

Sepher Ivrim (Hebrews)

Chapter 1

Shavua Reading Schedule (43th sidrot) - Heb 1 - 8

אֵלֹהִים אֲשֶׁר-דִּבֶּר מִקֵּדֶם פְּעָמִים רַבּוֹת
וּבְפָנִים שְׁנִיִּם אֶל-אֲבֹתֵינוּ בְּיַד הַנְּבִיאִים
דִּבֶּר אֵלֵינוּ בְּאַחֲרִית הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ:

1. ha'Elohim 'asher-diber miqedem p'amim rabboth ub'phanim shonim
'el-'abotheynu b'yad han'bi'im diber 'eleynu b'acharith hayamim ha'eleh b'yad b'no.

Heb1:1 Elohim, who spoke in time past at many times and within years,
unto the fathers by the hand of the prophets, spoke to us
in these last days has spoken to us by the hand of His Son,

<1:1> Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν
ἐν τοῖς προφήταις

1 Polymerōs kai polytropōs palai ho theos lalēsas
In many ways and in various ways, long age Elohim having spoken
tois patrasin en tois prophētais
to the fathers by the prophets

בְּאֲשֶׁר-שָׁמוּ לְיֹרֶשׁ כֹּל וְגַם-עָשָׂה בְּיָדוֹ אֶת-הָעוֹלָמוֹת:

2. 'asher-samo l'yoresh kol w'gam-'asah b'yado 'eth-ha'olamoth.

Heb1:2 whom His name was to inherit all things, and also He made the world by His hand,

<2> ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,
ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·

2 ep' eschatou tōn hēmerōn toutōn elalēsen hēmin en huiō,
at the end of these days, He spoke to us by the son,
hon ethēken klēronomon pantōn, di' hou kai epoiēsen tous aiōnas;
whom He appointed heir of all things, through whom also He made the ages;

גִּיהוּא זֶהָר כְּבוֹדוֹ וְצֶלֶם עֲצָמוֹתוֹ וְנוֹשָׂא כֹל בְּדִבְרֵי גְבוּרָתוֹ
וְאַחֲרֵי טַהָרוֹ אֶתְנֵנוּ בְּנִפְשׁוֹ מַחְטָאֵתֵינוּ לְשֵׁב
לַיָּמִן הַגְּדֹלָה בְּמְרוֹמִים:

3. w'hu' zohar k'bodo w'tselem `ats'mutho w'nose' kol bid'bar g'buratho
w'acharey taharo 'othanu b'naph'sho mechato'theyynu yashab

liymin hag'dulah bam'romim.

Heb1:3 and who being the brightness of His glory and the image of His substance, and sustains all things by the Word of His power. After He had purified of our sins by Himself, He sat down at the right hand of the majesty on high,

«3» ὅς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

3 hos ōn apaugasma tēs doxēs kai charaktēr tēs hypostaseōs autou, who, being the radiance of the glory and the representation of His essence, pherōn te ta panta tō hrēmati tēs dynamēōs autou, katharismōn tōn hamartiōn and sustaining everything by the Word of His power, a purification of sins poiēsamenos ekathisen en dexiā tēs megalōsynēs en huyēlois, having made, He sat down at the right hand of the majesty on high,

וְיִימִין הַגְּדֻלָּה בַּרְמוֹמִים
וְיִימִין הַגְּדֻלָּה בַּרְמוֹמִים

וְיִימִין הַגְּדֻלָּה בַּרְמוֹמִים
וְיִימִין הַגְּדֻלָּה בַּרְמוֹמִים

4. wayig'dal m'od min-hamal'akim ka'asher hashem
'asher n'chalo yaqar hu' me'asher lahem.

Heb1:4 having become better very much than the messengers, as the Name which He has inherited a more excellent than them.

«4» τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

4 tosoutō kreittōn genomenos tōn aggelōn by so much better having become than the angels, hosō diaphorōteron par' autous keklēronomēken onoma. by so much more excellent than them, He has inherited a name.

וְיִימִין הַגְּדֻלָּה בַּרְמוֹמִים
וְיִימִין הַגְּדֻלָּה בַּרְמוֹמִים

הַכִּי אֶל-מִי מִן הַמַּלְאָכִים אָמַר מֵעוֹלָם בְּנִי אַתָּה אֲנִי הַיּוֹם
יְלִדְתִּיךָ וְעוֹד אֲנִי אֶהְיֶה-לוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן:

5. ki 'el-mi min hamal'akim 'amar me'olam b'ni 'attah 'ani hayom y'lid'tiak
w'od 'ani 'eh'yeh-lo l'ab w'hu' yih'yeh-li l'ben.

Heb1:5 For to which of the messengers did He ever say, You are My son, today I have begotten You? And again, I shall be a Father to Him and He shall be a Son to Me?

«5» Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

5 Tini gar eipen pote tōn aggelōn, For to which did he says ever of the angels,

Huios mou ei sy, egō sēmeron gegennēka se?

My son you are, I today have become a Father to you?

kai palin, Egō esomai autō eis patera, kai autos estai moi eis huion?

And again, I shall be to Him a Father, and He shall be to Me a Son?

אמר היום הולדתי לך בן
אמר היום הולדתי לך בן

וּבְהִבֵּאוֹ אֶת־הַבְּכוֹר שְׁנִית לְעוֹלָם אָמַר
וְהִשְׁתַּחֲוּוּ־לוֹ כָּל־אֱלֹהִים:

6. ubahabi'o 'eth-hab'kor shenith la`olam 'omer w'hish'tachawu-lo kal-'Elohim.

Heb1:6 And when He again brings the firstborn into the world,
He says, And let all the messengers of Elohim bow down to Him.

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

6 hotan de palin eisagagē ton prōtotokon eis tēn oikoumenēn, legei,
When and again He brings the first-born into the world, He says,

Kai proskynēsatōsan autō pantes aggeloi theou.
And let worship Him all the angels of Elohim.

אמר היום הולדתי לך בן
אמר היום הולדתי לך בן

זֶהֵן לַמַּלְאָכִים הוּא אָמַר עֲשֵׂה
מַלְאָכָיו רוּחוֹת מְשַׁרְתָּיו אֵשׁ לֵהֵט:

7. hen lamal'akim hu' 'omer `oseh mal'akayu ruchoth m'sharathayu 'esh lohet.

Heb1:7 They of the messengers He says, Who makes His messengers spirits,
and His servants a flame of fire.

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

7 kai pros men tous aggelous legei, Ho poiōn tous aggelous autou pneumata
And to the angels He says the One making His angels winds

kai tous leitourgous autou pyros phloga,
and His servants a flame of fire,

אמר היום הולדתי לך בן
אמר היום הולדתי לך בן

חֹלְבֵן אָמַר כִּסְאָךָ אֱלֹהִים עוֹלָם
וְעַד שִׁבְט מִיִּשְׂרָאֵל שִׁבְט מְלִכּוּתְךָ:

8. w'laben 'omer kis'aak 'Elohim `olam wa`ed shebet mishor shebet mal'kutheak.

Heb1:8 But to the Son, He says, Your throne, O Elohim, is for ever and ever,
and the scepter of straightness is the scepter of His kingdom.

<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,
And to the Son, Your throne O Elohim is to the age of the age,
kai hē hrabdos tēs euthytētos hrabdos tēs basileias sou.
and the scepter of the righteous is the scepter of Your kingdom.

וְהָיָה כְּעֵץ חַיִּים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְהָיָה כְּעֵץ חַיִּים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

ט אֶתְּחַבֵּת צֶדֶק וְתִשָּׁנָא רִשְׁע עַל-כֵּן מִשְׁחָךְ אֱלֹהִים
אֶל־הֵיךְ שָׁמֶן שְׁשׂוֹן מִחֲבֵרֶיךָ:

9. 'ahab'at tsedek watis'na' resha`al-ken m'shachaak 'Elohim
'Eloheyak shemen sason mechabereyak.

Heb1:9 You have loved righteousness and hated lawlessness. Therefore Elohim,
your El, has anointed you with the oil of gladness above your companions.

<9> ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε
ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

9 ēgapēsas dikaiosynēn kai emisēsas anomian;
You loved righteousness and hated lawlessness.
dia touto echrisen se ho theos ho theos sou
On account of this anointed you Elohim, your El,
elaion agalliasēs para tous metochous sou.
with the oil of gladness more than your companions.

וְיֹאמֶר אֶתָּה אֲדֹנָי לְפָנִים הָאָרֶץ יִסְדָּתָּ וּמַעֲשֵׂה יְדֶיךָ שָׁמַיִם:

י וְיֹאמֶר אֶתָּה אֲדֹנָי לְפָנִים הָאָרֶץ יִסְדָּתָּ וּמַעֲשֵׂה יְדֶיךָ שָׁמַיִם:
10. w'omer 'attah 'Adonay l'phanim ha'arets yasad'at uma`aseh yadeyak shamayim.

Heb1:10 And said, You, my Adon, founded the earth in the beginning,
and the heavens are the works of Your hands.

<10> καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

10 kai, Sy kat' archas, kyrie, tēn gēn ethemeliōsas,
And, you, in the beginning, Master of the earth laid the foundation,
kai erga tōn cheirōn sou eisin hoi ouranoi;
and the works of Your hands are the heavens.

וְיֹאמֶר אֶתָּה יְיָ אֱלֹהֵינוּ וְכָל־כְּבוֹד יִבְלֶה וְיִבְלֶה וְיִבְלֶה:

יא הֵמָּה יִאֲבֹדוּ וְאַתָּה תַעֲמֹד וְכָל־כְּבוֹד יִבְלֶה וְיִבְלֶה וְיִבְלֶה:
11. hemah yo'bedu w'attah tha`amod w'kulam kabeged yib'lu.

Heb1:11 They shall perish, but You remain. And they all grow old like a garment,

<11> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

11 autoi apolountai, sy de diameneis, kai pantes hōs himation palaiōthēsontai,
They shall perish, but You remain, and all as a garment shall grow old,

:אָוֹטוֹי אָפּוֹלֹונְטַי סָי דֵּי דִיאַמֶּנֶיִס קַאִי פֶּאַנְטֶס הֹוֶס הִימַאטִיֹּון פַּלַּאִיֹּוֹתְהֶסֹונְטַאִי

יב כְּלְבוּשׁ תַּחְלִיפֶם וְיִחַלְפוּ וְאַתָּה הוּא וְשָׁנוּתֶיךָ לֹא יִתָּמוּ:

12. kal'bush tachaliphem w'yachalophu w'attah hu' ush'notheyak lo' yitamu.

Heb1:12 and like a mantle you shall fold them up, and they shall be changed.

But You are the same, and Your years shall not fail.

<12> καὶ ὥσει περιβόλαιον ἐλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγῇσονται.

σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

12 kai hōsei peribolaion helixeis autous, hōs himation kai allagēsontai;

and as a coat you shall roll up them, as a garment also they shall be changed.

sy de ho autos ei kai ta etē sou ouk ekleipsousin.

But you the same are and your years shall not come to an end.

יְהוָה אֱלֹהֵינוּ אָמַר וְיִחַלְפוּ כְּלְבוּשֵׁי הַמַּלְאָכִים אֲשֶׁר בְּיָמֶיךָ

:וְאַתָּה הוּא וְשָׁנוּתֶיךָ לֹא יִתָּמוּ

יְהוָה אֱלֹהֵינוּ אָמַר וְיִחַלְפוּ כְּלְבוּשֵׁי הַמַּלְאָכִים אֲשֶׁר בְּיָמֶיךָ

וְאַתָּה הוּא וְשָׁנוּתֶיךָ לֹא יִתָּמוּ

13. w'el-mi min-hamal'akim 'amar me'olam

sheb liymini `ad-'ashith 'oy'beyak hadom l'rag'leyah.

Heb1:13 And to which of the messengers did He ever say,

Sit at My right hand, until I make your enemies a footstool for Your feet?

<13> πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε, Κάθου ἐκ δεξιῶν μου,

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

13 pros tina de tōn aggelōn eirēken pote, Kathou ek dexiōn mou,

To which and of the angels has He said ever, Sit at My right hand,

heōs an thō tous echthrous sou hypopodion tōn podōn sou?

until I put Your enemies as a footstool of Your feet?

וְעַד הַיּוֹם הַזֶּה לֹא כָּל רִחוּת הַשָּׂרִית הָמָּה שְׁלֹוֹחִים לְעִזְרָה

:בְּעַד הַיּוֹם הַזֶּה לֹא כָּל רִחוּת הַשָּׂרִית הָמָּה שְׁלֹוֹחִים לְעִזְרָה

וְעַד הַיּוֹם הַזֶּה לֹא כָּל רִחוּת הַשָּׂרִית הָמָּה שְׁלֹוֹחִים לְעִזְרָה

בְּעַד הַיּוֹם הַזֶּה לֹא כָּל רִחוּת הַשָּׂרִית הָמָּה שְׁלֹוֹחִים לְעִזְרָה

14. halo' kulam ruchoth hashareth hemah sh'luchim l'ez'rah

b`ad haba'im laresheth 'eth-hay'shu'ah.

Heb1:14 Are they not all of them spirits of service, sent out to help

for them who come to inherit of the salvation?

<14> οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα

διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

14 **ouchi pantes eisin leitourgika pneumata eis diakonian apostellomena**
Not all are ministering spirits for service being sent out
dia tous mellontas klēronomein sōtērian?
on account of the ones being about to inherit salvation?

Chapter 2

אָלע וואָס זענען פֿאַר אַ דיאַקאָניאַ אָפּשטעלענדיג
 נישט אַלע מיניסטער־אַנדיקע פֿאַר אַ שטעלע וואָס זענען אָפּגעשטעלט
 אויף צו שיקן אַלע וואָס זענען אָפּגעשטעלט אויף צו שיקן אַ שטעלע וואָס זענען אָפּגעשטעלט

אָלע וואָס זענען פֿאַר אַ דיאַקאָניאַ אָפּשטעלענדיג

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1. **laken `aleynu lish'mor m'od 'eth-'asher shama`nu pen-yaluz w'yo'bad mimenu.**

Heb2:1 Therefore we have to pay more attention which we have heard,
 Lest at any time we may drift away.

<2:1> Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν,
 μήποτε παραρυσώμεν.

1 **Dia touto dei perissoterōs prosechein hēmas**

On account of this it is necessary for far more to pay attention us
tois akoustheisin, mēpote pararyōmen.
to the things having been heard, lest at any time we may drift away.

אָלע וואָס זענען פֿאַר אַ דיאַקאָניאַ אָפּשטעלענדיג
 אָלע וואָס זענען פֿאַר אַ דיאַקאָניאַ אָפּשטעלענדיג

בְּכִי אִם-הַדָּבָר הַנֶּאֱמָר עַל-יְדֵי הַמַּלְאָכִים הָיָה קִיָּם
 וְכָל-פֶּשַׁע וּמַרִּי נִשָּׂא אֶת-עֲנָשׁוֹ כַּמִּשְׁפָּט:

2. **ki 'im-hadabar hane'emar `al-y'dey hamal'akim hayah qayam**
w'kal-pesha` um'ri nasa' 'eth-'an'sho kamish'pat.

Heb2:2 For if the word spoken through the messengers was confirmed,
 and every transgression and disobedience received his punishment as a trial,

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

2 **ei gar ho di' aggelōn lalētheis logos egeneto bebaios**

For if the through angels having been spoken word became firmly established
kai pasa parabasis kai parakoē elaben endikon misthapodosian,
and every transgression and disobedience received a just penalty.

אָלע וואָס זענען פֿאַר אַ דיאַקאָניאַ אָפּשטעלענדיג
 אָלע וואָס זענען פֿאַר אַ דיאַקאָניאַ אָפּשטעלענדיג

גאָר אַז אַזאָלע אָנאָנדיקע אָפּשטעלענדיג

כִּזְאֵת הַנֶּאֱמָרָה מִתְחַלָּה בְּכִי הָאָדָם וּמִקִּיָּמָת-לָנוּ מֵאֵת שְׂמִיעֶיהָ:

3. **'ey'k nimalet 'anach'nu 'im-lo' nasim leb lith'shu`ah g'dolah**

Heb2:3 how shall we escape if we do not pay attention to such great salvation,
which is such at the first began to be spoken through the Adon,
it was confirmed to us by those that heard,

3 pōs hēmeis ekpheuxometha tēlikautēs amelēsantes sōtērias,

hētis archēn labousa laleisthai dia tou kyriou

which at first having received to be spoken through the Master

hypo tōn akousantōn eis hēmas ebebaiōthē,

by the ones having heard to us it was confirmed,

$\frac{7}{8} \times \frac{9}{10} = \frac{63}{80}$

דְּוָגַם-אֱלֹהִים הָעֵיד עָלֶיהָ בְּאִתּוֹת וּבְמוֹפְתִים

וּבְגִבּוּרֹת שְׁנוֹת וּבְמַתָּנוֹת רוּחַ קִדְּשׁוֹ אֲנֹשֶׁר חִלֵּק כְּרִצּוֹנוֹ:

4. w'gam-'Elohim he'id `aleyah b'othoth ub'moph'thim ubig'buroth shonoth
ub'mat'noth Ruach Qad'sho 'asher chileg kir'tsono.

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

«4» συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

4 **syne**pimartyrountos tou **theou** **sēmeiois** te kai **teras**in kai **poikilais** **dynamesis**
testifying **Elohim** with both **signs** and **wonders** and **various** **miracles**

kai pneumatos hagiou merismois kata tēn autou thelēsēn?

and of the Holy Spirit, with distributions according to His will?

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הַכִּי לֹא פָתַח בַּד-הַמְּלָאכִים שָׁת אֶת-הָעוֹלָם הַבָּא
אֲשֶׁר אֲנִיחָנוּ מִבְּרִים בּוֹ:

5. **ki lo' tachath yad-hamal'akim shath 'eth-ha`olam haba'**
'asher 'anach'nu m'dab'rim bo.

Heb2:5 For it is not under the hand of the messengers He has subjected the world to come, concerning which we speak about it.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

5 **Ou** gar aggelois hypetaxen tēn oikoumenēn tēn mellousan,

For not to angels did He subject the world, the coming,

peri hēs laloumen.

about which we are speaking.

וְכִי אָם-כַּאֲשֶׁר הָעִיד הַמַּעֲיִד לֵאמֹר מֶה-אֲנֹשׁ
כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:

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

Heb2:6 But somewhere the witness testified, saying, What is man, that you remember him, or the son of man, that you are concerned about him?

<6> διεμαρτύρατο δέ πού τις λέγων, Τί ἐστὶν ἄνθρωπος ὅτι μνησθήσεται αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτεται αὐτόν;

6 diemartyrato de pou tis legōn, Ti estin anthrōpos hoti mimnēskē autou,

And testified someone somewhere saying, What is man that you remember him, ē huios anthrōpou hoti episkeptē auton?

or the son of a man that you are concerned about him?

וְכִי אָם-כַּאֲשֶׁר הָעִיד הַמַּעֲיִד לֵאמֹר מֶה-אֲנֹשׁ
כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:

וְכִי אָם-כַּאֲשֶׁר הָעִיד הַמַּעֲיִד לֵאמֹר מֶה-אֲנֹשׁ
כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:

7. **wat'chas'rehu m'at me'Elohim w'kabod w'hadar t'at'rehu**
watam'shilehu b'ma'asey yadeyak kol shatah thachath-rag'layu.

Heb2:7 You made Him for a little lower than Elohim (El of all), You have crowned Him with glory and honor, and have appointed Him over the works of Your hands. You have put all things in subjection under His feet.

<7> ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, 7 elattōsas auton brachy ti par' aggelous,

You made Him lower for a short time than angels, doxē kai timē estephanōsas auton, with glory and honor you crowned Him,

וְכִי אָם-כַּאֲשֶׁר הָעִיד הַמַּעֲיִד לֵאמֹר מֶה-אֲנֹשׁ
כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:

וְכִי אָם-כַּאֲשֶׁר הָעִיד הַמַּעֲיִד לֵאמֹר מֶה-אֲנֹשׁ
כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:

8. **hinneh b'shitho kol tach'tayu lo'-hish'ir dabar shel'-shath tach'tayu**
w'attah 'adayin 'eyn 'anu ro'im ki-kol hushath tach'tayu.

Heb2:8 Behold! For in that He put all in subjection under Him, He left nothing that is not placed under Him. But now we do not yet see that all things are placed under Him.

<8> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.

νῦν δὲ οὐπω ὁρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

8 panta hypetaxas hypokatō tōn podōn autou.

You subjected everything under His feet.

en tō gar hypotaxai [autō] ta panta ouden aphēken autō anypotakton.

While He for subjected to Him all things, He left nothing unsubjected to Him.

nyn de oupō horōmen autō ta panta hypotetagmena;

But now not yet do we see to Him all things having been subjected.

וְעַתָּה אֲנִי וְכָל הָעָם לֹא רֹאִים אוֹתוֹ כִּי כָּל הַבְּרִיּוֹת הָיוּ תַּחְתָּיָהּ
וְעַתָּה אֲנִי וְכָל הָעָם לֹא רֹאִים אוֹתוֹ כִּי כָּל הַבְּרִיּוֹת הָיוּ תַּחְתָּיָהּ
וְעַתָּה אֲנִי וְכָל הָעָם לֹא רֹאִים אוֹתוֹ כִּי כָּל הַבְּרִיּוֹת הָיוּ תַּחְתָּיָהּ

ט אָבֶל יְהוֹשֻׁעַ הַמְּחַסֵּר מֵעַט מִמְּלָאכִים אוֹתוֹ רָאִינוּ
מֵעֶשֶׂר בְּכָבוֹד וְהָדָר מִפְּנֵי עֲנוּתוֹ עַד-מָוֶת לְמַעַן
אֲשֶׁר יִטְעַם בְּחֶסֶד אֱלֹהִים אֶת-הַמָּוֶת בְּעַד כָּלֶם:

9. 'abal Yahushua ham'chusar m'at mimal'akim

'otho ra'inu m'utar b'kabod w'hadar mip'ney unotho ad-maweth
l'ma'an asher yit'am b'chesed 'Elohim eth-hamaweth b'ad kulam.

Heb2:9 But Owa was made for a little lower than the messengers and
we do see Him because of the suffering to death crowned with glory and honor,
so that by the grace of Elohim He might taste death for all of them.

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

9 ton de brachy ti par' aggelous elattōmenon blepomen Iēsoun

But for a short time than angels having been made lower, we see Yahushua

dia to pathēma tou thanatou doxē kai timē estephanōmenon,

because of the suffering of death, with glory and honor having been crowned,

hopōs chariti theou hyper pantos geusētai thanatou.

in order that by the grace of Elohim on behalf of all He might taste death.

וְכִי-הוּא אֲשֶׁר הָכִיל לְמַעַנּוֹ וְהָכִיל עַל-יָדוֹ בְּהִנְחָתוֹ בְּנִים
רַבִּים לְכָבוֹד נְאֻחַ הָיָה לוֹ לְהַשְׁלִים בְּעֲנוּיָם אֶת-שְׂרֵי יְשׁוּעָתָם:

10. ki-hu' asher hakol l'ma'ano w'hakol al-yado b'han'chotho banim rabbim
l'kabod na'eh hayah lo l'hash'lim b'inuyim eth-sar y'shu'atham.

Heb2:10 For He, who did all things for His sake and all things by His hands,
in His assumption bringing many sons to glory, was perfect to Him
to make the captain of their salvation through sufferings.

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

For it was fitting for Him, on account of whom are all things
 kai di' hou ta panta, pollous huious eis doxan agagonta
 and through whom are all things, many sons to glory having led,
 ton archēgon tēs sōtērias autōn dia pathēmātōn teleiōsai.
 the founder of their salvation through suffering to perfect.

11 וְגַם הַמְקַדְּשִׁים וְגַם הַמְקֻדָּשִׁים כֻּלָּם מֵאֶחָד הֵמָּה
 וְלֹא בֹשׁ מִקְרָא לָהֶם אֲחִים:

יא כִּי גַם-הַמְקַדְּשִׁים גַּם-הַמְקֻדָּשִׁים כֻּלָּם מֵאֶחָד הֵמָּה
 וְעַל-כֵּן לֹא בֹשׁ מִקְרָא לָהֶם אֲחִים:

11. ki gam-ham'qadesh gam-ham'qudashim kulam me'echad hemah
 w'al-ken lo' bosh miq'ro' lahem 'achim.

Heb2:11 For both He who sanctifies and those who are sanctified are all of them of One.
 Therefore He is not ashamed to call them brothers,

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

11 ho te gar hagiāzōn kai hoi hagiāzomenoi ex henos pantes;
 The One both for sanctifying and the ones being sanctified from one all are;
 di' hēn aitian ouk epaischynetai adelphous autous kalein
 on account of which reason He is not ashamed brothers to call them

12 וְאֵתְּ אֶסְפָּרָה שִׁמְךָ לְאָחֵי בְּתוֹךְ קָהָל אֲהָלָלִי:

יב לֵאמֹר אֶסְפָּרָה שִׁמְךָ לְאָחֵי בְּתוֹךְ קָהָל אֲהָלָלִי:
 12. le'mor 'asap'rah shim'ak l'echay b'tho'k qahal 'ahalala.

Heb2:12 saying, I shall proclaim Your name to My brothers,
 in the midst of the congregation I shall sing praise to You,

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

12 legōn, Apaggelō to onoma sou tois adelphois mou,
 saying I shall proclaim Your name to My brothers,
 en mesō ekklēsias hymnēsō se,
 on the midst of the congregation I shall sing hymns to You,

13 וְאֵתְּ אֶמַּדְּתִּי לוֹ וְעוֹד הִנֵּה אֲנֹכִי
 וְהִלָּדִים אֲשֶׁר נָתַן-לִי יְהוָה:

יג וְאֵתְּ אֶמַּדְּתִּי לוֹ וְעוֹד הִנֵּה אֲנֹכִי
 וְהִלָּדִים אֲשֶׁר נָתַן-לִי יְהוָה:
 13. w'omer w'qiueythi lo w'od hinneh 'anoki w'hay'ladim 'asher nathan-li Yahúwah.

13. w'omer w'qiueythi lo w'od hinneh 'anoki w'hay'ladim 'asher nathan-li Yahúwah.

Heb2:13 and saying, I shall put My trust in Him.
 And again, Behold, I and the children whom I have given to Me.

<13> καὶ πάλιν, Ἐγὼ ἔσομαι πεποισθὼς ἐπ' αὐτῷ,

καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

13 kai palin, Egō esomai pepoithōs ep' autō,

and again, I shall put My confidence in Him,

kai palin, Idou egō kai ta paidia ha moi edōken ho theos.

and again, Behold I and the children which to Me gave Elohim.

14 וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר כִּי הָיָה מוֹת הַמָּוֶת
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר כִּי הָיָה מוֹת הַמָּוֶת
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר כִּי הָיָה מוֹת הַמָּוֶת

יְדוּעָן כִּי הָיָה מוֹת הַמָּוֶת כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר

14. w'ya`an ki hay'ladim 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 Since that the children were all of them together flesh and blood,
even He wore flesh and blood like them for the sake that through death
He might destroy him who had the power of death, that is, the satan,

<14> ἐπεὶ οὖν τὰ παιδία 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,

Therefore since the children have shared in the blood and flesh,

kai autos paraplēsiōs meteschen tōn autōn, hina dia tou thanatou

and He likewise shared in the same things, that through the death

katargēsē ton to kratos echonta tou thanatou, tout' estin ton diabolon,

He might destroy the one having power over the death, that is the devil,

15 וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר

וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר
וְגַם אֲנִי וְגַם הַיָּלָדִים כֻּלָּם יָצְאוּ בְּדָם וּבִשָּׁר

15. ul'hatir kal-'eleh 'asher me'eymath hamaweth hayu n'thunim
l'ab'duth kal-y'mey chayeyhem.

Heb2:15 and to deliver all those who, through fear of the death, were subject
to slavery all the days of their lives.

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

15 kai apallaxē toutous, hosoi phobō thanatou

and He might free these, as many as by fear of death

dia pantos tou zēn enochoi ēsan douleias.

through all their living were being subject to slavery.

16. 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

טז כי אַמְנָם לֹא בְמַלְאָכִים הֶחֱזִיק כִּי אִם-בְּזֶרַע אַבְרָהָם הֶחֱזִיק:
16. ki 'am'nam lo' b'mal'akim hecheziq ki 'im-b'zera' 'Ab'raham hecheziq.

Heb2:16 For surely He does not take hold of messengers,
but He takes hold of the descendant of Abraham.

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

16 ou gar dēpou aggelōn epilambanetai

Not for surely of angels He takes interest,
alla spermatos Abraam epilambanetai.
but of the seed of Abraham He takes interest.

17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

יז על-כֵּן צָרִיךְ הָיָה לוֹ לְהִדְמוּת לְאֶחָיו
בְּכָל-דָּבָר לְמַעַן אֲשֶׁר-יִהְיֶה כִּהְיֶה גָדוֹל רַחֲמָן
וְנֶאֱמָן בְּעֵינֵי אֱלֹהִים לְכַפֵּר עַל-חַטָּאת הָעָם:

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

Heb2:17 Therefore, it is necessary for Him to resemble unto His brothers in all things,
so that He might become a merciful and faithful high priest in matters
pertaining to Elohim, to make atonement for the sins of the people.

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

17 hothen ōpheilen kata panta tois adelphois homoiōthēnai,

For which reason He was obligated in every respect the brothers to become like,
hina eleēmōn genētai kai pistos archiereus ta
that He might become a merciful and faithful high priest in the things
pros ton theon eis to hilaskesthai tas hamartias tou laou.
pertaining to Elohim in order to make atonement for the sins of the people.

