be **well-pleasing**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: “since”

See: Connect — Reason-and-Result Relationship

Hebrews 11:6 (#5)

“the one coming to God”

Here, the phrase **coming to** refers implicitly to getting close to something but not necessarily being right next to it. Here, the author speaks about people **coming to God**. This means that they enter into God’s presence. If it would be helpful in your language, you could use a word or phrase that refers to being in someone’s presence. See how you translated “approach” in [10:22](#). Alternate translation: “the one entering into God’s presence”

See: Assumed Knowledge and Implicit Information

Hebrews 11:6 (#6)

“is a rewarder of the ones seeking”

Alternate translation: “rewards those who seek”

Hebrews 11:6 (#7)

“of the ones seeking him”

Here the author speaks of worshiping and serving God as if it were **seeking him**. He speaks in this way because those who worship and serve God focus on him as much as if they were **seeking** to find **him**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “of the ones focusing on him” or “of the ones following him”

See: Metaphor

Hebrews 11:7 (#1)

“”

Here the author refers to a story about a man named **Noah**. When God decided to punish humans for their sins by flooding the earth, he warned Noah about it. Noah built a boat called an “ark” and survived the flood with his family. You can read about **Noah** in [Genesis 6:9–8:22](#). You might want to include this information in a footnote.

Hebrews 11:7 (#2)

“having been warned”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Noah**, who was **warned**, rather than on the person doing the warning. If you must state who did the action, the author implies that God did it. Alternate translation: “when God warned him”

See: Active or Passive

Hebrews 11:7 (#3)

“the things not yet being seen”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **not yet being seen** rather than on the person doing the seeing. If you must state who did

the action, you could use an indefinite subject. Alternate translation: “things no one could yet see” or “the things that people could not yet see”

See: Active or Passive

Hebrews 11:7 (#4)

"the things not yet being seen"

Here, the phrase **things not yet being seen** refers to events that have not yet happened. In this case, it refers specifically to the flood that drowned everyone except for Noah and his family. If it would be helpful in your language, you could make it clearer that this phrase refers to events that had not yet happened. Alternate translation: “the things not yet having happened”

See: Assumed Knowledge and Implicit Information

Hebrews 11:7 (#5)

"for salvation of his household"

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as “rescue” or “save.” Alternate translation: “to save his household”

See: Abstract Nouns

Hebrews 11:7 (#6)

"which"

Here, the word **which** could refer to: (1) **faith**. Alternate translation: “which faith” (2) the **ark**. Alternate translation: “which ark” (3) **salvation**. Alternate translation: “which salvation”

See: Pronouns — When to Use Them

Hebrews 11:7 (#7)

"the world"

Here, the word **world** refers primarily to the people who were living in the **world**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: “everyone in the world” or “all people”

See: Metonymy

Hebrews 11:7 (#8)

"became an heir of the righteousness"

Here the author speaks as if **Noah** were a child who would receive property from a relative. He speaks in this way to indicate that Noah received **righteousness** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “became one who received the righteousness” or “received the righteousness”

See: Metaphor

Hebrews 11:7 (#9)

"of the righteousness {which is} according to faith"

If your language does not use abstract nouns for the ideas of **righteousness** and **faith**, you could express the ideas by using an adjective such as “righteous” and a verb such as “believe.” Alternate translation: “who was righteous because of how he believed” or “whom God declared righteous because he believed”

See: Abstract Nouns

Hebrews 11:8 (#1)

""

In [11:8-12](#), the author refers to a story about a man named **Abraham** and his wife “Sarah.” God appeared to Abraham and told him to travel to a different country, a country that God promised to give to him. God also promised to give a child and grandchildren to Abraham and Sarah, even though they were old. Although they had to wait a long time, God did what he promised to do, and Abraham’s descendants were the Israelites. You can read about **Abraham** in [Genesis 12-23](#). You might want to include this information in a footnote.

Hebrews 11:8 (#2)

"being called"

If your language does not use the passive form in this way, you could express the idea in active form

or in another way that is natural in your language. The author uses the passive form here to focus on **Abraham** who was **called** rather than on the person doing the calling. If you must state who did the action, the author implies that God did it. Alternate translation: “when God called him”

See: Active or Passive

Hebrews 11:8 (#3)

"obeyed to go out"

Here, the phrase **obeyed to go out** means that Abraham **obeyed** God's command by “going out.” If it would be helpful in your language, you could use a form that refers to doing what someone commands. Alternate translation: “obeyed by going out” or “obeyed and went out”

See: Idiom

Hebrews 11:8 (#4)

"a place"

Here the author uses the word **place** because it is a vague word that refers to a location without giving any more details. He uses a vague word because Abraham did “not fully know where he was going.” If possible, use an indefinite word here as well. Alternate translation: “a locale” or “an area”

See: When to Keep Information Implicit

Hebrews 11:8 (#5)

"he was going to receive for an inheritance"

Here the author speaks of the **place** as if it were property that **Abraham** was **going to receive** from a relative. The author speaks in this way to indicate that God was **going to** give this **place** to Abraham. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “God was going to give him as his own” or “he was going to receive from God”

See: Metaphor

Hebrews 11:8 (#6)

"he is going"

Here the author uses the present tense to refer to the process of **going**. If it would be helpful in your language, you could use a form that refers to the process of going. Make sure the tense fits with the rest of the verse. Alternate translation: “he was going”

See: Predictive Past

Hebrews 11:9 (#1)

"of the promise," - "of the same promise"

If your language does not use an abstract noun for the idea behind **promise**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “that God had pledged to him ... of the same things that God had pledged”

See: Abstract Nouns

Hebrews 11:9 (#2)

"as a foreigner"

Here, the phrase **as a foreign {land}** indicates that Abraham had not yet “inherited” the **land of the promise**, so the **land** belonged to someone else. So, while God had promised to give it to him, while he was living there, it was **foreign** and not his own **land**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “as if it were a foreign country” or “as if he were living in a foreign land”

See: Assumed Knowledge and Implicit Information

Hebrews 11:9 (#3)

"having lived in tents"

In the author's culture, people who lived in **tents** did not have one permanent home. Rather, they moved around and did not stay in one place for long. The author refers to **tents** here to indicate that Abraham, **Isaac**, and **Jacob** did not have a permanent home but rather moved around. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: “having lived in moveable tents” or “having lived in many places in tents”

See: Assumed Knowledge and Implicit Information

Hebrews 11:9 (#4)**"the fellow heirs of the same promise"**

Here the author speaks as if **Isaac** and **Jacob** were children who, along with Abraham, would receive property from a relative. He speaks in this way to indicate that Abraham, **Isaac**, and **Jacob** all received **the same promise** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the fellow recipients of the same promise" or "who with Abraham received the same promise"

See: Metaphor

Hebrews 11:10 (#1)**"for"**

Here, the word **for** introduces the reason why Abraham did what the author describes in [11:8-9](#). If it would be helpful in your language, you could use a word or phrase that introduces a reason for a certain kind of behavior. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Hebrews 11:10 (#2)**"he was waiting for"**

Here, the phrase **he was waiting for** indicates that Abraham was expecting or looking forward to living in the **city having foundations**. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: "he was waiting to dwell in" or "he was expecting to live in"

See: Assumed Knowledge and Implicit Information

Hebrews 11:10 (#3)**"the city having foundations"**

Here, the word **city** refers to a place that currently exists in heaven. The author will refer to it again in this and the following two chapters. If it would be helpful in your language, you could clarify that the author is referring to a heavenly **city**, not any city on earth right now. Alternate translation: "the city in heaven having foundations"

See: Assumed Knowledge and Implicit Information

Hebrews 11:10 (#4)**"having foundations"**

Here the author describes the city as **having foundations** to indicate that it is stable and long-lasting. In other words, this city will never disappear or be destroyed. If it would be helpful in your language, you could express the idea plainly or with a comparable phrase. Alternate translation: "having solid foundations" or "that will last forever"

See: Metonymy

Hebrews 11:10 (#5)**"whose architect and builder {is} God"**

Here, the words **architect** and **builder** function together to identify that **God** is one who created the **city**. It is possible that **architect** refers to how God designed or planned the city, while **builder** refers to how God created the city. If you do not have two words for these categories, you could use a single word or phrase to identify **God** as the creator of the **city**. Alternate translation: "whose creator is God" or "which God made"

See: Doublet

Hebrews 11:11 (#1)**"By faith, even Sarah herself received ability for the conception of an offspring, even beyond the time of full age, since she considered"**

The subject of this sentence could be: (1) Abraham. The previous and the following verse speak primarily about Abraham, and the phrase **ability for the conception of an offspring** was used only of males in the author's culture. Alternate translation: "By faith he received ability for the conception of an offspring also with Sarah, even though he was beyond the time of full age, since he considered" (2) **Sarah**. She is mentioned right after **faith**, just like all the others who had **faith**. Further, the story about Abraham and **Sarah** focuses more on how **Sarah** was old than on how Abraham was old. In this case, the phrase **ability for the conception of an offspring** refers to how **Sarah**

received what Abraham had the **ability** to do. Alternate translation: "By faith, even Sarah herself received Abraham's ability for the conception of an offspring, even though she was beyond the time of full age, since she considered"

Hebrews 11:11 (#2)

"Sarah herself"

Here, the word translated **herself** emphasizes **Sarah**. Consider using a natural way to emphasize **Sarah** in your language. Alternate translation: "that very Sarah"

See: Reflexive Pronouns

Hebrews 11:11 (#3)

"Sarah herself"

Some early manuscripts include the word "barren" to describe Sarah. Consider whether translations that your readers might be familiar with include "barren." Otherwise, you could use the form that the ULT uses. Alternate translation: "barren Sarah herself" or "Sarah herself, being barren"

See: Textual Variants

Hebrews 11:11 (#4)

"received ability for the conception of an offspring"

If your language does not use abstract nouns for the ideas behind **ability** and **conception**, you could express the ideas by using verbs such as "able" and "conceive." Alternate translation: "became able to conceive an offspring"

See: Abstract Nouns

Hebrews 11:11 (#5)

"the one having promised"

Here, the phrase **the one having promised** refers to God, who made a promise to Abraham and Sarah that they would have **offspring** together. If it would be helpful in your language, you could make it more explicit that God is the one who **promised**. Alternate translation: "God, who had promised"

See: Assumed Knowledge and Implicit Information

Hebrews 11:12 (#1)

"also from one {man}—and he having become dead—these {children} were born"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "also one man—and he having become dead—fathered these children"

See: Active or Passive

Hebrews 11:12 (#2)

"one {man}"

Here, the word **one** refers to Abraham. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: "one man, Abraham"

See: Pronouns — When to Use Them

Hebrews 11:12 (#3)

"he having become dead"

Here, the phrase **having become dead** is an exaggeration that the audience would have understood to mean that Abraham was too old to have children. He is **dead** because he cannot father children. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "he having, as it were, become dead" or "he having become impotent"

See: Hyperbole

Hebrews 11:12 (#4)

"these {children}"

Here, the phrase **these {children}** refers to Abraham's descendants, the Israelites. If it would be helpful in your language, you could make who **these {children}** are more explicit. Alternate translation: "the Israelites"

See: Assumed Knowledge and Implicit Information

Hebrews 11:12 (#5)

"just as the stars of the sky in their great number and countless as the sand along the shore of the sea"

These phrases refer to the words that God used when he promised many descendants to Abraham. See God's promise in [22:17](#). You might want to include this information in a footnote.

Hebrews 11:12 (#6)

"just as the stars of the sky in their great number"

Here the author compares the number of Abraham's descendants to the number of **stars** in the **sky**, which are **great** in **number**. He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many **stars**. Alternate translation: "as many as the numerous stars in the sky"

See: Simile

Hebrews 11:12 (#7)

"countless as the sand along the shore of the sea"

Here the author compares the number of Abraham's descendants to the amount of **sand** on a beach by the **sea**, which is so great that no one can count it (**countless**). He uses this comparison to emphasize how many descendants there are. If it would be helpful in your language, you could make it clearer that the author is referring to many descendants and many grains of **sand**. Alternate translation: "as many as the numberless grains of sand along the shore of the sea"

See: Simile

Hebrews 11:13 (#1)

"all these"

Here, and throughout [11:13-16](#), the author could be referring: (1) generally to all the people that the author has discussed in the chapter. Alternate translation: "those I have mentioned" or "all these

who had faith" (2) specifically to Abraham, Sarah, Isaac, and Jacob, who are mentioned in [11:8-12](#). Alternate translation: "the patriarchs"

See: Pronouns — When to Use Them

Hebrews 11:13 (#2)

"the promises"

Here, the word **promises** refers to the contents of the **promises**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: "the things from God's promises" or "the things that God promised"

See: Metonymy

Hebrews 11:13 (#3)

"the promises"

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged"

See: Abstract Nouns

Hebrews 11:13 (#4)

"seeing and greeting them from far off"

Here the author speaks as if **the promises** were travelers arriving from far away that people could "see" and "greet." The author means that the people he has mentioned in this chapter were as sure of the **promises** as if they could already see and communicate with them. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "but anticipating and expecting them in the future" or "seeing and greeting them from far off as if the promises were expected visitors"

See: Personification

Hebrews 11:13 (#5)

"they are"

Here the author uses the present tense because he is reporting what **all these** people **confessed** while they were alive. Use a natural tense in your language to report what people in the past said. Alternate translation: "they were"

See: Predictive Past

Hebrews 11:13 (#6)

"strangers and foreigners"

Here, the words **strangers** and **foreigners** function together to identify **all these** people as those who are not living in their homeland. In other words, they are "resident aliens." If you do not have two words for these categories, you could use a single word or phrase that refers to people who are living somewhere besides their home or homeland. Alternate translation: "aliens" or "foreign people"

See: Doublet

Hebrews 11:14 (#1)

"For"

Here, the word **For** introduces a further explanation of what the author said in the previous verse (11:13) about how the faithful people "confessed" that they were "strangers and foreigners on the earth." If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "As you can see,"

See: Connecting Words and Phrases

Hebrews 11:14 (#2)

"such things"

Here, the phrase **such things** refers back to what the author said about the faithful people in the previous verse: they "confessed that they are strangers and foreigners on the earth." If it would be helpful in your language, you could make what **such things** refers to more explicit. Alternate translation: "that they are strangers and foreigners"

See: Pronouns — When to Use Them

Hebrews 11:15 (#1)

"And if indeed"

Here, the word **And** introduces another step in the author's argument. The word **indeed** indicates that this further step is in two parts, with the second part beginning with "but" in 11:16. The word **if** indicates that the first part of the further step is in conditional form. If it would be helpful in your language, you could use a different form to indicate these relationships in a natural way. Alternate translation: "Further, on the one hand, if" or "First, if"

See: Connecting Words and Phrases

Hebrews 11:15 (#2)

"if indeed they had been thinking"

Here the author is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **they** were not actually **thinking of that {land} from which they went out**. He proves that the conditional statement is not true by pointing out that they **had opportunity to return** but did not take that opportunity. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if indeed they had really been thinking" or "were they indeed thinking"

See: Connect — Contrary to Fact Conditions

Hebrews 11:15 (#3)

"they had been thinking of that {land} from which they went out"

Here the author implies that they could have thought of **that {land} from which they went out** as their "homeland." He does not mean that they could have just thought about that land. If it would be helpful in your language, you could clarify that the author is referring to **thinking of that {land}** as a "homeland." Alternate translation: "they had been thinking of that {land} from which they went out as their homeland"

See: Assumed Knowledge and Implicit Information

Hebrews 11:15 (#4)**"they would have had opportunity"**

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: "they would have been able"

See: Abstract Nouns

Hebrews 11:16 (#1)**"But now"**

Here, the phrase **But now** introduces what is true, in contrast to the hypothetical situation the author presented in [11:15](#). The word **now** does not refer to time here. If it would be helpful in your language, you could use a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is,"

See: Connect — Contrast Relationship

Hebrews 11:16 (#2)**"they reach for"**

Here the author describes longing and desiring as if it were "reaching for" something to take it in one's hand. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they yearn for" or "they desire"

See: Metaphor

Hebrews 11:16 (#3)**"a better {land}"**

Here the author does not state what this "land" is **better** than. If it would be helpful in your language, you could clarify that he means it is better than the "land from which they went out" and any other earthly land. If it would be helpful in your language, you could state explicitly what the **heavenly** land is **better** than. Alternate translation: "a land that is better than any earthly land"

See: Ellipsis

Hebrews 11:16 (#4)**"God is not ashamed of them, to be called their God"**

Here, the phrase **to be called their God** describes the situation in which **God is not ashamed of them**. If it would be helpful in your language, you could use a form that more clearly expresses the idea. Alternate translation: "God is not ashamed of them when he is called their God" or "God is not ashamed to be called their God"

Hebrews 11:16 (#5)**"God is not ashamed of them"**

The phrase **not ashamed** uses two negative words to emphasize that God is honored by these faithful people. If it would be helpful in your language, you could express the meaning with positive words. Alternate translation: "God is honored by them"

See: Double Negatives

Hebrews 11:16 (#6)**"them, to be called their God"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **God**, who is **called their God**, rather than on the people doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: "them when others call him their God"

See: Active or Passive

Hebrews 11:16 (#7)**"for"**

Here, the word **for** introduces support for the author's claim that **God is not ashamed of them**. If it would be helpful in your language, you could use a word or phrase that introduces support for a previous claim. Alternate translation: "which you know is true, because"

See: Connect — Reason-and-Result Relationship

Hebrews 11:16 (#8)**"a city"**

See how you translated "city" in [11:10](#).

Hebrews 11:17 (#1)

""

In [11:17-19](#), the author refers to a specific story about **Abraham**. God told Abraham to sacrifice his son **Isaac**. Abraham began to obey God and was about to kill his son when God sent an angel to stop him and tell him that he had proved that he feared God. Abraham then sacrificed an animal instead of sacrificing Isaac. You can read this story in [Genesis 22:1-19](#). You might want to include this information in a footnote.

