

Sepher Ivrim (Hebrews)

Chapter 11

יְלֹאֲמוּנָהּ הִיא בְּטָחוֹן בְּמַה־שֶּׁנִּצְפָּה לוֹ Heb11:1
וְהוֹכַחְתָּ הַבָּרִים שֶׁאֵינָם 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 ἐλπιζομένων 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.

בְּוִחָיָא שֶׁהוֹעֵדָה עַל הָאֲבוֹת:
2 יְלֹאֲמוּנָהּ הִיא בְּטָחוֹן בְּמַה־שֶּׁנִּצְפָּה לוֹ

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.

3 יְלֹאֲמוּנָהּ הִיא בְּטָחוֹן בְּמַה־שֶּׁנִּצְפָּה לוֹ
גְּבִינָהּ הִיא בְּטָחוֹן בְּמַה־שֶּׁנִּצְפָּה לוֹ

גְּבִינָהּ הִיא בְּטָחוֹן בְּמַה־שֶּׁנִּצְפָּה לוֹ
לְהוֹצִיא הַנִּרְאִים מִן־הַנִּצְפָּה:

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 the 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 the Elohim, so as not from visible things the things seeing to have come to be.

4 בָּאֵמוּנָה הִקְרִיב הָבֵל לְאֱלֹהִים זֶבַח טוֹב מִקַּיִן
אֲשֶׁר הָיָה-לוֹ לְעֵדוּת כִּי צַדִּיק הוּא בְּהַעֲדֵי אֱלֹהִים
עַל-מִנְחָתוֹ וּבָה עוֹדְנֹו מְדַבֵּר אַחֲרֵי מוֹתוֹ:

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.

5 הַבָּאֵמוּנָה לָקַח חֲנוּךְ לְבִלְתִּי הָאוֹתוֹ הַמּוֹת וְאֵינְנוּ כִּי-לָקַח אֹתוֹ
אֱלֹהִים וַחֲוַעַד עָלָיו לְפָנֵי 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 the Elohim.

<5> Πίστει Ἐνώχ 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 the Elohim.

6 מְדַבֵּר אַחֲרֵי מוֹתוֹ וּבָה עוֹדְנֹו מְדַבֵּר אַחֲרֵי מוֹתוֹ
מְדַבֵּר אַחֲרֵי מוֹתוֹ וּבָה עוֹדְנֹו מְדַבֵּר אַחֲרֵי מוֹתוֹ:

יְהוָה לְעֵלְיוֹתָיו מְשִׁיב לְדֹרֹשָׁיו׃
וּבְלִי אֱמוּנָה אִישׁ לֹא־יִהְיֶה רָצוּי לְאֱלֹהִים
כִּי כָל־הַקָּרֵב אֵלָיו צָרִיךְ שֶׁיֵּאֱמִין בִּי־יֵשׁ אֱלֹהִים
וְגַמּוּל הוּא מְשִׁיב לְדֹרֹשָׁיו׃

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 εὐαρεστῆσαι· 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.

זְבָאֱמוּנָה נִזְחַר נֶחַם וַיַּעַשׂ אֶת־הַתֵּבָה לְהַצִּיל אֶת־בֵּיתוֹ אַחֲרֵי
אֲשֶׁר־צָוָה עַל הַבָּרִים שְׁלֹא נִרְאִים וַיִּרְשָׁע בָּהּ אֶת־הָעוֹלָם
וַיְהִי לִירֵשׁ הַצִּדִּיקָה עֲקֵב הָאֱמוּנָה׃

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.

8 חֲבֵרָה אֲבְרָהָם כְּאִשֶּׁר נִקְרָא לְלֶכֶת אֶל-הָאָרֶץ
 אֲשֶׁר יִירָשָׁנָה וַיֵּצֵא וְלֹא-יָדַע אֲנָא 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.

9 ט בְּאֵמוּנָה הָיָה גֵר בְּאֶרֶץ הַחֲבָטָה כְּמוֹ בְּנִכְרִיָּה וַיֵּשֶׁב בְּאֶהָלִים
 הוּא וַיִּצְחָק וַיַּעֲקֹב אֲשֶׁר-יָרְשׁוּ עָמוֹ 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 συγκληρονόμων 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.

10 י כִּי-חָפָה לְעִיר אֲשֶׁר יְסוּדָתָהּ נְאֻמָּנָה וּבֹנָהּ יִמְכַוְּנָהּ 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 the Elohim.

