





**Heb1:6** And when He again brings the firstborn into the world, He says, “And let all the angels of **Elohim** worship Him.

<1:6> ὅταν δὲ πάλιν εἰσαγάγη τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

6 hotan de palin eisagagē ton prōtotokon eis tēn oikoumenēn, legei, Kai proskynēsātōsan autō pantes aggeloi theou.

יְבַרְכֶם וְיִשְׁמְרֶם וְיִשְׁלַח אֱלֹהִים אֱמָנָתוֹ וְיִשְׁלַח אֱמָנָתוֹ  
זֶהְן לְמַלְאָכִים הוּא אָמַר עֲשֵׂה מְלֶאכֶיךָ רִיחֹת מְשַׁרְתָּי  
אֵשׁ לְהֵט:

**7. hen lamal'akiym hu' 'omer `oseh mal'akayw ruchoth m'sharathayw 'esh lohet.**

**Heb1:7** And of the angels He says, “Who makes His angels winds, and His ministers a flame of fire.

<1:7> καὶ πρὸς μὲν τοὺς ἄγγέλους λέγει, Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,

7 kai pros men tous aggelous legei, Ho poiōn tous aggelous autou pneumata kai tous leitourgous autou pyros phloga,

חֹלְבֵן אָמַר כְּסָאָךְ אֱלֹהִים עוֹלָם וְעַד שִׁבְט מִיִּשְׁרָאֵל  
מְלִכּוּתְךָ:

**8. w'laben 'omer kis'aak 'Elohiym `olam wa`ed shebet miyshor shebet mal'kutheak.**

**Heb1:8** But of the Son He says, “Your throne, O **Elohim**, is forever and ever, and the righteous scepter is the scepter of His kingdom.

<1:8> πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

8 pros de ton huion, Ho thronos sou ho theos eis ton aiōna tou aiōnos, kai hē hrabdos tēs euthytētos hrabdos tēs basileias sou.

טְאָהַבְתָּ צֶדֶק וְהַשְׂנֵא רָשָׁע עַל־כֵּן מְשַׁחְךָ אֱלֹהִים  
שָׁמֵן שָׁשׂוֹן מִחֲבֵרֶיךָ:

**9. 'ahab'ta tsedeq watis'na' resha `al-ken m'shachaak 'Elohiym 'Eloheyak shemen sason mechabereyak.**

**Heb1:9** “You have loved righteousness and hated lawlessness; therefore **Elohim**, your **Eloheyak**, has anointed you with the oil of gladness above your companions.





**Heb2:2** For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

<2:2> εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πᾶσα παράβασις καὶ παρακοῆ ἔλαβεν ἔνδικον μισθαποδοσίαν,

2 ei gar ho di' aggelōn lalētheis logos egeneto bebaios kai pasa parabasis kai parakoē elaben endikon misthapodosian,

אֶלְיָאֵל אֱוֹזְוָאֵל שֶׁל מְשָׁמַי אֶל-מִשְׁכָּב יְהוֹמָה אֶלְמִי שְׁכָב 3  
אֶלְמִי יְהוֹמָה-אֶלְמִי שְׁכָב יְהוֹמָה אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב  
:אֶלְמִי שְׁכָב

גִּיּוֹרָה נִמְלֵט אֲנַחְנוּ אִם-לֹא נִשְׁמָר לֵב לְתַשׁוּעָה גְדוּלָה  
כְּזֹאת הַנִּאֲמָרָה מִתְחַלָּה בְּפִי הָאֲדוֹן וּמִקְיָמָת-לָנוּ מֵאֵת  
שְׁמַעְיָה:

**3. 'ey'k nimalet 'anach'nu 'im-lo' nasiym leb lith'shu`ah g'dolah kazo'th hane'emarah mit'chilah b'phiy ha'Adon um'quyemeth-lanu me'eth shom`eyha.**

**Heb2:3** how will we escape if we neglect so great a salvation? After it was at the first spoken through **the Master**, it was confirmed to us by those who heard,

<2:3> πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

3 pōs hēmeis ekpheuxometha tēlikautēs amelēsantes sōtērias, hētis archēn labousa laleisthai dia tou kyriou hypo tōn akousantōn eis hēmas ebebaiōthē,

אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב 4  
:אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב

דְּוָגַם-אֵלֵהִים הֵעִיד עֲלֵיהֶּ בְּאֵתוֹת וּבְמוֹפְתִים וּבְגִבּוֹרוֹת  
שְׁנוֹת וּבְמִתְנֹת רִיחַ קְדֻשׁוֹ אֲשֶׁר חִלַּק כְּרִצּוֹנוֹ:

**4. w'gam-'Elohiym he`iyd `aleyha b'othoth ub'moph'thiym ubig'buroth shonoth ub'mat'noth Ruach Qad'sho 'asher chileq kir'tsono.**

**Heb2:4 Elohim** also testifying with them, both by signs and wonders and by various miracles and by gifts of **the Holy Spirit** according to His own will.

<2:4> συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

4 synepimartyrountos tou theou sēmeiois te kai terasin kai poikilais dynamesin kai pneumatos hagiou merismois kata tēn autou thelēsīn?

אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב 5  
:אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב אֶלְמִי שְׁכָב

הַכִּי לֹא תַחַת יַד-הַמַּלְאָכִים שָׁת אֶת-הָעוֹלָם הַבָּא אֲשֶׁר

**5. *kiy lo' tachath yad-hamal'akiym shath 'eth-ha`olam haba' 'asher 'anach'nu m'dab'riym bo.***

**Heb2:5** For He did not subject to angels the world to come, concerning which we are speaking.

<2:5> Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

5 Ou gar aggelois hypetaxen tēn oikoumenēn tēn mellousan, peri hēs laloumen.

וְכִי אִם-כִּפְאֲשֶׁר הָעֵיד הַמְעִיד לְאֹמַר מֵה-אֲנֹשׁ  
כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:

**6. *kiy 'im-ka'asher he`iyd hame`iyd le'mor mah-'enosh kiy-thiz'k'renu uben-'adam kiy thiph'q'denu.***

**Heb2:6** But one has testified somewhere, saying, “What is man, that you remember him? Or the son of man, that you are concerned about him?”

<2:6> διεμαρτύρατο δέ ποῦ τις λέγων, Τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;

6 diemartyrato de pou tis legōn, Ti estin anthrōpos hoti mimnēskē autou, ē huios anthrōpou hoti episkeptē auton?

זֶה תִּפְחָסְרָהוּ מְעַט מֵאֲלֹהִים וְכָבוֹד וְהָדָר תִּעֲטָרָהוּ  
וְתִמְשִׁילָהוּ בְּמַעֲשֵׂי יָדָיו כֹּל נְשִׂתָה תַחַת-רַגְלָיו:

**7. *wat'chas'rehu m`at me'Elohiym w'kabod w'hadar t`at'rehu watam'shiylehu b'ma`asey yadeyak kol shatah thachath-rag'layw.***

**Heb2:7** “You have made Him for a little while lower than the angels; You have crowned Him with glory and honor, and have appointed Him over the works of Your hands;

<2:7> ἡλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

7 ēlattōsas auton brachy ti par' aggelous, doxē kai timē estephanōsas auton,

כִּהְיֶה בְּנִשְׂיָתוֹ כֹּל תַּחְתָּיו לְאֵ-הַנְּשִׂאִיר דָּבָר נְשִׂלָא-נְשִׂתָה  
תַּחְתָּיו וְעַתָּה עֲבִינן אֵין אֲנֵנוּ רְאִים כִּי-כֹל הוּנְשִׂתָה תַּחְתָּיו:

**8. *hineh b'shiytho kol tach'tayw lo'-hish'iyar dabar shel'-shath tach'tayw w'atah `adayin 'eyn 'anu ro'iyim kiy-kol hushath tach'tayw.***

**Heb2:8** You have put all things in subjection under His feet. For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

<2:8> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

8 panta hypetaxas hypokatō tōn podōn autou. en tō gar hypotaxai [autō] ta panta ouden aphēken autō anypotakton. nyn de oupō horōmen autō ta panta hypotetagmaena;

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ט אָבֵל יְהוֹשֻׁעַ הַמְּחַסֵּר מֵעַט מִמַּלְאָכִים אֹתוֹ רְאִינוּ מְעַט  
בְּכָבוֹד וְהִדָּר מִפְּנֵי עֲנֹתוֹ עַד-מָוֶת לְמַעַן אֲשֶׁר יִטְעֶם  
בְּחֶסֶד אֱלֹהִים אֶת-הַמָּוֶת בְּעַד כָּלֶם:

9. 'abal **Yahushua** ham'chusar m'`at mimal'akiym 'otho ra'iyinu m'`utar b'kabod w'hadar mip'ney `unotho `ad-maweth l'ma`an 'asher yit`am b'chesed '**Elohiym** 'eth-hamaweth b'`ad kulam.

**Heb2:9** But we do see Him who was made for a little while lower than the angels, namely, **Yahushua**, because of the suffering of death crowned with glory and honor, so that by the grace of **Elohim** He might taste death for everyone.

<2:9> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

9 ton de brachy ti par' angelous elattōmenon blepomen Iēsoun dia to pathēma tou thanatou doxē kai timē estephanōmenon, hopōs chariti theou hyper pantos geusētai thanatou.

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9W-x4 727709 726W36 26 323 347 42776 7279 7279  
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י כִּי-הוּא אֲשֶׁר הַכֹּל לְמַעַנּוֹ וְהַכֹּל עַל-יְדוֹ בְּהִנְחֹתוֹ  
בְּנִים רַבִּים לְכָבוֹד נֶאֱדָה הָיָה לוֹ לְהַשְׁלִים בְּעֲנֹוִים אֶת-שֵׁר  
יְשׁוּעָתָם:

10. **kiy-hu** 'asher hakol l'ma`ano w'hakol `al-yado b'han'chotho baniym rabiym l'kabod na'eh hayah lo l'hash'liym b'inuyim 'eth-sar y'shu`atham.

**Heb2:10** For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

<2:10> Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

10 Eprepen gar autō, di' hon ta panta kai di' hou ta panta, pollous huiou eis doxan agagonta ton archēgon tēs sōtērias autōn dia pathēmatōn teleiōsai.

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יֵא כִּי גַם־הַמְקֹדֶשׁ גַּם־הַמְקֹדָשִׁים כֻּלָּם מֵאֶחָד הַמָּה וְעַל־כֵּן  
 לֹא בֹשׁ מִקְרָא לָהֶם אֲחִים:

11. **kiy gam-ham'qadesh gam-ham'qudashiyim kulam me'echad hemah w'al-ken lo' bosh miq'ro' lahem 'achiyim.**

**Heb2:11** For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,

<2:11> ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν

11 ho te gar hagiázōn kai hoi hagiázomenoi ex henos pantes; di' hēn aitian ouk epaischynetai adelphous autous kalein

יבִּיאמֹר אֲסַפְּרָה שְׁמִךָ לְאָחֵי בְּתוֹךְ קָהָל אֲהַלְלֶךָ: 12

12. **le'mor 'asap'rah shim'ak l'echay b'tho'k qahal 'ahalaleaa.**

**Heb2:12** saying, "I will proclaim Your name to my brethren, in the midst of the congregation I will sing Your praise.

<2:12> λέγων, Ἀπαγγελω̄ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,

12 legōn, Apaggelō to onoma sou tois adelphois mou, en mesō ekklesiās hymnēsō se,

יגִּיאמֹר וְקִבִּיתִי לוֹ וְעוֹד הִנֵּה אָנֹכִי וְהִילָדִים אֲשֶׁר  
 נָתַן־לִי יְהוָה: 13

13. **w'omer w'qiueythiy lo w'od hineh 'anokiy w'hay'ladiyim 'asher nathan-liy Yahúwah.**

**Heb2:13** And again, "I will put My trust in Him. And again, "Behold, I and the children whom **Elohim** has given Me.

<2:13> καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

13 kai palin, Egō esomai pepoithōs ep' autō, kai palin, Idou egō kai ta paidia ha moi edōken ho theos.

ידִוְיַעַן כִּי הִילָדִים כֻּלָּם יַחְדָּו בָּשָׂר וְדָם אֶף־הוּא לְבַשׁ  
 בָּשָׂר וְדָם כְּמוֹהֶם לְמַעַן אֲשֶׁר יִבְטַל עַל־יְדֵי הַמָּוֶת אֵת  
 אֲשֶׁר־לוֹ מִמְשַׁלֵּת הַמָּוֶת הוּא הַשְּׁטָן: 14

14. **w'ya'an kiy hay'ladiyim kulam yach'daw basar wadam 'aph-hu' labash basar wadam k'mohem l'ma'an 'asher y'batel al-y'dey hamaweth 'eth 'asher-lo mem'sheleth hamaweth hu' hasatan.**

**Heb2:14** Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,  
 <2:14> ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,

14 epei oun ta paidia kekoinōnēken haimatos kai sarkos, kai autos paraplēsiōs meteschen tōn autōn, hina dia tou thanatou katargēsē ton to kratos echonta tou thanatou, tout' estin ton diabolon,

טו וְלְהַתִּיר כָּל-אֵלֶּה אֲשֶׁר מֵאֵימַת הַמָּוֶת הָיוּ נִתְּנִים  
 לְעֲבָדוֹת כָּל-יְמֵי חַיֵּיהֶם:

**15. ul'hatiyr kal-'eleh 'asher me'eymath hamaweth hayu n'thuniym l'`ab'duth kal-y'mey chayeyhem.**

**Heb2:15** and might free those who through fear of death were subject to slavery all their lives.

<2:15> καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

15 kai apallaxē toutous, hosoi phobō thanatou dia pantos tou zēn enochoi ēsan douleias.

טז כִּי אָמַנְם לֹא בְמַלְאָכִים הֶחְזִיק כִּי אִם-בְּזֶרַע אַבְרָהָם  
 הֶחְזִיק:

**16. kiy 'am'nam lo' b'mal'akiym hecheziyq kiy 'im-b'zera` 'Ab'raham hecheziyq.**

**Heb2:16** For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

<2:16> οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

16 ou gar dēpou aggelōn epilambanetai alla spermatos Abraam epilambanetai.

יז עַל-כֵּן צָרִיךְ הָיָה לוֹ לְהִתְמַוֵּת לְאַחֲיוּ בְּכָל-דְּבָר לְמַעַן  
 אֲשֶׁר-יִהְיֶה כֹהֵן גָּדוֹל רַחֲמָן וְנֶאֱמָן בְּעֲנֵינֵי אֱלֹהִים לְכַפֵּר  
 עַל-חַטָּאת הָעָם:

**17. `al-ken tsariy'k hayah lo l'hidamoth l'echayw b'kal-dabar l'ma`an 'asher-yih'yeh kohen gadol rachaman w'ne'eman b'in'y'ney 'Elohiym l'kaper `al-chato'th ha`am.**

**Heb2:17** Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to Elohim, to make propitiation for the sins of the people.

<2:17> ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

17 hothen ōpheilen kata panta tois adelphois homoiōthēnai, hina eleēmōn genētai kai pistos archiereus ta pros ton theon eis to hilaskesthai tas hamartias tou laou.

18  
יח כִּי בְּאֲשֶׁר הוּא נִסָּה וַיַּעֲנֶה בְּנִפְשׁוֹ יָכֹל לְעֹזֵר  
את־הַמְתַּנְסִימִים:

18. **kiy ba'asher hu' nusah way`uneh b'naph'sho yakol la`azor 'eth-hamith'nasiym.**

**Heb2:18** For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

<2:18> ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

18 en hō gar peponthen autos peirastheis, dynatai tois peirazomenois boēthēsai.

### Chapter 3

18  
אֲלֶכֶן אַחֵי הַקְּדוֹשִׁימַי חֲבֵרַיִם בְּקִרְיַת אֶל־מַעֲלָה  
הַבֵּיטוּ אֶל־הַנְּשָׁלִיחַ וְכֹהֵן הוֹדָאֲתָנוּ הַגָּדוֹל אֶל־הַמְּנַשִּׁיחַ  
יהוֹשֻׁעַ:

1. **laken 'achay haq'doshiym chaberiym baq'riy'ah shel-ma`lah habiytu 'el-haShaliyach w'Kohen hoda'athenu haGadol 'el-haMashiyach Yahushua.**

**Heb3:1** Therefore, holy brethren, partakers of a heavenly calling, consider **Yahushua**, the Apostle and High Priest of our confession;

<3:1> Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

1 Hothen, adelphoi hagioi, klēseōs epouraniou metochoi, katanoēsate ton apostolon kai archierea tēs homologias hēmōn Iēsoun,

2  
בְּהִנְיָאֲמָן לְעֹשֶׂהוּ כְּמֹשֶׁה בְּכָל־בֵּיתוֹ:

2. **hane'eman l'osehu k'Mosheh b'kal-beytho.**

**Heb3:2** He was faithful to Him who appointed Him, as Moshe also was in all His house.

<3:2> πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὄλῳ] τῷ οἴκῳ αὐτοῦ.

2 piston onta tō poiēsanti auton hōs kai Mōusēs en [holō] tō oikō autou.

3 כִּי-תִפְאֶרֶת גְּדוֹלָה מִמֹּשֶׁה נֶחַל-הוּא כְּאֲשֶׁר בָּנָה הַבַּיִת  
רַב כְּבוֹדוֹ מִכְּבוֹד הַבַּיִת:

**3. kiy-thiph'ereh g'dolah miMosheh nachal-hu' ka'asher boneh habayith rab k'bodo mik'bod habayith.**

**Heb3:3** For He has been counted worthy of more glory than Moshe, by just so much as the builder of the house has more honor than the house.

<3:3> πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἤξιώται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

3 pleionos gar houtos doxēs para Mōusēn ēxiōtai, kath' hoson pleiona timēn echei tou oikou ho kataskeusas auton;

4 דְּכִי כָל-בַּיִת יֵשׁ-לוֹ בְּנֵה וּבֹנֵה הַכֹּל הוּא הָאֱלֹהִים:

**4. kiy kal-bayith yesh-lo boneh uboneh hakol hu' ha'Elohiym.**

**Heb3:4** For every house is built by someone, but the builder of all things is **the Elohim**.

<3:4> πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας θεός.

4 pas gar oikos kataskeuazetai hypo tinos, ho de panta kataskeusas theos.

5 הַיְהוָה מֹשֶׁה נֶאֱמָן בְּכָל בֵּיתוֹ כְּעֶבֶד לְעֵדוּת הַדְּבָרִים  
הָעֲתִידִים:

**5. w'hen Mosheh ne'eman b'kal beytho k'`ebed l'`eduth had'bariym ha`athiydiym.**

**Heb3:5** Now Moshe was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;

<3:5> καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεραπῶν εἰς μαρτύριον τῶν λαληθησομένων,

5 kai Mōusēs men pistos en holō tō oikō autou hōs therapōn eis martyriion tōn lalēthēsomenōn,

6 וְאָבָל הַמֹּשִׁיחַ הוּא כְּבֵן עַל-בֵּיתוֹ וְאֲנַחְנוּ בֵּיתוֹ וּבְלִבָּד  
שְׂנַחְזִיק בְּבִטְחָה וּבְתִהְלֵת הַתְּקוּהָ וְלֹא-נִרְפָּנָה עַד-הַקֵּץ:

**6. 'abal haMashiyach hu' k'ben `al-beytho wa'anach'nu beytho ubil'bad shenachaziyaq babit'chah ubith'hilath hatiq'wah w'lo'-nar'penah `ad-haqets.**

**Heb3:6** but **the Mashiyach** was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

<3:6> Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατασχῶμεν.

6 Christos de hōs huios epi ton oikon autou; hou oikos esmen hēmeis, ean[per] tēn parrēsian kai to kauchēma tēs elpidos kataschōmen.

7  
:יִשְׁמַעְתֶּם אֶת-קוֹל־רוּחַ הַקֹּדֶשׁ הַיּוֹם אֲמַרְתֶּם בְּקוֹלֵי תְּשֻׁמְעוּ:  
7

**7. laken ka'asher yo'mar Ruach haQodesh hayom 'im-b'qolo thish'ma`u.**

**Heb3:7** Therefore, just as **the Holy Spirit** says, “Today if you hear His voice,

<3:7> Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

7 Dio, kathōs legei to pneuma to hagion, Sēmeron ean tēs phōnēs autou akousēte,

8  
:אַל-תִּקְשְׁוּ לְבַבְכֶם כְּמַרְיָבָה בְּיּוֹם מִסָּה בְּמִדְבָּר:  
8

**8. 'al-taq'shu l'bab'kem kim'riyah kim'yom masah bamid'bar.**

**Heb3:8** Do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness,

<3:8> μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

8 mē sklēr ynēte tas kardias hymōn hōs en tō parapikrasmō kata tēn hēmeran tou peirasmou en tē erēmō,

9  
:טְּסִיבֵי אֲבוֹתֵיכֶם בְּחַנוּנַי גַּם-רָאוּ אֶת-עֲשָׂוַי אַרְבָּעִים  
ט  
שָׁנָה:  
9

**9. 'asher nisuniy 'abotheykem b'chanuniy gam-ra'u pha`aliy 'ar'ba`iym shanah.**

**Heb3:9** where your fathers tried Me by testing Me, and saw My works for forty years.

<3:9> οὐ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

9 hou epeirasan hoi pateres hymōn en dokimasiā kai eidon ta erga mou

10  
:יִלְכֵן אֶקְוֶט בְּדוֹר וְאָמַר עַם תְּעִי לִבָּב הֵם וְהֵם  
לֹא-יָדְעוּ דְרָכַי:  
10

**10. laken 'aqut bador wa'omar `am to`ey lebab hem w'hem lo'-yad`u d'rakay.**

**Heb3:10** “Therefore I was angry with this generation, and said, “They always go astray in their heart, and they did not know My ways”;

<3:10> τεσσαράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,

10 tesserakonta etē; dio prosōchthisa tē geneā tautē kai eipon, Aei planōntai tē kardia, autoi de ouk egnōsan tas hodous mou,

כִּי־אֲנִי־נִשְׁבַּעְתִּי בְּאִפִּי אֲם־יָבִיאוּן אֶל־מְנוּחָתִי 11  
אֲנִי־נִשְׁבַּעְתִּי בְּאִפִּי אֲם־יָבִיאוּן אֶל־מְנוּחָתִי

**11. 'asher-nish'ba`'tiy b'apiy 'im-y'bo'un 'el-m'nuchathiy.**

**Heb3:11** As I swore in My wrath, "They shall not enter My rest."

<3:11> ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

11 hōs ōmosa en tē orgē mou; Ei eiseleusontai eis tēn katapausin mou.

יְבִרְאוּ עֵתָה אֶחָי פֶּן־יֵשׁ בְּאֶחָד מִכֶּם לֵב־רַע וַחֲסֹר 12  
אֲמוּנָה לְסוּר מֵאֱלֹהִים חַיִּים:  
אֲמוּנָה לְסוּר מֵאֱלֹהִים חַיִּים:

**12. r'u `atah 'echay pen-yesh b'echad mikem leb-ra` wachasar 'emunah lasur me'Elohiym chayiym.**

**Heb3:12** Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living **Elohim**.

<3:12> Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

12 Blepete, adelphoi, mēpote estai en tini hymōn kardia ponēra apistias en tō apostēnai apo theou zōntos,

יִגְרַקְּהוּכַח תּוֹכִיחוּ אִישׁ אֶת־רֵעֵהוּ יוֹם יוֹם כָּל־עוֹד 13  
שִׁיאָמַר הַיּוֹם לְמַעַן אֲשֶׁר לֹא־יִקְשָׁה אִישׁ מִכֶּם אֶת־לְבוֹ  
בְּמַרְמֵת הַחֲטָא:  
יִגְרַקְּהוּכַח תּוֹכִיחוּ אִישׁ אֶת־רֵעֵהוּ יוֹם יוֹם כָּל־עוֹד  
שִׁיאָמַר הַיּוֹם לְמַעַן אֲשֶׁר לֹא־יִקְשָׁה אִישׁ מִכֶּם אֶת־לְבוֹ  
בְּמַרְמֵת הַחֲטָא:

**13. raq-hokecha tokiychu 'iysh 'eth-re`ehu yom yom kal-`od sheye'amer hayom l'ma`an 'asher lo'-yaq'sheh 'iysh mikem 'eth-libo b'mir'math hachet'.**

**Heb3:13** But encourage one another day after day, as long as it is still called "Today, so that none of you will be hardened by the deceitfulness of sin.

<3:13> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἁμαρτίας -

13 alla parakaleite heautous kath' hekastēn hēmeran, achris hou to Sēmeron kaleitai, hina mē sklērynthē tis ex hymōn apatē tēs hamartias -

אֲנִי־נִשְׁבַּעְתִּי בְּאִפִּי אֲם־יָבִיאוּן אֶל־מְנוּחָתִי 14  
אֲנִי־נִשְׁבַּעְתִּי בְּאִפִּי אֲם־יָבִיאוּן אֶל־מְנוּחָתִי

יד כִּי חֲבֵרִים הָיִינוּ לְמַשִּׁיחַ וּבְלִבְדָּר שְׁנַחֲזִיק בַּבְּטָחָה  
הֲרֵאֲשׁוֹנָה וְלֹא נִרְפְּנָה עַד-הַקֵּץ:

**14. kiy chaberiyim hayiygnu laMashiyach ubil'bad shenachaziyaq babit'chah hari'shonah w'lo' nar'penah `ad-haqets.**

**Heb3:14** For we have become partakers of the **Mashiyach**, if we hold fast the beginning of our assurance firm until the end,

**<3:14>** μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, εἴανπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν -

14 metochoi gar tou Christou gegonamen, eanper tēn archēn tēs hypostaseōs mechri telous bebaian kataschōmen -

15  
עַד-הַקֵּץ אֲחֻזְתִּים בְּבִטְחָה  
כִּי חֲבֵרִים הָיִינוּ לְמַשִּׁיחַ וּבְלִבְדָּר שְׁנַחֲזִיק בַּבְּטָחָה

טו כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם אִם-בְּקִלּוֹ תִשְׁמָעוּ אֶל-תִּקְוֹתֵינוּ לְבַבְכֶם  
בְּמַרְיָבָה:

**15. k'mo shene'emar hayom 'im-b'qolo thish'ma`u 'al-taq'shu l'bab'kem kim'riyah.**

**Heb3:15** while it is said, “Today if you hear His voice, do not harden your hearts, as when they provoked Me.

**<3:15>** ἐν τῷ λέγεσθαι, Σήμερον εἰάν τῆς φωνῆς αὐτοῦ ἀκούσητε, Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

15 en tō legesthai, Sēmeron ean tēs phōnēs autou akousēte, Mē sklērýnēte tas kardias hymōn hōs en tō parapikrasmō.

16  
בְּיַד-מֹשֶׁה אֵלֶּיךָ מִצְרַיִם  
כִּי חֲבֵרִים הָיִינוּ לְמַשִּׁיחַ וּבְלִבְדָּר שְׁנַחֲזִיק בַּבְּטָחָה

טז וְיָמֵי הַיָּם הַשְּׂמֵעִים וַיִּרְיָבוּ הָלֵא כָּל-יִצְאָי מִצְרַיִם  
בְּיַד-מֹשֶׁה:

**16. umiy hem hashom'`iym wayariybu halo' kal-yots'ey Mits'rayim b'yad-Mosheh.**

**Heb3:16** For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moshe?

**<3:16>** τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

16 tines gar akousantes parepikranan? all' ou pantes hoi exelthontes ex Aigyptou dia Mōuseōs?

17  
יְזַבְּחֵם הַתְּקוּטִים אֲרֵבָעִים שָׁנָה הָלֵא בַחֲטָאִים אֲשֶׁר נִפְלוּ  
בְּגַרְיָהֶם בְּמַדְבָּר:

יז וַיִּזְבְּחוּם הַתְּקוּטִים אַרְבָּעִים שָׁנָה הָלֵא בַחֲטָאִים אֲשֶׁר נִפְלוּ  
בְּגַרְיָהֶם בְּמַדְבָּר:

17. ub'miy hith'qotet 'ar'ba`iym shanah halo' bachata'iym 'asher naph'lu phig'reyhem bamid'bar.

Heb3:17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

<3:17> τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

17 tisin de prosōchthisen tesserakonta etē? ouchi tois hamartēsasin hōn ta kōla epesen en tē erēmō?

יְחִוּלְמִי נִשְׁבַּע שְׁלֹא יָבֹאוּ אֶל־מְנוּחָתוֹ כִּי אִם־לְסוֹרְרֵיהֶם: 18

18. ul'miy nish'ba` shel' yabo'u 'el-m'nuchatho kiy 'im-lasorariym.

Heb3:18 And to whom did He swear that they would not enter His rest, but to those who were disobedient?

<3:18> τίσιν δὲ ὤμοσεν, μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;

18 tisin de ōmosen mē eiseleusesthai eis tēn katapausin autou ei mē tois apeithēsasin?

יִטְוֹאֲנַחְנוּ רְאִים שְׁלֹא יָכֻלוּ לָבוֹא עַל־אֲשֶׁר לֹא הֶאֱמִינוּ: 19

19. wa'anach'nu ro'iym shel' yak'lu labo' `al-'asher lo' he'emiy nu.

Heb3:19 So we see that they were not able to enter because of unbelief.

<3:19> καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

19 kai blepomen hoti ouk ēdynēthēsan eiselthein di' apistian.

### Chapter 4

כְּיָגֹל אֲחַטְּאָא אַזְוֹ אֲחַמְּאָא עַל־עַמְּךָ Heb4:1  
:יְזַמְּוֹן אֲחַמְּאָא עַל־עַמְּךָ אֲחַטְּאָא אֲחַמְּאָא עַל־עַמְּךָ  
אֲחַטְּאָא עַל־עַמְּךָ אֲחַמְּאָא עַל־עַמְּךָ  
אֲחַטְּאָא עַל־עַמְּךָ אֲחַמְּאָא עַל־עַמְּךָ

1. `al-ken b'himatse' `od hahab'tachah labo' 'el-m'nuchatho niyra' na' pen-yera'eh 'iysh mikem m'acher p`amayw.