Hebrews 11:17 (#2)

"By faith Abraham, being tested, had offered Isaac; even the one having welcomed the promises offered up his one and only {son}"

Here the author describes the same event with two different clauses. The first clause simply names **Abraham** and **Isaac**. The second clause describes how **Abraham** and **Isaac** relate to the **promises**. The author uses these two different clauses to emphasize the importance of this event. If it would be helpful in your language, you could combine the two clauses and provide emphasis in another way. Alternate translation: "By faith, when he was tested, Abraham, who had welcomed the promises, offered up Isaac, his one and only son"

See: Parallelism

Hebrews 11:17 (#3)**"being tested"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Abraham**, who is **tested**, rather than on the person doing the testing. If you must state who did the action, the author implies that God did it. Alternate translation: "at the time when God tested him"

See: Active or Passive

Hebrews 11:17 (#4)**"had offered" - "offered up"**

Here the author refers to how Abraham **offered** his son **Isaac**. However, the author knows that Abraham did not complete this "offering" by killing Isaac. Rather, he uses the word **offered** to refer to how Abraham completed all the steps of the offering until God interrupted him when he had the knife in his hand to kill his son. If it would be helpful in your language, you could clarify that Abraham was "about to" or "ready to" offer his son. Alternate translation: "had been ready to offer ... was ready to offer up"

See: Assumed Knowledge and Implicit Information

Hebrews 11:17 (#5)**"even"**

Alternate translation: "and"

Hebrews 11:17 (#6)**"the one having welcomed the promises"**

Here, the phrase **the one having welcomed the promises** refers back to **Abraham**. If it would be helpful in your language, you could make whom this phrase refers to more explicit. Alternate translation: "Abraham who had welcomed the promises"

See: Pronouns — When to Use Them

Hebrews 11:17 (#7)**"having welcomed"**

Here the author speaks of how Abraham received God's **promises** as if they were guests that he **welcomed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having received"

See: Metaphor

Hebrews 11:17 (#8)**"the promises"**

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Here, the content of the **promises** is the blessing of many descendants through **Isaac** (See: [11:18](#)). Alternate translation: "how God had pledged offspring to him"

See: Abstract Nouns

Hebrews 11:18 (#1)**"whom"**

Here, the word **whom** refers to Abraham. If it would be helpful in your language, you could make to whom **whom** refers explicit. Alternate translation: "which man Abraham"

See: Pronouns — When to Use Them

Hebrews 11:18 (#2)**"it was said"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **said** rather than on the person doing the saying. If you must state who did the action, the author implies that God did it. Alternate translation: "God said"

See: Active or Passive

Hebrews 11:18 (#3)**"it was said"**

Here the author quotes from the Old Testament Scriptures. He does not introduce the words as a quotation but instead introduces them as something that God said to Abraham. However, the audience would have understood that these were words from the Old Testament, specifically from [21:12](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "it was spoken"

See: Quotations and Quote Margins

Hebrews 11:18 (#4)**"your offspring will be named"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **offspring** that is **named** rather than on the person doing the naming. If you must state who did the action, you could use an indefinite subject. Alternate translation: "people will name your offspring"

See: Active or Passive

Hebrews 11:18 (#5)**"offspring"**

Here, the word **offspring** is a singular noun that refers to many descendants. It may be more natural in your language to use a plural form. Alternate translation: "descendants"

Hebrews 11:18 (#6)**"will be named"**

In the culture of the author of the quotation, naming **offspring** through someone refers to identifying the ancestor of a specific group of people. Your language may have its own way of identifying an ancestor. Alternate translation: "will be traced" or "will descend"

See: Idiom

Hebrews 11:19 (#1)**"having reasoned"**

Here, the phrase **having reasoned** introduces the reason why Abraham acted as the author described in [11:17](#). If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "because he reasoned"

See: Connect — Reason-and-Result Relationship

Hebrews 11:19 (#2)**"to raise up even from the dead"**

Here the author uses the phrase **raise up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or translate the idea plainly. Alternate translation: "to restore even the dead to life"

See: Idiom

Hebrews 11:19 (#3)**"the dead"**

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

Hebrews 11:19 (#4)**"he received him back"**

Here, the word **he** refers to Abraham, and the word **him** refers to Isaac. If it would be helpful in your language, you could make to whom these words refer more explicit. Alternate translation: "Abraham received Isaac back"

See: Pronouns — When to Use Them

Hebrews 11:19 (#5)**"and in a parable, he received him back from there"**

Here, the word translated **from there** could be: (1) a reference back to the **dead**, specifically the state of being **dead**. Alternate translation: "and in a parable, he received him back from being dead" (2) a linking word that indicates the cause of Abraham receiving Isaac back. Alternate translation: "because of which, also in a parable, he received him back"

Hebrews 11:20 (#1)

""

Here the author refers to a story about how **Isaac** blessed his twin sons **Jacob** and **Esau**. In the story, Jacob pretends to be Esau and receives the blessing that Isaac intended for Esau. When Esau comes to receive his blessing, Isaac realizes that Jacob stole the blessing from Esau. He then gives Esau a different blessing. You can read about Isaac blessing his sons in [Genesis 27:1-40](#). You might want to include this information in a footnote.

Hebrews 11:20 (#2)**"By faith also, concerning coming things"**

Here, the word **also** could go with: (1) **By faith**. In this case, the author is showing that Isaac had **faith** just like Abraham and the others he has mentioned. Alternate translation: "By faith too, concerning coming things" (2) **concerning coming things**. In this case, the **also** emphasizes the **coming things**. Alternate translation: "By faith, even concerning coming things"

See: Information Structure

Hebrews 11:20 (#3)**"concerning coming things"**

Here, the phrase **coming things** refers to what was going to happen to both **Jacob** and **Esau** and thus also indicates the contents of the blessings given to each son. If it would be helpful in your language, you could clarify that **coming things** refers to future events. Alternate translation: "concerning coming events" or "concerning what would later happen"

See: Assumed Knowledge and Implicit Information

Hebrews 11:21 (#1)

""

Here the author refers to a story about **Jacob**, Abraham's grandson. When he was about to die, he **blessed** the two sons of his own son **Joseph**. You can read about **Jacob** blessing the sons of Joseph in [Genesis 47:28-48:22](#). You might want to include this information in a footnote.

See: Assumed Knowledge and Implicit Information

Hebrews 11:21 (#2)

"worshiped on the end of his staff"

The author takes these words from a Greek translation of [47:31](#). The words indicate that Jacob **worshiped** while he held himself up by holding onto the **end of his staff**. If it would be helpful in your language, you could use a form that refers to steadying oneself by holding onto a stick or **staff**. Alternate translation: "worshiped as he steadied himself with a pole" or "worshiped as he held himself up with his walking stick"

See: Assumed Knowledge and Implicit Information

Hebrews 11:22 (#1)

""

Here the author refers to a story about what **Joseph** said when he was about to die. He said that God would lead them from Egypt to the land that God promised to give to them, and that they should take his bones with them when they left Egypt. You can read this story in [Genesis 50:24–26](#). You might want to include this information in a footnote.

Hebrews 11:22 (#2)

"coming to an end"

Here, the phrase **coming to an end** is a polite way of indicating that someone will die soon. If it would be helpful in your language, you could use a natural and polite expression to indicate that someone is about to die. Alternate translation: "about to pass away" or "being about to die"

See: Euphemism

Hebrews 11:22 (#3)

"the exodus of the sons of Israel"

Here the audience would understand that the author was speaking about the **exodus** of the Israelites from Egypt to the land that God had promised to give them. If your readers would not make this inference, you could express this idea more explicitly. Alternate translation: "the exodus of the sons of Israel from Egypt"

Hebrews 11:22 (#4)

"of the sons"

Although the word **sons** is masculine, the author is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "of the sons and daughters" or "of the children"

See: When Masculine Words Include Women

Hebrews 11:22 (#5)

"of the sons of Israel"

Here the author uses the word **sons** to refer in general to all the descendants of **Israel**, who was also called "Jacob." If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: "of the descendants of Israel" or "those descended from Israel"

See: Kinship

Hebrews 11:22 (#6)

"commanded {them} about his bones"

Here the author does not clarify what the "command" about the **bones** is. The audience would have known that Joseph wanted the Israelites to take **his bones** with them when they left Egypt so they could bury his bones in the land that God promised them. If it would be helpful in your language, you could make the content of the command explicit. Alternate translation: "commanded them to take his bones to the promised land"

See: Assumed Knowledge and Implicit Information

Hebrews 11:23 (#1)

""

Here the author refers to a story about a man named **Moses**. The king of Egypt, where **Moses** was

born, had commanded that all the boys born to the Israelites should be killed. When **Moses** was born to his parents, they defied the command and hid Moses for **three months**. You can read this story about **Moses** in [Exodus 1:22–2:3](#). You might want to include this information in a footnote.

Hebrews 11:23 (#2)

"Moses, having been born, was hidden for three months by his parents"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses** rather than on Moses' parents. Alternate translation: "Moses' parents hid him for three months after his mother gave birth to him"

See: Active or Passive

Hebrews 11:23 (#3)

"for three months"

Alternate translation: "for one quarter of a year"

Hebrews 11:23 (#4)

"they were not afraid of the decree"

Here the author means that Moses' parents were **not afraid** to break or disobey **the decree**. If it would be helpful in your language, you could make this more explicit. Alternate translation: "they were not afraid of breaking the decree" or "they did not fear the consequences of breaking the decree"

See: Assumed Knowledge and Implicit Information

Hebrews 11:23 (#5)

"of the decree of the king"

If your language does not use an abstract noun for the idea of **decree**, you could express the idea by using a verb such as "decree" or "command." Alternate translation: "of what the king decreed"

See: Abstract Nouns

Hebrews 11:23 (#6)

"of the decree of the king"

Here the author assumes that his audience knew who the **king** was and what the **decree** was about. The **king** is the ruler over the land of Egypt, sometimes also called a "Pharaoh." The **decree** required all the sons born to the Israelites to be drowned in the river Nile. If your readers would not make these inferences, you could make them more explicit. Alternate translation: "of the king of Egypt's decree that all the male children of the Israelites should be drowned"

See: Assumed Knowledge and Implicit Information

Hebrews 11:24 (#1)

""

In [11:24–27](#), the author refers to a story about **Moses**. This man **Moses** grew up as the adopted son of Pharaoh's daughter. However, one day Moses saw an Egyptian hitting one of his fellow Israelites. He killed the Egyptian, but Pharaoh found out and wanted to kill Moses. Moses escaped to a land called Midian. You can read about this story in [Exodus 2:11–15](#). You might want to include this information in a footnote.

Hebrews 11:24 (#2)

"refused to be called the son of Pharaoh's daughter"

Here, the phrase **to be called** indicates more than just a name. It refers also to the power and status that comes along with that name. The author means that Moses **refused** to live and act as **the son of Pharaoh's daughter**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "refused to be treated as the son of Pharaoh's daughter" or "refused to be honored as the son of Pharaoh's daughter"

See: Assumed Knowledge and Implicit Information

Hebrews 11:24 (#3)

"refused to be called"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Moses**, who is **called**, rather than on the people doing the calling. If you must state who did the action, you could use an indefinite subject. Alternate translation: “refused to have people to call him”

See: Active or Passive

Hebrews 11:25 (#1)

"to have the temporary enjoyment of sin"

If your language does not use abstract nouns for the ideas of **enjoyment** and **sin**, you could express the ideas by using verbs such as “enjoy” and “sin.” Alternate translation: “temporarily to relish acting in sinful ways” or “to benefit briefly from doing sinful things”

See: Abstract Nouns

Hebrews 11:26 (#1)

"the reproach of the Christ"

Here the author could be referring to a **reproach** that is: (1) for the sake of or because of **the Christ**. Alternate translation: “the reproach for the sake of the Christ” or “the reproach because of the Christ” (2) like the **reproach** that **the Christ** experienced. Alternate translation: “the reproach that Christ experienced” or “reproach, which is like what Christ suffered,”

See: Possession

Hebrews 11:26 (#2)

"the reproach of the Christ"

If your language does not use an abstract noun for the idea behind **reproach**, you could express the idea by using a verb such as “reproach.” Alternate translation: “being reproached for Christ to be”

See: Abstract Nouns

Hebrews 11:26 (#3)

"for"

Here, the word **For** introduces a reason why Moses **considered** the **reproach of Christ** to be more valuable than **the treasures of Egypt**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: “since”

See: Connect — Reason-and-Result Relationship

Hebrews 11:26 (#4)

"he was looking away toward"

Here the author speaks as if Moses was **looking away** from the **treasures of Egypt** and **toward his reward**. He speaks in this way to indicate that Moses thought about and focused on the **reward** from God rather than **the treasures of Egypt**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “for he was concentrating instead on”

See: Metaphor

Hebrews 11:26 (#5)

"toward his reward"

If your language does not use an abstract noun for the idea behind **reward**, you could express the idea by using a verb such as “reward” or “repay.” Alternate translation: “toward how God would repay him”

See: Abstract Nouns

Hebrews 11:27 (#1)

"the wrath of the king"

If your language does not use an abstract noun for the idea of **wrath**, you could express the idea by using an adjective such as “angry” or “furious.” Alternate translation: “how furious the king was”

See: Abstract Nouns

Hebrews 11:27 (#2)

"for"

Here, the word **for** introduces a reason why Moses **left Egypt behind** and did not fear **the wrath of the king**. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: “since”

See: Connect — Reason-and-Result Relationship

Hebrews 11:27 (#3)

"as if he were seeing"

Here, the word translated **as if** could indicate that Moses: (1) did not actually “see” God but rather acted like he could. Alternate translation: “as though he could see” (2) did “see” God and acted as one who could do so. Alternate translation: “as one who could see”

Hebrews 11:27 (#4)

"the" - "as if he were seeing" - "unseen one"

Here the author compares the way that Moses **endured** to how someone who was **seeing the unseen one** would endure. The author’s point is that Moses endured because he was totally sure that God was trustworthy, as sure as if God were right beside him. If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: “as one who could see the unseen one endures”

See: Simile

Hebrews 11:27 (#5)

"the" - "unseen one"

Here, the audience would have known that **the unseen one** is God. If it would be helpful in your language, you could make who **the unseen one** is more explicit. Alternate translation: “the unseen God”

See: Assumed Knowledge and Implicit Information

Hebrews 11:28 (#1)

""

Here the author refers to the story of the first **Passover**, a festival that the Israelites continued to celebrate to remember what happened when God delivered them from Egypt. God had warned the king of Egypt that if he did not let the Israelites go free, he would kill the **firstborn** son in each Egyptian family. God told Moses to have the Israelites spread blood from a sacrificed lamb on their doors so that their **firstborn** sons would not die. Then, God sent a destroying angel, who killed the **firstborn** sons of the Egyptians. When that happened, the king of Egypt let the Israelites go free. You can read about the first **Passover** in [Exodus 11:1-12:32](#). You might want to include this information in a footnote.

Hebrews 11:28 (#2)

"he has performed"

Here the author implies that Moses led all the Israelites in doing these things. It was not just Moses who sprinkled blood and **performed the Passover**. If it would be helpful in your language, you could make the implication about all the Israelites more explicit. Alternate translation: “he had them perform” or “he and the Israelites have performed”

See: Assumed Knowledge and Implicit Information

Hebrews 11:28 (#3)

"the sprinkling of the blood"

Here, the phrase **the sprinkling of the blood** refers to God’s command to the Israelites to kill a lamb and spread its **blood** on the doorposts of every house where Israelites lived. This would prevent **the destroyer** from harming their **firstborn**. If it would be helpful in your language, you could make what **the sprinkling of the blood** refers to more explicit. Alternate translation: “the sprinkling of blood from sacrifices on their doorframes”

See: Assumed Knowledge and Implicit Information

Hebrews 11:28 (#4)

"the destroyer {of} the firstborn"

Here, the phrase **the destroyer {of} the firstborn** refers to the spiritual being whom God commanded to kill the **firstborn** of the Egyptians. If it would be helpful in your language, you could clarify that **the destroyer** is a spiritual being. Alternate translation: “the angel who destroyed the firstborn”

See: Assumed Knowledge and Implicit Information

Hebrews 11:28 (#5)

"would not touch"

Here, the word **touch** refers to harming or killing someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “would not harm” or “would not destroy”

See: Metaphor

Hebrews 11:28 (#6)

"them"

Here, the word **them** refers to the Israelites, perhaps more specifically to the firstborn of the Israelites. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: “the Israelites” or “the Israelite firstborn”

See: Pronouns — When to Use Them

Hebrews 11:29 (#1)

""

Here the author refers to a story about how God rescued the Israelites from Egypt. After the king of Egypt let them go free, the Israelites traveled until they reached the edge of the **Red Sea**. However, the king of Egypt decided that he had made a mistake and wanted to take the Israelites back. His army surrounded them as they camped next to the **Red Sea**. However, God opened a path through the **Red Sea**, and the Israelites walked right through. When the Egyptian army followed, God sent the water back over the path he had created, and the Egyptians drowned. You can read this story in [Exodus 14](#). You might want to include this information in a footnote.

Hebrews 11:29 (#2)

"as if through dry land"

Here the author compares the way that the Israelites **passed through the Red Sea** to how a person would pass **through dry land**. In other words, the Israelites were able to walk **through the Red Sea** just like they would walk on a path. The audience would know that God separated the water of the **Red Sea** to create this path. If it would be helpful in your language, you could make what the author is comparing more explicit. Alternate translation: “like they were walking on a dry path”

See: Simile

Hebrews 11:29 (#3)

"the Egyptians, having taken an attempt, were swallowed up"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were swallowed up** rather than on what did the “swallowing. If you must state who did the action, the author implies that “the Red Sea” did it. Alternate translation: “swallowed up the Egyptians when they had taken an attempt”

See: Active or Passive

Hebrews 11:29 (#4)

"were swallowed up"

Here the author speaks of dying by drowning as water had **swallowed** someone **up**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “were drowned”

See: Metaphor

Hebrews 11:30 (#1)

""

Here the author refers to a story about a city named **Jericho**. This city was the first city that the Israelites attacked when they entered the land that

God had promised to give to them. God told them to march around the city once a day for six days and then to march around the city seven times on the seventh day. When the Israelites completed their last march around the city and shouted loudly, the walls fell down and the Israelites conquered the city. You can read about **Jericho** in [Joshua 6:1–25](#). You might want to include this information in a footnote.

Hebrews 11:30 (#2)

"having been encircled"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **walls** that are **encircled** rather than on the people doing the encircling. If you must state who did the action, the author implies that "the Israelites" did it. Alternate translation: "the Israelites having encircled them"

See: Active or Passive

Hebrews 11:31 (#1)

""

Here the author refers to a story about a woman named **Rahab**. She was a **prostitute** who lived in the city of Jericho. When Joshua sent **spies** to see what Jericho was like, Rahab hid them from the leaders of the city and sent them safely back to Joshua. Because she did that, Joshua had the Israelites keep Rahab and her family alive when they conquered Jericho and killed everyone else. You can read about **Rahab** in [Joshua 2:1–21](#) and [Joshua 6:22–25](#). You might want to include this information in a footnote.

Hebrews 11:31 (#2)

"with the ones having disobeyed"

Here, the phrase **the ones having disobeyed** refers to everyone else who lived in Jericho. They did not respond to God and God's people like **Rahab** did, so the author describes them as "disobedient." If it would be helpful in your language, you could make who **the ones having disobeyed** are more explicit. Alternate translation:

"with everyone else in Jericho who disobeyed" or "with the people who lived in Jericho and who disobeyed"

See: Assumed Knowledge and Implicit Information

Hebrews 11:31 (#3)

"having welcomed"

Here, the phrase **having welcomed** introduces the reason or cause for why Rahab **did not perish**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "since she welcomed" or "for she welcomed"

See: Connect — Reason-and-Result Relationship

Hebrews 11:31 (#4)

"the spies"

Here, the word **spies** refers to men whom Joshua had sent out to examine what the people and cities in the promised land were like before he and the Israelites attacked. If it would be helpful in your language, you could use a word or phrase that refers to this kind of task. Alternate translation: "the scouts" or "those sent to investigate the land"

See: Assumed Knowledge and Implicit Information

Hebrews 11:31 (#5)

"with peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the idea by using an adverb such as "peacefully." Alternate translation: "who had peacefully received the spies"

See: Abstract Nouns

Hebrews 11:32 (#1)

"what more might I say"

The author uses this question to emphasize that there are many more examples that he could have discussed. If it would be helpful in your language, you could express the idea by using a strong statement and include the emphasis in another

way. Alternate translation: “I could talk about so many more examples!”