<10> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσιν πόλιν ἥς τεχνίτης καὶ δημιουργὸς ὁ θεός.

10 exedecheto gar tēn tous themelious echousan polin

יא בְּאַמוֹנָה שָׁרָה גַם־הִיא מֵצֵאָה כֹּחַ לְהִזְרִיעַ וּתְלֹד אַחֲרֶי בְּלֻתָּהּ
כִּי־חֲשֹׁבָה אֶת־הַמַּבְטִיחַ לְגֵאֲמֹן:

12 לַעֲשֶׂה מִיָּדְךָ אֱלֹהִים אֲנִי עֹשֶׂה כְּמִצְוֹתָיִךָ
עַד עַתָּה אֲנִי עֹשֶׂה כְּמִצְוֹתָיִךָ לַעֲשֶׂה מִיָּדְךָ
יְיָ עַל-כֵּן מֵאֲחָד אֲנִשָּׁר כְּמַעַט מֵת בְּשָׂרוֹ יִצְאוּ
כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב וְכַחֲלוֹל עַל-שֹׁפֶת הַיָּם אֲנִשָּׁר לֹא יִסְפָּר:

xYH⊗gAq-xk Ykq kly Alk-ly Yxy Ayykbs 13
yxkqpl yHywzy yH⊗gz-y gAl yjl qyHyq qa
:-gkg gygyxy gAg gyl-gy ydyzy

יג בְּאֵמוּנָה מָתוּ כָּל-אֵלֶּה וְלֹא רָאוּ אֶת-הַהִבְטָחוֹת
 רַק מִרְחוֹק צִפּוּ לָהֶן וַיִּבְטְחוּ וַיִּשְׂמְחוּ לְקִרְאָתָן
 וַיִּוְדּוּ כִּי-גֵרִים הֵם וְתוֹשְׁבִים בְּאֶרֶץ:

13. **ba'emunah methu kal-'eleh w'lo' ra'u 'eth-hahab'tachoth raq merachok 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 xenoι kai parepidēmoi eisin epi tēs gēs.
 and having confessed that strangers and exiles they are on the earth.

14 יֵד כִּי הַמְדַּבְּרִים כְּזָאת מוֹדִיעִים כִּי-מִטָּרַת חֲכָצִם 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 טוֹ וְאֵלֵי הִתְהַדְּעָתָם עַל-הָאֶרֶץ הַהִיא
 אֲשֶׁר יֵצְאוּ מִמֶּנָּה הִנֵּה הִיא בְּיָדָם לְשׁוּב אֲלֶיהָ:

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 וְעַתָּה נִשְׁתַּחֲוֶה לְמֹשָׁב טוֹב מִמֶּנּוּ וְהוּא בְּשָׁמַיִם וְעַל־כֵּן
לֹא בּוֹשׁ הָאֱלֹהִים מֵהֵם 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'hiqare' 'Eloheyhem ki-hekin lahem `ir.

Heb11:16 Indeed they desire to return a better country from it, that is in the heavens.
Therefore the 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 the Elohim to be called their El.

hētoimasen gar autois polin.

For he prepared for them a city.

17 וְאַתָּה יִחִידוֹ יִקְרִיב הַמִּקְבֵּל אֶת־הַבְּטָחוֹת:
יִזְבָּחַמֹּנֶה הָיָה מַעֲלֶה אֲבָרָהָם אֶת־יִצְחָק כְּאִשְׁרֵךְ נֹסֶה
אֶת־יִחִידוֹ יִקְרִיב הַמִּקְבֵּל אֶת־הַבְּטָחוֹת:

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 Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος
καὶ τὸν μονογενῆ προσέφερεν, ὁ 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 יִחְאֶשֶׁר נֹאמַר־לוֹ כִּי בְיִצְחָק יִקְרָא לְךָ זָרַע:
אֲשֶׁר נֹאמַר־לוֹ כִּי בְיִצְחָק יִקְרָא לְךָ זָרַע:

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 wayachashob b'libo ki yakol 'Elohim l'hachayoth gam 'eth-hamethim
`al-ken gam-hushab 'elayu lih'yoth l'mashal.

יִטְוִיחַשׁוֹב בְּלִבּוֹ כִּי יָכוֹל אֱלֹהִים לְהַחְיֹת גַּם
אֶת-הַמֵּתִים עַל-כֵּן גַּם-חֹשֵׁב אֵלָיו לְהִיּוֹת לְמַשָּׁל:

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
hothen auton kai en parabolē ekomisato.
is from which him also symbolically he received back from the dead.

