

Sepher Ivrim (Hebrews)

Chapter 7

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

אַבְרָהָם קָרְבָּתָה אֶל-יְהוָה בְּעִירָה כִּי זֶה מֶלֶךְ צָדִיק מֶלֶךְ שְׁלֹמֶן כָּהֵן לְאָלָה עַלְיוֹן אֲשֶׁר יָצָא לְקַבְרָת אָבָרָהָם בְּשִׁיבוֹ מִהְכּוֹת אֶת-הַמֶּלֶכִים וַיַּבְרְכָהוּ:

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

Heb7:1 For this Malkitsedeq, king of Shalem, priest of the Most High El, who came out to call Abraham as he was returning from the slaughter of the kings and blessed him,

<7:1> Οὗτος γάρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἵερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

1 Houtos gar ho Melchizedek, basileus Salēm, hiereus tou theou tou huuistou,
For this Melchizedek, king of Salem, priest of the El the Most High,
ho synantēsas Abraam hypostrephonti apo tēs kopēs tōn basileōn
the One having met Abraham returning from the slaughter of the kings
kai eulogēsas auton,
and having blessed him,

וְאַשְׁר חִלְקָלוּ אֶבְרָהָם מִצְשָׂר מֶלֶךְ הַצָּדָקָה
וְעוֹד מֶלֶךְ שְׁלֹמֶן הוּא מֶלֶךְ הַשְׁלָום:

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 and that Abraham gave to him a tenth part of all, first his name.
He is king of righteousness, and after that also king of Shalem, that he is king of peace,
<2> φόρον δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστιν βασιλεὺς εἰρήνης,
2 hō kai dekatēn apo pantōn emerisen Abraam,
with whom also a tenth of everything Abraham divided,
prōton men hermēneuomenos basileus dikaiosynēs
first, being translated king of righteousness,
epeita de kai basileus Salēm, ho estin basileus eirēnēs,
and then also king of Salem, which means king of peace, being

וְהַמֶּלֶךְ יְהוָה יְהִי רְגָלָבָן וְהַמֶּלֶךְ יְהוָה יְהִי רְגָלָבָן וְהַמֶּלֶךְ יְהוָה יְהִי רְגָלָבָן 3

בְּאֵין־אָב בְּאֵין־אָמֵן יִחַשׁ וַיְלִימֹר אֵין תִּחְלָה
וַיְלִיחְיוּ אֵין סֻפֶּר וַיְזַעֲתִינְדְּמָה לְבָנָהָלְהִים הוּא עֹמֶד
בְּכֶהָנָתוֹ לְגַצְחָה:

**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 his days nor end of his life, but in this having been made like the Son of the Elohim, he remains in his priesthood 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
fatherless, motherless, without genealogy, neither a beginning of days,
mēte zōēs telos echōn, aphōmoiōmenos de tō huiō tou theou,
nor end of life having, but having been made like the Son of the Elohim,
menei hiereus eis to diēnakes.
He remains a priest perpetually.

וְרָאוּ מַה־גָּדוֹל הָوּא אֲשֶׁר גַּם־אֲבָרָהָם אָבִינוּ
נָתַן־לוֹ מַעֲשֵׂר מִרְאָשִׁית הַכְּלָל:

**4. ur'u mah-gadol hu' 'asher gam-'Ab'rahah 'abinu
nathan-lo ma`aser mere'shith hakol.**

**Heb7:4 Now observe what great this one is that our father Abraham,
also gave to him a tenth of the beginning of everything.**

«4> Θεωρεῖτε δὲ πηλίκος οὐτος, φέ [καὶ] δεκάτην Ἀβραὰμ ἔδωκεν
ἐκ τῶν ἀκροθινίων δὲ πατριάρχης.

4 Theōreite de pēlikos houtos, hō [kai] dekatēn Abraam edōken
Now consider how great this one was to whom also a tenth Abraham gave
ek tōn akrothiniōn ho patriarchēs.
from the booty the Patriarch.

