

Sefer Ivrim (Hebrews)

Chapter 7

Shavua Reading Schedule (44th sidrot) - Heb 7 - 13

Heb7:1
 יְצֵא אֱשֶׁר יִצְאָ לְקַרְאֵת אֲבָרְהָם בְּשׁוּבוֹ מִהַכּוֹת אֶת־הַמְּלָכִים וַיְבָרְכֵהוּ׃
 אֲכִי זֶה מִלְכִּי־צְדָק מֶלֶךְ שָׁלֵם כֹּהֵן לְאֵל עֲלִיוֹן

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

Heb7:1 For this Melchizedek, king of Salem, priest of the Most High El,
 who met 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 Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

1 Houtos gar ho Melchisedek, basileus Salēm, hiereus tou theou tou huuistou,
ho synantēsas Abraam hypostrephonti apo tēs kopēs tōn basileōn kai eulogēsas auton,

בּוֹאֲשֶׁר חָלַק־לוֹ אֲבָרְהָם מִעֵשֶׂר מִכֹּל שְׁמוֹ הוּא מֶלֶךְ הַשְּׁלֹמִים
 וְעוֹד מֶלֶךְ שָׁלֵם הוּא מֶלֶךְ הַשְּׁלֹמִים׃

2. wa'asher chalaq-lo 'Ab'raham ma'aser mikol sh'mo hu' mele'k hats'daqah
w'od mele'k Shalem hu' mele'k hashalom.

Heb7:2 to whom also Abraham gave a tenth part of all, first being by the translation of his name,
 king of righteousness, and after that also king of Salem, which is king of peace.

<2> ὃ ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς
 δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης,

2 hō kai dekatēn apo pantōn emerisen Abraam, prōton men hermēneuomenos basileus dikaiosynēs
epeita de kai basileus Salēm, ho estin basileus eirēnēs,

גְּבֹאֲיִן־אָב בְּאֵיִן־אֵם בְּאֵיִן יַחַשׁ וּלְיָמָיו אֵין תְּחִלָּה
 וּלְחַיָּיו אֵין סוּף וּבְזֹאת־נִדְמָה לְבֶן־הָאֱלֹהִים הוּא עוֹמֵד בְּכֹהֲנֹתוֹ לְנֶצַח׃

3. b'eyn-'ab b'eyn-'em b'eyn yachas ul'yamayu 'eyn t'chilah
ul'chayayu 'eyn soph ub'zo'th-nid'meh l'Ben-ha'Elohim hu' omed bik'hunatho lanetsach.

Heb7:3 Without father, without mother, without genealogy, having neither beginning of days
 nor end of life, but made like the Son of the Elohim, he remains a priest perpetually.

<3> ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,

ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

3 apatōr amētōr agenealogētos, mēte archēn hēmerōn mēte zōēs telos echōn,
aphōmoioōmenos de tō huiō tou theou, menei hiereus eis to diēnekes.

יְנַחֵם אֱלֹהִים אֶת-אֲבִירָאֵם אֲשֶׁר-מָהַר-גָּדוֹל הוּא אֲשֶׁר גָּם-אֲבָרָהָם אָבִינוּ
נָתַן-לוֹ מֵעֵשֶׂר מְרֵאשִׁית הַכֹּל:

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

Heb7:4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

<4> Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ] δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.
4 Theōreite de pēlikos houtos, hō [kai] dekatēn Abraam edōken ek tōn akrothiniōn ho patriarchēs.

וְהָיוּ לְבִנְיָמִן אֲשֶׁר-לְלֵוִי אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם
הָיוּ לְבִנְיָמִן אֲשֶׁר-לְלֵוִי אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם
אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם אֲשֶׁר-לְאַבְרָהָם
אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם אֲשֶׁר-לְאַבְרָהָם

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

Heb7:5 And those indeed of the sons of Levi who receive the office of the priesthood have a commandment in the Law to collect a tenth from the people, that is, from their brethren, although they come out of the loins of Abraham.