20 ba'emunah bera'k Yits'chaq 'eth-Ya'aqob w'eth-'Esau
way'daber `al-'athidoth lamo.

כַּאֲמוּנָה בִּרְךְ יִצְחָק אֶת-יַעֲקֹב
וְאֶת-עֵשָׂו וַיִּדְבֵּר עַל-עֲתִידוֹת לָמוֹ:

20. ba'emunah bera'k Yits'chaq 'eth-Ya'aqob w'eth-'Esau
way'daber `al-'athidoth lamo.

Heb11:20 By faith, Yitschaq blessed Yaaqob and Esau
and spoke concerning things to come of them.

<20> Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

20 Pistei kai peri mellontōn eulogēsen Isaak ton Iakōb kai ton Ēsau.
By faith also concerning the things about to be, Isaac blessed Jacob and Esau.

21 ba'emunah bera'k Ya'aqob 'eth-sh'ney b'ney-Yoseph liph'ney motho
wayish'tachu `al-ro'sh hamateh.

כַּאֲמוּנָה בִּרְךְ יַעֲקֹב אֶת-שְׁנֵי בְנֵי-יוֹסֵף לִפְנֵי מוֹתוֹ
וַיִּשְׁתַּחוּ עַל-רֹאשׁ הַמָּטָה:

21. ba'emunah bera'k Ya'aqob 'eth-sh'ney b'ney-Yoseph liph'ney motho
wayish'tachu `al-ro'sh hamateh.

Heb11:21 By faith, Ya'aqob blessed both the sons of Yoseph before his death,
and bowed down on the top of his staff.

<21> Πίστει Ἰακώβ ἀποθνῆσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν
καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

21 Pistei Iakōb apothnēskōn hekaston tōn huiōn Iōsēph eulogēsen

By faith Jacob while dying each of the sons of Joseph blessed
 kai prosekynēsen epi to akron tēs hradou autou.
 and he worshiped on the top of his staff.

לְבָרְכָם בְּעֵת מוֹתוֹ אֶת־כָּל־בְּנֵי יוֹסֵף וַיִּשְׁתָּחוּ עַל־רֹאשׁ הַמִּטָּה 22
 :וְכָל־בְּנֵי יוֹסֵף וַיִּשְׁתָּחוּ עַל־רֹאשׁ הַמִּטָּה

כַּבְּאֵמוּנָה הַזִּכִּיר יוֹסֵף בְּקֶרֶב־קִצּוֹ אֶת־יִצְיָאֵל בְּנֵי יִשְׂרָאֵל
 וַיִּצּוּ עַל־עֲצָמוֹתָיו:

22. ba'emunah hiz'kir Yoseph biq'rab-qitso 'eth-y'tsi'ath b'ney Yis'ra'El
 way'tsaw `al-`ats'mothayu.

Heb11:22 By faith, Yoseph, when his end was come close, mentioned of the exodus
 of the sons of Yisra'El, and gave orders concerning his bones.

<22> Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν
 καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

22 Pistei Iōsēph teleutōn peri tēs exodou tōn huiōn Israēl

By faith Joseph while dying, concerning the exodus of the sons of Israel
 emnēmoneusen kai peri tōn osteōn autou eneteilato.
 made mention and concerning his bones he gave orders.

וַאֲמַרְתָּ בְּעֵת מוֹתוֹ אֶת־מֹשֶׁה וְאַרְיֵה בְּנֵי יוֹסֵף וַיִּשְׁתָּחוּ עַל־רֹאשׁ הַמִּטָּה 23
 :וְכָל־בְּנֵי יוֹסֵף וַיִּשְׁתָּחוּ עַל־רֹאשׁ הַמִּטָּה

כַּבְּאֵמוּנָה הַצִּפִּינוּ אֶת־מֹשֶׁה אֲבוֹתָיו שְׁלֹשָׁה יָרָחִים אַחֵר הַיָּלְדוֹ
 כִּרְאֹתָם אֶת־הַיָּלָד כִּי־טוֹב הוּא וְלֹא יִרְאוּ מִפְּנֵי מִצְוַת הַמֶּלֶךְ:

23. ba'emunah hits'pinu 'eth-Mosheh 'abothayu sh'losah y'rachim 'achar hiual'do
 kir'otham 'eth-hayeled ki-tob hu' w'lo' yar'u mip'ney mits'wath hamele'k.

