

# Sefer Ivrim (Hebrews)

## Chapter 5

כַּיֵּצֵא אֶת־כָּל־כֹּהֵן גָּדוֹל מִבְּנֵי־אָדָם מִן־בְּנֵי־אֱלֹהִים לְעֹשֵׂתֵי־דָוָר וְעֹשֵׂתֵי־זָבָח עַל־הַחַטָּאִים׃ Heb5:1

אִפְּי כָּל־כֹּהֵן גָּדוֹל הַלְּקוּיָם מִתּוֹךְ בְּנֵי־אָדָם מִמְּקַדְרָהּ הוּא׃

בְּעֵבֹר בְּנֵי אָדָם בְּעֵנֵינִי אֱלֹהִים לְהַקְרִיב מִנְחָה וְזָבַח עַל־הַחַטָּאִים׃

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'riyb min'chah wazebach `al-hachata'iyim.

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

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

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

כִּי־יִדְעַתְּ אֲנִי כִּי־אַתָּה אֲנִי־בְּנֵי־אֱלֹהִים לְעֹשֵׂתֵי־דָוָר וְעֹשֵׂתֵי־זָבָח עַל־הַחַטָּאִים׃ 2

בְּוִהוּא יִדְעַתְּ לְחַמְלָה עַל־הַשִּׁגְגִּים וְחַתְעִים בְּהִיּוֹתוֹ גַּם־הוּא יִדְעַתְּ חֲלִי׃

2. w'hu' yode'a lach'mol `al-hashogagiyim w'hato'iyim bih'yothe gam-hu' y'du'a choliy.

Heb5:2 who can have compassion on the ignorant, and on them that are out of the way; For that he himself also is compassed with infirmity;

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

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

וְאֲשֶׁר־עַל־כֵּן חָיָב לְהַקְרִיב עַל־הַחַטָּאִים בְּעֵד־הָעַם וּבְעֵד־נַפְשׁוֹ׃ 3

גְּאֲשֶׁר־עַל־כֵּן חָיָב לְהַקְרִיב עַל־הַחַטָּאִים בְּעֵד־הָעַם וּבְעֵד־נַפְשׁוֹ׃

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

Heb5:3 and by reason hereof he ought, as for the people, so also for himself, to offer for sins.

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

3 kai di' autēn ophelai kathōs peri tou laou, houtōs kai peri autou prospherein peri hamartiōn.

וְאֵין־אִישׁ יִקַּח אֵלָיו־הַזֶּה מִן־הַחֹנֶן הַזֶּה לְעַצְמוֹ׃ 4

דְּוִאֲת־הַגְּדֻלָּה הַזֶּה לְעַצְמוֹ לֹא־יִקַּח אִישׁ לְנַפְשׁוֹ בְּקַדְרָהּ הוּא לְמַאֲת־הָאֱלֹהִים׃ כְּאַהֲרֹן׃

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

Heb5:4 And no man takes this honor to himself, but he that is called by the Elohim, even as Aaron was.

<4> καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼςπερ καὶ Ἀαρὼν.

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

לְיָמָיו לֹא-כִבֵּד אֶת-נַפְשׁוֹ לְהִיּוֹת כֹּהֵן גָּדוֹל  
כִּי אָם-מִי שֶׁאָמַר אֵלָיו בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ:  
5

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

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

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

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

וְכִמוֹ שֶׁאָמַר גַּם-בְּמָקוֹם אַחֵר  
אַתָּה-כֹּהֵן לְעוֹלָם עַל-הַבְּרִיתִי מִלְכִּי-צְדָק:  
6

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

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

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

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

וּבְדַמְעוֹת לִפְנֵי מִי-שֶׁיָכוֹל לְהוֹשִׁיעוֹ מִמּוֹת וַיִּעֲתֶר-לוֹ מִפְּנֵי יְרֵאָתוֹ:  
7

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

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

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

7 hos en tais hēmerais tēs sarkos autou deēseis te kai hiketērias pros ton dynamenon sōzein auton

ek thanatou meta kraugēs ischyras kai dakryōn prosenegkas kai eisakoustheis apo tēs eulabeias,

חַוְּאָף כִּי-הָיָה הַבֵּן לָלַמַּד מֵעֲנוּתוֹ לְשִׁמוּעַ:  
:וְאַף כִּי-הָיָה הַבֵּן לָלַמַּד מֵעֲנוּתוֹ לְשִׁמוּעַ: 8