וְרָאֵי נָחָלֵי הַכְּהָנָה יִשְׁחַק לָהֶם
עַל־פִּי הַתּוֹרָה לְקַחַת אֶת־הַמְּעָשָׂרוֹת מִן־הָעָם מִן־אֲחֵיכֶם
אֲשֶׁר אֲתָּה־הָם יָצַא יְרַק אֲבָרָהָם:

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

Heb7:5 They, the sons of Levi who receive the priesthood,
have a commandment for them according to the Law to take a tithes from the people,
that is, from their brothers, that although they come out of the loins of Abraham.

<5> καὶ οἱ μὲν ἐκ τῶν σιῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν
ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ’ ἔστιν τὸς ἀδελφοὺς αὐτῶν,
καί περ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραάμ.

5 kai hoi men ek tōn huiōn Leui tēn hierateian lambanontes

And the ones of the sons of Levi, the priestly office having received
entolēn echousin apodekatoun ton laon kata ton nomon,
have a command to collect the tithe from the people according to the law,
tout' estin tous adelphous autōn, kaiper exelēlythotas ek tēs osphuos Abraam;
that is to say, their brothers, although having come out from the loin of Abraham.

וְאֵשֶׁר אִגְנָנוּ מִתְינַחַשׁ לְמִשְׁפְּחַתּוֹ הַיָּא לְקֹחַ אֶת־הַמָּעֵשֶׂר
מִן־אֶבְרָהָם וַיְבָרֶךְ אֶת־אֵשֶׁר חִתְּחַדֵּלָה הַהֲבַטְּחָה:

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

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

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

6 ho de mē genealogoumenos ex autōn dedekatōken Abraam

But the one not tracing his descent from them, has received tithes from Abraham
kai ton echonta tas epaggelias eulogēken.

and the one having the promises, he has blessed.

וְהַנֵּה נָכֹן הַקָּרְבָּן יְבָרֶךְ עַל־יִהְרָאֵל מִמֶּנּוּ:

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

Heb7:7 Behold, the right dispute is that the lesser is blessed by the greater of him.

<7> χωρὶς δὲ πάστης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

7 chōris de pasēs antilogias to elatton hypo tou kreittonos eulogeitai.
apart from all dispute, the inferior by the superior is blessed.

וְיִפְחַח בְּנֵי אָדָם שִׁימֹורָיו לְקֹחִים אֶת־הַמָּעֵשֶׂר אֶבֶל שָׁם לְקֹחַ

מִן שְׁחוּצָד עַלְיוֹ כִּי הוּא חִי:

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

Heb7:8 And here it is the sons of men who die that receive tithes,
but there he receives them, of whom it is witnessed about him that he lives.

<8> καὶ ὁδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν,
ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.

8 kai hōde men dekatas apothnēskontes anthrōpoi lambanousin,
And here, tithes, dying men receive,
ekei de martyroumenos hoti zē.
but there, one testifying that he lives.

ט וַיַּהֲבֵךְ לֹמֶר כִּי גַם־לְוִי הַלְקָמָה
אֶת־הַמָּעָשָׂרוֹת הִיה מַעֲשֵׂר בְּעֶשֶׂר אֶבְרָהָם:
ט וַיַּהֲבֵךְ לֹמֶר כִּי גַם־לְוִי הַלְקָמָה
אֶת־הַמָּעָשָׂרוֹת הִיה מַעֲשֵׂר בְּעֶשֶׂר אֶבְרָהָם:

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

Heb7:9 And it may be to say that through the tithe of Abraham even Levi,
who received the tithes was paid tithes,

<9> καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται.

9 kai hōs epos eipein, di' Abraam kai Leui ho dekatas
And as a word to speak, through Abraham, even Levi, the one receiving tithes,
lambanōn dedekatōtai;
has paid tithes.

כִּי עוֹד בִּירָךְ הָאָב הִיה בְּצָאת מֶלֶךְ־צֶדֶק לְקָרְאוֹת:
10 ki `od b'yere'k ha'ab hayah b'tse'th Mal'ki-tsedeq liq'ra'tho.

Heb7:10 for he was still in the loins of the father when Melkitsedeq left to meet him.

<10> ἐτί γὰρ ἐν τῇ ὁσφύῃ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.