Heb11:23 By faith, Mosheh was hidden by his parents for three months
 after having been born, because they saw that he was a beautiful child,
 and they were not afraid of the presence of the king's command.

<23> Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
 διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

23 Pistei Mōusēs gennētheis ekrybē trimēnon hypo tōn paterōn autou,

By faith Moses having been born was hidden three months by his parents,
 dioti eidon asteion to paidion
 because they saw that beautiful the child was
 kai ouk ephobēthēsan to diatagma tou basileōs.
 and they were not afraid of the decree of the king.

וַיִּשְׁתָּחוּ עַל־רֹאשׁ הַמִּטָּה 24
 :וְכָל־בְּנֵי יוֹסֵף וַיִּשְׁתָּחוּ עַל־רֹאשׁ הַמִּטָּה

כַּבְּאֵמוּנָה מֵאֵן מֹשֶׁה כְּאִשֶּׁר גָּדֵל לְהַקְרֹא בֶן לְבַת־פַּרְעֹה:

24. ba'emunah me'en Mosheh ka'asher gadel l'hiqare' ben l'bath-Par'oh.

Heb11:24 By faith, Mosheh, when he grew up,
 refused to be called the son of Pharaoh's daughter,

<24> Πίστει Μωϋσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

24 Pistei Mōusēs megas genomenos ĕrnēsato

By faith Moses having become full grown refused

legesthai huios thygatros Pharaō,

to be called the son of the daughter of Pharoah,

25
:4044 21270x9 30w6

כה ויבחר לסביל את-עני עם-אלהים מלהתענג
לשעה בתענוגי החטא:

25. wayib'char lis'bol 'eth-`ani `am-'Elohim mil'hith'`aneg
I'sha`ah b'tha`anugey hachet'.

Heb11:25 choosing rather to suffer the poor with the people of Elohim,
than to enjoy the pleasures of sin for a time,

<25> μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
ἔχειν ἁμαρτίας ἀπόλαυσιν,

25 mallon helomenos sygkakoucheisthai 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
:6274 27 30w6 4744x4 2744x9

כו בקשבו את-חַרְפַּת הַמָּשִׁיחַ לְעֹשֶׁר גָּדוֹל מֵאֲצֵרוֹת מִצְרַיִם
כִּי הָבִיט אֶל-הַנְּמוּל:

26. b'chash'bo 'eth-cher'path haMashiyach I'`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 ὀνειδισμὸν
τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

26 meizona plouton hēgēsamenos tōn Aigyptou 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
:4744x4 27 30w6 4744x4 2744x9

כז באמונה יצא מארץ מצרים ולא ירא מחמת המלך
כִּי הָיָה כְּרֹאֶה אֶת אֲשֶׁר-אֵינְנוּ נִרְאָה וּבִתְחִיק:

27. ba'emunah yatsa' me'erets Mits'rayim w'lo' yare' mechamath hamele'k

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.

כח באמונה עשה את-הפסח ונתינת הקם
למען אשר לא-יגע המשחית בבכוריהם:

28. **ba'emunah `asah 'eth-haPesach un'thinath hadam**
l'ma'an 'asher lo'-yiga` hamash'chith bib'koreyhem.

Heb11:28 By faith, he kept the Passover and the sprinkling of the blood, for the sake of the destroyer in the firstborn that should not touch them.

<28> Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

28 Pistei pepoiēken to pascha kai tēn proschysin tou haimatos,
By faith he has instituted the Passover and the pouring out of the blood,
hina mē ho olothreuōn ta prōtotoka thigē autōn.
lest the one destroying the firstborn children he might touch them.

כט באמונה עברו את-ים-סוף בפיבשה
אשר נסוי מצרים גם-המה לעבר-בו ויטבעו:

29. **ba'emunah `ab'ru 'eth-yam-suph bayabashah**
'asher nisu Mits'rayim gam-hemah la`abar-bo wayit'ba`u.

Heb11:29 By faith, they passed through the Red Sea as by dry land, which they of Mitsrayim also attempted to pass through it and were drowned.

<29> Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἥς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

29 Pistei diebēsan tēn Erythran Thalassan hōs dia xēras gēs,
By faith, they were through the red sea as through dry land,
hēs peiran labontes hoi Aigyptioi katepothēsan.
of which an attempt having made the Egyptians were drowned.