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

5 kai hoi men ek tōn huiōn Leui tēn hierateian lambanontes entolēn echousin apodekatoun ton laon kata ton nomon, tout' estin tous adelphous autōn, kaiper exelēlythotas ek tēs osphuos Abraam;

וְאֵשֶׁר אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם
וְאֵשֶׁר אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם
וְאֵשֶׁר אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם
וְאֵשֶׁר אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם
וְאֵשֶׁר אֲשֶׁר-לְאַחִיָּהֶם אֲשֶׁר-לְאַבְרָהָם

6. wa'asher 'eynenu mith'yaches l'mish'pach'tam hu' laqach 'eth-hama'aser min-'Ab'raham wa'ybare'k 'eth-'asher hay'thah-lo hahab'tachah.

Heb7:6 But he whose genealogy is not counted from them collected a tenth from Abraham and blessed him that had the promises.

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

6 ho de mē genealogoumenos ex autōn dedekatōken Abraam kai ton echonta tas epaggelias eulogēken.

7 זְהִינָה נִכּוֹן הַדָּבָר שֶׁהַקָּטָן יְבָרַךְ עַל-יְדֵי הַגָּדוֹל מִמֶּנּוּ:
7 זְהִינָה נִכּוֹן הַדָּבָר שֶׁהַקָּטָן יְבָרַךְ עַל-יְדֵי הַגָּדוֹל מִמֶּנּוּ:

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

Heb7:7 But without any dispute the lesser is blessed by the greater.

<7> χωρίς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

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

8 חוֹפֵה בְּנֵי אָדָם שֶׁיָּמוּתוּ לְקַחִים אֶת-הַמַּעֲשֵׂר אֲבָל שָׁם לְקַחוּ
8 חוֹפֵה בְּנֵי אָדָם שֶׁיָּמוּתוּ לְקַחִים אֶת-הַמַּעֲשֵׂר אֲבָל שָׁם לְקַחוּ
מִי שֶׁהוֹעֵד עָלָיו כִּי הוּא הִי:

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

Heb7:8 And here men that die receive tithes, but there he receives them, of whom it is witnessed that he lives on.

<8> καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ.

8 kai hōde men dekatas apothnēskontes anthrōpoi lambanousin, ekei de martyroumenos hoti zē.

9 טוֹיִתְכֵן לֹאמַר כִּי גַם-לְוִי הִלְקַח אֶת-הַמַּעֲשֵׂרוֹת הַזֶּה
9 טוֹיִתְכֵן לֹאמַר כִּי גַם-לְוִי הִלְקַח אֶת-הַמַּעֲשֵׂרוֹת הַזֶּה
מִעֲשֵׂר בְּעֵשֶׂר אַבְרָהָם:

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

Heb7:9 And, as I may so speak, through Abraham even Levi, who received tithes, paid tithes,

<9> καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λεὺὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται.

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

10 י כִּי עוֹד בְּיָרֵךְ הָאָב הִיָּה בְּצֵאת מִלְּכִי-צְדָק לְקַרְאָתוֹ:
10 י כִּי עוֹד בְּיָרֵךְ הָאָב הִיָּה בְּצֵאת מִלְּכִי-צְדָק לְקַרְאָתוֹ:

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

Heb7:10 for he was still in the loins of his father when Melchizedek met 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.

11 יֵאֵל-עַל-כֵּן אֱלֹהֵי הַיְתָה שְׁלֵמוֹת עַל-יְדֵי כְהֻנַּת בְּנֵי לְוִי
11 יֵאֵל-עַל-כֵּן אֱלֹהֵי הַיְתָה שְׁלֵמוֹת עַל-יְדֵי כְהֻנַּת בְּנֵי לְוִי
אֲשֶׁר-בָּהּ נִתְּנָה הַתּוֹרָה לָעָם לְמַה-יְזַה צְרִיף לְקוּם עוֹד כִּהֵן אַחֵר

עַל־הַבְּרִיתִי מִלְכִי־צֶדֶק וְלֹא יֵאמַר עַל־הַבְּרִיתִי אַהֲרֹן:

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

Heb7:11 If therefore perfection were by the Levitical priesthood,
(for under it the people received the Law), what further need was there that another priest
should arise after the order of Melchizedek, and not be called after the order of Aaron?