See: Rhetorical Question

Hebrews 11:32 (#2)

"For"

Here, the word **For** introduces a further explanation of why the author cannot **say** any **more**. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: “But” or “In fact,”

See: Connecting Words and Phrases

Hebrews 11:32 (#3)

"the time will fail me"

Here, the phrase **the time will fail me** indicates that the author does not have enough time to speak about more people. If it would be helpful in your language, you could use an expression that refers to a lack of time. Alternate translation: “I will not have enough time” or “it would take too much time”

See: Idiom

Hebrews 11:32 (#4)

"me, fully relating"

Here, the phrase **fully relating** indicates the condition in which **the time will fail me**. Of course, the author indicates that he will not meet this condition. If it would be helpful in your language, you could make the relationship more explicit by using a form that introduces a non-real condition. Alternate translation: “me if I were to fully relate” or “me were I to fully relate”

See: Connect — Contrary to Fact Conditions

Hebrews 11:32 (#5)

"the prophets"

Here, the phrase **the prophets** refers in general to anyone who spoke God’s word to his people. The man **Samuel** was considered a prophet, so make sure that your translation does not imply that

Samuel was not a prophet. Alternate translation: “the others who spoke for God”

See: Assumed Knowledge and Implicit Information

Hebrews 11:33 (#1)

"who"

Here, the word **who** does not mean that each person listed in [11:32](#) did all the things the author is about to mention. The author means that these are the kinds of things that those with faith were able to do in general. Alternate translation: “who, along with many others,”

See: Pronouns — When to Use Them

Hebrews 11:33 (#2)

"worked justice"

If your language does not use an abstract noun for the idea of **justice**, you could express the idea by using an adverb such as “justly” or “rightly.” Alternate translation: “led rightly” or “reigned justly”

See: Abstract Nouns

Hebrews 11:33 (#3)

"promises"

Here, the word **promises** refers to the contents of the **promises**, or what God has “promised” to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of the **promises**. Alternate translation: “the things from God’s promises” or “the things that God promised”

See: Metonymy

Hebrews 11:33 (#4)

"promises"

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “what God pledged”

See: Abstract Nouns

Hebrews 11:33 (#5)**"shut the mouths of lions"**

Here, the phrase **shut the mouths of lions** means that the lions cannot eat anything, particularly the person who is with the lions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "stopped lions from devouring them" or "restrained the hunger of lions"

See: Metaphor

Hebrews 11:34 (#1)**"the power of fire"**

Here the author uses the possessive form to describe **fire** that has **power**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "fire that has power"

See: Possession

Hebrews 11:34 (#2)**"the power of fire"**

If your language does not use an abstract noun for the idea of **power**, you could express the idea by using an adjective such as "powerful." Alternate translation: "powerful fire"

See: Abstract Nouns

Hebrews 11:34 (#3)**"escaped the mouth of the sword"**

Here, the phrase **the mouth of the sword** refers to how the **sword** destroys people as if it ate them up with a **mouth**. The expression refers to someone killing someone else with a **sword**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "escaped violent death" or "survived someone trying to kill them"

See: Personification

Hebrews 11:34 (#4)**"were empowered out of weakness"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were empowered** rather than on the person doing the empowering. If you must state who did the action, the author implies that God did it. Alternate translation: "received empowering from God out of weakness" or "became powerful out of weakness"

See: Active or Passive

Hebrews 11:34 (#5)**"out of weakness"**

If your language does not use an abstract noun for the idea of **weakness**, you could express the idea by using an adjective such as "weak." Alternate translation: "out of being weak"

See: Abstract Nouns

Hebrews 11:35 (#1)**"their dead"**

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. The word **their** indicates that these **dead** people belong to the families of the **Women**. Alternate translation: "their dead relatives"

See: Nominal Adjectives

Hebrews 11:35 (#2)**"others"**

Here, the word **others** does not refer to other **Women**. Rather, it refers to other people in general. If it would be helpful in your language, you could make this explicit. Alternate translation: "other Israelites" or "other believers"

See: Pronouns — When to Use Them

Hebrews 11:35 (#3)**"others were tortured"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who **were tortured** rather than on the people doing the torturing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "others accepted torture" or "others were those whom people tortured"

See: Active or Passive

Hebrews 11:35 (#4)**"not accepting their release"**

Here the audience would understand that the "torture" would stop if the people being **tortured** did what the torturer asked. In this case, the author implies that the people are being **tortured** to make them disobey or deny God. To "accept release," then, would require disobeying or denying God. If it would be helpful in your language, you could make what the author implies more explicit. Alternate translation: "refusing to disobey God in order to be released" or "not being willing to be released by denying God"

See: Assumed Knowledge and Implicit Information

Hebrews 11:35 (#5)**"not accepting their release"**

If your language does not use an abstract noun for the idea of **release**, you could express the idea by using a verb such as "release." Alternate translation: "not asking to be released" or "not trying to be released"

See: Abstract Nouns

Hebrews 11:35 (#6)**"a better resurrection"**

Here the author does not state what this **resurrection** is **better** than. The phrase **better resurrection** could mean: (1) that this is a final **resurrection** and is thus better than the temporary **resurrection** mentioned at the

beginning of the verse. Alternate translation: "resurrection better than a temporary return to life" (2) that **resurrection** is **better** than a temporary **release** from being **tortured**. Alternate translation: "a resurrection better than release" (3) these people will have a **better resurrection** than those who did not have faith. Everyone experiences **resurrection**, but those who trusted God receive a **better** one. Alternate translation: "a resurrection better than what their enemies will obtain"

See: Ellipsis

Hebrews 11:36 (#1)**"of whippings"**

Here, the word **whippings** refers to punishment that consisted in one person hitting another person's back with ropes. The one doing the **whipping** would hit the other person until his or her back was cut open. If it would be helpful in your language, you could use a word or phrase that refers to this kind of punishment. Alternate translation: "of floggings" or "of beatings"

See: Translate Unknowns

Hebrews 11:36 (#2)**"and even more"**

Here, the phrase **and even more** indicates that what the author says next are worse or more difficult to bear than the **mockings** and **whippings** he has already mentioned. If it would be helpful in your language, you could use a word or phrase that makes this comparison clear. Alternate translation: "and even worse," or "and more difficult,"

See: Connecting Words and Phrases

Hebrews 11:36 (#3)**"of chains and of imprisonment"**

Here, the words **chains** and **imprisonment** function together to refer to forced confinement. The word **chains** refers to how a person could be restrained by bonds or ropes, while the word **imprisonment** refers to how a person could be locked in a room. If you do not have two words for these categories, you could use a single word or phrase to refer to restraining someone in a specific

location. Alternate translation: “of being in jail” or “of being locked up”

See: Doublet

Hebrews 11:36 (#4)

"of chains"

Here, the word **chains** refers to being “chained.” If it would be helpful in your language, you could express the idea plainly. Alternate translation: “of being chained” or “of being tied up”

See: Metonymy

Hebrews 11:37 (#1)

"They were stoned, they were sawn in two, they were tried"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who experience these sufferings rather than on whoever makes them suffer. If you must state who did the action, you could use an indefinite subject. Alternate translation: “People stoned them, people sawed them in two, people tried them”

See: Active or Passive

Hebrews 11:37 (#2)

"they were tried"

Many early manuscripts do not include **they were tried** in this list. Consider whether translations that your readers are familiar with include **they were tried**. Otherwise, consider including the phrase as the ULT does.

See: Textual Variants

Hebrews 11:37 (#3)

"with slaughter of a sword"

If your language does not use an abstract noun for the idea of **slaughter**, you could express the idea by using a verb such as “slaughter” or “kill.” Alternate

translation: “when people slaughtered them with swords”

See: Abstract Nouns

Hebrews 11:37 (#4)

"in sheepskins {and} in goatskins"

Here, the words **sheepskins** and **goatskins** refer to skins from animals. In the author’s culture, clothing was not made from animal skins but from the fur from the animals. So, people who wore “skins” were not able to get normal clothes. If it would be helpful in your language, you could clarify what wearing **sheepskins** and **goatskins** would mean. Alternate translation: “wearing only the skins from sheep and goats” or “without proper clothing, wearing only sheepskins and goatskins”

See: Assumed Knowledge and Implicit Information

Hebrews 11:37 (#5)

"in sheepskins {and} in goatskins"

Here the author refers to both **sheepskins** and **goatskins** to emphasize that the people he is discussing did not have any other clothing. If you do not have two words for these categories, or if it would be unclear why the author refers to both kinds of skins, you could use a single word or phrase that refers to the skins from animals. Alternate translation: “in skins from animals”

See: Doublet

Hebrews 11:38 (#1)

"of which {people} the world was not worthy), being caused to wander about in deserts and mountains and caves and the holes in the ground"

The author puts the clause **of which {people} the world was not worthy** here to contrast with how these same **{people}** are “destitute, oppressed, mistreated” (See: [11:37](#)). If possible, retain this clause where it stands. If keeping the clause here is not possible, you could move it to the end of the verse. Alternate translation: “being caused to wander about in deserts and mountains and caves and the holes in the ground, of which {people} the world was not worthy”

See: Information Structure

Hebrews 11:38 (#2)

"the world was"

Here, the word **world** refers primarily to the people who live in the world and the societies that they make up. If it would be helpful in your language, you could use a word or phrase that refers to the people and societies of **the world**. Alternate translation: "those who live in this world were"

See: Metonymy

Hebrews 11:38 (#3)

"being caused to wander about"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **caused to wander** rather than on the people doing the causing. If you must state who did the action, you could use an indefinite subject. Alternate translation: "having to wander about" or "people causing them to wander about"

See: Active or Passive

Hebrews 11:38 (#4)

"caves and the holes in the ground"

Here, the words **caves** and **holes** function together to identify any type of hiding place or shelter **in the ground**. The word **caves** refers to openings in the ground or in the side of a cliff or hill that a person can walk into, while **holes** refers to openings in the ground that a person has to climb or drop down into. If you do not have two words for these categories, you could use a single word or phrase to identify any kind of hiding place or shelter **in the ground**. Alternate translation: "cavities in the ground" or "shelters in the ground" or "cavities in a rocky place"

See: Doublet

Hebrews 11:39 (#1)

"all these {people}"

Here, the phrase **all these {people}** refers to everyone who trusted God that the author has mentioned in this chapter. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "all these people I have mentioned"

See: Pronouns — When to Use Them

Hebrews 11:39 (#2)

"having been commended"

Here, the phrase **having been commended** introduces something that contrasts with how they **did not receive the promise**. One would expect those who were **commended** to receive the promise, but the author says the opposite. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, especially something that is unexpected or contrary to expectations. Alternate translation: "even though they were commended"

See: Connect — Contrast Relationship

Hebrews 11:39 (#3)

"having been commended"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **commended** rather than on the person doing the commending. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God commended"

See: Active or Passive

Hebrews 11:39 (#4)

"the promise"

Here, the word **promise** refers to the contents of the **promise**, or what God has "promised" to give. If it would be helpful in your language, you could clarify that the author is referring to the contents of this **promise**. Alternate translation: "the things

from God's promise" or "the things that God promised"

See: Metonymy

Hebrews 11:39 (#5)

"the promise"

If your language does not use an abstract noun for the idea of **promise**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "what God pledged"

See: Abstract Nouns

Hebrews 11:40 (#1)

"God having provided"

Here, the phrase **God having provided** introduces an idea that contrasts with what the author said in the previous verse ([11:39](#)) about how the faithful people did not "receive the promise." If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "but God has provided"

See: Connect — Contrast Relationship

Hebrews 11:40 (#2)

"something better concerning us"

Here, the author states that something is **better**, but he does not specify what it is **better** than. It is clear from the previous verse ([11:39](#)) that the author considers receiving what God promised to be **better** than only receiving the promise itself. If it would be helpful in your language, you could clarify what the author is comparing **something better** with. Alternate translation: "something better concerning us than the promise that he gave them" or "what he promised to us, which is better than receiving just the promise itself"

See: Ellipsis

Hebrews 11:40 (#3)

"without us, they would not be made perfect"

If your language does not use the passive form in this way, you could express the idea in active form

or in another way that is natural in your language. The author uses the passive form here to focus on those who are **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "God would not perfect them without us"

See: Active or Passive

Hebrews 11:40 (#4)

"without us, they would not be made perfect"

The phrases **without us** and **not be made perfect** together use two negative words to emphasize that **they** and **us** need to be together to **be made perfect**. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **they** and **us** together. Alternate translation: "they would be made perfect only with us"

See: Double Negatives

Hebrews 12:1 (#1)

"For that very reason"

Here, the phrase **For that very reason** draws an inference or exhortation from all of [11:1-40](#), but especially from [11:39-40](#). If it would be helpful in your language, you could use a word or phrase that clearly draws an inference or exhortation from a previous section. Alternate translation: "Because of all that" or "Therefore"

See: Connect — Reason-and-Result Relationship

Hebrews 12:1 (#2)

"having"

Here, the word **having** introduces a basis or reason for why we should **run with endurance**. If it would be helpful in your language, you could use a word or phrase that introduces a basis or reason. Alternate translation: "since we have"

See: Connect — Reason-and-Result Relationship

Hebrews 12:1 (#3)**"so great a cloud of witnesses surrounding us"**

Here, the author speaks of the **witnesses**, that is, the faithful people the author mentioned in the previous chapter, as if they were a **cloud** that "surrounds" **us**. In the author's culture, a large crowd of people was often described as a **cloud**, and the fact that it "surrounds" means that the author and audience stand in the middle of the crowd. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "so great a crowd of witnesses around us"

See: Metaphor

Hebrews 12:1 (#4)**"of witnesses"**

Here, the word **witnesses** could refer to one or both of the following ideas: (1) the **witnesses** could "witness" or watch **us** as we **run** the **race**. Alternate translation: "of spectators" (2) the **witnesses** could "witness" or testify to what it means to have faith and endurance. Alternate translation: "of witnesses to faith"

Hebrews 12:1 (#5)**"having laid aside every weight and the easily entangling sin, let us run"**

Here, the phrase beginning with **having laid aside** is part of the author's exhortation or command to his audience. If it would be helpful in your language, you could make it clearer that this phrase is part of the command. Alternate translation: "let us lay aside every weight and the easily entangling sin, and let us run"

See: Imperatives — Other Uses

Hebrews 12:1 (#6)**"having laid aside every weight and the easily entangling sin"**

Here the author speaks of **sin** and other hindrances to the Christian life as if they were **weight** and something that "entangles." The author pictures the Christian life as a race, and **sin** and other

hindrances make this race hard and difficult, just like extra **weight** and anything that "entangles" makes a race harder for a runner. If it would be helpful in your language, you could express the idea as a simile or use plain language. Alternate translation: "having laid aside sin and distractions like they were extra weight or things that entangle" or "avoiding sin and any other hindrance"

See: Metaphor

Hebrews 12:1 (#7)**"every weight and the easily entangling sin"**

Here, the words **weight** and **sin** refer to very similar things. It is likely that **weight** refers in general to anything that hinders people from "running the race," while **sin** is a specific type of **weight**. It is also possible that these two words mean basically the same thing. If it would be helpful in your language, you could express the idea by linking the two words together with a word besides **and**. Alternate translation: "every weight, especially the easily entangling sin" or "every weight, that is, the easily entangling sin"

See: Doublet

Hebrews 12:1 (#8)**"let us run with endurance the race that is placed before us"**

Here, the author speaks of persevering in trusting God and obeying him as if it were a **race** that he and his audience need to **run**. This was a common metaphor in his culture and emphasized the need to have **endurance** despite any obstacles or difficulties. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "let us persist in trusting God, just like a runner keeps running until the race is over" or "let us continue to have faith as we endure whatever happens to us"

See: Metaphor

Hebrews 12:1 (#9)**"let us run with endurance"**

If your language does not use an abstract noun for the idea behind **endurance**, you could express the

idea by using a verb such as “endure” or “persevere.” Alternate translation: “let us endure as we run”

See: Abstract Nouns

Hebrews 12:1 (#10)

“that is placed before us”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **race** that is **placed before us** rather than on the person doing the placing. If you must state who did the action, the author implies that God did it. Alternate translation: “that God placed before us”

See: Active or Passive

Hebrews 12:2 (#1)

“looking away to”

Here the author speaks as if the audience could “look away” from any trouble or persecution and toward **Jesus**. He speaks in this way to indicate that he wants his audience to think about and focus on **Jesus** rather than trouble or persecution. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “concentrating instead on”

See: Metaphor

Hebrews 12:2 (#2)

“the founder and perfecter of the faith”

Here, the form that the author uses could indicate that: (1) Jesus is **the founder and perfecter** of other people’s **faith**. In other words, he enables them to “begin” and “complete” their **faith**. Alternate translation: “the one who founds and perfects our faith” (2) Jesus was the **founder and perfecter** of his own **faith**. In this case, Jesus is an example of someone who had faith from the beginning to the end, that is, always. Alternate translation: “the one with faith from beginning to end”

See: Possession

Hebrews 12:2 (#3)

“of the faith”

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “believing God”

See: Abstract Nouns

Hebrews 12:2 (#4)

“for the joy”

Here, the phrase **for the joy** could mean that: (1) Jesus **endured a cross** for the sake of the **joy**, that is, because he knew he would have **joy** as a result. Alternate translation: “for the sake of the joy” (2) Jesus **endured a cross** instead of the **joy** that he could have been experiencing. Alternate translation: “instead of the joy”

Hebrews 12:2 (#5)

“for the joy that is placed before him”

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adjective such as “joyful.” Alternate translation: “for how joyful he would eventually be”

See: Abstract Nouns

Hebrews 12:2 (#6)

“that is placed before him”

Here, the phrase **placed before him** identifies the **joy** as something that he could expect and be about to experience. If it would be helpful in your language, you could use a phrase that naturally refers to something that is about to happen. See how you translated the similar phrase “placed before us” in [12:1](#). Alternate translation: “that he was about to experience”

See: Idiom

Hebrews 12:2 (#7)

“that is placed before him”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **joy** that is **placed before him** rather than on the person doing the placing. If you must state who did the action, the author implies that God did it. Alternate translation: “that God placed before him”

See: Active or Passive

Hebrews 12:2 (#8)

"that is placed before him"

Here, the phrase **is placed** refers to something that was happening when Jesus **endured the cross**. It does not mean that the **joy** is still **placed before him** now. If it would be helpful in your language, you could use a verb tense that naturally refers to the time when Jesus **endured the cross**. Alternate translation: “that was placed before him”

See: Predictive Past

Hebrews 12:2 (#9)

"a cross"

Here, the word **cross** refers to dying on a **cross**. If it would be helpful in your language, you could refer to death on a **cross**. Alternate translation: “dying on a cross”

See: Metonymy

Hebrews 12:2 (#10)

"its} shame"

If your language does not use an abstract noun for the idea of **shame**, you could express the idea by using an adjective such as “shameful” or a verb such as “shame.” Alternate translation: “how it shamed him” or “how shameful it was”

See: Abstract Nouns

Hebrews 12:2 (#11)

"has sat down at the right hand of the throne of God"

When someone sits **at the right hand of the throne of God**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: “he sat down to rule at the right hand of the throne of God” or “he took the place of honor and authority at the right hand of the throne of God”

See: Symbolic Action

Hebrews 12:2 (#12)

"at the right hand of the throne"

Here, the phrase **at the right hand** refers to the place next to a person's **right hand**, which would be the “right side.” In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the “right side.” Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. See how you translated the similar phrase in [8:1](#). Alternate translation: “at the right side of the throne” or “in the honorable place on the throne”

See: Metonymy

Hebrews 12:3 (#1)

"For"

Here, the word **For** introduces a further explanation of what the author said in the previous two verses ([12:1-2](#)) about “looking away to Jesus” and about who Jesus is. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: “Indeed,”

See: Connecting Words and Phrases

Hebrews 12:3 (#2)

"the one that"

Here, the word **one** refers to Jesus. If it would be helpful in your language, you could make whom **one** refers to explicit. Alternate translation: “Jesus, the one who”

See: Pronouns — When to Use Them

Hebrews 12:3 (#3)**"such opposition"**

Here, the phrase **such opposition** implies that there was much or great **opposition**. If it would be helpful in your language, you could make this explicit. Alternate translation: "great opposition" or "much opposition"

See: Assumed Knowledge and Implicit Information

Hebrews 12:3 (#4)**"such opposition by sinners"**

If your language does not use an abstract noun for the idea of **opposition**, you could express the idea by using a verb such as "oppose." Alternate translation: "how sinners greatly opposed him"

See: Abstract Nouns

Hebrews 12:3 (#5)**"sinners against themselves"**

Here, the author indicates that the **opposition** that Jesus **endured** was actually **against** the people who opposed Jesus. By including **against themselves**, the author indicates that their **opposition** to Jesus actually hurt themselves. If it would be helpful in your language, you could clarify that **against themselves** means that they hurt or injured themselves. Alternate translation: "sinners, who actually harmed themselves"

See: Assumed Knowledge and Implicit Information

Hebrews 12:3 (#6)**"themselves"**

Here some early manuscripts have "him" or "himself" instead of **themselves**. The best manuscripts have **themselves**, but scholars often argue that "himself" makes more sense here. Consider whether your readers are familiar with a version that uses "himself" here. Otherwise, you could follow the ULT by using **themselves**.