30
למען אשר לא-יגע המשחית בבכוריהם:

לִבְאֵמוּנָה נִפְלוּ חוֹמוֹת יְרִיחוֹ אַחֲרֵי הַקִּיפוּ אוֹתָן
שִׁבְעַת יָמִים:

30. **ba'emunah naph'lu chomoth Y'richo 'acharey hiquphu 'othan shib'ath yamim.**

Heb11:30 By faith, the walls of Yericho fell down after they had been encircled for seven days.

<30> Πίστει τὰ τεῖχῃ Ἱεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

30 Pistei ta teichē Ierichō epesan kyklōthenta epi hepta hēmeras.

By faith the walls of Jericho fell having been encircled for seven days.

לִבְאֵמוּנָה לֹא אָבְדָה רָחַב הַזֹּנָה עִם־הַסּוֹדָרִים
כִּי־אָסְפָה אֶת־הַמְרַגְלִים אֶל־בֵּיתָהּ בְּשָׁלוֹם:

31. **ba'emunah lo' 'ab'dah Rachab hazonah im-hasorarim**

ki-'as'phah 'eth-ham'rag'lim 'el-beythah b'shalom.

Heb11:31 By faith, Rachab the prostitute did not perish with those who were disobedient, because she gathered the spies to her house with peace.

<31> Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν
δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

31 Pistei Hraab hē pornē ou synapōleto tois apeithēsin

By faith Rahab, the prostitute, did not perish with the ones having disobeyed,
dexamenē tous kataskopous met' eirēnēs.
having welcomed the spies with peace.

לִבְאֵמוּנָה לֹא אָבְדָה רָחַב הַזֹּנָה עִם־הַסּוֹדָרִים
כִּי־אָסְפָה אֶת־הַמְרַגְלִים אֶל־בֵּיתָהּ בְּשָׁלוֹם:

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; ἐπιλείπει 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 prophehets,

לִבְאֵמוּנָה לֹא אָבְדָה רָחַב הַזֹּנָה עִם־הַסּוֹדָרִים
כִּי־אָסְפָה אֶת־הַמְרַגְלִים אֶל־בֵּיתָהּ בְּשָׁלוֹם:

לֹא־אֲשֶׁר בְּאֵמוּנָה כִּבְּשׁוּ מַמְלָכוֹת וּפָעֲלוּ צֶדֶק
וְהִשְׁיגוּ הַבְּטָחוֹת וְסָכְרוּ בִּי אֲרָיוֹת:

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> οὐ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελιών, 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,

לִדְּכַבּוּ וְגִבּוֹרֹת הָאֵשׁ וְנִמְלְטוּ 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 ἔκλιναν ἀλλοτρίων.

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.

לֹא־רָצוּ לְהִנָּצֵל לְמַעַן יִזְכּוּ לְתַחֲיָה טוֹבָה מִמֶּנָּה:
וְאַחֵרִים רָצוּ לְהִנָּצֵל לְמַעַן יִזְכּוּ לְתַחֲיָה 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,
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 gynaikeis ex anastaseōs tous nekrous autōn;

Women received, by resurrection, their dead.

alloi de etympanisthēsan ou prosdexamenoι 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. mehem nusu nis'yon ta'alulim umakoth w'gam-nim's'ru l'kebel umas'ger.
לֹא מֵחֵם גַּסּוֹ נִסְיוֹן תַּעֲלוּלִים וְגַם-נִמְסָרוּ לְכַבֵּל וּמִסְגֵּר:

Heb11:36 Some of them were tried trials of mockings and scourgings, and more, delivered to chains and imprisonment.

<36> ἕτεροι δὲ ἐμπαίγμων καὶ μαστίγων πεῖραν 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 imprisonments.

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.
לֹא נִסְקְלוּ בְּאֲבָנִים גָּסְרוּ בַּמִּגְרָה נִבְחָנוּ בִּיסוּרִים מָתוּ לְפִי-חָרֵב וַיָּנֻעוּ עֲטוּפֵי עוֹרֹת כְּבָשִׁים וְעִזִּים בְּחֹסֶר וּבְעֹצֵר רָעָה וַיִּגְזֹן:

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. 'asher ha'olam lo'-hayah k'day lahem hem ta'u bamid'bar
לֹא אֲשֶׁר הָעוֹלָם לֹא-הָיָה כְּדֵי לָהֶם הֵם תָּעוּ בַּמִּדְבָּר וּבַחֲרִים וּבַמַּעֲרוֹת וּבִנְקִיָּי הָאֲרָץ:

38. 'asher ha'olam lo'-hayah k'day lahem hem ta'u bamid'bar

B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 15