Heb4:1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

<4:1> Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκεῖναι.

1 Phobēthōmen oun, mēpote kataleipomenēs epaggelias eiselthein eis tēn katapausin autou dokē tis ex hymōn hysterēkenai.

כְּיָגֹל אֲחַטְּאָא אַזְוֹ אֲחַמְּאָא עַל־עַמְּךָ 2  
אֲחַטְּאָא עַל־עַמְּךָ אֲחַמְּאָא עַל־עַמְּךָ  
אֲחַטְּאָא עַל־עַמְּךָ אֲחַמְּאָא עַל־עַמְּךָ

בְּכִי גַם־אֲלִינוּ בְּאֵה הַבְּשׂוּרָה כְּבֹאֵה אֲלֵיהֶם וְלָהֶם



לֹא-הוֹעִיל דְּבַר הַשְּׁמוּעָה מִפְּנֵי אֲשֶׁר לֹא-הִתְעַרְבּ  
בְּאֱמוּנָה לְשׂוֹמְעִים:

2. **kiy gam-'eleynu ba'ah hab'sorah k'bo'ah 'aleyhem w'lahem lo'-ho`iyl d'bar hash'mu'ah mip'ney 'asher lo'-hith`arab ba'emunah lashom`iym.**

**Heb4:2** For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

<4:2> καὶ γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεινοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκρασμένους τῇ πίστει τοῖς ἀκούσασιν.

2 kai gar esmen euēggelismenoi kathaper kakeinoi; all' ouk ōphelēsen ho logos tēs akoēs ekeinous mē sygkerasmenous tē pistei tois akousasin

גַּם כִּי גַם-אֵלֵינוּ בָּאָה הַשְּׁמוּעָה מִפְּנֵי אֲשֶׁר לֹא-הִתְעַרְבּ  
בְּאֱמוּנָה לְשׂוֹמְעִים:

גַּם כִּי בָּאָה הַמְּנוּחָה אֲנַחְנוּ הַמְּאֲמִינִים כְּמוֹ שֶׁאָמַר  
אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי אִם-יִבְאֹן אֶל-מְנוּחָתִי אֶף כִּי נִגְמְרוּ  
מֵעֲשֵׂי יְהוָה מֵעַתָּה הַיּוֹסֵד הַעוֹלָם:

3. **kiy ba'ey ham'nuchah 'anach'nu hama'amiyniym k'mo she'amar 'asher-nish'ba`tiy b'apiy 'im-y'bo'un 'el-m'nuchathiy 'aph kiy nig'm'ru ma`asey Yahúwah me`eth hiuased ha`olam.**

**Heb4:3** For we who have believed enter that rest, just as He has said, “As I swore in My wrath, they shall not enter My rest, although His works were finished from the foundation of the world.

<4:3> εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

3 eiserchometha gar eis [tēn] katapausin hoi pisteusantes, kathōs eirēken, Hōs ōmosa en tē orgē mou, Ei eiseleusontai eis tēn katapausin mou, kaitoi tōn ergōn apo katabolēs kosmou genēthentōn.

דְּכִי עַל-הַיּוֹם הַשְּׁבִיעִי הַכְּתוּב אָמַר וַיִּשְׁבַּת בְּיוֹם  
הַשְּׁבִיעִי מִכָּל-מַלְאכָתוֹ:

דְּכִי עַל-הַיּוֹם הַשְּׁבִיעִי הַכְּתוּב אָמַר וַיִּשְׁבַּת בְּיוֹם  
הַשְּׁבִיעִי מִכָּל-מַלְאכָתוֹ:

4. **kiy `al-hayom hash'biy`iy hakathub 'omer wayish'both bayom hash'biy`iy mikal-m'la`k'to.**

**Heb4:4** For He has said somewhere concerning the seventh day: “And Elohim rested on the seventh day from all His works;

<4:4> εἶρηκεν γὰρ που περι τῆς ἑβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,

4 eirēken gar pou peri tēs hebdomēs houtōs, Kai katepausen ho theos en tē hēmera tē hebdomē apo pantōn tōn ergōn autou,

5 וְיֹאמֶר עוֹד אִם-יִבְאֹוּן אֶל-מְנוּחָתִי:  
וְיֹאמֶר עוֹד אִם-יִבְאֹוּן אֶל-מְנוּחָתִי:

**5. w'omer `od 'im-y'bo'un 'el-m'nuchathiy.**

**Heb4:5** and again in this passage, “They shall not enter My rest.

<4:5> καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

5 kai en toutō palin, Ei eiseleusontai eis tēn katapausin mou.

וְיִעַן כִּי-יֵשׁ-עוֹד מָקוֹם לְבוֹא אֵלֶיהָ וְאֶשֶׁר הִתְבַּשְׂרוּ  
וְיִעַן כִּי-יֵשׁ-עוֹד מָקוֹם לְבוֹא אֵלֶיהָ וְאֶשֶׁר הִתְבַּשְׂרוּ

בְּרֵאשׁוֹנָה הַמָּה לֹא-בָאוּ שָׁם בְּמֵרִים:  
בְּרֵאשׁוֹנָה הַמָּה לֹא-בָאוּ שָׁם בְּמֵרִים:

**6. w'ya'an kiy-yesh-`od maqom labo' 'eleyha wa'asher hith'bas'ru bari'shonah hemah lo'-ba'u sham b'mir'yam.**

**Heb4:6** Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,

<4:6> ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσηλθον δι' ἀπειθείαν,

6 epei oun apoleipetai tinas eiselthein eis autēn, kai hoi proteron euaggelisthentes ouk eisēlthon di' apeitheian,

זְלַכְּן הוֹסִיף לְקַבֹּעַ יוֹם מִקֵּץ יָמִים רַבִּים בְּאָמְרוֹ עַל-יְדֵי  
זְלַכְּן הוֹסִיף לְקַבֹּעַ יוֹם מִקֵּץ יָמִים רַבִּים בְּאָמְרוֹ עַל-יְדֵי

דָּוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם אִם-בְּקִלּוֹ תִשְׁמְעוּ אֶל-תַּקְוֹתֵי  
דָּוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם אִם-בְּקִלּוֹ תִשְׁמְעוּ אֶל-תַּקְוֹתֵי

לְבַבְכֶם:  
לְבַבְכֶם:

**7. laken hosiypth liq'bo`a yom miqets yamiym rabiym b'am'ro `al-y'dey Dawid hayom k'mo shene'emar hayom 'im-b'qolo thish'ma`u 'al-taq'shu l'bab'kem.**

**Heb4:7** He again fixes a certain day, “Today, saying through David after so long a time just as has been said before, “Today if you hear His voice, do not harden your hearts.

<4:7> πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς ροείρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

7 palin tina horizei hēmeran, Sēmeron, en Dauid legōn meta tosou-ton chronon, kathōs proeirētai, Sēmeron ean tēs phōnēs autou akousēte mē sklērýnēte tas kardias hymōn.

חֲכִי אֱלוֹ הַנִּיחַ לָהֶם יְהוֹשִׁעַ לֹא-הָיָה מִדְּבַר אֶחָדִי כֵן  
חֲכִי אֱלוֹ הַנִּיחַ לָהֶם יְהוֹשִׁעַ לֹא-הָיָה מִדְּבַר אֶחָדִי כֵן

עַל-יּוֹם אַחֵר:  
עַל-יּוֹם אַחֵר:

8. **kiy 'ilu heniycha lahem Yahushua lo'-hayah m'daber 'acharey ken `al-yom 'acher.**

**Heb4:8** For if Joshua had given them rest, He would not have spoken of another day after that.

<4:8> εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

8 ei gar autous Iēsous katepausen, ouk an peri allēs elalei meta tauta hēmeras.

ט על-כן נשְׂאָרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֲלֹהִים:  
 9 אַל-כֵּן נִשְׁאָרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֲלֹהִים:

9. **`al-ken nish'arah `od m'nuchath Shabbat I'am 'Elohiym.**

**Heb4:9** So there remains a **Shabbat** rest for the people of **Elohim**.

<4:9> ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

9 ara apoleipetai sabbatismos tō laō tou theou.

יְכִי הַבָּא אֶל-מְנוּחָתוֹ גַּם-הוּא שַׁבָּת מִמְּלֶאכֶתוֹ כְּאֲשֶׁר  
 הָאֱלֹהִים מְנוּחָו:  
 10 אַל-כֵּן נִשְׁאָרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֲלֹהִים:  
 10 אַל-כֵּן נִשְׁאָרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֲלֹהִים:

10. **kiy haba' 'el-m'nuchatho gam-hu' Shabbat mim'la'k'to ka'asher ha'Elohiym mishelo.**

**Heb4:10** For the one who has entered His rest has himself also rested from his works, as **the Elohim** did from His.

<4:10> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

10 ho gar eiselthōn eis tēn katapausin autou kai autos katepausen apo tōn ergōn autou hōsper apo tōn idiōn ho theos.

יֵא לְכֵן נִשְׁקָדָה-נָא לְבוֹא אֶל-הַמְנוּחָה הַהִיא לְמַעַן אֲשֶׁר  
 לֹא-יִכָּשֶׁל אִישׁ וְהָיָה מִמְּרָה כְּמוֹהֶם:  
 11 אַל-כֵּן נִשְׁאָרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֲלֹהִים:  
 11 אַל-כֵּן נִשְׁאָרָה עוֹד מְנוּחַת שַׁבָּת לְעַם אֲלֹהִים:

11. **laken nish'q'dah-na' labo' 'el-ham'nuchah hahiy' I'ma`an 'asher lo'-yikashel 'iysh w'hayah mam'reh k'mohem.**

**Heb4:11** Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

<4:11> σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσει τῆς ἀπειθείας.

11 spoudasōmen oun eiselthein eis ekeinēn tēn katapausin, hina mē en tō autō tis hypodeigmati pesē tēs apeitheias.

12 אֲשֶׁר יִכָּשֶׁל אִישׁ וְהָיָה מִמְּרָה כְּמוֹהֶם:  
 12 אֲשֶׁר יִכָּשֶׁל אִישׁ וְהָיָה מִמְּרָה כְּמוֹהֶם:

יב כִּי-דְבַר הָאֱלֹהִים חַי וְפַעֵל וְגִבּוֹרֹת וְחַד

מִכָּל-חֶרֶב פִּיפִיּוֹת וְיִרֵד עַד-לְהַבְדִּיל בֵּין-הַנֶּפֶשׁ וּבֵין הָרוּחַ בֵּין הַדְּבָקִים וּבֵין-הַמוֹחַ וּבֵין מַחְשְׁבוֹת לִלְבָב וּמְזֻמוֹתָיו:

12. **kiy-d'bar ha'Elohiym chay hu' upho`el g'buroth w'chad mikal-cheereb piyphiyoth w'yored `ad-l'hab'diyl beyn-hanepshesh ubeyn haruach beyn had'baqiym ubeyn-hamocha ubochen mach'sh'both lebab um'zimothayw.**

**Heb4:12** For the word of **the Elohim** is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

<4:12> Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διῆκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἄρμων τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

12 Zōn gar ho logos tou theou kai energēs kai tomōteros hyper pasan machairan distomon kai diiknoumenos achri merismou psychēs kai pneumatou, harmōn te kai muelōn, kai kritikos entymēseōn kai ennoiōn kardias;

יג וְאֵין יְצוּר נִסְתָּר מִלְּפָנָיו כִּי-הַכֹּל חָשׁוּף וְגָלוּי לְעֵינַי-בְּעַל הַדְּבָרִים שְׁלָנוּ:

13. **w'eyn y'tsur nis'tar mil'phanayw kiy-hakol chasuph w'galuy l'eyney-ba`al d'bariym shelanu.**

**Heb4:13** And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

<4:13> καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχῆλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

13 kai ouk estin ktisis aphanēs enōpion autou, panta de gymna kai tetrachēlismena tois ophthalmois autou, pros hon hēmin ho logos.

יד וְעַתָּה בְּהִיּוֹת-לָנוּ כִּי-גָדוֹל נַעֲלָה מְאֹד אֲשֶׁר עָבַר אֶת-הַשָּׁמַיִם וְהוֹשַׁע בֶּן-הָאֱלֹהִים נִחְזִיקָה בְּהוֹדָאת אֱמוּנָתָנוּ:

14. **w`atah bih'yoth-lanu kohen gadol na`aleh m'od `asher `abar `eth-hashamayim Yahushua Ben-ha'Elohiym nachaziyqah b'hoda'ath `emunathenu.**

**Heb4:14** Therefore, since we have a great high priest who has passed through the heavens, **Yahushua** the Son of **Elohim**, let us hold fast our confession.

<4:14> ἔχοντες οὖν ἀρχιερέα μέγαν διελήλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

14 Echontes oun archierea megan dielēlythota tous ouranous, Iēsoun ton huion tou theou, kratōmen tēs homologias.

15  
:40H-כֶּלֶסַּי יְנַיֵּעַ לְעַשׂ אֶפְיָאֵל-מִי כֵּעַ יְנַכְכֶּלֶסַּי  
טו כִּי אֵין לָנוּ כֹּהֵן גָּדוֹל אֲשֶׁר לֹא-יִוְכַל לְהִצְטַעַר  
בְּחַלְיֵינוּ כִּי אִם-מִתְנַסֶּה בְּכֹל כְּמוֹנוּ וּבְלִי-חַטָּא:

15. **kiy 'eyn lanu kohen gadol 'asher lo'-yukal l'hits'ta`er b'chalayeynu kiy 'im-mith'naseh bakol kamonu ub'liy-chet'.**

**Heb4:15** For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

<4:15> οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

15 ou gar echomen archierea mē dynamenon sympathēsai tais astheneiais hēmōn, pepeirasmenon de kata panta kath' homoiotēta chōris hamartias.

16  
:אָוֹס אֶפְיָאֵל אֶפְיָאֵל אֶפְיָאֵל אֶפְיָאֵל אֶפְיָאֵל  
טז עַל-כֵּן נִקְרָבָה בְּבִטְחוֹן לְפָנֵי כֹסֵא הַחֶסֶד לְשִׂאת  
רַחֲמִים וְלִמְצֹא חֶסֶד לְעִזְרָה בְּעִתָּהּ:

16. **`al-ken niq'r'bah b'bitachon liph'ney kise' hechased lase'th rachamiym w'lim'tso' chesed l'ez'rah b'itah.**

**Heb4:16** Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

<4:16> προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

16 proserchōmetha oun meta parrēsias tō thronō tēs charitos, hina labōmen eleos kai charin heurōmen eis eukairon boētheian.

### Chapter 5

Heb5:1  
:אָוֹס אֶפְיָאֵל אֶפְיָאֵל אֶפְיָאֵל אֶפְיָאֵל אֶפְיָאֵל  
א כִּי כָל-כֹּהֵן גָּדוֹל הִלְקִיחַ מִתּוֹךְ בְּנֵי-אָדָם מִפְקָד  
הוּא בְּעִבּוֹר בְּנֵי אָדָם בְּעִנְיָנֵי אֱלֹהִים לְהִקְרִיב מִנְחָה  
וְזָבַח עַל-הַחַטָּאִים:

א כִּי כָל-כֹּהֵן גָּדוֹל הִלְקִיחַ מִתּוֹךְ בְּנֵי-אָדָם מִפְקָד  
הוּא בְּעִבּוֹר בְּנֵי אָדָם בְּעִנְיָנֵי אֱלֹהִים לְהִקְרִיב מִנְחָה  
וְזָבַח עַל-הַחַטָּאִים:

1. **kiy kal-kohen gadol halaqucha mito'k b'ney-'adam muph'qad hu' ba`abur b'ney 'adam b`in'y'ney 'Elohiym l'haq'riyb min'chah wazebach `al-hachata'iym.**

**Heb5:1** For every high priest taken from among men is appointed on behalf of men in things pertaining to **Elohim**, in order to offer both gifts and sacrifices for sins;

<5:1> Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

1 Pas gar archiereus ex anthrōpōn lambanomenos hyper anthrōpōn kathistatai ta pros ton theon, hina prospheerē dōra te kai thysias hyper hamartiōn,

כַּיִּי כַל־כּוֹהֵן גָּדוֹל הַלֹּאֲחֻצָּה מִתּוֹכָם בְּנֵי־אָדָם מִפְּהֶיֶן אֲדָמָה בְּעִנְיַן בְּנֵי־אָדָם בְּעִנְיַן יְהוָה לְהַקְרִיב מִן־חַהֵב וְזֶבַח אֶל־הַחַטָּאת יִמְּוֹתָם  
:כֹּהֵן עֹלָם

בְּוָהוּא יִדְעַ לְחַמֵּל עַל־הַשֹּׁגְגִים וְהַתְּעִים בְּהִיּוֹתוֹ גַּם־הוּא יִדְעַ חֲלִי:

2. **w'hu' yode`a lach'mol `al-hashogagiym w'hato`iym bih'yotho gam-hu' y'du`a choliy.**

**Heb5:2** he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

<5:2> μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν

2 metriopathein dynamenos tois agnoousin kai planōmenois, epei kai autos perikeitai astheneian

וְהוּא יִדְעַ לְחַמֵּל עַל־הַשֹּׁגְגִים וְהַתְּעִים בְּהִיּוֹתוֹ גַּם־הוּא יִדְעַ חֲלִי  
:כֹּהֵן עֹלָם

גַּאֲשֶׁר־עַל־כֵּן חֲזִיב לְהַקְרִיב עַל־הַחַטָּאִים בְּעַד־הָעַם וּבְעַד־נַפְשׁוֹ:

3. **'asher-`al-ken chayab l'haq'riyb `al-hachata'iym b`ad-ha`am ub`ad-naph'sho.**

**Heb5:3** and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.

<5:3> καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.

3 kai di' autēn opheilei kathōs peri tou laou, houtōs kai peri autou prospheerein peri hamartiōn.

אֲשֶׁר־בְּגַלְלָתוֹ חַיָּב לְהַקְרִיב עַל־הַחַטָּאִים בְּעַד־הָעַם וּבְעַד־נַפְשׁוֹ  
:כֹּהֵן עֹלָם

דְּוָאֵת־הַגְּדֻלָּה הַזֹּאת לֹא־יִקַּח אִישׁ לְנַפְשׁוֹ רַק הַקְּרוּא לָהּ מֵאֵת הָאֱלֹהִים כְּאַהֲרֹן:

4. **w'eth-hag'dulah hazo'th lo'-yiqach 'iysh l'naph'sho raq haqaru' lah me'eth ha'Elohiym k'Aharon.**

**Heb5:4** And no one takes the honor to himself, but receives it when he is called by **the Elohim**, even as Aaron was.

<5:4> καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ Ἀαρών.

4 kai ouch heautō tis lambanei tēn timēn alla kaloumenos hypo tou theou kathōsper kai Aarōn.

5 כִּי לֹא־כִבֵּד אֶת־נַפְשׁוֹ לְהִיּוֹת כֹּהֵן גָּדוֹל כִּי  
 אִם־מִי שֶׁאָמַר אֵלָיו בְּנֵי אֶתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃  
 כִּי לֹא־כִבֵּד אֶת־נַפְשׁוֹ לְהִיּוֹת כֹּהֵן גָּדוֹל כִּי  
 אִם־מִי שֶׁאָמַר אֵלָיו בְּנֵי אֶתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

**5. w'ken haMashiyach lo'-kibed 'eth-naph'sho lih'yoth kohen gadol kiy 'im-miy she'amar 'elayw b'niy 'atah 'aniy hayom y'lid'tiyak.**

**Heb5:5** So also the **Mashiyach** did not glorify Himself so as to become a high priest, but He who said to Him, “You are My son, today I have begotten You;

<5:5> Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενεθῆναι ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

5 Houtōs kai ho Christos ouch heauton edoxasen genēthēnai archierea all' ho lalēsas pros auton, Huios mou ei sy, egō sēmeron gegennēka se;

6 וְכִמוֹ שֶׁאָמַר גַּם־בְּמָקוֹם אַחֵר אֶתָּה־כֹּהֵן לְעוֹלָם  
 עַל־דִּבְרֹתַי מִלְּפִי־צֶדֶק׃  
 וְכִמוֹ שֶׁאָמַר גַּם־בְּמָקוֹם אַחֵר אֶתָּה־כֹּהֵן לְעוֹלָם  
 עַל־דִּבְרֹתַי מִלְּפִי־צֶדֶק׃

**6. k'mo she'amar gam-b'maqom 'acher 'atah-kohen l'`olam `al-dib'rathiy Mal'kiy-tsedeq.**

**Heb5:6** just as He says also in another passage, “You are a priest forever according to the order of Melchizedek.

<5:6> καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,

6 kathōs kai en heterō legei, Sy hierews eis ton aiōna kata tēn taxin Melchisedek,

7 זֶאֱשֶׁר בִּימֵי הַיּוֹתוֹ בַּבֶּשֶׂר הִקְרִיב הַתְּפִלוֹת וְתַחֲנוּנִים  
 בְּצַעֲקָה גְדוֹלָה וּבְדַמְעוֹת לְפָנָי מִי־שִׁיכּוֹל לְהוֹשִׁיעוֹ מִמָּוֶת  
 וַיִּעֲתֶר־לוֹ מִפְּנֵי יְרֵאָתוֹ׃  
 זֶאֱשֶׁר בִּימֵי הַיּוֹתוֹ בַּבֶּשֶׂר הִקְרִיב הַתְּפִלוֹת וְתַחֲנוּנִים  
 בְּצַעֲקָה גְדוֹלָה וּבְדַמְעוֹת לְפָנָי מִי־שִׁיכּוֹל לְהוֹשִׁיעוֹ מִמָּוֶת  
 וַיִּעֲתֶר־לוֹ מִפְּנֵי יְרֵאָתוֹ׃

**7. 'asher biymey heyotho babasar hiq'riyb t'philoth w'thachanuniym bits'`aqah g'dolah ubid'ma`oth liph'ney miy-sheyakol l'hoshiy`o mimaweth waye`ather-lo mip'ney yir'atho.**

**Heb5:7** In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

<5:7> ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

7 hos en tais hēmerais tēs sarkos autou deēseis te kai hiketērias pros ton dynamenon sōzein auton ek thanatou meta kraugēs ischyras kai dakryōn prosenegkas kai eisakoustheis apo tēs eulabeias,

8 וְאַף כִּי־הָיָה הַבֵּן לָמַד מֵעֲנוּתוֹ לְשִׁמוּעַ:  
8 אַף כִּי־הָיָה הַבֵּן לָמַד מֵעֲנוּתוֹ לְשִׁמוּעַ:  
8 אַף כִּי־הָיָה הַבֵּן לָמַד מֵעֲנוּתוֹ לְשִׁמוּעַ:

8. w'aph kiy-hayah haben lamad me`unotho lish'mo`a.

Heb5:8 Although He was a Son, He learned obedience from the things which He suffered.

<5:8> καὶ περὶ ὧν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,

8 kai per on huio, emathen aph' hōn epathen tēn hypakoēn,

טוֹאֲחָרֵי אֲשֶׁר הִשְׁלַם הָיָה מִמְצִיָּא תְּשׁוּעַת עוֹלָמִים  
לְכָל־שִׁמְעִיו:  
טוֹאֲחָרֵי אֲשֶׁר הִשְׁלַם הָיָה מִמְצִיָּא תְּשׁוּעַת עוֹלָמִים  
לְכָל־שִׁמְעִיו:

9. w'acharey 'asher hush'lam hayah mam'tsiy' t'shu`ath `olamiyim l'kal-shom`ayw.

Heb5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

<5:9> καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰώνιου,

9 kai teleiōtheis egeneto pasin tois hypakouousin autō aitios sōtērias aiōniou,

יְהוָאֱלֹהִים קָרָא־לוֹ כֹּהֵן גָּדוֹל עַל־הַבְּרִיתִי מִלְכִּי־צֶדֶק:  
יְהוָאֱלֹהִים קָרָא־לוֹ כֹּהֵן גָּדוֹל עַל־הַבְּרִיתִי מִלְכִּי־צֶדֶק:  
יְהוָאֱלֹהִים קָרָא־לוֹ כֹּהֵן גָּדוֹל עַל־הַבְּרִיתִי מִלְכִּי־צֶדֶק:

10. w'ha'Elohiym qara'-lo kohen gadol `al-dib'rathiy Mal'kiy-tsedek.

Heb5:10 being designated by the Elohim as a high priest according to the order of Melchizedek.

<5:10> προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.

10 prosagoreutheis hypo tou theou archiereus kata tēn taxin Melchisedek.

יָא עַל־זֹאת יֵשׁ-לָנוּ לְדַבֵּר רַבּוֹת וְקַשּׁוֹת לְבַאֵר לָכֶם  
בְּמַלְיָן יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם:  
יָא עַל־זֹאת יֵשׁ-לָנוּ לְדַבֵּר רַבּוֹת וְקַשּׁוֹת לְבַאֵר לָכֶם  
בְּמַלְיָן יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם:

11. `al-zo'th yesh-lanu l'daber raboth w'qashoth l'ba'er lakem b'miliyn ya`an kiy-kab'du 'az'neykem.

Heb5:11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.

<5:11> Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

11 Peri hou polys hēmin ho logos kai dysermēneutos legein, epei nōthroī gegonate tais akoais.

אֲזַנֵּיכֶם יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם  
אֲזַנֵּיכֶם יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם  
אֲזַנֵּיכֶם יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם  
אֲזַנֵּיכֶם יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם  
אֲזַנֵּיכֶם יַעַן כִּי־כִבְדוּ אֲזַנֵּיכֶם



יב כִּי תַחַת אֲשֶׁר לְפִי רְבוֹת הַיָּמִים הָיָה רְאוּי לָכֶם לְהוֹת  
מְלַמְּדִים עִתָּה צְרִיכִים אַתֶּם וְשִׁישׁוּבוּ וְיִלְמְדוּ אֶתְכֶם עֲקָרֵי  
הָאֲשִׁית הַבְּרִי אֲלֵהֶם וְהִצְטַרְכְּתֶם לְחָלָב וְלֹא לְמֵאֲכָל  
בְּרִיא:

12. **kiy tachath 'asher l'phiy r'both hayamiym hayah ra'uy lakem lih'yoth m'lam'diym `atah ts'riykiym 'atem sheyashubu wiylam'du 'eth'kem `iq'rey re'shiyth dib'rey 'Elohiym w'hits'tarak'tem l'chalab w'lo' l'ma'akal bariy'.**

**Heb5:12** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of **Elohim**, and you have come to need milk and not solid food.

<5:12> καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γεγόνατε χρείαν ἔχοντες γάλακτος [καὶ] οὐ στερεᾶς τροφῆς.

12 kai gar opheilontes einai didaskaloi dia ton chronon, palin chreian echete tou didaskein hymas tina ta stoicheia tes arches ton logiōn tou theou kai gegonate chreian echontes galaktos [kai] ou stereas trophēs.

13 יב כִּי כֹל אֲשֶׁר מֵאֲכָלוֹ חָלָב אֵינְנוּ מִבֵּין בְּדַבַּר-צֶדֶק  
כִּי-עוֹדְנוּ תִינֹק:

13. **kiy kol 'asher ma'akalo chalab 'eynenu mebiyn bid'bar-tsedaq kiy-`odenu thiynoq.**

**Heb5:13** For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.

<5:13> πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·

13 pas gar ho metechōn galaktos apeiros logou dikaiosynēs, nēpios gar estin;

14 יד וְלִשְׁלֵמִים הַמֵּאֲכָל הַבְּרִיא אֲשֶׁר יֵשׁ לָהֶם עַל-פִּי הַנְּסִיוֹן  
חוֹשִׁים שְׁהָרְגֵלוּ לְהַבְחִין בֵּין-טוֹב לְרָע:

14. **w'lash'lemiym hama'akal habariy' 'asher yesh lahem `al-piy hanisayon chushiym shehar'g'lu l'hab'chiyn beyn-tob lara`.**

**Heb5:14** But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

<5:14> τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια gegymnasmena echontōn pros diakrisin kalou pros diakrisin kalou τε καὶ κακοῦ.

14 teleiōn de estin hē sterea trophē, tōn dia tēn hexin ta aisthētēria gegymnasmena echontōn pros diakrisin kalou te kai kakou.

Chapter 6

Heb6:1  
אֶל-כֵּן בַּעֲזֹב כָּעֵת הַאֲשִׁיחַ הַדְּבַר הַמְּשִׁיחַ נִעְבֹּר  
אֶל-הַנְּשִׁלְמוֹת וְלֹא נָשׁוּב לְנִשְׁיחַת יְסוּדֵי הַתְּשׁוּבָה מִמַּעֲשֵׂי  
מֹות וְהָאֱמוּנָה בִּאלֹהִים:

1. `al-ken ba`azob ka`eth re'shiyth d'bar haMashiyach na`abor 'el-hash'lemuth w'lo' nashub  
lashiyth y'sodey hat'subah mima`asey maweth w'ha'emunah b'Elohiym.

Heb6:1 Therefore leaving the elementary teaching about the Mashiyach, let us press on to maturity, not  
laying again a foundation of repentance from dead works and of faith toward Elohim,

<6:1> Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν  
θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

1 Dio aphtentes ton tēs archēs tou Christou logon epi tēn teleiotēta pherōmetha, mē palin themelion  
kataballomenoi metanoias apo nekrōn ergōn kai pisteōs epi theon,

בְּתוֹרַת הַטְּבִילוֹת וּסְמִיכַת יְדָיִם וּתְחִיַּת הַמֵּתִים וּמְשִׁפּוֹט  
עוֹלָם:

2. w'thorath hat'biyloth us'miykath yadayim uth'chiyath hamethiym umish'pat `olam.