See: Textual Variants

Hebrews 12:3 (#7)**"so that you might not become weary in your souls, giving up"**

Here, the author continues to speak as if the audience are running a race. He wishes them to persevere in trusting God, just like a runner who does not **become weary** or "give up." If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "so that you, like a runner, might not become weary in your souls, giving up" or "so that you might not become discouraged in your souls, ceasing to trust God"

See: Metaphor

Hebrews 12:3 (#8)**"you might not become weary in your souls, giving up"**

Here, the phrase **in your souls** could go with: (1) **become weary**. See the ULT. (2) **giving up**. Alternate translation: "you might not become weary, giving up in your souls"

See: Information Structure

Hebrews 12:3 (#9)**"in your souls"**

Here, the phrase **your souls** is a way to refer to the audience members while focusing on their inner life. If it would be helpful in your language, you could use a word or phrase that refers to the inner life of a person, or you could simply refer to the person as a whole. Alternate translation: "in your hearts" or "inside"

See: Synecdoche

Hebrews 12:3 (#10)**"giving up"**

Here, the phrase **giving up** introduces what the result would be if the audience became **weary** in their **souls**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "with the result that you give up"

See: Connect — Reason-and-Result Relationship

Hebrews 12:4 (#1)

"You have not yet resisted"

Here the author does not state explicitly what they have **resisted**. The rest of the verse implies that it is **sin**, which probably includes both their own sinful deeds and the sinful acts of others that injure the audience. If it would be helpful in your language, you could make what they have **resisted** against clearer. Alternate translation: "You have not yet resisted sin" or "You have not yet resisted sinners"

See: Assumed Knowledge and Implicit Information

Hebrews 12:4 (#2)

"to the point of blood"

The author is referring to death by association with the way that someone might shed their **blood** when they dies. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "to the point of death" or "so that you have died"

See: Metonymy

Hebrews 12:4 (#3)

"struggling"

Here, the word **struggling** introduces how the audience have **resisted**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "as you struggle" or "while you are struggling"

See: Connect — Simultaneous Time Relationship

Hebrews 12:4 (#4)

"struggling against sin"

Here the author speaks of **sin** as if it were an opponent that the audience was fighting against. The author speaks in this way to indicate how serious and dangerous resisting **sin** is. If it would be helpful in your language, you could use a simile

or plain language. Alternate translation: "struggling against sin as if it were an enemy" or "striving against sin"

See: Personification

Hebrews 12:5 (#1)

"and you have completely forgotten the exhortation that instructs you as sons"

Here the words that the author uses to introduce the quotation could be: (1) a statement of reproach. See the ULT. (2) a rhetorical question. Alternate translation: "and have you completely forgotten the exhortation that instructs you as sons?"

Hebrews 12:5 (#2)

"the exhortation that instructs you"

Here the author speaks as if the quotation or **exhortation** were a person that could "instruct" his audience. He speaks in this way to show that the **exhortation** that he quotes should teach them something about what it means to be **sons**. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "the exhortation from which you should learn"

See: Personification

Hebrews 12:5 (#3)

"the exhortation that instructs you as sons"

Here, the author introduces a quotation that continues through the following verse. He quotes from [Proverbs 3:11-12](#), which are words that Solomon wrote to his children. If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "the exhortation from Scripture that instructs you as sons" or "the exhortation from Proverbs that instructs you as sons"

See: Quotations and Quote Margins

Hebrews 12:5 (#4)

""as sons:""

Although the words **sons** and **son** are masculine, the author is using them to refer to all children, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “as sons and daughters: ‘My child’”

See: When Masculine Words Include Women

Hebrews 12:5 (#5)

“do not make light of the discipline of the Lord,”

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both sentences in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “do not make light of the discipline of the Lord; yes, do not become weary when being reproved by him”

See: Parallelism

Hebrews 12:5 (#6)

“do not make light” - “nor become weary”

Since the quotation is addressed to one **son**, the commands in this verse are also addressed to only one person.

See: Forms of ‘You’ — Singular

Hebrews 12:5 (#7)

“do not make light of the discipline”

Here, the phrase **make light of** indicates that a person does not take something seriously or considers it to be unimportant. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: “take seriously the discipline” or “do not ignore the discipline”

See: Idiom

Hebrews 12:5 (#8)

“nor become weary”

See how you translated the same idea in [12:3](#), where the ULT translates the same word with the phrase “giving up.”

Hebrews 12:5 (#9)

“when} being reproved by him”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **son**, who is **reproved**, rather than on the **Lord**, who does the reproving. Alternate translation: “when God is reproving you”

See: Active or Passive

Hebrews 12:6 (#1)

“whom the Lord loves, he disciplines,”

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both sentences in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “whom the Lord loves, he disciplines; yes, he whips every son whom he welcomes”

See: Parallelism

Hebrews 12:6 (#2)

“he whips”

Here the author of the quotation speaks as if the **Lord** “whipped” or flogged his “sons.” He speaks in this way because “whipping” was a common form of punishment and training in his culture. He

means that God acts in ways that cause his “sons” pain, but he does this to train and discipline them. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: “he is like a father who whips” or “he painfully disciplines”

See: Metaphor

Hebrews 12:6 (#3)

"son"

Although the word **son** is masculine, the author is using it to refer to any child, either male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “son and daughter”

See: When Masculine Words Include Women

Hebrews 12:6 (#4)

"he welcomes"

Here the author speaks of God acknowledging or claiming someone as a **son** as if God were “welcoming” the **son** into his house. If it would be helpful in your language, you could use a comparable metaphor or plain language. Alternate translation: “he acknowledges” or “he approves of”

See: Metaphor

Hebrews 12:7 (#1)

"Endure"

Here the context makes it clear that the audience should **Endure** any suffering or persecution they might experience. If it would be helpful in your language, you could make this implication explicit. Alternate translation: “Endure suffering” or “Endure trouble”

See: Assumed Knowledge and Implicit Information

Hebrews 12:7 (#2)

"for discipline"

Here, the phrase **for discipline** could indicate: (1) the purpose for which the audience should **Endure**.

Alternate translation: “so that you are disciplined” or “for the sake of discipline” (2) how they should understand the sufferings that they **Endure**. Alternate translation: “suffering as discipline” or “suffering, since it is discipline”

Hebrews 12:7 (#3)

"for discipline"

If your language does not use an abstract noun for the idea of **discipline**, you could express the idea by using a verb such as “discipline” or “train.” Alternate translation: “so that you are disciplined”

See: Abstract Nouns

Hebrews 12:7 (#4)

"God is treating you as sons"

Here the author is not stating that God is treating them “as if” they were sons, although they are really not. Rather, he means that God is treating them **as** what they are: **sons**. If it would be helpful in your language, you could make it clearer that the audience really are **sons**. Alternate translation: “God is treating you as the sons that you are” or “God is treating you like this since you are sons”

See: Assumed Knowledge and Implicit Information

Hebrews 12:7 (#5)

"sons." - "son {is there} whom his father does not discipline"

Although the words **sons**, **son**, and **father** are masculine, the author of the quotation is using them to refer to any children and parents, whether male or female. He uses the masculine forms because **discipline** was most commonly given by fathers to sons in his culture. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: “sons and daughters ... son or daughter is there whom his or her parents do not discipline”

See: When Masculine Words Include Women

Hebrews 12:7 (#6)

"For"

Here, the word **For** introduces a further explanation of how "enduring" suffering means that **God is treating** the audience **as sons**. If it would be helpful in your language, you could use a different word or phrase that introduces a further explanation. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Hebrews 12:7 (#7)

"what son {is there} whom his father does not discipline"

The author is using the question form to remind his readers of something he thinks they already know. If you would not use the question form for this purpose in your language, you could translate the question with a strong negative or positive statement. Alternate translation: "there is no son whom his father does not discipline!" or "every son is disciplined by his father!"

See: Rhetorical Question

Hebrews 12:8 (#1)

"But"

Here, the word **But** introduces a further development in the author's argument. It does not introduce a contrast with what the author just said. If it would be helpful in your language, you could use a word or phrase that introduces the next part of an argument, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Hebrews 12:8 (#2)

"if you are without discipline," - "then you are"

Here the author uses the conditional form to show that being **without discipline** means that they are **illegitimate and not his sons**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "were you

without discipline ... then you would be" or "if ever you were without discipline ... then you would be"

See: Connect — Hypothetical Conditions

Hebrews 12:8 (#3)

"you are without discipline, of which all {men} have become partakers"

If your language does not use an abstract noun for the idea of **discipline**, you could express the idea by using a verb such as "discipline" or "train." Alternate translation: "if you are not disciplined, which all men have participated in"

See: Abstract Nouns

Hebrews 12:8 (#4)

"all {men}" - "his sons"

Although the words **{men}** and **sons** are masculine, the author is using them to refer to all people, both men and women. If it would be helpful in your language, you could use words that apply to both men and women or you could refer to both genders. Alternate translation: "all people ... his sons and daughters"

See: When Masculine Words Include Women

Hebrews 12:8 (#5)

"illegitimate and not his sons"

Here, the words **illegitimate** and **not his sons** function together to identify children who do not have the status of **sons**. In the author's culture, an **illegitimate** child had one parent who was not fully recognized as a spouse. For example, the woman might not be married to the man, or one of the parents might not be a citizen of the city or country, or one parent might be a slave or concubine. In each of these cases, the child would not receive the full status of "son" and would thus be **illegitimate**. If you do not have two words for these categories, you could use a single word or phrase to identify a child who does not have full status or honor. Alternate translation: "illegitimate sons" or "not true sons"

See: Doublet

Hebrews 12:9 (#1)

"Furthermore, on the one hand," - "on the other hand"

Here, the word **Furthermore** indicates that the author is about to make another argument for why the audience should accept God's discipline. The phrase **on the one hand** indicates that this argument is in two parts. The second part begins with the phrase **on the other hand**. If it would be helpful in your language, you could use words and phrases that clearly introduce a further argument that is in two parts. Alternate translation: "In addition, at one time ... but now"

See: Connecting Words and Phrases

Hebrews 12:9 (#2)

"the fathers of our flesh"

The author is referring to physical descent by association with the way that the physical body is composed of **flesh**. If it would be helpful in your language, you could use a word or phrase that refers to these kinds of **fathers** in contrast to God as a Father. Alternate translation: "our physical fathers" or "our earthly fathers"

See: Metonymy

Hebrews 12:9 (#3)

"will we not much more be subjected to the Father of the spirits and live"

The author is using the question form to encourage the audience to agree with him. If you would not use the question form for this purpose in your language, you could translate the question as an exhortation or exclamation. Alternate translation: "we should much more be subjected to the Father of the spirits and live." or "we will much more be subjected to the Father of the spirits and live!"

See: Rhetorical Question

Hebrews 12:9 (#4)

"will we not much more be subjected"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

If you must state who did the action, the author implies that "we" subject ourselves. Alternate translation: "will we not much more subject ourselves" or "will we not much more submit"

See: Active or Passive

Hebrews 12:9 (#5)

"to the Father of the spirits"

Here the author uses the possessive form to indicate that God is **Father** in connection with **the spirits**, probably the **spirits** of the author and audience. The author uses this construction to contrast God as **Father** with the **fathers of our flesh**. So, God is a **Father** in relation to our **spirits**, while humans are **fathers** in relation to our **flesh**. If possible, use a construction that is similar to how you translated **fathers of our flesh**. Alternate translation: "to the heavenly Father" or "to the Father in heaven"

See: Possession

Hebrews 12:9 (#6)

"of the spirits"

Here, the phrase **the spirits** could refer to: (1) the **spirits** of the author and audience, in contrast to their **flesh**. Alternate translation: "of our spirits" (2) all **spirits**, including human **spirits** and angels, who are **spirits** (See: [1:7](#)). Alternate translation: "of all spirits"

Hebrews 12:9 (#7)

"and live"

Here, the word **and** introduces the result of being **subjected to the Father of the spirits**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so that we will live"

See: Connect — Reason-and-Result Relationship

Hebrews 12:9 (#8)

"live"

Here, the word **live** refers to receiving eternal life from God, not just to staying alive. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “receive everlasting life”

See: Assumed Knowledge and Implicit Information

Hebrews 12:10 (#1)

"For indeed," - "but"

Here, the word **For** indicates that the author is about to explain further the contrast between how earthly fathers train people and how God trains people. The word **indeed** indicates that this argument is in two parts. The second part begins with the word **but**. If it would be helpful in your language, you could use words and phrases that clearly introduce an explanation that is in two parts. Alternate translation: “Even more, on the one hand ... but on the other hand”

See: Connecting Words and Phrases

Hebrews 12:10 (#2)

"for a few days"

Here, the phrase **for a few days** refers to a brief period of time, specifically the time in which a person is a child. If it would be helpful in your language, you could use a comparable phrase that refers to a short period of time. Alternate translation: “during our childhood” or “for a few years”

See: Idiom

Hebrews 12:10 (#3)

"what} seems {best"

Here, the author uses the present tense to refer to what “seemed” best during the time when the parents **were disciplining {us}**. If it would be helpful in your language, you could use whatever tense is most appropriate for this time. Alternate translation: “what seemed best”

See: Predictive Past

Hebrews 12:10 (#4)

"he, to benefit {us"

The second half of this verse leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: “he disciplines us to benefit us”

See: Ellipsis

Hebrews 12:10 (#5)

"so that we might share his holiness"

Here, to **share** God’s **holiness** means to be like God in being “holy,” that is, set apart and free from sin. It does not mean that we take some **holiness** from God, who would now be less holy. If it would be helpful in your language, you could make it clearer that we are holy like God is, not that we take God’s **holiness** away. Alternate translation: “so that we might participate in the holiness that God has” or “so that we might have the kind of holiness that God has”

See: Assumed Knowledge and Implicit Information

Hebrews 12:10 (#6)

"his holiness"

If your language does not use an abstract noun for the idea of **holiness**, you could express the idea by using an adjective such as “holy.” Alternate translation: “how he is holy” or “the way that he is holy”

See: Abstract Nouns

Hebrews 12:11 (#1)

"Now"

Here, the word **Now** introduces a further development in the author’s argument. If it would be helpful in your language, you could use a word that introduces development or leave **Now** untranslated. Alternate translation: “Further,”

See: Connecting Words and Phrases

Hebrews 12:11 (#2)

"every discipline does not seem to be joy at the present, but pain"

If your language does not use abstract nouns for the ideas of **discipline**, **joy**, and **pain**, you could express the ideas by using a verb such as "discipline" and adjectives such as "joyful" and "painful." Alternate translation: "being disciplined does not seem like a joyful thing at the present, but a painful thing"

See: Abstract Nouns

Hebrews 12:11 (#3)

"it produces" - "it"

In both places, the word **it** refers back to **discipline**. If it would be helpful in your language, you could clarify to what **it** refers. Alternate translation: "the discipline produces ... this discipline"

See: Pronouns — When to Use Them

Hebrews 12:11 (#4)

"it produces the peaceful fruit of righteousness"

Here, the author speaks of the result or outcome of discipline as if it were **fruit** that the discipline **produces**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "it leads to the peaceful result of righteousness" or "it brings about a peaceful outcome of righteousness"

See: Metaphor

Hebrews 12:11 (#5)

"the peaceful fruit of righteousness"

Here the author uses the possessive form to identify **peaceful fruit** that could: (1) be **righteousness**. In this case, the **fruit** is **peaceful** because the result of the discipline is **peaceful** instead of being painful. Alternate translation: "peaceful fruit that is righteousness" (2) be **righteousness** as well as "peace." In this case, both **peaceful** and **righteousness** describe what the **fruit** is. Alternate translation: "the fruit that is

peace and righteousness" (3) have its source in **righteousness**. Alternate translation: "the peaceful fruit that comes from righteousness"

See: Possession

Hebrews 12:11 (#6)

"of righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "just" or "righteous." Alternate translation: "of righteous living" or "of acting justly"

See: Abstract Nouns

Hebrews 12:11 (#7)

"for the ones having been trained by it"

Here, the phrase **having been trained** refers to how athletes physically "train" themselves for competition. The author uses this language to indicate that the "training" is difficult but produces results. If it would be helpful in your language, you could use a comparable figure of speech or express the idea in plain language. Alternate translation: "for the ones having been instructed through it" or "for the ones who learned from it"

See: Metaphor

Hebrews 12:11 (#8)

"for the ones having been trained by it"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **trained** rather than on the person doing the training. If you must state who did the action, the author implies that God did it by using **it**, that is, the **discipline**. Alternate translation: "for the ones whom God has trained by it"

See: Active or Passive

Hebrews 12:12 (#1)

""

In this verse, the author uses language that is very similar to [35:3](#). He does not seem to be quoting from Isaiah, but the language is similar enough that you may want to include a footnote that indicates the similarity.

Hebrews 12:12 (#2)

"make straight the drooping hands and the knees that have been paralyzed"

Here the author encourages the audience as if they were tired athletes. He speaks in this way to urge them to strengthen themselves and continue to persevere in trusting God. If possible, use words and phrases that would be used to encourage a tired athlete. If you must express the idea in another way, you could use a simile or express the idea in plain language. Alternate translation: "tighten your grip and pick up your knees" or "strengthen yourselves like athletes strengthen their hands and knees"

See: Metaphor

Hebrews 12:12 (#3)

"make straight the drooping hands and the knees that have been paralyzed"

The author is speaking of the people he is addressing as if their **hands** were **drooping** and their **knees** were **paralyzed**. He is using physical strength and fitness to represent the spiritual strength that comes from cooperating with God's discipline. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "cooperate with God's discipline so that you will become spiritually strong"

See: Metaphor

Hebrews 12:12 (#4)

"make straight"

The expression **make straight** refers to returning something to the way it was before. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "restore" or "renew strength in"

See: Idiom

Hebrews 12:12 (#5)

"the knees that have been paralyzed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use a phrase that simply describes the **knees**. Alternate translation: "the paralyzed knees" or "the knees that do not move"

See: Active or Passive

Hebrews 12:13 (#1)

"make straight paths for your feet"

These words are very similar to the first half of [4:26](#). The author does not seem to be quoting directly from Proverbs, but the language is similar enough that you may want to include a footnote that indicates the similarity.

Hebrews 12:13 (#2)

"make straight paths for your feet"

Here the author speaks as if his audience were runners who needed to **make straight paths** for their **feet** to run on. If it would be helpful in your language, you could express the idea by using a simile or plain language. The author could be referring to how **straight paths** are: (1) the quickest and best way to reach a destination. In this case, he wants the audience to direct all their attention to trusting and obeying God, which is the quickest and best way to receive what God has promised. Alternate translation: "direct your attention to following God" (2) the correct **paths**. In this case, the author is encouraging his audience to do what is right. Alternate translation: "do what is just and right"

See: Metaphor

Hebrews 12:13 (#3)

"for your feet"

Here, the word **feet** refers to what one does with **feet**, which is running or walking. If it would be

helpful in your language, you could refer directly to running or walking here. Alternate translation: “to walk on” or “for you to run on”

See: Metonymy

Hebrews 12:13 (#4)

"the lame might not be dislocated"

Here the author speaks of those who are not confidently trusting and obeying God as if they were **lame**. These people are in danger of ceasing to believe at all, which the author refers to as if it were a joint being **dislocated**. If it would be helpful in your language, you could express the idea by using a simile or plain language. Alternate translation: “the weak in faith might not be lost” or “those who are struggling might not give up”

See: Metaphor

Hebrews 12:13 (#5)

"the lame"

The author is using the adjective **lame** as a noun in order to refer to any body part that is **lame**, and by extension, any person with a **lame** body part. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: “the lame body parts” or “the people who are lame”

See: Nominal Adjectives

Hebrews 12:13 (#6)

"the lame might not be dislocated"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the people who are **dislocated** rather than on whatever does the “dislocating.” If it would be helpful in your language, you could rephrase the clause so that it is active in form. Alternate translation: “nothing would dislocate the lame”

See: Active or Passive

Hebrews 12:13 (#7)

"but rather might be healed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **healed** rather than on whatever does the healing. If it would be helpful in your language, you could rephrase the clause so that it is active in form. Alternate translation: “but rather might become well” or “but rather might heal”

See: Active or Passive

Hebrews 12:14 (#1)

"Pursue"

Here the author speaks as if he wants the audience to run after and try to capture **peace** and **sanctification**. He speaks in this way because he wants them to act for **peace** and **sanctification** as persistently as someone who “pursues” someone or something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or plain language. Alternate translation: “Consistently act in” or “Seek after”

See: Metaphor

Hebrews 12:14 (#2)

"peace with all {men}, and the sanctification"

If your language does not use abstract nouns for the ideas of **peace** and **sanctify**, you could express the ideas by using adjectives such as “peaceful” and “holy.” Alternate translation: “peaceful ways of living with all men, and the holy way of living”

See: Abstract Nouns

Hebrews 12:14 (#3)

"with all {men}"

Here, the phrase **with all {men}** could describe: (1) whom the audience should be at **peace** with. Alternate translation: “in your relationships with all men” (2) who else “pursues peace.” Alternate translation: “along with all men”

Hebrews 12:14 (#4)**"all {men}"**

Here, the phrase **all {men}** could refer to: (1) all people, both believers and unbelievers. Alternate translation: "all humans" (2) all believers. Alternate translation: "all fellow believers"

See: Assumed Knowledge and Implicit Information

Hebrews 12:14 (#5)**"all {men}"**

Although the phrase **all {men}** is masculine, the author is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "all people" or "all men and women"

See: When Masculine Words Include Women

Hebrews 12:14 (#6)**"without which no one will see"**

The phrases **without which** and **no one will see** use two negative words to emphasize that **sanctification** is required for anyone to **see the Lord**. If it would be helpful in your language, you could express the meaning with positive words, emphasizing the importance of **sanctification**. Alternate translation: "which is the only way that anyone will see"

See: Double Negatives

Hebrews 12:14 (#7)**"no one will see the Lord"**

Here, the phrase **see the Lord** refers to being in the Lord's presence. If it would be helpful in your language, you could use a phrase that refers to entering the Lord's presence. Alternate translation: "no one will enter the Lord's presence"

See: Assumed Knowledge and Implicit Information

Hebrews 12:15 (#1)**"is falling short from"**

Here, the phrase **falling short from** refers to lacking something or failing to get something. If it would be helpful in your language, you could use a word or phrase that refers to failing to attain something or not having something. Alternate translation: "is lacking" or "fails to receive"

See: Idiom

Hebrews 12:15 (#2)**"the grace of God"**

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adverb such as "kindly" or "graciously." Alternate translation: "what God graciously does" or "how God acts kindly"

See: Abstract Nouns

Hebrews 12:15 (#3)**"not any root of bitterness is growing up to cause trouble"**

Here the author speaks of "bitter" or resentful thinking and behavior as if it were a **root** that could "grow up" and produce something, in this case **trouble**. The author speaks of **bitterness** as a plant in order to show how even a little **bitterness** can lead to much **trouble**, just like a small **root** grows into a large plant. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: "not any bitterness is, like a root, growing up to cause trouble" or "not any little bitterness is spreading to cause trouble"

See: Metaphor

Hebrews 12:15 (#4)**"not any root of bitterness is growing up"**

These words are very similar to the second half of [29:17](#). The author does not seem to be quoting directly from Deuteronomy, but the language is similar enough that you may want to include a footnote that indicates the similarity.