18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

יח כי באֲשֶׁר הוּא נִסָּה וַיִּעָנֶה בְּנִפְשׁוֹ יָכֹל לְעֹזֵר אֶת-הַמְתַּנְסִים:
18. ki ba'asher hu' nusah way'neh b'naph'sho yakol la'azor 'eth-hamith'nasim.

Heb2:18 For in what He has suffered being tempted in His soul,
He is able to help them that are tempted.

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

18 en hō gar peponthen autos peirastheis,

Because for He has suffered, Himself having been tested,

dynatai tois peirazomenois boēthēsai.

He is able the ones being tested to help.

Chapter 3

יִשְׁמַח אֱלֹהֵינוּ בְּכֹהֵן וְגָדוֹל הַמִּשְׁחָה וְכֹהֵן הָאֱמִנָּה
:וְכֹהֵן הָאֱמִנָּה וְכֹהֵן הָאֱמִנָּה וְכֹהֵן הָאֱמִנָּה

אֲלֵכֶן אַחֵי הַקְּדוֹשִׁים חֲבֵרִים בְּקִרְיָאָה שֶׁל-מַעֲלָה הַבִּיטוּ
אֶל-הַשָּׁמַיִם וְכֵהֵן הוֹדָאֲתָנוּ הַגָּדוֹל אֶל-הַמְּשִׁיחַ יְהוֹשֻׁעַ:

1. laken 'achay haq'doshim chaberim baq'ri'ah shel-ma'lah habitu 'el-haShaliach
w'Kohen hoda'athenu haGadol 'el-haMashiych Yahushua.

Heb3:1 Therefore, holy brothers, partakers of the calling of the heaven
consider to the Apostle and High Priest of our confession, to the Mashiych Owqayq,

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

1 Hothen, adelphoi hagioi, klēseōs epouraniou metochoi,

For which reason, holy brothers, calling a heavenly partners in,
katanoēsate ton apostolon kai archiereia tēs homologias hēōn Iēsoun,
consider carefully the Apostle and High Priest of our confession, Yahushua,

יִשְׁמַח אֱלֹהֵינוּ בְּכֹהֵן וְגָדוֹל הַמִּשְׁחָה וְכֹהֵן הָאֱמִנָּה

בְּהַנֶּאֱמָן לְעֹשֶׂהוּ כְּמֹשֶׁה בְּכָל-בֵּיתוֹ:

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

Heb3:2 who was faithful to Him who appointed Him, as Mosheh was in all His house.

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

2 piston onta tō poiēsanti auton

Being faithful to the One having appointed Him,
hōs kai Mōusēs en [holō] tō oikō autou.
as also Moses was faithful in His whole house.

יִשְׁמַח אֱלֹהֵינוּ בְּכֹהֵן וְגָדוֹל הַמִּשְׁחָה וְכֹהֵן הָאֱמִנָּה
:יִשְׁמַח אֱלֹהֵינוּ בְּכֹהֵן וְגָדוֹל הַמִּשְׁחָה וְכֹהֵן הָאֱמִנָּה

גַּם כִּי-תִפְאֶרֶת גְּדוֹלָה מִמֹּשֶׁה נָחַל-הוּא

כְּאִשֶּׁר בָּנָה הַבֵּית רַב כְּבוֹדוֹ מִכְּבוֹד הַבֵּית:

3. ki-thiph'ereth 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 Mosheh,
just as the One having built the house has His honor more than the honor of the house.

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

3 pleionos gar houtos doxēs para Mōusēn ēxiōtai,

Of greater for this One glory than Moses has been considered worthy,
 kath' hoson pleiona timēn echei tou oikou ho kataskeuusas auton;
 because more honor has the house itself the One having built it than.

4 יְצַלַּח לוֹ-בַּיִת אֶת-כָּל-בְּנוֹת הַבַּיִת וְאֶת-כָּל-בְּנוֹת הַבַּיִת:

דְּכִי כָל-בֵּית יֵשׁ-לוֹ בְּנֶה וּבִנָּה הַכֹּל הוּא הָאֱלֹהִים:

4. **ki kal-bayith yesh-lo boneh uboneh hakol hu' ha'Elohim.**

Heb3:4 For every house is built by someone, but He who built all things is Elohim.

<4> πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας θεός.

4 pas gar oikos kataskeuazetai hypo tinos,

For every house is built by someone,

ho de panta kataskeuusas theos.

but the One having built everything is Elohim.

5 וְהָיָה מֹשֶׁה נֶאֱמָן בְּכָל בֵּיתוֹ כְּעֹבֵד לְעֵדוּת הַדְּבָרִים הָעֲתִידִים:

הוֹיָן מֹשֶׁה נֶאֱמָן בְּכָל בֵּיתוֹ כְּעֹבֵד לְעֵדוּת הַדְּבָרִים הָעֲתִידִים:

5. **w'hen Mosheh ne'eman b'kal beytho k'ebed l'eduth had'barim ha'athidim.**

Heb3:5 And Mosheh indeed was faithful in all His house as a servant,
 for a testimony of the things which shall be spoken,

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

5 kai Mōusēs men pistos en holō tō oikō autou hōs therapōn

And Moses was faithful in the whole house of Him as a servant

eis martyrion tōn lalēthēsomenōn,

for a testimony of the things which shall be spoken,

6 וְאֶבְרָחָם הָיָה כְּבֶן-עַל-בֵּיתוֹ וְאֶנְחֹנִי בֵּיתוֹ
 וְיִשְׂרָאֵל הָיָה כְּבֶן-עַל-בֵּיתוֹ וְאֶנְחֹנִי בֵּיתוֹ:

וְאֶבְרָחָם הָיָה כְּבֶן-עַל-בֵּיתוֹ וְאֶנְחֹנִי בֵּיתוֹ וְיִשְׂרָאֵל הָיָה כְּבֶן-עַל-בֵּיתוֹ וְאֶנְחֹנִי בֵּיתוֹ:

וְיִשְׂרָאֵל הָיָה כְּבֶן-עַל-בֵּיתוֹ וְאֶנְחֹנִי בֵּיתוֹ וְיִשְׂרָאֵל הָיָה כְּבֶן-עַל-בֵּיתוֹ וְאֶנְחֹנִי בֵּיתוֹ:

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

Heb3:6 but He is the Mashiyach as a Son over His house and we are His house,
 and only if we hold fast the boldness and the boasting of the hope
 and not firm until the end.

<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,

but the Anointed One as a Son over His house was faithful; whose house we are,

ean[per] tēn parrēsian kai to kauchēma tēs elpidos kataschōmen.

if indeed the confidence and the boast of the hope we may keep hold of.

7: וְכֵן כֹּאשֶׁר יֹאמַר רוּחַ הַקֹּדֶשׁ הַיּוֹם אִם-בְּקוֹלוֹ תִשְׁמָעוּ: 707wX 469g-7x 7413 w4P1 119 9741 9wX 7 7767

זָכֵן כֹּאשֶׁר יֹאמַר רוּחַ הַקֹּדֶשׁ הַיּוֹם אִם-בְּקוֹלוֹ תִשְׁמָעוּ:

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 listen to His voice,

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

7 Dio, kathōs legei to pneuma to hagian,

Therefore, just as says the Spirit Holy,

Sēmeron ean tēs phōnēs autou akousēte,

today, if His voice you hear,

8: חֲאֵל-תִּקְשׁוּ לְבַבְכֶּם כְּמִרְיָהּ כִּיּוֹם מִסָּה בַּמִּדְבָּר: 9447g 1F7 7413 7 19197 7 7767 9wP4-6x 8

חֲאֵל-תִּקְשׁוּ לְבַבְכֶּם כְּמִרְיָהּ כִּיּוֹם מִסָּה בַּמִּדְבָּר:

8. 'al-taq'shu l'bab'kem kim'ribah k'yom masah bamid'bar.

Heb3:8 Do not harden your hearts as in the rebellion,
as in the day of testing in the wilderness,

<8> μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῇ παραπικρασμῷ

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

8 mē sklērýnēte tas kardias hymōn hōs en tō parapikrasmō

Do not harden your hearts as in the rebellion

kata tēn hēmeran tou peirasmou en tē erēmō,

in accordance with the day of the testing in the desert,

9: טֹאשֶׁר נִסִּוֵּנִי אֲבוֹתֵיכֶם בְּחִנּוּנֵי גַם-רָאוּ כְּעָלִי אֶרְבָּעִים שָׁנָה: 17w 74094x 460J 4x9-7A 47147A7 7 7767 47147 9wX 9

טֹאשֶׁר נִסִּוֵּנִי אֲבוֹתֵיכֶם בְּחִנּוּנֵי גַם-רָאוּ כְּעָלִי אֶרְבָּעִים שָׁנָה:

9. 'asher nisuni 'abotheykem b'chanuni gam-ra'u pha'ali 'ar'ba'im shanah.

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

<9> οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

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

where tested your fathers with testing and they saw My works for

10: יִלְכֵן אֶקוּט בַּדּוֹר וְאֹמַר עִם תְּעִי לִבָּב הֵם 77 996 40X 70 9741 9449 9449 7767 10 7767 7

וְהֵם לֹא-יָדְעוּ דְרָכַי: 4794 4041-46 741

יִלְכֵן אֶקוּט בַּדּוֹר וְאֹמַר עִם תְּעִי לִבָּב הֵם

וְהֵם לֹא-יָדְעוּ דְרָכַי:

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 that generation,
and said, They are with the heartbeat, and they did not know My ways;

<10> τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον,

Ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,
 10 tesserakonta etē; dio prosōchthisa tē geneā tautē kai eipon,
 forty years; therefore, I was angry with this generation and I said,
 Aei planōntai tē kardīa, autoi de ouk egnōsan tas hodous mou,
 Always they are going astray in their heart, and they did not know My ways,

11 אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי אִם-יָבֹאוּן אֵלַי-מִנְחָתִי:

11. 'asher-nish'ba'ti b'api 'im-y'bo'un 'el-m'nuchathi.

Heb3:11 As I swore in My wrath, they shall not enter into My rest.

<11> ὥς ὥμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

11 hōs ōmosa en tē orgē mou; Ei eiseleusontai eis tēn katapausin mou.
 as I swore in My anger; they shall not enter into My rest.

12 אֲנִי אֶחָד מִכֶּם לֵב-רָע וַאֲנִי אֶחָד מִכֶּם לֵב-רָע וַאֲנִי אֶחָד מִכֶּם לֵב-רָע וַאֲנִי אֶחָד מִכֶּם לֵב-רָע

יִבְרְאוּ עֲתָה אֶחָד פֶּן-יֵשׁ בְּאֶחָד מִכֶּם לֵב-רָע
 וְחָסַר אֱמוּנָה לְסוּר מֵאֱלֹהִים חַיִּים:

12. r'u `attah 'echay pen-yesh b'echad mikem leb-ra'
 wachasar 'emunah lasur me'Elohim chayim.

Heb3:12 Now see my brothers, lest there be in anyone of you an evil heart
 and lacking of belief in departing from the living Elohim.

<12> Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδίᾳ πονηρὰ ἀπιστίας
 ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζώντος,

12 Blepete, adelphoi, mēpote estai en tini hymōn kardia ponēra apistias
 Beware, brothers, lest they shall be in anyone of you an evil heart of unbelief
 en tō apostēnai apo theou zōntos,
 in the withdrawing from the living Elohim,

13 אֲנִי אֶחָד מִכֶּם לֵב-רָע וַאֲנִי אֶחָד מִכֶּם לֵב-רָע וַאֲנִי אֶחָד מִכֶּם לֵב-רָע וַאֲנִי אֶחָד מִכֶּם לֵב-רָע

יִגְרַק-הוֹכַח תּוֹכִיחוּ אִישׁ אֶת-רֵעֵהוּ יוֹם יוֹם כָּל-עוֹד שְׁנֵי אֲמָר
 הַיּוֹם לְמַעַן אֲשֶׁר לֹא-יִקְנֶשׁ אִישׁ מִכֶּם אֶת-לְבוֹ בְּמַרְמֵת הַחֲטָא:

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

Heb3:13 It has only been encouraged one another all days while it is called today,
 for the sake of which none of you shall harden his heart by the deceitfulness of sin.

<13> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην 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,

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[illegible]

17

For who having heard, rebelled?

all' ou pantēs hoi exelthontes ex Aigyp̄tou dia Mōuseōs?

Surely not all the ones having gone out from Egypt through Moses?

יְזַבְּמִי הַתְּקוּטִיט אֶרְבָּעִים שָׁנָה הֲלֹא בַחֲטָאִים
:אֲשֶׁר נָפְלוּ בְּגֵרֵיהֶם בַּמִּדְבָּר

17. ub'mi hith'qotet 'ar'ba'im shanah halo' bachata'im
'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 carcasses fell in the wilderness?

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

17 tisin de prosōchthisen tesserakonta etē?

And with whom was He angry forty years?

ouchi tois hamartēsasīn hōn ta kōla epesen en tē erēmō?

Was it not with the ones having sinned, whose bodies fell in the desert?

יְחִי לְמִי נִשְׁבַּע שְׁלֹא יָבֹאוּ אֶל-מְנוּחָתוֹ כִּי אִם-לְסוֹבְרִים

18. ul'mi nish'ba' shel' yabo'u 'el-m'nuchatho ki 'im-lasorarim.

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

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

18 tisin de ōmosen mē eiseleusesthai eis tēn katapausin autou

And to whom did He swear not to enter into His rest,

ei mē tois apeithēsasīn?

except the ones having disobeyed?

יִטַּעַנְחֲנוּ רְאִים שְׁלֹא יָכֻלוּ לָבוֹא עַל-אֲשֶׁר לֹא הֶאֱמִינוּ

19. wa'anach'nu ro'im shel' yak'lu labo' 'al-'asher lo' he'eminu.

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

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

19 kai blepomen hoti ouk ēdynēthēsan eiselthein di' apistian.

and we see that they were not able to enter because of unbelief.

Chapter 4

יְזַבְּמִי הַתְּקוּטִיט אֶרְבָּעִים שָׁנָה הֲלֹא בַחֲטָאִים
:אֲשֶׁר נָפְלוּ בְּגֵרֵיהֶם בַּמִּדְבָּר

‘aph ki nig’m’ru ma`asey Yahúwah me`eth hiuased ha`olam.

Heb4:3 For we who have believed enter into rest, just as that He has said,
As I swore in My wrath, if they shall enter into My rest,
although the works of אֲשֶׁר have come into being from the foundation of the world.

3 εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν,
Ὡς ὥμοσα 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,
For we enter into the rest, the ones having believed, just as He has said,
Hōs ōmosa en tē orgē mou, Ei eiseleusontai eis tēn katapausin mou,
as I vowed in My anger, they shall not enter into My rest,
kaitoi tōn ergōn apo katabolēs kosmou genēthentōn.
although the works from the foundation of the world having come into being.

אֲנִי אֶפְתָּח גַּם לָכֵן לְכָל הַיּוֹם וְלָכֵן לְכָל הַיּוֹם
אֲנִי אֶפְתָּח גַּם לְכָל הַיּוֹם וְלְכָל הַיּוֹם

דָּכִי עַל-הַיּוֹם הַשְּׁבִיעִי הַכָּתוּב אָמַר
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מַלְאָכָתוֹ:

**4. ki `al-hayom hash'bi`i hakathub `omer
wayish'both bayom hash'bi`i mikal-m'la'k'to.**

Heb4:4 For He has spoke the writing on the seventh day,
and He rested on the seventh day from all His works;

4 εἶρηκεν γάρ που περὶ τῆς ἐβδόμης οὕτως,
Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,
4 eirēken gar pou peri tēs hebdomēs houtōs,

For He has said somewhere concerning the seventh day thus,
Kai katapausen ho theos en tē hēmera tē hebdomē apo pantōn tōn ergōn autou,
and rested Elohim on the day seventh from all of His works,

וְכֵן אָמַר עוֹד אֶם-יִבְאוּן אֶל-מְנוּחָתִי:

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

Heb4:5 and He said, in this again, if they shall enter into My rest.

5 καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

5 kai en toutō palin, Ei eiseleusontai eis tēn katapausin mou.
and in this place again, if they shall enter into My rest.

וְכֵן אָמַר עוֹד אֶם-יִבְאוּ אֶל-מְנוּחָתִי
וְכֵן אָמַר עוֹד אֶם-יִבְאוּ אֶל-מְנוּחָתִי

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מַלְאָכָתוֹ

וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:

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

Heb4:6 and since that there was still room to enter into it,
and they to whom it was first preached entered not in there because of disobedience,

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

6 epei oun apoleipetai tinas eiselthein eis autēn,

Therefore since it is reserved for some to enter into it,

kai hoi proteron euaggelisthentes

and the ones at an earlier time having had the good news preached to them

ouk eisēlthon di' apeitheian,

did not enter because of disobedience,

וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:
וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:
וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:

זֶלְכֵן הוֹסִיף לְקַבֹּעַ יוֹם מִקֵּץ יָמִים רַבִּים בְּאַמְרוֹ
עַל-יְדֵי דָוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם
אִם-בְּקִלּוֹ תִשְׁמָעוּ אֵל-תִּקְשׁוּ לְבַבְכֶּם:

7. laken hosiph liq'bo`a yom miqets yamim rabbim 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 Therefore today He continued to set the end of many days, Today, in His saying
through Dawid, as that it as been said, Today if you listen to His voice,
do not harden your hearts.

<7> πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσούτον χρόνον,
καθὼς προεῖρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε,
μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν.

7 palin tina horizei hēmeran, Sēmeron, en Daudid legōn

again on a certain day He determines, today, in a psalm of David saying

meta tosouton chronon, kathōs proeirētai,

after so much time, just as it has been said before.

Sēmeron ean tēs phōnēs autou akousēte mē sklērυνēte tas kardias hymōn.

Today, if His voice you may hear, Do not harden your hearts.

וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:
וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:
וְאֲשֶׁר הִתְבַּשְּׂרוּ בְּרֵאשׁוֹנָה הֵמָּה לֹא-בָאוּ שָׁם בְּמַרְיָם:

חֲכִי אֵלֶּי הַנִּיחַ לָהֶם יְהוֹשֻׁעַ
לֹא-הָיָה מְבַרְּךְ אֲחֵרִי כֵן עַל-יוֹם אַחֵר:

8. ki 'ilu heniach lahem Yahushua lo'-hayah m'daber 'acharey ken `al-yom 'acher.

Heb4:8 For if Yahushua (Joshua) had given them rest,

He would not have spoken about another day after that.

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

8 ei gar autous Iēsous katepausen,

For if them Joshua brought to a place of rest,

ouk an peri allēs elalei meta tauta hēmeras.

not about another he would have spoken after these day.

9: 777777 7777 7777 7777 7777 7777 7777 7777 7777

טעל-כן נשאר עוד מנוחת שבת לעם אל-הים:

9. `al-ken nish'arah `od m'nuchath Shabbat l'am 'Elohim.

Heb4:9 Therefore, there remains another Shabbat rest for the people of Elohim.

<9> ἄρα ἀπολείπεται σαββατισμός τῷ λαῷ τοῦ θεοῦ.

9 ara apoleipetai sabbatismos tō laō tou theou.

Therefore, there remains a Sabbath rest for the people of Elohim.

10: 777777 7777 7777 7777 7777 7777 7777 7777 7777
777777 7777 7777 7777 7777 7777 7777 7777 7777

י כי הבא אל-מנוחתו גם-הוא שבת ממלאכתו
כאשר האלהים משלו:

10. ki haba' 'el-m'nuchatho gam-hu' Shabbat mim'la'k'to ka'asher ha'Elohim mishelo.

Heb4:10 For He that is entered into His rest, He also is the Adon (Master) of the Shabbat from his own works, as Elohim did from His own.

<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

For the One having entered into His rest also Himself rested

apo tōn ergōn autou hōsper apo tōn idiōn ho theos.

from His works, just as from His own works Elohim rested.

11: 777777 7777 7777 7777 7777 7777 7777 7777 7777
777777 7777 7777 7777 7777 7777 7777 7777 7777

יא לכן נשקחה-נא לבוא אל-המנוחה הקיאה
למען אשר לא-יכשל איש והיה ממנה כמיהם:

11. laken nish'q'dah-na' labo' 'el-ham'nuchah hahi'

l'ma'an 'asher lo'-yikashel 'ish w'hayah mam'reh k'mohem.

Heb4:11 Please let us labor therefore to enter into that rest, so that any man shall not fall and be the same example of unbelief.

11> σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν,

ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

11 spoudasōmen oun eiselthein eis ekeinēn tēn katapausin,

Therefore let us be diligent to enter into that rest,
hina mē en tō autō tis hypodeigmati pesē tēs apeitheias.
lest by the same someone example may fall of disobedience.

12 זָוֹן-וְלֹגוֹס אֱלֹהִים חַי וְעֹשֶׂה יָחַד מִכָּל-חֶרֶב
נִפְּיּוֹת וְיֹרֵד עַד-לְהַבְדִּיל בֵּין-הַנֶּפֶשׁ וּבֵין הָרוּחַ בֵּין
הַדְּבָקִים וּבֵין-הַמּוֹחַ וּבֵין מַחְשְׁבוֹת לֵב וּמַזְמוֹתָיו:

יב פי-דבר האלהים חי הוא ופועל גבורות יחד מכל-חרב
פיפיות ויורד עד-להבדיל בין-הנפש ובין הרוח בין
הדבקים ובין-המוח ובין מחשבות לב ומזמורתיו:

12. ki-d'bar ha'Elohim chay hu' upho`el g'buroth w'chad mikal-cheereb piphioth
w'yored `ad-l'hab'dil beyn-hanepesh ubeyn haruach beyn had'baqim
ubeyn-hamoach ubochen mach'sh'both lebab um'zimothayu.

Heb4:12 For the Word of Elohim is living and He acts effective, and is sharper
than any double-edged sword, and piercing through even to differentiate
between the soul and the spirit, and between the joints and the marrow,
and able to judge the thoughts and schemes of the heart.

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

12 Zōn gar ho logos tou theou kai energēs

For living is the Word of Elohim and effective

kai tomōteros hyper pasan machairan distomon kai diiknoumenos
and sharper than every doubled-edged sword and penetrating
achri merismou psychēs kai pneumatōs, harmōn te kai muelōn,
as far as the division of soul and spirit, both of joints and marrow,
kai kritikos enthymēseōn kai ennoiōn kardias;
and able to discern the thoughts and insights of the heart.

13 וְאֵין יָצוּר נִסְתָּר מִלְּפָנָיו כִּי-הַכֹּל חָשׁוּף
וְנִלְוִי לְעֵינָי-בְּעַל הַדְּבָרִים שְׁלָנוּ:

יג ואין יצור נסתר מלפניו כי-הכל חשוף
ונלווי לעיני-בעל הדברים שלנו:

13. w'eyn y'tsur nis'tar mi'phanayu ki-hakol chasuph
w'galuy l'eyney-ba'al d'barim shelanu.

Heb4:13 And there is no hidden creature from His sight, but all things are naked
and laid bare before the eyes of the Possessor with whom we are to give account.

<13> καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά
καὶ τετραχελισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

13 kai ouk estin ktisis aphanēs enōpion autou, panta de gymna

And there is not a creature hidden from before Him, but all things are bare

kai tetrachēlismena tois ophthalmōis autou, pros hon hēmin ho logos.

and having been exposed to His eyes, to who our account is given.

14 וְעַתָּה בְּהִיּוֹת-לָנוּ כֹהֵן גָּדוֹל נֶעְלָה מֵאֵד אֲשֶׁר עָבַר
אֶת-הַשָּׁמַיִם יְהוֹשִׁעַ בֶּן-הָאֱלֹהִים נְחִיזִיקָה בְּהוֹדָאת אֱמוּנָתָנוּ:

14. w`attah bih'yoth-lanu kohen gadol na`aleh m'od 'asher 'abar 'eth-hashamayim
Yahushua Ben-ha'Elohim nachaziqah b'hoda'ath 'emunathenu.

Heb4:14 And now that we have a very exalted high priest who has passed through
the heavens, O w'attah the Son of Elohim, let us hold in the confession of our faith.

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

14 Echontes oun archiereea megan dielēlythota tous ouranous,
Therefore since having a great high priest having gone through the heavens,
Iēsoun ton huion tou theou, kratōmen tēs homologias.
Yahushua, the Son of Elohim, let us hold firmly to the confession.

15 טו כִּי אֵין לָנוּ כֹהֵן גָּדוֹל אֲשֶׁר לֹא-יֻכַּל לְהִצְטָעַר בְּחַלְיֵינוּ
כִּי אִם-מִתְנַסֶּה בְּכָל כְּמוֹנוּ וּבְלִי-חֶטָּא:

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

Heb4:15 For we do not have a high priest who is not able to sympathize
with our weaknesses, but One who was tried in all respects as we are, yet without sin.

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

15 ou gar echomen archiereea mē dynamenon sympathēsai
For we do not have a high priest not being able to sympathize with
tais astheneiais hēmōn, pepeirasmenon de kata panta
our weaknesses, but having been tempted in every way
kath' homoiotēta chōris hamartias.
in similar fashion yet without sin.

16 טַעַל-כֵּן נִקְרְבָה בְּבִטְחוֹן לְפָנֵי כֹסֵא הַחֲסֵד לְשִׂאת רַחֲמִים
וּלְמִצָּא חֲסֵד לְעִזְרָה בְּעִתָּהּ:

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

Heb4:16 Therefore let us draw near with confidence in the presence of the throne of the grace, to receive mercy and to find grace in the time to help.

<16> προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος,
ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.

16 proserchōmetha oun meta parrēsias tō thronō tēs charitos,

Therefore let us approach with boldness to the throne of grace,
hina labōmen eleos kai charin heurōmen eis eukairon boētheian.
that we may receive mercy and may find grace for timely help.

Chapter 5

אָדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם
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1. ki kal-kohen gadol halaquach mito'k b'ney-'adam muph'qad hu'
ba`abur b'ney 'adam b'in'y'ney 'Elohim l'haq'rib min'chah wazebach `al-hachata'im.

Heb5:1 For every high priest taken from among the sons of men, he is appointed
for the sons of men in the things pertaining to Elohim,
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
For every high priest of men being chosen in behalf of men is appointed to
ta pros ton theon, hina prosperē dōra te kai thysias hyper hamartiōn,
the things toward Elohim, that He may offer both gift and sacrifices for sins,

אָדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם
אָדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם

אָדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם
אָדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם אַדאָם

2. w'hu' yode`a lach'mol `al-hashogagim w'hato'im bih'yotho gam-hu' y'du`a choli.

Heb5:2 and He knows how to have mercy on the ones being ignorant,
and them going astray, since He himself is also is surrounded with weakness.

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

2 metriopathein dynamenos tois agnoousin kai planōmenois,
being able to deal gently with the ones being ignorant and being misled,
epoi kai autos perikeitai astheneian
since also He is surrounded by weakness

3-אֲשֶׁר-עַל-כֵּן חָיַב לְהִקְרִיב עַל-הַחֲטָאִים
409-מִן-הָאֵם וּבְעַד-נַפְשׁוֹ:

גִּאֲשֶׁר-עַל-כֵּן חָיַב לְהִקְרִיב עַל-הַחֲטָאִים
בְּעַד-הָאֵם וּבְעַד-נַפְשׁוֹ:

3. 'asher-`al-ken chayab l'haq'rib `al-hachata'im b'`ad-ha`am ub'`ad-naph'sho.

Heb5:3 who by this reason ought to sacrifice for the sins for the people
and also for Himself.

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,
and because of it He is obligated, as concerning the people,
houtōs kai peri autou prospheirein peri hamartiōn.
thus also concerning Himself to offer sacrifices for sins.

4-אֲשֶׁר-עַל-כֵּן חָיַב לְהִקְרִיב עַל-הַחֲטָאִים
409-מִן-הָאֵם וּבְעַד-נַפְשׁוֹ:

דָּוָא-הַנִּגְדָּלָה הַזֹּאת לֹא-יִקַּח אִישׁ לְנַפְשׁוֹ
כִּי הַקְרִיבָהּ לָהּ מֵאֵת הָאֱלֹהִים כְּאַהֲרֹן:

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

Heb5:4 And no man takes this honor for his soul,
but he who is called to it by Elohim, just as Aharon was.

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
And not anyone for himself takes the honor
alla kaloumenos hypo tou theou kathōsper kai Aarōn.
but being called by Elohim just as also Aaron.

5-אֲשֶׁר-עַל-כֵּן חָיַב לְהִקְרִיב עַל-הַחֲטָאִים
409-מִן-הָאֵם וּבְעַד-נַפְשׁוֹ:

הַזֶּה הַמְּשִׁיחַ לֹא-כָבֵד אֶת-נַפְשׁוֹ לְהִיטֵל כְּהֵן גָּדוֹל
כִּי אִם-מִי שֶׁאָמַר אֵלָיו בְּנִי אַתָּה אֲנִי הַיּוֹם יְלֵדְתִּיךָ:

5. w'ken haMashiyach lo'-kibed 'eth-naph'sho lih'yoth kohen gadol
ki 'im-mi she'amar 'elayu b'ni 'attah 'ani hayom y'lid'tiak.

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

5> Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα
ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

5 Houtōs kai ho Christos ouch heauton edoxasen genēthēnai archiereia
 So also the Anointed One did not glorify Himself to become High Priest
 all' ho lalēsas pros auton, Huios mou ei sy,
 but the One having said to Him, My Son You are,
 egō sēmeron gegennēka se;
 today I have become a Father to You;

6 וְכִמּוֹ שֶׁאָמַר גַּם-בְּמָקוֹם אֲחֵר
 וְכִמּוֹ שֶׁאָמַר גַּם-בְּמָקוֹם אֲחֵר

6. k'mo she'amar gam-b'maqom 'acher
 'attah-kohen l'olam `al-dib'rathi Mal'ki-tsedeq.

