

Sepher Ivrim (Hebrews)

Chapter 4

פָּנִידֵרֶאָה אֲרִשׁ מִכְמָן מַאֲחָר פְּעַמְרִוּ:
א עַל־כֵּן בְּחַמְצֵא עוֹד הַהְבִּטְחָה לְבוֹא אֶל־מְנוּחָתוֹ נִירָא נָא
בְּלֹא קְיֻמָּה שְׁעִיר עַמְלֵי וְאַתְּ לְמַלְלֵךְ:

1. `al-ken b'himatse' `od hahab'tachah labo' 'el-m'nuchatho nira' na'
pen-yera'eh 'ish mikem m'acher p`amayu.

Heb4:1 Therefore, since a promise still remains of entering into His rest, please let us fear, lest, any of you shall see his times being delayed.

«4:1 Φοβηθώμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι.

1 Phobēthōmen oun, mēpote kataleipomenēs epaggelias eiselthein

Let us fear therefore, lest, while being left open a promise to enter

eis tēn katapausin autou dokē tis ex hymōn hysterēkenai.

into His rest, may seem anyone of you to have fallen short.

**בְּכִי גַּם־אֲלֵינוּ בָּאָה הַבְּשֹׁרָה כִּבְאָה אֲלֵיכֶם וְלֵיכֶם לְאַ-הֲזֹעִיל
דָּבָר הַשְׁמִיעָה מִפְנֵי אֲשֶׁר לְאַ-הַתְּעֻרְבָּה בַּאמְנוֹנָה לְשִׁמְעִים:**

- 2. ki gam-‘eleynu ba’ah hab’sorah k’bo’ah ‘aleyhem w’lahem lo’-ho`il d’bar hash’mu`ah mip’ney ‘asher lo’-hith`arab ba’emunah lashom`im.**

Heb4:2 For indeed the good news came to us, as it came unto them, but the Word was not useful to them which they heard in the presence that did not have been united with faith in those who heard it.

«2> καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι· ἀλλ' οὐκ ὥφελησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν.

2 kai gar esmen euēggelismenoi kathaper kakeinoi;

For surely we have had the good news preached to us just as they also.

all' ouk ὄφελέσεν **ho logos** τῆς **akoēs** **ekeinouς**

But did not benefit the Word of preaching those ones

mē sygkekerasmenous tē pistei tois akousasin

not having been united by faith with the ones having heard the message.

ג כי בארי המנוחה אנחנו המאמנים כמו שאמר

אֲשֶׁר־נִשְׁבַּעֲתָר בְּאָפִי אָמֵד־יְבָאֹין אֶל־מִנוּחָתִי אֲף
כִּי נִגְמַרְוּ מַעֲשֵׂי יְהוָה מִיעַת הַוָּסֵד הַעֲזָלָם:

3. ki ba'ey ham'nuchah 'anach'nu hama'amim k'mo she'amar
'asher-nish'ba'ti b'api 'im-y'bo'un 'el-m'nuchathi
'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 His works have come into being from the foundation of the world.

«3» εἰσερχόμεθα γάρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν,
Ως ὅμοσα 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.

אֲלֵיתָר נִשְׁבַּעֲתָר בְּאָפִי אָמֵד־יְבָאֹין אֶל־מִנוּחָתִי
בְּאָפִי אָמֵד־יְבָאֹין אֶל־מִנוּחָתִי
ד כִּי עַל־הַיּוֹם הַשְׁבִּיעִי הַקְּטוּב אָמַר
וַיִּשְׁבַּת בְּיּוֹם הַשְׁבִּיעִי מְכֻלָּמְלָאכָתוֹ:

4. ki `al-hayom hash'bī`i hakathub 'omer
wayish'both bayom hash'bī`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» εἴρηκεν γάρ που περὶ τῆς ἑβδόμης οὕτως,
Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,
4 eirēken gar pou peri tēs hebdomēs houtōs,
For He has said somewhere concerning the seventh day thus,
Kai katepausen ho theos en tē hēmerā tē hebdomē apo pantōn tōn ergōn autou,
and rested the Elohim on the day seventh from all of His works,

אֲלֵיתָר נִשְׁבַּעֲתָר בְּאָפִי אָמֵד־יְבָאֹין אֶל־מִנוּחָתִי
ה וְאָמַר עוֹד אָמֵד־יְבָאֹין אֶל־מִנוּחָתִי:

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.

וַיְהִי כִּי-יָשַׁב עֲדָם מָקוֹם לְבָוֹא אֵלֶיךָ
וְאַשְׁר הָתַבְשַׂרְתָּ בְּרָאָשׁוֹנָה הָמָה לְאַבָּא שָׁם בְּמִרְּגָּבָן:
וְאַשְׁר הָתַבְשַׂרְתָּ בְּרָאָשׁוֹנָה הָמָה לְאַבָּא שָׁם בְּמִרְּגָּבָן:

6. w'ya'an ki-yesh-'od maqom labo' 'eleyah
wa'asher hit'hbas'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 ἀπολεύπεται τινὰς εἰσελθεῖν εἰς αὐτήν,
καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι’ ἀπείθειαν,
6 epei oun apoleipetai tinas eiselthein eis autēn,