Hebrews 12:15 (#5)**"root of bitterness"**

Here, the author uses the possessive form to describe: (1) a **root** that is "bitter." Alternate translation: "bitter root" or "root, that is, bitterness," (2) a **root** that produces things that are "bitter." Alternate translation: "root that produces bitter things"

See: Possession

Hebrews 12:15 (#6)**"to cause trouble"**

If your language does not use an abstract noun for the idea of **trouble**, you could express the idea by using a verb such as "trouble" or "annoy." Alternate translation: "to trouble people" or "to annoy people"

See: Abstract Nouns

Hebrews 12:15 (#7)**"by this many might become defiled"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this might defile many"

See: Active or Passive

Hebrews 12:15 (#8)**"this"**

Here, the word **this** refers to the **root of bitterness**. If it would be helpful in your language, you could make whom **this** refers to explicit. Alternate translation: "this root"

See: Pronouns — When to Use Them

Hebrews 12:15 (#9)**"might become defiled"**

Here, the phrase **become defiled** refers to being directly affected by something bad or nasty. In this case, the author's point is that being exposed to the

root of bitterness might affect **many** believers so that they also become "bitter." If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "might be affected" or "might also become bitter"

See: Assumed Knowledge and Implicit Information

Hebrews 12:16 (#1)**"who in exchange for one meal sold his own birthright"**

Here the author refers to a story about a man named **Esau**, who was the oldest son of Isaac. One day, Esau was very hungry. He saw his younger brother Jacob making food, and to get some of that food, he gave his **birthright** as the firstborn son to his younger brother. You can read this story in [Genesis 25:29–34](#). You might want to include this information in a footnote.

Hebrews 12:17 (#1)

""

Here the author refers to a story about what happened to Esau after he sold his birthright. When Esau's father Isaac was about to die, he wanted to give Esau a blessing. However, Esau's brother Jacob tricked his father Isaac and took the blessing for himself. When Esau found out, he wept and asked his father to bless him. However, his father had already given the blessing to Jacob. You can read this story in [Genesis 27:1–41](#). You might want to include this information in a footnote.

Hebrews 12:17 (#2)**"For"**

Here, the word **For** introduces a reason why the audience should avoid being like Esau and stay away from those who are like Esau. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "Do not be like that, because"

See: Connect — Reason-and-Result Relationship

Hebrews 12:17 (#3)**"to inherit the blessing"**

If your language does not use an abstract noun for the idea of **blessing**, you could express the idea by using a verb such as "bless." Alternate translation: "to be blessed by his father"

See: Abstract Nouns

Hebrews 12:17 (#4)**"he was rejected"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on Esau, who **was rejected**, rather than on the person doing the rejecting. If you must state who did the action, the author could imply that: (1) Esau's father Isaac did it. Alternate translation: "Isaac his father rejected him" (2) God did it. Alternate translation: "God rejected him"

See: Active or Passive

Hebrews 12:17 (#5)**"he found no place {for} repentance"**

The author is speaking as if Esau were literally looking for a **place** where he could repent. He means that Esau did not have the opportunity to repent. If it would be clearer in your language, you could state the meaning plainly. This could mean: (1) that Esau had no opportunity to correct what he had done. Alternate translation: "he had no opportunity to correct what he had done" (2) that Esau did not have the ability to feel remorse or sorrow for what he had done. Alternate translation: "he could not feel remorse for what he had done" or "he could not regret what he had done"

See: Metaphor

Hebrews 12:17 (#6)**"for} repentance"**

If your language does not use an abstract noun for the idea of **repentance**, you could express the idea by using a verb such as "repent." The person who does the **repentance** could be (1) Esau. Alternate

translation: "to repent" or "to reverse his actions" (2) Isaac, Esau's father. Alternate translation: "to change his father's mind"

See: Abstract Nouns

Hebrews 12:17 (#7)**"it"**

Here, the word **it** could refer to: (1) **repentance**. Alternate translation: "repentance" or "to reverse his actions" (2) **the blessing**. Alternate translation: "the blessing" or "to be blessed"

See: Pronouns — When to Use Them

Hebrews 12:17 (#8)**"with tears"**

Here, the word **tears** refers to the action of crying or weeping. If it would be helpful in your language, you could refer to the action of creating the **tears**. Alternate translation: "with weeping" or "while he cried"

See: Metonymy

Hebrews 12:18 (#1)

""

In [12:18-21](#), the author refers to what happened when the Israelites left Egypt and arrived a mountain named **Sinai**. God came down to this mountain to create a covenant with the Israelites, and Moses met him on the mountain and received God's commands and promises. When God came to the mountain, there were loud sounds, fire, and dark clouds, and God commanded that nobody should go up the mountain except for Moses and Aaron. The Israelites were afraid and asked Moses to speak to God for them. You can read about this story in [Exodus 19:9-20:21](#) and [Deuteronomy 4:9-5:31](#). You might want to include this information in a footnote.

Hebrews 12:18 (#2)**"For"**

Here, the word **For** introduces a further reason (which is found in [12:18–24](#)) for why the audience should do what the author has encouraged them to do in [12:14–17](#). If it would be helpful in your language, you could use a word or phrase that introduces a reason for exhortations or commands, or you could leave **For** untranslated. Alternate translation: “You should do all those things, because”

See: Connect — Reason-and-Result Relationship

Hebrews 12:18 (#3)

"you have not come to {what} can be touched"

Here the author assumes that his audience knows that **{what} can be touched** is the mountain named Sinai that the Israelites did **come to** after they left the land of Egypt. If your readers would not make these inferences, you could make the ideas more explicit. Alternate translation: “you have not come, as the Israelites did, to a mountain that can be touched”

See: Assumed Knowledge and Implicit Information

Hebrews 12:18 (#4)

"{what} can be touched"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to emphasize that the mountain is something that people can touch. If you must state who did the action, you could use an indefinite subject. Alternate translation: “what humans can touch” or “what is touchable”

See: Active or Passive

Hebrews 12:18 (#5)

"{what} can be touched"

The author is referring to physical things by association with the way those things can be **touched**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “physical things”

See: Metonymy

Hebrews 12:18 (#6)

"and to a blazing fire"

Here, the word **blazing** could: (1) modify **fire**. Alternate translation: “and to a fire that blazes” (2) be parallel with **{what} can be touched**. Alternate translation: “and is burning, to fire” or “and is blazing with fire”

See: Information Structure

Hebrews 12:18 (#7)

"to darkness and to gloom"

Here, the words **darkness** and **gloom** function together to refer to how “dark” it was when they came to the mountain. It is possible that **darkness** refers to shadows, while **gloom** refers to when the sun sets. If you do not have two words for these categories, you could use a single word or phrase to refer to deep **darkness**. Alternate translation: “to gloomy darkness” or “to intense gloom”

See: Doublet

Hebrews 12:19 (#1)

"to a sound of a trumpet"

Here the author uses the possessive form to refer to the **sound** that a **trumpet** makes when someone plays it. Your language may have its own expression that refers to the **sound** that a **trumpet** makes. Alternate translation: “to a trumpet blast” or “a call from a trumpet”

See: Possession

Hebrews 12:19 (#2)

"to a voice of words"

Here the author uses the possessive form to describe a **voice** that speaks **words**. Your language may have its own way of referring to someone speaking words. In the context, it is clear that God is the one who speaks the **words**. Alternate translation: “words spoken by a voice” or “God’s voice saying words”

See: Possession

Hebrews 12:19 (#3)

"to a voice of words"

Here, the word **voice** refers to someone speaking. If it would be helpful in your language, you could use a word or phrase that makes this clear. Alternate translation: "to the speaking of words" or "to words being spoken"

See: Metonymy

Hebrews 12:19 (#4)

"of which"

Here, the word **which** refers to the **voice**. If it would be helpful in your language, you could make what **which** refers to explicit. Alternate translation: "of which voice"

See: Pronouns — When to Use Them

Hebrews 12:19 (#5)

"not a word to be added to them"

Here, the phrase **a word to be added to them** refers to speaking more words to the people who are listening. If it would be helpful in your language, you could use a form that naturally refers to saying more words to people. Alternate translation: "no more words to be spoken to them"

See: Idiom

Hebrews 12:19 (#6)

"not a word to be added"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to avoid stating who would add any more words. If you must state who would do the action, the author implies that God would do it. Alternate translation: "God not to add a word"

See: Active or Passive

Hebrews 12:19 (#7)

"to them"

Here, the word **them** refers to **the ones having heard**. If it would be helpful in your language, you could make whom **them** refers to explicit. Alternate translation: "to them, the ones who heard" or "to themselves"

See: Pronouns — When to Use Them

Hebrews 12:20 (#1)

"For"

Here, the word **For** introduces a reason why the Israelites "begged for not a word to be added" ([12:19](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "That was because" or "They begged for this since"

See: Connect — Reason-and-Result Relationship

Hebrews 12:20 (#2)

"what} was ordered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **ordered** rather than on the person doing the ordering. If you must state who did the action, the author implies that God did it. Alternate translation: "what God ordered"

See: Active or Passive

Hebrews 12:20 (#3)

"what} was ordered"

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God ordered the Israelites to do. However, the audience would have understood that these were words from the Old Testament, specifically a summary of parts of [Exodus 19:12–13](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to

identify it. Alternate translation: “what was ordered when God said”

See: Quotations and Quote Margins

Hebrews 12:20 (#4)

"If even an animal might touch the mountain, it must be stoned"

Here God uses the conditional form to require anyone who “touches” the **mountain** to be **stoned**. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: “Were even an animal to touch the mountain, it must be stoned” or “Suppose even an animal touches the mountain. In that case, it must be stoned”

See: Connect — Hypothetical Conditions

Hebrews 12:20 (#5)

"If even an animal"

Here, the phrase **even an animal** implies that humans are certainly included, and **even** animals too are included. If it would be helpful in your language, you could clarify that this command refers to both humans and animals. Alternate translation: “If a human or even an animal”

See: Assumed Knowledge and Implicit Information

Hebrews 12:20 (#6)

"it must be stoned"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **stoned** rather than on who does the stoning. If you must state who would do the action, the author implies that the Israelites themselves would do it. Alternate translation: “you must stone it”

See: Active or Passive

Hebrews 12:21 (#1)

"the thing being made visible"

Here, the phrase **the thing being made visible** refers to everything that went along with God appearing on Mount Sinai. The author is referring back to everything he described in [12:18–19](#). If it would be helpful in your language, you could make what these **things** are more explicit. Alternate translation: “everything I have described being made visible”

See: Assumed Knowledge and Implicit Information

Hebrews 12:21 (#2)

"the thing being made visible"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what was **made visible** rather than on the person making it **visible**. If you must state who did the action, the author implies that God did it. Alternate translation: “the thing that God made visible”

See: Active or Passive

Hebrews 12:21 (#3)

"said"

Here, the author could be referring to [9:19](#), where Moses expresses fear when the people make an idol and worship it. On the other hand, the author could be referring to [3:6](#), which describes how Moses “trembled” when God appeared to him in a burning bush. Most likely, the author is simply describing Moses’ reaction to what he experienced without quoting directly from any Old Testament passage. Introduce the quotation as words that Moses said, and if it would be helpful to your readers, you could include a footnote that references one or both of the passages that the quotation could refer to. Alternate translation: “spoke”

See: Quotations and Quote Margins

Hebrews 12:21 (#4)

"terrified and trembling"

Here, the words **terrified** and **trembling** function together to show that **Moses** was very afraid. It is likely that **terrified** describes how Moses felt, while **trembling** describes what happened when he felt **terrified**. If you do not have two words for these categories, you could use a single word or phrase to identify God as the creator of the city. Alternate translation: “terrified so that I tremble” or “very afraid”

See: Doublet

Hebrews 12:22 (#1)

"But"

Here, the word **But** introduces a contrast with what the audience have not “come to,” which the author has described in [12:18–21](#). If it would be helpful in your language, you could use a word or phrase that introduces a contrast with the previous section or idea. Alternate translation: “On the other hand,” or “On the contrary,”

See: Connect — Contrast Relationship

Hebrews 12:22 (#2)

"Mount Zion and to the city of the living God, to the heavenly Jerusalem"

Here, the phrases **city of the living God** and **heavenly Jerusalem** could: (1) identify what is on **Mount Zion**. Alternate translation: “Mount Zion and on it the city of the living God, the heavenly Jerusalem” (2) give other names for **Mount Zion**. Alternate translation: “Mount Zion, that is, the city of the living God, the heavenly Jerusalem”

Hebrews 12:22 (#3)

"Mount Zion and to the city of the living God, to the heavenly Jerusalem"

Here the author is not referring to any earthly **Mount** or **city**. Rather, he is referring to things in heaven. If it would be helpful in your language, you could make this clear from the beginning. Alternate translation: “Mount Zion that is in heaven and to the city of the living God, the Jerusalem that is in heaven”

See: Assumed Knowledge and Implicit Information

Hebrews 12:22 (#4)

"of the living God"

Here, much as in [10:31](#), the phrase **the living God** identifies **God** as the one who “lives” and possibly as the one who gives “life.” The primary point is that **God** actually “lives,” unlike idols and other things that people call “god.” If it would be helpful in your language, you could use a word or phrase that emphasizes that God really “lives.” Alternate translation: “of the God who lives” or “of the true God”

See: Idiom

Hebrews 12:22 (#5)

"to myriads of angels"

Here, the word “myriad” names the number 10,000. The plural **myriads** refers generally to any large number. If it would be helpful in your language, you could use a word or phrase that refers to a very large number. Alternate translation: “to millions of angels” or “innumerable angels”

See: Numbers

Hebrews 12:22 (#6)

"of angels, to the assembly"

Here, the word **assembly** could: (1) rename or describe **myriads of angels**. Alternate translation: “of angels in assembly,” or “of angels—an assembly—” (2) be in parallel with “church” in the following verse, going with “firstborn.” Alternate translation: “of angels, and to the assembly”

See: Information Structure

Hebrews 12:23 (#1)

"to the church of the firstborn ones"

This group of people could be: (1) all God’s people from the past, present, and future. Alternate translation: “to the church of all God’s people, the firstborn ones” (2) all God’s people who are currently alive. Alternate translation: “to the church of the firstborn ones who currently live”

See: Assumed Knowledge and Implicit Information

Hebrews 12:23 (#2)

"of the firstborn ones"

Here the author speaks as if God's people were **firstborn** children. He speaks in this way to connect them with Jesus, who is God's **firstborn** son (See: [1:6](#)). Further, the **firstborn** were particularly important and honored. If it would be helpful in your language, you could use a word or phrase that refers to the most honored child, or you could express the idea in plain language that indicates the importance and significance of these people. Alternate translation: "of the eldest children" or "of the honored people"

See: Metaphor

Hebrews 12:23 (#3)

"who} have been registered in the heavens"

Here, the phrase **registered in the heavens** refers to how people who lived in or belonged to a city or region would have their names **registered** in a book to indicate that they belonged in that place. Here, people who have their names **registered** in the **heavens** belong to and will receive what is in the **heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "whose names have been registered in the heavens" or "whose names are recorded as those who will inherit what is in the heavens"

See: Assumed Knowledge and Implicit Information

Hebrews 12:23 (#4)

"who} have been registered"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **registered** rather than on the person doing the registering. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God has registered"

See: Active or Passive

Hebrews 12:23 (#5)

"to God the Judge of all"

Here, the phrase **of all** could go with: (1) **Judge**. Alternate translation: "to God, who is Judge of all" (2) **God**. Alternate translation: "to a Judge, who is God of all"

Hebrews 12:23 (#6)

"the Judge of all"

Here the author uses the possessive form to describe to refer to a **Judge** who judges **all** people. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "the Judge over all" or "the Judge who judges all"

See: Possession

Hebrews 12:23 (#7)

"of all"

The author is using the adjective **all** as a noun in order to refer to **all** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "of all humans"

See: Nominal Adjectives

Hebrews 12:23 (#8)

"to the spirits of the righteous ones"

This group of people could be: (1) all the people of God who have died. Alternate translation: "to the spirits of the dead righteous ones" (2) the same group as the **church of the firstborn ones**, that is, all the people of God without distinction. Alternate translation: "to the spirits of all God's righteous people" (3) all the people of God who lived before Jesus came. Alternate translation: "to the spirits of the righteous Israelites"

See: Assumed Knowledge and Implicit Information

Hebrews 12:23 (#9)**"made perfect"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **made perfect** rather than on the person doing the perfecting. If you must state who did the action, the author implies that God did it. Alternate translation: "whom God has made perfect"

See: Active or Passive

Hebrews 12:24 (#1)**"the mediator of a new covenant"**

Here the author uses the possessive form to describe how Jesus functions as the **mediator** for a **new covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in [9:15](#). Alternate translation: "who mediates a new covenant"

See: Possession

Hebrews 12:24 (#2)**"to the sprinkled blood speaking better than Abel"**

Here the author speaks as if the **blood** were a person who could be **speaking**. He speaks in this way to refer to what the **blood** means or accomplishes. If it would be helpful in your language, you could use a simile or plain language. Alternate translation: "to the sprinkled blood which is like a person who speaks better than Abel" or "to the sprinkled blood which means more to us than that of Abel"

See: Personification

Hebrews 12:24 (#3)**"to the sprinkled blood"**

Here, the phrase **sprinkled blood** refers to Jesus' blood. The word **sprinkled** indicates that the **blood** accomplishes cleansing and purification. If it would be helpful in your language, you could make

either or both of these implications more explicit. Alternate translation: "to the cleansing blood of Jesus"

See: Assumed Knowledge and Implicit Information

Hebrews 12:24 (#4)**"to the sprinkled blood"**

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "to the sprinkled blood, which is his sacrifice," or "to the sprinkled blood of Jesus, that is, his death, which is"

See: Metonymy

Hebrews 12:24 (#5)**"speaking better than Abel"**

Here the author is referring to a story about how **Abel** was killed by his brother. He has already referred to this story in [11:4](#). Here, he focuses on how God tells Abel's brother that Abel's blood "cries out" from the ground, with the implication being that Abel's blood asks God to take vengeance on his brother (See: [4:10](#)). The author here contrasts the blood of **Abel** that cries out for vengeance with the **sprinkled blood** of Jesus, which purifies his people and brings salvation. If it would be helpful in your language, you could make this comparison more explicit. Alternate translation: "speaking of a better salvation than Abel" or "speaking of salvation rather than the vengeance that Abel spoke of"

See: Assumed Knowledge and Implicit Information

Hebrews 12:24 (#6)**"than Abel"**

This phrase leaves out some words that in many languages a sentence might need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. The author might be implying: (1) **blood speaking**. Alternate translation: "than

Abel's blood speaks" (2) Abel **speaking**. Alternate translation: "than Abel speaks"

See: Ellipsis

Hebrews 12:25 (#1)

"See that you do not refuse"

Here, the phrase **see that you do not** is a strong command to diligently or vigilantly avoid doing something. If it would be helpful in your language, you could use a comparable form that expresses a strong command to pay attention or focus on something. Alternate translation: "Watch out that you do not refuse" or "Be careful to avoid refusing"

See: Idiom

Hebrews 12:25 (#2)

"you do not refuse" - "having refused"

Here, the words **refuse** and **refused** imply that people are "refusing" to do something, but the author does not state what it is directly. If it would be helpful in your language, you could clarify that people are "refusing" to listen and obey. Alternate translation: "you do not refuse to listen to ... having refused to listen to" or "you do not refuse to obey ... having refused to obey"

See: Assumed Knowledge and Implicit Information

Hebrews 12:25 (#3)

"the one speaking"

Here, the phrase **the one speaking** could refer to: (1) God generally. Alternate translation: "the one speaking, God" (2) Jesus specifically, whose blood "spoke" in the previous verse. Alternate translation: "the one speaking, Jesus"

See: Pronouns — When to Use Them

Hebrews 12:25 (#4)

"For if those did not escape, having refused the one warning {them} on earth, much less we {who} are turning away from the one from heaven"

Here the author could have meant: (1) a strong statement. Alternate translation: "For if those did not escape, having refused the one warning them on earth, we will so much less escape, we who are turning away from the one from heaven" (2) a rhetorical question. If you use the following alternate translation, you will need to start a new sentence at the beginning of the following verse. Alternate translation: "For if those did not escape, having refused the one warning them on earth, how much less will we who are turning away from the one from heaven?"