Heb5:6 just as that He says also in another place,
 You are a priest forever according to the order of Malkitsedeq,

<6> καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,
 6 kathōs kai en heterō legei, Sy hiereus eis ton aiōna
 as also in another place He says, You are a Priest forever
 kata tēn taxin Melchisedek,
 according to the order of Melchizedek,

7 זֶאֱשֶׁר בְּיָמֵי הַיּוֹתוֹ בַּבָּשָׂר הִקְרִיב תְּפִלוֹת
 וְתַחֲנוּנִים בְּצַעֲקָה גְדוֹלָה וּבִדְמָעוֹת לִפְנֵי מִי-שֶׁיִּכּוֹל
 לְהוֹשִׁיעוֹ מִמָּוֶת וַיַּעֲתֶר-לוֹ מִפְּנֵי רִאֲתוֹ:

7. 'asher biymey heyotho babasar hiq'rib t'philoth w'thachanunim bits'`aqah g'dolah
 ubid'ma`oth liph'ney mi-sheyakol l'hoshi'o mimaweth waye`ather-lo mip'ney yir'atho.

Heb5:7 who being in the days of His flesh, He offered up prayers and supplications
 with greats crying and with tears before the One that is able to save Him from death,
 and He was heard because of His piety.

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

7 hos en tais hēmerais tēs sarkos autou deēseis te
 who in the days of His flesh both prayers
 kai hiketērias pros ton dynamenon sōzein auton
 and pleadings to the One being able to save Him
 ek thanatou meta kraugēs ischyra kai dakryōn prosenegkas
 from death with a loud cry and tears having offered
 kai eisakoustheis apo tēs eulabeias,

and having been heard because of His piety.

8: וְאַף כִּי-הָיָה הָבֵן לִמְדַּם מַעֲנוֹתָיו לְשִׁמוּעַ:

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

Heb5:8 Although He was a Son, yet learned His answer is to hear.

8> καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,

8 kaiper ōn huios, emathen aph' hōn epathen tēn hypakoēn,

Although being a Son, He learned from the things which He suffered obedience,

9: טוֹאֲחָרֵי אֲשֶׁר הַשְׁלַם הָיָה מִמְצִיא תְּשׁוּעַת עוֹלָמִים לְכָל-שֹׁמְעָיו:

9. w'acharey 'asher hush'lam hayah mam'tsi' t'shu'ath `olamim l'kal-shom'ayu.

Heb5:9 And after that being made perfect,

He became the author of eternal salvation unto all those obeying Him,

9> καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

9 kai teleiōtheis egeneto pasin tois hypakouousin autō

and having been made perfect, He became to all the ones obeying Him

aítios sōtērias aiōniou,

the source of eternal salvation,

10: יוֹהָאֵלֹהִים קָרָא-לוֹ כֹּהֵן גָּדוֹל עַל-דִּבְרָתִי מִלְכִּי-צֶדֶק:

10. w'ha'Elohim qara'-lo kohen gadol `al-dib'rathi Mal'ki-tsedeq.

Heb5:10 called to Him of Elohim a High Priest according to the order of Melkitsedeq.

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

10 prosagoreutheis hypo tou theou archiereus

having been called by Elohim as High Priest

kata tēn taxin Melchisedek.

according to the order of Melchizedek.

11: יֵאָעַל-זֹאת יֵשׁ-לָנוּ לְדַבֵּר רַבּוֹת וְקִשּׁוֹת לְבָאֵר לָכֶם בְּמִלִּין
11: וְעַן כִּי-כָבְדוּ אֶזְנֵיכֶם:

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

Heb5:11 concerning whom we have much to say, and it is hard to explain to you in the word since your ears are heavy.

11> Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσσερμηνευτος λέγειν,

ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

11 Peri hou polys hēmin ho logos kai dysermēneutos legein,
About whom much to us is the Word and it is hard to explain,
epēi nōthroi gegonate tais akoais.
since you have become hard of hearing.

12
יב כִּי תַחַת אֲשֶׁר לְפִי רְבוֹת הַיָּמִים הָיָה רְאוּי לָכֶם לְהוֹת
מְלַמְדִּים עֲתָה צְרִיכִים אַתֶּם לְשִׁשּׁוּבוֹ וְיִלְמְדוּ אֶתְכֶם עֲקָרִי
רֵאשִׁית דְּבָרֵי אֱלֹהִים וְהַצְטַרְכְּתֶם לְחָלָב וְלֹא לְמֵאֲכָל בָּרִיא:

12. ki tachath 'asher l'phi r'both hayamim hayah ra'uy lakem lih'yoth m'lam'dim
'attah ts'rikim 'attem sheyashubu wilam'du 'eth'kem 'iq'rey re'shith dib'rey 'Elohim
w'hits'tarak'tem l'chalab w'lo' l'ma'akal bari'.

Heb5:12 For under which is according to many days you deserve to be teachers,
now you are glad that you return and they shall teach you the first principles
of the oracles of Elohim, and you have need of milk and not of solid food.

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

12 kai gar opheilontes einai didaskaloi dia ton chronon,
For indeed being obligated to be teachers on account of the time,
palin chreian echete tou didaskein hymas tina ta stoicheia
again you have need for to teach you someone the fundamentals
tes arches ton logion tou theou
of the beginning of the oracles of Elohim
kai gegonate chreian echontes galaktos [kai] ou stereas trophes.
and you have become ones having need of milk and not solid food.

13
יג כִּי כֹל אֲשֶׁר מֵאֲכָלוֹ חָלָב אֵינָנוּ מִבֵּין בְּדִבְרֵי-צֶדֶק
כִּי-עוֹדָנוּ תִּינוּק:

13. ki kol 'asher ma'akalo chalab 'eynenu mebin bid'bar-tsedeq ki-'odenu thinoq.

Heb5:13 For everyone who lives on milk is not acquainted in the Word of righteousness,
for he is still an infant.

<13> πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν.

13 pas gar ho metechon galaktos apeiros logou dikaiosynes,
For everyone partaking of milk is unacquainted with the Word of righteousness,
nepios gar estin;
an infant for he is.

14 וְלִשְׁלֵמִים הַמֵּאֲכָל הַבָּרִיא אֲשֶׁר יֵשׁ לָהֶם
:וְלִשְׁלֵמִים הַמֵּאֲכָל הַבָּרִיא אֲשֶׁר יֵשׁ לָהֶם

יד וְלִשְׁלֵמִים הַמֵּאֲכָל הַבָּרִיא אֲשֶׁר יֵשׁ לָהֶם
עַל-פִּי הַנִּסְיוֹן חוּשִׁים שֶׁהִתְגַּלּוּ לְהַבְחִין בֵּין-טוֹב לָרָע:

14. w'lash'lemim hama'akal habari'

'asher yesh lahem `al-pi hanisayon chushim shehar'g'lu l'hab'chin beyn-tob lara`.

Heb5:14 But solid food is for the mature,
that there is to them according to the experience of the senses
that have been trained to discern between good and evil.

<14> τελείων δέ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια
γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

14 teleiōn de estin hē stereā trophē, tōn dia tēn hexin

But for the mature ones is the solid food, the ones because of practice,
ta aisthētēria gegymnasmena echontōn
the faculties of perception having been trained having
pros diakrisin kalou te kai kakou.
for distinguished both good and evil.

Chapter 6

וְעַל-כֵּן בְּעֶזֶב כָּעֵת רֵאשִׁית דְּבַר הַמַּשִּׁיחַ נִעְבֹּר אֶל-הַשְּׁלֵמוֹת
וְלֹא נָשׁוּב לְנִשְׁחָר יְסוּדֵי הַתְּשׁוּבָה מִמַּעֲשֵׂי מוֹת
וְהָאֱמוּנָה בְּאֱלֹהִים:

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

Heb6:1 Therefore, now having left the beginning of the words of the Mashiyach,
let us go on to perfection and shall not return to lay 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 aphentes ton tēs archēs tou Christou logon

Therefore having left the of the elementary things of the Anointed One teaching
epi tēn teleiotēta pherōmetha, mē palin themelion kataballomenoi metanoias
toward maturity let us be moved on, not again laying a foundation of repentance
apo nekrōn ergōn kai pisteōs epi theon,
from dead works and faith toward Elohim.

וְעַל-כֵּן בְּעֶזֶב כָּעֵת רֵאשִׁית דְּבַר הַמַּשִּׁיחַ נִעְבֹּר אֶל-הַשְּׁלֵמוֹת
וְלֹא נָשׁוּב לְנִשְׁחָר יְסוּדֵי הַתְּשׁוּבָה מִמַּעֲשֵׂי מוֹת
וְהָאֱמוּנָה בְּאֱלֹהִים:

חַוְּאֶשֶׁר תּוֹצִיא קוֹץ וְדַרְדַּר נִמְאָסָה הִיא
וְקִרְבָּה לְמֵאֲרָה וְסוֹפָהּ לְהִשְׁרֵף:

8. wa'asher totsi' qots w'dar'dar nim'asah hi' uq'robah lam'erah w'sophah l'hisareph.

Heb6:8 but if it brings forth thorns and thistles, it is rejected, and near to being cursed, and whose end is to be burned.

8. ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος
καὶ κατάρως ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν.

8 ekpherousa de akanthas kai tribolous, adokimos

But if it is producing thorns and thistles, it is worthless

kai kataras eggys, hēs to telos eis kausin.

and near to being cursed, whose end is for burning.

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טְאָמְנָם יְדִידִי מִבְּטָחִים אֲנִיחָנוּ כִּי טְבוֹת מֵאֵלֶּה בָּכֶם
וְקִרְבָּוֹת לְיִשׁוּעָה אֵף כִּי-דִבַּרְנוּ כִּזְאֹת:

9. 'am'nam y'diday mub'tachim 'anach'nu ki tobath me'eleh bakem
uq'robath lishu'ah 'aph ki-dibar'nu kazo'th.

Heb6:9 But, my beloved, we are assured that it is benefited from those in you, and things that accompany for salvation, even though we speak like this.

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

9 Pepeismetha de peri hymōn, agapētoi, ta kreissona

But we have been convinced about you, beloved ones, of better things

kai echomena sōtērias, ei kai houtōs laloumen.

and of things belonging to salvation, if indeed thus we may speak.

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יְכִי הָאֱלֹהִים לֹא-יַעֲזוֹב צֶדֶק לְשֹׁכֵחַ אֶת-מַעֲשֵׂיכֶם
וְאֶת-(עַמַּל) אֲהַבְתְּכֶם אֲשֶׁר הִרְאִיתֶם לְמַעַן שְׂמוֹ שְׁשֵׁרַתֶּם
אֶת-הַקֹּדְשִׁים וְעוֹדְכֶם מִשְׁרָתִים:

10. ki ha'Elohim lo'-y'aueth tsedeq lish'koach 'eth-ma'aseykem
w'eth-(amal) 'ahabath'kem 'asher her'eythem l'ma'an sh'mo shesheratem
'eth-haq'dosim w'od'kem m'sharathim.

Heb6:10 For Elohim is not unrighteous to forget your work and labor of your love which you have shown for His name, in that you have served to the sanctified ones, and still do serve them.

<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

Not for unjust Elohim is to forget your work

kai tēs agapēs hēs enedeixasthe eis to onoma autou,

and the love which you demonstrated toward His name,

diakonēsantes tois hagiois kai diakonountes.

having served the sanctified ones and still serving them.

11 ΔΕΥΤΕΡΩΝ 10
11

יִשְׁכַּחְנוּ שְׂכָל-אֶחָד מִכֶּם יִשְׁקֹד
לְהוֹת נָכוֹן לְבוֹ בַּתְּקוּהָ עַד-הַקֵּץ:

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

Heb6:11 And we desire that every one of you show
to be sincere in your heart of hope until the end,

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

11 epithymoumen de hekaston hymōn tēn autēn endeiknysthai spoudēn

And we desire each of you with the same eagerness to demonstrate

pros tēn plērophorian tēs elpidos achri telous,

toward the full assurance of the hope until the end,

12 יְהוֹרֵשׁוּ אֶם-תִּלְכוּ בְּעִקְבוֹת יְהוֹשִׁי הַהִבְטָחוֹת
בְּאַמוּנָה וְאֶרֶךְ נֶפֶשׁ:

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

Heb6:12 so that you shall not be sluggish,
but follow in the footsteps to inherit the promises through faith and prolonged soul.

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

12 hina mē nōthroi genēsthe, mimētai de tōn dia pisteōs

that not lazy you may become, but imitators of the ones through faith

kai makrothymias klēronomountōn tas epaggelias.

and patience inheriting the promises.

13 יְהוֹרֵשׁוּ אֶם-תִּלְכוּ בְּעִקְבוֹת יְהוֹשִׁי הַהִבְטָחוֹת
בְּאַמוּנָה וְאֶרֶךְ נֶפֶשׁ:

יגְכִי בְּהִבְטִיחַ אֱלֹהִים אֶת-אַבְרָהָם נִשְׁבַּע בְּנִפְשׁוֹ
יַעַן אֲשֶׁר-אֵין גְּדוֹל מִמֶּנּוּ לְהִשָּׁבַע בּוֹ:

13. **ki b'hab'tiach 'Elohim 'eth-'Ab'raham nish'ba' b'naph'sho**
ya'an 'asher-'eyn gadol mimenu l'hishaba' bo.

Heb6:13 For Elohim, having promised Abraham,
since He could swear by it by no one greater, swore by Himself,

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

13 Tō gar Abraam epaggeilamenos ho theos,
For to Abraham having promised Elohim,
epoi kat' oudenos eichen meizonos omosai, ōmosen kath' heautou
since by no one He had greater to swear, He took an oath by Himself

14 יִשְׁמַעְיֵאל אֲמַר כִּי-בָרֵךְ אֶבְרָהָם וְהִרְבָּה אֶרְבָּה אוֹתָךְ:

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

Heb6:14 saying that I shall surely bless you and I shall surely multiply you.

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

14 legōn, Ei mēn eulogōn eulogēsō se kai plēthynōn plēthynō se;
saying, surely blessing, I shall bless you and multiplying I shall multiple you.

15 טוֹוֹיָהִי בְּהֶאֱרִיךְ נִפְשׁוֹ וַיִּנָּחַל אֶת-הַהִבְטָחָה:

15. **way'hi b'ha'ari'k naph'sho wayin'chal 'eth-hahab'tachah.**

Heb6:15 And so, be after being patient of his soul, he obtained the promise.

<15> καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

15 kai houtōs makrothymēsas epetychen tēs epaggelias.
And thus having waiting patiently, he obtained the promise.

16 מִזֶּבְנֵי הָאָדָם יִשְׁבָּעוּ בְּגְדוֹל מֵהֶם וְהִשְׁבִּיעָה לָּהֶם קֵץ כָּל-מַחְלָקֶת בְּקִיּוֹם הַדָּבָר:

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

Heb6:16 For the sons of men do indeed swear by the greater one of them,
and an oath for the word of confirmation is to them an end of all strife.

<16> ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν,
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·

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

<16> ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν,
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·

1w99'-xx 9x94g x9x936 7436x3 3r9 9w4y 7y-6017
:3099w9 3xx 990 9x30 37xwx-46w 310933

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

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

$\frac{1}{x^2} = x^{-2}$

18. l'ma`an bish'ney d'barim bil'ti mish'tanim
'asher chalilah l'Elohim mishaqer bam yih'yeh lanu
'asher nas'nu 'elayu mib'tach-oz le'echoz batiq'wah han'thunah l'phaneynu.

«18» ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

×yqj6 x4g7-6x 04m7y 9f8y 74y7 770y 97w776 473-9w4 19

יֵט אֲשֶׁר-הָיָא לְנַפְשֵׁנוּ כְּעֵגֶן נָכוֹן וְיָחִזֵּק אֶל-מִבֵּית לְפָרֶכֶת:

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

Heb6:19 which is to our souls as a sure and steadfast anchor,
and which enters into that is inside the house of the veil,

<19> ἥν ὥς 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
which as an anchor we have of the soul, both secure and reliable
kai eiserchomenēn eis to esōteron tou katapetasmatos,
and entering into the inside of the curtain,

20 אֲשֶׁר-בָּא שָׁמָּה בְּעֵדְנוּ יְהוֹשֻׁעַ הָעֹבֵר לְפָנֵינוּ
וְיָחִי-כֹהֵן גָּדוֹל לְעוֹלָם עַל-הַבְּרִית מַלְכִּי-צֶדֶק:

20. 'asher-ba' shamah ba`adenu Yahushua ha`ober l'phaneynu
way'hi-kohen gadol l'olam `al-dib'rathi Mal'ki-tsedeq.

Heb6:20 where Owha has entered there for us as a forerunner before us,
having become a high priest forever according to the order of Malkitsedeq.

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

20 hopou prodromos hyper hēmōn eisēlthen Iēsous,
where a forerunner on behalf of us entered, Yahushua,
kata tēn taxin Melchisedek archiereus genomenos eis ton aiōna.
according to the order of Melchizedek, having become a high priest forever.

Chapter 7

1 אֲשֶׁר-בָּא שָׁלֵם מֶלֶךְ צֶדֶק מֶלֶךְ שָׁלֵם לְאֵל עֲלִיּוֹן אֲשֶׁר יִצְא
לְקַרְאֵת אַבְרָהָם בְּשׁוּבוֹ מִהַכּוֹת אֶת-הַמְּלָכִים וַיְבָרֶכְהוּ:

1. ki zeh Mal'ki-tsedeq mele'k Shalem kohen l'El `El'yon
'asher yatsa' liq'ra'th 'Ab'raham b'shubo mehakoth 'eth-ham'lakim way'barakehu.

Heb7:1 For this Malkitsedeq, king of Shalem, priest of El Elyon (Most High),
who came out to call 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 εὐλόγησας αὐτόν,

1 Houtos gar ho Melchisedek, basileus Salēm, hierews tou theou tou huiistou,

[illegible]

38

4 אֲבִינִי אַחְרָא מַח-גָּדוֹל הוּא אֲשֶׁר גַּם-אַבְרָהָם אָבִינוּ
נָתַן-לוֹ מֵעֶשֶׂר מֵרֵאשִׁית הַכֹּל:

4. ur'u mah-gadol hu' 'asher gam-'Ab'raham 'abinu
nathan-lo ma'aser mere'shith hakol.

Heb7:4 Now observe what great this one is that our father Abraham,
also gave to him a tenth of the beginning of everything.

<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

Now consider how great this one was to whom also a tenth Abraham gave
ek tōn akrothiniōn ho patriarchēs.
from the booty the Patriarch.

5 הֵן-בְּנֵי לֵוִי נִחְלִי הַכֹּהֵנָה יֵשׁ-חֵק לָהֶם
עַל-פִּי הַתּוֹרָה לְקַחַת אֶת-הַמַּעֲשֵׂרוֹת מִן-הָעָם מִן-אַחֵיהֶם
אֲשֶׁר אִף-הֵם יֵצְאִי יָרֵךְ אַבְרָהָם:

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

Heb7:5 They, the sons of Lewi who receive the priesthood,
have a commandment for them according to the Law to take a tithes from the people,
that is, from their brothers, that although they come out of the loins of Abraham.

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

5 kai hoi men ek tōn huiōn Leui tēn hierateian lambanontes

And the ones of the sons of Levi, the priestly office having received
entolēn echousin apodekatoun ton laon kata ton nomon,
have a command to collect the tithe from the people according to the Law,
tout' estin tous adelphous autōn, kaiper exelēlythotas ek tēs osphuos Abraam;
that is to say, their brothers, although having come out from the loin of Abraham.

6 אֲבִינִי אַחְרָא מַח-גָּדוֹל הוּא אֲשֶׁר גַּם-אַבְרָהָם אָבִינוּ
נָתַן-לוֹ מֵעֶשֶׂר מֵרֵאשִׁית הַכֹּל:

וַאֲשֶׁר אֵינָנוּ מְתִיחִשׁ לְמִשְׁפַּחָתָם הוּא לָקַח אֶת-הַמַּעֲשִׂיר
מִן-אַבְרָהָם וַיְבָרֶךְ אֶת-אֲשֶׁר הִיְתָה-לוֹ הַחֲבָטָחָה:

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 he whose genealogy is not counted from their families received a tenth
from Abraham and blessed him that he had the promises.

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

6 ho de mē genealogoumenos ex autōn dedekatōken Abraam

But the one not tracing his descent from them, has received tithes from Abraham
kai ton echonta tas epaggelias eulogēken.
and the one having the promises, he has blessed.

וַיְהִי כִּי הָיָה הַדָּבָר שֶׁהָאֲדָמִים לֹקְחִים אֶת-הַמַּעֲשִׂיר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּא עֹלֶיךָ כִּי הוּא חַי:

וַיְהִי כִּי הָיָה הַדָּבָר שֶׁהָאֲדָמִים לֹקְחִים אֶת-הַמַּעֲשִׂיר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּא עֹלֶיךָ כִּי הוּא חַי:

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

Heb7:7 Behold, the right dispute is that the lesser is blessed by the greater of him.

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

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

apart from all dispute, the inferior by the superior is blessed.

וַיְהִי כִּי הָיָה הַדָּבָר שֶׁהָאֲדָמִים לֹקְחִים אֶת-הַמַּעֲשִׂיר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּא עֹלֶיךָ כִּי הוּא חַי:

וַיְהִי כִּי הָיָה הַדָּבָר שֶׁהָאֲדָמִים לֹקְחִים אֶת-הַמַּעֲשִׂיר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּא עֹלֶיךָ כִּי הוּא חַי:

8. uphoh b'ney 'adam sheyamuthu loq'chim 'eth-hama`aser 'abal sham loq'cho
mi shehu`ad `alayu ki hu' chay.

Heb7:8 And here it is the sons of men who die that receive tithes,
but there he receives them, of whom it is witnessed about him that he lives.

<8> καὶ ὧδε μὲν δεκάτας ἀποθνῄσκοντες ἄνθρωποι λαμβάνουσιν,
ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.

8 kai hōde men dekatas apothnēskontes anthrōpoi lambanousin,

And here, tithes, dying men receive,
ekei de martyroumenos hoti zē.
but there, one testifying that he lives.

וַיְהִי כִּי הָיָה הַדָּבָר שֶׁהָאֲדָמִים לֹקְחִים אֶת-הַמַּעֲשִׂיר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּא עֹלֶיךָ כִּי הוּא חַי:

וַיְהִי כִּי הָיָה הַדָּבָר שֶׁהָאֲדָמִים לֹקְחִים אֶת-הַמַּעֲשִׂיר אֲבָל שָׁם לֹקְחוֹ
מִי שֶׁהוּא עֹלֶיךָ כִּי הוּא חַי:

את-הַמַּעֲשָׂרוֹת הָיָה מַעֲשִׂיר בְּעֶשֶׂר אַבְרָהָם:

9. w'yitaken lomar ki gam-Lewi halqeach
'eth-hama`as'roth hayah m`aser ba`ser 'Ab'raham.

Heb7:9 And it may be to say that through the tithe of Abraham even Lewi,
who received the tithes was paid tithes,

9 καὶ ὥς ἔπος εἶπεν, δι' Ἀβραὰμ καὶ Λεὺὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται.

9 kai hōs epos eipein, di' Abraam kai Leui ho dekatas

And as a word to speak, through Abraham, even Levi, the one receiving tithes,
lambanōn dedekatōtai;
has paid tithes.

10 יָכִי עוֹד בְּיָרֵךְ הָאֲבִי הָיָה בְּצִאֲתוֹ מִלְכִּי-צֶדֶק לִקְרָאתוֹ:

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

Heb7:10 for he was still in the loins of the father when Malkitsedeq left to meet him.

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.

For yet in the loin of his father he was when met him Melchizedek.

11 יֵאֵל-כֵּן אֱלֹהֵי הַיְתָה שְׁלֵמוֹת עַל-יְדֵי כַהֲנַת בְּנֵי לֵוִי אֲשֶׁר-בָּהּ
נִתְּנָה הַתּוֹרָה לָעָם לְמַח-יָהּ צִרִיךְ לָקִים עוֹד כַּהֵן אַחֵר
עַל-הַבְּרִית מִלְכִּי-צֶדֶק וְלֹא יֵאמַר עַל-הַבְּרִית אַהֲרֹן:

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

Heb7:11 If therefore perfection were through the priesthood of the sons of Lewi,
in which is under it the people were given the Law, why is this still necessary to rise
another priest after the order of Melkitsedeq, and not be called after the order of Aharon?

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς
νενομοθέτηται, τίς ἔτι 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

If then perfection through the Levitical priesthood was, the people
gar ep' autēs nenomothetētai, tis eti chreia

for on the basis of it have received laws, what further need
kata tēn taxin Melchisedek heteron anistasthai hierea

according to the order of Melchizedek for another priest to arise
kai ou kata tēn taxin Aarōn legesthai?

and **not** according to the order of **Aaron** to be named?

12 יב כי בהשפנות הכהנה צריך שתשתנה גם-התורה:

12. **ki b'hish'tanoth hak'hunah tsari'k shetish'taneh gam-haTorah.**

Heb7:12 For when the priesthood is changed,
there is a necessity that a change is made to the Law also.

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

12 **metatithemenēs gar tēs hierōsynēs ex anagkēs**

For when being changed the priestly office, of necessity
kai nomou metathesis ginetai.
also a change of Law occurs.

13 יג כי אשר-מדבר בו כזאת הוא משבט אחר
אשר מעולם לא-שרת איש ממנו במזבח:

13. **ki 'asher-m'dubar bo kazo'th hu' mishebet 'acher**
'asher me`olam lo'-shereth 'ish mimenu bamiz'beach.

Heb7:13 For whoever speaks to him like that it belongs to another tribe,
from which no one ever served anyone at the altar.

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

13 **eph' hon gar legetai tauta, phylēs heteras meteschēken,**

About whom for these things are said, to a different tribe he has belonged,
aph' hēs oudeis proseschēken tō thysiastērīō;
from which no one has officiated at the altar.

14 יד כי גלוי לכל אשר אדנינו צמח מיהודה מן-השבט
אשר משה לא-דבר אליו דבר על-הכהנה:

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

Heb7:14 For it is evident to all that our Adon has sprung out of Yahudah,
from the tribe of which Mosheh spoke nothing of Him concerning the priesthood.

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

14 **prodēlon gar hoti ex Iouda anatatalken ho kyrios hēmōn,**

For it is obvious that from Judah has descended our Master,

eis hēn phylēn peri hiereōn ouden Mōusēs elalēsen.
about which tribe concerning priests nothing Moses said.

15 מִלְכִּי־צֶדֶק אֲחֵר אֵין עוֹד בָּרוּר הוּא אִם-יִרְאֶה
מִלְכִּי־צֶדֶק אֲחֵר אֵין עוֹד בָּרוּר הוּא אִם-יִרְאֶה

טוֹעֵד יוֹתֵר בָּרוּר הוּא אִם-יִרְאֶה
בְּדִמְיוֹן מִלְכִּי־צֶדֶק כִּהֵן אֲחֵר:

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

Heb7:15 And it is yet far more evident, if after the likeness of Melkitsedeq there arise another priest,

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

15 kai perissoteron eti katadēlon estin,
And even much more evident it is,

ei kata tēn homoiotēta Melchisedek anistatai hiereus heteros,
if according to the likeness of Melchizedek arises another priest,

16 אֲנִשְׁרָא אֵינָנוּ עַל-פִּי חֻקַּת בִּשְׂרָ וְדָם
אֲנִשְׁרָא עַל-פִּי כֹחַ חַיִּים וְשִׂאִין לָהֶם הַפֶּסֶק:

16. 'asher 'eynenu `al-pi chuqath basar wadam
'ela' `al-pi koach chayim she'eyn lahem heph'seq.

Heb7:16 who has become, not according to the law of carnal and blood command but according to the power of life that is not destructible to them.

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

16 hos ou kata nomon entolēs sarkinēs gegonen
who not according to the law of a fleshly command has become,
alla kata dynamin zōēs akatalytou.
but according to the power of an indestructible life.

17 יִזְכֹּר הָעֵיד עָלָיו אַתָּה-כִּהֵן לְעוֹלָם עַל-הַבְּרִית מִלְכִּי־צֶדֶק:
יִזְכֹּר הָעֵיד עָלָיו אַתָּה-כִּהֵן לְעוֹלָם עַל-הַבְּרִית מִלְכִּי־צֶדֶק:

17. ki-he'id `alayu 'attah-kohen l'`olam `al-dib'rathi Mal'ki-tsedeq.

Heb7:17 For he testified of Him, You are a priest forever after the order of Malkitsedeq.

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

17 martyreitai gar hoti Sy hiereus eis ton aiōna
For it is testified of Him that You are a priest forever
kata tēn taxin Melchisedek.

according to the order of Mechizedek.

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יֵחַ בְּעֶבֶר אֲשֶׁר הַמִּצְוָה הַקְדָּמַת הוֹסְרָה בְּהִיוֹתָהּ חִלּוּשָׁה וְקִצְרֹת-יָד מִהוֹעִיל:

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

Heb7:18 For which the preceding commandment is a disannulling by being weak and short handed uselessness,

«18» ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς
διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές -

18 athetēsis men gar ginetai proagousēs entolēs

An annulment for there is of the preceding commandment

dia to autēs asthenes kai anōpheles -

because of its weakness and uselessness.

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יט פי התורה היא לא-השלימה דבר והנה נכנסה תחתיה
תקנה טובה ממנה אשר-נקרב על-ידה לאלהים:

19. **ki** **haTorah** **hi'** **lo'-hish'limah** **dabar** **w'hinne** **nik'n'sah** **thach'teyah** **tiq'wah** **tobah**
mimenah **'asher-niq'rab** **`al-yadah** **I'Elohim.**

Heb7:19 (for the Law is **nothing** perfect), but **behold**,
the bringing in **under** it a **better** hope **through** it **which** we draw near to **Elohim**.