<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 gar ep' autēs nenomothetētai, tis eti
chreia kata tēn taxin Melchisedek heteron anistasthai hierea kai ou kata tēn taxin Aarōn legesthai?

12 יב כי בהשתנות הכהונה צריך שתשתנה גם התורה: אָהֲרֹן וְלֹא יֵאמַר עַל־הַבְּרִיתִי אַהֲרֹן

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

Heb7:12 For when the priesthood is changed, of necessity there takes place a change of law also.

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

12 metatithemenēs gar tēs hierōsynēs ex anagkēs kai nomou metathesis ginetai.

13 יג כי אֲשֶׁר־מְדַבֵּר בוֹ כְּזָאת הוּא מִשֶּׁבֶט אַהֲרֹן אֲשֶׁר מֵעוֹלָם לֹא־יִשְׂרַת אִישׁ מִמֶּנּוּ בַּמִּזְבֵּחַ: אָהֲרֹן וְלֹא יֵאמַר עַל־הַבְּרִיתִי אַהֲרֹן

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

Heb7:13 For he of whom these things are spoken pertains to another tribe,
of which no man gave attendance at the altar.

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

13 eph' hon gar legetai tauta, phylēs heteras meteschēken, aph' hēs oudeis proseschēken tō thysiaστήριῳ;

14 יד כי גלוי לכל אֲשֶׁר אֲדַבְּרֵנוּ צִמַח מִיהוּדָה מִן־הַשֶּׁבֶט אֲשֶׁר מִשֶּׁה לֹא־דִבֶּר עַל־הַכֹּהֲנָה: אָהֲרֹן וְלֹא יֵאמַר עַל־הַבְּרִיתִי אַהֲרֹן

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 that our Master was sprang out of Yahudah,
of which tribe Moshe spoke nothing concerning priesthood.

<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,
eis hēn phylēn peri hiereōn ouden Mōusēs elalēsen.

:qHk yay qdH-zylw yzkwag wqyz-wk kya qyqs qxzb ayoy 15
טו ועוד יותר ברור הוא אם-יוקם בְּדַמְיוֹן מִלְכִי-צְדָק כֹּהֵן אַחֵר:

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

Heb7:15 And it is yet far more evident, for that after the similitude of Melchizedek there arise another priest,

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

15 kai perissoteron eti katadēlon estin, ei kata tēn homoiotēta Melchisedek anistatai hiereus heteros,

qws xqH zj-lō yyyzk qwk 16
:qfjy wyl yzkw wzzH wy zj-lō klk wdy
טז אשר איננו על-פי חקת בְּשֵׁר
וְדָם אֵלָּא עַל-פִּי כֹהֵן חַיִּים שְׂאִין לָהֶם הַפְּסִק:

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

Heb7:16 who is made, not after the law of carnal commandment,
but after the power of an endless life.

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

16 hos ou kata nomon entolēs sarkinēs gegonen alla kata dynamin zōēs akatalytou.

:qdH-zylw zxqga-lō wlyol yay-qxk yzlo akōa-zy 17
יז כִּי-הָעִיד עָלָיו אַתָּה-כֹּהֵן לְעוֹלָם עַל-הַבְּרִיתִי מִלְכִי-צְדָק:

17. ki-he`iyd `alayu 'atah-kohen l'olam `al-dib'rathiy Mal'kiy-tsedeq.

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

<17> μαρτυρεῖται γὰρ ὅτι

Σὺ ἱερεὺς εἰς τὸν αἰῶνα

κατὰ τὴν τάξιν Μελχισέδεκ.

17 martyreitai gar hoti

Sy hiereus eis ton aiōna

kata tēn taxin Melchisedek.

qwykH qxzbqs qfjy xwqf qyH-wy qwk qysoq 18
:zoyay z-xqHqy
יח בְּעָבוֹר אֲשֶׁר הַמְצָנָה הַקְּדֻמָּת הוֹסְרָה בְּהִיוֹתָהּ חֲלוּשָׁה
וְקִצְרַת-יָד מִהוֹעִיל:

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

Heb7:18 For, there is verily a disannulling of commandment going before

for its weakness and unprofitableness thereof

<18> ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές -
18 athetēsis men gar ginetai proagousēs entolēs dia to autēs asthenes kai anōpheles -