Hebrews 12:25 (#5)

"if"

Here the author is speaking as if the lack of "escape" of those who **refused the one warning {them} on earth** were a hypothetical possibility, but he means that it is actually true that they **did not escape**. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the author is saying is not certain, then you could express the idea by using a word such as "because" or "since." Alternate translation: "since"

See: Connect — Factual Conditions

Hebrews 12:25 (#6)

"those"

Here, the word **those** refers to the Israelites who "refused" to obey God. He may have in mind particularly the Israelites who did not obey God and died in the wilderness (See: what the author said in [3:7-4:11](#)). If it would be helpful in your language, you could make it clear to whom **those** refers. Alternate translation: "those Israelites" or "those who drew near to Mount Sinai"

See: Pronouns — When to Use Them

Hebrews 12:25 (#7)

"the one warning {them} on earth"

Here, the phrase **the one warning {them} on earth** could refer to: (1) God generally. Alternate translation: "God when he warned them on earth" (2) Moses, who spoke God's words to the people at

Mount Sinai. Alternate translation: "Moses when he warned them on earth" (3) Jesus specifically. Alternate translation: "Jesus when he warned them on earth"

See: Pronouns — When to Use Them

Hebrews 12:25 (#8)

"on earth," - "from heaven"

Here, the phrases **on earth** and **from heaven** indicate the places from which God gave his warnings. The phrase **on earth** refers to how God spoke to the Israelites from Mount Sinai when he made the first covenant. The phrase **from heaven** refers to how God speaks from Mount Zion in heaven as he makes the second covenant. If it would be helpful in your language, you could clarify what **on earth** and **from heaven** refer to specifically. Alternate translation: "from a mountain on earth ... from a mountain in heaven"

See: Assumed Knowledge and Implicit Information

Hebrews 12:25 (#9)

"we {who} are turning away from"

Here the author refers to rejecting and disobeying God as if a person were changing direction and **turning away from** him. So, **turning away from** God indicates serious disobedience and rejection. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "we who are rejecting" or "we who are renouncing"

See: Metaphor

Hebrews 12:25 (#10)

"we {who} are turning away from the one from heaven"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "will we escape who are turning away from the one warning us from heaven"

See: Ellipsis

Hebrews 12:25 (#11)

"we {who} are turning away from"

Here the author does not mean that all of the audience were **turning away from** God when he wrote this letter. Rather, he means that every person in the audience could be someone who "turns away from" God, and they will certainly **not escape**. If it would be helpful in your language, you could use a form that shows that the audience **turning away from** God is a possibility, not a current fact. Alternate translation: "we, if we turn away from" or "any one of us who turns away from"

See: Connect — Hypothetical Conditions

Hebrews 12:25 (#12)

"the one"

Here, the phrase **the one** could refer to: (1) God generally. Alternate translation: "God" (2) Jesus specifically. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Hebrews 12:26 (#1)

"the voice of whom"

Here, the word **voice** refers to the act of speaking. If it would be helpful in your language, you could refer directly to the act of speaking. Alternate translation: "whose speech" or "whose speaking"

See: Metonymy

Hebrews 12:26 (#2)

"at that time" - "now"

Here, the phrase **at that time** refers to the time when God spoke from Mount Sinai. In contrast, the word **now** refers to the present time, the time when the author is writing this letter. If it would be helpful in your language, you could make the time references more explicit. Alternate translation: "at the time of the first covenant ... right now"

See: Assumed Knowledge and Implicit Information

Hebrews 12:26 (#3)**"shook" - "I myself will shake"**

Here the author uses words that refer to earthquakes. If it would be helpful in your language, you could use words that describe the earth shaking in an earthquake. Alternate translation: "quaked ... I myself will quake"

See: Translate Unknowns

Hebrews 12:26 (#4)**"he has promised, saying"**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God says to his people. However, the audience would have understood that these were words from the Old Testament, specifically from [2:6](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "he has promised in the Scriptures, saying" or "he has promised when he said in the Scriptures"

See: Quotations and Quote Margins

Hebrews 12:26 (#5)**"Still once"**

Here, the phrase **Still once** indicates that something has already happened and will happen again, but only one more time. If it would be helpful in your language, you could use a word or phrase that indicates that something will happen one more time. Alternate translation: "Again, but one time only," or "Once more"

See: Idiom

Hebrews 12:27 (#1)**"But this {phrase}, "Still once" indicates"**

Here the author uses **But this {phrase}** to requote a part of the quotation that he introduced in the previous verse (See: [12:26](#)). If your readers would misunderstand that the author is quoting the previous quotation to focus on a specific portion of it, you could use a word or phrase that introduces

something that has already been quoted. Alternate translation: "Now when God says 'Still once,' it indicates"

See: Quotations and Quote Margins

Hebrews 12:27 (#2)**"Still once"**

Since the author repeats here the same words that he quoted in [12:26](#), you should translate these words in exactly the same way as you did in that verse.

Hebrews 12:27 (#3)**"the removal"**

Here the word translated **removal** could refer to: (1) a change in content or position. Alternate translation: "the change" or "the transfer" (2) removal or destruction. Alternate translation: "the elimination" or "the eradication"

Hebrews 12:27 (#4)**"the removal of the things being shaken, that is, of {the things} created"**

If your language does not use an abstract noun for the idea behind **removal**, you could express the idea by using a verb such as "remove." Alternate translation: "that God will remove the things being shaken, that is, the things created"

See: Abstract Nouns

Hebrews 12:27 (#5)**"of the things being shaken," - "the things not being shaken"**

Here, the phrase **being shaken** could refer to: (1) how something is or is not **shaken**. Alternate translation: "of the things that are shaken ... the things that are not shaken" (2) whether something can be **shaken** or not. Alternate translation: "of the things that can be shaken ... the things that cannot be shaken"

Hebrews 12:27 (#6)

"of the things being shaken," - "the things not being shaken"

See how you translated “shook” and “shake” in [Hebrews 12:26](#).

Hebrews 12:27 (#7)

"of the things being shaken"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **shaken** rather than on the person doing the shaking. If you must state who did the action, the author implies that God did it. Alternate translation: “of things that God will shake”

See: Active or Passive

Hebrews 12:27 (#8)

"that is, of {the things} created"

Here, the phrase **that is** could introduce: (1) the way in which things are shaken. In other words, God **created** everything by speaking, and he “shakes” everything by speaking. Alternate translation: “just as they were created” (2) the type of things that are shaken. In other words, only **created** things are **shaken**. Alternate translation: “which are the created things” (3) the reason why things are shaken. In other words, things are **shaken** because they are **created**. Alternate translation: “since they are created”

See: Connecting Words and Phrases

Hebrews 12:27 (#9)

"of {the things} created"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **created** rather than on the person doing the creating. If you must state who did the action, the author implies that God did it. Alternate translation: “of the things that God created”

See: Active or Passive

Hebrews 12:27 (#10)

"the things not being shaken"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is not **shaken** rather than on the person who would do the shaking. If you must state who would do the action, the author implies that God would do it. Alternate translation: “the things that God will not shake”

See: Active or Passive

Hebrews 12:28 (#1)

"Therefore"

Here, the word **Therefore** introduces an inference or conclusion that the author draws from what he has said about “shaking” in [12:26-27](#). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion from an argument. Alternate translation: “Because of that” or “So then”

See: Connect — Reason-and-Result Relationship

Hebrews 12:28 (#2)

"receiving"

Here, the word **receiving** introduces the reason why we should **have gratitude**. If it would be helpful in your language, you could include a word or phrase that makes this relationship clear. Alternate translation: “because we are receiving”

See: Connect — Reason-and-Result Relationship

Hebrews 12:28 (#3)

"an unshakeable kingdom"

Here, the word **unshakable** could refer to: (1) how something is not “shaken.” Alternate translation: “a kingdom that is not shaken” (2) whether something can be “shaken” or not. Alternate translation: “a kingdom that cannot be shaken”

Hebrews 12:28 (#4)**"unshakeable"**

See how you translated “shook,” “shake,” and “shaken” in [Hebrews 12:26–27](#).

Hebrews 12:28 (#5)**"let us have gratitude"**

If your language does not use an abstract noun for the idea behind **gratitude**, you could express the idea by using an adjective such as “grateful.” Alternate translation: “let us be grateful”

See: Abstract Nouns

Hebrews 12:28 (#6)**"through which"**

Here, the word **which** refers to **gratitude**. If it would be helpful in your language, you could make what **which** refers to explicit. Alternate translation: “through which gratitude”

See: Pronouns — When to Use Them

Hebrews 12:28 (#7)**"with reverence and awe"**

If your language does not use abstract nouns for the ideas of **reverence** and **awe**, you could express the ideas by using adverbs such as “reverently” and “fearfully.” Alternate translation: “both reverently and fearfully”

See: Abstract Nouns

Hebrews 12:28 (#8)**"with reverence and awe"**

Here, the words **reverence** and **awe** function together to identify a reverent and fearing attitude. It is possible that **reverence** refers to proper respect towards a deity, while **awe** refers to fear in general. If you do not have two words for these categories, you could use a single word or phrase to identify an attitude of fearing reverence. Alternate translation: “with respectful fear” or “with reverent piety”

See: Doublet

Hebrews 12:29 (#1)**"for indeed"**

Here, the phrase **for indeed** indicates that the author is adding more information (**indeed**) that supports the exhortation in the previous verse (**for**). If it would be helpful in your language, you could use words that introduce added information that supports a previous exhortation. Alternate translation: “Further, the reason we should serve with reverence and awe is that”

See: Connect — Reason-and-Result Relationship

Hebrews 12:29 (#2)**"our God {is} a consuming fire"**

Here the author uses words that match the words in [4:24](#). However, he does not introduce these words as a quotation. Some translations mark the words **God {is} a consuming fire** with quotation marks, while others do not. Consider what is the best way to show your readers that these words match [4:24](#) without using words that introduce a quotation. Alternate translation: “our ‘God is a consuming fire.’”

See: Quotations and Quote Margins

Hebrews 12:29 (#3)**"our God"**

Here, the author refers to God as **our God** to indicate that he is speaking about the only God that all believers serve. If it would be helpful in your language, you could use a form that identifies God as the only God and as the God that believers worship and obey. Alternate translation: “the God whom we serve” or “God, whom we call our God,”

See: Assumed Knowledge and Implicit Information

Hebrews 12:29 (#4)**"is} a consuming fire"**

Here the author speaks of **God** as if he were a **fire** that is so powerful that it burns everything up. The

author speaks in this way to refer to God's powerful and complete judgment on those who disobey him and do not believe in him. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: "is like a consuming fire" or "completely punishes everyone who disobeys him"

See: Metaphor

Hebrews 13:1 (#1)

"Let brotherly love continue"

Here the author uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "Brotherly love must continue"

See: Third-Person Imperatives

Hebrews 13:1 (#2)

"Let brotherly love continue"

If your language does not use an abstract noun for the idea behind **love**, you could express the idea by using a verb such as "love." Alternate translation: "Continue to love each other as brothers" or "Let each of you continue to love each other in a brotherly way"

See: Abstract Nouns

Hebrews 13:1 (#3)

"brotherly love"

Here the author refers to **brotherly love** because he has identified all believers as "brothers" (See: [3:1](#); [10:19](#)). If possible, express the word **brotherly** here with a word that is related to how you translated "brothers" in those verses. Alternate translation: "love for fellow believers" or "brotherly and sisterly love"

See: Metaphor

Hebrews 13:1 (#4)

"brotherly love"

Although the word **brotherly** is masculine, the author is using it to refer to all siblings, both male and female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "love for family" or "sibling love"

See: When Masculine Words Include Women

Hebrews 13:2 (#1)

"Do not neglect"

The phrase **Do not neglect** is a negative understatement that emphasizes how much the audience should focus on **hospitality**. If it would be helpful in your language, you could express the meaning positively and include emphasis in another way. Alternate translation: "Focus on showing" or "Strive to always be"

See: Litotes

Hebrews 13:2 (#2)

"through this"

Here, the word **this** refers to **hospitality**. If it would be helpful in your language, you could make what **this** refers to explicit. Alternate translation: "through hospitality" or "by being hospitable"

See: Pronouns — When to Use Them

Hebrews 13:2 (#3)

"without knowing {it}"

Here the audience would have inferred that these people did not "know" that the strangers they had **shown hospitality to** were angels. If it would be helpful in your language, you could make this more explicit. Alternate translation: "without knowing that they were angels"

See: Assumed Knowledge and Implicit Information

Hebrews 13:3 (#1)

"Remember"

Here, the word **Remember** implies not just thinking about someone but also acting to help that person. If it would be helpful in your language, you could make this implication more explicit. Alternate translation: "Remember to care for"

See: Assumed Knowledge and Implicit Information

Hebrews 13:3 (#2)

"as having been bound with {them}"

Here the author knows that the people he is addressing have not actually **been bound with the prisoners**. However, he wants them to care for the **prisoners** as if they were prisoners with them. In other words, they should care for the **prisoners** as they would want others to care for them were they in prison. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "as if having been bound with them" or "imagining that you have been bound with them"

See: Connect — Contrary to Fact Conditions

Hebrews 13:3 (#3)

"having been bound with {them}"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **bound** rather than on the people doing the binding. If you must state who did the action, you could use an indefinite subject. Alternate translation: "someone having bound you with them"

See: Active or Passive

Hebrews 13:3 (#4)

"being mistreated"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **mistreated** rather than on the

people doing the mistreating. If you must state who did the action, you could use an indefinite subject. Alternate translation: "whom people mistreat"

See: Active or Passive

Hebrews 13:3 (#5)

"as yourselves also being in body"

Here, the word **as** introduces something about the nature of the audience that should lead them to **Remember** the **ones being mistreated**. If it would be helpful in your language, you could use a word or phrase that introduces something that supports an exhortation. Alternate translation: "since you yourselves also are in body"

See: Connect — Reason-and-Result Relationship

Hebrews 13:3 (#6)

"yourselves also"

Here, the phrase **yourselves also** could refer to: (1) the audience. Alternate translation: "also you yourselves" (2) the **ones being mistreated**. Alternate translation: "they also being"

See: Pronouns — When to Use Them

Hebrews 13:3 (#7)

"as yourselves also being in body"

Here, the phrase **being in body** indicates by association that the people the author is addressing, like the **ones being mistreated**, are human and so capable of suffering and being hurt. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "since you too are human and able to suffer"

See: Metonymy

Hebrews 13:4 (#1)

"Marriage {must be} honorable among all, and the marriage bed pure"

In these two clauses, the author does not include any verbs. If your language needs these verbs, you could include verbs of command or exhortation in

the first clause (as the ULT does) or in both clauses. Alternate translation: “Let marriage be honorable among all, and let the marriage bed be pure”

See: Ellipsis

Hebrews 13:4 (#2)

"Marriage {must be} honorable among all, and the marriage bed pure"

These two commands are very similar. It is likely that the second command is a more specific version of the first general command. If the repetition might be confusing, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one in a specific way, not saying something additional. Alternate translation: “Marriage must be honorable among all; specifically, the marriage bed must be pure”

See: Parallelism

Hebrews 13:4 (#3)

"among all"

Here, the phrase translated **among all** could refer: (1) to **all** people. Alternate translation: “among all people” (2) to **all** things or areas. Alternate translation: “in all things” or “in every way”

Hebrews 13:4 (#4)

"the marriage bed"

Here, the phrase **the marriage bed** is a polite way to refer to married people having sex. If it would be helpful in your language, you could use a comparable polite expression or plain language. Alternate translation: “the marital rights” or “having marital sex”

See: Euphemism

Hebrews 13:4 (#5)

"sexually immoral {people} and adulterers"

Here, the words **sexually immoral {people}** and **adulterers** function together to identify people who have improper sex. The phrase **sexually**

immoral {people} refers generally to anyone who has improper sex. The word **adulterers** refers particularly to married people who have sex with someone besides their own spouse. If you do not have two words for these categories, you could use a single word or phrase that refers to people who have improper sex. Alternate translation: “those who have improper sex” or “all sexually immoral people”

See: Doublet

Hebrews 13:5 (#1)

"Your manner of life {must be} free from the love of money"

Much as in the first half of the previous verse ([13:5](#)), here the author does not include any verbs. You should use the same form that you used in [13:5](#). Alternate translation: “Let your manner of life be free from the love of money”

See: Ellipsis

Hebrews 13:5 (#2)

"Your manner of life {must be} free from the love of money"

If your language does not use abstract nouns for the ideas behind **life** and **love**, you could express the ideas by using verbs such as “live” and “love.” Alternate translation: “How you live must be free from loving money” or “You should live in such a way that you do not love money”

See: Abstract Nouns

Hebrews 13:5 (#3)

"being content"

Here, the phrase **being content** could introduce: (1) the means by which peoples’ **manner of life** can be **free from the love of money**. Alternate translation: “by being content” or “which you can accomplish by being content” (2) a second, positive command. Alternate translation: “and you must be content”

Hebrews 13:5 (#4)**"for he himself has said"**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that God says to the audience. However, the audience would have understood that these were words from the Old Testament. The words do not exactly match any verse in the Greek translation of the Old Testament that we have, but they are very close to the words found in [31:6, 8](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "for he himself has spoken"

See: Quotations and Quote Margins

Hebrews 13:5 (#5)**"he himself has said"**

Here, the phrase **he himself** refers to God. If it would be helpful in your language, you could make whom **he himself** refers to explicit. Alternate translation: "God himself has said"

See: Pronouns — When to Use Them

Hebrews 13:5 (#6)**"he himself has said"**

Here, the word translated **himself** emphasizes **he**, that is, God. Consider using a natural way to emphasize **he** in your language. Alternate translation: "he, yes he, has said"

See: Reflexive Pronouns

Hebrews 13:5 (#7)**"I will never leave you, nor never will I forsake you"**

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could

connect the clauses with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I will never leave you; indeed, never will I forsake you"

See: Parallelism

Hebrews 13:5 (#8)**"never" - "nor never"**

The words translated **never** are two negative words in both places. In the author's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. The word **nor** before the second occurrence of **never** makes the statement even more strongly negative. If your language can use two negatives as the author's culture did, you could use double negatives here. If your language does not use two negatives in this way, you could translate with one strong negative word, as the ULT does. Alternate translation: "certainly not ... and most certainly not"

See: Double Negatives

Hebrews 13:5 (#9)**"you"**

God is speaking to each person individually, so **you** is singular in both places in this quotation.