19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος - ἐπεισαγωγή δὲ κρείττονος ἐλπίδος
 δι' ἧς ἐγγίζομεν τῷ θεῷ.

19 **ouden** gar eteleiōsen ho nomos - epeisagōgē de kreittonos elpidos

nothing for perfected the Law but the introduction of a better hope

di' hēs eggizomen tō theō.

through which we draw near to Elohim.

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בְּכִפִּי אֲשֶׁר לֹא בְּלֹא נְשׁוּבָה הִיטָה-זֹאת:

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

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

«20» Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας·

οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

20 Kai kath' hoson ou chōris horkōmosias:

And in as much as it was not without an oath.

hoi men gar chōris horkōmosias eisin hiereis gegonotes.

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כא כי המה נתפחנו בלי-שבועה וזה בשבועה
 על-ידי האמר לו נשבע יהיה ולא ינחם אתה-כהן
 לעולם על-דברתי מלפי-צדק:

21. ki hemah nith'kahanu b'li-sh'bu'ah w'zeh bish'bu'ah `al-y'dey ha'omer lo nish'ba`
 Yahúwah w'lo' yinachem 'attah-kohen l'`olam `al-dib'rathi Mal'ki-tsedeg.

Heb7:21 for they indeed became priests without an oath, but this with an oath
 by the power of Him who said to Him, 9999 has sworn and shall not repent,
 You are a priest forever after the order of Malkitsedeq.

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

21 ho de meta horkōmosias dia tou legontos pros auton,
 but the One with an oath through the One saying to Him,
 Ōmosen kyrios, kai ou metamelēthēsetai, Sy hierēus eis ton aiōna.
 The Master vowed, and He shall not change His mind, You are a priest forever.

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כב הנה בזאת מעלה היא חברית אשר יהושע ערב אותה:
 22. hinneh b'zo'th m'ulah hi' hab'rith 'asher Yahushuà `arab 'othah.

Heb7:22 Behold, by this He raises a covenant
 so that 09999 has become a guarantor of it.

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

22 kata tosouto [kai] kreittonos diathēkēs
 According to such a vow also a better covenant
 gegonen egguos Iēsous.
 has become a guarantee Yahushua.

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כג וישם נתפחנו רבים מפני
 אשר המות לא הניחם להותיר בארץ:

23. w'sham nith'kahanu rabbim mip'ney 'asher hamaweth lo' hinicham
 l'hiuather ba'arets.

Heb7:23 And there they that became priests were many,
 because of that the death would not allow them to continue in the land,

<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;

And the many have become priests because to be hindered by death to continue.

24 אָבֵל זֶה יַעֲמֹד לְעוֹלָם וַיְהִי-לוֹ כִּהְנֶה
אֲשֶׁר לֹא-תַעֲבֹר מִמֶּנּוּ:

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

Heb7:24 but this stands forever and He has a priesthood that does not pass from it.

<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;

But because He continues forever, He has an unchangeable priesthood.

25 אֲשֶׁר עַל-כֵּן יוּכַל לְהוֹשִׁיעַ בְּכֹל וְכָל-אֶת-הַנִּגָּשִׁים
עַל-יָדוֹ לְאֱלֹהִים כִּי חַי-הוּא תָמִיד לְהַפְגִּיעַ בְּעַדָּם:

25. 'asher `al-ken yukal l'hoshi'a bakol wakol 'eth-hanigashim `al-yado l'Elohim
ki chay-hu' thamid l'haph'gi` ba`adam.

Heb7:25 Who therefore is able to save for all and all those who draw near by His hand
to Elohim, since He always lives to make intercession for them.

<25> ὅθεν 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

From which also to save completely He is able the ones coming

di' autou tō theō, pantote zōn eis to entygchanein hyper autōn.

through Him to Elohim, always living for the purpose of pleading for them.

26 כִּי נִבְדָּל מִן-הַחַטָּאִים וְנִשָּׂא מִהַשְׁמָיִם:
כִּי נִבְדָּל מִן-הַחַטָּאִים וְנִשָּׂא מִהַשְׁמָיִם:

26. ki na'awah-lanu kohen kazeh shehu' chasid w'thamim w'tahor
w'nib'dal min-hachata'im w'nisa' mehashamayim.

Heb7:26 For it was fitting that we should have such a High Priest that He is holy, innocent,
undefiled, and He is separated from the sinners and is exalted above the heavens,

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

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47

de tēs horkōmosias tēs meta ton nomon huion eis ton aiōna teteleiōmenon.
but of the oath after the Law appoints the Son forever having been made perfect.

Chapter 8

Shavua Reading Schedule (44th sidrot) - Heb 8 - 13

וְזֶה רֹאשׁ הַנְּאָמְרִים שֶׁיֵּשׁ-לָנוּ כֹהֵן גָּדוֹל
אֲשֶׁר יָשָׁב לְיְמִין כִּסֵּא הַגְּדֻלָּה בַּשָּׁמַיִם:

1. w'zeh ro'sh hane'emarim sheyesh-lanu kohen gadol
'asher yashab liymin kise' hag'dulah bashamayim.

Heb8:1 This is the head of the sayings that we have an High Priest,
who is seated on the right hand of the throne of the Majesty in the heavens,

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

1 Kephalaion de epi tois legomenois, toiouton echomen archierea,

Now the main point of the things being said is this, we have such a High Priest,
hos ekathisen en dexia tou thronou tēs megalōsynēs en tois ouranois,
who sat down at the right hand of the throne of the Majesty in the heavens,

בְּהוּא מְשַׁרֵּת הַקֹּדֶשׁ וְהַמִּשְׁכָּן הָאֱמִתִּי
אֲשֶׁר-כֹּנֵנוּ אֲדֹנָי וְלֹא אָדָם:

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

Heb8:2 and He is a servant of the sanctuary and of the true tabernacle,
which Adonay put up, and not man.

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

2 tōn hagiōn leitourgos kai tēs skēnēs tēs alēthinēs,

Of the holy things a servant and of the tabernacle true,
hēn epēxen ho kyrios, ouk anthrōpos.
which set up the Master, not man.

וְכִי כָל-כֹּהֵן גָּדוֹל הוּא מִפְּקָד לְהַקְרִיב מִנְחֹת וְזִבְחִים
וְעַל-כֵּן צָרִיךְ שָׁגָם זֶה יִהְיֶה לוֹ מַח-שִׁיקְרִיב:

3. ki kal-kohen gadol hu' muph'qad l'haq'rib m'nachoth uz'bachim
w'al-ken tsari'k shegam zeh yih'yeh lo mah-sheyaq'rib.

Heb8:3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is of necessity that this One also has something that He offer.

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 prospherein dōra te kai thysias kathistatai; for every High Priest in order to offer both gifts and sacrifices is appointed.

hōthen anagkaion echein ti kai touton

From which it was necessary for to have something also this One

ho prosenegkē.

which He might offer.

וְהָיָה אֵלּוּ הָיָה בְּאֶרֶץ לֹא הָיָה כֹהֵן
כִּי יֵשׁ-פֹה הַכֹּהֲנִים הַמִּקְרִיבִים הַקִּרְבָּנוֹת עַל-פִּי הַתּוֹרָה:

4. w'hinneh 'ilu hayah ba'arets lo' hayah kohen
ki yesh-poh hakohanim hamaq'ribim haqar'banoth `al-pi haTorah.

Heb8:4 Behold, if there was no priest on the earth, He should not be a priest, since there are those who offer the gifts here according to the Law;

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 hiereus, If therefore he were on the earth, he would not be a priest,

ontōn tōn prosperontōn kata nomon ta dōra;

being the ones offering according to the Law the gifts;

וְהָיָה כִּי יֵשׁ-פֹה הַכֹּהֲנִים הַמִּקְרִיבִים הַקִּרְבָּנוֹת עַל-פִּי הַתּוֹרָה:
מִשָּׁה בָּבֹאוֹ לְהָקִים אֶת-הַמִּשְׁכָּן כִּי-אָמַר אֱלֹדִיו רְאֵה
וַעֲשֵׂה כֹכֵל בְּתַבְנִיתוֹ אֲשֶׁר-אַתָּה מְרַאֶה בְּהָרִ:

5. um'kahanim lid'muth w'tsel had'barim shebashamayim
ka'asher tsuuah Mosheh b'bo'o l'haqim 'eth-hamish'kan ki-'amar 'elayu r'eh
wa'aseh hakol b'thab'nitho 'asher-'attah mar'eh bahar.

Heb8:5 who serve a copy and shadow and the things that are in the heavens, just as Mosheh was warned by Elohim when he was about to erect the tabernacle; for, see, He says to you, that you make all things according to His pattern which was shown you on the mountain.

5> οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεκρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, Ὅρα γὰρ φησίν,

ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

5 hoitines hypodeigmati kai skiā latreuousin tōn epouraniōn,
who a copy and a shadow they serve of the heavenly things,
kathōs kechrēmatistai Mōusēs mellōn epiteleîn tēn skēnēn,
just as Moses has been warned, being about to complete the tabernacle,
Hora gar phēsin, poiēseis panta kata
For see to it, He says, that you shall make it according to all
ton typon ton deichthenta soi en tō orei;
the pattern having been shown to you on the mountain.

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וְעַתָּה הוּא קִבֵּל שְׂרוּת מְעֻלָּה כְּפִי מְעֻלַּת הַבְּרִית שֶׁהוּא
סֶרְסוֹר לָהּ אֲשֶׁר הוֹקְמָה עַל-הַבְּטָחוֹת טְבוֹת וַיִּתְּרוֹת:

6. w'`attah hu' qibel sheruth m'`uleh k'phi ma`alath hab'rith shehu' sar'sor lah
'asher huq'mah `al-hab'tachoth toboth witheroth.

Heb8:6 But now He has obtained a more excellent ministry,
as much as it is a better covenant that He is the mediator of it
which was established upon better promises and benefits.

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

6 nyn[i] de diaphorōteras tetychen leitourgias,
But now He has attained to a more excellent service,
hosō kai kreittonos estin diathēkēs mesitēs,
in as much as also of a better covenant He is the mediator,
hētis epi kreittosin epaggeliais nenomothetētai.
which upon better promises has been enacted.

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זְכִּי אֱלֹהֵי הַיְּתָה הָרִאשׁוֹנָה הַהִיא גְּמוּלָה
לֹא-יִבְקֹשׁ מָקוֹם לַשֵּׁנִיָּה:

7. ki 'ilu hay'thah hari'shonah hahi' g'murah lo'-y'buqash maqom lish'niah.

Heb8:7 For if that first covenant had been faultless,
there should no place have sought for the second.

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

7 Ei gar hē prōtē ekeinē ēn amemptos,
For if that first covenant was faultless,
ouk an deuterās ezēteito topos.
not a second would have been sought a place for.

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ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ ⲕⲁⲩⲁⲓⲁⲓⲱ

ח כִּי-כֹה אָמַר בְּהוֹכִיחַ אֹתָם הִנֵּה יָמִים בָּאִים נֹאֵם-יְהוָה
וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה׃

8. **ki-koh 'amar b'hokiach 'otham hinneh yamim ba'im n'um-Yahúwah**
w'karati 'eth-beyth Yis'ra'El w'eth-beyth Yahudah b'rith chadashah.

Heb8:8 For He says in finding fault with them here, Behold, the days come, says יְהוָה, when I shall conclude with the house of Yisra'El and with the house of Yahudah, a new covenant,

«8» μεμφόμενος γὰρ αὐτοὺς λέγει, Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,

8 memphomenos gar autous legei, Idou hēmerai erchontai, legei kyrios, for finding fault with them He says, Behold, days are coming, says YHWH, kai syntelesō epi ton oikon Israēl and I shall establish with the house of Israel kai epi ton oikon Iouda diathēkēn kainēn, and with the house of Judah a new covenant,

יְהוָה אָמַר בְּהוֹכִיחַ אֹתָם הִנֵּה יָמִים בָּאִים נֹאֵם-יְהוָה
וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה׃

ט לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם
לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר-הִפָּהּ הֵפְרוּ אֶת-בְּרִיתִי
וְאֲנֹכִי בַּחֲלָתִי בָם נֹאֵם-יְהוָה׃

9. **lo' kab'rith 'asher karati 'eth-'abotham b'yom hecheziqi b'yadam l'hotsi'am**
me'erets Mits'rayim 'asher-hemah hepheru 'eth-b'rithi
w'anoki bachal'ti bam n'um-Yahúwah.

Heb8:9 not according to the covenant which I made with their fathers on the day when I took them by the hands to lead them out of the land of Mitsrayim, because they broke My covenant, and I neglected them, says יְהוָה.

«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 ἡμέλῃσα αὐτῶν, λέγει κύριος.

9 ou kata tēn diathēkēn, hēn epoīēsa tois patrasin autōn not according to the covenant which I made with their fathers en hēmerā epilabomenou mou tēs cheiros autōn exagagein autous ek gēs Aigyp tou, on the day having taken me their hand to lead out them from the land of Egypt, hoti autoi ouk enemeinan en tē diathēkē mou, because they did not continue in My covenant, kagō ēmelēsa autōn, legei kyrios; and I was unconcerned about them, says YHWH.

יְהוָה אָמַר בְּהוֹכִיחַ אֹתָם הִנֵּה יָמִים בָּאִים נֹאֵם-יְהוָה
וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה׃

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יְכִי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בֵּית יִשְׂרָאֵל אֲחֵרִי
הַיָּמִים הָהֵם נָא-יְהִי נְתַתִּי אֶת-תּוֹרָתִי בְּקֶרֶבָם
וְעַל-לִבָּם אֶכְתָּבָנָה וְהָיִיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יְהִיוּ-לִי לְעָם:

10. **ki zo'th hab'rith 'asher 'ek'roth 'eth-beyth Yis'ra'El 'acharey hayamim hahem n'um-Yahúwah nathati 'eth-torathi b'qir'bam w'al-libam 'ek'tabenah w'hayithi lahem l'Elohim w'hemah yih'yu-li l'am.**

Heb8:10 For this is the covenant that I shall make with the house of Yisra'El after those days, says YHWH: I shall put My laws among them, and I shall write them on their hearts. And I shall be to them as Elohim, and they shall be to Me as a people.

<10> ὅτι αὕτη 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**

Because this is the covenant which I shall make with the house of Israel meta tas hēmeras ekeinas, legei kyrios; didous nomous mou eis tēn dianoian autōn, after those days, says YHWH; putting My Laws into their minds

kai epi kardias autōn epigrapsō autous, kai esomai autois eis theon, and upon their hearts I shall write them, and I shall be to them as Elohim,

kai autoi esontai moi eis laon;

and they shall be to me as a people;

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יִאֵלֵא וְלִמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-אֶחָיו לֵאמֹר
יְדַעוּ אֶת-יְהוָה כִּי כֻלָּם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד-גְּדוֹלָם:

11. **w'lo' y'lam'du `od 'ish 'eth-re'ehu w'ish 'eth-'achiu le'mor d'u 'eth-Yahúwah ki kulam yed'u 'othi l'miq'tanam w'ad-g'dolam.**

Heb8:11 And they shall teach no more everyone his fellow citizen, and everyone his brother, saying, Know YHWH, for all shall know Me, from the least to the greatest of them.

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

11 kai **ou mē didaxōsin** hekastos ton politēn autou

And by no means may they teach each one his fellow citizen

kai hekastos ton adelphon autou legōn, Gnōthi ton kyrion,

and each other his brother saying, Know YHWH,

hoti pantes eidēsousin me apo mikrou heōs megalou autōn,

because all shall know Me from the small to the great of them.

53

2-17 חֲדָשׁ אֶת־הַמִּשְׁכָּן הַחִיצוֹן אֲשֶׁר-בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן
וְהַמִּצֵּבֶת הַקֹּדֶשׁ וְהַיֹּאֵל נִקְרָא קֹדֶשׁ:

בְּכִי-חֻקָּם הַמִּשְׁכָּן הַחִיצוֹן אֲשֶׁר-בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן
וְהַמִּצֵּבֶת הַקֹּדֶשׁ וְהַיֹּאֵל נִקְרָא קֹדֶשׁ:

2. **ki-huqam hamish'kan hachitson '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, which in it, was the candlestand, and the table and the showbread, this is called the holy place.

<2> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἢ τε λυχνία
καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἁγία.

2 skēnē gar kateskeuasthē hē prōtē en hē hē te lychnia

For the tent was furnished, that is the first, in which were both the lampstand
kai hē trapeza kai hē prothesis tōn artōn, hētis legetai Hagia;
and the table and the setting out of the bread, which is called, the holy place.

3-17 חֲדָשׁ אֶת־הַמִּשְׁכָּן הַחִיצוֹן אֲשֶׁר-בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן
וְהַמִּצֵּבֶת הַקֹּדֶשׁ וְהַיֹּאֵל נִקְרָא קֹדֶשׁ:

גּוֹמֵבִית לַפְּרֹכֶת הַשְּׁנִיָּת מִשְׁכָּן הַנִּקְרָא קֹדֶשׁ הַקְּדוֹשִׁים:

3. **umibeyth laparoketh hashenith mish'kan haniq'ra' qodesh haqadashim.**

Heb9:3 And from the house, after the second veil, there was tabernacle which is called the Holy of Holies,

<3> μετὰ δὲ τὸ δεῦτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἁγία Ἀγίων,

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

and behind the second curtain was the tent being called, the Holy of Holies,

4-17 חֲדָשׁ אֶת־הַמִּשְׁכָּן הַחִיצוֹן אֲשֶׁר-בּוֹ הַמְּנוֹרָה וְהַשֻּׁלְחָן
וְהַמִּצֵּבֶת הַקֹּדֶשׁ וְהַיֹּאֵל נִקְרָא קֹדֶשׁ:

דְּאֲשֶׁר-לוֹ מִזְבֵּחַ הַזָּהָב לְקִטְוֶת וְאָרוֹן הַבְּרִית מְצֻפָּה
זָהָב כָּלּוּ וּבּוֹ צִנְצֻנֹת זָהָב אֲשֶׁר הָמָן בְּתוֹכּוֹ
וּמִטָּה אֶהְרֹן אֲשֶׁר פָּרַח וְלוֹחֹת הַבְּרִית:

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

Heb9:4 which had the golden censer for the pipe, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna within, and Aharon's rod that budded, and the tables of the covenant;

<4> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περιεκαλυμμένην
πάντοθεν χρυσίῳ, ἐν ᾗ 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
 having a golden altar of incense and the ark of the covenant having been covered
 pantothen chrysiō, en hē stamnos chrysē echousa to manna
 on all sides with gold, in which was a golden jar having the manna
 kai hē hrabdos Aarōn hē blastēsasa kai hai plakes tēs diathēkēs,
 and the rod of Aaron which having sprouted and the tablets of the covenant,

5 חֲרֹשׁוֹן עֲחֹשָׂה תִּימִיָּא תִּירִיֹן כַּיִּתְּנָה כִּיבּוֹתֹן תֵּשׁ דִּיאֲתֵהֶכֶּשׁ פֶּרִיקֵהֲכַלְיִמְמֵנֵן
 עַל כָּל צִדֵּי הָעֹשֶׂה חֲרֹשֶׁת עֲחֹשָׂה לְמַנָּה
 וְהַבִּדָּה אֲרֹן הָעֹשֶׂה בִּלְשֵׁתָא כַּיִּתְּנָה וְהַלָּכֶה תֵּשׁ דִּיאֲתֵהֶכֶּשׁ

הוֹמָמַעַל לוֹ כְּרוּבֵי הַכְּבוֹד הַסֹּכְכִים עַל-הַכַּפֹּרֶת
 לֹא נִדְבָר כְּעֵת עַל-כֵּל-אֶחָד מֵהֶם לְבָד:

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

Heb9:5 and above it the kerubey (cherubim) of glory overshadowing the mercy seat,
 of which we cannot speak about any of one of them alone now.

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

5 hyperanō de autēs cheroubin doxēs kataskiazonta to hilastērion;
 and above it the cherubim of glory overshadowing the place of propitiation;
 peri hōn ouk estin nyn legein kata meros.
 about which things it is not possible to speak now part by part in detail.

6 וְאַחֲרַי נַעֲשׂוּ אֵלֶּה כָּכָה בְּאוֹ הַכֹּהֲנִים תָּמִיד
 אֶל-הַמִּשְׁכָּן הַחִיצוֹן לַעֲבֹד שָׁם אֶת-עֲבוֹדָתָם:

6. w'acharey na`asu `eleh kakah ba'u hakohanim tamid
 'el-hamish'kan hachitson la`abod sham 'eth-`abodatham.

Heb9:6 And after these things were thus prepared,
 the priests always entered into the outer tabernacle, to do their services there,

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

6 Toutōn de houtōs kateskeuasmenōn eis men tēn prōtēn skēnēn
 But these things thus having been prepared, into the first tent
 dia pantos eisisin hoi hierēis tas latreias epitelountes,
 always enter the priests, the divine services performing,

7 וְאַחֲרַי נַעֲשׂוּ אֵלֶּה כָּכָה בְּאוֹ הַכֹּהֲנִים תָּמִיד
 אֶל-הַמִּשְׁכָּן הַחִיצוֹן לַעֲבֹד שָׁם אֶת-עֲבוֹדָתָם:

זוֹ הַמִּשְׁכָּן אֲשֶׁר לְפָנִים מִפְּנֵי שָׁמָּה בָּא הַכֹּהֵן

הַגָּדוֹל לְבָדוֹ פַּעַם אַחַת בַּשָּׁנָה לֹא בִבְלִי-דָם

אֲשֶׁר יִקְרִיב בְּעֵד נִפְשׁוֹ וּבְעֵד נִשְׁגָּוֹת הָעָם:

7. w'hamish'kan 'asher liph'nim mimenu shamah ba' hakoheh hagadol l'bado pa'am
'achath bashanah lo' bib'li-dam 'asher yaq'rib b'ad naph'sho ub'ad shig'goth ha'am.

Heb9:7 and the tabernacle which is to the front from it there,
only the high priest enters one time a year, not without blood,
which he offered for himself and for the errors of the people.

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

7 eis de tēn deuteran hapax tou eniautou monos ho archiereus,
but into the second tent once a year enters alone the high priest,

ou chōris haimatos ho prospHEREI hyper heautou
not without blood which he offers for himself

kai tōn tou laou agnoēmātōn,
and for the of the people sins of ignorance,

וְהָיָה אֲשֶׁר יִקְרִיב בְּעֵד נִפְשׁוֹ וּבְעֵד נִשְׁגָּוֹת הָעָם
אֲשֶׁר יִקְרִיב בְּעֵד נִפְשׁוֹ וּבְעֵד נִשְׁגָּוֹת הָעָם

חֲרוֹמֵי הַקֹּדֶשׁ מוֹדִיעַ בָּזֹאת נִשְׁלֹא-נִגְלָה הַדָּבָר

אֶל-הַקֹּדֶשׁ כָּל הַיָּמִים אֲשֶׁר יַעֲמֹד הַמִּשְׁכָּן הַחִיצוֹן:

8. w'Ruach haQodesh modi'a bazo'th shel'-nig'lah hadere'k
'el-haqodesh kal hayamim 'asher ya'amod hamish'kan hachitson.

Heb9:8 And the Holy Spirit is declaring in this, that the way
into the holiest of all the days has not yet made while the outer tabernacle shall stand,

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

8 touto delountos tou pneumatos tou hagiou, mēpō pephanerōsthai
because making this clear, the Spirit Holy, not yet to have been revealed

tēn tōn hagiōn hodon eti tēs prōtēs skēnēs echousēs stasin,
the holy places way into, yet the first tabernacle having existence,

וְהָיָה אֲשֶׁר יִקְרִיב בְּעֵד נִפְשׁוֹ וּבְעֵד נִשְׁגָּוֹת הָעָם
אֲשֶׁר יִקְרִיב בְּעֵד נִפְשׁוֹ וּבְעֵד נִשְׁגָּוֹת הָעָם

טוּהִיָּא מִשָּׁל לְזִמְן הַזֶּה אֲשֶׁר בּוֹ מִקְרִיבִים מִנְחֹת וְזִבְחִים

אֲשֶׁר אֵין בָּהֶם לְהַשְׁלִים אֶת-לִבָּב הָעֶבֶד:

9. w'hu' mashal laz'man hazeh 'asher bo maq'ribim m'nachoth uz'bachim
'asher 'eyn bahem l'hash'lim 'eth-l'bab ha'obed.

Heb9:9 and it is a parable for the present time in which both gifts and sacrifices are offered
which does not complete of them the heart of the servant,

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

9 hētis parabolē eis ton kairon ton enestēkota,
 which is a parable for the time having become present,
 kath' hēn dōra te kai thysiai prosperontai
 according to which both gifts and sacrifices are being offered
 mē dynamenai kata syneidēsēn teleiōsai ton latreuonta,
 not being able with respect to the conscience to perfect the one serving,

10 מִן־הַנֶּחֱמָה אֲשֶׁר בְּיָדֵינוּ אֲנִי מְבַרְכִּים
 אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים

יְכִי אֱלֹהֵי הַקֹּדֶשׁ הַנֶּה עִם־הַמַּאֲכָלוֹת וְהַמִּשְׁקִים
 וְהַטְבִּילוֹת הַשְּׁנוֹת אֲשֶׁר נִתְּנוּ עַד־עֵת הַתְּקוּן:

10. ki 'im-chuqoth habasar henah 'im-hama'akaloth w'hamash'qim
 w'hat'biloth hashonoth 'asher nit'nu `ad-`eth hatiqun.

Heb9:10 For with meats and drinks, and different washings,
 and with fleshly regulations that is been imposed here until a time of correction.

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

10 monon epi brōmasin kai pomasin kai diaphorois baptismois,
 only with foods and drinks and different washings,
 dikaiōmata sarkos mechri kairou diorthōseōs epikeimena.
 human regulations until the time of the new order being imposed.

11 אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים
 אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים
 אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים אֲנִי מְבַרְכִּים

יְכִי אֱלֹהֵי הַקֹּדֶשׁ הַנֶּה עִם־הַמַּאֲכָלוֹת וְהַמִּשְׁקִים
 וְהַטְבִּילוֹת הַשְּׁנוֹת אֲשֶׁר
 לֹא־נִעְשְׂהָ בְיָדֵי אָדָם כִּי־אֵינָנוּ מִהַבְרִיאָה הַזֹּאת:

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

Heb9:11 But in the coming of the Mashiyach being an High Priest of the good things
 to come within a greater and more perfect tabernacle raised,
 that is not made with hands of men, that is, not of this creation,

<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
 Now the Mashiyach having become high priest
 tōn genomenōn agathōn dia tēs meizonos kai teleioterās
 of the good things having come about through the greater and more perfect
 skēnēs ou cheiropoiētou tout' estin ou tautēs tēs ktiseōs,
 tabernacle not made by human hands, that is, not of this creation.

12 מִן־הַדָּם וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים
 12 מִן־הַדָּם וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים

יבגם לא-בא בדם שְׁעִירִים וְעִגְלִים כִּי בָדָם-נִפְשׁוּ
 בָּא בַּפְעַם-אַחַת אֶל־הַקֹּדֶשׁ פְּנִימָה וַיִּמָּצֵא גִּאֲלַת עוֹלָם:

12. gam lo'-ba' b'dam s'irim wa`agalim ki b'dam-naph'sho ba' b'pha'am-'achath
 'el-haqodesh p'nimah wayim'tsa' g'ulath `olam.

Heb9:12 neither even did He enter through the blood of goats and calves,
 but through the blood of His soul, He entered one time in the holy place,
 having obtained eternal redemption.

<12> οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος
 εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰώνιαν λύτρωσιν εὐράμενος.

12 oude di' haimatos tragōn kai moschōn dia de tou idiou haimatos

Neither through the blood of goats and of bulls but through His own blood
 eisēlthen ephapax eis ta hagia aiōnian lytrōsin heuramenos.
 He entered only once into the holy of holies, eternal redemption having secured.

13 מִן־הַדָּם וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים
 13 מִן־הַדָּם וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים

יבגם לא-בא בדם שְׁעִירִים וְעִגְלִים כִּי בָדָם-נִפְשׁוּ
 בָּא בַּפְעַם-אַחַת אֶל־הַקֹּדֶשׁ פְּנִימָה וַיִּמָּצֵא גִּאֲלַת עוֹלָם:

13. ki 'im-dam haparim w'has'irim w'epher haparah
 'asher yuzeh `al-hat'me'im y'qad'shem l'taher b'saram.

Heb9:13 For if the blood of goats and bulls and the ashes of a heifer
 that sprinkles on the ones having been defiled sanctifies for the purifying of their flesh,

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

13 ei gar to haima tragōn kai taurōn kai spodos damaleōs hrantizousa

For if the blood of goats and bulls and the ashes of a heifer sprinkling,
 tous kekoinōmenous hagiazei pros tēn tēs sarkos katharotēta,
 the ones having been defiled sanctifies for the of the flesh purity,

14 מִן־הַדָּם וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים
 14 מִן־הַדָּם וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים וְהַחֲסִידִים

יד אף כי-דם המְשִׁיחַ אֲשֶׁר-הִקְרִיב אֶת־עֲצָמוֹ לְאֱלֹהִים
 בְּרוּחַ נְצִיחִי וּבְלִי־מוֹם יְטַהֵר לְבָבְכֶם מִמַּעֲשֵׂי מוֹת לַעֲבֹד
 אֶת־אֱלֹהִים חַיִּים:

14. 'aph ki-dam haMashiyach 'asher-hiq'rib 'eth-`ats'mo l'Elohim b'Ruach nits'chi
 ub'li-mum y'taher lib'kem mimaa`asey maweth la`abod 'eth-'Elohim chayim.