Heb6:2 of instruction about washings and laying on of hands, and the resurrection of the dead and  
eternal judgment.

<6:2> βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

2 baptismōn didachēs epitheseōs te cheirōn, anastaseōs te nekrōn kai krimatos aiōniou.

וְנֹאֶת-זֹאת נַעֲשֶׂה אִם-יִתֵּן הָאֵל:  
אֶל-כֵּן נַעֲשֶׂה אִם-יִתֵּן הָאֵל:

3. w'eth-zo'th na`aseh 'im-yiten ha'El.

Heb6:3 And this we will do, if the El permits.

<6:3> καὶ τοῦτο ποιήσομεν, εἴανπερ ἐπιτρέπη ὁ θεός.

3 kai touto poiēsomen, eanper epitrepē ho theos.

דְּכִי כֹל אֲשֶׁר-נִגְּהַ עָלֵיהֶם הָאֵוֹר וְטָעַמוּ מִמִּתְנַת הַנְּשִׁמִּים  
וְנִתֵּן לָהֶם חֶלְקָם בְּרוּיַח הַקּוֹדֶשׁ:

וְנִתֵּן לָהֶם חֶלְקָם בְּרוּיַח הַקּוֹדֶשׁ:

**4. kiy kol 'asher-nagah `aleyhem ha'or w'ta`amu mimat'nath hashamayim w'nitan lahem chel'qam b'Ruach haQodesh.**

**Heb6:4** For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of **the Holy Spirit**,

<6:4> Ἄδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου

4 Adynaton gar tous hapax phōtisthentas, geusamenous te tēs dōreas tēs epouraniou kai metochous genēthentas pneumatos hagiou

מִכֹּל אֲשֶׁר נָגַח אֵלֵיהֶם הָאוֹר וְתָאֲמַר מִמַּתְּנַת הַשָּׁמַיִם וְנִתַּן לָהֶם חֵלֶק מִרוּחַ הַקֹּדֶשׁ 5  
:אֵלֵיהֶם חֵלֶק מִרוּחַ הַקֹּדֶשׁ

הַיְטָעְמוּ אֶת-דִּבְרֵי-אֱלֹהִים הַטּוֹב וְכִחוֹת הָעוֹלָם הַבָּא וְהֵם  
נִסְוּגוּ אַחֲרָי:

**5. w'ta`amu 'eth-d'bar-'Elohiym hatob w'kchoth ha`olam haba' w'hem nasogu 'achor.**

**Heb6:5** and have tasted the good word of **Elohim** and the powers of the age to come,

<6:5> καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος

5 kai kalon geusamenous theou hrēma dynameis te mellontos aiōnos

מִכֹּל אֲשֶׁר נָגַח אֵלֵיהֶם הַטּוֹב וְכִחוֹת הָעוֹלָם הַבָּא וְהֵם  
נִסְוּגוּ אַחֲרָי 6  
:מִכֹּל אֲשֶׁר נָגַח אֵלֵיהֶם חֵלֶק מִרוּחַ הַקֹּדֶשׁ

וְנִמְנָעוּ מִהִתְחַדֵּשׁ עוֹד לְתִשְׁבָּחָה כִּי חֲזָרוּ לְצִלְבֵּי לָהֶם  
אֶת-בֶּן-הָאֱלֹהִים וַיִּתְּנֵהוּ לְמָשָׁל:

**6. nim'n`u mehith'chadesh `od lith'shubah kiy chaz'ru lits'lob lahem 'eth-Ben-ha'Elohiym wayit'nuhu l'mashal.**

**Heb6:6** and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of **the Elohim** and put Him to open shame.

<6:6> καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

6 kai parapesontas, palin anakainizein eis metanoian, anastaurontas heautois ton huion tou theou kai paradeigmatizontas.

וְנִמְנָעוּ מִהִתְחַדֵּשׁ עוֹד לְתִשְׁבָּחָה כִּי חֲזָרוּ לְצִלְבֵּי לָהֶם  
אֶת-בֶּן-הָאֱלֹהִים וַיִּתְּנֵהוּ לְמָשָׁל 7  
:מִכֹּל אֲשֶׁר נָגַח אֵלֵיהֶם חֵלֶק מִרוּחַ הַקֹּדֶשׁ

זֶכֶרֶת הָאֲדָמָה הַשׂוֹתָה אֶת-הַגֶּשֶׁם הַיָּרֵד עָלֶיהָ לְמַכְבִּיר  
וּמוֹצִיָּאָה עֵשֶׂב טוֹב לְעִבְדֵיהָ הַשָּׂא בְרָכָה מֵאֵת הָאֱלֹהִים:

**7. kiy ha'adamah hashothah 'eth-hageshem hayored `aleyha l'mak'biyr umotsiy'ah `eseb tob l'`ob'deyha tisa' b'rakah me'eth ha'Elohiym.**

**Heb6:7** For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from **the Elohim**;

<6:7> γῆ γὰρ ἡ πλοῦσα τὸν ἐπ’ αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι’ οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ.

7 gē gar hē pioussa ton ep’ autēs erchomenon pollakis hueton kai tiktousa botanēn eutheton ekeinois di’ hous kai geōrgeitai, metalambanei eulogias apo tou theou;

אֵין כְּעֵץ אֲשֶׁר יֵבֵשׁ וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר 8  
:אֵין כְּעֵץ אֲשֶׁר יֵבֵשׁ  
חַוְּאֵשׁ תּוֹצִיא קוֹץ וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר  
וְסוֹפָה לְהִשָּׂרֵף:

8. wa’asher totsiy’ qots w’dar’dar nim’asah hiy’ uq’robah lam’erah w’sophah l’hisareph.

**Heb6:8** but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

<6:8> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρως ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

8 ekpherousa de akanthas kai tribolous, adokimos kai kataras eggys, hēs to telos eis kausin.

מִיָּשָׁר אֵין כְּעֵץ אֲשֶׁר יֵבֵשׁ וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר 9  
:אֵין כְּעֵץ אֲשֶׁר יֵבֵשׁ  
ט אֲמַנָּם יְדִידֵי מְבַטְחִים אֲנַחְנוּ כִּי טוֹבוֹת מֵאֵלֶּה בְּכֶם  
וְיִקְרְבוּ לְיִשׁוּעָה אֲף כִּי־דַבַּרְנוּ כִּזְאוֹת:

9. ‘am’nam y’diyday mub’tachiyim ‘anach’nu kiy toboth me’eleh bakem uq’roboth liyshu`ah ‘aph kiy-dibar’nu kazo’th.

**Heb6:9** But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

<6:9> Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

9 Pepeismetha de peri hymōn, agapētoi, ta kreissona kai echomena sōtērias, ei kai houtōs laloumen.

מִיָּשָׁר אֵין כְּעֵץ אֲשֶׁר יֵבֵשׁ וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר וְיִבְרָר 10  
:אֵין כְּעֵץ אֲשֶׁר יֵבֵשׁ  
י כִּי הָאֱלֹהִים לֹא־יַעֲזֹב צְדָקָה לְשִׁכַּח אֶת־מַעֲשֵׂיכֶם  
וְאֶת־(עֲמַל) אֲהַבְתֶּם אֲשֶׁר הִרְאִיתֶם לְמַעַן שְׁמוֹ שְׁשֶׁרְתֶם  
אֶת־הַקֹּדְשִׁים וְעוֹדְכֶם מְשַׁרְתִּים:

10. kiy ha’Elohiym lo’-y`aueth tsedeq lish’kocha ‘eth-ma`aseykem w’eth-(`amal) ‘ahabath’kem ‘asher her’eythem l’ma`an sh’mo shesheratem ‘eth-haq’dosiyim w`od’kem m’sharathiyim.

**Heb6:10** For the Elohim is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

<6:10> οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

10 ou gar adikos ho theos epilathesthai tou ergou hymōn kai tēs agapēs hēs enedeixasthe eis to onoma autou, diakonēsantes tois hagiois kai diakonountes.

אֲנִי חֹפֵּה יְשׁוּבָה מִכָּל אֶחָד מִכֶּם לְהִיּוֹת נֶכּוֹן לְבָבוֹ בַּתְּקוּהָ  
11 יְהִי וְיִשְׁלַח אֱלֹהֵינוּ  
:חֹפֵּה-אֵל

11. w'cheph'tsenu shekal-'echad mikem yish'qod lih'yoth nakon libo batiq'wah `ad-haquets.

Heb6:11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,

<6:11> ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,

11 epithymoumen de hekaston hymōn tēn autēn endeiknysthai spoudēn pros tēn plērōphorian tēs elpidos achri telous,

יְבִינֵנוּ אֱלֹהֵינוּ מִכָּל אֶחָד מִכֶּם לְהִיּוֹת נֶכּוֹן לְבָבוֹ בַּתְּקוּהָ  
12 יְהִי וְיִשְׁלַח אֱלֹהֵינוּ  
:חֹפֵּה-אֵל

יְבִינֵנוּ אֱלֹהֵינוּ מִכָּל אֶחָד מִכֶּם לְהִיּוֹת נֶכּוֹן לְבָבוֹ בַּתְּקוּהָ  
12 יְהִי וְיִשְׁלַח אֱלֹהֵינוּ  
:חֹפֵּה-אֵל

12. shel' te`atselu kiy 'im-tel'ku b`iq'both yor'shey hahab'tachoth be'emunah w'ore'k naphesh.

Heb6:12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

<6:12> ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.

12 hina mē nōthroī genēsthe, mimētai de tōn dia pisteōs kai makrothymias klēronomountōn tas epaggelias.

יְבִינֵנוּ אֱלֹהֵינוּ מִכָּל אֶחָד מִכֶּם לְהִיּוֹת נֶכּוֹן לְבָבוֹ בַּתְּקוּהָ  
13 יְהִי וְיִשְׁלַח אֱלֹהֵינוּ  
:חֹפֵּה-אֵל

יְבִינֵנוּ אֱלֹהֵינוּ מִכָּל אֶחָד מִכֶּם לְהִיּוֹת נֶכּוֹן לְבָבוֹ בַּתְּקוּהָ  
13 יְהִי וְיִשְׁלַח אֱלֹהֵינוּ  
:חֹפֵּה-אֵל

13. kiy b'hab'tiycha 'Elohiym 'eth-'Ab'raham nish'ba` b'naph'sho ya`an 'asher-'eyn gadol mimenu l'hishaba` bo.

Heb6:13 For when Elohim made the promise to Abraham, since He could swear by no one greater, He swore by Himself,

<6:13> Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὤμοσεν καθ' ἑαυτοῦ

13 Tō gar Abraam epageilamenos ho theos, epei kat' oudenos eichen meizonos omosai, ōmosen kath' heautou

יְדֹוּאֵמַר כִּי-בָרֵךְ אֲבָרְכֶךָ וְהִרְבָּה אֲרַבְּהָ אוֹתְךָ: 14

14. wayo'mar kiy-bare'k 'abarek'ak w'har'bah 'ar'beh 'otha'k.

Heb6:14 saying, "I will surely bless you and I will surely multiply you.

<6:14> λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

14 legōn, Ei mēn eulogōn eulogēsō se kai plēthynōn plēthynō se;

טוּוִיהִי בְּהֶאֱרִיךְ נַפְשׁוֹ וַיִּנְחַל אֶת-הַהֶבְטָחָה: 15

15. way'hiy b'ha'ariy'k naph'sho wayin'chal 'eth-hahab'tachah.

Heb6:15 And so, having patiently waited, he obtained the promise.

<6:15> καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

15 kai houtōs makrothymēsas epetychen tēs epaggelias.

כָּל-מַחְלֻקֹת בְּקִיּוֹם הַדָּבָר: 16

16. b'ney ha'adam yishab'u bagadol mehem w'hash'bu'ah lahem qets kal-machaloqeth b'qiyum hadabar.

Heb6:16 For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.

<6:16> ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·

16 anthrōpoi gar kata tou meizonos omnuousin, kai pasēs autois antilogias peras eis bebaiōsin ho horkos;

יִזְעַל-כֵּן כִּפְאֶשֶׁר רָצָה הָאֱלֹהִים לְהִרְאוֹת בְּיֹתֵר אֶת-יְרֵשִׁי הַהֶבְטָחָה שְׁלֵא-תִשְׁתַּנֶּה עֲצָתוֹ עֲרַב אֹתָהּ בְּשִׁבּוּעָה: 17

17. `al-ken ka'asher ratsah ha'Elohiym l'har'oth b'yother 'eth-yor'shey hahab'tachah shel'thish'taneh `atsatho `arab 'othah bish'bu'ah.

Heb6:17 In the same way the Elohim, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,

<6:17> ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδειξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ,

17 en hō perissoteron boulomenos ho theos epideixai tois klēronomois tēs epaggelias to ametatheton tēs boulēs autou emesiteusen horkō,

18 אֶל־כִּי־יִשְׁכַּח אֶת־אֱלֹהֵינוּ אֲשֶׁר־לָנוּ מִשְׁתַּנִּים אֲשֶׁר־חָלִי־לָהֶם  
 אֲשֶׁר־נִסְּנוּ אֲלֵינוּ מִבְּטַח־עֵז  
 לְאַחֲזֵת בַּתְּקוּהָ הַנִּתְּוֶנָה לְפָנֵינוּ:

18. I'ma`an bish'ney d'bariym bil'tiy mish'taniym 'asher chaliylah l'Elohiym mishaqer bam yih'yeh lanu 'asher nas'nu 'elayw mib'tach-`oz le'echoz batiq'wah han'thunah l'phaneynu.

Heb6:18 so that by two unchangeable things in which it is impossible for Elohim to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

<6:18> ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος.

18 hina dia duo pragmatōn ametathetōn, en hois adynaton pseusasthai [ton] theon, ischyran paraklēsin echōmen hoi kataphygontes kratēsai tēs prokeimenēs elpidos;

19 אֲשֶׁר־הִיא לְנַפְשֵׁנוּ כְּעַגֵּן נָכוֹן וְחִזְק וּמְגִיעַ אֶל־מִבֵּית  
 לְפָרְכֵת:

19. 'asher-hiy' l'naph'shenu k`ogen nakon w'chazaq umagiy`a 'el-mibeyth laparoketh.

Heb6:19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

<6:19> ἥν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

19 hēn hōs agkyran echomen tēs psychēs asphalē te kai bebaian kai eiserchomenēn eis to esōteron tou katapetasmatos,

20 כִּי־אֲשֶׁר־בָּא שָׁמָּה בְּעַדְנוּ יַחֲוִישֵׁעַ הָעֹבֵר לְפָנֵינוּ וַיְהִי־כֹהֵן  
 גָּדוֹל לְעוֹלָם עַל־דְּבַרְתִּי מִלְכִּי־צִדְקָה:

20. 'asher-ba' shamah ba`adenu Yahushua ha`ober l'phaneynu way'hiy-kohen gadol l'olam `al-dib'rathiy Mal'kiy-tsedeq.

Heb6:20 where Yahushua has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

<6:20> ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

### Chapter 7

#### Shavua Reading Schedule (44th sidrot) - Heb 7 - 13

יְזַכְּרוּ לְכֹהֵן מֶלֶךְ שָׁלֵם כֹּהֵן לְאֵל עֲלִיּוֹן Heb7:1  
מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם  
:יְזַכְּרוּ לְכֹהֵן מֶלֶךְ שָׁלֵם

אֲפִי זֶה מֶלֶךְ-צֶדֶק מֶלֶךְ שָׁלֵם כֹּהֵן לְאֵל עֲלִיּוֹן  
אֲשֶׁר יָצָא לְקַרְאֵת אַבְרָהָם בְּשׁוּבוֹ מִהַכּוֹת אֶת-הַמְּלָכִים  
וַיְבָרְכֵהוּ:

**1. kiy zeh Mal'kiy-tsedeq mele'k shalem kohen l'El `El'yon 'asher yatsa' liq'ra'th 'Ab'raham b'shubo mehakoht 'eth-ham'lakiym way'barakehu.**

**Heb7:1** For this Melchizedek, king of Salem, priest of the Most High **El**, who met Abraham as he was returning from the slaughter of the kings and blessed him,

<7:1> Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

1 Houtos gar ho Melchisedek, basileus Salēm, hiereus tou theou tou huuistou, ho synantēsas Abraam hypostrephonti apo tēs kopēs tōn basileōn kai eulogēsas auton,

עֲשֵׂה לְךָ מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם  
:מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם  
בְּוֹאֵשׁוֹ קָלַק-לוֹ אַבְרָהָם מֵעֵשֶׂר מִכָּל שְׂמוֹ הוּא מֶלֶךְ  
הַצֶּדֶק וְעוֹד מֶלֶךְ שָׁלֵם הוּא מֶלֶךְ הַשָּׁלוֹם:

**2. wa'asher chalaq-lo 'Ab'raham ma`aser mikol sh'mo hu' mele'k hats'daqah w'`od mele'k Shalem hu' mele'k hashalom.**

**Heb7:2** to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

<7:2> ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης,

2 hō kai dekatēn apo pantōn emerisen Abraam, prōton men hermēneuomenos basileus dikaiosynēs epeita de kai basileus Salēm, ho estin basileus eirēnēs,

אֲחֵךְ יִשְׂרָאֵל יְזַכְּרוּ לְךָ מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם  
:מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם מֶלֶךְ שָׁלֵם  
:אֲחֵךְ יִשְׂרָאֵל יְזַכְּרוּ לְךָ מֶלֶךְ שָׁלֵם

גְּבִיאִין-אָב גְּבִיאִין-אָם בְּאִין יֶחֱשׂ וּגְלִמְיוֹ אִין תְּחַלָּה וּגְלִחְיִיו



אֵין סוֹף וּבְזֹאת-נִדְמָה לְבֶן-הָאֱלֹהִים הוּא עוֹמֵד בְּכִהֻנָּתוֹ  
לְנֶצַח:

**3. b'eyn-'ab b'eyn-'em b'eyn yachas ul'yamayw 'eyn t'chilah ul'chayayw 'eyn soph ub'zo'th-nid'meh l'Ben-ha'Elohiym hu' `omed bik'hunatho lanetsach.**

**Heb7:3** Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of **the Elohim**, he remains a priest perpetually.

<7:3> ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζώης τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

3 apatōr amētōr agenealogētos, mēte archēn hēmerōn mēte zōēs telos echōn, aphōmoiōmenos de tō huiō tou theou, menei hierēus eis to diēnekes.

יְלֹד-וְיָמָיו וְלֹא-יָמָיו וְלֹא-יָמָיו וְלֹא-יָמָיו וְלֹא-יָמָיו 4  
לְנֶצַח וְלֹא-יָמָיו וְלֹא-יָמָיו וְלֹא-יָמָיו וְלֹא-יָמָיו

דַּוְדָּא דִּמְהַדְּוֹל הוּא אֲשֶׁר גַּם-אֲבְרָהָם אָבִינוּ נָתַן-לוֹ  
מִעֲשֵׂר מִרְאשִׁית הַכֹּל:

**4. ur'u mah-gadol hu' 'asher gam-'Ab'raham 'abiynu nathan-lo ma`aser mere'shiyth hakol.**

**Heb7:4** Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

<7:4> Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ] δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

4 Theōreite de pēlikos houtos, hō [kai] dekatēn Abraam edōken ek tōn akrothiniōn ho patriarchēs.

אֲשֶׁר-לָאָה וְלֹא-לָאָה וְלֹא-לָאָה וְלֹא-לָאָה וְלֹא-לָאָה 5  
וְלֹא-לָאָה וְלֹא-לָאָה וְלֹא-לָאָה וְלֹא-לָאָה וְלֹא-לָאָה

הַקֹּהֲנֵי בְנֵי לֵוִי נִחְלְוּ הַכֹּהֲנָה יֵשׁ-חֵק לָהֶם עַל-פִּי הַתּוֹרָה  
לְקַחַת אֶת-הַמַּעֲשֵׂרוֹת מִן-הָעָם מִן-אֲחֵיהֶם אֲשֶׁר אִף-הֵם  
יִצְאֵי יְרֵךְ אֲבְרָהָם:

**5. hen-b'ney Lewiy nochaley hak'hunah yesh-choq lahem `al-piy haTorah laqachath 'eth-hama`as'roth min-ha`am min-'acheyhem 'asher 'aph-hem yots'ey yere'k 'Ab'raham.**

**Heb7:5** And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

<7:5> καὶ οἱ μὲν ἐκ τῶν υἱῶν Λεὺι τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ.

5 kai hoi men ek tōn huiōn Leui tēn hierateian lambanontes entolēn echousin apodekatoun ton laon kata ton nomon, tout' estin tous adelphous autōn, kaiper exelēlythotas ek tēs osphuos Abraam;

6 וַאֲשֶׁר אֵינְנוּ מְתִיחֵשׁ לְמִשְׁפַּחְתָּם הוּא לְקַח אֶת-הַמַּעֲשֵׂר  
 מִן-אַבְרָהָם וַיְבָרֶךְ אֶת-אֲשֶׁר הִתְהַלֵּךְ לוֹ הַהִבְטָחָה׃

**6. wa'asher 'eynenu mith'yaches l'mish'pach'tam hu' laqach 'eth-hama`aser min-'Ab'raham way'bare'k 'eth-'asher hay'thah-lo hahab'tachah.**

**Heb7:6** But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.

<7:6> ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραὰμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

6 ho de mē genealogoumenos ex autōn dedekatōken Abraam kai ton echonta tas epaggelias eulogēken.

7 זֶהְיֶה נִכּוֹן הַדָּבָר שֶׁהַקָּטָן יְבָרֶךְ עַל-יְדֵי הַגָּדוֹל מִמֶּנּוּ׃

**7. w'hineh nakon hadabar shehaqaton y'bora'k `al-y'dey hagadol mimenu.**

**Heb7:7** But without any dispute the lesser is blessed by the greater.

<7:7> χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

7 chōris de pasēs antilogias to elatton hypo tou kreittonos eulogētai.

8 חוֹפֵה בְּנֵי אָדָם שְׁיָמִיתוּ לְקָחִים אֶת-הַמַּעֲשֵׂר אֲבָל שָׁם  
 לְקָחוּ מִי שֶׁהוֹעֵד עָלָיו כִּי הוּא חַי׃

**8. uphoh b'ney 'adam sheyamuthu loq'chiym 'eth-hama`aser 'abal sham loq'cho miy shehu`ad `alayw kiy hu' chay.**

**Heb7:8** In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on.

<7:8> καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ.

8 kai hōde men dekatatas apothnēskontes anthrōpoi lambanousin, ekei de martyroumenos hoti zē.

9 טוֹיָתֵכֶן לֹאמַר כִּי גַם-לְוִי הִלְקִיחַ אֶת-הַמַּעֲשֵׂרוֹת הַזֶּה  
 מֵעֲשֵׂר בְּעֲשֵׂר אַבְרָהָם׃

**9. w'yitaken lomar kiy gam-Lewiy halqecha 'eth-hama`as'roth hayah m'`aser ba`ser 'Ab'raham.**

**Heb7:9** And, so to speak, through Abraham even Levi, who received tithes, paid tithes,

<7:9> καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λεὺι ὁ δεκάτας λαμβάνων δεδεκάτῳται.

9 kai hōs epos eipein, di' Abraam kai Leui ho dekatatas lambanōn dedekatōtai;

10 יכּי עוֹד בְּיָרֵךְ הָאָב הַיָּה בְּצֵאת מִלְכִי-צְדָק לְקַרְאָתוֹ: 10

**10. kiy `od b'yere'k ha'ab hayah b'tse'th Mal'kiy-tsedeq liq'ra'tho.**

**Heb7:10** for he was still in the loins of his father when Melchizedek met him.

<7:10> ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.

10 eti gar en tē osphui tou patros ēn hote synēntēsen autō Melchisedek.

11 יֵאֵל-עַל-כֵּן אֵלֹהֵי הַיְתָה שְׁלֵמוֹת עַל-יְדֵי כְהֻנַּת בְּנֵי לֵוִי  
אֲשֶׁר-בָּהּ נִתְּנָה הַתּוֹרָה לָעָם לְמַה-זֶּה צָרִיךְ לָקוּם עוֹד  
כִּי־אֶחָד עַל-הַבְּרִיתִי מִלְכִי-צְדָק וְלֹא יֵאמַר  
עַל-הַבְּרִיתִי אֶחָד:<sup>11</sup>

**11. `al-ken `ilu hay'thah sh'lemuth `al-y'dey k'hunath b'ney Lewiy `asher-bah nit'nah haTorah la'am lamah-zeh tsariy'k laqum `od kohen `acher `al-dib'rathiy Mal'kiy-tsedeq w'lo' yo'mar `al-dib'rathiy `Aharon.**

**Heb7:11** Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

<7:11> Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νεομοθετῆται, τίς ἐτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

11 Ei men oun teleiōsis dia tēs Leuitikēs hierōsynēs ēn, ho laos gar ep' autēs nenomothetētai, tis eti chreia kata tēn taxin Melchisedek heteron anistasthai hierēa kai ou kata tēn taxin Aarōn legesthai?

12 יִבְכִי בְהַשְׁתַּנּוֹת הַכְּהֻנָּה צָרִיךְ שֶׁתִּשְׁתַּנּוֹת גַּם-הַתּוֹרָה:<sup>12</sup>

**12. kiy b'hish'tanoth hak'hunah tsariy'k shetish'taneh gam-hatorah.**

**Heb7:12** For when the priesthood is changed, of necessity there takes place a change of law also.

<7:12> μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

12 metatithemenēs gar tēs hierōsynēs ex anagkēs kai nomou metathesis ginetai.

13 יִגְכִי אֲשֶׁר-מִדְבַּר בּוֹ כְּזֹאת הוּא מִשְׁבֵּט אֶחָד אֲשֶׁר  
מֵעוֹלָם לֹא-נִשְׂרֵת אִישׁ מִמֶּנּוּ בַּמִּזְבֵּחַ:<sup>13</sup>

יִגְכִי אֲשֶׁר-מִדְבַּר בּוֹ כְּזֹאת הוּא מִשְׁבֵּט אֶחָד אֲשֶׁר  
מֵעוֹלָם לֹא-נִשְׂרֵת אִישׁ מִמֶּנּוּ בַּמִּזְבֵּחַ:

13. **kiy 'asher-m'dubar bo kazo'th hu' mishebet 'acher 'asher me`olam lo'-shereth 'iysh mimenu bamiz'becha.**

**Heb7:13** For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

<7:13> ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·

13 eph' hon gar legetai tauta, phylēs heteras meteschēken, aph' hēs oudeis proseschēken tō thysiaστήριῳ;

⊗ 9W3-7Y 3A732Y H7H Y72Y44 9W4 6Y6 7Y67 7Y 14  
:3Y3Y3-60 99A Y264 99A-46 3W7 9W4

יֵד כִּי גְלוּי לְכֹל אֲשֶׁר אָדֹנָינוּ צָמַח מִיהוּדָה מִן־הַשֹּׁבֵט  
אֲשֶׁר מֹשֶׁה לֹא־דָבַר אֵלָיו דְּבַר עַל־הַכֹּהֲנָה:

14. **kiy galuy lakol 'asher 'Adoneynu tsamach miYahudah min-hashebet 'asher Mosheh lo'-diber 'elayw dabar `al-hak'hunah.**

**Heb7:14** For it is evident that **our Master** was descended from Yahudah, a tribe with reference to which Moshe spoke nothing concerning priests.

<7:14> πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

14 prodēlon gar hoti ex Iouda anatetalken ho kyrios hēmōn, eis hēn phylēn peri hierēōn ouden Mōusēs elalēsen.

9A7-7Y6Y 7Y2Y49 7Y72-74 4Y3 9Y99 9X72 4Y0Y 15  
:9H4 73Y

טוֹעוֹד יוֹתֵר בְּרוּר הוּא אִם־יוֹקֵם בְּדַמְיוֹן מִלְכִי־צֶדֶק  
כִּהֵן אַחֵר:

15. **w`od yother barur hu' 'im-yuqam b'dim'yon Mal'kiy-tsedeq kohen 'acher.**

**Heb7:15** And this is clearer still, if another priest arises according to the likeness of Melchizedek,

<7:15> καὶ περισσώτερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,

15 kai perissoteron eti katadēlon estin, ei kata tēn homoiotēta Melchisedek anistatai hierēus heteros,

H7 77-60 464 74Y 9W9 X9H 77-60 Y7724 9W4 16  
:9773 736 724W 722H

טז אֲשֶׁר אֵינְנוּ עַל־פִּי חֶקֶת בְּשָׂר וְדָם אֵלָּא עַל־פִּי כֹהֵן  
חַיִּים שְׂאִיִן לָהֶם הַכֹּסֵק:

16. **'asher 'eynenu `al-piy chuqath basar wadam 'ela' `al-piy kocha chayiym she'eyn lahem heph'seq.**

**Heb7:16** who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.

<7:16> ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

16 hos ou kata nomon entolēs sarkinēs gegonen alla kata dynamin zōēs akatalytou.

כַּלְעַד-לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם 17  
:פֶּלֶאֲרֵי-כַלְעַד

יִזְכֹּרְהוּ עַלְיוֹ אֲתָהּ-כֹהֵן לְעוֹלָם עַל-הַבְּרִיתִי  
מִלְכִי-צֶדֶק:

**17. kiy-he`iyd `alayw `atah-kohen l`olam `al-dib`rathiy Mal`kiy-tsedeq.**

**Heb7:17** For it is attested of Him, “You are a priest forever according to the order of Melchizedek.

<7:17> μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

17 martyreitai gar hoti Sy hieruus eis ton aiōna kata tēn taxin Melchisedek.