10 eti gar en tē osphui tou patros ēn hote synēntēsen autō Melchisedek.

For yet in the loin of his father he was when met him Melchizedek.

רַא עַל־פָּנָיו הִיְתָה שְׁלֹמוֹת עַל־יְהִי כְּהַנֶּת בְּנֵי לְוִי אַשְׁר־בָּה
נָתַנָּה הַתּוֹרָה לְעַם לְפָהָזֶה צְרִיךְ לְקוּם עוֹד כְּהֵן אחר
עַל־דְּבָרָתִי מֶלֶךְ־צֶדֶק וְלֹא יָמַר עַל־דְּבָרָתִי אֶבְרָהָם:
רַא עַל־פָּנָיו הִיְתָה שְׁלֹמוֹת עַל־יְהִי כְּהַנֶּת בְּנֵי לְוִי אַשְׁר־בָּה
נָתַנָּה הַתּוֹרָה לְעַם לְפָהָזֶה צְרִיךְ לְקוּם עוֹד כְּהֵן אחר
עַל־דְּבָרָתִי מֶלֶךְ־צֶדֶק וְלֹא יָמַר עַל־דְּבָרָתִי אֶבְרָהָם:

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

Heb7:11 If therefore perfection were through the priesthood of the sons of Lewi, in which is under it the people were given the Law), why is this still necessary to rise another priest after the order of Melkitsedeq, and not be called after the order of Aharon?

<11> Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς νενομοθέτηται, τίς ἔπι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἔτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

11 **Ei men oun teleiosis dia tēs Leuitikēs hierōsynēs ēn, ho laos**
If then perfection through the Levitical priesthood was, the people
gar ep' autēs nenomothetētai, tis eti chreia
for on the basis of it have received laws, what further need
kata tēn taxin Melchisedek heteron anistasthai hierea
according to the order of Melchizedek for another priest to arise
kai ou kata tēn taxin Aarōn legesthai?
and not according to the order of Aaron to be named?

וְאַתָּה כִּי בְּהַשְׁתָּנוֹת הַכֹּהֵן צָרִיךְ שְׂתַחֲנָה גַם־הַתּוֹרָה:
12

12. **ki b'hish'tanot hak'hunah tsari'k shetish'taneh gam-haTorah.**

Heb7:12 For when the priesthood is changed,
there is a necessity that a change is made to the Law also.

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

12 metatithemenēs gar tēs hierōsynēs ex anagkēs
For when being changed the priestly office, of necessity
kai nomou metathesis ginetai.
also a change of law occurs.

וְאַתָּה כִּי אֲשֶׁר־מִדְבָּר בּוֹ בָּזָאת הַזֹּאת מִשְׁבַּט אַחֲרָיו¹³
וְאַשְׁר מַעֲלָם לְאַשְׁרָת אִישׁ מִמְּפֻר בְּמִזְבֵּחַ:

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

Heb7:13 For whoever speaks to him like that it belongs to another tribe,
from which no one ever served anyone at the altar.

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

13 eph' hon gar legetai tauta, phylēs heteras meteschēken,
About whom for these things are said, to a different tribe he has belonged,
aph' hēs oudeis proseschēken tō thysiastēriō;
from which no one has officiated at the altar.

וְעַד עַתָּה שֶׁאָמַר לְעִיר יְהוּדָה כִּי כָל־עַמּוֹד
בְּעַמְּדָה אֲשֶׁר אָמַר לְעֵדָה כִּי כָל־עַמּוֹד
יד כִּי גָּלוּי לְפָנָים אֲשֶׁר אָמַר לְעֵדָה כִּי כָל־עַמּוֹד
אֲשֶׁר מֹשֶׁה לְאָדָם דִּבֶּר אֶלְיוֹן דִּבֶּר עַל־הַכְהַנָּה:

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 to all that our Adon has sprung out of Yahudah,
from the tribe of which Mosheh spoke nothing of Him concerning the priesthood.

