

Sepher Ivrim (Hebrews)

Chapter 5

כַּיֵּצֵא אֶת־כָּל־כֹּהֵן גָּדוֹל מִבְּנֵי־אָדָם מִן־בְּנֵי־אָדָם לְעֹשֶׂת הָעֲוֹנוֹת חַטָּאתִים
Heb5:1

אֲכִי כָל־כֹּהֵן גָּדוֹל הַלְקוּיָם מִתּוֹךְ בְּנֵי־אָדָם מִכֹּהֵן הוּא
בְּעִבּוֹר בְּנֵי אָדָם בְּעֲנִיֵּי 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'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,

וְהוּא יָדַע לְחַמֵּל עַל־הַשֹּׁגְגִים
וְהִתְעִים בְּהִיּוֹתוֹ גַּם־הוּא יָדוּעַ חֲלִי:
2

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 περιέκειται ἀσθένειαν

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

גַּאֲשֶׁר־עַל־כֵּן חָיָב לְהַקְרִיב עַל־הַחַטָּאִים
בְּעֵד־הָעַם וּבְעֵד־נַפְשׁוֹ:
3

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 prosperein peri hamartiōn.
thus also concerning Himself to offer sacrifices for sins.

יְהוָה וְכִי הָיָה לְפָנָיו
לְעֹלָת הַחַטָּאת לְאֹ-יִקַּח אִישׁ לְנַפְשׁוֹ
כִּי הִקְרִיב לָהּ מִאֵת 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 the 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 the Elohim just as also Aaron.

וְכִי הָיָה לְפָנָיו לְעֹלָת הַחַטָּאת לְאֹ-יִקַּח אִישׁ לְנַפְשׁוֹ
כִּי הִקְרִיב לָהּ מִאֵת הָאֱלֹהִים כְּאַהֲרֹן׃

5. w'ken haMashiyach lo'-kibed 'eth-naph'sho lih'yoth kohen gadol
ki 'im-mi she'amar 'elayu b'ni 'atah '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, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

5 Houtōs kai ho Christos ouch heauton edoxasen genēthēnai archiereas
So also the Anointed 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 עַל־כֵּן כַּאֲמַר גַּם־בְּמָקוֹם אֲחֵר
אֲתָהּ כֹהֵן לְעוֹלָם עַל־דְּבַרְתִּי מִלְכִּי־צִדֵּק:

6. **k'mo she'amar gam-b'maqom 'acher**
'atah-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 אֲנִי בִימֵי הַיּוֹתוֹ בַּבֶּשֶׁר הִקְרִיב תְּפִלוֹת
וְתַחֲנוּנִים בְּצַעֲקָה גְדוֹלָה וּבְדַמְעוֹת לִפְנֵי מִי־שִׁיכּוֹל
לְהוֹשִׁיעוֹ מִמָּוֶת וַיַּעֲתֶר־לוֹ מִפְּנֵי יְרֵאָתוֹ:

7. **'asher bimey 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 חֲוָאֵף כִּי־הָיָה הָבֵן לָמַד מֵעֲנוֹתָיו 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,

טוֹאַחֲרֵי אֲשֶׁר הָיָה מִמְצִיא תְּשׁוּעַת עוֹלָמִים לְכָל-שְׂמָעִיו: 9
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 τελειωθείς 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,

יְהוָאֱלֹהִים קָרָא-לוֹ כֹּהֵן גָּדוֹל עַל-דִּבְרָתִי מִלְכִּי-צְדָק: 10
10. w'ha'Elohim qara'-lo kohen gadol `al-dib'rathi Mal'ki-tsedeq.

Heb5:10 called to Him of the 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 the Elohim as High Priest

kata tēn taxin Melchisedek.

according to the order of Melchizedek.

כִּי-קָבְדוּ אָזְנֵיכֶם: יֵאֵל-זֹאת יֵשׁ-לָנוּ לְדַבֵּר רַבּוֹת וְקִשּׁוֹת לְבָאֵר לָכֶם בְּמַלִּין יַעַן 11
11. `al-zo'th yesh-lanu l'daber rabboth w'qashoth l'ba'er lakem b'millin
ya'an ki-kab'du 'az'neykem.

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 δυσερμηνευτος 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,

epei nōthroi gegonate tais akoais.

since you have become hard of hearing.

טוֹאַחֲרֵי אֲשֶׁר הָיָה מִמְצִיא תְּשׁוּעַת עוֹלָמִים לְכָל-שְׂמָעִיו: 9
12
B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 4

מִלְמָדִים עֲתָה צָרִיכִים אַתֶּם שׁוֹשִׁיבוּ וְיִלְמְדוּ אֶתְכֶם עֲקָרִי
 רֵאשִׁית הַבָּרִי אֱלֹהִים וְהַצֵּטְרָכְתֶּם לְחָלָב וְלֹא לְמֵאֲכָל בָּרִיא׃
 יב כִּי תַחַת אֲשֶׁר לְפִי רְבוֹת הַיָּמִים הָיָה רְאִוִי לָכֶם לְהִיּוֹת׃

12. **ki tachath 'asher l'phi r'both hayamim hayah ra'uy lakem lih'yothe m'lam'dim**
'atah ts'rikim 'atem 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 מִכָּל אֲשֶׁר מֵאֲכָלוּ חָלָב אֵינָנִי מִבֵּין בְּדֶבֶר-צֶדֶק
 כִּי-עוֹדֵנִי תִינֹק׃

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> pās gar ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·

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

14 יְדוּשְׁלָמִים הַמֵּאֲכָל הַבָּרִיא אֲשֶׁר יֵשׁ לָהֶם
 עַל-פִּי הַנִּסְיוֹן חִנּוּשִׁים שֶׁהִגְדִּלוּ לְהִבְחִין 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 ἐστιν 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.