Heb9:14 how much more shall the blood of the Mashiyach, who through the eternal Spirit offered Himself without spot to Elohim, purge our hearts from dead works to serve the living Elohim?

<14> πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὅς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῇ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

14 posō mallon to haima tou Christou, hos dia pneumatatos aiōniou by how much more the blood of the Mashiyach, who through the eternal Spirit heauton prosēnegken amōmon tō theō, katharīei tēn syneidēsīn hēmōn offered Himself blameless to Elohim, shall purify our conscience apo nekrōn ergōn eis to latreuein theō zōnti. from dead works in order to serve the living Elohim.

יְהוָה אֱלֹהִים יִשְׁמַח בְּכִלְיוֹתֵינוּ וְיִשְׁמַח בְּכִלְיוֹתֵינוּ 15
וְיִשְׁמַח בְּכִלְיוֹתֵינוּ וְיִשְׁמַח בְּכִלְיוֹתֵינוּ
:וְיִשְׁמַח בְּכִלְיוֹתֵינוּ וְיִשְׁמַח בְּכִלְיוֹתֵינוּ

טוֹי בְּעֵבֶר זֹאת הוּא מְתוּן לְבְרִית הַדְּשָׁה לְמַעַן אֲשֶׁר-יִירָשׁוּ
הַמְּקֻרָאִים אֶת-הַבְּטָחַת נַחֲלַת עוֹלָם אֲחֵרִי אֲשֶׁר-מֵת לְפָדוֹת
מִן-הַפְּשָׁעִים אֲשֶׁר נַעֲשִׂי בְיַמֵּי הַבְּרִית הָרִאשׁוֹנָה:

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

Heb9:15 For this reason He is the mediator of a new covenant, in order that those who have been called may receive the promise of the eternal inheritance after that He died for the redemption of the transgressions that were committed in the days of the first covenant.

<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, And for this reason of a new covenant He is the mediator, hopōs thanatou genomenou eis apolytrōsin in order that death having happened for the redemption tōn epi tē prōtē diathēkē parabaseōn tēn epaggelian labōsin of the under the first covenant, transgressions the promise might receive hoi keklēmenoi tēs aiōniou klēronomias. the ones having been called of the eternal inheritance.

וְיִשְׁמַח בְּכִלְיוֹתֵינוּ וְיִשְׁמַח בְּכִלְיוֹתֵינוּ 16
וְיִשְׁמַח בְּכִלְיוֹתֵינוּ וְיִשְׁמַח בְּכִלְיוֹתֵינוּ

טז כִּי בַּמָּקוֹם שֶׁיֵּשׁ בְּרִית הִיא צְרִיכָה צִדְקָה שֶׁתִּתְּנֶה מִיַּת הַנִּתֵּן:
16. ki bim'qom sheyesh b'rith hi' tsaua'ah tsari'k shetiuada`mithath hanothern.

Heb9:16 For in the place that there is a covenant, it is necessary to establish

that you know the death of the covenanted one.

<16> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·

16 hopou gar diathēkē, thanaton anagkē

For where there is a covenant, it is necessary for death
pheresthai tou diathemenou;

to be offered of the one having made a covenant.

יז כי רק-במות המות תכון הצנאה ואין לה תקף בחי הנתינ:

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

Heb9:17 For a covenant is affirmed only when the dead are dead,
for it is never in force when the covenanted one lives.

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

17 diathēkē gar epi nekrois bebaia,

For a covenant over dead bodies is ratified,
epi mēpote ischuei hote zē ho diathemenos.

because it never is valid when lives the one having made a covenant.

יח לכן גם-הראשונה לא חנכה בלא-דם:

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

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

<18> ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

18 hothen oude hē prōtē chōris haimatos egkekainistai;

From which not the first covenant without blood has been inaugurated.

יט כי ככלות משה לספר לכל-העם את-כל-משפטי
התורה לקח דם העגלים והשעירים עם-מים
ותולעת שני ואזוב ויזרק על-הספר ועל כל-העם:

19. ki k'kaloth Mosheh l'saper l'kal-ha'am 'eth-kal-mish'p'tey haTorah laqach dam
ha'agalim w'has'irim im-mayim w'thola'ath shani w'ezob wayiz'roq al-hasepher
w'al kal-ha'am.

Heb9:19 For, after all, every commandment had been spoken by Mosheh 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 upon the scroll itself and upon all the people,

<19> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῶ,
λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου

καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν

19 **lalētheisēs gar pasēs entolēs kata ton nomon hypo Mōuseōs**

For having been spoken every command according to the Law by Moses

panti tō laō, labōn to haima tōn moschōn [kai tōn tragōn] meta hydatos

to all the people, having taken the blood of bulls and goats with water

kai eriou kokkinou kai hyssōpou auto te to biblion kai panta ton laon erantisen

and scarlet wool and hyssop, itself both the scroll and all the people he sprinkled

20 וַיִּסְרֹךְ אֶת-הַדָּם אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה לַעֲשׂוֹת עַל-הָעָם

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

20. wayo'mar hinneh dam-hab'rith 'asher tsiuah 'Elohim 'aleykem.

Heb9:20 saying, Here is the blood of the covenant which Elohim commanded unto you.

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.**

saying, This is the blood of the covenant which commanded to you Elohim.

21 וַיִּסְרֹךְ אֶת-הַדָּם עַל-כָּל־כֵּלֵי הַשֶּׁמֶט הַזֶּה

כִּי־אָמַר הָיָה דָם-הַבְּרִית אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה לַעֲשׂוֹת עַל-הָעָם

21. w'gam `al-hamish'kan w'al kal-k'ley hashareth hizah dam.

Heb9:21 And also on the tabernacle and on all the vessels of the service he sprinkled the blood.

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

And the tabernacle and also **all** the utensils of the divine service

tō haimati homoiōs erantisen.

with the blood in the same way he sprinkled.

22 וְכִמְעַט הַכֹּל יִטְהַר בַּדָּם עַל-פִּי הַתּוֹרָה

וְאֵין כִּפְּרָה בְּלֹא-שְׂפִיכַת דָּם:

22. w'kim'`at hakol y'tuhar badam `al-pi haTorah

w'eyn kaparah b'lo'-sh'phikath dam.

Heb9:22 And according to the Law, almost everything is cleansed by blood, and without shedding of blood there is no forgiveness.

22 καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον

καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις.

22 kai **shedon en haimati** panta katharizetai kata ton nomon

And indeed it is **by blood** that **everything** is purified according to the Law

kai chōris haimatekchysias ou ginetai aphesis.

and without the shedding of blood there is no forgiveness.

וְלֹא־יָסַח אֶת־יְמֵי הַחַיִּים הַלְלוּ אֶת־יְהוָה
וְלֹא־יָסַח אֶת־יְמֵי הַחַיִּים הַלְלוּ אֶת־יְהוָה
וְלֹא־יָסַח אֶת־יְמֵי הַחַיִּים הַלְלוּ אֶת־יְהוָה

כַּגִּלְגָּל הַמִּיּוֹנִי הַדְּבָרִים שֶׁבַשְׁמַיִם צְרִיכִים לְשִׁטְהָרוֹ
בְּאֵלֶּה וְהַדְּבָרִים שֶׁבַשְׁמַיִם בְּעֶצְמָם צְרִיכִים לְשִׁטְהָרוֹ
בְּזָבָחִים טוֹבִים מֵאֵלֶּה:

23. laken dim'yoney had'barim shebashamayim ts'rikim sheyitaharu ba'eleh
w'had'barim shebashamayim b'`ats'mam ts'rikim sheyitaharu
biz'bachim tobim me'eleh.

Heb9:23 Therefore it was necessary that the copies of the things that are in the heavens that are to be purified with these, it was necessary that the things that are in the heavens themselves that are to be purified with better sacrifices than these.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρῖζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.

23 Anagkē oun ta men hypodeigmata tōn en tois ouranois
Therefore it is necessary that the patterns of the things in the heavens
toutois katharizesthai, auta
be purified with these things, themselves
de ta epourania kreittosin thysiais para tautas.
but the heavenly things must be purified with better sacrifices than these.

וְלֹא־יָסַח אֶת־יְמֵי הַחַיִּים הַלְלוּ אֶת־יְהוָה
וְלֹא־יָסַח אֶת־יְמֵי הַחַיִּים הַלְלוּ אֶת־יְהוָה
וְלֹא־יָסַח אֶת־יְמֵי הַחַיִּים הַלְלוּ אֶת־יְהוָה

כִּד כִּי הַמְּשִׁיחַ לֹא־בָא אֶל־הַקֹּדֶשׁ הַנִּעֲשֶׂה בְיַד־אָדָם
שֶׁהוּא רֶק־דְּמוּת הָאֱמִתִּי כִּי אִם־בָּא אֶל־עֶצֶם הַשָּׁמַיִם
לְרֵאוֹת עֲתָה בְּעֵדְנוּ אֶת־פָּנֵי הָאֱלֹהִים:

24. ki haMashiyach lo'-ba' 'el-haqodesh hana`aseh biydey 'adam shehu'
raq-d'muth ha'amiti ki 'im-ba' 'el-`etsem hashamayim lera'oth `attah
ba`adenu 'eth-p'ney ha'Elohim.

Heb9:24 For the Mashiyach did not come into a holy place made by hands of men, that they are only the figures of the true one, but come into the heavens itself, now to appear in the presence of Elohim for us,

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,
For not into made by human hands entered the holy of holies the Anointed One,
antitypa tōn alēthinōn, all' eis auton ton ouranon,
which are copies of the true things, but into itself the heavens,
nyn emphanisthēnai tō prosōpō tou theou hyper hēmōn;

25 ִּהְיֶה-לֹא לְהִקְרִיב אֶת-נַפְשׁוֹ פְּעָמִים רַבּוֹת כְּכֹהֵן הַגָּדוֹל
אֲשֶׁר-בָּא שָׁנָה בְּשָׁנָה אֶל-הַקֹּדֶשׁ בְּדָם אֲחֵרִים:

כה אף-לא להקריב את-נפשו פעמים רבות ככהן הגדול
אשר-בא שנה בשנה אל-הקדש בדם אחרים:

25. 'aph-lo' l'haq'rib 'eth-naph'sho p'amim rabboth kakohen hagadol
'asher-ba' shanah b'shanah 'el-haqodesh b'dam 'acherim.

Heb9:25 not at all that He would offer Himself many times,
as the high priest that enters into the holy place year by year with other blood.

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

25 oud' hina pollakis prosperē heauton, hōsper ho archiereus eiserchetai

Not in order that frequently He may offer Himself, like the high priest who enters
eis ta hagia kat' eniauton en haimati allotriō,
into the holy of holies year by year with blood belonging to another,

26 ִּהְיֶה-לֹא לֹא לְעֲנוֹת פְּעָמִים רַבּוֹת מֵרֵאשִׁית הָעוֹלָם וְעַתָּה בְּקֵץ הָעֲתִידִים נִגְלָה בְּפַעַם אַחַת
כְּדִי-לְכַלֵּא אֶת-הַחַטָּא בְּזֶבַח נִפְשׁוֹ:

כופי אם-כן הלא היה-לו לענות פעמים רבות
מראשית העולם ועתה בקץ העתידים נגלה בפעם אחת
כדי-לכלא את-החטא בזבח נפשו:

26. ki 'im-ken halo' hayah-lo le'anoth p'amim rabboth mere'shith ha'olam
w'attah b'qets ha'itim nig'lah b'pha'am 'achath k'dey-l'kale'
'eth-hachet' b'zebach naph'sho.

Heb9:26 For if so He would not have to answer many times
from the beginning of the world but now at the end of times
He has been revealed at one time in order to put away sin by the sacrifice of Himself.

<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

since it was necessary for Him frequently to suffer
apo katabolēs kosmou;
from the creation from the world.

nyni de hapax epi synteleiā tōn aiōnōn eis athetēsīn [tēs] hamartias

But now once at the end of the ages for the removal of the sins
dia tēs thysias autou pphanerōtai.
through the sacrifice of Himself He has appeared.

27 ִּהְיֶה-לֹא לֹא לְעֲנוֹת פְּעָמִים רַבּוֹת מֵרֵאשִׁית הָעוֹלָם וְעַתָּה בְּקֵץ הָעֲתִידִים נִגְלָה בְּפַעַם אַחַת
כְּדִי-לְכַלֵּא אֶת-הַחַטָּא בְּזֶבַח נִפְשׁוֹ:

כִּי וְכִאֲשֶׁר נִגְזַר עָלַי - כִּי אֲדָם לְמוֹת פְּעַם אֶחָת
וְאַחֲרֵי-כֵן הַמִּשְׁפָּט:

27. w'ka'asher nig'zar `al-b'ney 'adam lamuth pa'am 'echath
w'acharey-ken hamish'pat.

Heb9:27 And as it is appointed for the sons of men to die one time and after this comes judgment,

«27» καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

27 kai kath' hoson apokeitai tois anthrōpois hapax apothanein,

And in as much as it is destined for men to die once,

meta de touto krisis,

and after this comes judgment,

୩୩୩ ୪୦୩ ୪୪୪ ୪୩୪ ୩୦୩ ୩୩୩୩ ୩୩୩-୩୩୩୩
 :୩୩ ୩୩୩୩ ୩୩୩୩୩ ୪୦୩-୩୩୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩୩

כח כֵּן-הִקְרַב הַמְּשִׁיחַ פְּעַם אֶחָת לְשֹׂאת חֲטָא רַבִּים
וּפְעַם שֵׁנִית יִרְאֶה בְּלִי-חֲטָא לִישׁוּעָה לַמַּחְכִּים לוֹ:

28. **ken**-huq'rab haMashiyach pa'am 'achath lase'th chet' rabbim
upha'am shenith yera'eh b'li-chet' lishu'ah lam'chakim lo.

Heb9:28 so the Mashiyach also, having been offered one time to bear the sins of many, shall appear a second time for salvation without sin, to them that look for Him.

«28» οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

28 houtōs kai ho Christos hapax prosenechtheis

so also the Anointed One having been offered up once

eis to pollōn anenegkein hamartias, ek deuteroū chōris hamartias

in order to carry away of many sins, for a second time without sin

ophthēsetai tois auton apekdechomenois eis sōtērian.

He shall appear to the ones awaiting Him for salvation.

Chapter 10

[illegible]

אָבִי הַתּוֹכָה בְּהִיּוֹת בָּהּ צֵל הַטּוֹבוֹת הָעֲתִידוֹת וְלֹא מְרָאָה
עֲצָם הַדְּבָרִים אֵין בִּיכְלֻתָּהּ לְעוֹלָם לְהַנְשָׁלִים אֶת־הַקָּרָבִים
בַּקָּרְבָּנוֹת הָהֵם אֲשֶׁר יִקְרִיבוּ תָמִיד מִיָּד שְׁנָה בַשְּׁנָה:

1. **ki haTorah bih'yoth bah tsel hatoboth ha`athidoth w'lo' mar'eh `etsem had'barim**
'eyn bikal'tah l'olam l'hash'lim 'eth-haq'rebim baqar'banoth hahem
'asher yag'ribu thamid midey shanah b'shanah.

Heb10:1 For the Law having in it a shadow of the good things to come and not the very image of matters, was never able to make perfect those who draw near with those sacrifices which they offer the same continually year by year.

<10:1> Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

1 Skian gar echōn ho nomos tōn mellontōn agathōn,
A shadow for being the Law of the good things coming,
ouk autēn tēn eikona tōn pragmatōn, kat' eniauton tais autais thysiais
not the very image of the things, year by year with the same sacrifices
has prosperousin eis to diēnekes oudepote dynatai tous proserchomenous teleiōsai;
which they offer continuously never is able the ones approaching to perfect.

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בְּכִי אִם-כֵּן הָלֹא חָדְלוּ לְהִבְיָאֵם בִּי לֹא-הִיָּתָה עוֹד
יְדִיעַת חֲטָאִים בְּמִקְרִיבִים בְּהִטְהָרָם פַּעַם אֶחָת:

2. ki 'im-ken halo' chad'lu lahabi'am
ki lo'-hay'thah `od y'di'ath chata'im b'maq'ribim b'hitaharam pa'am 'echath.

Heb10:2 For then would they not have ceased to be offered, because there was no more knowledge of sin in sacrifices and in cleansing one time?

<2> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;

2 epei ouk an epausanto prosperomenai dia to mēdemian echein
For otherwise would they not have stopped being offered because not to have
eti syneidēsin hamartiōn tous latreuontas hapax kekatharismenous?
still consciousness of sins the ones worshipping having been cleansed once?

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גִּבְרִי יֵשׁ-שָׁם הַזְכָּרַת הַחֲטָאִים שָׁנָה בְּשָׁנָה:

3. 'abal yesh-sham haz'karath hachata'im shanah b'shanah.

Heb10:3 But there is a reminder of sins year by year.

<3> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·

3 all' en autais anamnēsis hamartiōn kat' eniauton;
But by them is the remembrance of sins year by year.

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דְּכִי דָם-הַפָּרִים וְהַשְׁעִירִים לֹא יוּכַל לְהַסִּיר חֲטָאִים:

4. ki dam-haparim w'has'irim lo' yukal l'hasir chata'im.

Heb10:4 For it is impossible for the blood of bulls and goats to take away sins.

<4> ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

4 adynaton gar haima taurōn kai tragōn aphairein hamartias.

For it is impossible for the blood of bulls and of goats to take away sins.

אֵין כֹּחַ לְדַם בְּרִית וְלִדְמַת חַיִּים לְהַסִּיר חַטֹּאת
:אֵין כֹּחַ לְדַם בְּרִית וְלִדְמַת חַיִּים לְהַסִּיר חַטֹּאת

הַיְעָל-כֵּן אָמַר בְּבוֹאוֹ לָעוֹלָם זָבַח
וּמִנְחָה לֹא חָפְצָה גְּוִיָּה כּוֹנֵנָה לִּי:

5. w'`al-ken 'omer b'bo'o la`olam zebach umin'chah lo' chaphats'at g'wiah konan'at li.

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;

<5> Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,
Θυσίαν καὶ προσφοράν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι.

5 Dio eiserchomenos eis ton kosmon legei,
Therefore entering into the world He says,
Thysian kai prosphoran ouk ēthelēsas, sōma de katērtisō moi;
sacrifice and offering You did not desire, but a body You prepared for Me.

וְעוֹלָה וְחֲטָאָה לֹא שָׂאָה לִּי
:וְעוֹלָה וְחֲטָאָה לֹא שָׂאָה לִּי

6. `olah w'chata'ah lo' sha'al'at.

Heb10:6 in whole burnt offerings even for sin You did not delight.

<6> ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

6 holokautōmata kai peri hamartias ouk eudokēsas
whole burnt offerings and offerings for sin you did not take pleasure in

אֵין חֵפֶז לְעוֹלָה וְלִמִּנְחָה לְחַטֹּאת
:אֵין חֵפֶז לְעוֹלָה וְלִמִּנְחָה לְחַטֹּאת

זֶאֱזַז אֶמְרָתִי הַנֶּחֱבֵה-בְּאֵתִי בְּמִגְלַת-סֵפֶר
כְּתוּב עָלַי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהִי:

7. 'az 'amar'ti hinneh-ba'thi bim'gilath-sepher kathub `alay la`asoth r'tson'ak 'Elohay.

Heb10:7 Then I said, Behold, I have come in the roll of the scroll it is written of Me
to do Your will, O my El.

<7> τότε εἶπον, Ἴδου ἤκω, ἐν κεφαλίδι βιβλίου
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.

7 tote eipon, Idou hēkō, en kephalidi bibliou
then I said, Behold I have come, in the roll of a scroll
gegraptai peri emou, tou poiēsai ho theos to thelēma sou.
it has been written concerning Me, to do O Elohim Your will.

אֵין חֵפֶז לְעוֹלָה וְלִמִּנְחָה לְחַטֹּאת
:אֵין חֵפֶז לְעוֹלָה וְלִמִּנְחָה לְחַטֹּאת

חֲאַחֲרֵי אֲמָרוּ לְמַעַלָּה זֶבַח וּמִנְחָה עוֹלָה וְחֻטָּאת לֹא תִפְצֹת
וְלֹא שְׂאֵלָתָ אֲשֶׁר יִקְרִיבוּ אֹתָם עַל-פִּי הַתּוֹרָה:

8. 'acharey 'am'ro l'ma'lah zebach umin'chah 'olah w'chata'ah lo' chaphats'at
w'lo' sha'al'at 'asher yaq'ribu 'otham 'al-pi haTorah.

Heb10:8 After saying above, Sacrifices and offerings and burnt offerings for sin
You did not desire, nor delighted in, which are offered according to the Law,

8> ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα
καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἷτινες κατὰ νόμον προσφέρονται,

8 anōteron legōn hoti Thysias kai prosphoras kai holokautōmata

After saying above that sacrifices and offerings and whole burnt offerings
kai peri hamartias ouk ēthelēsas oude eudokēsas,
and offerings for sin, you did not desire nor did you take pleasure in,
haitines kata nomon prospherontai,
which according to the Law are offered.

טֵאז אָמַר הִנֵּה-בָאֲתִי לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהִי מַעֲבִיר בְּיָדְךָ
אֶת-הָרִאשׁוֹן לְמַעַן הָקִים אֶת-הַשְּׁנִי:

9. 'az 'amar hinneh-ba'thi la'asoth r'tson'ak 'Elohay ma'abir bazeh 'eth-hari'shon
l'ma'an haqim 'eth-hasheni.

Heb10:9 then He said, Behold, I have come to do Your will, O my El.
He takes away the first in this so that He may establish the second.

9> τότε εἶρηκεν, Ἰδοὺ ἦκω τοῦ ποιῆσαι τὸ θέλημά σου.
ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ,

9 tote eirēken, Idou hēkō tou poiēsai to thelēma sou.

Then He has said, Behold I come to do Your will.
anairei to prōton hina to deuteron stēsē,
He takes away the first that the second He may establish.

יּוֹבְרָצוֹן הָיָה מִקְדָּשִׁים אֲנַחְנוּ
עַל-יְדֵי הַקֶּרֶבֶת קֶרֶבֶן גּוֹפּוֹ שֶׁל-יְהוֹשֻׁעַ הַמָּשִׁיחַ בְּפַעַם אֶחָת:

10. ubaratson hazeh m'qudashim '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 sacrifice of the body of the Mashiyach at one time.

10> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ
Χριστοῦ ἐφάπαξ.

10 en hō thelēmati hēgiasmenoi esmen dia tēs prosphoras
 By which will we have been sanctified through the offering
 tou sōmatos Iēsou Christou Ephapax.
 of the body of Yahushua the Anointed One once and for all.

11 -לעצמך וכל יום ויום תעביר חטאים
 ומוסיף פעמים רבות להקריב הקרבנות ההמה
 אשר לא יוכלו לעולם להעביר חטאים:

11. w'kal-kohen `omed yom yom l'shareth umosiph p'amim rabboth l'haq'rib
 haqar'banoth hahemah 'asher lo'-yuk'lu l'olam l'ha'abir chata'im.

Heb10:11 Every priest stands day by day serving and offering many times to sacrifice
 the same sacrifices, which is not able to take away sins for ever.

<11> Kai pās mēn iereūs ēstēken kath' hēmeran leitourgōn kai tās autās
 pollakis prosphēron thysias, aĩtines oudéποτε δύνανται περιελείν ἁμαρτίας,

11 Kai pas men hiereus hestēken kath' hēmeran leitourgōn kai tas autas
 And every priest has stood day by day serving and the same
 pollakis prosperōn thysias, haitines oudepote dynantai perielein hamartias,
 frequently offering sacrifices, which never are able to take away sins.

12 -לעצמך וכל יום ויום תעביר חטאים
 ומוסיף פעמים רבות להקריב הקרבנות ההמה
 אשר לא יוכלו לעולם להעביר חטאים:

יב והוא אחר הקריבו זבח אחד על החטאים לשב
 לימין האלהים לנצח:

12. w'hu' 'acharey haq'ribo zebach 'echad `al-hachata'im yashab
 liymin ha'Elohim lanetsach.

Heb10:12 but this man, after he had having offered one sacrifice for sins for ever,
 sat down at the right hand of Elohim,

<12> οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν
 εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

12 houtos de mian hyper hamartiōn prosenegkas thysian
 But this one one for sins having offered sacrifice
 eis to diēnekes ekathisen en dexiā tou theou,
 forever sat down at the right hand of Elohim,

13 -לעצמך וכל יום ויום תעביר חטאים
 ומוסיף פעמים רבות להקריב הקרבנות ההמה
 אשר לא יוכלו לעולם להעביר חטאים:

יג ומאז יחכה עד כי יונשתי אויביו הדרם להגליו:

13. ume'az y'chakeh `ad ki-yush'thu 'oy'bayu hadom l'rag'layu.

Heb10:13 since then waiting until that His enemies are made a footstool for His feet.

<13> τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
ὕποπόδιον τῶν ποδῶν αὐτοῦ.

13 to loipon ekdechomenos heōs tethōsin hoi echthroi autou hypopodion tōn podōn autou.
from this time forward waiting until are put His enemies a footstool of His feet.

14 יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

14. ki hu' b'qar'ban 'echad hish'lim lanetsach 'eth-ham'qudashim.

Heb10:14 For by one offering He has perfected for ever those who are being sanctified.

<14> μιὰ γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

14 miā gar proshpora teteleiōken eis to diēnekēs tous hagiazomenous.

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

15 יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

15. w'aph-Ruach haQodesh me'id lanu `al-zo'th ki 'acharey 'am'ro.

Heb10:15 And even the Holy Spirit testifies for this to us; for after saying,

<15> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι,

15 Martyrei de hēmin kai to pneuma to hagian; meta gar to eirēkenai,

And bears witness to us also the Spirit Holy; for after this He has said,

16 יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

16. zo'th hab'rith 'asher 'ek'roth 'itam 'acharey hayamim hahem 'amar Yahúwah
nathati 'eth-torathi b'qir'bam w'`al-libam 'ek'thabenah.

Heb10:16 This is the covenant that I shall make with them after those days, says יְיָ יֵשׁוּעַ,
I shall put My laws among them and upon their heart, I shall write them,

<16> Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας,

λέγει κύριος· διδοὺς 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;

This is the covenant which I shall make with them after those days, says YHWH;

didous nomous mou epi kardias autōn kai epi tēn dianoiān autōn epigrapsō autous,

putting My laws on their hearts and upon their mind I shall inscribe them,

17 יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

יְיָ יֵשׁוּעַ אֵלֶּיךָ אֱלֹהֵינוּ אֲנִי וְכָל יִשְׂרָאֵל וְכָל הָעָם וְכָל הָאָרֶץ וְכָל הַיָּם וְכָל הַשָּׁמַיִם וְכָל הַצִּבְיּוֹת וְכָל הַבְּהֵמָה וְכָל הָרֶמֶשׂ וְכָל הָעוֹלָם וְכָל הַמְּלָאכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים וְכָל הַמַּלְאָכִים

17. w'la`aonam ul'chata'tham lo' 'ez'kar-`od.

Heb10:17 And of their sins and of their iniquities I shall remember no more.

<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.

and of their sins and their lawlessness I shall by no means remember any longer.

:18 וְהִנֵּה בִּמְקוֹם שֶׁיֵּשׁ סְלִיחַת הַחַטָּאִים אֵין עוֹד קָרְבָּן עֲלֵיהֶם

יחִידָהּ בִּמְקוֹם שֶׁיֵּשׁ סְלִיחַת הַחַטָּאִים אֵין עוֹד קָרְבָּן עֲלֵיהֶם:
18. w'hinneh bim'qom sheyesh s'lichath hachata'im 'eyn `od qar'ban `aleyhem.

Heb10:18 Behold, in place that there is forgiveness of these things, there is no longer an offering on them for sin.

<18> ὅπου δὲ ἀφεσις τούτων, οὐκέτι προσφορά περὶ ἁμαρτίας.

18 hopou de aphesis toutōn,

Now where there is forgiveness of these things,

ouketi prosphora peri hamartias.

there is no longer an offering for sin.

:19 וְעַתָּה אֲחֵי בְּהִיּוֹת לָנוּ בְּטַחֲוֹן דְּרַךְ הַקְּדוֹשׁ בְּרֵם יְהוֹשֻׁעַ

יט וְעַתָּה אֲחֵי בְּהִיּוֹת לָנוּ בְּטַחֲוֹן דְּרַךְ הַקְּדוֹשׁ בְּרֵם יְהוֹשֻׁעַ:
19. w'`attah 'echay bih'yoth lanu bit'chon dere'k haqodesh b'dam Yahushua.

Heb10:19 Now brothers, as we have confidence into the entrance of the holy place by the blood of

<19> ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

19 Echontes oun, adelphoi, parrēsian eis tēn eisodon tōn hagiōn

Having therefore, brothers, boldness for entering the holy of holies

en tō haimati Iēsou,

by the blood of Yahushua,

:20 כְּדֶרֶךְ חֲדָשׁ וַחַי אֲשֶׁר חִדֵּשׁ לָנוּ בַּפָּרֹכֶת הִיא בְּשָׂרוֹ

כְּדֶרֶךְ חֲדָשׁ וַחַי אֲשֶׁר חִדֵּשׁ לָנוּ בַּפָּרֹכֶת הִיא בְּשָׂרוֹ:
20. dere'k chadash wachay 'asher chidesh lanu baparoketh hi' b'saro.