<14> πρόδηλον γάρ ὅτι ἐξ Ἰουδαίου ἀνατέατον ὁ κύριος ἡμῶν,
εἰς τὸν φυλὴν περὶ οἵρεων οὐδὲν Μωϋσῆς ἔλαλησεν.

14 prodēlon gar hoti ex Iouda anatalken ho kyrios hēmōn,
For it is obvious that from Judah has descended our Master,
eis hēn phylēn peri hiereōn ouden Mōusēs elalēsen.
about which tribe concerning priests nothing Moses said.

וְעַד יְמִין מֶלֶךְ־צְדָקָה כֹּהֵן אֶחָר:
טו וְעַד יוֹתֵר בָּרוּךְ הוּא אֱמִינָה
בְּהַמִּין מֶלֶךְ־צְדָקָה כֹּהֵן אֶחָר:

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

Heb7:15 And it is yet far more evident, if after the likeness of Melchizedek
there arise another priest,

<15> καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ
κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἵερεὺς ἔτερος,

15 kai perissoteron eti katadēlon estin,
And even much more evident it is,
ei kata tēn homiotēta Melchisedek anistatai hiereus heteros,
if according to the likeness of Melchizedek arises another priest,

וְרַם אֶלְאָ עַל־פִּי כְּחִיּוֹת שָׁאֵן לָהֶם הַפְּסָקָה:
טו אֲשֶׁר אִגְנָנוּ עַל־פִּי חִקָּת בָּשָׂר
וְרַם אֶלְאָ עַל־פִּי כְּחִיּוֹת שָׁאֵן לָהֶם הַפְּסָקָה:

16. **'asher 'eynenu `al-pi chuqath basar wadam**
'ela' `al-pi koach chayim she'eyn lahem heph'seq.

Heb7:16 who has become, not according to the law of carnal and blood command
but according to the power of life that is not destructible to them.

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

16 hos ou kata nomon entolēs sarkinēs gegonen
who not according to the law of a fleshly command has become,
alla kata dynamin zōēs akatalytou.
but according to the power of an indestructible life.

17 עִזָּתְךָ מֶלֶךְ עַל־עַמּוֹתֶךָ כָּל־עַמּוֹתֶךָ
רְאֵבֶנְתָּךְ כָּל־עַמּוֹתֶךָ כָּל־עַמּוֹתֶךָ
17. ki-he'id `alayu 'atah-kohen P`olam `al-dib'rathi Mal'ki-tsedeq.

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

<17> μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰώνα κατὰ τὴν τάξιν Μελχισέδεκ.

17 martyreitai gar hoti Sy hiereus eis ton aiōna

For it is testified of Him that You are a priest forever
kata tēn taxin Melchisedek.
according to the order of Mechizedek.

18 וְעַבְדָּה אֲשֶׁר הַמְצֻוּה הַקְדָּמָת הַיְסָרָה בְּחִזּוֹתָה חַלּוּשָׁה
רְאֵבֶנְתָּךְ כָּל־עַמּוֹתֶךָ כָּל־עַמּוֹתֶךָ כָּל־עַמּוֹתֶךָ
וְקָרְבָּתְךָ מְהוּעֵיל:

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

Heb7:18 For which the preceding commandment is a disannulling by being weak
and short handed uselessness,

<18> ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς
διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀνωφελέσ -

18 athetēsis men gar ginetai proagousēs entolēs
An annulment for there is of the preceding commandment
dia to autēs asthenes kai anōpheles -
because of its weakness and uselessness,

19 עַבְדָּה אֲשֶׁר הַמְצֻוּה הַקְדָּמָת הַיְסָרָה תְּחִתִּיתָה
רְאֵבֶנְתָּךְ כָּל־עַמּוֹתֶךָ כָּל־עַמּוֹתֶךָ כָּל־עַמּוֹתֶךָ
תְּקֻנָּה טוֹבָה מִפְנָה אֲשֶׁר־גָּנְכָב עַל־יְדָה לְאֱלֹהִים:

19. ki haTorah hi' lo'-hish'limah dabar w'hinneh nik'n'sah thach'teyah tiq'wah tobah
mimenah 'asher-niq'rab `al-yadah l'Elohim.