See: Forms of 'You' — Singular

Hebrews 13:6 (#1)**"so that"**

Here, the phrase **so that** introduces the result of what God "has said" as recorded in the previous verse ([13:5](#)). If it would be helpful in your language, you could use a word or phrase that introduces the result or outcome of an action. Alternate translation: "so in response" or "and as a result"

See: Connect — Reason-and-Result Relationship

Hebrews 13:6 (#2)**"being confident, we say"**

Alternate translation: "we confidently say" or "we say with confidence"

Hebrews 13:6 (#3)**"say"**

Here the author quotes from an important text, the Old Testament scriptures. He does not introduce the words as a quotation but instead introduces them as something that the audience says, either to God or to other people. However, the audience would have understood that these were words from the Old Testament, specifically from [118:6](#). If your readers would not know that the quotation is from the Old Testament, you could include a footnote or use some other form to identify it. Alternate translation: "to speak these words from the Scriptures:"

See: Quotations and Quote Margins

Hebrews 13:6 (#4)**"and"**

Here, the word **and** introduces the result of the **Lord** being a **helper**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so"

See: Connecting Words and Phrases

Hebrews 13:6 (#5)**"What will a man do to me"**

The author of the quotation is using the question form to emphatically express the idea that **a man** cannot **do** anything to him. If you would not use the question form for this purpose in your language, you could translate the question as a strong statement. Alternate translation: "A man cannot do anything to me!"

See: Rhetorical Question

Hebrews 13:6 (#6)**"a man"**

Although the word **man** is masculine, the author is using it to refer to any people, whether male or female. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "a person" or "a man or woman"

See: When Masculine Words Include Women

Hebrews 13:6 (#7)**"a man"**

Here the author is speaking of "men" in general, not of one particular **man**. If it would be helpful in your language, you could use a form that refers to "men" or "people" in general. Alternate translation: "any man" or "any person"

See: Generic Noun Phrases

Hebrews 13:6 (#8)**"will a man do to me"**

Here, the phrase **do to me** implies that what is "done" is something bad or hurtful. If it would be helpful in your language, you could make it more explicit that the author of the quotation is referring to hurtful or harmful actions. Alternate translation: "will a man do to harm me" or "will a man do that injures me"

See: Assumed Knowledge and Implicit Information

Hebrews 13:7 (#1)**"Remember"**

Here, the word **Remember** implies thinking carefully about or considering someone. It does not mean that the audience have forgotten the **leaders**. If it would be helpful in your language, you could make it more explicit that the author is referring to carefully thinking about something. Alternate translation: "Bring to mind" or "Think about"

See: Assumed Knowledge and Implicit Information

Hebrews 13:7 (#2)**"your leaders"**

Here, the author implies that **leaders** he is speaking about have died. If it would be helpful in your language, you could make this more explicit. Alternate translation: “your former leaders” or “your leaders who have died”

See: Assumed Knowledge and Implicit Information

Hebrews 13:7 (#3)

"who"

Here, the word **who** introduces a description of the **leaders**. The author is not distinguishing between **leaders** who **spoke the Word** and **leaders** who did not. If it would be helpful in your language, you could use a form that makes it clear that **who** introduces a description, not a distinction. Alternate translation: “people who”

See: Distinguishing Versus Informing or Reminding

Hebrews 13:7 (#4)

"the Word of God"

Here the author uses the possessive to describe **the Word** that could: (1) be about **God** and what he has done. Alternate translation: “the Word about God” (2) be from **God**. Alternate translation: “the Word from God”

See: Possession

Hebrews 13:7 (#5)

"the Word"

Here, the word **Word** refers to what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the Message”

See: Metonymy

Hebrews 13:7 (#6)

"of whom considering the outcome of their conduct"

Here, the phrase **of whom** identifies to whom the **outcome of conduct** belongs. If it would be helpful in your language, you could rearrange these words so that it is clear what **of whom** modifies. Alternate

translation: “considering the outcome of their conduct”

See: Information Structure

Hebrews 13:7 (#7)

"the outcome"

Here the author implies that the **outcome** is good. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the good outcome” or “the positive outcome”

See: Assumed Knowledge and Implicit Information

Hebrews 13:7 (#8)

"their faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: “how they believed” or “the way they believed,”

See: Abstract Nouns

Hebrews 13:8 (#1)

"yesterday and today"

Here, the author uses names for specific days to refer to entire periods of time. The word **yesterday** refers to the past, and the word **today** refers to the present. If it would be helpful in your language, you could refer to these time periods in a natural way in your language. Alternate translation: “in the past and in the present” or “back then and now”

See: Synecdoche

Hebrews 13:8 (#2)

"yesterday and today and forever"

Here the author uses words that refer to past time, present time, and future time to refer to all of time, that is, to any time during which things happen. If it would be helpful in your language, you could use a comparable construction that refers to all time. Alternate translation: “for all time” or “as he was and as he will be”

See: Merism

Hebrews 13:9 (#1)

"Do not be carried away"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **carried away** rather than on the people doing the carrying. If you must state who does the action, you could use an indefinite subject. Alternate translation: "Do not allow people to carry you away" or "You must not let others carry you away"

See: Active or Passive

Hebrews 13:9 (#2)

"Do not be carried away"

Here the author speaks as if the true gospel were a place from which the audience could **be carried away**. By speaking in this way, he means that the **teachings** that the audience have heard will cause them to stop believing the true gospel. If it would be helpful in your language, you could use a comparable figure of speech or express the idea in plain language. Alternate translation: "Do not be led astray" or "Do not be deceived"

See: Metaphor

Hebrews 13:9 (#3)

"by various and strange teachings"

Scholars debate what these **teachings** are. What is clear is that these teachings are contrary to the gospel that the author proclaims. If it would be helpful in your language, you could use a word or phrase that refers to "false" or "wrong" **teachings**, but you should not specify what these **teachings** are. Alternate translation: "by various and strange false teachings"

See: When to Keep Information Implicit

Hebrews 13:9 (#4)

"For"

Here, the word **For** introduces a basis or reason why the audience should **not be carried away** by these **teachings**. If it would be helpful in your language, you could use a different word or phrase that introduces basis or reason. Alternate translation: "Avoid that because" or "In reality,"

See: Connect — Reason-and-Result Relationship

Hebrews 13:9 (#5)

"the heart to be confirmed by grace"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on what is **confirmed** rather than on the what does the confirming. If you must state who does the action, the author implies that God does it by means of **grace**. Alternate translation: "God to confirm the heart by grace"

See: Active or Passive

Hebrews 13:9 (#6)

"the heart"

In the author's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. See how you translated this word in [10:22](#). Alternate translation: "the mind" or "who you are"

See: Metonymy

Hebrews 13:9 (#7)

"the heart"

Here the author is speaking of "hearts" in general, not of one particular **heart**. If it would be helpful in your language, you could use a form that refers to "hearts" in general. Alternate translation: "every heart" or "your hearts"

See: Generic Noun Phrases

Hebrews 13:9 (#8)

"by grace"

If your language does not use an abstract noun for the idea behind **grace**, you could express the idea by using a verb such as “give” or an adverb such as “graciously.” Alternate translation: “by what we are given” or “by how God acts graciously”

See: Abstract Nouns

Hebrews 13:9 (#9)

"by foods"

Scholars debate what the word **foods** refers to here. Here are just a few of the options for what **foods** could indicate: (1) Jewish ceremonial meals (2) pagan ceremonial meals (3) Old Testament sacrifices (4) Jewish food laws. Since there is no agreement on what **foods** refers to, it is best to use a very general word for “food,” or what is eaten. Alternate translation: “not by things that you eat,”

See: When to Keep Information Implicit

Hebrews 13:9 (#10)

"with which the ones walking {in them} were not benefitted"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on those who are **not benefitted** rather than on what does not “benefit” them. If you must state who would do the action, the author implies that the “foods” would do it. Alternate translation: “which did not benefit the ones walking in them”

See: Active or Passive

Hebrews 13:9 (#11)

"the ones walking {in them}"

Here the author speaks of behavior in life as if it were **walking**. In this case, the author speaks of **walking** in the “foods,” by which he means behaving as if the **foods** are important or significant for one’s life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the ones behaving according to them” or “the ones treating them as important”

See: Metaphor

Hebrews 13:10 (#1)

"an altar"

Here, the word **altar** could refer to: (1) Jesus’ offering of himself (2) the cross (3) believers’ worship and obedience (4) an altar or sanctuary in heaven (5) the Lord’s Supper. Since the author never mentions a heavenly **altar** elsewhere, it is likely that the author intends **altar** to indicate some sort of “sacrifice,” whether that is Jesus’ offering of himself or our offering of worship to God. If it would be helpful in your language, you could use a word for “sacrifice” to express the idea here. Alternate translation: “a sacrifice”

See: Metonymy

Hebrews 13:10 (#2)

"the ones serving in the tabernacle"

Here, the phrase **the ones serving in the tabernacle** could refer to: (1) the priests who performed sacrifices in the tabernacle. Alternate translation: “the priests who served in the tabernacle” (2) everyone who worships God in the ways of the old covenant. Alternate translation: “anyone who worships according to the tabernacle” or “the ones who worship as they did in the tabernacle”

See: Assumed Knowledge and Implicit Information

Hebrews 13:10 (#3)

"serving in the tabernacle"

Here, the author could be referring to: (1) the **tabernacle** that is described in the Old Testament. In this case, he is not describing something that was happening when he wrote the letter. Instead, he is describing what God required for the **tabernacle** in Scripture. Alternate translation: “who served in the tabernacle” (2) the “temple” that existed when he wrote this letter. The temple replaced the **tabernacle**, and the author simply uses the name **tabernacle** for both the Old Testament sanctuary and the temple that existed in his time. Alternate translation: “serving in the temple” or “serving in the sanctuary”

See: Assumed Knowledge and Implicit Information

Hebrews 13:10 (#4)

"have no authority to eat"

Here, the author could speak of "eating" in order to refer to: (1) how the priests often ate parts of the sacrifices they offered. This was a way of participating in the sacrifice. However, these priests do not have the **authority** to participate in Christ's sacrifice. Alternate translation: "have no authority to eat and thus participate" (2) how the priests could not eat the offerings presented on the Day of Atonement, which were instead burned outside the camp (See: [16:27](#)). The author would be identifying Jesus' sacrifice as this kind of Day of Atonement sacrifice. Alternate translation: "have no authority to eat, since this is a sin offering"

See: Assumed Knowledge and Implicit Information

Hebrews 13:10 (#5)

"have no authority"

If your language does not use an abstract noun for the idea behind **authority**, you could express the idea by using a verb such as "authorize." Alternate translation: "are not authorized"

See: Abstract Nouns

Hebrews 13:11 (#1)

""

Here the author refers to some of the commands that God gave for what to do on the special day called "the Day of Atonement." Once every year, the high priest would slaughter a bull and a goat and sprinkle some of their blood in the inner, most sacred part of the tabernacle. Later, a person would take the carcasses of the bull and the goat and burn them completely outside the area where the Israelites were staying. You can read about these instructions in [Leviticus 16:3-34](#). You might want to include this information in a footnote.

Hebrews 13:11 (#2)

"For"

Here, the word **For** introduces a further explanation of what "the ones serving in the tabernacle" do, specifically what the **high priest** does on the Day of Atonement once every year. If it would be helpful in your language, you could use a word or phrase that introduces explanation or more information. Alternate translation: "Now" or "Concerning the tabernacle,"

See: Connecting Words and Phrases

Hebrews 13:11 (#3)

"the blood of which animals is brought on behalf of sin by the high priest"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **blood** that is **brought** rather than on the **high priest** who does the "bringing." Alternate translation: "the high priest brings the blood of which animals on behalf of sins"

See: Active or Passive

Hebrews 13:11 (#4)

"is brought" - "are burned up"

Here the author could use the present tense because: (1) he is speaking about what God commanded in the Old Testament, which he can read in the present time. Alternate translation: "was brought ... were burned up" (2) he is speaking about how, when he wrote this letter, high priests still presented this kind of offering in the temple every year. "is brought every year ... are burned up"

See: Predictive Past

Hebrews 13:11 (#5)

"on behalf of sin"

Here, the phrase **on behalf of sin** means that the **blood** is intended to deal with that **sin**. It does not mean that the **blood** from the animals allows the **sin** or encourage the **sin**. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "to deal with own sin" or "for the forgiveness of sin"

See: Idiom

Hebrews 13:11 (#6)

"sin"

Here the author is speaking of "sins" in general, not of one particular **sin**. If it would be helpful in your language, you could use a form that refers to "sins" in general. Alternate translation: "sins"

See: Generic Noun Phrases

Hebrews 13:11 (#7)

"the holy {places}"

Here, the phrase **the holy {places}** could refer to: (1) the inner section of the earthly sanctuary. Alternate translation: "the inner section of the sanctuary" (2) the earthly sanctuary generally. Alternate translation: "the sanctuary" or "the tabernacle"

See: Assumed Knowledge and Implicit Information

Hebrews 13:11 (#8)

"but} the bodies of these {animals} are burned up"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on the **bodies** that are **burned** rather than on the person doing the burning. If you must state who did the action, you could use an indefinite subject. Alternate translation: "but a person burns up the bodies of these animals"

See: Active or Passive

Hebrews 13:11 (#9)

"outside the camp"

The author assumes that his audience will understand that by the word **camp**, he is referring to the area in which the Israelites set up their tents and stayed for the night when they were traveling through the desert. The area **outside the camp** refers to any space outside the area in which the

Israelites set up tents. If it would be helpful in your language, you could use a word or phrase that refers to the space outside the area where human dwellings are set up. Alternate translation: "outside the tent area" or "away from the place where they stayed the night"

See: Assumed Knowledge and Implicit Information

Hebrews 13:12 (#1)

"So"

Here, the word **So** introduces a result or inference from what the author said in the previous verse about how the "bodies" of the sacrificed animals "are burned up outside the camp" (See: [13:11](#)). The author means that how God set up the sacrifices in the tabernacle helps us understand what Jesus did. If it would be helpful in your language, you could use a different word or phrase that introduces a result or inference. Alternate translation: "Because of that,"

See: Connect — Reason-and-Result Relationship

Hebrews 13:12 (#2)

"suffered"

Here the author uses the word **suffer** to refer specifically to Jesus' death on the cross. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "suffered and died"

See: Assumed Knowledge and Implicit Information

Hebrews 13:12 (#3)

"outside the gate"

Here the author is referring to how Jesus died in a place named "Golgotha," which was outside the walls and "gates" of the city of Jerusalem. If it would be helpful in your language, you could clarify what place **outside the gate** refers to. Alternate translation: "outside the gates of Jerusalem" or "outside the city gate"

See: Assumed Knowledge and Implicit Information

Hebrews 13:12 (#4)**"the people"**

Here, the phrase **the people** refers to God's people in general. It does not distinguish between Israelites and Christians. If it would be helpful in your language, you could use a word or phrase that makes it clear that **the people** refers to God's people, to anyone who trusts God. Alternate translation: "his people" or "the people of God"

See: Assumed Knowledge and Implicit Information

Hebrews 13:12 (#5)**"his own blood"**

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on what Jesus' **blood** refers to. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: "his own blood, which is his sacrifice" or "his own blood, that is, his death"

See: Metonymy

Hebrews 13:13 (#1)**"Let us therefore go"**

Here, the word **therefore** introduces an inference or exhortation based on what the author has said in [13:11-12](#). If it would be helpful in your language, you could use a different word or phrase that introduces an inference or exhortation. Alternate translation: "Because he did that for us, let us go"

See: Connect — Reason-and-Result Relationship

Hebrews 13:13 (#2)**"Let us" - "go to him"**

In a context such as this, it may be more natural in your language to say "come" instead of **go**. Alternate translation: "Let us come to him"

See: Go and Come

Hebrews 13:13 (#3)**"Let us therefore go to him outside the camp"**

Here, the author speaks of following Christ as if it were leaving the **camp** (See: [13:11](#)) to be with him outside that **camp**. Scholars debate what the **camp** and **outside** that camp refer to. The author could be encouraging the audience to: (1) abandon what society considers valuable and honorable in order to follow Christ. Alternate translation: "Let us therefore ignore our society to trust in him" (2) abandon the Old Testament sacrificial system to trust in Christ's sacrifice. Alternate translation: "Let us therefore leave the Old Testament sacrifices behind and trust in his work" (3) abandon the physical world to enter heaven. Alternate translation: "Let us therefore go to him in heaven outside this world"

See: Metaphor

Hebrews 13:13 (#4)**"bearing"**

Here the author speaks as if **reproach** were an object that believers were **bearing** on their backs. He speaks in this way to refer to "enduring" or "accepting" the **reproach**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "enduring" or "accepting"

See: Metaphor

Hebrews 13:13 (#5)**"his reproach"**

Here the author could be referring to a **reproach** that is: (1) like the reproach that Christ experienced. Alternate translation: "the reproach that he experienced" or "reproach, which is like what he suffered" (2) for the sake of or because of Christ. Alternate translation: "the reproach for his sake" or "the reproach because of him"

See: Possession

Hebrews 13:13 (#6)**"his reproach"**

If your language does not use an abstract noun for the idea of **reproach**, you could express the idea by using a verb such as “reproach.” Alternate translation: “being reproached for him” or “it when people reproach us for his sake”

See: Abstract Nouns

Hebrews 13:14 (#1)

"For"

Here, the word **For** introduces a reason or basis for the exhortation in the previous verse. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis. Alternate translation: “We should act that way, because”

See: Connect — Reason-and-Result Relationship

Hebrews 13:14 (#2)

"a lasting city"

Here the author claims that there is **lasting city** on earth. Some scholars think that the author is speaking about how a specific city will not “last,” usually identifying either: (1) Rome, since Romans called it “the eternal city.” (2) Jerusalem, since the author spoke about a “heavenly Jerusalem” in the previous chapter. However, the author does not identify any city directly, so you should use a general term for a **city** in your language. Alternate translation: “any lasting town”

See: When to Keep Information Implicit

Hebrews 13:14 (#3)

"here"

Here, the word **here** refers to the world that believers currently live, that is, this earth before God “shakes” and “changes” everything (See: [12:25–29](#)). If it would be helpful in your language, you could make where **here** indicates more explicit. Alternate translation: “here in this world”

See: Assumed Knowledge and Implicit Information

Hebrews 13:14 (#4)

"the one coming"

Here, the word **one** refers to a city. If it would be helpful in your language, you could make what **one** refers to explicit. Alternate translation: “the city that is coming” or “the coming city”

See: Pronouns — When to Use Them

Hebrews 13:14 (#5)

"the one coming"

Here, the author directly implies that the city that is **coming** is the heavenly city, the new Jerusalem, which he already mentioned in [11:10](#), [16](#), [12:22–24](#). If it would be helpful in your language, you could make what city the author is referring to more explicit. Alternate translation: “the heavenly one that is coming” or “the coming heavenly Jerusalem”

See: Assumed Knowledge and Implicit Information

Hebrews 13:14 (#6)

"coming"

Here the author speaks as if the city were a person who could “come” or arrive at a destination. He means that believers will certainly and quickly receive this city, as surely as someone who is “coming” will soon arrive. If it would be helpful in your language, you could express the idea plainly. Alternate translation: “that believers will receive soon” or “that we will certainly experience in the future”

See: Personification

Hebrews 13:15 (#1)

"him"

Here, the word **him** refers to Christ. If it would be helpful in your language, you could make whom **him** refers to explicit. Alternate translation: “Christ”

See: Pronouns — When to Use Them

Hebrews 13:15 (#2)

"let us continually offer up a sacrifice of praise to God"

Here the author speaks of "praising God" as if it were "offering up" a **sacrifice**. He speaks in this way to indicate that **praise** is what believers present to God rather than any **sacrifice**. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "let us continually praise God, which is like a sacrifice that we offer to him" or "let us continually present praise to God"

See: Metaphor

Hebrews 13:15 (#3)

"a sacrifice of praise"

Here the author uses the possessive form to describe a **sacrifice** that is **praise**. If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: "a sacrifice, which is praise to God"

See: Possession

Hebrews 13:15 (#4)

"the fruit of lips"

Here the author speaks as if **lips** were a plant that could produce **fruit**. The author speaks in this way to refer to what the **lips** produce, which are words and sentences. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "the product of lips" or "the words from lips"

See: Metaphor

Hebrews 13:15 (#5)

"of lips"

Here, the word **lips** refers to the people who are speaking. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "of voices" or "of those"

See: Synecdoche

Hebrews 13:15 (#6)