אֲשֶׁר הָיָה לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם 18  
:כַּלְעַד-לְעוֹלָם

יַחַד בְּעִבּוֹר אֲשֶׁר הַמִּצְוָה הַקְּדוּמָה הוֹסְרָה בְּהִיוֹתָהּ חַלּוּשָׁה  
וְקִצְרַת-יָד מִהוֹעִיל:

**18. ba`abur `asher hamits`wah haqodemeth husarah bih`yothah chalushah w`qits`rath-yad meho`iyl.**

**Heb7:18** For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

<7:18> ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές -

18 athetēsis men gar ginetai proagousēs entolēs dia to autēs asthenes kai anōphelēs -

כִּי הַתּוֹרָה הִיא לֹא-הַנְּשִׁלְמָה הַדָּבָר וְהִנֵּה נִכְנָסָה תַּחְתֵּיהָ  
תְּקוּוּה טוֹבָה מִמֶּנָּה אֲשֶׁר-נִקְרַב עַל-יְדֶיהָ לֵאלֹהִים:

**19. kiy haTorah hiy' lo'-hish`liymah dabar w`hineh nik`n'sah thach`teyha tiq`wah tobah mimenah `asher-niq`rab `al-yadah l'Elohiym.**

**Heb7:19** (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to Elohim.

<7:19> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος - ἐπεισαγωγῇ δὲ κρείττονος ἐλπίδος δι' ἧς ἐγγίζομεν τῷ θεῷ.

19 ouden gar eteleiōsen ho nomos - epeisagōgē de kreittonos elpidos di' hēs eggizomen tō theō.

כִּי כִּי אֲשֶׁר לֹא בְּלֹא שְׁבוּעָה הִיְתָה-זֵאת:  
:כַּלְעַד-לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם 20

**20. uk`phiy `asher lo' b'lo' sh`bu`ah hay`thah-zo`th.**

**Heb7:20** And inasmuch as it was not without an oath

<7:20> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

20 Kai kath' hoson ou chōris horkōmosias; hoi men gar chōris horkōmosias eisin hierais gegonotes,

כַּלְעַד-לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם לְעוֹלָם 21

כִּי הֵמָּה נִתְּכַהֲנוּ בְּלִי-שְׁבוּעָה וְזֶה בְּשְׁבוּעָה עַל-יְדֵי  
אֲמַר לֹו נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אֶתְּהָ-כֹהֵן לְעוֹלָם  
עַל-הַבְּרִיתִי מִלְּכִי-צֶדֶק:

21. **kiy hemah nith'kahanu b'liy-sh'bu`ah w'zeh bish'bu`ah `al-y`dey ha`omer lo nish'ba`** **Yahúwah**  
**w'lo' yinachem `atah-kohen l`olam `al-dib'rathiy Mal'kiy-tsedeq.**

**Heb7:21** (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "אֲמַר has sworn and will not change His mind, "You are a priest forever");

<7:21> ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, "Ἔμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα.

21 ho de meta horkōmosias dia tou legontos pros auton, Ōmosen kyrios, kai ou metamelēthēsetai, Sy hierous eis ton aiōna.

כִּי הֵנָּה בְּזוֹאת מְעֻלָּה הִיא הַבְּרִית אֲשֶׁר יְהוֹשִׁעַ עָרַב אֹתָהּ:  
כִּי הֵנָּה בְּזוֹאת מְעֻלָּה הִיא הַבְּרִית אֲשֶׁר יְהוֹשִׁעַ עָרַב אֹתָהּ:

22. **hineh b'zo'th m`ulah hiy' hab'riyth `asher Yahushua` arab `othah.**

**Heb7:22** so much the more also **Yahushua** has become the guarantee of a better covenant.

<7:22> κατὰ τοσούτο [καὶ] κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

22 kata tosouto [kai] kreittonos diathēkēs gegonen egguos Iēsous.

כִּי הָיוּ רַבִּימִים מִפְּנֵי אֲשֶׁר הָמוּת לֹא הָיוּ  
לְהוֹתֵר בְּאֶרֶץ:

23. **w'sham nith'kahanu rabiym mip'ney `asher hamaweth lo' hiniycham l'hiuather ba'arets.**

**Heb7:23** The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

<7:23> καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν.

23 kai hoi men pleiones eisin gegonotes hierois dia to thanatō kōluesthai paramenein;

כִּד אֲבָל זֶה יַעֲמֵד לְעוֹלָם וַיְהִי-לוֹ כְּהֵנָּה אֲשֶׁר לֹא-תַעֲבֹר  
מִמֶּנּוּ:

24. **'abal zeh ya`amod l`olam way'hiy-lo k'hunah `asher lo'-tha`abor mimenu.**

**Heb7:24** but **Yahushua**, on the other hand, because He continues forever, holds His priesthood permanently.

<7:24> ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

24 ho de dia to menein auton eis ton aiōna aparabaton echei tēn hierōsynēn;

יְצַדְקֶנּוּ אֲשֶׁר עָלֵינוּ יְצַדְקֶנּוּ אֲשֶׁר עָלֵינוּ 25  
יְצַדְקֶנּוּ אֲשֶׁר עָלֵינוּ יְצַדְקֶנּוּ אֲשֶׁר עָלֵינוּ  
כֹּה אֲשֶׁר עָלֵינוּ יְצַדְקֶנּוּ אֲשֶׁר עָלֵינוּ  
עַל-יְדוּ לְאֵלֵהֶם כִּי חֵי-הוּא תִמְיֵד לְהַפְגִּיעַ בְּעַדָּם:

25. 'asher `al-ken yukal l'phoshiy`a bakol wakol 'eth-hanigashiym `al-yado l'Elohiym kiy chay-hu' thamiyd l'haph'giy` ba`adam.

**Heb7:25** Therefore He is able also to save forever those who draw near to Elohim through Him, since He always lives to make intercession for them.

<7:25> ὁθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

25 hothen kai sōzein eis to panteles dynatai tous proserchomenous di' autou tō theō, pantote zōn eis to entyghanein hyper autōn.

וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ 26  
וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ  
כּוֹ כִּי נִאֲוָה-לָנוּ כִּי־הוּא קָדֹם וְנִשְׂאָה וְנִשְׂאָה  
וְנִבְדָּל מִן-הַחַטָּאִים וְנִשְׂאָה מִהַשָּׂמַיִם:

26. kiy na'awah-lanu kohen kazeh shehu' chasiyd w'thamiym w'tahor w'nib'dal min-hachata'iym w'nisa' mehashamayim.

**Heb7:26** For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

<7:26> Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,

26 Toioutos gar hēmin kai eprepen archiereus, hosios akakos amiantos, kechōrismenos apo tōn hamartōlōn kai huyēloteros tōn ouranōn genomenos,

וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ 27  
וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ וְיָצַדְקֵנוּ אֲשֶׁר עָלֵינוּ  
כֹּז אֲשֶׁר אֵין עָלָיו כִּכְהֵנִים הַגְּדוֹלִים הָהֵם לְהַקְרִיב יוֹם  
יוֹם בְּרֵאשׁוֹנָה עַל-חַטָּאתָיו וְאַחֲרֵי-כֵן עַל-חַטָּאת הָעַם  
כִּי-זֹאת עָשָׂה בַפְּעֵם אַחַת בְּהַקְרִיבוֹ אֶת-נַפְשׁוֹ:

27. 'asher 'eyn `alayw kakohaniym hag'doliym hahem l'haq'riyb yom yom bari'shonah `al-chato'thayw w'acharey-ken `al-chato'th ha'am kiy-zo'th `asah b'pha'am 'achath b'haq'riybo 'eth-naph'sho.

**Heb7:27** who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

<7:27> ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὡσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

27 hos ouk echei kath' hēmeran anagkēn, hōsper hoi archiereis, proteron hyper tōn idiōn hamartiōn thysias anapherein epeita tōn tou laou; touto gar epoiēsen ephapax heauton anenegkas.

מְצַלְחָה מְדַבֵּר-בְּיָד מְצַלְחָה מְצַלְחָה אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה 28  
מְצַלְחָה מְצַלְחָה אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה אֲדַבְּרָה  
מְצַלְחָה מְצַלְחָה

כַּחֲכַי הַתּוֹרָה הַעֲמִידָה לְכֹהֲנִים גְּדוֹלִים בְּנֵי-אָדָם חַלְשִׁים  
אָבֵל הַבֵּר-הַשְּׂבוּעָה הַבָּאָה אַחֲרֵי הַתּוֹרָה הַעֲמִידָה אֶת-הַבֵּן  
הַמְּשֻׁלָּם לְעוֹלָם:

**28. kiy haTorah he`emiydah l'kohaniym g'doliym b'ney-'adam chalashiym 'abal d'bar-hash'bu'ah haba'ah 'acharey hatorah he'emiyd 'eth-haben hamush'lam l'olam.**

**Heb7:28** For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

<7:28> ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

28 ho nomos gar anthrōpous kathistēsīn archiereis echontas astheneian, ho logos de tēs horkōmosias tēs meta ton nomon huion eis ton aiōna teteleiōmenon.

**Chapter 8**

אֲנִי יָשַׁב לְיָמִין כִּסֵּא הַגְּדֻלָּה בְּשָׁמַיִם: Heb8:1  
אֲנִי יָשַׁב לְיָמִין כִּסֵּא הַגְּדֻלָּה בְּשָׁמַיִם: אֲנִי יָשַׁב לְיָמִין כִּסֵּא הַגְּדֻלָּה בְּשָׁמַיִם:

**1. w'zeh ro'sh hane'emariym sheyesh-lanu kohen gadol 'asher yashab liymiyn kise' hag'dulah bashamayim.**

**Heb8:1** Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

<8:1> Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιούτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

1 Kephalaion de epi tois legomenois, toiouton echomen archierea, hos ekathisen en dexiā tou thronou tēs megalōsynēs en tois ouranois,

אֲנִי יָשַׁב לְיָמִין כִּסֵּא הַגְּדֻלָּה בְּשָׁמַיִם: 2  
אֲנִי יָשַׁב לְיָמִין כִּסֵּא הַגְּדֻלָּה בְּשָׁמַיִם:



בְּהוּא מְשָׁרֵת הַקֹּדֶשׁ וְהַמִּשְׁכָּן הָאֱמִיתִי אֲשֶׁר-כּוֹנְנוּ אֲדָנָי  
וְלֹא אָדָם:

2. w'hu' m'shareth haqodesh w'hamish'kan ha'amitiy 'asher-konano 'Adonay w'lo' 'adam.

**Heb8:2** a minister in the sanctuary and in the true tabernacle, which אַדָּא pitched, not man.

<8:2> τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.

2 tōn hagiōn leitourgōs kai tēs skēnēs tēs alēthinēs, hēn epēxen ho kyrios, ouk anthrōpos.

מְשָׁרֵת הַקֹּדֶשׁ וְהַמִּשְׁכָּן הָאֱמִיתִי אֲשֶׁר-כּוֹנְנוּ אֲדָנָי  
וְלֹא אָדָם:

גְּבִי כָּל-כֹּהֵן גָּדוֹל הוּא מִמְּקָד לְהַקְרִיב מִנְחֹת וְזִבְחִים  
וְעַל-כֵּן צָרִיךְ שָׂגָם זֶה יִהְיֶה לוֹ מִהַשְׂיִקְרִיב:

3. kiy kal-kohen gadol hu' muph'qad l'haq'riyb m'nachoth uz'bachiym w'al-ken tsariy'k shegam zeh yih'yeh lo mah-sheyaq'riyb.

**Heb8:3** For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

<8:3> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.

3 pas gar archiereus eis to prosperein dōra te kai thysias kathistatai; hothēn anagkaion echein ti kai touton ho prosenegkē.

כִּי כָּל-כֹּהֵן גָּדוֹל הוּא מִמְּקָד לְהַקְרִיב מִנְחֹת וְזִבְחִים  
וְעַל-כֵּן צָרִיךְ שָׂגָם זֶה יִהְיֶה לוֹ מִהַשְׂיִקְרִיב:

דְּוַהֲנָה אֵלָיו הִיָּה בְּאֶרֶץ לֹא הִיָּה כֹהֵן כִּי יִשְׁפֹּחַ הַכֹּהֲנִים  
הַמְּקַרְבִּים הַקְּרִבָּנוֹת עַל-פִּי הַתּוֹרָה:

4. w'hineh 'ilu hayah ba'arets lo' hayah kohen kiy yesh-poh hakohaniym hamaq'riybiym haqar'banoth `al-piy haTorah.

**Heb8:4** Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

<8:4> εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

4 ei men oun ēn epi gēs, oud' an ēn hierēus, ontōn tōn prosperontōn kata nomon ta dōra;

כִּי כָּל-כֹּהֵן גָּדוֹל הוּא מִמְּקָד לְהַקְרִיב מִנְחֹת וְזִבְחִים  
וְעַל-כֵּן צָרִיךְ שָׂגָם זֶה יִהְיֶה לוֹ מִהַשְׂיִקְרִיב:

הַיִּמְכַּהֲנִים לְדָמוֹת וְצִלְ הַדְּבָרִים שֶׁבְּשָׂמִים כִּי אֲשֶׁר צָוָה  
מֹשֶׁה בְּבֹאוֹ לְהַקִּים אֶת-הַמִּשְׁכָּן כִּי-אָמַר אֵלָיו רְאֵה וַעֲשֵׂה  
הַכֹּל בְּתַבְּנִיתוֹ אֲשֶׁר-אַתָּה מְרַאֶה בְּהָר:

**5. um'kahaniym lid'muth w'tsel had'bariym shebashamayim ka'asher tsuuah Mosheh b'bo'o l'haqiym 'eth-hamish'kan kiy-'amar 'elayw r'eh wa`aseh hakol b'thab'niytho 'asher-'atah mar'eh bahar.**

**Heb8:5** who serve a copy and shadow of the heavenly things, just as Moshe was warned by **Elohim** when he was about to erect the tabernacle; for, "See, He says, "That you make all things according to the pattern which was shown you on the mountain.

<8:5> οἵτινες ὑποδείγματα καὶ σκιᾶ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

5 hoitines hypodeigmati kai skiā latreuousin tōn epouraniōn, kathōs kechrēmatistai Mōusēs mellōn epiteleîn tēn skēnēn, Hora gar phēsin, poiēseis panta kata ton typon ton deichthenta soi en tō orei;

כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים  
 :אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים  
 וְעַתָּה הוּא קָבֵל נְשִׂוֹת מְעֻלָּה כְּפִי מְעַלְת הַבְּרִית וְשֶׁהוּא  
 סֶרְסוֹר לָהּ אֲשֶׁר הוֹקְמָה עַל-הַבְּטָחוֹת טְבוֹת וַיִּתְרוֹת:

**6. w'`atah hu' qibel sheruth m'uleh k'phiy ma`alath hab'riyth shehu' sar'sor lah 'asher huq'mah `al-hab'tachoth toboth wiytheroth.**

**Heb8:6** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

<8:6> νυν[ι] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

6 nyn[i] de diaphorōteras tetychen leitourgias, hosō kai kreittonos estin diathēkēs mesitēs, hētis epi kreittosin epaggelias nenomothetētai.

אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים  
 :אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים  
 זְכִי אֱלוֹ הַיְתָה הַרְאֵשׁוֹנָה הַהִיא גְּמוּרָה לֹא-יִבְקֶשׂ מִקּוֹם  
 לְשִׁנְיָהּ:

**7. kiy 'ilu hay'thah hari'shonah hahiy' g'murah lo'-y'buqash maqom lish'niyah.**

**Heb8:7** For if that first covenant had been faultless, there would have been no occasion sought for a second.

<8:7> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

7 Ei gar hē prōtē ekeinē ēn amemptos, ouk an deuterās ezēteito topos.

אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים  
 :אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים כַּיְצַדְוּ אֲשֶׁר-לְפָנָיו אֱלֹהִים  
 חֲפִי-כֹה אָמַר בְּהוֹכִיחַ אֲתֶם הִנֵּה יָמִים בָּאִים נְאֻם-יְהוָה  
 וְכִרְתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:

8. **kiy-koh 'amar b'hokiycha 'otham hineh yamiym ba'iym n'um-Yahúwah w'karatiy 'eth-beyth Yis'ra'El w'eth-beyth Yahudah b'riyth chadashah.**

**Heb8:8** For finding fault with them, He says, “Behold, days are coming, says אַיָּאָאָאָ, when I will effect a new covenant with the house of Yisrael and with the house of Yahudah;

<8:8> μεμφόμενος γὰρ αὐτοὺς λέγει, Ἴδου ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,

8 memphomenos gar autous legei, Idou hēmerai erchontai, legei kyrios, kai syntelesō epi ton oikon Israēl kai epi ton oikon Iouda diathēkēn kainēn,

אָנְכִי בְחַלְתִּי בָם נְאֻם־יְהוָה׃  
מְצַרִּים אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי  
וְאֲנֹכִי לֹא כִבַּרְתִּי אֲשֶׁר כָּרַתִּי אֶת-אַבוֹתָם בְּיוֹם הַחֲזִיקָנִי בְיָדָם

ט לא כבֹּרִית אֲשֶׁר כָּרַתִּי אֶת-אַבוֹתָם בְּיוֹם הַחֲזִיקָנִי בְיָדָם  
לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי  
וְאֲנֹכִי בְחַלְתִּי בָם נְאֻם־יְהוָה׃

9. **lo' kab'riyth 'asher karatiy 'eth-'abotham b'yom hecheziyqiy b'yadam l'hotsiy'am me'erets Mits'rayim 'asher-hemah hepheru 'eth-b'riythiy w'anokiy bachal'tiy bam n'um-Yahúwah.**

**Heb8:9** not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in My covenant, and I did not care for them, says אַיָּאָאָ.

<8:9> οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει κύριος·

9 ou kata tēn diathēkēn, hēn epoiēsa tois patrasin autōn en hēmerā epilabomenou mou tēs cheiros autōn exagagein autous ek gēs Aigyp̄tous, hoti autoi ouk enemeinan en tē diathēkē mou, kagō ēmelēsa autōn, legei kyrios;

יְכִי זֹאת הַבְּרִית אֲשֶׁר אֲכַרְתַּת אֶת-בֵּית יִשְׂרָאֵל אַחֲרַי  
הַיָּמִים הָהֵם נְאֻם־יְהוָה גָּתִי אֶת-תּוֹרָתִי בְּקַרְבָּם  
וְעַל-לִבָּם אֲכַתְּבֶנָּה וְהִיטִיתִי לָהֶם לְאֻלְהֵימָהּ וְהִפְחֶה יְהוָה לִי לְעַם׃

יְכִי זֹאת הַבְּרִית אֲשֶׁר אֲכַרְתַּת אֶת-בֵּית יִשְׂרָאֵל אַחֲרַי  
הַיָּמִים הָהֵם נְאֻם־יְהוָה גָּתִי אֶת-תּוֹרָתִי בְּקַרְבָּם  
וְעַל-לִבָּם אֲכַתְּבֶנָּה וְהִיטִיתִי לָהֶם לְאֻלְהֵימָהּ וְהִפְחֶה יְהוָה לִי לְעַם׃

10. **kiy zo'th hab'riyth 'asher 'ek'roth 'eth-beyth Yis'ra'El 'acharey hayamiym hahem n'um-Yahúwah nathatiy 'eth-torathiy b'qir'bam w'al-libam 'ek'tabena w'hayiythiy lahem l'Elohiym w'hemah yih'yu-liy l'am.**

**Heb8:10** “For this is the covenant that I will make with the house of Yisrael after those days, says אֵלֹהֵיהֶם : I will put My laws into their minds, and I will write them on their hearts. And I will be their Eloheyhem, and they shall be My people.

<8:10> ὅτι αὐτή ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν·

10 hoti hautē hē diathēkē, hēn diathēsomai tō oikō Israēl meta tas hēmeras ekeinas, legei kyrios; didous nomous mou eis tēn dianoiān autōn, kai epi kardias autōn epigrapsō autous, kai esomai autois eis theon, kai autoi esontai moi eis laon;

אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם 11  
 יְדָעוּ אֶת־יְהוָה כִּי כֹהֵלָם יִדְעוּ אֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם:  
 יִדְעוּ אֶת־יְהוָה כִּי כֹהֵלָם יִדְעוּ אֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם:

11. w'lo' y'lam'du `od 'iysh 'eth-re`ehu w'iysh 'eth-'achiyw le'mor d'`u 'eth-**Yahúwah** kiy kulam yed`u 'othiy l'miq'tanam w`ad-g'dolam.

**Heb8:11** “And they shall not teach everyone his fellow citizen, and everyone his brother, saying ,”Know אֵלֹהֵיהֶם,' for all will know Me, from the least to the greatest of them.

<8:11> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων, Γνώθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,

11kai ou mē didaxōsin hekastos ton politēn autou kai hekastos ton adelphon autou legōn, Gnōthi ton kyrion, hoti pantes eidēsousin me apo mikrou heōs megalou autōn,

כֹּל (אֵלֹהֵיהֶם) אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם 12  
 :אֵלֹהֵיהֶם-אֵלֹהֵיהֶם  
 יב כִּי אֶסְלַח לְעֹנָם וּלְחַטָּאתָם (וְלִפְשָׁעֵיהֶם) לֹא  
 אֶזְכֹּר-עוֹד:

12. kiy 'es'lach la`aonam ul'chata'tham (ul'phish`eyhem) lo' 'ez'kar-`od.

**Heb8:12** “For I will be merciful to their iniquities, and I will remember their sins no more.

<8:12> ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

12 hoti hileōs esomai tais adikiais autōn kai tōn hamartiōn autōn ou mē mnēsthō eti.

אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם אֵלֹהֵיהֶם 13  
 :אֵלֹהֵיהֶם-אֵלֹהֵיהֶם  
 יֵגַהֲנָה כְּשֶׁאָמַר בְּרִית חֲדָשָׁה יִשֶׁן אֶת־הָרֶאשֹׁנָה  
 וּמַה־שְּׁהוּא נֹשֵׂן וּמִזְקִין קָרַב קִצְוֹ:

13. hineh k'she'amar b'riyth chadashah yishen 'eth-hari'shonah umah-shehu' noshan umaz'qiyn qarab qitso.

**Heb8:13** When He said, “A new covenant, He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

<8:13> ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

13 en tō legein Kainēn pepalaiōken tēn prōtēn; to de palaioumenon kai gēraskon eggys aphanismou.

### Chapter 9

אֵת אֲשֶׁר עָשָׂה יְהוָה לְפָנֵינוּ בְּהָרְבֵי עֲבֹדָה וּמִקְדָּשׁ בְּאָרֶץ׃ Heb9:1

אֵת אֲשֶׁר עָשָׂה יְהוָה לְפָנֵינוּ בְּהָרְבֵי עֲבֹדָה וּמִקְדָּשׁ בְּאָרֶץ׃

**1. hen gam-hab'riyth hari'shonah gam lah hayu diyney `abodah umiq'dash ba'arets.**

**Heb9:1** Now even the first covenant had regulations of divine worship and the earthly sanctuary.

<9:1> Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λατρείας τό τε ἅγιον κοσμικόν.

1 Eiche men oun [kai] hē prōtē dikaiōmata latreias to te hagian kosmikon.

בְּכִי-הוֹקֵם הַמִּשְׁכָּן הַחַיְצוֹן אֲשֶׁר-בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן וּמִצַּעֲרֶקֶת הַלֶּחֶם וְהוּא נִקְרָא קֹדֶשׁ׃ 2

בְּכִי-הוֹקֵם הַמִּשְׁכָּן הַחַיְצוֹן אֲשֶׁר-בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן וּמִצַּעֲרֶקֶת הַלֶּחֶם וְהוּא נִקְרָא קֹדֶשׁ׃

**2. kiy-huqam hamish'kan hachiytson `asher-bo ham'norah w'hashul'chan uma `areketh halechem w'hu' niq'ra' qodesh.**

**Heb9:2** For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.

<9:2> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἧ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἁγία.

2 skēnē gar kateskeuasthē hē prōtē en hē hē te lychnia kai hē trapeza kai hē prothesis tōn artōn, hētis legetai Hagia;

גַּוְמַבִּיית לְפָרֶקֶת הַשְּׁנֵיית מִשְׁכָּן הַנִּקְרָא קֹדֶשׁ הַקְּדוֹשִׁים׃ 3

**3. umibeyth laparoketh hashenyiyth mish'kan haniq'ra' qodesh haqadashiym.**

**Heb9:3** Behind the second veil there was a tabernacle which is called the Holy of Holies,

<9:3> μετὰ δὲ τὸ δεῦτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἁγία Ἁγίων,

3 meta de to deuteron katapetasma skēnē hē legomenē Hagia Hagiōn,

אַחֲרֵי מִצַּעֲרֶקֶת הַלֶּחֶם הַשֵּׁנִי מִשְׁכָּן קֹדֶשׁ הַקְּדוֹשִׁים׃ 4

ד אֲשֶׁר-לוֹ מִזְבַּח הַזָּהָב לְקִטְרוֹת וְאֲרוֹן הַבְּרִית מְצֻפָּה זָהָב  
כָּלֹּו וּבֹו צְנִצְנֹת זָהָב אֲשֶׁר הָמָן בְּתוֹכֹו וּמִטָּה אֲהָרֹן אֲשֶׁר  
פָּרַח וְלוֹחֹת הַבְּרִית:

**4. 'asher-lo miz'bach hazahab liq'toreth wa'aron hab'riyth m'tsuph zahab kulo ubo tsin'tseneth zahab 'asher haman b'thoko umateh 'Aharon 'asher parach w'luchoth hab'riyth.**

**Heb9:4** having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aharon's rod which budded, and the tables of the covenant;

<9:4> χρυσούν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περιεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ ἡ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

4 chrysoun echousa thymiatērion kai tēn kibōton tēs diathēkēs perikekalymmenēn pantothern chrysiō, en hē stamnos chrysē echousa to manna kai hē hrabdos Aarōn hē blastēsasa kai hai plakes tēs diathēkēs,

כָּל × אָרְוֹן-לוֹ מִצְבַּח זָהָב אֲשֶׁר הָמָן בְּתוֹכֹו וּמִטָּה אֲהָרֹן אֲשֶׁר פָּרַח וְלוֹחֹת הַבְּרִית לֹא

הַיִּמְמַעַל לוֹ כְּרוּבֵי הַכְּבוֹד הַסּוֹכְכִים עַל-הַכַּפֹּרֶת לֹא  
נִדְבָר כְּעֵת עַל-כֵּל-אֶחָד מֵהֶם לְבָד:

**5. umima`al lo k'rubey hakabod hasokakiym `al-hakaporeth lo' n'daber ka`eth `al-kal-'echad mehem l'bad.**

**Heb9:5** and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

<9:5> ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

5 hyperanō de autēs Cheroubin doxēs kataskiazonta to hilastērion; peri hōn ouk estin nyn legein kata meros.

וְאֶחָד מֵהֶם לְבָד אֶת-עֲבוֹדָתָם: וְאֶחָד מֵהֶם לְבָד אֶת-עֲבוֹדָתָם:

וְאֶחָד מֵהֶם לְבָד אֶת-עֲבוֹדָתָם: וְאֶחָד מֵהֶם לְבָד אֶת-עֲבוֹדָתָם:

**6. w'acharey na`asu 'eleh kakah ba'u hakohaniym tamiyd 'el-hamish'kan hachiytson la`abod sham 'eth-`abodatham.**

**Heb9:6** Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

<9:6> Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαισι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

6 Toutōn de houtōs kateskeuasmenōn eis men tēn prōtēn skēnēn dia pantos eisisasin hoi hierais tas latreias epitelountes,

7 וְהָמִישׁ כָּן אֲשֶׁר לְפָנִים מִמֶּנּוּ שָׁמָּה בָּא הַכֹּהֵן הַגָּדוֹל לְבַדּוֹ  
כִּי מִשְׁפָּחָא אֲחַת בִּשְׁנָה לֹא בְּבִלְי־דָם אֲשֶׁר יִקְרִיב בְּעֵד נַפְשׁוֹ  
וּבְעֵד שְׂגָגוֹת הָעָם:

**7. w'hamish'kan 'asher liph'niym mimenu shamah ba' hakohen hagadol l'bado pa'am 'achath bashanah lo' bib'liy-dam 'asher yaq'riyb b'ad naph'sho ub'ad shig'goth ha'am.**

**Heb9:7** but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

<9:7> εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

7 eis de tēn deuteran hapax tou eniautou monos ho archiereus, ou chōris haimatos ho prosperei hyper heautou kai tōn tou laou agnoēmatōn,

8 וְהָיָה מִשָּׁל לְזִמְן הַזֶּה אֲשֶׁר יַעֲמֵד הַמִּשְׁכָּן הַחִיצוֹן:  
כָּל הַיָּמִים אֲשֶׁר יַעֲמֵד הַמִּשְׁכָּן הַחִיצוֹן:  
כָּל הַיָּמִים אֲשֶׁר יַעֲמֵד הַמִּשְׁכָּן הַחִיצוֹן:

**8. w'Ruach haQodesh modiy'a bazo'th shel'-nig'lah hadere'k 'el-haqodesh kal hayamiym 'asher ya'amod hamish'kan hachiytson.**

**Heb9:8** the Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

<9:8> τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἐτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

8 touto dēlountos tou pneumatos tou hagiou, mēpō pēphanerōsthai tēn tōn hagiōn hodon eti tēs prōtēs skēnēs echousēs stasin,

9 טוֹהוּא מִשָּׁל לְזִמְן הַזֶּה אֲשֶׁר בּוֹ מִקְרִיבִים מִנְחוֹת וְזִבְחִים  
אֲשֶׁר אֵין בָּהֶם לְהַשְׁלִים אֶת-לִבָּב הָעֹבֵד:

**9. w'hu' mashal laz'man hazeh 'asher bo maq'riybiym m'nachoth uz'bachiym 'asher 'eyn bahem l'hash'liym 'eth-l'bab ha'obed.**

**Heb9:9** which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

<9:9> ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

9 hētis parabolē eis ton kairon ton enestēkota, kath' hēn dōra te kai thysiai prosperontai mē dynamenai kata syneidēsīn teleiōsai ton latreuonta,

10  
יְכִי אִם-חֻקוֹת הַבֶּשֶׂר הֵנָּה עִם-הַמְּאֻכָּלוֹת וְהַמְּשֻׁקִים  
וְהַטְּבִילוֹת הַשְּׁנוֹת אֲשֶׁר נִתְּנוּ עַד-עֵת הַתְּקוּיָן:

10. **kiy 'im-chuqoth habasar henah im-hama'akaloth w'hamash'qiyim w'hat'biyloth hashonoth 'asher nit'nu ad-eth hatiqun.**

**Heb9:10** since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

<9:10> μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

10 monon epi brōmasin kai pomasin kai diaphoroiis baptismois, dikaiōmata sarkos mechri kairou diorthōseōs epikeimena.