19 אֲשֶׁר-לֹא הִשְׁלִימָה דְבַר
אֲשֶׁר-לֹא הִשְׁלִימָה דְבַר
אֲשֶׁר-לֹא הִשְׁלִימָה דְבַר

וְהִנֵּה נִכְנָסָה תַּחְתֵּיהָ תִּקְוָה טוֹבָה מִמֶּנָּה אֲשֶׁר-נִקְרַב עַל-יָדָהּ לְאֱלֹהִים:

19. ki haTorah hiy' lo'-hish'liyimah dabar

w'hineh nik'n'sah thach'teyah tiq'wah tobah mimenah 'asher-niq'rab `al-yadah l'Elohim.

Heb7:19 (for the Law made nothing perfect),

but the bringing in of a better hope did by the which we draw near to Elohim.

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

19 ouden gar eteleiōsen ho nomos - epeisagōgē de kreittonos elpidos di' hēs eggizomen tō theō.

20 כִּי כִּי אֲשֶׁר לֹא בְּלֹא שְׁבוּעָה הִתְהַדָּוָה זֹאת:

כִּי כִּי אֲשֶׁר לֹא בְּלֹא שְׁבוּעָה הִתְהַדָּוָה זֹאת:

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

Heb7:20 And inasmuch as not without an oath he was made priest

<20> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

20 Kai kath' hoson ou chōris horkōmosias; hoi men gar chōris horkōmosias eisin hiereis gegonotes,

21 אֲשֶׁר-לֹא הִשְׁבַּע יְהוָה וְלֹא יִנְחָם אֶתְהַכְהֵן לְעוֹלָם עַל-הַבְּרִיתִי מִלְּכִי-צְדָק:

אֲשֶׁר-לֹא הִשְׁבַּע יְהוָה וְלֹא יִנְחָם אֶתְהַכְהֵן לְעוֹלָם עַל-הַבְּרִיתִי מִלְּכִי-צְדָק:

כִּי הִמָּה נִתְכַּהֲנוּ בְּלִי-שְׁבוּעָה וְזֶה בְּשְׁבוּעָה עַל-יְדֵי הָאֵמֶר לוֹ

נִשְׁבַּע יְהוָה וְלֹא יִנְחָם אֶתְהַכְהֵן לְעוֹלָם עַל-הַבְּרִיתִי מִלְּכִי-צְדָק:

21. ki hemah nith'kahanu b'liy-sh'bu'ah w'zeh bish'bu'ah `al-y'dey ha'omer lo nish'ba` Yahúwah w'lo' yinachem 'atah-kohen l`olam `al-dib'rathiy Mal'kiy-tsedeq.

Heb7:21 (for those priests were made without an oath, but this with an oath by Him

who said to Him, אֲשֶׁר-לֹא has sworn and shall not repent,

You are a priest forever after the order of Melchisedec);

<21> ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν,

Ὕμωσεν κύριος καὶ οὐ μεταμεληθήσεται,

Σὺ ἱερεὺς εἰς τὸν αἰῶνα.

21 ho de meta horkōmosias dia tou legontos pros auton,

Ōmosen kyrios, kai ou metamelēthēsetai,

Sy hierews eis ton aiōna.

22 כִּי הִנֵּה בְּזֹאת מְעַלָּה הִיא הַבְּרִית אֲשֶׁר יְהוָה שָׁעָרָה עָרַב אֹתָהּ:

כִּי הִנֵּה בְּזֹאת מְעַלָּה הִיא הַבְּרִית אֲשֶׁר יְהוָה שָׁעָרָה עָרַב אֹתָהּ:

22. hineh b'zo'th m`ulah hiy' hab'riyth 'asher Yahushua`arab 'othah.

Heb7:22 by so much was Yahushua made a surety of a better covenant.

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

22 kata tosouto [kai] kreittonos diathēkēs gegonen egguos Iēsous.