"his name"

Here, the word **name** refers primarily to the person who has that **name**, and it focuses especially on who that person is. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "him" or "who he is"

See: Metonymy

Hebrews 13:16 (#1)

"But"

Here, the word **But** introduces another exhortation. It does not introduce a contrast. If it would be helpful in your language, you could use a word or phrase that introduces a second command or exhortation, or you could leave **But** untranslated. Alternate translation: "Even more," or "Also,"

See: Connecting Words and Phrases

Hebrews 13:16 (#2)

"let us not neglect"

The phrase **let us not neglect** is a negative understatement that emphasizes how much the audience should focus on **the doing of good and sharing**. If it would be helpful in your language, you could express the meaning positively and include emphasis in another way. See how you translated the similar phrase in [13:2](#). Alternate translation: "let us focus on living out" or "let us strive toward"

See: Litotes

Hebrews 13:16 (#3)

"the doing of good and sharing"

This phrase expresses a single idea by using a phrase and a word connected with **and**. The phrase **doing of good** refers generally to helping others, while the word **sharing** refers to one specific way of **doing** what is **good**. If it would be more natural in your language, you could express this meaning

with an equivalent phrase that does not use **and**. Alternate translation: “the doing of good by sharing” or “the doing of good, particularly sharing”

See: Hendiadys

Hebrews 13:16 (#4)

"the doing of good and sharing"

Here the author implies that the **doing of good and sharing** are directed toward other people. He is probably focusing particularly on fellow believers, but he does not emphasize this. If it would be helpful in your language, you could clarify to whom believers should “do good” and with whom they should “share.” Alternate translation: “the doing of good to people and sharing with them”

See: Assumed Knowledge and Implicit Information

Hebrews 13:16 (#5)

"doing of good"

The author is using the adjective **good** as a noun in order to refer to any act or deed that is **good**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: “doing of good deeds” or “doing of good things”

See: Nominal Adjectives

Hebrews 13:16 (#6)

"God is well-pleased with such sacrifices"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **God** who is **well-pleased** rather than on what pleases him. Alternate translation: “such sacrifices please God”

See: Active or Passive

Hebrews 13:16 (#7)

"with such sacrifices"

Here the author speaks of “doing good and sharing” as if they were **sacrifices**. He speaks in this way to indicate that “doing good and sharing” is what believers present to God, just like the Israelites presented **sacrifices**. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: “with these things, which are like sacrifices that we offer to him” or “when we do such things for him”

See: Metaphor

Hebrews 13:17 (#1)

"Obey your leaders and submit {to them}"

Here, the words **Obey** and **submit** function together to exhort the audience to follow their leaders completely. It is possible that **Obey** refers to trust that leads to obedience, while **submit** refers to respecting and obeying a person even if you disagree with him or her. If you do not have two words for these ideas, you could use a single word or phrase that exhorts people to respectfully follow and obey leaders. Alternate translation: “Obediently submit to your leaders” or “Follow your leaders no matter what”

See: Doublet

Hebrews 13:17 (#2)

"keep watch over your souls"

Here, the author speaks of how the leaders **watch over** the audience as if they stayed up at night guarding their **souls**. He speaks in this way to indicate how much time and energy the leaders spend as they take care of and protect the audience. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: “guard your lives” or “diligently take care of you”

See: Metaphor

Hebrews 13:17 (#3)

"as"

Here, the word **as** introduces what the leaders know about themselves. They know that they will **give account** for what they do, and that is why they **keep watch**. If it would be helpful in your language,

you could use a word or phrase that introduces a person's motivation for doing something. Alternate translation: "knowing that they are" or "with the recognition that they are"

See: Connecting Words and Phrases

Hebrews 13:17 (#4)

"ones {who} will give account"

The implication is that these **leaders** will **give account** to God for what they have done. This means that God will hold them responsible for what they have done. If it would be helpful in your language, you could use a form that refers to how God holds people responsible for what they do. Alternate translation: "ones whom God will hold accountable" or "ones who will answer to God for what they have done"

See: Idiom

Hebrews 13:17 (#5)

"in order that"

Here, the phrase **in order that** introduces the purpose for which the audience should **Obey** and **submit** to their **leaders**. If it would be helpful in your language, you could clarify what **in order that** relates to. Alternate translation: "so you should obey them in order that"

Hebrews 13:17 (#6)

"with joy"

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adverb such as "joyfully" or "gladly." Alternate translation: "gladly" or "cheerfully"

See: Abstract Nouns

Hebrews 13:17 (#7)

"not {with} groaning"

Here, the word **groaning** refers to an emotion that leads to **groaning**, particularly sadness or exhaustion. If it would be helpful in your language, you could refer to the emotion directly instead of

its result. Alternate translation: "not with grief" or "without mourning"

See: Metonymy

Hebrews 13:17 (#8)

"for"

Here, the word **for** introduces a reason why the audience should try to keep their leaders from **groaning**. If it would be helpful in your language, you could make this relationship clearer. Alternate translation: "because" or "so you should obey them because"

See: Connect — Reason-and-Result Relationship

Hebrews 13:17 (#9)

"this"

Here, the word **this** refers to how the leaders might **keep watch** with **groaning**. If it would be helpful in your language, you could make what **this** refers to more explicit. Alternate translation: "were they to keep watch over you with groaning, that" or "them leading you with groaning"

See: Pronouns — When to Use Them

Hebrews 13:18 (#1)

"us," - "we are persuaded" - "we have" - "to conduct ourselves"

Here, the words **us**, **we**, and **ourselves** do not include the audience. They could refer to: (1) the author and those working with him. Alternate translation: "us who proclaim the good news ... we are persuaded ... we have ... to conduct ourselves" (2) the author and other people who lead the audience. Alternate translation: "us leaders ... we are persuaded ... we have ... to conduct ourselves" (3) just the author. Alternate translation: "me ... I am persuaded ... I have ... to conduct myself"

See: Exclusive and Inclusive 'We'

Hebrews 13:18 (#2)

"for"

Here, the word **for** could introduce: (1) a reason why he can ask them to pray for him. Alternate translation: “which we request because” (2) another statement that is loosely connected. Alternate translation: “as”

See: Connect — Reason-and-Result Relationship

Hebrews 13:18 (#3)

"we are persuaded"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **we** who are **persuaded** rather than on whatever persuaded them. Alternate translation: “we are confident” or “we know”

See: Active or Passive

Hebrews 13:18 (#4)

"desiring"

Here, the word **desiring** could introduce: (1) the reason why they **are persuaded**. Alternate translation: “because we desire” (2) what they do as people with **a good conscience**. Alternate translation: “so we desire”

See: Connect — Reason-and-Result Relationship

Hebrews 13:18 (#5)

"in all things"

Here, the phrase **in all** could refer to: (1) every act or deed. Alternate translation: “in all we do” (2) every person. Alternate translation: “toward all people”

Hebrews 13:19 (#1)

"But"

Here, the word **But** introduces a further development. It does not introduce a contrast. If it would be helpful in your language, you could use a word or phrase that introduces a further development or another related exhortation. Alternate translation: “Indeed,” or “Now”

See: Connecting Words and Phrases

Hebrews 13:19 (#2)

"I encourage {you} even more to do this"

Here, the phrase **even more** could go with: (1) **I encourage**. Alternate translation: “even more I encourage you to do this” (2) **do this**. Alternate translation: “I encourage you to do this even more”

See: Information Structure

Hebrews 13:19 (#3)

"even more"

Here, the phrase **even more** could mean that the author: (1) is encouraging them to pray more strongly than he did in the previous verse. Alternate translation: “more urgently” or “even more strongly” (2) is urging them more specifically than he did in the previous verse. Alternate translation: “more specifically”

See: Assumed Knowledge and Implicit Information

Hebrews 13:19 (#4)

"to do this"

Here, the phrase **do this** refers back to what the author asked them to do in the previous verse: to pray (See: [13:18](#)). If it would be helpful in your language, you could make what **do this** refers to more explicit. Alternate translation: “to pray”

See: Pronouns — When to Use Them

Hebrews 13:19 (#5)

"so that"

Here, the phrase **so that** could introduce: (1) what he wants them to pray for. Alternate translation: “that” (2) the purpose of their prayers. Alternate translation: “in order that”

Hebrews 13:19 (#6)

"I will be restored"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on himself, who would be **restored**, rather than on the person who would do the restoring. If you must state who would do the action, the author implies that God would do it. Alternate translation: "God will restore me"

See: Active or Passive

Hebrews 13:20 (#1)

"Now"

Here, the word **Now** introduces a new section, a blessing from the author to the audience. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Hebrews 13:20 (#2)

"the God of peace"

Here Paul uses the possessive form the God of peace, which is a title for God found in the New Testament (See [15:33](#); [16:20](#); [4:9](#); [1 Thessalonians 5:23](#)). In this context, the phrase **the God of peace** could refer to: (1) what God does. Alternate translation: "the God who gives peace" (2) who God is. Alternate translation: "the God who is characterized by peace" (3) Both. Alternate translation: "the peaceful God who gives peace"

See: Possession

Hebrews 13:20 (#3)

"the God of peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the idea by using an adjective such as "peaceful." Make sure that your translation fits the option you chose in the previous note about how **God** and **peace** relate. Alternate translation: "the God who makes people peaceful" or "the peaceful God"

See: Abstract Nouns

Hebrews 13:20 (#4)

"the one having brought up from the dead ones"

Here the author uses the phrase **brought up** to refer to how God makes someone who has died come back to life. If it would be helpful in your language, you could use a comparable expression or express the idea plainly. Alternate translation: "having restored to life"

See: Idiom

Hebrews 13:20 (#5)

"the dead ones"

The author is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

Hebrews 13:20 (#6)

"the great shepherd of the sheep"

Here, the author speaks of how Jesus leads and cares for his people as if he were a **shepherd** taking care of and directing his **sheep**. This is an important figure of speech in the Bible, so you should try to preserve the idea. If it would be helpful in your language, you could use a simile or a footnote to explain the idea. Alternate translation: "the one who is like a shepherd who guides and cares for us who are like his sheep" or "the one who takes care of us like a shepherd takes care of sheep"

See: Metaphor

Hebrews 13:20 (#7)

"by"

Here, the word **by** could introduce: (1) a reason why God resurrected Jesus. Alternate translation: "because of" (2) what Jesus had with him when God resurrected him. Alternate translation: "with" (3)

the means by which God resurrected Jesus.
Alternate translation: “through”

Hebrews 13:20 (#8)

"the blood of the eternal covenant"

Here the author uses the possessive form to describe how the **blood** of Jesus inaugurates or confirms the **covenant**. If it would be helpful in your language, you could express the idea without using a possessive form. See how you translated the similar phrase in [9:20](#); [10:29](#). Alternate translation: “the blood that confirms the eternal covenant” or “the blood that inaugurates the eternal covenant”

See: Possession

Hebrews 13:20 (#9)

"the blood"

Scholars debate what the **blood** of Jesus represents in Hebrews. It could refer to his resurrected body, his death, or his actual blood. See the book introduction for more information on Jesus’ **blood**. Since **blood** is a very important concept in Hebrews, preserve the word here if at all possible. Alternate translation: “the blood, which is a sacrifice,” or “the blood (that is, Jesus’ death)”

See: Metonymy

Hebrews 13:20 (#10)

"of the eternal covenant"

Here, the phrase **eternal covenant** identifies what the author has named a “better covenant” ([7:22](#)) and a “new covenant” ([9:15](#)). It is **eternal** because it will never stop being effective. If it would be helpful in your language, you could use a word or phrase that clarifies which **covenant** this is. Alternate translation: “of the new and eternal covenant” or “of the new covenant that is forever”

See: Assumed Knowledge and Implicit Information

Hebrews 13:21 (#1)

"may he prepare"

Here, the verb forms indicate that this is a blessing or prayer. Use a form that people would recognize as a blessing or prayer in your language. Alternate translation: “we ask him to prepare”

See: Blessings

Hebrews 13:21 (#2)

"in every thing good"

Here, the phrase **every thing good** refers to all the **good** gifts that God gives to his people, including salvation, forgiveness, Jesus as high priest, and a heavenly city. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “with every good thing that he gives” or “in all the good things he offers”

See: Assumed Knowledge and Implicit Information

Hebrews 13:21 (#3)

"to do"

Here, the phrase **to do** could introduce: (1) a result from God “preparing” them. Alternate translation: “with the result that you do” (2) a purpose of God “preparing” them. Alternate translation: “in order that you might do”

See: Connect — Reason-and-Result Relationship

Hebrews 13:21 (#4)

"his will"

If your language does not use an abstract noun for the idea of **will**, you could express the idea by using a verb such as “want” or “desire.” Alternate translation: “what he desires”

See: Abstract Nouns

Hebrews 13:21 (#5)

"in us"

Here, the phrase **in us** could refer to how God “works”: (1) among the members of the group. Alternate translation: “among us” (2) within each member of the group. Alternate translation: “inside each of us”

Hebrews 13:21 (#6)**"us"**

Here the word **us** includes both the author and the audience.

See: Exclusive and Inclusive 'We'

Hebrews 13:21 (#7)**"what} {is} well-pleasing before him"**

Here, the phrase **well-pleasing before him** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: "what is well-pleasing to God" or "what God considers to be pleasing"

See: Idiom

Hebrews 13:21 (#8)**"to whom {be}"**

Here, the word **whom** could refer to: (1) **God**, the primary subject of the blessing and prayer. Alternate translation: "to whom, that is, God, be" (2) **Jesus Christ**, the closest named person. Alternate translation: "to whom, that is, Jesus, be"

See: Pronouns — When to Use Them

Hebrews 13:21 (#9)**"to whom {be} the glory"**

If your language does not use an abstract noun for the idea behind **glory**, you could express the idea by using a verb such as "honor" or "glorify." Alternate translation: "who should be glorified" or "whom we should honor"

See: Abstract Nouns

Hebrews 13:21 (#10)**"forever {and} ever"**

Here, the phrase **forever {and} ever** identifies an action that will never end, and it strongly emphasizes that it will never end. If it would be helpful in your language, you could use a comparable phrase that emphasizes that an action will never end. Alternate translation: "without ever ceasing" or "from now on and always"

See: Idiom

Hebrews 13:22 (#1)**"Now"**

Here, the word **Now** introduces a new section, which includes final comments from the author. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Hebrews 13:22 (#2)**"brothers"**

Although the word **brothers** is masculine, the author is using it to refer to all believers, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

Hebrews 13:22 (#3)**"bear with"**

Here, the phrase **bear with** refers to listening to something charitably. In other words, the author wants his readers to listen to and accept what he has said. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "listen willingly to" or "take kindly"

See: Idiom

Hebrews 13:22 (#4)**"the word of exhortation"**

Here the author uses the possessive form to describe a **word** that is meant to “exhort.” If it would be helpful in your language, you could express the idea without using a possessive form. Alternate translation: “the exhorting word” or “the word that exhorts you”

See: Possession

Hebrews 13:22 (#5)

"the word"

Here, the word **word** refers to what the author has said in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “my message” or “this message”

See: Metonymy

Hebrews 13:22 (#6)

"the word of exhortation"

If your language does not use an abstract noun for the idea of **exhortation**, you could express the idea by using a verb such as “encourage” or “exhort.” Alternate translation: “the word that encourages”

See: Abstract Nouns

Hebrews 13:22 (#7)

"for only"

Here, the word **for** introduces a reason for why the audience should **bear with** this **word**. The word **only** indicates that the author is adding additional information. If it would be helpful in your language, you could use words and phrases that refer to additional information that provides a reason for a previous exhortation. Alternate translation: “which you should do because” or “since indeed”

See: Connecting Words and Phrases

Hebrews 13:22 (#8)

"through a few {words}"

Here, the phrase **through a few {words}** indicates that the **word** or message has been relatively short. If it would be helpful in your language, you could

use a comparable expression that describes a short message or letter. Alternate translation: “briefly” or “in short fashion”

See: Idiom

Hebrews 13:22 (#9)

"I have written"

Here the author uses the past tense to refer to writing this letter. He uses the past tense because, when the letter would be read to the audience, the “writing” would be in the past. If it would be helpful in your language, you could use whatever tense or form is natural for referring to a letter within that letter. Alternate translation: “I am writing” or “I wrote”

See: Predictive Past

Hebrews 13:23 (#1)

"Know that"

Here, the phrase **Know that** introduces information that the author wants the audience to know. If it would be helpful in your language, you could use a form that introduces information that someone wants to share with someone else. Alternate translation: “I wish to inform you that” or “I am letting you know that”

See: Idiom

Hebrews 13:23 (#2)

"our brother Timothy"

Here the author uses the term **our brother** to mean that Timothy also trusts in the Messiah. Christians often spoke of each other as members of a family together. If it would be helpful in your language, you could express the idea plainly. Alternate translation: “Timothy, who belongs to the group of believers,”

See: Metaphor

Hebrews 13:23 (#3)

"has been set free"

Here, the word translated **has been set free** could refer to: (1) being released from jail or other confinement. Alternate translation: “has been released from jail” (2) departing or leaving a place, in this case where the author is. Alternate translation: “departed” or “left from this place”

Hebrews 13:23 (#4)

"our brother Timothy has been set free"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. The author uses the passive form here to focus on **Timothy**, who **has been set free**, rather than on the person who set him free. If you must state who did the action, you could use an indefinite subject. Alternate translation: “our brother Timothy is no longer in prison” or “they have set our brother Timothy free”

See: Active or Passive

Hebrews 13:23 (#5)

"I will see"

Here the author speaks of visiting the audience as he were going to **see** them. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: “I will pay a visit to” or “I will stay with”

See: Metonymy

Hebrews 13:23 (#6)

"if"

Here the author uses the conditional form to indicate that **Timothy** coming **soon** will lead to the author “seeing them” with Timothy. In other words, Timothy arriving soon will allow the author to travel with Timothy to see the audience. If the conditional form does not indicate a cause and effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: “given that” or “as long as”

See: Connect — Hypothetical Conditions

Hebrews 13:23 (#7)

"he comes"

This could mean implicitly that **Timothy** will: (1) arrive where the author is. Alternate translation: “he arrives here” or “he travels here” (2) arrive where the audience is. Alternate translation: “he arrives there” or “travels to you”

See: Assumed Knowledge and Implicit Information

Hebrews 13:24 (#1)

"Greet"

As was customary in this culture, the author concludes this letter by asking the audience to extend greetings for him to other people that both he and the audience know. He may also be extending greetings from the people who are with him. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: “Remember me to” or “Send our regards to”

Hebrews 13:24 (#2)

"The ones from Italy"

The phrase **The ones from Italy** is important for understanding where the author wrote this letter and where he sent it. See the book introduction for more discussion of these issues. Here, the phrase could refer to believers who: (1) used to live in **Italy** but now live somewhere else. This fits with the idea that the author sent this letter to Rome, which is in Italy. The people who used to live in **Italy** are greeting their friends back home. Alternate translation: “The ones who used to live in Italy” (2) live in **Italy** now. This fits with the idea that the author sends this letter from Rome to some other place, probably Jerusalem or Alexandria. The people who live **Italy** are greeting Christians in another city. Alternate translation: “The ones who live in Italy”

See: Assumed Knowledge and Implicit Information

Hebrews 13:24 (#3)

"Italy"

Italy is the name of a country. At that time, Rome was the capital city of **Italy**.

See: Textual Variants

See: How to Translate Names

Hebrews 13:24 (#4)

"greet"

As was customary in his culture, the author concludes this letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: "ask to be remembered" or "send regards to"

Hebrews 13:25 (#1)

"Grace {be} with all of you"

As was customary in his culture, the author closes his letter with a blessing for the audience. Use a form that people would recognize as a blessing in your language. Alternate translation: "May all of you experience kindness within you" or "I pray that you all will have grace"

See: Blessings

Hebrews 13:25 (#2)

"Grace {be} with"

If your language does not use an abstract noun for the idea of **Grace**, you could express the idea by using an adjective such as "gracious." Alternate translation: "May God be gracious to"

See: Abstract Nouns

Hebrews 13:25 (#3)

"of you"

After **you**, many early manuscripts add the word "Amen." However, some of the earliest manuscripts do not include it, and people who copied the letter may have added it later. Consider whether translations that your readers are familiar with include "Amen" here. Otherwise, it is recommended that you follow the ULT and do not include "amen."