11  
יִיאִ וְהַמְּשִׁיחַ בְּבֹאוֹ לְהִיּוֹת כֹּהֵן גָּדוֹל לַטַּבֹּוֹת הַעֲתִידוֹת  
עָבַר בְּתוֹךְ הַמִּשְׁכָּן הַמְּעֻלָּה בְּגִדְלָהּ וּנְשִׁלְמוֹת אֲשֶׁר  
לֹא-נִעֲשְׂהָ בְיַדֵּי אָדָם כִּי-אֵינָנוּ מִהַבְּרִיאָה הַזֹּאת:

11. **w'haMashiyach b'bo'o lih'yoth kohen gadol latoboth ha`athiydoth abar b'tho'k hamish'kan ham`uleh big'dulah ush'lemuth 'asher lo'-na`asah biydey 'adam kiy-'eynenu mehab'riy'ah hazo'th.**

**Heb9:11** But when the **Mashiyach** appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

<9:11> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

11 Christos de paragenomenos archiereus tōn genomenōn agathōn dia tēs meizonos kai teleioterās skēnēs ou cheiropoiētou tout' estin ou tautēs tēs ktiseōs,

12  
יְבִגַּם לֹא-בָּא בְּדָם שְׂעִירִים וְעִגְלִים כִּי בְּדָם-נַפְשׁוֹ בָּא  
בְּפַעַם-אַחַת אֶל-הַקֹּדֶשׁ פְּנִימָה וַיִּמְצָא גְּאֻלַּת עוֹלָם:

12. **gam lo'-ba' b'dam s'iyriym wa`agaliym kiy b'dam-naph'sho ba' b'pha'am-'achath 'el-haqodesh p'niymah wayim'tsa' g'ulath olam.**

**Heb9:12** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.



<9:12> οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσηγήθην ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος.

12 oude di' haimatos tragōn kai moschōn dia de tou idiou haimatos eisēlthen ephapax eis ta hagia aiōnian lytrōsin heuramenos.

אֵפֶר מִזֶּבֶחַ אֶשְׁרֵי יִזְרְחֶנָּה וְדַם הַפָּרִים וְדַם הַטְּמֵאִים וְדַם הַטְּהוֹרִים וְדַם הַטְּמֵאִים וְדַם הַטְּהוֹרִים וְדַם הַטְּמֵאִים וְדַם הַטְּהוֹרִים 13

יג כי אם-דם הפרים והשעירים ואפר הפרה אשר יזיה על-הטמאים יקדשים לטהר בשרם:

13. **kiy 'im-dam hapariym w'has'iyriym w'epher haparah 'asher yuzeh `al-hat'me'iyim y'qad'shem l'taher b'saram.**

**Heb9:13** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

<9:13> εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

13 ei gar to haima tragōn kai taurōn kai spodos damaleōs hrantizousa tous kekoinōmenous hagiazei pros tēn tēs sarkos katharotēta,

וְיָדְאָה כִּי-דָם הַמְּשִׁיחַ אֲשֶׁר-הִקְרִיב אֶת-עֲצָמוֹ לְאֱלֹהִים בְּרוּחַ נְצַחִי וּבְלִי-מוֹם יְטַהֵר לְבַבְכֶם מִמַּעֲשֵׂי מוֹת לְעַבֹד אֶת-אֱלֹהִים חַיִּים:

יד אף כי-דם המשיח אשר-הקריב את-עצמו לאלהים ברוח נצחי ובלי-מום יטהר לבבכם ממעשי מות לעבד את-אלהים חיים:

14. **'aph kiy-dam haMashiyach 'asher-hiq'riyb 'eth-`ats'mo l'Elohiym b'Ruach nits'chiy ub'liy-mum y'taher lib'kem mimaa`asey maweth la`abod 'eth-'Elohiym chayiym.**

**Heb9:14** how much more will the blood of the **Mashiyach**, who through the eternal **Spirit** offered Himself without blemish to **Elohim**, cleanse your conscience from dead works to serve the living **Elohim**?

<9:14> πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαρῶν τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

14 posō mallon to haima tou Christou, hos dia pneumatos aiōniou heauton prosēnegken amōmon tō theō, kathariew tēn syneidēsīn hēmōn apo nekrōn ergōn eis to latreuein theō zōnti.

טו ובְעֵבוֹר זֹאת הוּא מְתוּן לְבַרִית חֲדָשָׁה לְמַעַן 15

טו ובְעֵבוֹר זֹאת הוּא מְתוּן לְבַרִית חֲדָשָׁה לְמַעַן

אֲשֶׁר-יִירָשׁוּ הַמְּקֻרָאִים אֶת-הַבְּטָחַת נְחֻלַּת עוֹלָם אַחֲרַי  
אֲשֶׁר-מֵת לְפָדוֹת מִן-הַפְּשָׁעִים אֲשֶׁר נַעַשׂוּ בְיַמֵּי הַבְּרִית  
הָרִאשׁוֹנָה:

15. uba`abur zo'th hu' m'thaawe'k lib'riyth chadashah l'ma`an 'asher-yiy'r'shu ham'qora'iyim 'eth-hab'tachath nachalath `olam 'acharey 'asher-meth liph'doth min-hap'sha'iyim 'asher na`asu biymey hab'riyth hari'shonah.

**Heb9:15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

<9:15> Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

15 Kai dia touto diathēkēs kainēs mesitēs estin, hopōs thanatou genomenou eis apolytrōsin tōn epi tē prōtē diathēkē parabaseōn tēn epaggelion labōsin hoi keklēmēnoi tēs aiōniou klēronomias.

xxzwy oayxw yzqr azyr kza xzqs wzw yzqy z y 16  
:yxz

טז כִּי בְּמִקּוֹם שֶׁיֵּשׁ בְּרִית הִיא צְנֻאָה צָרִיךְ שֶׁתִּדְרַע מִיתַת  
הַנִּתֵּן:

16. kiy bim'qom sheyesh b'riyth hiy' tsaua'ah tsariy'k shetiuada` miythath hanothern.

**Heb9:16** For where a covenant is, there must of necessity be the death of the one who made it.

<9:16> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

16 hopou gar diathēkē, thanaton anagkē pheresthai tou diathemenou;

zzhs jpx az yzky azyrz yzyx xzq xzyz-qy z y 17  
:yxz

יז כִּי רַק-בְּמוֹת הַמֵּת תִּכּוֹן הַצְּנֻאָה וְאִין לָהּ תִּקְרָה בְּחַיֵּי  
הַנִּתֵּן:

17. kiy raq-b'moth hameth tikon hatsaua'ah w'eyn lah toqeph b'chayey hanothern.

**Heb9:17** For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.

<9:17> διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος.

17 diathēkē gar epi nekrois bebaia, epei mēpote ischuei hote zē ho diathemenos.

zay-ky azyh az yzwkqz-zy j yz y 18  
יח לָכֵן גַּם-הָרִאשׁוֹנָה לֹא הִנְחָה בְּלֹא-דָם:

18. laken gam-hari'shonah lo' chun'kah b'lo'-dam.

**Heb9:18** Therefore even the first covenant was not inaugurated without blood.

<9:18> ὄθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

18 hothen oude hē prōtē chōris haimatos egkekainistai;

כִּי כָכְלוֹת מִשָּׁה לְסִפֵּר לְכָל-הָעָם אֶת-כָּל-מִשְׁפָּטֵי  
הַתּוֹרָה לְקַח דָּם הָעֹגְלִים וְהַשְּׁעִירִים עִם-מַיִם וְתוֹלַעַת  
שָׁנִי וְאַזּוֹב וַיִּזְרֹק עַל-הַסֵּפֶר וְעַל כָּל-הָעָם:

19. **kiy k'kaloth Mosheh l'saper l'kal-ha`am 'eth-kal-mish'p'tey haTorah laqach dam ha`agaliym w'has'iyriym `im-mayim w'thola`ath shaniy w'ezob wayiz'roq `al-hasepher w`al kal-ha`am.**  
**Heb9:19** For when every commandment had been spoken by Moshe to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

<9:19> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν

19 lalētheisēs gar pasēs entolēs kata ton nomon hypo Mōuseōs panti tō laō, labōn to haima tōn moschōn [kai tōn tragōn] meta hydatos kai eriou kokkinou kai hyssōpou auto te to biblion kai panta ton laon erantisen

כִּי־אָמַר הִנֵּה דָם-הַבְּרִית אֲשֶׁר צִוָּה אֱלֹהִים אֲלֵיכֶם:

20. **wayo'mar hineh dam-hab'riyth 'asher tsiuah 'Elohiym 'aleykem.**  
**Heb9:20** saying, "This is the blood of the covenant which Elohim commanded you.

<9:20> λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.  
20 legōn, Touto to haima tēs diathēkēs hēs eneteilato pros hymas ho theos.

כִּי וְגַם עַל-הַמִּשְׁכָּן וְעַל כָּל-כְּלֵי הַמִּזְבֵּחַ הַזֶּה הִזָּה דָּם:

21. **w'gam `al-hamish'kan w`al kal-k'ley hashareth hizah dam.**  
**Heb9:21** And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

<9:21> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν.  
21 kai tēn skēnēn de kai panta ta skeuē tēs leitourgias tō haimati homoiōs erantisen.

כִּבּוּדְכִמְעַט הַכֹּל יִטְהַר בְּדָם עַל-פִּי הַתּוֹרָה וְאִין כִּפְרָה  
בְּלֹא-שְׁפִיכַת דָּם:

22. w'kim'`at hakol y'tuhar badam `al-piy haTorah w'eyn kaparah b'lo'-sh'phiykath dam.

**Heb9:22** And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

<9:22> καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς αἰματεκχυσίας οὐ γίνεται ἄφεσις.

22 kai schedon en haimati panta katharizetai kata ton nomon kai chōris haimatekchysias ou ginetai aphesis.

אָלְכָם יְהָאֵלֵינוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ 23  
מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ  
:אָלְכָם מְכַלְפֵנוּ

כַּגְלָלְכֶם הַמַּיּוֹנִי הַדְּבָרִים שֶׁבַשְׁמַיִם צְרִיכִים שֶׁיִּטְהָרוּ בְּאֵלֶּה  
וְהַדְּבָרִים שֶׁבַשְׁמַיִם בְּעֶצְמָם צְרִיכִים שֶׁיִּטְהָרוּ בְּזִבְחִים  
טוֹבִים מֵאֵלֶּה:

23. laken dim'yoney had'bariyim shebashamayim ts'riykiyim sheyitaharu ba'eleh w'had'bariyim shebashamayim b'ats'mam ts'riykiyim sheyitaharu biz'bachiym tobiym me'eleh.

**Heb9:23** Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

<9:23> Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρῖζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.

23 Anagkē oun ta men hypodeigmata tōn en tois ouranois toutois katharizesthai, auta de ta epourania kreittosin thysiais para tautas.

מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ 24  
מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ  
:מְכַלְפֵנוּ מְכַלְפֵנוּ

כַּדְּכִי הַמְּשִׁיחַ לֹא-בָא אֶל-הַקֹּדֶשׁ הַנְּעֻשָׂה בְיַדֵי אָדָם  
שֶׁהוּא רַק-דְּמוּת הָאֱמֹתָי כִּי אִם-בָּא אֶל-עֶצְמָם הַשְּׁמַיִם  
לִרְאוֹת עֵתָה בְּעֵדְנוּ אֶת-פָּנֵי הָאֱלֹהִים:

24. kiy haMashiyach lo'-ba' 'el-haqodesh hana`aseh biydey 'adam shehu' raq-d'muth ha'amitiy kiy 'im-ba' 'el-`etsem hashamayim lera'oth `atah ba`adenu 'eth-p'ney ha'Elohiym.

**Heb9:24** For the Mashiyach did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of the Elohim for us;

<9:24> οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.

24 ou gar eis cheiropoiēta eisēlthen hagia Christos, antitypa tōn alēthinōn, all' eis auton ton ouranon, nyn emphanisthēnai tō prosōpō tou theou hyper hēmōn;

לְעֵתָהּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ 25  
:מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ מְכַלְפֵנוּ

כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת כַּכֹּהֵן הַגָּדוֹל  
אֲשֶׁר־בָּא שָׁנָה בְּשָׁנָה אֶל־הַקֹּדֶשׁ בְּדָם אַחֲרִים:

**25. 'aph-lo' l'haq'riyb 'eth-naph'sho p`amiym raboth kakohen hagadol 'asher-ba' shanah b'shanah 'el-haqodesh b'dam 'acheriym.**

**Heb9:25** nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

<9:25> οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,

25 oud' hina pollakis prosperē heauton, hōsper ho archiereus eischerchetai eis ta hagia kat' eniauton en haimati allotriō,

כַּכֹּהֵן הַגָּדוֹל אֲשֶׁר־בָּא שָׁנָה בְּשָׁנָה אֶל־הַקֹּדֶשׁ בְּדָם אַחֲרִים  
כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת מֵרֵאשִׁית  
הָעוֹלָם וְעַתָּה בְּקִיץ הָעֵתִים נִגְלָה בְּפַעַם אַחַת כְּדֵי־לְכַלֵּא  
אֶת־הַחַטָּא בְּזָבַח נַפְשׁוֹ:

כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת מֵרֵאשִׁית  
הָעוֹלָם וְעַתָּה בְּקִיץ הָעֵתִים נִגְלָה בְּפַעַם אַחַת כְּדֵי־לְכַלֵּא  
אֶת־הַחַטָּא בְּזָבַח נַפְשׁוֹ:

**26. kiy 'im-ken halo' hayah-lo le`anoth p`amiym raboth mere'shiyth ha`olam w`atah b'qets ha`itiym nig'lah b'pha'am 'achath k'dey-l'kale' 'eth-hachet' b'zebach naph'sho.**

**Heb9:26** Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

<9:26> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

26 epei edei auton pollakis pathein apo katabolēs kosmou; nyni de hapax epi synteleiā tōn aiōnōn eis athetēsīn [tēs] hamartias dia tēs thysias autou pephanerōtai.

כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת מֵרֵאשִׁית  
הָעוֹלָם וְעַתָּה בְּקִיץ הָעֵתִים נִגְלָה בְּפַעַם אַחַת כְּדֵי־לְכַלֵּא  
אֶת־הַחַטָּא בְּזָבַח נַפְשׁוֹ:

כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת מֵרֵאשִׁית  
הָעוֹלָם וְעַתָּה בְּקִיץ הָעֵתִים נִגְלָה בְּפַעַם אַחַת כְּדֵי־לְכַלֵּא  
אֶת־הַחַטָּא בְּזָבַח נַפְשׁוֹ:

**27. w'ka'asher nig'zar `al-b'ney 'adam lamuth pa'am 'echath w'acharey-ken hamish'pat.**

**Heb9:27** And inasmuch as it is appointed for men to die once and after this comes judgment,

<9:27> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

27 kai kath' hoson apokeitai tois anthrōpois hapax apothanein, meta de touto krisis,

כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת מֵרֵאשִׁית  
הָעוֹלָם וְעַתָּה בְּקִיץ הָעֵתִים נִגְלָה בְּפַעַם אַחַת כְּדֵי־לְכַלֵּא  
אֶת־הַחַטָּא בְּזָבַח נַפְשׁוֹ:

כֹּה אֶף־לֹא לְהִקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת מֵרֵאשִׁית  
הָעוֹלָם וְעַתָּה בְּקִיץ הָעֵתִים נִגְלָה בְּפַעַם אַחַת כְּדֵי־לְכַלֵּא  
אֶת־הַחַטָּא בְּזָבַח נַפְשׁוֹ:

שְׁנִית יִרְאֶה בְּלִי-חַטָּא לְיִשׁוּעָה לְמַחְכִּים לוֹ:

28. ken-huq'rab haMashiyach pa'am 'achath lase'th chet' rabiym upha'am shenyth yera'eh b'liy-chet' liyshu'ah lam'chakiym lo.

Heb9:28 so the Mashiyach also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

<9:28> οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

28 houtōs kai ho Christos hapax prosenechtheis eis to pollōn anenegkein hamartias, ek deuteron chōris hamartias ophthēsetai tois auton apekdechomenois eis sōtērian.

Chapter 10

כְּלַיּוֹת הַתּוֹרָה בְּהֵיוֹתָ בָּהּ צֵל הַטּוֹבוֹת הַעֲתִידוֹת וְלֹא מִרְאֵה עֲצָם הַדְּבָרִים אֵין בִּיכָלְתָהּ לְעוֹלָם לְהַשְׁלִים אֶת-הַקְּרִבִּים בְּקֶרְבָּנוֹת הָהֵם אֲשֶׁר יִקְרִיבוּ תָמִיד מִדֵּי שָׁנָה בְּשָׁנָה: Heb10:1

1. kiy haTorah bih'yoth bah tsel hatoboth ha'athiydoth w'lo' mar'eh `etsem had'bariym 'eyn biykal'tah l'olam l'hash'liym 'eth-haq'rebiym baqar'banoth hahem 'asher yaq'riybu thamiyd midley shanah b'shanah.

Heb10:1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

<10:1> Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.

1 Skian gar echōn ho nomos tōn mellontōn agathōn, ouk autēn tēn eikona tōn pragmatōn, kat' eniauton tais autais thysiais has prosperousin eis to diēnekes oudepote dynatai tous proserchomenous teleiōsai;

בְּכִי אִם-כֵּן הֲלֹא חֲדָלוּ לְהִבְיֵאֵם כִּי לֹא-הִיְתָה עוֹד יְדִיעַת חַטָּאִים בְּמִקְרִיבִים בְּהַטָּהֲרָם פְּעַם אַחַת: 2

2. kiy 'im-ken halo' chad'lu lahabyi'am kiy lo'-hay'thah `od y'diy`ath chata'iym b'maq'riybiym b'hitaharam pa'am 'echath.

**Heb10:2** Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

<10:2> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;

2 epei ouk an epausanto prospheeromenai dia to medemian echein eti syneidesin hamartiōn tous latreuontas hapax kekatharismenous?

:אָבַל יֵשׁ-שָׁם הַזְכָּרָת הַחַטָּאִים שָׁנָה בְּשָׁנָה: 3  
:אָבַל יֵשׁ-שָׁם הַזְכָּרָת הַחַטָּאִים שָׁנָה בְּשָׁנָה: 3

**3. 'abal yesh-sham haz'karath hachata'iym shanah b'shanah.**

**Heb10:3** But in those sacrifices there is a reminder of sins year by year.

<10:3> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·

3 all' en autais anamnēsis hamartiōn kat' eniauton;

דְּכִי דַם-הַפָּרִים וְהַשְּׂעִירִים לֹא יוּכַל לְהִסִּיר חַטָּאִים: 4  
דְּכִי דַם-הַפָּרִים וְהַשְּׂעִירִים לֹא יוּכַל לְהִסִּיר חַטָּאִים: 4

**4. kiy dam-hapariym w'has'iyriym lo' yukal l'hasiyr chata'iym.**

**Heb10:4** For it is impossible for the blood of bulls and goats to take away sins.

<10:4> ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

4 adynaton gar haima taurōn kai tragōn aphairein hamartias.

הֲוֵעַל-כֵּן אֵמַר בְּבוֹאוֹ לָעוֹלָם זָבַח וּמִנְחָה לֹא חֲפָצָתָּ 5  
הֲוֵעַל-כֵּן אֵמַר בְּבוֹאוֹ לָעוֹלָם זָבַח וּמִנְחָה לֹא חֲפָצָתָּ 5  
גְּוִיָּה כּוֹנֵנָתָ לִי:

**5. w'al-ken 'omer b'bo'o la'olam zebach umin'chah lo' chaphats'ta g'wiyah konan'ta liy.**

**Heb10:5** Therefore, when He comes into the world, He says, "Sacrifice and offering You have not desired, but a body You have prepared for Me;

<10:5> Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

5 Dio eiserchomenos eis ton kosmon legei, Thysian kai prospheeromenai dia to medemian echein eti syneidesin hamartiōn tous latreuontas hapax kekatharismenous?

וְעוֹלָה וְחַטָּאתָ לֹא שְׂאֵלָתָּ: 6  
וְעוֹלָה וְחַטָּאתָ לֹא שְׂאֵלָתָּ: 6

**6. 'olah w'chata'ah lo' sha'al'ta.**

**Heb10:6** in whole burnt offerings and sacrifices for sin you have taken no pleasure.

<10:6> ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

6 holokautōmata kai peri hamartias ouk eudokēsas

7  
7

כַּלְּאֵלֶיךָ אֶמְרֵתִי הִנֵּה-בָאֲתִי בְּמִגְלַת-סֵפֶר כְּתוּב עָלַי

זֶאזֹ אֶמְרֵתִי הִנֵּה-בָאֲתִי בְּמִגְלַת-סֵפֶר כְּתוּב עָלַי  
לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי:

7. 'az 'amar'tiy hineh-ba'thiy bim'gilath-sepher kathub `alay la`asoth r'tson'ak 'Elohay.

**Heb10:7** "Then I said, "Behold, I have come (in the scroll of the book it is written of Me) to do your will, O My Elohay.'

<10:7> τότε εἶπον, Ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.

7 tote eipon, Idou hēkō, en kephalidi bibliou gegraptai peri emou, tou poiēsai ho theos to thelēma sou.

כַּלְּאֵלֶיךָ אֶמְרֵתִי הִנֵּה-בָאֲתִי בְּמִגְלַת-סֵפֶר כְּתוּב עָלַי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי  
זֶאזֹ אֶמְרֵתִי הִנֵּה-בָאֲתִי בְּמִגְלַת-סֵפֶר כְּתוּב עָלַי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי  
חַאֲחֵרִי אֶמְרוּ לְמַעַן לֹא יִקְרִיבוּ אֲתָם עַל-פִּי הַתּוֹרָה:

8. 'acharey 'am'ro l'ma`lah zebach umin'chah `olah w'chata'ah lo' chaphats'ta w'lo' sha'al'ta 'asher yaq'riybu 'otham `al-piy haTorah.

**Heb10:8** After saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin you have desired, nor have desired, nor have You taken pleasure in them (which are offered according to the Law),

<10:8> ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται,

8 anōteron legōn hoti Thysias kai prosphoras kai holokautōmata kai peri hamartias ouk ēthelēsas oude eudokēsas, haitines kata nomon prosperontai,

טֶאזֹ אֶמַר הִנֵּה-בָאֲתִי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי מֵעַבִּיר בְּזֶה  
אֶת-הָרִאשׁוֹן לְמַעַן הִקִּים אֶת-הַשֵּׁנִי:

9. 'az 'amar hineh-ba'thiy la`asoth r'tson'ak 'elohay ma`abiyr bazeh 'eth-hari'shon l'ma`an haqiyim 'eth-hasheniy.

**Heb10:9** then He said, "Behold, I have come to do Your will. He takes away the first in order to establish the second.

<10:9> τότε εἶρηκεν, Ἴδου ἦκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναίρει τὸ πρῶτον ἵνα τὸ δεῦτερον στήσῃ,

9 tote eirēken, Idou hēkō tou poiēsai to thelēma sou. anairei to prōton hina to deuteron stēsē,

וַיִּבְרָצוֹן הַזֶּה מִקְדָּשִׁים אֲנַחְנוּ עַל-יְדֵי הַקְּרָבֶת קָרְבָּן  
יִבְרָצוֹן הַזֶּה מִקְדָּשִׁים אֲנַחְנוּ עַל-יְדֵי הַקְּרָבֶת קָרְבָּן



גופו של־יהושע המשיח בפעם אַחַת:

**10. ubaratson hazeh m'qudashiyim 'anach'nu `al-y'dey haq'rabath qar'ban gupho shel-Yahushua haMashiyach b'pha`am 'echath.**

**Heb10:10** By this will we have been sanctified through the offering of the body of **Yahushua the Mashiyach** once for all.

<10:10> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.  
10 en hō thelēmati hēgiasmenoi esmen dia tēs proshporas tou sōmatos Iēsou Christou ephapax.

11  
כְּשֶׁנֶּחֱמַד יוֹם יוֹם לְשָׂרְתָּ וּמוֹסִיף פְּעֻמִּים רַבּוֹת  
לְהַקְרִיב הַקְּרָבָנוֹת הַהֵמָּה אֲשֶׁר לֹא־יוֹכְלוּ לְעוֹלָם  
לְהַעֲבִיר חַטָּאִים:

**11. w'kal-kohen `omed yom yom l'shareth umosiyph p`amiym raboth l'haq'riyb haqar'banoth hahemah 'asher lo'-yuk'lu l'`olam l'ha`abiyр chata'iym.**

**Heb10:11** Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

<10:11> Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας,

11 Kai pas men hierous hestēken kath' hēmeran leitourgōn kai tas autas pollakis prospheerōn thysias, haitines oudepote dynantai perielein hamartias,

12  
יְבֹהֵא אַחֲרֵי הַקְּרִיבוֹ זְבַח אֶחָד עַל־חַטָּאִים יֹשֵׁב לְיְמִין  
הָאֱלֹהִים לְנֶצַח:

**12. w'hu' 'acharey haq'riybo zebach 'echad `al-hachata'iym yashab liymiyn ha'Elohiym lanetsach.**

**Heb10:12** but He, having offered one sacrifice for sins for all time, sat down at the right hand of **the Elohim**,

<10:12> οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

12 houtos de mian hyper hamartiōn prosenegkas thysian eis to diēnekes ekathisen en dexiā tou theou,

13  
יְגַמְאָז יְחַכֶּה עַד כִּי־יִוָּשְׁתּוּ אֲיִבּוֹ הַדָּם לְרַגְלָיו:

**13. ume'az y'chakeh `ad kiy-yush'thu 'oy'bayw hadom l'rag'layw.**

**Heb10:13** waiting from that time onward until His enemies be made a footstool for His feet.

<10:13> τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

13 to loipon ekdechomenos heōs tethōsin hoi echthroi autou hypopodion tōn podōn autou.

יְד כִּי הוּא בְּקָרְבָּן אֶחָד הִשְׁלִיֵּם לְנֶצַח אֶת-הַמְּקֹדְשִׁים: 14

14. **kiy hu' b'qar'ban 'echad hish'liym lanetsach 'eth-ham'qudashiyim.**

**Heb10:14** For by one offering He has perfected for all time those who are sanctified.

<10:14> μιὰ γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

14 miā gar proshporā teteleiōken eis to diēnekēs tous hagiāzomenous.

טו וְאַף-רוּחַ הַקֹּדֶשׁ מְעִיד לָנוּ עַל-זֹאת כִּי אֶחָד יְ 15  
:יְאָרְבֵּן

אָמְרוּ:

15. **w'aph-Ruach haQodesh me'iyd lanu `al-zo'th kiy 'acharey 'am'ro.**

**Heb10:15** And the Holy Spirit also testifies to us; for after saying,

<10:15> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι,

15 Martyrei de hēmin kai to pneuma to hagion; meta gar to eirēkenai,

טז זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אִתָּם אֶחָדִי הַיָּמִים הַהֵם אָמַר 16  
:אָמַר יְהוָה נְתַתִּי אֶת-תּוֹרָתִי בְּקַרְבָּם וְעַל-לִבָּם אֶכְתַּבְנָה:

יְהוָה נְתַתִּי אֶת-תּוֹרָתִי בְּקַרְבָּם וְעַל-לִבָּם אֶכְתַּבְנָה:

16. **zo'th hab'riyth 'asher 'ek'roth 'itam 'acharey hayamiym hahem 'amar Yahúwah nathatiy 'eth-torathiy b'qir'bam w'al-libam 'ek'thabenah.**

**Heb10:16** “This is the covenant that I will make with them after those days, says אָמַר יְ: I will put My laws upon their heart, and on their mind I will write them, He then says,

<10:16> Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδούς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

16 Hautē hē diathēkē hēn diathēsomai pros autous meta tas hēmeras ekeinas, legei kyrios; didous nomous mou epi kardias autōn kai epi tēn dianoiān autōn epigrapsō autous,

יז וְלִעֲוֹנָם וְלַחַטָּאתָם לֹא אֶזְכֹּר-עוֹד: 17

17. **w'la'aonam ul'chata'tham lo' 'ez'kar-`od.**

**Heb10:17** “And their sins and their lawless deeds I will remember no more.

<10:17> καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.

17 kai tōn hamartiōn autōn kai tōn anomiōn autōn ou mē mnēsthēsomai eti.

יח וְגַם אֲנִי אֶשְׁכַּח אֶת-עֲוֹנוֹתַי כִּי אֶשְׁכַּח אֶת-עֲוֹנוֹתַי כִּי אֶשְׁכַּח אֶת-עֲוֹנוֹתַי 18

יְהוֹדִינָה בְּמָקוֹם שֶׁיֵּשׁ סְלִיחַת הַחַטָּאִים אֵין עוֹד קָרְבָן  
עֲלֵיהֶם:

18. w'hineh bim'qom sheyesh s'liyachath hachata'iym 'eyn `od qar'ban `aleyhem.

Heb10:18 Now where there is forgiveness of these things, there is no longer any offering for sin.

<10:18> ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορά περι ἁμαρτίας.

18 hopou de aphasis toutōn, ouketi prosphora peri hamartias.