כַּגְּוֹשָׁם נִתְּכַהֵנוּ רַבִּים מִפְּנֵי אֲשֶׁר הַמּוֹת לֹא הִנִּיחָם לְהִתֵּר בְּאַרְץ׃
23

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

Heb7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

<23> καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

23 kai hoi men pleiones eisin gegonotes hierēis dia to thanatō kōluēsthai paramenein;

כִּד אָבֵל זֶה יַעֲמֵד לְעוֹלָם וַיְהִי-לוֹ כַּהֵנָּה אֲשֶׁר לֹא-תֵעָבֵר מִמֶּנּוּ׃
24

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

Heb7:24 but this man, because He continues forever, has an unchangeable priesthood.

<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;

כִּי חִי-הוּא תָּמִיד לְהַפְגִּיעַ בְּעַדְכֶם׃
25

25. 'asher `al-ken yukal l'hoshiy`a bakol wakol 'eth-hanigashiym `al-yado l'Elohim ki chay-hu' thamiyd l'haph'giy` ba`adam.

Heb7:25 Therefore He is able also to save forever those who draw near to Elohim through Him, 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 di' autou tō theō,

pantote zōn eis to entygchanein hyper autōn.

כּוֹ כִּי נִאָּוְהָ-לָנוּ כֹּהֵן כְּזֶה שֶׁהוּא קָסִיד וְתָמִים וְטָהוֹר
וְנִבְדָּל מִן-הַחַטָּאִים וְנִשָּׂא מִהַשָּׁמַיִם׃
26

26. ki na'awah-lanu kohen kazeh shehu' chasiyd w'thamiym w'tahor w'nib'dal min-hachata'iyim w'nisa' mehashamayim.

Heb7:26 For such an high priest became us who is holy, innocent, undefiled, separated from sinners and made higher above the heavens;

<26> Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, ὅσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,
26 **Toioutos gar hēmin kai eprepen archiereus, hosios akakos amiantos, kechōrismenos apo tōn hamartōlōn kai huyēloteros tōn ouranōn genomenos,**

מַזְכֵּר גַּבְרָאֵל מְצַדִּיק מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא 27
מִסָּא חַטָּאֵי-לֵוִי מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא
:יְצֵרָא-חַטָּאֵי יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא

כִּזְאֲשֶׁר אֵין עָלָיו כְּפִי־הַנִּים הַגְּדוֹלִים הָהֵם לְהַקְרִיב יוֹם
יוֹם בְּרֵאשׁוֹנָה עַל-חַטָּאתָיו וְאַחֲרֵי-כֵן עַל-חַטָּאת הָעָם
כִּי-זֹאת עָשָׂה בְּפַעַם אַחַת בְּהַקְרִיבוֹ אֶת-נַפְשׁוֹ:

27. 'asher 'eyn `alayu kakohaniym hag'doliym hahem l'haq'riyb yom yom bari'shonah `al-chato'thayu w'acharey-ken `al-chato'th ha'am ki-zo'th `asah b'pha'am 'achath b'haq'riybo 'eth-naph'sho.

Heb7:27 who need not daily, as those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, for this He did once for all when He offered up Himself.

<27> ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.
27 **hos ouk echei kath' hēmeran anagkēn, hōsper hoi archiereis, proteron hyper tōn idiōn hamartiōn thysias anapherein epeita tōn tou laou; touto gar epoiēsen ephapax heauton anenegkas.**

לְגַבְרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא 28
:מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא מְזַכֵּר יְצֵרָא

כִּחַ כִּי הַתּוֹרָה הַעֲמִידָה לְכַהֲנִים גְּדוֹלִים בְּנֵי-אָדָם חַלְשִׁים אֲבָל
הַבְּרָ-הַשְּׁבוּעָה הַבָּאָה אַחֲרֵי הַתּוֹרָה הַעֲמִיד אֶת-הַבֵּן הַמְּשָׁלֵם לְעוֹלָם:

28. ki haTorah he`emiydah l'kohaniym g'doliym b'ney-'adam chalashiyim 'abal d'bar-hash'bu`ah haba'ah 'acharey haTorah he`emiyd 'eth-haben hamush'lam l'`olam.

Heb7:28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

<28> ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.
28 **ho nomos gar anthrōpous kathistēsīn archiereis echontas astheneian, ho logos de tēs horkōmosias tēs meta ton nomon huion eis ton aiōna teteleiōmenon.**