Heb10:20 by a new and living way which He consecrated for us through the veil, that is, His flesh,

<20> ἦν ἐνεκαινισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

20 hēn enekainisen hēmin hodon prosphaton kai zōsan dia tou katapetasmatos,

which He opened for us a new way and living through the curtain,

tout' estin tēs sarkos autou,

that is to say His flesh,

:21 וְעַתָּה אֲחֵי אֲנִי אֲפָתְכֶם בְּשָׂרִי בְּדֶרֶךְ חֲדָשׁ וַחַי אֲשֶׁר חִדֵּשׁ לָנוּ בַּפָּרֹכֶת הִיא בְּשָׂרוֹ

כא ובִּהְיוֹת לָנוּ כֹהֵן גָּדוֹל עַל-בֵּית אֱלֹהִים:

21. ubih'yoth lanu kohen gadol `al-beyth 'Elohim.

Heb10:21 and since we have a Great Priest over the house of Elohim,

<21> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

21 kai hierēa megan epi ton oikon tou theou,

and since we have a Great Priest over the house of Elohim,

כב נִקְרְבָה-נָא בְּלֵבב שְׁלָם וּבְאַמוּנָה תְּמִימָה מִטְהַרִּים בְּהִזְיֹת
לְבַבְנוּ מֵרוֹחַ רָעָה וּרְחִיצֵי הַבָּשָׂר בְּמַיִם טְהוֹרִים:

22. niq'r'bah-na' b'lebab shalem ube'emunah th'mimah
m'toharim b'hazayath l'babenu meruach ra'ah ur'chutsey habasar b'mayim t'horim.

Heb10:22 let us draw near now with a true heart in completeness of faith,
having our hearts sprinkled clean from an evil conscience
and the body washed with pure water.

<22> προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι
τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ.

22 proserchōmetha meta alēthinēs kardias en plērophoriā pisteōs

let us approach Elohim with a true heart with full confidence of faith

hrrerantismenoi tas kardias apo syneidēseōs ponēras

having been sprinkled the hearts from a conscience of evil

kai lelousmenoi to sōma hydati katharō;

and having been washed the body with pure water.

כג נַחֲזִיקָה בְּהוֹדָאת הַתְּקִנָּה בַּל-נְמוֹט כִּי-נֶאֱמַן הַמְּבִטִּיחַ:

23. nachaziqah b'hoda'ath hatiq'wah bal-nimot ki-ne'eman hamab'tiach.

Heb10:23 Let us hold fast in the confession of our hope without wavering,
for He who promised is faithful.

<23> κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος,

23 katechōmen tēn homologian tēs elpidos aklinē,

Let us hold firmly the confession of the hope without wavering,

pistos gar ho epageilamenos,

for trustworthy is the One having promised,

כד וְנִתְבּוֹנְנָה אִישׁ עַל-אֶחָיו לְעֹזֶר אֶתְנוּ לְאַהֲבָה

24. w'nith'bonanah 'ish `al-'achiu l'`orer 'othanu l'ahabah u'ma`asim tobim.

Heb10:24 and let us consider on one another to stir up us to love and to good deeds,

24 και κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης και καλῶν ἔργων,

24 kai katanoōmen allēlous eis paroxysmon agapēs kai kalōn ergōn,

and let us consider one another to for stirring up love and good works,

25 וְאַל-נִזְחֹר אִישׁ אֶת-כִּנְסִיתָנוּ כְּדָרֶךְ קִצָּת אַנְשִׁים
:וְאִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם:

כה וְאַל-נִזְחֹר אִישׁ אֶת-כִּנְסִיתָנוּ כְּדָרֶךְ קִצָּת אַנְשִׁים
כִּי אִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם:

25. w'al-na`azob 'eth-k'nesiathenu k'dere'k q'tsath 'anashim

ki 'im-naz'hir 'ish 'eth-re`ehu ub'yother bir'oth'kem ki-qarab hayom.

Heb10:25 and not forsaking our assembling together, as is the custom of some people, but encouraging one another, and the most as you see that the day approaches.

25 μη ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

25 mē egkataleipontes tēn episynagōgēn heautōn, kathōs ethos tisin,

not abandoning the gathering together of ourselves, as it is the habit of some,

alla parakalountes, kai tosoutō mallon

but encouraging one another, and by so much more

hosō blepete eggizousan tēn hēmeran.

as you see approaching the day.

26 וְאִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם
:וְאִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם:

כִּי אִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם
:וְאִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם:

26. ki 'im-necheta' b'zadon 'acharey 'asher hay'thah lanu y'di'ath ha'emeth

lo'-yisha'er `od zebach `al-hachata'im.

Heb10:26 For if we sin willfully after that we have received the knowledge of the truth, there no more remains a sacrifice for sins,

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,

For when intentionally sinning after we received the full knowledge of the truth,

ouketi peri hamartiōn apoleipetai thysia,

no longer for sins there remains a sacrifice,

27 וְאִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם
:וְאִם-נִזְחֹר אִישׁ אֶת-רֵעֵהוּ וּבִיּוֹתֵר בְּרֵאֲתָכֶם כִּי-קָרֵב הַיּוֹם:

3679 469 x974 x97 3w7 x99x 974-47 w4x 7328
 :3w6w-4x 77Δ0 777w 77-60

כח־הֵן אֵינֶשׁ כִּי-יָפֵר תּוֹרַת מֹשֶׁה מוֹת יָמוּת בְּלִי חֲמֻלָּה
עַל-פִּי נְשִׁימָם עֲדִים אוֹ-שִׁלְשָׁה:

[illegible]

כט ומה-הַעֲתִכֶּם בְּמָה יִגְדֹּל הָעֶנֶשׁ הַנֶּכֹּחַ לְמִי נְשָׂרִים
בְּרָגְלוֹ אֶת-בֶּן-הָאֱלֹהִים וְעִשָּׂה אֶת-דָּם הַכְּבָרִית אֲנָשׁ-הוּא
מִקִּדָּשׁ בּוֹ כָּחֹל וּמִחֲרָף אֶת-רוּחַ הַחֲסֵד:

73

and insulted the Spirit of grace?

29 πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας
καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη,
καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;

29 posō dokeite cheironos axiōthēsetai timōrias

By how much do you think worse shall be considered worthy punishment
ho ton huion tou theou katapatēsas kai to haima tēs diathēkēs
the one the Son of Elohim having trampled on and the blood of the covenant
koinon hēgēsamenos, en hō hēgiasthē,
having considered a common thing, by which he was sanctified
kai to pneuma tēs charitos enybrisas?
and the Spirit of grace having insulted?

30 וְיָדָעָנוּ מִי הוּא הָאֹמֶר לִי נָקָם
וְיָשִׁילָם וְעוֹד כִּי-יִדְרִין יִהְיֶה עִמּוֹ:

30. ki-yada`nu mi hu' ha'omer li naqam w'shilem w'od ki-yadin Yahúwah `amo.

Heb10:30 For we know Him who said, To Me is vengeance, I shall repay.
And again, יָשִׁילָם shall judge His people.

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.

For we know the One having said, To Me is vengeance, I shall repay.
kai palin, Krinei kyrios ton laon autou.
And again, YHWH shall judge His people.

31 לֹא מַח-נֹרָא לְנַפְל לְיַד אֱלֹהִים חַיִּים:

31. mah-nora' lin'pol b'yad 'Elohim chayim.

Heb10:31 What a terrible thing to fall into the hand of the living Elohim.

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

31 phoberon to empesein eis cheiras theou zōntos.

It is a fearful thing to fall into the hands of the living Elohim.

32 לְבָאֵבֶל זְכָרוֹ-נָא אֶת-הַיָּמִים הָרְאוּשׁוֹנִים
כִּי אִזְ אַחֲרֵי אֲרוֹ עֵינֵיכֶם נִשְׁאֲתָם צָבָא עֲנוּיִם רַבִּים:

32. 'abal zik'ru-na' 'eth-hayamim hari'shonim

ki 'az 'acharey 'oru `eyneykem n'sa'them ts'ba' `inuyim rabbim.

Heb10:32 But please remember the former days,
because then after your eyes being enlightened, you endured a great conflict of sufferings,

<32> Ἀναμimνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

32 Anamimnēskethe de tas proteron hēmeras,

But remember the earlier days,

en hais phōtisthentes pollēn athlēsīn hypemeinate pathēmatōn,
in which having been enlightened a great struggle of suffering you endured,

אָנאַמִימְנִיִּשְׂכֶּתְהוּ דֵּה טַס פֿרֹטֶרוֹן הֶמֶרַס,
עֵן אַיִס פֿוֹטִישְׁתָּנֶטְס פּוֹלֶלֶן אָתְלֶשִׁין וַיִּפְּמֵינאַטֶּה פּאַתְהֵמַאטוֹן:

לִגְפֻעַם בְּהִיּוֹתְכֶם לְרֵאוֹה בְּחֶרֶף וְתוֹנָה
פֻּעַם בְּהִשְׁתַּתְּףֵי עִם הַבָּאִים בְּצָרוֹת כְּמוֹכֶם:

33. pa'am bih'yoth'kem l'ra'awah b'cher'pah w'thugah
pa'am b'hish'tateph `im haba'im batsaroth k'mokem.

Heb10:33 partly while you were shown both by reproaches and tribulations,
and partly while you become partners with those come in trouble like you.

<33> τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,
τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες.

33 touto men oneidismois te kai thlipsesin theatrizomenoi,

sometimes both to insults and to persecutions being made a public spectacle,

touto de koinōnoi tōn houtōs anastrephomenōn genēthentes.

other times partners of the ones thus having lived having become.

אָפּאַם בִּיה־יֹוֹת־כֶּם לְרֵאוֹה בְּחֶרֶף וְתוֹנָה
אָפּאַם בְּהִשְׁתַּתְּףֵי עִם הַבָּאִים בְּצָרוֹת כְּמוֹכֶם:

לִדְכִי הִצְטַעַרְתֶּם עַל־הָאֲסִירִים וּגְזַלְתִּי רְכוּשְׁכֶם סְבִלְתֶּם בְּשִׂמְחָה
מִדַּעַתְכֶם בְּנִפְשְׁכֶם שִׂישׁ־לְכֶם בְּשָׁמַיִם קִנְיָן טוֹב מִמֶּנּוּ וְקָנִים לְעַד:

34. ki hits'ta'ar'tem `al-ha'asirim 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 sympathized with the prisoners and accepted
with joy the seizure of your possessions, from your knowledge in your souls
that you have in the heavens for yourselves a better and established possession for ever.

<34> καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἄρπαγὴν τῶν ὑπαρχόντων ὑμῶν
μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξίν
καὶ μένουσαν.

34 kai gar tois desmiois synepathēsate kai tēn harpagēn tōn hyparchontōn hymōn

For indeed with prisoners you sympathized and the seizing of your possessions

meta charas prosedexasthe ginōskontes echein heautous kreittona hyparxin

with joy you welcomed knowing to have for yourselves a better possession

kai menousan.
and an enduring one.

35 וְאַתָּה יְהוָה אֱלֹהֵינוּ וְאַתָּה יְהוָה אֱלֹהֵינוּ וְאַתָּה יְהוָה אֱלֹהֵינוּ

לֹא לִיכֵן אֶל-תִּשְׁלִיכוּ אֶת-בְּטְחוֹנְכֶם כִּי יֵשׁ-לוֹ שָׂכָר רָב:

35. laken 'al-tash'liku 'eth-bit'chon'kem ki yesh-lo sakar rab.

Heb10:35 Therefore, do not throw away your confidence, which you have a great reward.

35 <35> μὴ ἀποβάλῃτε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθοποδοσίαν.

35 mē apobalēte oun tēn parrēsian hymōn, hētis echei megalēn misthapodosian.

Do not throw away then, your confidence which has great reward.

36 וְכִי תִרְכִּימוּ אֶתְּמוֹתַי לְמַעַן תַּעֲשׂוּ רְצוֹן אֱלֹהִים
וְנִשְׂאֲתֶם אֶת-הַחֲבָטָה:

36. ki ts'rikim 'attem l'sab'lanuth l'ma'an ta'asu r'tson 'Elohim
un'sa'them 'eth-hahab'tachah.

Heb10:36 For you need of endurance, so that when you have done the will of Elohim,
you may receive the promise.

36 <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

Of endurance for you have need that the will of Elohim having done,
komisēsthe tēn epaggelian.

you may receive the promise.

37 וְכִי עוֹד מְעַט-רִגַע וְהָבָא יְבֹא לֹא יִאָחֵר:

37. ki `od m'at-raga`w'haba' yabo' lo' y'acher.

Heb10:37 For yet in a little while, He who shall come shall come, and shall not delay.

37 <37> ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει.

37 eti gar mikron hoson hoson, ho erchomenos hēxei kai ou chronisei;

For yet in a very little while, the One coming shall come and shall not delay;

38 וְכִי יִצְדִּיק בְּאַמוּנָתוֹ יְחִיָּה וְיִסֹּג אַחֲרָיו לֹא-תִצְתָּה נַפְשִׁי בּוֹ:

38. hatsadiq be'emunatho yich'yeh w'im-yisog 'achor lo'-rats'thah naph'shi bo.

Heb10:38 But my righteous one shall live by his faith;
and if he shrinks back, My soul has no pleasure in him.

38 <38> ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

38 ho de dikaios mou ek pisteōs zēsetai, kai ean hyposteilētai,
and my righteous one by faith shall live, and if he draws back,
ouk eudokei hē psychē mou en autō.
is not pleased My soul with him.

39 אָבאל אַיִן אַנַּחְנוּ מִן־הַנִּסְגִּים אַחֹר לְאָבֹד
עַל־מַצְלָת הַנַּפְשׁוֹת לֹא־יִשְׂמַח הָאֱלֹהִים

לֹא־יִשְׂמַח הָאֱלֹהִים עַל־מַצְלָת הַנַּפְשׁוֹת
כִּי אִם־מִן־הַמַּאֲמִינִים לְחַצִּיל בְּפִשְׁנוֹ:

39. 'abal 'eyn 'anach'nu min-han'sogim 'achor la'abod
ki 'im-min-hama'aminim l'hatsil naph'shenu.

Heb10:39 But we are not of those who draw back to destruction,
but of them that believe to the saving of the soul.

<39> ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν
ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

39 hēmeis de ouk esmen hypostolēs eis apōleian
But we are not of those shrinking back toward destruction
alla pisteōs eis peripoīēsīn psychēs.
but of faith toward the preserving of the soul.

Chapter 11

1 אֵין אַמּוּנָה הִיא בְּטָחוֹן בְּמַה־שֶּׁנֶּצֶפֶה לוֹ
וְהוֹכַחַת דְּבָרִים שְׂאִינָם נִרְאִים:

אֵין אַמּוּנָה הִיא בְּטָחוֹן בְּמַה־שֶּׁנֶּצֶפֶה לוֹ
וְהוֹכַחַת דְּבָרִים שְׂאִינָם נִרְאִים:

1. ki ha'emunah hi' bitachon b'mah-shen'tsapeh lo
w'hokachath d'barim she'eynam nir'im.

Heb11:1 Now the faith is the assurance in what is expected in it
and the conviction of things that is not seen.

<11:1> Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις,
πραγμάτων ἔλεγχος οὐ βλεπομένων.

1 Estin de pistis elpizomenōn hypostasis,
Is now faith the assurance of things being hoped for,
pragmatōn elegchos ou blepomenōn.
the conviction of things not having seen.

2 אֵין אַמּוּנָה הִיא בְּטָחוֹן בְּמַה־שֶּׁנֶּצֶפֶה לוֹ
וְהוֹכַחַת דְּבָרִים שְׂאִינָם נִרְאִים:

בְּהִיא שְׂהוֹעֵפָה עַל הָאָבוֹת:

2. w'hi' shehu`adah `al ha'aboth.

Heb11:2 For by it on the elders that is gained approval.

2> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

2 en tautē gar emartyrēthēsan hoi presbyteroi.

By this for were given approval the elders.

גבא'מונה נבין כי-העולמות נעשו בדבר האלהים
לחוציא הנראה מן-הנעלם:

3. ba'emunah nabin ki-ha'olamoth na'asu bid'bar ha'Elohim
l'hotsi' hanir'eh min-hane'lam.

Heb11:3 By faith, we understand that the ages were framed by the Word of Elohim,
to take out the things that are seen from visible things.

3> Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

3 Pistei nooumen katērtisthai tous aiōnas hrēmati

By faith we understand to have been created the worlds by the Word
theou, eis to mē ek phainomenōn to blepomenon gegonenai.
of Elohim, so as not from visible things the things seeing to have come to be.

דבא'מונה הקריב הקבל לאלהים זבח טוב מקין
אשר הנה-לו לעדות כי צדיק הוא בקעיד אלהים
על-מנחתיו ובה עודנו מדבר אחר מותו:

4. ba'emunah hiq'rib Hebel l'Elohim zebach tob miQayin 'asher hayah-lo l'eduth
ki tsadiq hu' b'ha'id 'Elohim 'al-min'chothayu ubah 'odenu m'daber 'acharey motho.

Heb11:4 By faith, Hebel (Abel) offered to Elohim a better sacrifice than Qayin (Cain),
by which he is to testify that he was righteous, Elohim witnessing of his gifts,
and through it, having died, he still speaks.

4> Πίστει πλείονα θυσίαν Ἄβελ 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,

By faith a great sacrifice Abel than Cain offered to Elohim,
di' hēs emartyrēthē einai dikaios, martyrountos epi tois dōrois autou
by which he was commended to be righteous, bearing witness to his gifts
tou theou, kai di' autēs apothanōn eti lalei.
Elohim and by it, having died, yet he speaks.

אֵלֹהִים אֶמְוֶנָה לִקְחַ חֲנוּךְ לְבִלְתִּי הָאוֹתוֹ הַמּוֹת וְאֵינְנוּ כִּי-לִקְחַ אֹתוֹ
:אֵלֹהִים וְהוֹעֵד עָלָיו לְפָנָי הַלִּקְחוֹ כִּי אֶת-הָאֱלֹהִים הִתְהַלֵּךְ:

הַבְּאֻמוֹנָה לִקְחַ חֲנוּךְ לְבִלְתִּי הָאוֹתוֹ הַמּוֹת וְאֵינְנוּ כִּי-לִקְחַ אֹתוֹ
אֵלֹהִים וְהוֹעֵד עָלָיו לְפָנָי הַלִּקְחוֹ כִּי אֶת-הָאֱלֹהִים הִתְהַלֵּךְ:

5. **ba'emunah luqach Chano'k l'bil'ti r'otho hamaweth w'eynenu ki-laqach 'otho 'Elohim w'hu'ad `alayu liph'ney hilaq'cho ki 'eth-ha'Elohim hith'hala'k.**

Heb11:5 By faith, Chanok was translated so as **not** to see death,
and was **not** found **because** Elohim had translated him.

For he obtained the witness, before his translation, that he pleased Elohim.

<5> Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεσθηκέναι τῷ θεῷ.

5 Pistei Henōch metetethē tou **mē idein** thanaton, kai **ouch** ēhurisketo

By faith Enoch was taken up **not** to see death, and he was **not** found

dioti metethēken auton ho theos. pro gar tēs metatheseōs

because took up him Elohim. For before he was taken up,

memartyrētai euarestēkenai tō theō;

he has received testimony to have been pleasing to Elohim.

אֵלֹהִים אֶמְוֶנָה לִקְחַ חֲנוּךְ לְבִלְתִּי הָאוֹתוֹ הַמּוֹת וְאֵינְנוּ כִּי-לִקְחַ אֹתוֹ
:אֵלֹהִים וְהוֹעֵד עָלָיו לְפָנָי הַלִּקְחוֹ כִּי אֶת-הָאֱלֹהִים הִתְהַלֵּךְ:

וּבְלִי אֶמְוֶנָה אִישׁ לֹא-יִהְיֶה רָצוּי לְאֱלֹהִים
כִּי כָל-הַקָּרֵב אֵלָיו צָרִיךְ שֶׁיֵּאֱמִין כִּי-יֵשׁ אֱלֹהִים
וְגַמּוּל הוּא מְשִׁיב לְדֹרְשָׁיו:

6. **ub'li 'emunah 'ish lo'-yih'yeh ratsuy l'Elohim ki kal-haqareb 'elayu tsari'k sheya'amin ki-yesh 'Elohim ug'mul hu' meshib l'dor'shayu.**

Heb11:6 And without faith no man is to please Elohim, for all he who comes to Him
that must believe that Elohim is, and He is a rewarder of those who respond to seek Him.

<6> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεσθῆσαι. πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

6 chōris de pisteōs adynaton euarestēsai;

And without faith, it is impossible to please Him.

pisteusai gar dei ton proserchomenon tō theō

To believe for it is necessary for the one approaching in Elohim,

hoti estin kai tois ekzētousin auton misthapodotēs ginetai.

that he is and to the ones seeking Him he becomes the rewarder.

אֵלֹהִים אֶמְוֶנָה לִקְחַ חֲנוּךְ לְבִלְתִּי הָאוֹתוֹ הַמּוֹת וְאֵינְנוּ כִּי-לִקְחַ אֹתוֹ
:אֵלֹהִים וְהוֹעֵד עָלָיו לְפָנָי הַלִּקְחוֹ כִּי אֶת-הָאֱלֹהִים הִתְהַלֵּךְ:

זִבְאֻמוֹנָה נִזְחַר נִחַ וַיַּעַשׂ אֶת-הַתֵּבָה לְהַצִּיל אֶת-בֵּיתוֹ אַחֲרֵי
אֲשֶׁר-צָוָה עַל הַבָּרִים שְׁלֹא יִרְאִים וַיִּרְשָׁע בָּהּ אֶת-הָעוֹלָם
וַיְהִי לִירוֹשׁ הַצְדָּקָה עֲקֵב הָאֻמוֹנָה:

7. **ba'emunah niz'har Noach waya`as 'eth-hatebah l'hatsil 'eth-beytho 'acharey 'asher-tsuuah `al d'barim shel' nir'im wayar'sha` bah 'eth-ha`olam way'hi l'yoresh hats'daqah `eqeb ha'emunah.**

Heb11:7 By faith, Noach, being warned by Elohim of what was about things not seen, after that having feared, 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.

<7> Πίστει χρηματισθεὶς Νῶε περὶ 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,

By faith Noah having been warned by Elohim about the things not yet been seen, eulabētheis kateskeuasen kibōton eis sōtērian tou oikou autou having been reverent, he built the ark for the salvation of His house di' hēs katekrinen ton kosmon, by which He condemned the world, kai tēs kata pistin dikaiosynēs egeneto klēronomos. and of the according to faith righteousness he became heir.

מִן-הָאֻמוֹת הַכֹּפְרִים הָיָה נֹחַ וַיִּבְרָא אֶת-תֵּבָתוֹ לְהַצִּיל אֶת-בֵּיתוֹ אַחֲרֵי
כִּי-יָדָע וַיִּרְשָׁע בָּהּ אֶת-הָעוֹלָם וַיְהִי לִירוֹשׁ הַצְדָּקָה עֲקֵב הָאֻמוֹנָה:

חֲבִיבֵי אֱמוּנָה שָׁמַע אֲבִרְהָם כְּאֲשֶׁר נִקְרָא לְלֶכֶת אֶל-הָאָרֶץ
אֲשֶׁר יִירָשָׁנָה וַיֵּצֵא וְלֹא-יָדָע אֵינָּה יְבוּא:

8. **ba'emunah shama` 'Ab'raham ka'asher niq'ra' laleketh 'el-ha'arets 'asher yirashenah 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.

<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

By faith Abraham being called, obeyed to go out to a place hon ēmellen lambanein eis klēronomian, which he was about to receive for an inheritance, kai exēlthen mē epistamenos pou erchetai. and he went out not knowing where he is going.

מִן-הָאֻמוֹת הַכֹּפְרִים הָיָה אַבְרָהָם וַיִּבְרָא אֶת-תֵּבָתוֹ לְהַצִּיל אֶת-בֵּיתוֹ אַחֲרֵי
כִּי-יָדָע וַיִּרְשָׁע בָּהּ אֶת-הָעוֹלָם וַיְהִי לִירוֹשׁ הַצְדָּקָה עֲקֵב הָאֻמוֹנָה:

ט בְּאֱמוּנָה הָיָה גֵר בְּאֶרֶץ הַחֲבָטָה כְּמוֹ בְּנִכְרִיָּה וַיֵּשֶׁב בְּאֹהֲלִים
הוּא וַיִּצְחָק וַיַּעֲקֹב אֲשֶׁר-יִרְשׁוּ עִמּוֹ הַחֲבָטָה הַהִיא:

9. **ba'emunah hayah ger b'erets hahab'tachah k'mo b'nak'riah wayesheb b'ohalim hu' w'Yits'chaq w'Ya'aqob 'asher-yar'shu imo hahab'tachah hahi'.**

Heb11:9 By faith, he lived in the land of promise, as in a foreign land, and he dwelt in tents with Yitschaq (Isaac) and Yaaqob (Jacob), who inherited with them the same promise;

9 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκαληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.

9 Pistei parōkēsen eis gēn tēs epaggelias hōs allotrian

By faith he migrated to the land of the promise as in a strange land,
en skēnais katoikēsas meta Isaak kai Iakōb tōn sygklēronomōn tēs epaggelias tēs autēs;
in tents having lived with Isaac and Jacob, the fellow-heirs of the promise same.

יְכִי-חַכָּה לְעִיר אֲשֶׁר יְסוּדָתָהּ נְאֻמָּנָה וּבֹנָהּ וּמְכֻנָּנָה הָאֱלֹהִים:

יְכִי-חַכָּה לְעִיר אֲשֶׁר יְסוּדָתָהּ נְאֻמָּנָה וּבֹנָהּ וּמְכֻנָּנָה הָאֱלֹהִים:
10. **ki-chikah la'ir 'asher y'sudathah ne'emanah ubonah um'konanah ha'Elohim.**

Heb11:10 for he was looking for the city whose foundation is faithful and whose architect and builder is Elohim.

10 <10> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσιν πόλιν
ἥς τεχνίτης καὶ δημιουργὸς ὁ θεός.

10 exedecheto gar tēn tous themelious echousan polin

For he was looking forward to the foundations having city
hēs technitēs kai dēmiourgos ho theos.
of which the designer and maker is Elohim.

יָא בְּאֱמוּנָה שָׂרָה גַם-הִיא מְצָאָה כֹּחַ לְהַזְרִיעַ וּתְלֵד אַחֲרַי בְּלֹתָהּ
כִּי-חֲשָׁבָה אֶת-הַמִּבְטִיחַ לְנֶאֱמָן:

11. **ba'emunah Sarah gam-hi' mats'ah koach l'haz'ri'a wateled 'acharey b'lothah ki-chash'bah 'eth-hamab'tiach l'ne'eman.**

Heb11:11 By faith, also Sarah herself received strength to conceive seed, and gave birth after she was past age, since she considered the One having promised as faithful.

11 Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

11 Pistei kai autē Sarra steira dynamin eis katabolēn spermatos

By faith also Sarah herself, a barren woman, ability to establish a posterity
elaben kai para kairon hēlikias,
received even beyond time of age,
eppei piston hēgēsato ton epaggeilamenon;
since she considered faithful the One having promised.

12-לֹא־מֵעַד מִיָּחַד אֶחָד אֲשֶׁר כְּמֵצַט מֵת בְּשָׂרוֹ יֵצֵא
עַד־עַד־עַד מִלְּבַיִת מִן־הַיָּם אֲשֶׁר לֹא־יִסְפָּר
לֹא־יִסְפָּר אֶל־אֶחָד מִן־הַיָּם אֲשֶׁר לֹא־יִסְפָּר

יב על-כן מאחד אשר כמעט מת בשרו יצא
ככוכבי השמים לרב וכחול על-שפת הים אשר לא יספר:

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 so from one who, as little as dead in his flesh, came forth as the stars of the heavens in multitude, and as the sand which is by the seashore that is innumerable.

<12> διὸ καὶ ὅφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένους, 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,

Therefore also from one person were born many,

kai tauta nenekrōmenou, kathōs ta astra tou ouranou

and these having been as good as dead, as numerous as the stars of the heavens

tō plēthei kai hōs hē ammos hē para to cheilos tēs thalassēs hē anarithmētos.

in number and as the sand along the shore of the sea innumerable.

13-וְיָגֵדוּ בְּאֵמוּנָה מֵתוֹ כָּל־אֵלֶּה וְלֹא־רָאוּ אֶת־הַבְּטָחוֹת
בְּכִן מִכְּחוּק צָפוּ לָהֶן וַיִּבְטְחוּ וַיִּשְׁמְחוּ לְקִרְאָתָן
וַיִּזְדְּרוּ כִּי־גֵרִים הֵם וְתוֹשָׁבִים בְּאֶרֶץ:

יג באמונה מתו כל-אלה ולא ראו את-הבטחות
בק מכחוק צפו להן ויבטחו וישמחו לקראתן
וידרו כי-גרים הם ותושבים בארץ:

13. ba'emunah methu kal-'eleh w'lo' ra'u 'eth-hahab'tachoth raq merachocq tsipu lahen wayib't'chu wayis'm'chu liq'ra'than wayodu ki-gerim hem w'thoshabim ba'arets.

Heb11:13 All these died in faith, not having receiving the promises, but having seen them from a distance, and welcomed them, and rejoiced in them, and confessed that they were strangers and exiles on the earth.

<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

According to faith died these all, not having received the promises

alla porrōthen autas idontes kai aspasamenoi

but from a distance having seen these and having welcomed them

kai homologēsantes hoti xenoi kai parepidēmoi eisin epi tēs gēs.

and having confessed that strangers and exiles they are on the earth.