19 יְהוֹדִינָה אֲחֵי בְהִיּוֹת לָנוּ בְּטַחֲוֹן הַרְדֵּךְ הַקִּדְשׁ בְּדַם יְהוֹשִׁעַ:

19. w`atah `echay bih'yoth lanu bit'chon dere'k haqodesh b'dam Yahushua.

Heb10:19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Yahushua,

<10:19> ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

19 Echontes oun, adelphoi, parrēsian eis tēn eisodon tōn hagiōn en tō haimati Iēsou,

20 כְּהָרְדֵךְ חֲדָשׁ יָחִי אֲשֶׁר חֲדָשׁ לָנוּ בַּפְּרֹכֶת הַיָּא בְּשָׂרוֹ:

20. dere'k chadash wachay `asher chidesh lanu baparaketh hiy' b'saro.

Heb10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,

<10:20> ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

20 hēn enekainisen hēmin hodon prosphaton kai zōsan dia tou katapetasmatos, tout' estin tēs sarkos autou,

21 כַּאֲוִבְהִיּוֹת לָנוּ כֹּהֵן גָּדוֹל עַל-בֵּית אֱלֹהִים:

21. ubih'yoth lanu kohen gadol `al-beyth `Elohiym.

Heb10:21 and since we have a great priest over the house of Elohim,

<10:21> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

21 kai hiera megan epi ton oikon tou theou,

22 כִּבְנֵי קְרִבְהָנָא בְּלִבְבֵי שְׁלָם וּבְאַמּוֹנָה תְּמִימָה  
מְטַהְרִים בְּחֻזֵּית לְבַבְנוּ מְרוּחַ רְעָה וּרְחוּצֵי הַבְּשָׂר בְּמִים  
טְהוּרִים:

22 כִּבְנֵי קְרִבְהָנָא בְּלִבְבֵי שְׁלָם וּבְאַמּוֹנָה תְּמִימָה

מְטַהְרִים בְּחֻזֵּית לְבַבְנוּ מְרוּחַ רְעָה וּרְחוּצֵי הַבְּשָׂר בְּמִים

טְהוּרִים:



כִּי אִם-נַחֲטָא בְּזָדוֹן אַחֲרַי אֲשֶׁר הִיְתָה לָנוּ יְדִיעַת  
 הָאֱמֶת לֹא-יִשָּׂא עוֹד זְבַח עַל-הַחֲטָאִים: 26

**26. kiy 'im-necheta' b'zadon 'acharey 'asher hay'thah lanu y'diy`ath ha'emeth lo'-yisha'er `od zebach `al-hachata'iym.**

**Heb10:26** For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

<10:26> Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,

26 Hekousiōs gar hamartanontōn hēmōn meta to labein tēn epignōsin tēs alētheias, ouketi peri hamartiōn apoleipetai thysia,

כִּי אִם-בְּעוֹתֵי הַדִּין הַעֲתִיד וְאֵשׁ קִנְאָה אֲשֶׁר תֹּאכַל  
 אֶת-הַצְּרָרִים: 27

**27. kiy 'im-bi`uthey hadiyn he`athiyd w'esh qin'ah 'asher to'kal 'eth-hatsorariym.**

**Heb10:27** but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

<10:27> φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

27 phobera de tis ekdochē kriseōs kai pyros zēlos esthiein mellontos tous hypenantious.

כַּחֲזֵן אִישׁ כִּי-יַפֵּר תּוֹרַת מֹשֶׁה מוֹת יָמוּת בְּלִי חַמְלָה  
 עַל-פִּי שְׁנַיִם עֵדִים אוֹ-שְׁלֹשָׁה: 28

**28. hen 'iysh kiy-yapher Torath Mosheh moth yamuth b'liy chem'lah `al-piy sh'nayim `ediyim 'o-sh'losah.**

**Heb10:28** Anyone who has set aside the Law of Moshe dies without mercy on the testimony of two or three witnesses.

<10:28> ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·

28 athetēsas tis nomon Mōuseōs chōris oiktirmōn epi dysin ē trisin martysin apothnēskei;

כַּטּ וּמַה-יִדְעַתְכֶם כִּמָּה יִגְדַּל הָעֲנָשׁ הַנִּכּוֹן לְמִי שֶׁרִמֵּם  
 אֶת-הַחֲטָאִים: 29

כַּטּ וּמַה-יִדְעַתְכֶם כִּמָּה יִגְדַּל הָעֲנָשׁ הַנִּכּוֹן לְמִי שֶׁרִמֵּם

בְּרַגְלוֹ אֶת-בֶּן-הָאֱלֹהִים וְעִשָּׂה אֶת-דָּם הַבְּרִית אֲשֶׁר-הוּא  
מְקַדָּשׁ בּוֹ כְּחֹל וּמְחַרֵּף אֶת-רוּחַ הַקֹּדֶשׁ:

**29. umah-da`'t'kem kamah yig'dal ha`onesh hanakon l'miy sheromes b'rag'lo 'eth-Ben-ha'Elohiym w'`oseh 'eth-dam hab'riyth 'asher-hu' m'qudash bo k'chol um'chareph 'eth-Ruach hechased.**

**Heb10:29** How much severer punishment do you think he will deserve who has trampled under foot the Son of **the Elohim**, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted **the Spirit** of grace?

<10:29> πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσάμενος, ἐν ᾧ ἡγιασθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;  
29 posō dokeite cheironos axiōthēsetai timōrias ho ton huion tou theou katapatēsas kai to haima tēs diathēkēs koinon hēgēsamenos, en hō hēgiasthē, kai to pneuma tēs charitos enybrisas?

30 אֲדַעֲבֶה מִי הוּא הָאֹמֵר לִי נִקָּם וְשִׁלֵּם וְעוֹד כִּי-יִדְרִין  
יְהוָה עִמּוֹ:

**30. kiy-yada`'nu miy hu' ha'omer liy naqam w'shilem w`od kiy-yadiyn Yahúwah`amo.**

**Heb10:30** For we know Him who said, “Vengeance is Mine, I will repay, says אֲדַעֲבֶה. And again, “אֲדַעֲבֶה will judge His people.

<10:30> οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω. καὶ πάλιν, Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

30 oidamen gar ton eiponta, Emoi ekdikēsis, egō antapodōsō. kai palin, Krinei kyrios ton laon autou.

31 לֹא מַחֲנוּרָא לְנַפְלָ בְיַד אֱלֹהִים חַיִּים:

**31. mah-nora' lin'pol b'yad 'Elohiym chayiym.**

**Heb10:31** It is a terrifying thing to fall into the hands of the living **Elohim**.

<10:31> φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

31 phoberon to empesein eis cheiras theou zōntos.

32 לְבִאֵבָל זְכוּרֵי-נָא אֶת-הַיָּמִים הָרֵאשׁוֹנִים כִּי אָז אֶחָרִי  
אָרוּ עֵינֵיכֶם נִשְׂאֲתָם צָבָא עֲנוּיִם רַבִּים:

**32. 'abal zik'ru-na' 'eth-hayamiym hari'shoniym kiy 'az 'acharey 'oru`eyneykem n'sa'them ts'ba'`inuyim rabiym.**

**Heb10:32** But remember the former days, when, after being enlightened, you endured a great conflict of sufferings,

<10:32> Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

32 Anamimnēskesthe de tas proteron hēmeras, en hais phōtisthentes pollēn athlēsin hypemeinate pathēmātōn,

כאמנימנשקסטה דע טאס פרוטעראן הימראס, ען איס פוטיסחנתס פוללחן אלהסינ  
היפמיינאטע פאטימאטון, 33

לג פעם בהיותכם לראוה בחרפה ותוגה פעם בהשתתף  
עם הבאים בצרות כמכם:

**33. pa`am bih'yoth'kem l'ra'awah b'cher'pah w'thugah pa`am b'hish'tateph `im haba'iyim batsaroth k'mokem.**

**Heb10:33** partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

<10:33> τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες.

33 touto men oneidismois te kai thlipsisin theatrizomenoi, touto de koinōnoi tōn houtōs anastrephomenōn genēthentes.

לך פיר העצטערקם על-האסירים וגזלת רכושכם סבלתם  
בשמחה מדעתכם בנפשותכם שיש-לכם בשמים קנין טוב  
ממנו וקיים לעד: 34

**34. kiy hits'ta`ar'tem `al-ha'asiyriym ug'zelath r'kush'kem s'bal'tem b'sim'chah mida`t'kem b'naph'sh'kem sheyesh-lakem bashamayim qin'yan tob mimenu w'qayam la`ad.**

**Heb10:34** For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

<10:34> καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν.

34 kai gar tois desmiois synepathēsate kai tēn harpagēn tōn hyparchontōn hymōn meta charas prosedexasthe ginōskontes echein heautous kreittona hyparxin kai menousan.

לך לבן אל-תשליכו את-בטחונכם כי יש-לו שכר רב: 35

**35. laken 'al-tash'liyku 'eth-bit'chon'kem kiy yesh-lo sakar rab.**

**Heb10:35** Therefore, do not throw away your confidence, which has a great reward.

<10:35> μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.

35 mē apobalēte oun tēn parrēsian hymōn, hētis echei megalēn misthapodosian.

יְצַדִּיק אֶת־הַבְּטָחָה׃ 36  
אֶת־הַבְּטָחָה־אֶת־אֱלֹהִים׃

לֹכֵי צְרִיכִים אַתֶּם לְסִבְלָנוּת לְמַעַן תַּעֲשׂוּ רְצוֹן אֱלֹהִים  
וַיִּשְׂאֲתֶם אֶת־הַבְּטָחָה׃

**36. kiy ts'riykiym 'atem l'sab'lanuth l'ma`an ta`asu r'tson 'Elohiym un'sa'them 'eth-hahab'tachah.**  
**Heb10:36** For you have need of endurance, so that when you have done the will of **Elohim**, you may receive what was promised.

<10:36> ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

36 hypomonēs gar echete chreian hina to thelēma tou theou poiēsantes komisēsthe tēn epaggelian.

לֹכֵי עוֹד מְעַט־רַגַע וְהָבֵא יְבִיא לָא יֵאָחֵר׃ 37  
אֶת־הַבְּטָחָה־אֶת־אֱלֹהִים׃

**37. kiy `od m`at-raga` w'haba' yabo' lo' y'acher.**  
**Heb10:37** For yet in a very little while, He who is coming will come, and will not delay.

<10:37> ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει.

37 eti gar mikron hoson hoson, ho erchomenos hēxei kai ou chronisei;

לֹחֵץ הַצְדִּיק בְּאִמּוּנָתוֹ יִחְיֶה וְאִם־יִסָּג אַחֲרָיִם לֹא־רָצָתָהּ  
נִפְשִׁי בּוֹ׃ 38  
אֶת־הַבְּטָחָה־אֶת־אֱלֹהִים׃

**38. hatsadiyaq be'emunatho yich'yeh w'im-yisog 'achor lo'-rats'thah naph'shiy bo.**  
**Heb10:38** But my righteous one shall live by faith; and if he shrinks back, My soul has no pleasure in him.

<10:38> ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστειλῆται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

38 ho de dikaios mou ek pisteōs zēsetai, kai ean hyposteilētai, ouk eudokei hē psychē mou en autō.

לֹטֵ אֲבָל אֵין אַנְחָנוּ מִן־הַנְּסֻגִים אַחֲרָיִם לֹאֲבֹד כִּי  
אִם־מִן־הַמְּאִמְנִים לְהַצִּיל נִפְשֵׁנוּ׃ 39  
אֶת־הַבְּטָחָה־אֶת־אֱלֹהִים׃

**39. 'abal 'eyn 'anach'nu min-han'sogiym 'achor la'abod kiy 'im-min-hama'amiyniym l'hatsiyl naph'shenu.**  
**Heb10:39** But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

<10:39> ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

39 hēmeis de ouk esmen hypostolēs eis apōleian alla pisteōs eis peripoiēsēsin psychēs.



## Chapter 11

כַּחֲמַדְתֵּם לֹא רְאִיתֶם אֲשֶׁר לֹא נִרְאָה אֲשֶׁר לֹא נִשְׁמַע אֲשֶׁר לֹא נִחְשָׁב אֲשֶׁר לֹא נִדְמָה אֲשֶׁר לֹא נִחְשָׁב אֲשֶׁר לֹא נִחְשָׁב  
 Heb11:1

אֲפִי הָאֱמוּנָה הִיא בְּטַחֲוֹן בְּמַה-שֶׁנִּצְפָּה לוֹ וְהוֹכַחַת  
 הַדְּבָרִים שְׂאֵינָם נִרְאִים:

**1. kiy ha'emunah hiy' bitachon b'mah-shen'tsapah lo w'hokachath d'bariym she'eynam nir'iyim.**

**Heb11:1** Now faith is the assurance of things hoped for, the conviction of things not seen.

<11:1> Ἔστιν δὲ πίστις ἐπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

1 Estin de pistis elpizomenōn hypostasis, pragmatōn elegchos ou blepomenōn.

בְּוִחָא שְׂהוּעָרָה עַל הָאֲבוֹת:  
 2

**2. w'hiy' shehu`adah `al ha`aboth.**

**Heb11:2** For by it the men of old gained approval.

<11:2> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

2 en tautē gar emartyrēthēsan hoi presbyteroi.

גַּבְאֵמוּנָה נִבִּין כִּי-הָעוֹלָמוֹת נַעֲשׂוּ בְּדַבַּר הָאֱלֹהִים  
 3

לְהוֹצִיא הַנְּרֵאָה מִן-הַנֶּעְלָם:

**3. ba'emunah nabiyn kiy-ha`olamoth na`asu bid'bar ha'Elohiym l'hotsiy' hanir'eh min-hane`lam.**

**Heb11:3** By faith we understand that the worlds were prepared by the word of **the Elohim**, so that what is seen was not made out of things which are visible.

<11:3> Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

3 Pistei nooumen katērtisthai tous aiōnas hrēmāti theou, eis to mē ek phainomenōn to blepomenon gegonenai.

דְּבָאֵמוּנָה הַקָּרִיב הַבֵּל לְאֱלֹהִים זָבַח טוֹב מִקֵּין אֲשֶׁר  
 4  
 הָיָה-לוֹ לְעֵדוּת כִּי צִדִּיק הוּא בְּהַעִיד אֱלֹהִים  
 עַל-מִנְחָתוֹ וּבָה עוֹדְנֵי מְדַבֵּר אַחֲרֵי מוֹתוֹ:

**4. ba'emunah hiq'riyb Hebel l'Elohiym zebach tob miQayin 'asher hayah-lo l`eduth kiy tsadiyq hu' b'ha`iyd 'Elohiym `al-min'chothayw ubah `odenu m'daber 'acharey motho.**

**Heb11:4** By faith Abel offered to **Elohim** a better sacrifice than Cain, through which he obtained the testimony that he was righteous, **Elohim** testifying about his gifts, and through faith, though he is dead, he still speaks.

<11:4> Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι’ ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

4 Pistei pleiona thysian Habel para Kain prosēnegken tō theō, di’ hēs emartyrēthē einai dikaios, martyrountos epi tois dōrois autou tou theou, kai di’ autēs apothanōn eti lalei.

הפֿל-עַי יְיִיכֶכֶּי חַיִּיבֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי 5  
 יְיִיכֶכֶּי-חַיִּיבֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי

הַבְּאֵמוּנָה לְקַח חֲנוּךְ לְבִלְתִּי רְאוֹתוֹ הַמָּוֶת וְאֵינָנוּ כִּי-לְקַח  
 אֹתוֹ אֱלֹהִים וְהוֹעֵד עָלָיו לְפָנֵי הַלְקָחוֹ כִּי אֶת-הָאֱלֹהִים  
 הִתְהַלֵּךְ:

**5. ba’emunah luqach Chano’k l’bil’tiy r’otho hamaweth w’eynenu kiy-laqach ‘otho ‘Elohiym w’hu`ad `alayw liph’ney hilaq’cho kiy ‘eth-ha’Elohiym hith’hala’k.**

**Heb11:5** By faith Enoch was taken up so that he would not see death; And he was not found because **Elohim** took him up; for he obtained the witness that before his being taken up he was pleasing to the **Elohim**.

<11:5> Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστήκεναι τῷ θεῷ.

5 Pistei Henōch metetethē tou mē idein thanaton, kai ouch ēhurisketo dioti metethēken auton ho theos. pro gar tēs metatheseōs memartyrētai euarestēkenai tō theō;

עַי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי 6  
 יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי יְיִיכֶכֶּי

וּבְלִי אֵמוּנָה אִישׁ לֹא-יִהְיֶה רָצוּי לְאֱלֹהִים כִּי  
 כָּל-הַקָּרֵב אֵלָיו צָרִיךְ שֵׁי־אֲמִין כִּי-יֵשׁ אֱלֹהִים וְגָמוּל הוּא  
 מִשִּׁיב לְדַרְשָׁיו:

**6. ub’liy ‘emunah ‘iysh lo’-yih’yeh ratsuy l’Elohiym kiy kal-haqareb ‘elayw tsariy’k sheya’amiyn kiy-yesh ‘Elohiym ug’mul hu’ meshiyb l’dor’shayw.**

**Heb11:6** And without faith it is impossible to please Him, for he who comes to **Elohim** must believe that He is and that He is a rewarder of those who seek Him.

<11:6> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

6 chōris de pisteōs adynaton euarestēsai; pisteusai gar dei ton proserchomenon tō theō hoti estin kai tois ekzētousin auton misthapodotēs ginetai.

7 זבֵּאמוֹנָה נִזְהָר נֹחַ וַיַּעַשׂ אֶת־הַתֵּבָה לְהִצִּיל אֶת־בֵּיתוֹ  
אַחֲרֵי אֲשֶׁר־צִוָּה עַל הַקְּבָרִים שְׁלֹא נִרְאִים וַיִּרְשָׁע בָּהּ  
אֶת־הָעוֹלָם וַיְהִי לִירֵשׁ הַצְּדָקָה עֵקֶב הָאֱמוּנָה:

**7. ba'emunah niz'har Noach waya`as 'eth-hatebah l'hatsiyi 'eth-beytho 'acharey 'asher-tsuuah `al d'bariyim shel' nir'iyim wayar'sha` bah 'eth-ha`olam way'hiy l'yoresh hats'daqah `eqeb ha'emunah.**

**Heb11:7** By faith Noah, being warned by **Elohim** about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

<11:7> Πίστει χρηματισθεὶς Νῶε περι τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

7 Pistei chrēmatistheis Nōe peri tōn mēdepō blepomenōn, eulabētheis kateskeuasen kibōton eis sōtērian tou oikou autou di' hēs katekrinen ton kosmon, kai tēs kata pistin dikaiosynēs egeneto klēronomos.

8 חַבְּאֱמוּנָה שָׁמַע אַבְרָהָם כְּאֲשֶׁר נִקְרָא לְלֶכֶת אֶל־הָאָרֶץ  
אֲשֶׁר יִירָשְׁנָה וַיֵּצֵא וְלֹא־יָדַע אָנָּה יְבוּא:

**8. ba'emunah shama` 'Ab'raham ka'asher niq'ra' laleketh 'el-ha'arets 'asher yiyrashenah wayetse' w'lo'-yada` 'ana' yabo'.**

**Heb11:8** By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

<11:8> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

8 Pistei kaloumenos Abraam hypēkousen exelthein eis topon hon ēmellen lambanein eis klēronomian, kai exēlthen mē epistamenos pou erchetai.

9 טבֵּאֱמוּנָה הָיָה גֵר בְּאֶרֶץ הַחֲבָטָחָה כְּמוֹ בְּנִכְרִיָּה וַיֵּשֶׁב  
בְּאֶהָלִים הוּא וַיִּצְחַק וַיַּעֲקֹב אֲשֶׁר־יָרָשׁוּ עִמּוֹ הַחֲבָטָחָה  
הַהִיא:

**9. ba'emunah hayah ger b'erets hahab'tachah k'mo b'nak'riyah wayesheb b'ohaliym hu' w'Yits'chaq w'Ya`aqob 'asher-yar'shu `imo hahab'tachah hahiy'.**

**Heb11:9** By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

<11:9> Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

9 Pistei parōkēsen eis gēn tēs epaggelias hōs allotrian en skēnais katoikēsas meta Isaak kai Iakōb tōn syglēronomōn tēs epaggelias tēs autēs;

אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה  
אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה 10  
אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה

יְכִי-חִכָּה לְעִיר אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה  
הָאֱלֹהִים:

**10. kiy-chikah la`iyir `asher y`sudathah ne`emanah ubonah um`konanah ha'Elohiym.**

**Heb11:10** for he was looking for the city which has foundations, whose architect and builder is the Elohim.

<11:10> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

10 exedecheto gar tēn tous themelious echousan polin hēs technitēs kai dēmiourgos ho theos.

אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה  
אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה 11  
אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה

יֵאֵבֶזְמוּנָה שָׂרָה גַם-הִיא מְצַאָה כֹּחַ לְהִזְרִיעַ וּתְלִד אֶחָד  
בְּלִתָּהּ כִּי-חַשְׁבָה אֶת-הַמְבְטִיחַ לְנֶאֱמָן:

**11. ba'emunah Sarah gam-hiy' mats'ah kocha l'haz'riy`a wateled `acharey b'lothah kiy-chash'bah `eth-hamab'tiycha l'ne'eman.**

**Heb11:11** By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.

<11:11> Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγάθησεν τὸν ἐπαγγειλάμενον.

11 Pistei kai autē Sarra steira dynamin eis katabolēn spermatos elaben kai para kairon hēlikias, epei piston hēgēsato ton epageilamenon;

אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה  
אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה 12  
אֵלֹהִים אֲשֶׁר יִסְדָּרְתָּהּ וְיִבְנֶנָּה וְיִמְכֹנְנֶנָּה

יבֵּעַל-כֵּן מֵאֶחָד אֲשֶׁר כְּמַעַט מֵת בְּשָׂרוֹ יֵצְאוּ כְּכֹכְבֵי  
הַשָּׁמַיִם לְרֹב וְכַחֲלוֹל עַל-שֵׁפֶת הַיָּם אֲשֶׁר לֹא יִסְפָּר:

**12. `al-ken me'echad `asher kim`at meth b`saro yats'u k'kok'bey hashamayim larob w'kachol `al-s'phath hayam `asher lo' yisapher.**

**Heb11:12** Therefore there was born even of one man, and him as good as dead at that, as many descendants As the stars of heaven in number, and innumerable as the sand which is by the seashore.

<11:12> διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένον, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

12 dio kai aph' henos egennēthēsan, kai tauta nenekrōmenou, kathōs ta astra tou ouranou tō plēthei kai hōs hē ammos hē para to cheilos tēs thalassēs hē anarithmētos.

13 פִּי אֲנִי וְכָל־אֶלֶּה וְלֹא־רָאוּ אֶת־הַבְּטָחוֹת רַק  
יָבֹאוּ מֵרֶחֶק וְיִשְׁמְחוּ וְיִבְטְחוּ לָהֶן וְיִדְוּ כִּי־גֵרִים  
הֵם וְתוֹשְׁבֵי אֶרֶץ:

**13. ba'emunah methu kal-'eleh w'lo' ra'u 'eth-hahab'tachoth raq merachoaq tsipu lahen wayib't'chu wayis'm'chu liq'ra'than wayodu kiy-geriyim hem w'thoshabiym ba'arets.**

**Heb11:13** All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

<11:13> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

13 Kata pistin apethanon houtoi pantes, mē labontes tas epaggelias alla porrōthen autas idontes kai aspasameno kai homologēsantes hoti xenoi kai parepidēmoi eisin epi tēs gēs.

14 יָד כִּי הַמְדַבְּרִים כְּזֹאת מוֹדִיעִים כִּי־מַטְרַת חֶפְצָם אֶרֶץ  
מוֹשָׁב:

**14. kiy ham'dab'riym kazo'th modiy`iym kiy-matarath cheph'tsam 'erets moshab.**

**Heb11:14** For those who say such things make it clear that they are seeking a country of their own.  
<11:14> οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

14 hoi gar toiauta legontes emphanizousin hoti patrida epizētousin.

15 טוֹוְאֵלוֹ הֵיטָה דְּעֵתָם עַל־הָאָרֶץ הַהִיא אֲשֶׁר יָצְאוּ מִמֶּנָּה  
הִנֵּה הִיא בְּיָדָם לָשׁוּב אֵלֶיהָ:

**15. w'ilu hay'thah da`tam `al-ha'arets hahiy' 'asher yats'u mimenah hineh hayah b'yadam lashub 'eleyha.**

**Heb11:15** And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return.

<11:15> καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι.

15 kai ei men ekeinēs emnēmoneuon aph' hēs exebēsan, eichon an kairon anakampσαι;

16 פִּי אֲנִי וְכָל־אֶלֶּה וְלֹא־רָאוּ אֶת־הַבְּטָחוֹת רַק  
יָבֹאוּ מֵרֶחֶק וְיִשְׁמְחוּ וְיִבְטְחוּ לָהֶן וְיִדְוּ כִּי־גֵרִים  
הֵם וְתוֹשְׁבֵי אֶרֶץ:

טז אָכּן נִכְסָפוּ לְמוֹשָׁב טוֹב מִמֶּנּוּ וְהוּא בְּשָׁמַיִם וְעַל-כֵּן לֹא  
 בּוֹשׁ הָאֱלֹהִים מֵהֶם לְהִקְרָא אֱלֹהֵיהֶם כִּי-הֵכִין לָהֶם עִיר:

16. 'aken nik's'phu l'moshab tob mimenu w'hu' bashamayim w'al-ken lo' bosh ha'Elohiym mehem l'hiqare' 'Eloheyhem kiy-hekiyn lahem `iyr.

Heb11:16 But as it is, they desire a better country, that is, a heavenly one. Therefore the Elohim is not ashamed to be called their Eloheyhem; for He has prepared a city for them.

<11:16> νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.

16 nyn de kreittonos oregontai, tout' estin epouraniou. dio ouk epaischynetai autous ho theos theos epikaleisthai autōn; hētoimasen gar autois polin.

יז בְּאֵמוּנָה הָיָה מַעֲלָה אַבְרָהָם אֶת-יִצְחָק כְּאִשָּׁר נִסָּה  
 וְאֶת-יַחֲזִיקוֹ יִקְרִיב הַמִּקְבֵּל אֶת-הַבְּטָחוֹת:

17. ba'emunah hayah ma`aleh 'Ab'raham 'eth-Yits'chaq ka'asher nusah w'eth-y'chiydo yaq'riyb ham'gabel 'eth-hahab'tachoth.

Heb11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;

<11:17> Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

17 Pistei prosenēnochen Abraam ton Isaak peirazomenos kai ton monogenē prosepheren, ho tas epaggelias anadexamenos,

יח אִשָּׁר נֶאֱמַר-לוֹ כִּי בְיִצְחָק יִקְרָא לָךְ זָרַע:

18. 'asher ne'emar-lo kiy b'Yits'chaq yiqare' l'ak zara`.

Heb11:18 it was he to whom it was said, "In Yitschak your descendants shall be called.

<11:18> πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

18 pros hon elalēthē hoti En Isaak klēthēsetai soi sperma,

יט וַיִּחְשָׁב בְּלִבּוֹ כִּי יָכוֹל אֱלֹהִים לְהַחְיֹת גַּם  
 אֶת-הַמֵּתִים עַל-כֵּן גַּם-הוֹשֵׁב אֵלָיו לְהַיּוֹת לְמִשְׁלָ:

19. wayachashob b'libo kiy yakol 'Elohiym l'hachayoth gam 'eth-hamethiym `al-ken gam-hushab 'elayw lih'yoth l'mashal.

**Heb11:19** He considered that **Elohim** is able to raise people even from the dead, from which he also received him back as a type.

<11:19> λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

19 logisamenos hoti kai ek nekrōn egeirein dynatos ho theos, hothen auton kai en parabolē ekomisato.

יִשְׂרָאֵל יְהוָה-אֱלֹהֵי יִשְׂרָאֵל 20  
:יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
כַּבְּאֵמוּנָה בֵּרַךְ יִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו וַיְדַבֵּר  
עַל-עֲתִידוֹת לָמוֹ:

**20. ba'emunah bera'k Yits'chaq 'eth-Ya`aqob w'eth-`Esaw way'daber `al-`athiydoth lamo.**

**Heb11:20** By faith Isaac blessed Jacob and Esau, even regarding things to come.

<11:20> Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

20 Pistei kai peri mellontōn eulogēsēn Isaak ton Iakōb kai ton Ēsau.

יְהוָה אֱלֹהֵי יִשְׂרָאֵל 21  
:אֱלֹהֵי יִשְׂרָאֵל  
כַּאֲבְאֵמוּנָה בֵּרַךְ יַעֲקֹב אֶת-שְׁנֵי בְנֵי-יוֹסֵף לְפָנָי מוֹתוֹ  
וַיִּשְׁתַּחֲוֶה עַל-רֹאשׁ הַמַּטֵּה:

**21. ba'emunah bera'k Ya`aqob 'eth-sh'ney b'ney-Yoseph liph'ney motho wayish'tachu `al-ro'sh hamateh.**

**Heb11:21** By faith Jacob, as he was dying, blessed each of the sons of Yoseph, and worshiped, leaning on the top of his staff.

<11:21> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

21 Pistei Iakōb apothnēskōn hekaston tōn huiōn Iōsēph eulogēsēn kai prosekynēsēn epi to akron tēs hradou autou.

יְהוָה אֱלֹהֵי יִשְׂרָאֵל 22  
:יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
כַּבְּאֵמוּנָה הִזְכִּיר יוֹסֵף בְּקֶרֶב-קִצּוֹ אֶת-יְצִיאַת בְּנֵי  
יִשְׂרָאֵל וַיִּצַּו עַל-עַצְמוֹתָיו:

**22. ba'emunah hiz'kiyr Yoseph biq'rab-qitso 'eth-y'tsiy'ath b'ney Yis'ra'El way'tsaw `al-`ats'mothayw.**

**Heb11:22** By faith Yoseph, when he was dying, made mention of the exodus of the sons of Yisrael, and gave orders concerning his bones.