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

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

<8> καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,  
8 kaiper ōn huios, emathen aph' hōn epathen tēn hypakoēn,

טוֹאֲחָרֵי אֲשֶׁר הַשְּׁלַם הָיָה מִמְצִיאַת הַתְּשׁוּעָה עוֹלָמִים לְכָל-שֹׁמְעָיו:  
:פְּרָסִימִיּוֹס-לְעַלְמֵי מְצִיָּאָה אֲשֶׁר הָיָה מִמְצִיאַת הַתְּשׁוּעָה עוֹלָמִים לְכָל-שֹׁמְעָיו: 9

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

Heb5:9 And being made perfect, He became the author of eternal salvation unto all them that obey Him,

<9> καὶ τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,  
9 kai teleiōtheis egeneto pasin tois hypakouousin autō aitios sōtērias aiōniou,

יְהוָה אֱלֹהִים קָרָא-לוֹ כֹּהֵן גָּדוֹל עַל-הַבְּרִיתִי מִלְּכִי-צְדָק:  
:וְהוֹרְאָה אֱלֹהִים קָרָא-לוֹ כֹּהֵן גָּדוֹל עַל-הַבְּרִיתִי מִלְּכִי-צְדָק: 10

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

Heb5:10 called of the Elohim a high priest according to the order of Melchizedek.

<10> προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.  
10 prosagoreutheis hypo tou theou archiereus kata tēn taxin Melchisedek.

יֵאָדָּע-לָכֶם בְּמַלְיָן יַעַן כִּי-כָבְדוּ אֲזַנְיִכֶם:  
:יֵאָדָּע-לָכֶם בְּמַלְיָן יַעַן כִּי-כָבְדוּ אֲזַנְיִכֶם: 11

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

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

<11> Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.  
11 Peri hou polys hēmin ho logos kai dysermēneutos legein, epei nōthroi gegonate tais akoais.

יֵב כִּי תַחַת אֲשֶׁר לְפִי רַבּוֹת הַיְמִים הָיָה רָאִי לָכֶם לְהִיּוֹת:  
:יֵב כִּי תַחַת אֲשֶׁר לְפִי רַבּוֹת הַיְמִים הָיָה רָאִי לָכֶם לְהִיּוֹת: 12

:יֵב כִּי תַחַת אֲשֶׁר לְפִי רַבּוֹת הַיְמִים הָיָה רָאִי לָכֶם לְהִיּוֹת: 12

מְלַמְּדִים עִתָּה צְרִיכִים אַתֶּם שְׁיָשׁוּבוּ וְיִלְמְדוּ אֶתְכֶם עֲקָרִי  
הָאֲשִׁית הַבְּרִי אֱלֹהִים וְהִצְטַרְכְּתֶם לְחָלָב וְלֹא לְמֵאֲכָל בְּרִיא׃

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

**Heb5:12** For when for the time you ought to be teachers, you have need that one teach you again  
which be the first principles of the oracles of Elohim,  
and are become such as 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,  
palin chreian echete tou didaskein hymas tina ta stoicheia tēs archēs tōn logiōn tou theou  
kai gegonate chreian echontes galaktos [kai] ou stereas trophēs.

13 פֶּן-יִשְׁתַּחֲזַק אִישׁ מִיָּדוּ עֲשֵׂה לְבָבוֹ חֲלָב וְלֹא מֵאֲכָל בְּרִיא׃  
יִגְדֵל כָּל אִישׁ מֵאֲכָלוֹ חֲלָב וְלֹא מֵאֲכָל בְּרִיא׃  
כִּי-עוֹדוֹנֵהוּ תִינָק׃

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

**Heb5:13** For everyone that uses milk is unskilled in the word of righteousness, for he is an infant.

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

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

14 יְדוּ וְלִשְׁלֵמִים הַמֵּאֲכָל הַבְּרִיא׃  
אֲשֶׁר יִשׁ לָהֶם עַל-פִּי הַנְּסִיוֹן חוֹשִׁים שְׁהֲרַגְלוּ לְהִבְחִין בֵּין-טוֹב לְרָע׃

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

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

<14> τελείων δέ ἐστιν ἡ στερεὰ τροφή,  
τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια gegymnasmena échontwn pros diákrisin kalou te kai kakou.

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