14-וְיָגֵדוּ בְּאֵמוּנָה מֵתוֹ כָּל־אֵלֶּה וְלֹא־רָאוּ אֶת־הַבְּטָחוֹת
בְּכִן מִכְּחוּק צָפוּ לָהֶן וַיִּבְטְחוּ וַיִּשְׁמְחוּ לְקִרְאָתָן
וַיִּזְדְּרוּ כִּי־גֵרִים הֵם וְתוֹשָׁבִים בְּאֶרֶץ:

יֵד כִּי הַמְּבַרִּים כְּזֹאת מוֹדִיעִים כִּי-מִטְרַת חֶפְצָם אֶרֶץ מוֹשָׁב:

14. **ki ham'dab'rim kazo'th modi'im ki-matarath cheph'tsam 'erets moshab.**

Heb11:14 For those who speak such things inform
that the purpose of their desire is to return to a country.

<14> οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

14 hoi gar toiauta legontes emphanizousin

For the ones saying such things make it clear

hoti patrida epizētousin.

that they are searching for a country.

15 וְאֵלֵינוּ הָיְתָה רְעֻתָם עַל-הָאָרֶץ הַהִיא
אֲשֶׁר יֵצְאוּ מִמֶּנָּה הִנֵּה הָיָה בְיָדָם לָשׁוּב אֶלֶיָּהּ:

15. **w'ilu hay'thah da'tam `al-ha'arets hahi'**

'asher yats'u mimenah hinneh hayah b'yadam lashub 'eleyah.

Heb11:15 And yet, if they had been remembering of that country
from whence they came out of it, behold, they would have had in their hands to return to it.

<15> καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι.

15 kai ei men ekeinēs emnēmoneuon aph' hēs exebēsan,

And if they were remembering that country from which they came out,

eichon an kairon anakampsai;

they would have had an opportunity to return.

16 טַז אֲכֵן נִכְסְפוּ 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'Elohim mehem l'higare' 'Eloheyhem ki-hekin lahem `ir.

Heb11:16 Indeed they desire to return a better country from it, that is in the heavens.
Therefore Elohim is not ashamed of them to be called their El,
for He has prepared a city for them.

<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.

But now they strive for a better country, that is to say a heavenly one.

dio ouk epaischynetai autous ho theos theos epikaleisthai autōn;

Therefore is not ashamed of them Elohim to be called their El.

hētoimasen gar autois polin.

17 אֵלֶּיךָ אֲנִי מֵבִיא אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

17. ba'emunah hayah ma'aleh 'Ab'raham 'eth-Yits'chaq ka'asher nusah
w'eth-y'chido yaq'rib ham'qabel 'eth-hahab'tachoth.

Heb11:17 By faith, Abraham, when he was tested, offered up Yitschaq (Isaac),
and he who had received the promises was offering up his only begotten son,

<17> Πίστει προσενήνοχεν Ἀβραάμ τὸν Ἰσαὰκ πειραζόμενος
καὶ τὸν μονογενῇ προσέφερεν, ὃ τὰς ἐπαγγελίας ἀναδεξάμενος,

17 Pistei prosenēnochen Abraam ton Isaak peirazomenos

By faith Abraham has offered Isaac, being tested

kai ton monogenē prosepheren, ho tas epaggelias anadexamenos,

and his only son he was offering, the one the promises having received,

18 אֵלֶּיךָ אֲנִי מֵבִיא אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

18. 'asher ne'emar-lo ki b'Yits'chaq yiqare' l'ak zara'.

Heb11:18 of whom it was said that, In Yitschaq your seed shall be called,

<18> πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

18 pros hon elalēthē hoti En Isaak klēthēsetai soi sperma,

about whom it was said, in Isaac shall be called your seed,

19 אֵלֶּיךָ אֲנִי מֵבִיא אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

19. wayachashob b'libo ki yakol 'Elohim l'hachayoth gam 'eth-hamethim
'al-ken gam-hushab 'elayu lih'yoth l'mashal.

Heb11:19 and considered in his heart that Elohim was able even to raise the dead,
therefore he also received him back to be as a figure.

<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,

having considered that also from the dead to raise up able Elohim is

hothen auton kai en parabolē ekomisato.

is from which him also symbolically he received back from the dead.

20 אֵלֶּיךָ אֲנִי מֵבִיא אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק
:אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק אֶת־יִצְחָק

25 mallon helomenos sygakoucheisthai tō laō tou theou
 rather having chosen to be mistreated with the people of Elohim
 ē proskairon echein hamartias apolausin,
 than temporarily to have the enjoyment of sin,

26 מִצְרַיִם אֶת־חֶרֶפַּת הַמָּשִׁיחַ לְעֹשֶׂר גָּדוֹל מִצְרַיִם
 מִצְרַיִם אֶת־חֶרֶפַּת הַמָּשִׁיחַ לְעֹשֶׂר גָּדוֹל מִצְרַיִם

כּוּ בְּחֻשְׁבוֹ אֶת־חֶרֶפַּת הַמָּשִׁיחַ לְעֹשֶׂר גָּדוֹל מִצְרַיִם
 כִּי הָבִיט אֶל־הַגְּמוּלָּה׃

26. b'chash'bo 'eth-cher'path haMashiyach l'oser gadol me'ots'roth Mits'rayim
 ki hibit 'el-hag'mul.

Heb11:26 considering the reproach of the Mashiyach greater riches
 than the treasures of Mitsrayim; for he was looking to the reward.

<26> μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν
 τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

26 meizona plouton hēgēsamenos tōn Aigyprou thēsaurōn
 greater wealth having considered than the treasures of Egypt
 ton oneidismōn tou Christou; apeblepen gar eis tēn misthapodosian.
 the reproach of the Anointed One. For he was paying attention to the reward.

27 כִּי בְּאֵמוּנָה יָצָא מֵאֶרֶץ מִצְרַיִם וְלֹא יָרֵא מִחֶמֶת הַמֶּלֶךְ
 כִּי הָיָה כְּרֹאֶה אֶת־אֲשֶׁר־אֵינָנוּ נֹרְאָה וַיִּתְחַזֵּק׃

כּוּ בְּאֵמוּנָה יָצָא מֵאֶרֶץ מִצְרַיִם וְלֹא יָרֵא מִחֶמֶת הַמֶּלֶךְ
 כִּי הָיָה כְּרֹאֶה אֶת־אֲשֶׁר־אֵינָנוּ נֹרְאָה וַיִּתְחַזֵּק׃

27. ba'emunah yatsa' me'erets Mits'rayim w'lo' yare' mechamath hamele'h
 ki hayah k'ro'eh 'eth 'asher-'eynenu nir'eh wayith'chazaq.

Heb11:27 By faith, he came out of the land of Mitsrayim, not fearing
 because of the wrath of the king, for as is seen what is invisible and is persevered.

<27> Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·
 τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.

27 Pistei katelipen Aigyp-ton mē phobētheis ton thymon tou basileōs;
 By faith he left Egypt not having feared the anger of the king;
 ton gar aoraton hōs horōn ekarterēsen.
 for the one unseen as seeing he persevered.

28 כַּחַבְּאֵמוּנָה עָשָׂה אֶת־הַפֶּסַח וַנִּתְיַנֵּת הָדָם
 לְמַעַן אֲשֶׁר לֹא־יָגַע הַמִּשְׁחִית בְּבְכוּרֵיהֶם׃

כַּחַבְּאֵמוּנָה עָשָׂה אֶת־הַפֶּסַח וַנִּתְיַנֵּת הָדָם
 לְמַעַן אֲשֶׁר לֹא־יָגַע הַמִּשְׁחִית בְּבְכוּרֵיהֶם׃

28. ba'emunah `asah 'eth-haPesach un'thinath hadam
 l'ma'an 'asher lo'-yiga` hamash'chith bib'koreyhem.

ki-‘as’phah ‘eth-ham’rag’lim ‘el-beythah b’shalom.

Heb11:31 By faith, Rahab the prostitute did not perish with those who were disobedient, because she gathered the spies to her house with peace.

31 Πίστει Ῥαάβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασιν
δεξαμένη τοὺς κατασκόπους μετ’ εἰρήνης.

31 Pistei Hraab hē pornē ou synapōleto tois apeithēsasīn

By faith Rahab, the prostitute, did not perish with the ones having disobeyed,
dexamenē tous kataskopous met’ eirēnēs.
having welcomed the spies with peace.

32 יְהוָה אֵלֵינוּ יִשְׁמַח בְּעֲשֵׂי־נוֹתָנֵינוּ וְיִשְׁמַח בְּעֲשֵׂי־נוֹתָנֵינוּ
וְיִשְׁמַח בְּעֲשֵׂי־נוֹתָנֵינוּ וְיִשְׁמַח בְּעֲשֵׂי־נוֹתָנֵינוּ

לְבִי וְאֵת עוֹד הָיָה תִּקְצֹר הַעֵת מִסִּפְרִי מִעֲשֵׂי גִדְעוֹן
וּבְרַק וְשִׁמְשׁוֹן וְיִפְתָּח וְדָוִד 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’bi’im.

Heb11:32 And what more shall I say? Behold, it shall fail me of the time of a number
of the actions of Gideon, Baraq, Shimshon, Yiphtach,
also of Dawid and Sh’mu’El and the prophets,

32> Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών,
Βαράκ, Σαμψών, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

32 Kai ti eti legō? epileipsei me gar diēgoumenon ho chronos peri Gedeōn,
And what more should I say? Shall fail me for telling time about Gideon,
Barak, Sampsōn, Iephthae, Daudid te kai Samouēl kai tōn prophētōn,
Barak, Samson, Jephthah, both David and Samuel, and the prophets,

33 אֲשֶׁר בָּאֵמוּנָה כִּבְּשׁוּ מַמְלָכוֹת וּפְעָלוּ צֶדֶק
וְהִשְׁיגוּ הַבְּטָחוֹת וְסָכְרוּ בִּי אֲרֵי־וֹת:

33. ‘asher ba’emunah kib’shu mam’lakoth upha`alu tsedeq
w’hisigu hab’tachoth w’sak’ru phi ‘arayoth.

Heb11:33 who by faith, conquered kingdoms and worked righteousness,
obtained promises and shut the mouths of lions,

33> οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

33 hoi dia pisteōs katēgōnisanto basileias, eirgasanto dikaiosynēn,
who by faith conquered kings, worked righteousness,
epetychon epaggeliōn, ephraxan stomata leontōn,
attained promises, shut the mouths of lions,

34 אֲשֶׁר בָּאֵמוּנָה כִּבְּשׁוּ מַמְלָכוֹת וּפְעָלוּ צֶדֶק
וְהִשְׁיגוּ הַבְּטָחוֹת וְסָכְרוּ בִּי אֲרֵי־וֹת:

לִדְּכָבוֹ וְנִבְּרַת הָאֵשׁ וְנִמְּלְטוּ מִפִּי הַחֶרֶב וְהִתְחַזְּקוּ מִחֻלְשָׁתָם
וַעֲשׂוּ חֵיל בְּמִלְחָמָה וְהִפִּילוּ מַחֲנוֹת זָרִים:

34. w'kibu g'burath ha'esh w'nim'l'tu mipi hachereb w'hith'chaz'qu m'chul'shatham
w'asu chayil bamil'chamah w'hipilu machanoth zarim.

Heb11:34 quenched the power of fire, escaped from the edge of the sword
and strengthened their weakness and were made mighty in war
and overthrew the armies of the aliens.

34> ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτριῶν.

34 esbesan dynamin pyros, ephygon stomata machairēs,
quenched the power of fire, escaped from the edges of the sword
edynamōthēsan apo astheneias, egenēthēsan ischyroi en polemō,
were made strong from weakness, became strong in war,
parembolas eklinan allotriōn.
armies of foreigners they turned back.

35: וְנָשִׁים לָקְחוּ מִתְּחֵינָה אֶת-מֵתֵיהֶן וְאַחֲרֵיהֶן רִטְשׁוּ בְּעֲבוּרֵיהֶן
וְלֹא רָצוּ לְהִנָּצֵל לְמַעַן יִזְכּוּ לְתִתְּחֵינָה טוֹבָה מִמֶּנָּה:

35. nashim laq'chu mit'chiah 'eth-mettheyhen wa'acherim rut'shu b'inuyim
w'lo' ratsu l'hinatsel l'ma'an yiz'ku lith'chiah tobah mimenah.

Heb11:35 Women received back their dead by resurrection.
And others were tortured of their sufferings, not wanting to be delivered,
so that they might obtain a better resurrection from them.

35> ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν
οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

35 elabon gynaikes ex anastaseōs tous nekrous autōn;
Women received, by resurrection, their dead.
alloi de etympanisthēsan ou prosdexamenoi tēn apolytrōsin,
But others were tortured to death, not having received deliverance,
hina kreittonos anastaseōs tychōsin;
that a better resurrection they might attain to.

36: וְכִסְּנוּ אֶת-נִסְיוֹן תַּעֲלוּלֵיהֶם וּמַכּוֹת וְגַם-נִמְסָרוּ לְכַבֵּל וּמַסְגֵּר:

36. mehem nusu nis'yon ta'alulim umakoth w'gam-nim's'ru l'kebel umas'ger.

Heb11:36 Some of them were tried trials of mockings and scourgings,
and more, delivered to chains and imprisonment.

<36> ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς.
 36 heteroi de empaigmōn kai mastigōn peiran elabon,
 And others of mockings and whippings received testing,
 eti de desmōn kai phylakēs;
 and still others of chains and of imprisonment.

37 גאב-חלל באבנים נסרו במגרה נבחנו בסיורים מתו לפי-חרב
 :גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל

לֹא נִסְקְלוּ בְּאֲבָנִים נִסְרוּ בַּמִּגְרָה נִבְחָנוּ בַּסִּיּוּרִים מָתוּ לְפִי-חֶרֶב
 וְנִנְעוּ עֲטוּפֵי עוֹרֹת כִּבְשִׁים וְעִזִּים בַּחֶסֶר וּבְעֶצֶר רָעָה וְיָגוֹן:

37. nis'q'lu ba'abanim nus'ru bam'gerah nib'chanu b'yisurim methu l'phi-chareb
 wayanu`u `atuphey `oroth k'basim w'izim b'choser ub'otser ra'ah w'yagon.

Heb11:37 They were stoned with stones, they were sawn asunder, they were tormented
 in agony, they were slain with the edge of the sword. They went around in sheepskins,
 in goatskins wrapped, being in need, in evil being oppressed, being mistreated,

<37> ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς,
 ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

37 elithasthēsan, epristhēsan, en phonō machairēs apethanon,

They were stoned, sawn in two, by murder of the sword they died,

periēlthon en mēlōtais, en aigeiois dermasin,

they went around in sheepskins, in goat skins,

hysteroumenoi, thlibomenoi, kakouchoumenoi,

being in need, being oppressed, being mistreated,

38 גאב-חלל באבנים נסרו במגרה נבחנו בסיורים מתו לפי-חרב
 :גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל

לֹא אֲשֶׁר הָעוֹלָם לֹא-הָיָה כְּדֵי לָהֶם הֵם תָּעוּ בַּמִּדְבָּר
 וּבַהָרִים וּבַמְעָרוֹת וּבְנִקְיֵי הָאָרֶץ:

38. 'asher ha'olam lo'-hayah k'day lahem hem ta`u bamid'bar
 ubeharim ubam'`arothe ubin'qiqey ha'arets.

Heb11:38 men of whom the world was not worthy to them,
 they wandered in wilderness and in mountains and in caves and in holes of the ground.

<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

of whom was not worthy the world, in deserts wandering and in mountains

kai spēlaiois kai tais opais tēs gēs.

and in caves and in the holes of the ground.

39 גאב-חלל באבנים נסרו במגרה נבחנו בסיורים מתו לפי-חרב
 :גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל גאב-חלל

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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,
So therefore, we also having such surrounding us a cloud of witnesses,
ogkon apothemenoi panta kai tēn euperistaton hamartian,
weight having laid aside every and easily ensnaring sin,
di' hypomonēs trechōmen ton prokeimenon hēmin agōna
with endurance let us run the lying before us race

אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ

בְּיָמֵינוּ אֱלֹהֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ

2. w'nabitah 'el-Yahushuà ro'sh ha'emunah umash'limah
'asher b'ad hasim'chah hash'murah lo qibel 'eth-hats'lub
wayibez hacher'pah wayesheb liymin kise' ha'Elohim.

Heb12:2 looking to Owa'ah, the head and perfecter of faith,
who for the joy set before Him endured the cruxifixion, having despised the shame,
and has sat down at the right hand of the throne of Elohim.

<2> ἀφορῶντες 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,
fixing our gaze on the of the faith founder and perfecter Yahushua,
hos anti tēs prokeimenēs autō charas
who because of the being set before Him joy,
hypemeinen stauron aischynēs kataphronēsas en dexia
he endured the cross having despised the shame at the right hand
te tou thronou tou theou kekathiken.
and of the throne of Elohim he has sat down.

וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ

גְּתִבּוֹנָנוּ אֵלֶּיךָ יְהוָה וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ
וְיִשְׁכֵּן בְּיָמֵינוּ וְיִשְׁכֵּן בְּיָמֵינוּ

3. hith'bonanu 'elayu 'asher-nasa' k'limah g'dolah kazo'th me'eth hachata'im
l'ma'an 'asher lo' thi'aphu w'lo' thig'u b'naph'shotheykem.

Heb12:3 For consider Him who has endured such great opposition by sinners against Himself, so that you shall not grow weary nor faint in your souls.

3> ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

3 analogisasthe gar ton toiautēn hypomemenēkota hypo tōn hamartōlōn eis heauton

For consider the One having endured such by sinners against Himself antilogian, hina mē kamēte tais psychais hymōn ekluomenoi.

opposition, that you may not be weary in your souls, losing heart.

40-47 חֲסִידָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו

דַּעְדֵּיךָ לֹא עֲמַדְתָּם 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 unto blood in your striving against sin.

4> Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

4 Oupō mechris haimatos antikatestēte pros tēn hamartian antagōnizomenoi.

Not yet to the point of blood have you resisted against sin while struggling.

5 חֲסִידָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו

חֲסִידָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו

מוֹסֵר יְהוָה בְּנֵי אֵל-תְּמָאָם וְאֵל-תִּקְיָן בְּתוֹכָהֶם:

5. watish'k'chu nichumey ham'daber 'aleykem k'daber 'el-banim le'mor musar Yahúwah b'ni 'al-tim'as w'al-taqots b'thokach'to.

Heb12:5 and you have forgotten the exhortation which speaks to you as spoken to sons, saying My son, do not despise the discipline of 3434, nor faint when you are reproved by Him.

5> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται, Ὑιέ μου, μὴ ὀλιγόρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

5 kai eklelēsthe tēs paraklēseōs, hētis hymin hōs huiois dialegetai,

And have you forgotten the encouragement, which to you as sons he speaks,

Huie mou, mē oligōrei paideias kyriou

My son, do not think lightly of the discipline of the Master

mēde ekluou hyp' autou elegchomenos;

do not lose heart by him being rebuked;

6 חֲסִידָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו מִיָּדָיו

וְכִי אֵת אֲשֶׁר יֵאָהֵב יוֹכִיחַ יְכַאֵב אֶת-בֶּן יִרְצֶה:

6. ki 'eth 'asher ye'ehab Yahúwah yokiach yak'ib 'eth-ben yir'tseh.

Heb12:6 For those whom 3434 loves He disciplines, and He punishes every son whom He receives.

6> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

6 hon gar agapā kyrios paideuei,
 for whom YHWH loves He disciplines,
 mastigoi de panta huion hon paradechetai.
 and He punishes every son whom He receives.

וְאֵם-מִקְבְּלִים אֶתֶם מִיֶּדֶי ה' כִּי-כָאֵב עִם-בָּנָיו
 מַתְנַהֵג אֶל־הֵימ עִמָּכֶם כִּי מִי הַבֵּן אֲשֶׁר אָבִיו לֹא יִסְרְנוּ:

7. 'im-m'qab'lim 'attem musar d'u ki-k'ab 'im-banayu mith'naheg 'Elohim 'imakem
 ki mi haben 'asher 'abiu lo' y'yas'renu.

Heb12:7 If you endure discipline, knowing that Elohim deals with you as a father
 with sons. For what son is he whom his father does not discipline?

<7> εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῶν προσφέρεται ὁ θεός.
 τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

7 eis paideian hypomenete, hōs huiois hymin prosperetai ho theos.
 For discipline you endure, as sons you deals with Elohim.

tis gar huios hon ou paideuei patēr?

For what son is there whom does not discipline the father?

וְאֵם-תִּהְיוּ בְּאֵין-מוֹסָר
 אֲשֶׁר הָיָה מִנֶּת כָּלָם אֵז מִמְזָרִים אֶתֶם וְלֹא בָנִים:

8. w'im-tih'yu b'eyn-musar 'asher hayah m'nath kulam 'az mam'z'rim 'attem
 w'lo' banim.

Heb12:8 But if you are without discipline, of which all have become partakers,
 then you are illegitimate and not sons.

<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 pantes,
 But if you are without discipline, of which partakers all have become,

ara nothoi kai ouch huioi este.

then illegitimate and not sons you are.

טוֹעוֹד אֵם-אָבוֹת בְּשִׁרְנוּ הָיוּ מִיִּסְרִים אֲתָנוּ וְנִירָא מֵהֶם
 אִף כִּי-נִכְנַע לִפְנֵי אָבִי הָרוּחוֹת וְנִחְיָה:

9. w'od 'im-'aboth b'sarenu hayu m'yas'rim 'othanu wanira' mehem
 'aph ki-nikana` liph'ney 'Abi haruchoth w'nich'yeh.

Heb12:9 Furthermore, we had fathers of our flesh disciplining us, and we revered them. How much shall we be submissive before the Father of spirits, and live?

9 εἴτα 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

Furthermore, the of our flesh as fathers we had, teachers

kai enetrepometha; ou poly [de] mallon hypotagēsometha

and we were respecting them. Not much and more shall we subject ourselves

tō patri tōn pneumatōn kai zēsomen?

to the Father of spirits and we shall live?

יְכִי הֵמָּה יִסְרוּנוּ כְּטוֹב בְּעֵינֵיהֶם לְשָׁעָה קְלָה
אָבָל זֶה לְהוֹעִיל לְמַעַן יִהְיֶה-לָּנוּ חֵלֶק בְּקִדְשָׁתוֹ:

10. ki hemah yis'runu katob b'eyneyhem l'sha'ah qalah
'abal zeh l'ho'il l'ma'an yih'yeh-lanu cheleq biq'dushatho.

Heb12:10 For they disciplined us for a few hours as seemed best in their eyes,

but He is for our profit, so that we might share His holiness.

Heb12:10 For they disciplined us for a few hours as seemed best in their eyes, but He is for our profit, so that we might share His holiness.

10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

10 hoi men gar pros oligas hēmeras kata to dokoun

They for for a few days according to the things seeming good

autois epaideuon, ho de epi to sympheron

to them were disciplining us, but he for the thing benefiting us

eis to metalabein tēs hagiōtētos autou.

in order to share in His holiness.

יֵא וְכָל-מוֹסֵר כְּשֶׁבֶא עָלֵינוּ אֵינָנוּ שֹׁמְחָה בְּעֵינֵינוּ
כִּי אִם-יָגוֹן אָבָל בְּאַחֲרִיתוֹ יִתֵּן פְּרִי שְׁלֹם לְצַדִּיקָה לְמַלְמָדוֹ:

11. w'kal-musar k'sheba' aleynu 'eynenu sim'chah b'eyneynu
ki 'im-yagon 'abal b'acharitho yiten p'ri shalom lits'daqah lim'lumadayu.

Heb12:11 And when all discipline come to us we are not joyous in our eyes,

but grievous, but yet afterward it yields the peaceable fruit of righteousness

to those who are exercised by it.

Heb12:11 And when all discipline come to us we are not joyous in our eyes, but grievous, but yet afterward it yields the peaceable fruit of righteousness to those who are exercised by it.

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,

But all discipline for the present does not seem to be pleasant but painful,

hysteron de karpon eirēnikon tois di' autēs gegymnasmenois
 but later fruit the peaceful to the ones by it having been trained
 apodidōsin dikaiosynēs.
 it pays back of righteousness.

12 לֹא-כֵן חֲזָקוֹת יָדַימ וּבְרָכִים כְּשִׁלּוֹת:

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> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

12 Dio tas pareimenas cheiras

Therefore, the hands having become weak

kai ta paralelymena gonata anorthōsate,

and the knees having become feeble, restore,

13 וְיִמְעָנֻל רַגְלֵיכֶם פְּלִסוּ לְמַעַן לֹא-תִטָּה הַצִּלְעָה מִן-הַדֶּרֶךְ
 כִּי אִם-תִּרְפָּא:

13. uma`gal rag'leykem palesu l'ma`an lo'-thiteh hatsole`ah min-hadere`k
 ki 'im-teraphe'.

Heb12:13 and make straight paths for your feet,
 so that the lame may not be put out of the way, but it shall be healed.

<13> καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν,
 ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

13 kai trochias orthas poieite tois posin hymōn,
 and straight paths make for your feet,

hina mē to chōlon ektrapē, iathē de mallon.

lest the lame may be turned aside, may be healed but rather,

14 וְרָדְפוּ אֶת-הַשְּׁלוֹם עִם-כָּל-אָדָם וְאֵת הַקְּדוּשָׁה
 אֲשֶׁר בְּלִעְדֶּיהָ לֹא-יִרְאֶה אִישׁ אֶת-הָאֲדֹנָי:

14. rid'phu 'eth-hashalom 'im-kal-'adam w'eth haq'dushah
 'asher bil`adeyah lo'-yir'eh 'ish 'eth-ha'Adon.

Heb12:14 Pursue peace with all men,
 and the sanctification without which no one shall see the Adon.

<14> Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν,
 οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

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לָרֶשֶׁת אֶת-הַבְּרָכָה כִּי לֹא-מָצָא מָקוֹם לְתִשּׁוּבָה
אֵף כִּי-בִקֵּשׁ אוֹתָהּ בְּדִמְעוֹת:

17. halo' y'da`tem ki nim'as 'acharey ken ka'asher ratsah laresheth 'eth-hab'arakah ki lo'-matsa' maqom lith'shubah 'aph ki-biqesh 'othah bid'ma`oth.

Heb12:17 Did you not know that he was rejected afterwards, when he want to inherit the blessing, for he found no place of repentance, even though he sought it with tears?

<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

For you know that also afterwards wanting to inherit the blessing, apedokimasthē, metanoias gar topon ouch heuren he was rejected, of repentance for a place he did not find, kaiper meta dakryōn ekzētēsas autēn. although with tears having sought it.

18 וְאַתָּה יָדָעְתָּ כִּי אַחֲרַיִם מִתְּחִלָּה רָצָה לְרִשְׁתָּהּ
אֲפִלּוּ בְּדִמְעוֹת לֹא מָצָא מָקוֹם לְתִשּׁוּבָה:

יַחַד כִּי לֹא-בָאתֶם אֶל-הָר נִמְשָׁשׁ וּבְעֵר בְּאֵשׁ
וְלֹא אֶל-עָנָן וְעָרָפֶל וְסֶעֱרָה:

18. ki 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 being touched and burned with fire, And not to cloud and gloom and a storm,

<18> Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνώφῳ καὶ ζόφῳ καὶ θυέλλῃ

18 Ou gar proselēlythate psēlaphōmenō

For you have not come to a mountain being touched kai kekaumenō pyri kai gnophō kai zophō kai thuellē and to a fire having been blazing and to darkness and to gloom and to a storm

19 וְאַתָּה יָדָעְתָּ כִּי לֹא-בָאתֶם אֶל-הָר נִמְשָׁשׁ וּבְעֵר בְּאֵשׁ
וְלֹא אֶל-עָנָן וְעָרָפֶל וְסֶעֱרָה:

יִטְּלֶה לְקוֹל שׁוֹפָר וְלְקוֹל הַדְּבָרִים
אֲשֶׁר שִׁמְעוּ בְּקִשּׁוֹ שֶׁלֹּא יוֹסִיף לְדַבֵּר עִמָּהֶם עוֹד:

19. w'lo' l'qol shophar ul'qol had'barim 'asher shom`ayu biq'shu shel' yosiph l'daber `imahem `od.

Heb12:19 and not to the sound of a trumpet and to the sound of words, so that those who hear it begged that the word should not be added to speak to them anymore.

<19> καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,

19 kai salpiggos ēchō kai phōnē hrēmātōn,

and to the noise of a trumpet and to the sound of words,
hēs hoi akousantes parētēsanto mē prostethēnai autois logon,
which the ones having heard begged not to be added to them a word,

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כִּי לֹא-יָכֻלוּ לְשֹׂאת אֶת אֲשֶׁר צִוּוּ גַם-אִם-בְּהֶמָּה
תִּגַּע בְּהָר סָקֵל תִּסָּקֵל אוֹ-יֵרָה תִּקָּה בַּחֲצִים:

20. ki lo'-yak'lu lase'th 'eth 'asher tsuuu gam-'im-b'hemah tiga` bahar
saqol tisaqel 'o-yaroh thiareh bachitsim.

Heb12:20 For they could not bear what is commanded, if even a beast touches
the mountain, it shall be stoned with a stone or shot through with an arrow.

<20> οὐκ ἔφερον γὰρ τὸ διαστελλόμενον,
Kän θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται.

20 ouk epheron gar to diastellomenon,
for they were not enduring the thing being commanded,
Kan thērion thigē tou orous, lithobolēthēsetai;
even if an animal should touch the mountain, it should be stoned to death.

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כֹּא וְהַמְרָאָה הָיָה נוֹרָא עַד-מְאֹד וַיֹּאמֶר מֹשֶׁה יְגִדֵּתִי וְחָרַדְתִּי:

21. w'hamar'eh hayah nora' `ad-m'od wayo'mer Mosheh yagor'ti w'charad'ti.

Heb12:21 And the appearance was very much fearful,
that Mosheh said, I am terrified and trembling.

<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.
And, so fearful was the thing appearing, Moses said, I am terrified and trembling.