Heb7:19 (for the Law is nothing perfect), but behold,
the bringing in under it a better hope through it which we draw near to Elohim.

<19> οὐδὲν γὰρ ἔτελείωσεν ὁ νόμος - ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος
δι᾽ ἃς ἔγγιζομεν τῷ θεῷ.

19 ouden gar eteleiōsen ho nomos - epeisagōgē de kreittonos elpidos

nothing for perfected the Law but the introduction of a better hope
di' hēs eggizomen tō theō.
through which we draw near to the Elohim.

כ וְכִפֵּי אֲשֶׁר לֹא בָּלָא שְׁבִיעָה חִתָּה-זֹאת: 20
:×בְּ-קַדְשָׁךְ קְדֻשָּׁה קְדֻשָּׁה קְדֻשָּׁה

20. u^k'phi 'asher lo' b'lō' sh'bu`ah hay'thah-zo'th.

Heb7:20 And inasmuch as not without an oath it was.

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

20 Kai kath' hoson ou chōris horkōmosias;
And in as much as it was not without an oath.

hoi men gar chōris horkōmosias eisin hiereis gegonotes,
The ones for without an oath are having become priests,

כִּי הַמָּה נִתְפַּחַנְתִּי בְּלִירְשְׁבוּעָה וְזֹה בְּשְׁבִיעָה 21
עַל-יְהִי הָאָמֵר לוֹ נְשָׁבָע יְהִי וְלֹא יִנְחַם אַתָּה-כִּן
לְעוֹלָם עַל-דְּבָרַתִּי מַלְכִי-צְדָקָה:

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

Heb7:21 for they indeed became priests without an oath, but this with an oath
by the power of Him who said to Him, **אֶתְתָּנָא** has sworn and shall not repent,
You are a priest forever after the order of Malkitsedeq.

<21> ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν,
"Ομοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰώνα.

21 ho de meta horkōmosias dia tou legontos pros auton,
but the One with an oath through the One saying to Him,
Ōmosen kyrios, kai ou metamelēthēsetai, Sy hiereus eis ton aiōna.
The Master vowed, and He shall not change His mind, You are a priest forever.

כְּבָהָנָה בְּזֹאת מַעַלָּה הִיא הַבְּרִית אֲשֶׁר יְהִי שָׁעַר בְּאֹתָה: 22
:×בְּ-קַדְשָׁךְ קְדֻשָּׁה קְדֻשָּׁה קְדֻשָּׁה

22. hinneh b'zo'th m`ulah hi' hab'rith 'asher Yahushuā `arab 'othah.

Heb7:22 Behold, by this He raises a covenant
so that **וְאֶתְתָּנָא** has become a guarantor of it.

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

22 kata tosouto [kai] kredittonos diathēkēs
According to such a vow also a better covenant
gegonen egguos Iēsous.

has become a guarantee Yahushua.

כִּי וְשָׁם נָתַבְהָנוּ רֹבִים מִפְנֵי אֲשֶׁר חִפּוֹת לֹא הִגִּיחָם לְהַזְּהָר בָּאָרֶץ:²³

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

Heb7:23 And there they that became priests were many,
because of that the death would not allow them to continue in the land,

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

23 kai hoī men pleiones eisin gegonotes hiereis dia to thanatō kōluesthai paramenein;
And the many have become priests because to be hindered by death to continue.

כִּד אָבָל זֶה יַעֲמֹד לְעוֹלָם וַיַּהַי־לֹו כְּהַנָּה אֲשֶׁר לֹא־תִּצְּבֶר מִפְנֵי:²⁴

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

Heb7:24 but this stands forever and He has a priesthood that does not pass from it.

<24> ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰώνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

24 ho de dia to menein auton eis ton aiōna aparabaton echei tēn hierōsynēn;
But because He continues forever, He has an unchangeable priesthood.

כִּה אֲשֶׁר עַל־כֵּן יוּכֶל לְהַזְּשִׁיעַ בְּכָל וּכְלָא תִּדְבַּר אֶת־הַנְּפָשִׁים עַל־יָדו לְאֱלֹהִים כִּי חַי־הִיא תִּמְיד לְהַפְּגִיעַ בְּעָדָם:²⁵

25. 'asher `al-ken yukal l'hoshi`a bakol wakol 'eth-hanigashim `al-yado l'Elohim ki chay-hu' thamid l'haph'gi` ba`adam.