<11:22> Πίστει Ἰωσήφ τελευταίων περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

22 Pistei Iōsēph teleutōn peri tēs exodou tōn huiōn Israēl emnēmoneusen kai peri tōn osteōn autou eneteilato.

23  
 אָחַר מְצִוֹת הַמֶּלֶךְ  
 כִּי רָאוּ אָבֹתָיו שֶׁלִּשָׁה יְרָחִים אָחַר  
 הִגְלִדּוּ בְּרֵאֲתָם אֶת-הַיֶּלֶד כִּי-טוֹב הוּא וְלֹא יִרְאוּ מִפְּנֵי  
 מִצְוֹת הַמֶּלֶךְ׃

**23. ba'emunah hits'piynu 'eth-Mosheh 'abothayw sh'losah y'rachiyim 'achar hiual'do kir'otham 'eth-hayeled kiy-tob hu' w'lo' yar'u mip'ney mits'wath hamele'k.**

**Heb11:23** By faith Moshe, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.

<11:23> Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

23 Pistei Mōusēs gennētheis ekrybē trimēnon hypo tōn paterōn autou, dioti eidon asteion to paidion kai ouk ephobēthēsan to diatagma tou basileōs.

24  
 כִּד בָּאֱמוּנָה מֵאֵן מֹשֶׁה פָּאֲשֶׁר גָּדַל לְהִקְרֹא בֶן לְבַת-פַּרְעֹה׃  
 אָחַר מְצִוֹת הַמֶּלֶךְ כִּי רָאוּ אָבֹתָיו שֶׁלִּשָׁה יְרָחִים אָחַר  
 הִגְלִדּוּ בְּרֵאֲתָם אֶת-הַיֶּלֶד כִּי-טוֹב הוּא וְלֹא יִרְאוּ מִפְּנֵי  
 מִצְוֹת הַמֶּלֶךְ׃

**24. ba'emunah me'en Mosheh ka'asher gadel l'hiqare' ben l'beth-Par'oh.**

**Heb11:24** By faith Moshe, when he had grown up, refused to be called the son of Pharaoh's daughter,

<11:24> Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

24 Pistei Mōusēs megas genomenos ērnēsato legesthai huios thygatros Pharaō,

25  
 כִּה וַיִּבְחַר לְסַבֵּל אֶת-עֲנִי עִם-אֱלֹהִים מִלְּהֻתֵּינֵג לְשַׁעֲהָ  
 בְּתַעֲנוּגֵי הַחַטָּא׃  
 אָחַר מְצִוֹת הַמֶּלֶךְ כִּי רָאוּ אָבֹתָיו שֶׁלִּשָׁה יְרָחִים אָחַר  
 הִגְלִדּוּ בְּרֵאֲתָם אֶת-הַיֶּלֶד כִּי-טוֹב הוּא וְלֹא יִרְאוּ מִפְּנֵי  
 מִצְוֹת הַמֶּלֶךְ׃

**25. wayib'char lis'bol 'eth-`aniy `am-'Elohiym mil'hith`aneg l'sha`ah b'tha`anugey hachet'.**

**Heb11:25** choosing rather to endure ill-treatment with the people of Elohim than to enjoy the passing pleasures of sin,

<11:25> μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,

25 mallon helomenos sygakoucheisthai tō laō tou theou ē proskairon echein hamartias apolausin,

26  
 כּוּ בְּחֻשְׁבוֹ אֶת-חֻרְפַּת הַמְּשִׁיחַ לְעִשָׁר גְּדוֹל מֵאֲצִרֹת  
 מִצְרָיִם כִּי הִבִּיט אֶל-הַגְּמוּלָה׃  
 אָחַר מְצִוֹת הַמֶּלֶךְ כִּי רָאוּ אָבֹתָיו שֶׁלִּשָׁה יְרָחִים אָחַר  
 הִגְלִדּוּ בְּרֵאֲתָם אֶת-הַיֶּלֶד כִּי-טוֹב הוּא וְלֹא יִרְאוּ מִפְּנֵי  
 מִצְוֹת הַמֶּלֶךְ׃



26. b'chash'bo 'eth-cher'path **haMashiyach** l'oser gadol me'ots'roth Mits'rayim kiy hibiyt 'el-hag'mul.

**Heb11:26** considering the reproach of **the Mashiyach** greater riches than the treasures of Egypt; for he was looking to the reward.

<11:26> μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

26 meizona plouton hēgēsamenos tōn Aigyptou thēsaurōn ton oneidismōn tou Christou; apeblepen gar eis tēn misthapodosian.

כַּז בְּאַמוּנָה יֵצֵא מֵאֶרֶץ מִצְרַיִם וְלֹא יִרָא מַחֲמַת הַמֶּלֶךְ כִּי  
הָיָה כְּרֹאֵה אֶת אֲשֶׁר-אֵינְנוּ נֹרְאָה וַיִּתְחַזֵּק׃

27. ba'emunah yatsa' me'erets Mits'rayim w'lo' yare' mechamath hamele'k kiy hayah k'ro'eh 'eth 'asher-'eynenu nir'eh wayith'chazaq.

**Heb11:27** By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

<11:27> Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησεν.

27 Pistei katelipen Aigypton mē phobētheis ton thymon tou basileōs; ton gar aoraton hōs horōn ekarterēsen.

כַּח בְּאַמוּנָה עָשָׂה אֶת-הַפֶּסַח וַנִּתְיַנֵּת הַדָּם לְמַעַן אֲשֶׁר  
לֹא-יָגַע הַמִּשְׁחִית בְּבָכוֹרֵיהֶם׃

28. ba'emunah `asah 'eth-**haPesach** un'thiynath hadam l'ma'an 'asher lo'-yiga` hamash'chiyth bib'koreyhem.

**Heb11:28** By faith he kept **the Passover** and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.

<11:28> Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν.

28 Pistei pepoiēken to pascha kai tēn proschysin tou haimatos, hina mē ho olothreuōn ta prōtotoka thigē autōn.

כַּט בְּאַמוּנָה עָבְרוּ אֶת-יַם-סוּף בַּיַּבְשָׁה אֲשֶׁר נָסוּ מִצְרַיִם  
גַּם-הֵמָּה לְעָבְרָ-בוּ וַיִּטְבְּעוּ׃

29. ba'emunah `ab'ru 'eth-yam-suph bayabashah 'asher nisu Mits'rayim gam-hemah la`abar-bo wayit'ba`u.

**Heb11:29** By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.

<11:29> Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἣς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

29 Pistei diebēsan tēn Erythran Thalassan hōs dia xēras gēs, hēs peiran labontes hoi Aigyptioi katepothēsan.

30 x o g w y x y k y j z p a z q h k y h z q z x y z y h y l j y e y z y k z 30  
: y z y z

לְבַאֲמוֹנָה נָפְלוּ חוֹמוֹת יְרִיחוֹ אַחֲרֵי הַקִּיפוּ אוֹתָן שְׁבַעַת יָמִים:

**30. ba'emunah naph'lu chomoth Y'riycho 'acharey hiqiyphu 'othan shib'ath yamiym.**

**Heb11:30** By faith the walls of Jericho fell down after they had been encircled for seven days.

<11:30> Πίστει τὰ τεῖχη Ἱεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

30 Pistei ta teichē Ierichō epean kyklōthenta epi hepta hēmeras.

31 y z q y z p a - z o e y z p a g h q a s k z e y z y k z 31  
: y z l w s e x z g - l k y z l q y z a - x k e j z k - z y

לֹא בַאֲמוֹנָה לֹא אָבְדָה רַחַב הַזְּוֹנָה עִם-הַסּוֹדָרִים  
כִּי-אֶסְפָּה אֶת-הַמְּרֻגְלִים אֶל-בֵּיתָהּ בְּשָׁלוֹם:

**31. ba'emunah lo' 'ab'dah Rachab hazonah `im-hasorariym kiy-'as'phah 'eth-ham'rag'liym 'el-beythah b'shalom.**

**Heb11:31** By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

<11:31> Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

31 Pistei Hraab hē pornē ou synapōleto tois apeithēsasın dexamenē tous kataskopous met' eirēnēs.

32 y z o d e j z w o s y q j z p a x o e q a r p x y a e z o q y k e y z 32  
: y z k z g y z y l k z y w y e y z h x j z y y z w y w y q q z y

לְבַיְמָה אָמַר עוֹד הֵן תִּקְצַר הָעֵת מִסִּפְר מַעֲשֵׂי גִדְעוֹן  
וּבְרָק וּשְׁמֹשׁוֹן וְיִפְתָּח וְדָוִד וּשְׁמוּאֵל וְהַנְּבִיאִים:

**32. umah 'omar `od hen tiq'tsar ha'eth misaper ma'asey Gid'on uBaraq w'Shim'shon w'Yiph'tach w'Dawid uSh'mu'el w'han'biy'iyim.**

**Heb11:32** And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,

<11:32> Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

32 Kai ti eti legō? epileipsei me gar diēgoumenon ho chronos peri Gedeōn, Barak, Sampsōn, Iephthae, David te kai Samouēl kai tōn prophētōn,

יִשְׁכְּרוּ בְּאֵמוּנָה מַמְלָכוֹת וּפְעָלוּ צְדָקָה וְהִשְׁרִיגוּ  
הַבְּטָחוֹת וְסָכְרוּ בִּי אֲרֵיוֹת: 33

**33. 'asher ba'emunah kib'shu mam'lakoth upha`alu tsedeq w'hisiygu hab'tachoth w'sak'ru phiy 'arayoth.**

**Heb11:33** who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,

<11:33> οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

33 hoi dia pisteōs katēgōnisanto basileias, eirgasanto dikaiosynēn, epetychon epaggeliōn, ephraxan stomata leontōn,

לְדַוְּכָבוֹ גְבוּרַת הָאֵשׁ וְנִמְלְטוּ מִפִּי הַחֶרֶב וְהִתְחַזְּקוּ  
מִחֲלָשָׁתָם וַעֲשׂוּ חֵיל בַּמְלָחָמָה וְהִפִּילוּ מַחֲנוֹת זָרִים: 34

**34. w'kibu g'burath ha'esh w'nim'l'tu mipiy hachereb w'hith'chaz'qu m'chul'shatham w`asu chayil bamil'chamah w'hipiylu machanoth zariym.**

**Heb11:34** quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.

<11:34> ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

34 esbesan dynamin pyros, ephygon stomata machairēs, edynamōthēsan apo astheneias, egenēthēsan ischyroi en polemō, parembolas eklinan allotriōn.

וְלֹא רָצוּ לְהִנָּצֵל לְמַעַן יִזְכְּרוּ לְתַחֲיָה טוֹבָה מִמָּנָה:  
לְהַנְשִׁים לְקַחוּ מִתַּחֲיָה אֶת־מִתְיָהוֹן וְאֲחֵרִים רְטָשׁוּ בְּעַנּוּיִם 35

**35. nashiym laq'chu mit'chiyah 'eth-metheyhen wa'acheriym rut'shu b'inuyim w'lo' ratsu l'hinatsel l'ma`an yiz'ku lith'chiyah tobah mimenah.**

**Heb11:35** Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;

<11:35> ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

35 elabon gynaiques ex anastaseōs tous nekrous autōn; alloi de etympanisthēsan ou prosdexamenoi tēn apolytrōsin, hina kreittonos anastaseōs tychōsin;

לַגֹּזֵל יָדָיו וְיָדָיו מִלִּפְתָּחוֹת הַבָּיִת וְיָדָיו מִלִּפְתָּחוֹת הַבָּיִת 36  
:יָדָיו

לֹא מֵהֵם גָּסוּ נִסְיוֹן תַּעֲלוּלִים וּמִכּוֹת וְגַם-נִמְסְרוּ לְכַבֵּל  
וּמִסִּגְרָ:

**36. mehem nusu nis'yon ta`aluliyum umakoth w'gam-nim's'ru l'kebel umas'ger.**

**Heb11:36** and others experienced mockings and scourgings, yes, also chains and imprisonment.

<11:36> ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

36 heteroi de empaigmōn kai mastigōn peiran elabon, eti de desmōn kai phylakēs;

יָדָיו מִלִּפְתָּחוֹת הַבָּיִת וְיָדָיו מִלִּפְתָּחוֹת הַבָּיִת 37  
:יָדָיו

לֹא נִסְקְלוּ בְּאֲבָנִים נִסְרוּ בַמַּגֶּרֶה נִבְחָנוּ בְּיִסּוּרִים מֵתוֹ  
לְפִי-חָרֵב וַיִּנְעוּ עֲטוּפֵי עוֹרֹת כְּבָשִׂים וְעֵזִים בְּחֹסֶר  
וּבְעֲצָר רָעָה וַיִּגְוֶן:

**37. nis'q'lu ba'abaniym nus'ru bam'gerah nib'chanu b'yisuriym methu l'phiy-chareb wayanu`u`atuphey`oroth k'basiym w'iziym b'choser ub'`otser ra`ah w'yagon.**

**Heb11:37** They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated

<11:37> ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

37 elithasthēsan, epristhēsan, en phonō machairēs apethanon, periēlthon en mēlōtais, en aigeiois dermasin, hysteroumenoi, thlibomenoi, kakouchoumenoi,

יָדָיו מִלִּפְתָּחוֹת הַבָּיִת וְיָדָיו מִלִּפְתָּחוֹת הַבָּיִת 38  
:יָדָיו

לֹא אֲשֶׁר הָעוֹלָם לֹא-הָיָה כְּדִי לָהֶם הֵם תָּעוּ בַמִּדְבָּר  
וּבְחָרִים וּבַמַּעֲרוֹת וּבְנִקְיָי הָאֲרָץ:

**38. 'asher ha`olam lo'-hayah k'day lahem hem ta`u bamid'bar ubehariym ubam'`aroth ubin'qiyqey ha'arets.**

**Heb11:38** (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

<11:38> ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

38 hōn ouk ēn axios ho kosmos, epi erēmiais planōmenoi kai oresin kai spēlairois kai tais opais tēs gēs.

יָדָיו מִלִּפְתָּחוֹת הַבָּיִת וְיָדָיו מִלִּפְתָּחוֹת הַבָּיִת 39  
:יָדָיו

לְטֹכְל־אֱלֹהִים אֵף כִּי־הוֹעֵד עֲלֵיהֶם בְּגִלְלֵי אֱמוּנָתָם לֹא  
 לְקַחֵהוּ אֶת־הַחֶבְטָה:

**39. w'kal-'eleh 'aph kiy-hu`ad `aleyhem big'lal 'emunatham lo' laq'chu 'eth-hahab'tachah.**

**Heb11:39** And all these, having gained approval through their faith, did not receive what was promised,

<11:39> Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,

39 Kai houtoi pantes martyrethentes dia tes pisteos ouk ekomisanto ten epaggelian,

מְכַלְכֵלִים אֵף כִּי־הוֹעֵד עֲלֵיהֶם בְּגִלְלֵי אֱמוּנָתָם לֹא לְקַחֵהוּ אֶת־הַחֶבְטָה 40  
 מְכַלְכֵלִים אֵף כִּי־הוֹעֵד עֲלֵיהֶם בְּגִלְלֵי אֱמוּנָתָם לֹא לְקַחֵהוּ אֶת־הַחֶבְטָה

מִלְמַעַן אֲשֶׁר לֹא־יִשְׁלְמוּ בְלִעְדֵינוּ כִּי צָפָה לָנוּ אֱלֹהִים  
 מִקֶּדֶם טוֹבָה יִתְּרָה:

**40. l'ma`an 'asher lo'-yush'l'imu bil`adeynu kiy tsaphah lanu 'Elohiym miqedem tobah y'therah.**

**Heb11:40** because **Elohim** had provided something better for us, so that apart from us they would not be made perfect.

<11:40> τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψάμενου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

40 tou theou peri hemōn kreitton ti problepsamenou, hina mē chōris hemōn teleiōthōsin.

## Chapter 12

אֲלֵכֶן גַּם־אֲנַחְנוּ אֲשֶׁר־עִנְנָן עֲדֵימָם רַב כְּזָה מְסַבֵּב  
 אֶתְנוּ בְּנִשְׁלִיכָה מִמֶּנּוּ כָּל־טֹרַח וְהַחֲטָא הַמְּקִיף עָלֵינוּ  
 וְנָרוּצָה בְּסִבְלָנוֹת אֶת־הַמְּרוּצָה הָעֲרוּכָה לְפָנֵינוּ: Heb12:1

**1. laken gam-'anach'nu 'asher-'anan `ediyim rab kazeh m'sobeb 'othanu nash'liykah mimenu kal-torach w'hachet' hamaqiyp'h `aleynu w'narutsah b'sab'lanuth 'eth-ham'rutsah ha`arukah l'phaneynu.**

**Heb12:1** Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

<12:1> Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

1 Toigaroun kai hēmeis tosouton echontes perikeimenon hēmin nephos martyrōn, ogkon apothemenoi panta kai tēn euperistaton hamartian, di' hypomonēs trechōmen ton prokeimenon hēmin agōna

אֲלֵכֶן גַּם־אֲנַחְנוּ אֲשֶׁר־עִנְנָן עֲדֵימָם רַב כְּזָה מְסַבֵּב אֶתְנוּ בְּנִשְׁלִיכָה מִמֶּנּוּ כָּל־טֹרַח וְהַחֲטָא הַמְּקִיף עָלֵינוּ וְנָרוּצָה בְּסִבְלָנוֹת אֶת־הַמְּרוּצָה הָעֲרוּכָה לְפָנֵינוּ 2

שׂוֹמְרֵי אֱמוּנָה עֹשֵׂי צְדָקָה-אֵל לֹא יִשְׁמַח בְּצִדְקָתוֹ  
בְּיָמָיו אֵל לֹא יִשְׁמַח בְּצִדְקָתוֹ

בִּנְבִיטָה אֶל-יְהוֹשֻׁעַ רֹאשׁ הָאֱמוּנָה וּמִשְׁלִימָה אֲשֶׁר בְּעַד  
הַשְׂמִיטָה הַשְּׂמוּרָה לוֹ קִבַּל אֶת-הַצְּלוּב וַיִּבֶז הַחֶרֶץ וַיֵּשֶׁב  
לְיָמִין כִּסֵּא הָאֱלֹהִים:

2. w'nabiytah 'el-Yahushua ro'sh ha'emunah umash'liymah 'asher b'`ad hasim'chah hash'murah lo qibel 'eth-hats'lub wayibez hacher'pah wayesheb liymiyn kise' ha'Elohiym.

Heb12:2 fixing our eyes on Yahushua, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of the Elohim.

<12:2> ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνῃς καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

2 aphorōntes eis ton tēs pisteōs archēgon kai teleiōtēn Iēsoun, hos anti tēs prokeimenēs autō charas hypemeinen stauron aischnēs kataphronēsas en dexiā te tou thronou tou theou kekathiken.

גְּדֹלְתָּהּ כְּזֹאת מֵאֵת  
הַחֲטָאִים לְמַעַן אֲשֶׁר לֹא תִיָּעַפוּ וְלֹא תִיָּגְעוּ בְּנַפְשׁוֹתֵיכֶם:

3. hith'bonanu 'elayw 'asher-nasa' k'limah g'dolah kazo'th me'eth hachata'iyim l'ma'an 'asher lo' thiy`aphu w'lo' thiyg'`u b'naph'shotheykem.

Heb12:3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

<12:3> ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

3 analogisasthe gar ton toiautēn hypomemenēkota hypo tōn hamartōlōn eis heauton antilogian, hina mē kamēte tais psychais hymōn ekluomenoi.

דַּעֲדִין לֹא עֲמַדְתֶּם בְּמִלְחַמְתְּכֶם עִם-הַחֲטָא עַד-לְדָם:  
דַּעֲדִין לֹא עֲמַדְתֶּם בְּמִלְחַמְתְּכֶם עִם-הַחֲטָא עַד-לְדָם:

4. `adayin lo' `amad'tem b'mil'cham't'kem `im-hachet' `ad-ladam.

Heb12:4 You have not yet resisted to the point of shedding blood in your striving against sin;

<12:4> Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι.

4 Oupō mechris haimatos antikatestēte pros tēn hamartian antagōnizomenoi.

הַיְהוָה שֹׁכֵן בְּחַיּוֹמֵי הַמִּדְבָּר אֵלֵיכֶם כְּדַבֵּר אֶל-בְּנֵי אִמְרָם  
הַיְהוָה שֹׁכֵן בְּחַיּוֹמֵי הַמִּדְבָּר אֵלֵיכֶם כְּדַבֵּר אֶל-בְּנֵי אִמְרָם

מוֹסֵר יְהוָה בְּנֵי אֶל־תְּמַאֲס וְאֶל־תִּקְן בְּתוֹכָתוֹ:

5. watish'k'chu nichumey ham'daber 'aleykem k'daber 'el-baniym le'mor musar **Yahúwah** b'niy 'al-tim'as w'al-taqots b'thokach'to.

**Heb12:5** and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of אַלְתִּקֵּן, nor faint when you are reproved by Him;

<12:5> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, **Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·**

5 kai eklelēsthe tēs paraklēseōs, hētis hymin hōs huiois dialegetai, Huie mou, mē oligōrei paideias kyriou mēde ekluou hyp' autou elegchomenos;

אֶל־תִּקֵּן יְהוָה בְּנֵי אֶל־תְּמַאֲס וְאֶל־תִּקְן בְּתוֹכָתוֹ: 6

וְכִי אֶת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ יְכַאֵב אֶת־בֶּן יִרְצֶה:

6. kiy 'eth 'asher ye'ehab **Yahúwah** yokiycha yak'ib 'eth-ben yir'tseh.

**Heb12:6** For those whom אַלְתִּקֵּן loves He disciplines, and He scourges every son whom He receives.

<12:6> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

6 hon gar agapā kyrios paideuei, mastigoi de panta huion hon paradechetai.

זֶאֱמַרְתֶּם מְקַבְּלִים אַתֶּם מוֹסֵר דְּעוֹי כִּי־כֹאֵב עִם־בְּנָיו מִתְנַהֵג אֱלֹהִים עִמָּכֶם כִּי מִי הֵבֵן אֲשֶׁר אָבִיו לֹא יִסְרְנוּ: 7

7. 'im-m'qab'liym 'atem musar d'u kiy-k'ab 'im-banayw mith'naheg **Elohiym** 'imakem kiy miy haben 'asher 'abiyw lo' y'yas'renu.

**Heb12:7** It is for discipline that you endure; **Elohim** deals with you as with sons; for what son is there whom his father does not discipline?

<12:7> εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

7 eis paideian hypomenete, hōs huiois hymin prosptheretai ho theos. tis gar huios hon ou paideuei patēr?

חִוּאִם־תִּהְיוּ בְּאֵין־מוֹסֵר אֲשֶׁר הָיָה מְנַת כָּלָם אֲזַ מִמְזַרִּים אַתֶּם וְלֹא בְּנִים: 8

8. w'im-tih'yu b'eyn-musar 'asher hayah m'nath kulam 'az mam'z'riym 'atem w'lo' baniym.

**Heb12:8** But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

<12:8> εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

8 ei de chōris este paideias hēs metochoi gegonasin pantēs, ara nothoi kai ouch huioi este.

אֲזַ מִמְזַרִּים אַתֶּם וְלֹא בְּנִים: 9

אֲבֹתָי אֲנִי כִּי-נִכְנַע לְפָנָיו וְנִחַיָּהּ

טוֹעוֹד אִם-אֲבוֹת בְּשָׂרָנוּ הָיוּ מְיֻסְרִים אֲתָנוּ וְנִירָא מְהֵם  
אֶף כִּי-נִכְנַע לְפָנָיו אֲבֵי הָרִיחוֹת וְנִחַיָּהּ:

9. w'`od 'im-'aboth b'sarenu hayu m'yas'riym 'othanu waniyra' mehem 'aph kiy-nikana` liph'ney  
'Abiy haruchoth w'nich'yeh.

**Heb12:9** Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

<12:9> εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

9 eita tous men tēs sarkos hēmōn pateras eichomen paideutas kai enetrepometha; ou poly [de] mallon hypotagēsometha tō patri tōn pneumatōn kai zēsomen?

אֲבֵי הָרִיחוֹת אֲנִי כִּי-נִכְנַע לְפָנָיו וְנִחַיָּהּ  
:אֲבֵי הָרִיחוֹת אֲנִי כִּי-נִכְנַע לְפָנָיו וְנִחַיָּהּ

יֵכֵי הַמָּה יִסְרוּנוּ כְּטוֹב בְּעֵינֵיהֶם לְשַׁעָה קְלָה אֲבָל זֶה  
לְהוֹעִיל לְמַעַן יְהִיָּה-לָנוּ חֵלֶק בְּקִדְשָׁתוֹ:

10. kiy hemah yis'runu katob b'`eyneyhem l'sha`ah qalah 'abal zeh l'ho`iyl l'ma`an yih'yeh-lanu  
cheleq biq'dushatho.

**Heb12:10** For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.

<12:10> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύουν, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

10 hoi men gar pros oligas hēmeras kata to dokoun autois epaideuon, ho de epi to sympheron eis to metalabein tēs hagiōtētos autou.

יֵכֵי הַמָּה יִסְרוּנוּ כְּטוֹב בְּעֵינֵיהֶם לְשַׁעָה קְלָה אֲבָל זֶה  
לְהוֹעִיל לְמַעַן יְהִיָּה-לָנוּ חֵלֶק בְּקִדְשָׁתוֹ:

יֵכֵי הַמָּה יִסְרוּנוּ כְּטוֹב בְּעֵינֵיהֶם לְשַׁעָה קְלָה אֲבָל זֶה  
לְהוֹעִיל לְמַעַן יְהִיָּה-לָנוּ חֵלֶק בְּקִדְשָׁתוֹ:

11. w'kal-musar k'sheba' `aleyynu 'eynenu sim'chah b'`eyneynu kiy 'im-yagon 'abal b'achariytho  
yiten p'riy shalom lits'daqah lim'lumadayw.

**Heb12:11** All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

<12:11> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

11 pasa de paideia pros men to paron ou dokei charas einai alla lypēs, hysteron de karpon eirēnikon tois di' autēs gegymnasmenois apodidōsin dikaiosynēs.



12  $\text{כַּחֲזֵק יָדַיִם וְכַחֲזֵק יָגְוֹתַי כִּשְׁלֹתַי}$   
יב על-כן חזקו ידיים רפות וברכיים כשלות:

12. **`al-ken chaz'qu yadayim raphoth ubir'kayim kos'loth.**

**Heb12:12** Therefore, strengthen the hands that are weak and the knees that are feeble,

<12:12> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

12 Dio tas pareimenas cheiras kai ta paralelymena gonata anorthōsate,

13  $\text{וְיִמְעַגְלֵי רַגְלֵיכֶם פְּלִסוּ לְמַעַן לֹא־תִטָּה הַצִּלְעָה מִן־הַדָּרֶךְ כִּי אִם־תִּרְפֵּא}$   
יג ומעגלי רגליכם פלסו למען לא-תטה הצלעה  
מן-הדרך כי אם-תרפא:

13. **uma`gal rag'leykem palesu l'ma`an lo'-thiteh hatsole`ah min-hadere`k kiy 'im-teraphe'.**

**Heb12:13** and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

<12:13> καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χῶλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

13 kai trochias orthas poieite tois posin hymōn, hina mē to chōlon ektrapē, iathē de mallon.

14  $\text{רַדְפוּ אֶת־הַשְּׁלוֹם עִם־כָּל־אָדָם וְאֵת הַקְּדוּשָׁה אֲשֶׁר בְּלַעֲדֶיהָ לֹא־יִרְאֶה אִישׁ אֶת־הָאָדוֹן}$   
יד רדפו את-השלום עם-כל-אדם ואת הקדושה אשר  
בלעדיה לא-יראה איש את-האדון:

14. **rid'phu 'eth-hashalom `im-kal-'adam w'eth haq'dushah 'asher bil'`adeyha lo'-yir'eh 'iysh 'eth-ha'Adon.**

**Heb12: 14** Pursue peace with all men, and the sanctification without which no one will see  $\text{אֲשֶׁר בְּלַעֲדֶיהָ}$ .

<12:14> Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

14 Eirēnēn diōkete meta pantōn, kai ton hagianōn, hou chōris oudeis opsetai ton kyrion,

15  $\text{טוֹרְוֵהֶם וְהִזְהָרוּ מִן־יֵשׁ בְּכֶם אִישׁ אֲשֶׁר יִחְדַּל מִחֶסֶד אֱלֹהִים פֶּן־יַעֲיִק לְכֶם שֹׁרֵשׁ פְּרָה לַעֲנָה וְיִטְמָאוּ בּוֹ רַבִּים}$   
טו והזהרו מן-יש בכם איש אשר יחדל מחסד אלהים  
פן-יעייק לכם שורש פרה לענה ויטמאו בו רבים:

15. **w'hizaharu pen-yesh bakem 'iysh 'asher yech'dal mecheshed 'Elohiym pen-ya`iyq lakem shoresh poreh la`anah w'yitam'u bo rabiym.**

**Heb12:15** See to it that no one comes short of the grace of **Elohim**; that no root of bitterness springing up causes trouble, and by it many be defiled;

<12:15> ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιανθῶσιν πολλοί,

15 episkopountes mē tis hysterōn apo tēs charitos tou theou, mē tis hriza pikrias anō phuoussa enochlē kai dī autēs mianthōsin polloi,

16 אִם־יִמָּצֵא בְּכֶם זֶנֶחַ אוֹ חָלָל כְּעֵשָׂו אֲשֶׁר בְּנָזַיַד אֶחָד  
:יִמָּצֵא בְּכֶם זֶנֶחַ אוֹ חָלָל כְּעֵשָׂו אֲשֶׁר בְּנָזַיַד אֶחָד

16. pen-yimatse' bakem zoneh 'o chalal k'Esaw 'asher b'naziyd 'echad makar 'eth-b'koratho.