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כִּי אִם-בָּאתֶם אֶל-הָר צִיּוֹן
וְאֶל-עִיר אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַּיִם שְׁבַשְׁמַיִם:

22. ki 'im-ba'them 'el-har Tsion w'el-'ir 'Elohim chayim 'el-Y'rushalayim
shebashamayim.

Heb12:22 But you have come to Mount Tsion and to the city of the living Elohim,
to Yerushalayim that is in the heavens

<22> ἀλλὰ προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζώντος,
Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

22 alla proselēlythate Siōn orei kai polei theou zōntos,
But you have come to Mount Zion and to the city of the living Elohim,

Ierousalēm epouraniō, kai myriasin aggelōn, panēgyrei
to the heavenly Jerusalem, and to myriads of angels, to a festal gathering

23
לְעֹלָם-לְעֹלָם אֱלֹהִים וְלִשְׁמֵי שָׁמַיִם
וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי שָׁמַיִם
וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי שָׁמַיִם

כַּגּוֹאֵל-מִקְהֶלֶת רִבְבוֹת הַמַּלְאָכִים וְעֵדֶת הַבְּכוֹרִים
הַכְּתוּבִים בַּשָּׁמַיִם וְאֵל-אֱלֹהִים שֹׁפֵט הַכֹּל
וְאֵל-רוּחוֹת הַצְּדִיקִים הַנִּשְׁלָמִים:

23. w'el-maq'helath ribaboth hamal'akim wa`adath hab'korim hak'thubim
bashamayim w'el-'Elohim shophet hakol w'el-ruchoth hatsadiqim hanish'lamim.

Heb12:23 and to the congregations of myriads of messengers,
and the assembly of the firstborn who are written in the heavens,
and to Elohim, the Judge of all, and to the spirits of the righteous made perfect,

<23> καὶ ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς
καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

23 kai ekklēsia prōtotokōn apogegrammenōn en ouranois
and to the assembly of the first born ones having been registered in the heavens
kai kritē theō pantōn
and to the judge, the El of all
kai pneumasi dikaiōn teteleiōmenōn
and to the spirits of the upright having been perfected

24
וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי שָׁמַיִם
וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי שָׁמַיִם

כַּד וְאֵל-יְהוֹשֻׁעַ מִתּוֹךְ הַבְּרִית הַחֲדָשָׁה
וְאֵל-דָּם הַחֲזָאָה הַמֵּיטִיב דָּבָר מִדָּם-הַבֵּל:

24. w'el-Yahushuà m'thaue'k hab'rith hachdashah
w'el-dam hahaza'ah hameytib daber midam-Habel.

Heb12:24 and to Ōw'ēl, the mediator of a new covenant,
and to the blood of sprinkling that speaks better things than that of the blood of Habel.

<24> καὶ διαθήκης νέας μεσίτη Ἰησοῦ
καὶ αἷματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἀβελ.

24 kai diathēkēs neas mesitē Iēsou
and covenant of the new the mediator to Yahushua,
kai haimati hrantismou kreitton lalounti para ton Habel.
and to the blood of sprinkling speaking better than Abel.

25
וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי שָׁמַיִם
וְלִשְׁמֵי שָׁמַיִם וְלִשְׁמֵי שָׁמַיִם

כַּחֲלָכֵן רָאוּ פֶּן-תִּמָּאֲנוּ לְשִׁמְעַ אֶל-הַמְדַּבֵּר בִּי הֵן לֹא
נִמְלְטוּ הַמָּאֲנִים לְשִׁמְעַ אֶל-הַמְדַּבֵּר עִמָּהֶם בָּאָרֶץ
אִף כִּי-אֲנַחְנוּ אִם-נִמָּאֵן לְשִׁמְעַ בְּקוֹל הַמְדַּבֵּר מִן-הַשָּׁמַיִם:

25. **laken r'u pen-t'ma'anu lish'mo`a 'el-ham'daber**
ki hen lo' nim'l'tu hame'anim lish'mo`a 'el-ham'daber imahem ba'arets
'aph ki-'anach'nu 'im-n'ma'en lish'mo`a b'qol ham'daber min-hashamayim.

Heb12:25 Therefore, take heed lest you refuse to hear Him that speaks.
For if those did not escape when they refused to hear Him who spoke with them
on the earth, how much less if we turn away to hear from the voice of Him who speaks
from the heavens,

<25> Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·

εἰ γὰρ ἐκείνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,
πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρέφόμενοι,

25 Bleepete mē paraitēsēsthe ton lalounta;

See to it that you may not reject the one speaking;

ei gar ekeinoi ouk exephygon epi gēs paraitēsamenoi ton chrēmatizonta,

for if those ones did not escape, on earth having rejected the one warning them,

poly mallon hēmeis hoi ton ap' ouranōn apostrephomenoi,

how much more we, the ones the warnings from the heavens turning away from,

אִשְׁרֵי קוֹלוֹ הַרְעִישׁ אֶז אֶת-הָאָרֶץ וְעַתָּה זֶה הַבְּטִיחַ
לֵאמֹר עוֹד אֶחָת וְאֲנִי מַרְעִישׁ לֹא
אֶת-הָאָרֶץ בְּלִבֹּד אֶלֹּא אִף אֶת-הַשָּׁמַיִם:

26. **'asher qolo hir'`ish 'az 'eth-ha'arets w'`attah zeh hib'tiach le'mor**
`od 'achath wa'ani mar'`ish lo' 'eth-ha'arets bil'bad 'ela' 'aph 'eth-hashamayim.

Heb12:26 whose voice shook the earth then, but now He has promised, saying,
Yet once more, I shall shake not only the earth, but also the heavens.

<26> οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται λέγων,
Ἐτι ἅπαξ ἐγὼ σεισω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

26 hou hē phōnē tēn gēn esaleusen tote, nyn de epēggeltai legōn,

whose voice the earth shook then, but now he has promised saying,

Eti hapax egō seisō ou monon tēn gēn alla kai ton ouranon.

once again I shall shake not only earth but also the heavens.

אִשְׁרֵי קוֹלוֹ הַרְעִישׁ אֶז אֶת-הָאָרֶץ וְעַתָּה זֶה הַבְּטִיחַ
לֵאמֹר עוֹד אֶחָת וְאֲנִי מַרְעִישׁ לֹא
אֶת-הָאָרֶץ בְּלִבֹּד אֶלֹּא אִף אֶת-הַשָּׁמַיִם:

כִּי זֶה עוֹד אֶחָת וְאֲנִי מַרְעִישׁ לֹא אֶת-הָאָרֶץ בְּלִבֹּד אֶלֹּא אִף אֶת-הַשָּׁמַיִם:

אֲשֶׁר הֵם עֲשׂוּיִם לְמַעַן יֵצְמַד אֲשֶׁר אֵינָנוּ נִרְעָשׁ:

27. w'zu `od 'achath she'amar mash'mi'a shinuy had'barim hamith'`ar'`arim
'asher hem `asuyim l'ma'an ya'amod 'asher 'eynenu nir'`ash.

Heb12:27 And this, Yet once more, that says,
indicates the removal of those things which are shaken, as they are made,
so that those things which cannot be shaken may remain.

<27> τὸ δὲ Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων,
ἵνα μείνῃ τὰ μὴ σαλευόμενα.

27 to de, Eti hapax dēloi [tēn] tōn saleuomenōn metathesis

Now the phrase, once again makes clear the of the things being shaken removal
hōs pepoiēmenōn, hina meinē ta mē saleuomena.
as of things having been made, that may remain the things not being shaken.

כח לְכֵן אֲנִיחָנוּ הַמִּקְבָּלִים מִלְכוּת אֲשֶׁר לֹא תִמוּט נִבְאָה-נָא
בְּתוֹכָהּ וְנִעְבֹּד בָּהּ אֶת-הָאֱלֹהִים כְּרָצוֹנוֹ בְּצִנְיָנוּת וּבִירָאָה:

28. laken 'anach'nu ham'qab'lim mal'kuth 'asher lo' thimot nabo'ah-na' b'thodah
w'na`abod bah 'eth-ha'Elohim kir'tsono bits'ni`uth ub'yir'ah.

Heb12:28 Therefore, since we receive a kingdom which cannot be shaken,
now let us hold on to grace, through which we may serve Elohim acceptably
with reverence and with awe,

<28> Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν,
δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους.

28 Dio basileian asaleuton paralambanontes echōmen charin,

Therefore, an unshakeable kingdom receiving let us hold on to grace,
di' hēs latreuōmen euarestōs tō theō
through which let us worship in an acceptable way Elohim
meta eulabeias kai deous;
with reverence and awe.

כַּט כִּי אֱלֹהֵינוּ אֵשׁ אֹכְלָה הִיא:

29. ki 'Eloheynu 'esh 'ok'lah hu'.

Heb12:29 for our El is a consuming fire.

<29> καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

29 kai gar ho theos hēmōn pyr katanaliskon.

For indeed our El a consuming fire.

Chapter 13

אֵלֵינוּ אֵשׁ אֹכְלָה הִיא 1

1. 'ahabath ha'achim ta'amod.

Heb13:1 Let brotherly love continue.

<13:1> Ἡ φιλαδελφία μενέτω.

1 Hē philadelphia menetō.

Let continue brotherly love.

וְיָשׁוּבֵי יְהוּדָה וְיִשְׂרָאֵל וְכָל הָעָם הַזֶּה
:וְכָל הָעָם הַזֶּה וְכָל הָעָם הַזֶּה

בְּהִנְיָחָם אֶל-הַנִּשְׁכָּחוּ כִּי-יֵשׁ
אֲשֶׁר אֶסְפוּ מִלְּאָכִים אֶל-בֵּיתָם וְלֹא יָדְעוּ:

2. hak'nasath 'or'chim 'al-tish'kachu ki-yesh
'asher 'as'phu mal'akim 'el-beytham w'lo' yada'u.

Heb13:2 Do not forget hospitality to strangers,
for there are some who have entertained messengers in their houses without knowing it.

<2> τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

2 tēs philoxenias mē epilanthanesthe,

Hospitality do not neglect,

dia tautēs gar elathon tines xenisantes aggelous.

by this for some without knowing it having entertained angels.

וְיָשׁוּבֵי יְהוּדָה וְיִשְׂרָאֵל וְכָל הָעָם הַזֶּה
:וְכָל הָעָם הַזֶּה וְכָל הָעָם הַזֶּה

גִּזְכְּרוּ אֶת-הָאֲסוּרִים כְּאֵלֹו אַתֶּם אֲסוּרִים עַמְּהֶם
וְאֵת הַנִּלְחָצִים בְּאִשָּׁר גַּם-אַתֶּם בְּבִשָּׁר:

3. zik'ru 'eth-ha'asurim k'ilu 'attem 'asurim `imahem
w'eth hanil'chatsim ba'asher gam-'attem babasar.

Heb13:3 Remember the prisoners, as if you are imprisoned with them,
and those being mistreated, since you yourselves also are in the body.

<3> μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι,
τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

3 mimnēskesthe tōn desmiōn hōs syndedemenoi,

Remember the prisoners as if having been imprisoned with them

tōn kakouchoumenōn hōs kai autoi ontes en sōmati.

and the ones being mistreated as also yourselves being in the body.

וְיָשׁוּבֵי יְהוּדָה וְיִשְׂרָאֵל וְכָל הָעָם הַזֶּה
:וְכָל הָעָם הַזֶּה וְכָל הָעָם הַזֶּה

דְּהָאִישׁוּת תִּיקָר בְּכָל וַיִּצְוְעֶכֶם אֶל-יְחֻלָּל אֶת-הַזִּנִּים

4. **ha'ishuth tiqar bakol witsu`akem 'al-y'chulal 'eth-hazonim w'eth-ham'na'aphim yadin 'Elohim.**

Heb13:4 Marriage is **honorable in all**, and the marriage bed is to be **undefiled**; for fornicators and **adulterers Elohim shall judge**.

<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,

Be **respected** let **marriage by all** and let the marriage bed be **undefiled**, pornous gar kai moichous krinei ho theos.

for the **sexually immoral** and **adulterers shall judge Elohim**.

וְאֶת-הַמִּנְאָפִּים יִדִּין אֱלֹהִים
וְהַגָּמוֹס עֲלֵי כָל אִישׁ יִתְקַדֵּשׁ
וְהַכּוֹיִתָּה לֹא תִמְאָל וְהַזִּנְיָנִים
יִשְׁפֹּט אֱלֹהִים

הַרְחִיקוּ מֵאַהֲבַת כֶּסֶף וְהִיוּ שְׂמֵחִים בְּחֻלְקֵכֶם
כִּי הוּא אָמַר לֹא אֶרְפֶּךָ וְלֹא אֶעְזֹב:

5. **rachaqu me'ahabath keseph wi'hu s'mechim b'chel'q'kem ki hu' 'amar lo' 'ar'p'ak w'lo' 'e'ez'bea.**

Heb13:5 Keep away from the love of money and be satisfied with what you have. For He has said, I shall never leave you, nor I forsake you,

<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.

Not greedy let be the manner of life, being content with the things having. autos gar eirēken, Ou mē se anō

For He has said, by no means may I abandon you, oud' ou mē se egkatalipō,

nor by any means may I forsake you.

וְהָיָה כִּי יִשְׁפֹּט אֱלֹהִים
וְהָיָה כִּי יִשְׁפֹּט אֱלֹהִים
וְהָיָה כִּי יִשְׁפֹּט אֱלֹהִים
וְהָיָה כִּי יִשְׁפֹּט אֱלֹהִים

וְעַל-כֵּן נִבְטַח וְנֹאמַר יְהוָה לִי בְּעִזָּרִי
לֹא אֶירָא מִחַיֵּעֲשָׂה לִי אָדָם:

6. **'al-ken nib'tach w'no'mar Yahúwah li b'oz'ray lo' 'ira' mah-ya'aseh li 'adam.**

Heb13:6 so that we confidently say, **My helper**, I shall not afraid. What shall man do to Me?

<6> ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;

6 hōste tharrountas hēmas legein, Kyrios emoi boēthos,

So that us being confident to say, YHWH is my helper,
 [kai] ou phobēthēsomai, ti poiēsei moi anthrōpos?
 and I shall not be afraid, what shall do to Me a man?

7 זכרו את־מְנַהִיגֵיכֶם אֲשֶׁר־הִגִּידוּ לָכֶם אֶת־דְּבַר הָאֱלֹהִים
 בִּינוּ לְאַחֲרִית דְּרָכָם וּלְכוּ בְּאֱמוּנָתָם:

7. zik'ru 'eth-man'higeykem 'asher-higidu lakem 'eth-d'bar ha'Elohim
 binu l'acharith dar'kam ul'ku be'emunatham.

Heb13:7 Remember the ones leading you, who have spoke the Word of Elohim to you.
 Consider the result of their conduct, imitate their faith.

<7> Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ,
 ὥν ἀναθεωροῦντες τὴν ἑκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

7 Mnēmoneuete tōn hēgoumenōn hymōn, hoitines elalēsan hymin ton logon tou theou,
 Remember the ones leading you, who spoke to you the Word of Elohim,
 hōn anatheōrountes tēn ekbasin tēs anastrophēs mimeisthe tēn pistin.
 of whom considering the outcome of the way of life, imitate the faith.

8 חִיְהוֹשֻׁעַ הַמָּשִׁיחַ כְּמוֹ שֶׁהָיָא אֶתְמּוֹל כֵּן הַיּוֹם וְגַם־לְעוֹלָמִים:

8. Yahushua haMashiyach k'mo shehu' 'eth'mol ken hayom w'gam-l'olamim.

Heb13:8 O w'gam the Mashiyach is same as that He is yesterday,
 yes today and also forever.

<8> Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

8 Iēsous Christos echthes kai sēmeron ho autos kai eis tous aiōnas.
 Yahushua the Anointed One is yesterday and today the same and forever.

9 טַא־תִּנּוּעַי בְּתוֹרוֹת שְׁנוֹת וְזֵרוֹת כִּי טוֹב לְכוֹנֵן לִבִּי בַּחֲסֵד
 וְלֹא בְּדְבָרִים שֶׁל־מֵאֲכָל אֲשֶׁר לֹא הוֹעִילוּ לַנְּהָגִים בָּהֶם:

9. 'al-tino`u b'thoroth shonoth w'zaroth ki tob l'konen libenu bachesed
 w'lo' bid'barim shel-ma'akal 'asher lo' ho'ilu lanohagim bahem.

Heb13:9 Be not carried away by various and strange teachings.
 For it is a good thing that our hearts to be established with grace, not by words of foods,
 which have not profited those that have been occupied with them.

<9> διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι
 τὴν καρδίαν, οὐ βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

9 didachais poikilais kai xenais mē parapheresthe;
 Teachings by various and strange do not be carried away.

X9w9 736 74x 9wx 89x 976-w4 10
:94607 69x6 79w73 1x9w76

[illegible]

90w6 13912 370 0w934-71 X4F 99909 12
:9749 703-X4 w49 7076

יב בַּעֲבוּר זֹאת גַּם-יְהוֹשֻׁעַ עָנָה מַחֲוִיץ לְשָׁעַר

לְמַעַן קָדַשׁ אֶת־הָעָם בְּדָמוֹ:

12. **ba`abur zo'th gam-Yahushuà `unah michuts lasha`ar**
I'ma`an qadesh 'eth-ha`am b'damo.

Heb13:12 For this, **ὦν** also, **that** He might sanctify the people
through **His own blood**, suffered outside the gate.

<12> διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,
ἔξω τῆς πύλης ἔπαθεν.

12 **dio kai Iēsous, hina hagianē dia tou idiou haimatos**

Therefore also **Yahushua**, **that** He might sanctify through **His own blood**
ton laon, exō tēs pylēs epathen.
the people, outside the gate suffered.

13 יֵגָלוּ לָכֵן יִצְאָה-נָא אֵלָיו אֶל־מַחֲנֶה וְנִשָּׂא אֶת־חַרְפָּתוֹ:

13. **laken nets'ah-na' 'elayu 'el-michuts lamachaneh w'nisa' 'eth-cher'patho.**
Heb13:13 Let us therefore go out to Him outside the camp, bearing His reproach.

<13> τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς
τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

13 **toinyn exerchōmetha pros auton exō tēs parembolēs ton oneidismōn autou pherontes;**
So then let us go out to Him outside the camp, His reproach bearing.

14 יָד כִּי־פֹה אֵין־לָנוּ עִיר עֹמֶדֶת
כִּי אִם־אֶת־הָעִיר הַעֲתִידָה אָנַחְנוּ מִבְּקָשִׁים:

14. **ki-phoh 'eyn-lanu `ir `omadeth ki 'im-'eth-ha`ir ha`athidah 'anach'nu m'baq'shim.**

Heb13:14 For we do not have a lasting city here, but we seek the city which is to come.

<14> οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

14 **ou gar echomen hōde menousan polin alla tēn mellousan epizētoumen.**

For we do not have here a lasting city but the one coming we are seeking.

15 מִיָּדְךָ יְהוָה לֵאמֹר הִנֵּה אֲנִי מֵעַתָּה וְעַד עֹלָם
מֵעַתָּה מֵעַתָּה אֲנִי מֵעַתָּה וְעַד עֹלָם

טו לָכֵן נִקְרִיב עַל־יְדוֹ בְּכָל־עֵת זֶבַח תִּזְכָּה לֵאלֹהִים
הִיא־פֶרִי שְׂפָתַיִם הַמְּדוּרֹת לְשִׁמּוֹ:

15. **laken naq'rib `al-yado b'kal-`eth zebach todah I'Elohim**
hi'-ph'ri s'phathayim hamodoth lish'mo.

Heb13:15 By His hand therefore, let us at all times offer up a sacrifice of praise to Elohim,
that is, the fruit of our lips that give thanks to His name.

<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,
Through Him therefore, let us offer up a sacrifice of praise always to Elohim,
tout' estin karpon cheileōn homologountōn tō onomati autou.
that is to say, the fruit of lips confessing His name.

16 וְאַל-תִּשְׁכַּח לְגַמֹּל חֶסֶד וְלָתֵת לְאַבְיוֹנִים
כִּי-זְבָחִים כָּאֵלֶּה יַעֲרְבוּ לְאֱלֹהִים:

16. w'al-tish'k'chu lig'mol chesed w'latheth la'eb'yonim
ki-z'bachim ka'eleh ye'er'bu l'Elohim.

Heb13:16 And do not forget to recompense grace and to give to the poor,
for with such sacrifices Elohim is pleased.

<16> τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε·
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

16 tēs de eupoiias kai koinōnias mē epilanthanesthe;
But of the doing of good and sharing do not neglect;
toiautais gar thysiais euarestētai ho theos.
for with such sacrifices is pleased Elohim.

17 שִׁמְעוּ אֶל-מְנַהֲיֵיכֶם וְהִכְנַעוּ מִפְּנֵיהֶם כִּי-שִׁקְדִים הֵם
עַל-נַפְשֵׁיכֶם כַּעֲתִידִים לָתֵת חֶשְׁבֹּן לְמַעַן יַעֲשׂוּ-זֹאת בְּשִׂמְחָה
וְלֹא בְּאַנְחָה כִּי לֹא-לְהוֹעִיל זֹאת לָכֶם:

17. shim'`u 'el-man'higeykem w'hikan'`u mip'neyhem
ki-shoq'dim hem `al-naph'shotheykem ka`athidim latheth chesh'bon
l'ma`an ya`asu-zo'th b'sim'chah w'lo' ba'anachah ki lo'-l'ho'il zo'th lakem.

Heb13:17 Listen to your leaders and submit to their appearance,
for they watch over your souls as they are prepared to give an account,
that they do this with joy and not with grief, for this is not to be profitable to you.

<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· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

17 Peithesthe tois hēgoumenois hymōn kai hypeikete,
Obey the ones leading you and submit to them,
autoi gar agrypnousin hyper tōn psychōn hymōn hōs logon apodōsontes,
for they are keeping watch on behalf of your souls as ones rendering an account,

hina meta charas touto poiōsin kai mē stenazontes;
 that with joy they may do this and not groaning;
 alysiteles gar hymin touto.
 unprofitable for for you this would be.

יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל

יְהוָה אֱלֹהֵינוּ בְּעֵדֵנוּ כִּי יָדַעְנוּ אֲשֶׁר נִלְמָה מִחֲשָׁבֹתֵינוּ
 וְנִחְפְּץ לָלֶכֶת דֶּרֶךְ יִשְׂרָאֵל בְּכֹל:

18. hith'palalu ba`adenu ki yada`nu 'asher sh'lemah machashab'tenu
 w'nach'pots laleketh dere'k y'sharah bakol.

Heb13:18 Pray for us, for we know that we have our complete conscience,
 desiring to go straight way through all things.

<18> Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν,
 ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

18 Proseuchesthe peri hēmōn; peithometha gar hoti kalēn syneidēsīn echomen,
 Pray for us; for we are persuaded that a good conscience we have,
 en pasin kalōs thelontes anastrephesthai.
 in everything wishing commendably to conduct ourselves.

יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל

יְהוָה אֱלֹהֵינוּ בְּעֵדֵנוּ כִּי יָדַעְנוּ אֲשֶׁר נִלְמָה מִחֲשָׁבֹתֵינוּ
 וְנִחְפְּץ לָלֶכֶת דֶּרֶךְ יִשְׂרָאֵל בְּכֹל:

19. w'eph'tsar bakem m'od la`asoth hadabar hazeh
 l'ma'an 'ushab 'aleykem bim'herah.

Heb13:19 And I urge you very much to do this word,
 so that I may be restored to you the sooner.

<19> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

19 perissoterōs de parakalō touto poiēsai, hina tachion apokatastatthō hymin.

And even more I urge you to do this, that more quickly I may be restored to you.

יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל
 אֲנִי וְכָל הָעָם יִשְׂרָאֵל

יְהוָה אֱלֹהֵינוּ בְּעֵדֵנוּ כִּי יָדַעְנוּ אֲשֶׁר נִלְמָה מִחֲשָׁבֹתֵינוּ
 וְנִחְפְּץ לָלֶכֶת דֶּרֶךְ יִשְׂרָאֵל בְּכֹל:

20. w'Elohey hashalom 'asher b'dam b'rith `olam he'elah
 min-hamethim 'eth-ro`eh hatso'n hagadol 'eth-Yahushuà 'Adoneynu.

Heb13:20 Now the El of peace, who brought up from the dead the great Shepherd
 of the sheep through the blood of the eternal covenant, even Ow'el' our Adon,

<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**
Now the El of peace, the One having brought up from the dead the shepherd
 tōn probatōn ton megan en haimati diathēkēs aiōniou, ton kyrion hēmōn Iēsoun,
 of the sheep great by the blood of the eternal covenant, our Master, Yahushua,

יְהוָה אֱלֹהֵינוּ שָׁלוֹם הוֹצִיא מֵהַמָּוֶת מֵהַמֶּלֶךְ הַמֵּת יֵשׁוּעַ הַמֶּלֶךְ הַמֵּת
 אֱלֹהֵינוּ שָׁלוֹם הוֹצִיא מֵהַמָּוֶת מֵהַמֶּלֶךְ הַמֵּת יֵשׁוּעַ הַמֶּלֶךְ הַמֵּת
 :יְהוָה אֱלֹהֵינוּ שָׁלוֹם הוֹצִיא מֵהַמָּוֶת מֵהַמֶּלֶךְ הַמֵּת

כֹּא הוּא יִשְׁלִימְכֶם בְּכָל-מַעֲשֵׂה טוֹב לַעֲשׂוֹת רְצוֹנוֹ בְּפָעֻל
 בְּכֶם אֶת-הַרְצוֹי לְפָנָיו בְּיַד-יְהוֹשֻׁעַ הַמְּשִׁיחַ לֹ הַכְּבוֹד
 לְעוֹלָמֵי עוֹלָמִים אָמֵן:

21. **hu' yash'lim'kem b'kal-ma`aseh tob la`asoth r'tsono b'pha`alo bakem**
'eth-haratsuy l'phanayu b'yad-Yahushua haMashiyach lo hakabod
l'ol'mey `olamim 'Amen.

Heb13:21 that He makes you in every good thing to do His will, in His work in us
 that which is pleasing in His sight, through the hand of **וְיָשׁוּעַ** the Mashiyach,
 to whom be the glory forever and ever. **Amen.**

<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,
 May he equip you with every good thing in order to do His will,
 poiōn en hēmin to euareston enōpion autou dia Iēsou
 doing in us the thing well-pleasing before Him through Yahushua
 Christou, hō hē doxa eis tous aiōnas [tōn aiōnōn], amēn.
 the Anointed One, to whom be the glory into the ages of the ages, **Amen.**

וְיָשׁוּעַ הַמֶּלֶךְ הַמֵּת יֵשׁוּעַ הַמֶּלֶךְ הַמֵּת
 :יְהוָה אֱלֹהֵינוּ שָׁלוֹם הוֹצִיא מֵהַמָּוֶת מֵהַמֶּלֶךְ הַמֵּת

כְּבֹאבְקֶשׁ מִכֶּם אַחֵי שְׂאוּ-נָא דְבַר הַתּוֹכַחַה
 כִּי כְתַבְתִּי אֵלֵיכֶם בְּקִצְרָה:

22. **wa'abaqesh mikem 'achay s'u-na' d'bar hatokechah**
ki kathab'ti 'aleykem biq'tserah.

Heb13:22 But I urge you, my brothers, please bear with the word of exhortation,
 for I have written to you in few words.

<22> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως,
 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

22 Parakalō de hymas, adelphoi, anechesthe tou logou tēs paraklēseōs,
 Now I urge you, brothers, bear with the word of exhortation,
 kai gar dia bracheōn epesteila hymin.

for indeed by means of few words I wrote to you.

לְוַתֵּי אֶלֶּם בְּמִלֵּי מִלִּי כָּתוּב לְכָל־כֶּלֶם
לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם

כְּגִידָעִי כִּי טִימֹתִיּוֹס אֶחֱינִי שְׁלַח חֲפָשִׁי
וְאִם־יָבֹא בְּמַהֲרָה אֶרְאֶה אֹתְךָ אֶת־פְּנֵיכֶם:

23. ud'`u ki Timothios 'achinu shulach chaph'shi
w'im-yabo' bim'herah 'er'eh 'ito 'eth-p'neykem.

Heb13:23 Know that our brother Timothios sent free,
with whom I shall see your presence, if he comes soon.

23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον,
μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

23 Ginōskete ton adelphon hēmōn Timotheon apolelymenon
Know that our brothers Timothy, having been released,
meth' hou ean tachion erchētai opsomai hymas.
with whom if he comes quickly, I shall see you.

לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם
לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם

כְּדִשְׁאֲלוֹ לְשָׁלוֹם כָּל־מְנַהֲיָיִכֶם
וְלְשָׁלוֹם כָּל־הַקְּדוֹשִׁים בְּנֵי אֶרֶץ אִיטָלְיָא שְׁאֵלִים לְשָׁלוֹמְכֶם:

24. sha'alu lish'lom kal-man'higeykem
w'lish'lom kal-haq'dosim b'ney 'erets 'lytal'ya' sho'alim lish'lom'kem.

Heb13:24 Ask for peace all of your leaders and for peace all the sanctified ones.
Sons of land from Iytalya ask for your peace.

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 hagiuous.
Greet all the ones leading you and all the sanctified ones,
aspazontai hymas hoi apo tēs Italias.
greet you the ones from Italy.

לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם לְכָל־כֶּלֶם

כֹּה הַחֲסֹד עִם־כָּל־כֶּלֶם אָמֵן:

25. hacheses `im-kul'kem 'Amen.

Heb13:25 Grace be with you all. Amen.

25 ἡ χάρις μετὰ πάντων ὑμῶν.

25 hē charis meta pantōn hymōn.
Grace be with all of you.