Heb7:25 Who therefore is able to save for all and all those who draw near by His hand to Elohim, since He always lives to make intercession for them.

<25> ὅθεν καὶ σῷζειν 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
From which also to save completely He is able the ones coming
di' autou tō theō, pantote zōn eis to entygchanein hyper autōn.
through Him to Elohim, always living for the purpose of pleading for them.

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 9

**כִּי נָאֹהַ-לְנוּ כֶּהָן כֹּזָה שְׁחוֹא חֲסִיד וְתָמִים וְטָהוֹר
וּנְבָדֵל מִן-הַחֲטָאים וּנְשָׂא מִהַשְׁמִים:**

**26. ki na'awah-lanu kohen kazeh shehu' chasid w'thamim w'tahor
w'nib'dal min-hachata'im w'nisa' mehashamayim.**

Heb7:26 For it was fitting that we should have such a High Priest that He is holy, innocent, undefiled, and He is separated from the sinners and is exalted above the heavens,

¶**26** Τοιοῦτος γάρ ἡμῖν καὶ ἐπρεπεν ἀρχιερεύς, ὅσιος ἄκακος ἀμίαντος,
κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,

26 Toioutos gar hēmin kai eprepen archiereus, hosios akakos amiantos,

For such for us indeed was suitable a high priest, holy, innocent, undefiled,

kechōrismenos apo tōn hamartōlōn kai huyēloteros tōn ouranōn genomenos,

having been separated from sinners and higher than the heavens having become,

כז אֲשֶׁר אֵין עָלָיו כִּפְנַגִּים הַגָּדוֹלִים הָם לְהַקְרִיב יוֹם
יּוֹם בְּרָאשׁוֹנָה עַל-חַטָּאתָיו וְאַחֲרִיכֶן עַל-חַטָּאת הַעַם
כְּיֻדְעָת עֲשָׂה בְּפָעָם אֶחָת בְּהַקְרִיבוֹ אֶת-נֶפֶשׁוֹ:

**27. 'asher 'eyn `alayu kakohanim hag'dolim hahem l'haq'rib 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'ribo 'eth-naph'sho.**

Heb7:27 which He do not have as those high priests, to sacrifice day by day, first for His own sins, and then for the sins of the people, for this He did for one time when He offered up Himself.

<27> ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἴδιων ἀμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐπούησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

27 hos ouk echei kath' hēmeran anagkēn, hōsper hoi archiereis,
who does not have daily need, as the other high priests,
proteron hyper tōn idiōn hamartīōn thysias anapherein epeita tōn tou laou;
first for his own sins to offer up a sacrifice, and then for the sins of the people.
touto gar epoiēsen ephapax heauton anenegkas.

For this One did this once having offered up Himself.

28 ከዚህ ስምምነት በመስጠት የሚያሳይ ይችላል እና የሚያሳይ ይችላል የሚያሳይ ይችላል

**כח כי התורה העמידה לכָּנִים גְּדוֹלִים בְּנֵי-אָדָם חֲלִשִׁים
אבל הבר-השבועה הבאה אחריו התורה העמידה**

אַתְהִ בֶן הַמָּשָׁלֵם לְעֹלָם:

28. ki haTorah he`emidah l'kohanim g'dolim b'ney-'adam chalashim 'abal d'bar-hash'bu`ah haba'ah 'acharey haTorah he`emid 'eth-haben hamush'lam l`olam.

Heb7:28 For the Law appoints the sons of 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 ὁρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰώνα τετελειωμένον.

**28 ho nomos gar anthrōpous kathistēsin archiereis echontas astheneian, ho logos
The law for appoints men as high priests, having weaknesses, the Word,
de tēs horkōmosias tēs meta ton nomon huion eis ton aiōna teteleiōmenon.
but of the oath after the Law appoints the Son forever having been made perfect.**