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

לֹכֶן הָסִיף לְקַבּוּעַ יוֹם מִקְצָץ יְמִים רַבִּים בְּאָמָר
עַל־יְהִי דָּוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם
אִם־בְּקָלֹז תְּשַׁמְּעוּ אֶל־תְּקַשֵּׁר לְבַבְּכֶם:
לֹכֶן הָסִיף לְקַבּוּעַ יוֹם מִקְצָץ יְמִים רַבִּים בְּאָמָר
עַל־יְהִי דָּוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם
אִם־בְּקָלֹז תְּשַׁמְּעוּ אֶל־תְּקַשֵּׁר לְבַבְּכֶם:

7. Iaken hosiph liq'bo'a yom miqets yamim rabbim b'am'rō '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 ὄρύζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον,
καθὼς προείρηται, Σήμερον ἔαν τῆς φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

7 palin tina horizei hēmeran, Sēmeron, en Dauid 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 sklērynēte tas kardias hymōn.
Today, if His voice you may hear, Do not harden your hearts.

וְאַתָּה תְּשַׁמְּעֵךְ יְמִינְךָ אֶת-עַמְּךָ 8
:אַתָּה תְּשַׁמְּעֵךָ יְמִינְךָ אֶת-עַמְּךָ וְאַתָּה תְּשַׁמְּעֵךָ יְמִינְךָ

ח כי אלֹהִים חַנִּיכָם לְהַמִּזְבֵּחַ
לְאֶתְנִיהָ מִדְבָּר אֶתְנִיהָ בֶן עַל-יּוֹם אֶתְנִיהָ:

8. ki 'ilu heniach lahem Yahushuà 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.

ט עַל-כֵן נְשָׁאָרָה עוֹד מִנוֹחָת שְׁבָת לְעַמּוֹן אֱלֹהִים:
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> ἀφα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

9 ara apoleipetai sabbatismos tō laq̄ tou theou.

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

כִּי הַבָּא אֶל-מִנוֹחָתוֹ גַּם-הוּא שְׁבָת מִפְּלָאָכָתוֹ
כַּאֲשֶׁר חָאָלָהִים מִשְׁלָוֹן:
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 the 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 the Elohim rested.

רְאָה לְכֵן נְשָׁקְדָה-נָא לְבוֹא אֶל-הַמִּנוֹחָה הַהִיא
לְמַעַן אַשְׁר לְאֶדְיַכְשֵׁל אִישׁ וְהִיא מִמְּרָה כְּמוֹהֶם:
11. laken nish'q'dah-na' labo' 'el-ham'nuchah hahi'

I'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

יב כירדבר האלhim חי הוו ופעל גבורות וחד מכל-חרם ביפיות וירד עד להבדיל בין-הנפש ובין הרוח בין-
הקבים ובין-המוח ובין מחשבות לבב ומצמותיו:

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

Heb4:12 For the Word of the 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 γάρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργής καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

12 Ζōn gar ho logos tou theou kai energēs
For living is the Word of the 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 enthmēsōn kai ennoiōn kardias;
and able to discern the thoughts and insights of the heart.

**יג ו אין רצור נסתר מלפניו כדי חכל חשוף
ו גלי לעיני בעל הברים שלנו:**

**13. w'eyn y'tsur nis'tar mil'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 ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὁφθαλμοῖς 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 ophthalmois autou, pros hon hēmin ho logos.

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

יד וְעַתָּה בְּהִיּוֹת־לְנוּ כֶּהָן גָּדוֹל נְצָלה מֵאֶד אֲשֶׁר עָבָר
אֶת־הַשָּׁמְמִים יְהוָשָׁע בֶּן־הָאֱלֹהִים בְּחִזְקָה בְּהִזְדָּאת אֶמְנַתְּנוּ:

14. w' atah bih'yoth-lanu kohen gadol na`aleh m'od 'asher `abar 'eth-hashamayim
Yahushuà 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, Oωחַיְל the Son of the Elohim, let us hold in the confession of our faith.

<14> "Εχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς,
Ίησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

14 Echontes oun archierea 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 the Elohim, let us hold firmly to the confession.

טו כי אין לנו כהן גָּדוֹל אֲשֶׁר לְאִיוֹכָל לְהַצְטָעָר בְּחַלְיִינָה
כִּי אִם־מִתְגַּפְתָּה בְּכָל קְמוֹנוֹ וּבְלִי־חַטָּאת:

15. ki 'eyn lanu kohen gadol 'asher lo'-yukal l'hits'ta'er b'chalayeynu
ki 'im-mith'naseh babol 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 γάρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν,
πεπειρασμένον δὲ κατὰ πάντα καθ' ὄμοιότητα χωρὶς ἀμαρτίας.

15 ou gar echomen archierea 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' homiotēta chōris hamartias.

in similar fashion yet without sin.

טו עַל־כֵּן נִקְרָבָה בְּבִטְחוֹן לְפָנֵינוּ כַּפָּא הַחֲסָד לְשָׁאת בְּחִמִּים

וְלֹמַצֵּא חֶסֶד לְעִזָּה בְּעִתָּה:

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> προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος,
ἵνα λάβωμεν ἔλεος καὶ χάριν εὑρώμεν εἰς εὔκαιρον βοήθειαν.

16 proserchōmētha 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.