**Heb12:16** that there be no immoral or lawless person like Esau, who sold his own birthright for a single meal.

<12:16> μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδεδετο τὰ πρωτοτόκια ἑαυτοῦ.

16 mē tis pornos ē bebēlos hōs Ēsau, hos anti brōseōs mias apedeto ta prōtotokia heautou.

17 יִזְהַל אִם־יִדְעַתֶּם כִּי נִמְאַס אַחֲרָי כִּן כְּאֲשֶׁר רָצָה לְרַשֵּׁת  
אֶת־הַבְּרָכָה כִּי לֹא־מָצָא מְקוֹם לְתִשּׁוּבָה אַף כִּי־בִקֵּשׁ  
אוֹתָהּ בְּדַמְעוֹת:

17. halo' y'da`tem kiy nim'as 'acharey ken ka'asher ratsah laresheth 'eth-hab'rakah kiy lo'-matsa' maqom lith'shubah 'aph kiy-biqesh 'othah bid'ma`oth.

**Heb12:17** For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

<12:17> ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

17 iste gar hoti kai metepeita thelōn klēronomēsai tēn eulogian apedokimasthē, metanoias gar topon ouch heuren kaiper meta dakryōn ekzētēsas autēn.

18 יַחֲכִי לֹא־בָאתֶם אֶל־הַר נִמְשָׁשׁ וּבַעַר בְּאֵשׁ וְלֹא אֶל־עַנָּן  
וְעַרְפֵּל וְסַעֲרָה:

18. kiy lo'-ba'them 'el-har nim'shash ubo`er ba'esh w'lo' 'el-`anan wa`araphel us'`arah.

**Heb12:18** For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind,

<12:18> Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

18 Ou gar proselēlythate psēlaphōmenō kai kekaumenō pyri kai gnophō kai zophō kai thuellē

19 יָמַחְךָ וְיִזְעַקְךָ וְיִשְׂרָפְךָ וְיִשְׂחָקְךָ וְיִשְׂחָקְךָ וְיִשְׂחָקְךָ וְיִשְׂחָקְךָ

וְלִקְוֹל שׁוֹפָר וְלִקְוֹל הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְּקִשּׁוֹ

וְשָׁלַא יוֹסִיף לְדַבֵּר עִמָּהֶם עוֹד:

19. w'lo' l'qol shophar ul'qol had'bariym 'asher shom'`ayw biq'shu shel' yosiyph l'daber `imahem `od.

**Heb12:19** and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them.

<12:19> καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,

19 kai salpiggos echō kai phōnē hrēmātōn, hēs hoi akousantes parētēsanto mē prostethēnai autois logon,

כִּי לֹא יִכְלוּ לְשִׂאת אֶת אֲשֶׁר צִוּוּ גַם-אִם-בְּהֶמָּה תִגַּע בְּהָר סָקֵל וְתִסָּקֵל אוֹ-יִרְהַ תִּירָה בַּחֲצִיִּים:

20. kiy lo'-yak'lu lase'th 'eth 'asher tsuuu gam-'im-b'hemah tiga` bahar saqol tisaqel 'o-yaroh thiyareh bachitsiym.

**Heb12:20** For they could not bear the command, “If even a beast touches the mountain, it will be stoned.

<12:20> οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται.

20 ouk epheron gar to diastellomenon, Kan thērion thigē tou orous, lithobolēthēsetai;

כִּי וְהִמְרֵאָה הָיָה נוֹרָא עַד-מְאֹד וַיֹּאמֶר מֹשֶׁה יְגַדְתִּי וְחָרַדְתִּי:

21. w'hamar'eh hayah nora' `ad-m'od wayo'mer Mosheh yagor'tiy w'charad'tiy.

**Heb12:21** And so terrible was the sight, that Moshe said, “I am full of fear and trembling.

<12:21> καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ ἔντρομος.

21 kai, houtō phoberon ēn to phantazomenon, Mōusēs eipen, Ekphobos eimi kai entromos.

כִּבְכִי אִם-בְּאַתָּם אֶל-הַר צִיּוֹן וְאֶל-עִיר אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם וְשָׂמַיִם:

22. kiy 'im-ba'them 'el-har Tsiyon w'el-'iyer 'Elohiym chayiym 'el-Y'rushalayim shebashamayim.

**Heb12:22** But you have come to Mount Zion and to the city of the living Elohim, the heavenly Yerushalayim, and to myriads of angels,

<12:22> ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

22 alla proselēlythate Siōn orei kai polei theou zōntos, Ierousalēm epouraniō, kai myriasin aggelōn, panēgyrei

כְּבָרֵי אֱלֹהִים מְשֻׁבְּרֵי כֹחַ וְעֵדוּת הַבְּכוֹרִים  
כָּל־רִחוּת הַצְּדִיקִים הַנְּשַׁלְּמִים:  
כָּל־רִחוּת הַצְּדִיקִים הַנְּשַׁלְּמִים  
כָּל־רִחוּת הַצְּדִיקִים הַנְּשַׁלְּמִים

23. w'el-maq'helath ribaboth hamal'akiym wa`adath hab'koriym hak'thubiym bashamayim w'el-'Elohiym shophet hakol w'el-ruchoth hatsadiyqiym hanish'lamiym.

Heb12:23 to the general assembly and assembly of the firstborn who are enrolled in heaven, and to Elohim, the Judge of all, and to the spirits of the righteous made perfect,

<12:23> καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

23 kai ekklesiā prōtotokōn apogegrammenōn en ouranois kai kritē theō pantōn kai pneumasi dikaiōn teteleiōmenōn

כִּדְוָאֵלִים הַיְהוֹשֵׁעַ מִתּוֹךְ הַבְּרִית הַחֲדָשָׁה וְאֵלֵי־הַהִזְאָה  
הַמֵּיטִיב הַדָּבָר מִדָּם־הַבֵּל:  
כִּדְוָאֵלִים הַיְהוֹשֵׁעַ מִתּוֹךְ הַבְּרִית הַחֲדָשָׁה וְאֵלֵי־הַהִזְאָה  
הַמֵּיטִיב הַדָּבָר מִדָּם־הַבֵּל:

24. w'el-Yahushua m'thaue'k hab'riyth hachadashah w'el-dam hahaza'ah hameytiyb daber midam-Habel.

Heb12:24 and to Yahushua, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

<12:24> καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

24 kai diathēkēs neas mesitē Iēsou kai haimati hrantismou kreitton lalounti para ton Habel.

כִּי־אֲנַחְנוּ אִם־נִמְאֵן לְשִׁמֵּעַ בְּקוֹל הַמְּדַבֵּר מִן־הַנְּשַׁמָּיִם:  
נִמְלָטוּ הַמֵּאֲנִים לְשִׁמֵּעַ אֶל־הַמְּדַבֵּר עִמָּהֶם בְּאָרֶץ אֵף  
כִּי־אֲנַחְנוּ אִם־נִמְאֵן לְשִׁמֵּעַ אֶל־הַמְּדַבֵּר כִּי הֵן לֹא  
נִמְלָטוּ הַמֵּאֲנִים לְשִׁמֵּעַ אֶל־הַמְּדַבֵּר עִמָּהֶם בְּאָרֶץ אֵף  
כִּי־אֲנַחְנוּ אִם־נִמְאֵן לְשִׁמֵּעַ בְּקוֹל הַמְּדַבֵּר מִן־הַנְּשַׁמָּיִם:

25. laken r'u pen-t'ma'anu lish'mo`a 'el-ham'daber kiy hen lo' nim'l'tu hame'aniym lish'mo`a 'el-ham'daber `imahem ba'arets 'aph kiy-'anach'nu 'im-n'ma'en lish'mo`a b'qol ham'daber min-hashamayim.

**Heb12:25** See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven.

<12:25> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,  
25 Blepete mē paraitēsēsthe ton lalounta; ei gar ekeinoi ouk exephygon epi gēs paraitēsamenoi ton chrēmatiszonta, poly mallon hēmeis hoi ton ap' ouranōn apostrephomenoi,

הַכֹּלֹּסֵי אֵינְכֶם מְרִיבִים אֶת־הַדַּבֵּרִים הַלֹּמְדִים אֶת־הַשָּׁמַיִם 26  
כֹּלֹּסֵי אֶרֶץ מִיָּמֵינוּ מְרִיבִים אֶת־הַדַּבֵּרִים הַלֹּמְדִים אֶת־הַשָּׁמַיִם  
כֹּלֹּסֵי אֶרֶץ מִיָּמֵינוּ מְרִיבִים אֶת־הַדַּבֵּרִים הַלֹּמְדִים אֶת־הַשָּׁמַיִם

כּוֹ אֲשֶׁר קוֹלוֹ הִרְעִישׁ אֶת־הָאָרֶץ וְעַתָּה יְהִי הַבְּטִיחַ  
לְאמֹר עוֹד אֶחָת וְאֲנִי מִרְעִישׁ לֹא אֶת־הָאָרֶץ בְּלִבְדִּי אֶלֶּא  
אֶת־הַשָּׁמַיִם:

26. 'asher qolo hir'iysh 'az 'eth-ha'arets w'`atah zeh hib'tiycha le'mor `od 'achath wa'aniy mar`iysh lo' 'eth-ha'arets bil'bad 'ela' 'aph 'eth-hashamayim.

**Heb12:26** And His voice shook the earth then, but now He has promised, saying, “Yet once more I will shake not only the earth, but also the heaven.

<12:26> οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται λέγων, Ἐτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

26 hou hē phōnē tēn gēn esaleusen tote, nyn de epēggeltai legōn, Eti hapax egō seisō ou monon tēn gēn alla kai ton ouranon.

כִּזְוִי עוֹד אֶחָת מְאָמַר מִשְׁמִיעַ שְׁנוּי הַדְּבָרִים הַמְתַּעֲרָעְרִים  
אֲשֶׁר הֵם עֲשׂוּיִם לְמַעַן יַעֲמִד אֲשֶׁר אֵינְנוּ נִרְעָשׁ:

27. w'zu `od 'achath she'amar mash'miy`a shinuy had'bariym hamith`ar`ariym 'asher hem `asuyim l'ma`an ya`amod 'asher 'eynenu nir`ash.

**Heb12:27** This expression, “Yet once more, denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

<12:27> τὸ δὲ Ἐτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετὰθεσιν ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.

27 to de, Eti hapax dēloi [tēn] tōn saleuomenōn metathesin hōs pepoiēmenōn, hina meinē ta mē saleuomena.

כִּי־אֵלֶּיךָ יָבֹאוּ אֲנִי וְכָל־הָעָם הַלֹּמְדִים אֶת־הַשָּׁמַיִם 28  
כִּי־אֵלֶּיךָ יָבֹאוּ אֲנִי וְכָל־הָעָם הַלֹּמְדִים אֶת־הַשָּׁמַיִם

כַּח לְכֵן אֲנִיחָנוּ הַמְּקִבְלִים מַלְכוּת אֲשֶׁר לֹא תִמוּט נְבִיאָהּ-נָא  
בְּתוֹדָה וְנִעְבֹד בָּהּ אֶת-הָאֱלֹהִים כְּרִצּוֹנוֹ בְּצַנִיעוּת  
וּבִירָאָה:

**28. laken 'anach'nu ham'qab'liym mal'kuth 'asher lo' thimot nabo'ah-na' b'thodah w'na`abod bah 'eth-ha'Elohiym kir'tsono bits'niy`uth ub'yir'ah.**

**Heb12:28** Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to **the Elohim** an acceptable service with reverence and awe;

<12:28> Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

28 Dio basileian asaleuton paralambanontes echōmen charin, di' hēs latreuōmen euarestōs tō theō meta eulabeias kai deous;

כַּט כִּי אֶל־הֵינּוּ אִישׁ אֶכְלָה הוּא: 29

אֶכְלָה הוּא: 29

**29. kiy 'Eloheynu 'esh 'ok'lah hu'.**

**Heb12:29** for **our Eloheynu** is a consuming fire.

<12:29> καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

29 kai gar ho theos hēmōn pyr katanaliskon.

### Chapter 13

אֶהְבֶּתְהוּ אֶת־הָאֲחִים תַּעֲמֹד: Heb13:1

אֶהְבֶּתְהוּ אֶת־הָאֲחִים תַּעֲמֹד:

**1. 'ahabath ha'achiyim ta`amod.**

**Heb13:1** Let love of the brethren continue.

<13:1> Ἡ φιλαδέλφια μενέτω.

1 Hē philadelphia menetō.

בְּהִכָּנְסַת אַרְחִים אֶל־תִּשְׁכַּחוּ כִּי־יֵשׁ אֲשֶׁר  
אֶסְפוּ מִלְאָכִים אֶל־בֵּיתָם וְלֹא יָדְעוּ:

**2. hak'nasath 'or'chiym 'al-tish'kachu kiy-yesh 'asher 'as'phu mal'akiym 'el-beytham w'lo' yada`u.**

**Heb13:2** Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

<13:2> τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

2 tēs philoxenias mē epilanthanesthe, dia tautēs gar elathon tines xenisantes aggelous.

×4Y ש3ש0 ש29Y44 ש×4 Y/4Y ש29Y44-×4 Y9Y5 3  
:9W99 ש×4-ש1 9W49 ש2H4Y4

גזכרו את-האסורים כאלו אתם אסורים עמהם ואת  
הנלחצים באשר גם-אתם בפשר:

**3. zik'ru 'eth-ha'asuriym k'ilu 'atem 'asuriym `imahem w'eth hanil'chatsiym ba'asher gam-'atem babasar.**

**Heb13:3** Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

<13:3> μιμηθήσεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

3 mimnēskesthe tōn desmiōn hōs syndedemenoi, tōn kakouchoumenōn hōs kai autoi ontes en sōmati.

ש2Y54-×4 66H2-64 שY5Y22Y 6Y9 992X XYW244 4  
:ש2464 Y242 ש274Y4-×4Y

ד האישות תיקר בכל ויצועכם אל-יחלל את-הזנים  
ואת-המנאפים ידין אל-הים:

**4. ha'iyshuth tiyqar bakol wiytsu`akem 'al-y'chulal 'eth-hazoniym w'eth-ham'na'aphiym yadiyn 'Elohiym.**

**Heb13:4** Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers **Elohim** will judge.

<13:4> Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.

4 Timios ho gamos en pasin kai hē koitē amiantos, pornous gar kai moichous krinei ho theos.

9Y4 4Y4 2Y שY46H9 ש2H4W Y24Y 74Y X944Y Y4H9 5  
:9504 46Y Y794 46

הרחקו מאהבת כסף והיו שמים בקלקכם כי הוא אמר  
לא ארפק ולא אעזב:

**5. rachaqu me'ahabath keseph wih'yu s'mechiym b'chel'q'kem kiy hu' 'amar lo' 'ar'p'ak w'lo' 'e`ez'beaa.**

**Heb13:5** Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I will never desert you, nor I ever forsake you,

<13:5> Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω,

5 Aphilargyros ho tropos, arkoumenoi tois parousin. autos gar eirēken, Ou mē se anō oud' ou mē se egkatalipō,

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:ש44 26 4W42-4Y

ועל-כן נבטח ונאמר יהוה לי בעזרי לא אירא

6. `al-ken nib'tach w'no'mar **Yahúwah** liy b'`oz'ray lo' 'iyra' mah-ya`aseh liy 'adam.

**Heb13:6** so that we confidently say, “אֲדָם is My helper, I will not afraid. What will man do to Me?  
 <13:6> ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;

6 hōste tharrountas hēmas legein, Kyrios emoi boēthos, [kai] ou phobēthēsomai, ti poiēsei moi anthrōpos?

7 994-x4 776 242 13-944 772 12377-x4 2975  
 :7727749 2762 7794 x29446 2729 7723643  
 זָכְרוּ אֶת-מְנַהֲיֵיכֶם אֲשֶׁר-הִגִּידוּ לָכֶם אֶת-דְּבַר  
 הָאֱלֹהִים בַּיָּנֹוּ לְאַחֲרֵית דְּרַבְּכֶם וּלְכוּ בְּאַמוּנָתָם:

7. zik'ru 'eth-man'hiygeykem 'asher-higiydu lakem 'eth-d'bar **ha'Elohiym** biynu l'achariyth dar'kam ul'ku be'emunatham.

**Heb13:7** Remember those who led you, who spoke the word of **the Elohim** to you; and considering the result of their conduct, imitate their faith.

<13:7> Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

7 Mnēmoneuete tōn hēgoumenōn hymōn, hoitines elalēsan hymin ton logon tou theou, hōn anatheōrountes tēn ekbasin tēs anastrophēs mimeisthe tēn pistin.

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חַיְהוֹשִׁיעַ הַמְּשִׁיחַ כְּמוֹ שֶׁהוּא אֶתְמוּל בֵּין הַיּוֹם וְגַם-לְעוֹלָמִים:

8. **Yahushua haMashiyach** k'mo shehu' 'eth'mol ken hayom w'gam-l'`olamiym.

**Heb13:8** **Yahushua the Mashiyach** is the same yesterday and today and forever.

<13:8> Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

8 Iēsous Christos echthes kai sēmeron ho autos kai eis tous aiōnas.

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ט אַל-תִּנּוּעוּ בְּתוֹרוֹת שְׁנוֹת וְזָרוֹת כִּי טוֹב לְכוּנֵן לְבַנּוֹ  
 בַּחֶסֶד וְלֹא בַדְּבָרִים שְׁלִ-מֵאֲכָל אֲשֶׁר לֹא הוֹעִילוּ  
 לַנְּהַגִּים בָּהֶם:

9. 'al-tino`u b'thoroth shonoth w'zaroth kiy tob l'konen libenu bachedes w'lo' bid'bariym shel-ma'akal 'asher lo' ho`iylu lanohagiym bahem.

**Heb13:9** Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.



<13:9> διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

9 didachais poikilais kai xenais mē parapheresthe; kalon gar chariti bebaiousthai tēn kardian, ou brōmasin, en hois ouk ōphelēthēsan hoi peripatountes.

10  
יֵשׁ-לָנוּ מִזְבֵּחַ אֲשֶׁר אֵין לָהֶם רְשׁוּת לְמִשְׁרָתֵי הַמִּשְׁכָּן  
לֶאֱכֹל מֵעֲלָיו׃

10. yesh-lanu miz'becha 'asher 'eyn lahem r'shuth lim'sharathey hamish'kan le'ekol me'alayw.

Heb13:10 We have an altar from which those who serve the tabernacle have no right to eat.

<13:10> ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

10 echomen thysiastērion ex hou phagein ouk echousin exousian hoi tē skēnē latreuontes.

11  
יֵאֱכֹל בְּיַד הַכֹּהֵן הַגָּדוֹל הַיְהוּדִי הַכֹּהֵן הַגָּדוֹל  
הַיְהוּדִי הַכֹּהֵן הַגָּדוֹל הַיְהוּדִי הַכֹּהֵן הַגָּדוֹל  
לְמַחְנֶה׃

11. kiy-hab'hemoth 'asher huba' daman baqodesh l'kaparath hachet' `al-y'dey hakohen hagadol g'wiyotheyhen nis'r'phu michuts lamachaneh.

Heb13:11 For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.

<13:11> ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

11 hōn gar eispheretai zōōn to haima peri hamartias eis ta hagia dia tou archiereōs, toutōn ta sōmata katakaietai exō tēs pambolēs.

12  
יֵב בְּעֶבֶר זֹאת גַּם-יְהוֹשֻׁעַ עָנָה מַחֲוִיץ לְשַׁעַר לְמַעַן קַדֵּשׁ  
אֶת-הָעָם בְּדָמוֹ׃

12. ba`abur zo'th gam-Yahushua `unah michuts lasha`ar l'ma`an qadesh 'eth-ha`am b'damo.

Heb13:12 Therefore Yahushua also, that He might sanctify the people through His own blood, suffered outside the gate.

<13:12> διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.

12 dio kai Iēsous, hina hagiāsē dia tou idiou haimatos ton laon, exō tēs pylēs epathen.

13  
כְּשֶׁנֶּחֱמָה לְשַׁעַר לְמַעַן קַדֵּשׁ  
אֶת-הָעָם בְּדָמוֹ׃

יג לְכֵן נִצְאָה-נָא אֵלָיו אֶל-מַחוּץ לַמַּחֲנֶה וְנִשְׂא  
אֶת-חֲרָפְתּוֹ:

**13. laken nets'ah-na' 'elayw 'el-michuts lamachaneh w'nisa' 'eth-cher'patho.**

**Heb13:13** So, let us go out to Him outside the camp, bearing His reproach.

<13:13> τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

13 toinyyn exerchōmetha pros auton exō tēs parembolēs ton oneidismōn autou pherontes;

14  
 14  
 14

יֵד כִּי-פֹה אֵין-לָנוּ עִיר עֹמֶדֶת כִּי אִם-אֶת-הָעִיר  
 הָעֹתִידָה אֲנַחְנוּ מְבַקְשִׁים:

**14. kiy-phoh 'eyn-lanu `iyr `omadeth kiy 'im-'eth-ha`iyr ha`athiydah 'anach'nu m'baq'shiym.**

**Heb13:14** For here we do not have a lasting city, but we are seeking the city which is to come.

<13:14> οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

14 ou gar echomen hōde menousan polin alla tēn mellousan epizētoumen.

15  
 15  
 15

טו לְכֵן נִקְרִיב עַל-יְדוֹ בְּכָל-עֵת זְבַח תּוֹדָה לְאֱלֹהִים  
 הַיֵּא-פְרִי שְׂפָתַיִם הַמּוֹדוֹת לְשִׁמּוֹ:

**15. laken naq'riyb `al-yado b'kal-`eth zebach todah l'Elohiym hiy'-ph'riy s'phathayim hamodoth lish'mo.**

**Heb13:15** Through Him then, let us continually offer up a sacrifice of praise to **Elohim**, that is, the fruit of lips that give thanks to His name.

<13:15> δι' αὐτοῦ [οὖν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

15 di' autou [oun] anapherōmen thysian aineseōs dia pantos tō theō, tout' estin karpon cheileōn homologountōn tō onomati autou.

16  
 16  
 16

טז וְאַל-תִּשְׁכְּחוּ לְגַמֹּל חֶסֶד וְלָתֵת לְאֲבִיוֹנִים כִּי-זָבָחִים  
 כְּאֲלֶה יַעֲרְבוּ לְאֱלֹהִים:

**16. w'al-tish'k'chu lig'mol chesed w'latheth la'eb'yoniym kiy-z'bachiym ka'eleh ye'er'bu l'Elohiym.**

**Heb13:16** And do not neglect doing good and sharing, for with such sacrifices **Elohim** is pleased.

<13:16> τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

16 tēs de eupoiias kai koinōnias mē epilanthanesthe; toiautais gar thysiais euaresteitai ho theos.

17  
 17. שׁוֹמְרֵי נַפְשׁוֹתְכֶם וְהַכְנִיעוּ מִפְּנֵיהֶם כִּי-שׁוֹמְרֵי הֵם  
 עַל-נַפְשׁוֹתֵיכֶם כַּעֲתִידֵיהֶם לָתֵת חֶשְׁבֹן לְמַעַן יַעֲשׂוּ-זֹאת  
 בְּשִׂמְחָה וְלֹא בְאֲנָחָה כִּי לֹא-לְהוֹעִיל זֹאת לָכֶם:

17. shim'`u 'el-man'hiygeykem w'hikan'`u mip'neyhem kiy-shoq'diym hem `al-naph'shotheykem ka`athiydiym latheth chesh'bon l'ma'an ya`asu-zo'th b'sim'chah w'lo' ba'anachah kiy lo'-l'ho'iy l'zo'th lakem.

**Heb13:17** Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

<13:17> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο.

17 Peithesthe tois hēgoumenois hymōn kai hypeikete, autoi gar agrypnousin hyper tōn psychōn hymōn hōs logon apodōsontes, hina meta charas touto poiōsin kai mē stenazontes; alysiteles gar hymin touto.

18  
 יַחֲהִיתֶּם לָלוֹ בְּעֵדֵינוּ כִּי יִדְעֵנוּ אֲשֶׁר שְׁלָמָה מִחֲשַׁבְתָּנוּ  
 וְנִחַפְּצִין לְלֶכֶת הַדֶּרֶךְ יִשְׂרָאֵל בְּכֹל:

18. hith'palalu ba`adenu kiy yada`nu 'asher sh'lemah machashab'tenu w'nach'pots laleketh dere'k y'sharah bakol.

**Heb13:18** Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

<13:18> Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πάσιν καλῶς θέλοντες ἀναστρέφεσθαι.

18 Proseuchesthe peri hēmōn; peithometha gar hoti kalēn syneidēsīn echomen, en pasin kalōs thelontes anastrephesthai.

19  
 יִטְוֹאֲפָצֵר בְּכֶם מְאֹד לַעֲשׂוֹת הַדְּבָר הַזֶּה לְמַעַן אֲוִשֵׁב  
 אֲלֵיכֶם בְּמַהֲרָה:

19. w'eph'tsar bakem m'od la`asoth hadabar hazeh l'ma'an 'ushab 'aleykem bim'herah.

**Heb13:19** And I urge you all the more to do this, so that I may be restored to you the sooner.

<13:19> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

19 perissoterōs de parakalō touto poiēsai, hina tachion apokatastathō hymin.

20 אלוהי השלום אשר בדם ברית עולם העלה  
מן-המתים את-רעה הצאן הגדול את-יהושע אדנינו:

20. w'Elohey hashalom 'asher b'dam b'riyth `olam he`elah min-hamethiym 'eth-ro`eh haTso'n  
hagadol 'eth-Yahushua 'Adoneynu.

Heb13:20 Now Elohey of peace, who brought up from the dead the great Shepherd of the sheep  
through the blood of the eternal covenant, even Yahushua our Master,

<13:20> Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν  
αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

20 Ho de theos tēs eirēnēs, ho anagagōn ek nekrōn ton poimena tōn probatōn ton megan en haimati diathēkēs  
aiōniou, ton kyrion hēmōn Iēsoun,

21 כִּי הוּא יְשַׁלְּמֵכֶם בְּכָל-מַעֲשֵׂה טוֹב לַעֲשׂוֹת רְצוֹנוֹ בְּפַעֲלוֹ  
בְּכֶם אֶת-הַרְצוֹי לְפָנָיו בְּיַד-יְהוֹשֻׁעַ הַמְּשִׁיחַ לוֹ הַכָּבוֹד  
לְעוֹלָמֵי עוֹלָמִים אָמֵן:

21. hu' yash'liym'kem b'kal-ma`aseh tob la`asoth r'tsono b'pha`alo bakem 'eth-haratsuy l'phanayw  
b'yad-Yahushua haMashiyach lo hakabod l'ol'mey `olamiym 'Amen.

Heb13:21 equip you in every good thing to do His will, working in us that which is pleasing in His  
sight, through Yahushua the Mashiyach, to whom be the glory forever and ever. Amen.

<13:21> καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ  
εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

21 katartisai hymas en panti agathō eis to poiēsai to thelēma autou, poiōn en hēmin to euareston enōpion autou  
dia Iēsou Christou, hō hē doxa eis tous aiōnas [tōn aiōnōn], amēn.

22 כְּבֹאֲבָקֶשׁ מִכֶּם אַחֵי שְׂאוּ-נָא דְבַר הַתּוֹכְחָה כִּי כָתַבְתִּי  
אֵלֵיכֶם בְּקִצְרָה:

22. wa'abaqesh mikem 'achay s'u-na' d'bar hatokechah kiy kathab'tiy 'aleykem biq'tserah.

Heb13:22 But I urge you, brethren, bear with this word of exhortation, for I have written to you  
briefly.

<13:22> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχείων  
ἐπέστειλα ὑμῖν.

22 Parakalō de hymas, adelphoi, anechesthe tou logou tēs paraklēseōs, kai gar dia bracheōn epesteila hymin.

כגזכ-מכז זכגח חכז זגזחכ זכזכ×זכזכ⊗ זכז זכזכ 23  
:זכזכגזכ-זכז זכזכ זכזכ זכזכזכ

כגודעו כז טזמוזתזוס אָחזנו זשלח חפְּזז זאם-זבא בזמהרה  
אָרָאח אָתוּ אָת-פְּנזכֶם:

**23. ud`u kiy Tiymothiyos ‘achiygnu shulach chaph’shiy w’im-yabo’ bim’herah ‘er’eh ‘ito ‘eth-p’neykem.**

**Heb13:23** Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

<13:23> Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ’ οὗ εἰάν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

23 Ginōskete ton adelphon hēmōn Timotheon apolelymenon meth’ hou ean tachion erchētai opsomai hymas.

זגז זכזכזכזכ-זכז זכזכזכזכ זכזכזכזכזכזכ-זכז זכזכזכ זכזכזכ 24  
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כד זשאלו לזשלוֹם כָּל-מנְהזגזכֶם זלזשלוֹם כָּל-הַקְּדוֹזזזם בזגז  
אָרָז אָזטלזא זשאלזם לזשלוֹמְכֶם:

**24. sha’alu lish’lom kal-man’hiygeykem w’lish’lom kal-haq’dosiyim b’ney ‘erets ‘lytal’ya’ sho’aliym lish’lom’kem.**

**Heb13:24** Greet all of your leaders and all the saints. Those from Italy greet you.

<13:24> Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

24 Aspasasthe pantas tous hēgoumenous hymōn kai pantas tous hagious. aspazontai hymas hoi apo tēs Italias.

זכזכזכ זכזכזכ-זכז⊗ זכזכזכ 25

כה חזחזד עם-כָּלְכֶם אָמֵן:

**25. hachased `im-kul’kem ‘Amen.**

**Heb13:25** Grace be with you all.

<13:25> ἡ χάρις μετὰ πάντων ὑμῶν.

25 hē charis meta pantōn hymōn.