

Sepher Ivrim (Hebrews)

Chapter 1

Shavua Reading Schedule (43th sidrot) - Heb 1 - 6

אֵלֹהִים אֲשֶׁר־הָבָר מִקְדָּם פְּעֻמִּים רַבּוֹת
יְבָנִים שָׁנִים אֶל־אֲבָתֵינוּ בַּיָּד הַפְּבִיאִים
הָבָר אֱלֹינוּ בַּאֲחָרִית הַיָּמִים הָאָקָה בַּיָּד בָּנוֹ:

1. ha' Elohim 'asher-diber miqedem p'amim rabboth ub'phanim shonim
'el-'aboteynu b'yad han'bi'im diber 'eleynu b'acharith hayamim ha'eleh b'yad b'no.

Heb1:1 The Elohim, who spoke in time past at many times and within years,
unto the fathers by the hand of the prophets, spoke to us
in these last days has spoken to us in His Son,

<1:1> Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν
ἐν τοῖς προφήταις

1 Polymerōs kai polytropōs palai ho theos lalēsas

In many ways and in various ways, long age the Elohim having spoken
tois patrasin en tois prophētais
to the fathers by the prophets

בְּאֲשֶׁר־שָׁמוֹ לִירֶשׁ כָּל וְגַם־עֲשָׂה בְּיַדְךָ אֶת־הַעוֹלָמָות:

2. 'asher-samo l'yoresh kol w'gam-'asah b'yado 'eth-ha`olamoth.

Heb1:2 whom His name was to inherit all things, and also He made the world by His hand,

<2> ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν νῷ,
ὅν ἔθηκεν κληρονόμον πάντων, δι' οὐ καὶ ἐποίησεν τοὺς αἰώνας·

2 ep' eschatou tōn hēmerōn toutōn elalēsen hēmin en huiō,

at the end of these days, He spoke to us by the son,

hon ethēken klēronomon pantōn, di' hou kai epoiēsen tous aiōnas;

whom He appointed heir of all things, through whom also He made the ages;

גַּהְוִיא זָהָר קְבּוֹדוֹ וְצָלָם עַצְמֹתוֹ וְנוֹשָׁא כָּל בְּדָבָר גְּבוּרָתוֹ
וְאֲחָרִי טָהָרוֹ אָתָנוּ בְּנֶפֶשׁוֹ מִחְטָאתֵינוּ רַשְׁבָּה:

3. w'hu' zohar k'bodo w'tselem `ats'mutho w'nose' kol bid'bar g'buratho
w'acharey taharo 'othanu b'naph'sho mechato'theynu yashab

limin hag'dulah bam'romim.

Heb1:3 and who being the brightness of His glory and the image of His substance, and sustains all things by the Word of His power. After He had purified of our sins by Himself, He sat down at the right hand of the majesty on high,

«3> ὃς ὁν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ρήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἄμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

3 hos ὅν apaugasma tēs doxēs kai charaktēr tēs hypostaseōs autou, who, being the radiance of the glory and the representation of His essence, pherōn te ta panta tō hrēmati tēs dynameōs autou, katharismos tōn hamartion and sustaining everything by the Word of His power, a purification of sins poiēsamenos ekathisen en dexia tēs megalōsynēs en huyēlois, having made, He sat down at the right hand of the majesty on high,

עַמְּדָה בְּנֵי אֱלֹהִים כִּי־אֲשֶׁר שְׁם
דָּוִינְגְּדָל מְאֹד מִן־הַפָּלָאכִים כִּי־אֲשֶׁר שְׁם
אֲשֶׁר נְחָלוּ יָקָר הוּא מְאֹשֶׁר לְהָמִים:

4. **wayig'dal m'od min-hamal'akim ka'asher hashem**
'asher n'chalo yaqar hu' me'asher lahem.

Heb1:4 having become better very much than the messengers, as the Name which He has inherited a more excellent than them.

«4> τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

4 **tosoutō kreittōn genomenos tōn aggelōn**
by so much better having become than the angels,
hosō diaphorōteron par' autous keklēronomēken **onoma**.
by so much more excellent than them, He has inherited a name.

עַמְּדָה בְּנֵי אֱלֹהִים כִּי־אֲשֶׁר שְׁם
הַבִּי אֶל־מֵי מִן הַפָּלָאכִים אָמַר מֵעוֹלָם בְּנֵי אֲתָה אָנִי הַיּוֹם
יְלִדְתִּיךְ וְעַזְרָךְ אָנִי אֲדִיכָה־לָךְ לְאָב וְהַיָּא יְהִיחָה־לִךְ לְבָנֶךְ:

5. **ki 'el-mi min hamal'akim 'amar me' olam b'ni 'atah 'ani hayom y'lid'tiak**
w'od 'ani 'eh'yeh-lo l'ab w'hu' yih'yeh-li l'ben.

Heb1:5 For to which of the messengers did He ever say, You are My son, today I have begotten You? And again, I shall be a Father to Him and He shall be a Son to Me?

«5> Τίνι γάρ εἰπέν ποτε τῶν ἀγγέλων, Γίός μου εἶ σύ, ἐγὼ σύμερον γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

5 **Tini gar eipen pote tōn aggelōn,**
For to which did he says ever of the angels,
Huios mou ei sy, egō sēmeron gegennēka se?

My son you are, I today have become a Father to you?

kai palin, Egō esomai autō eis patera, kai autos estai moi eis huion?

And again, I shall be to him a Father, and He shall be to me a Son?

וְבָהֲבִיאוּ אֶת־הַבָּכֹר שְׁנִית לְעוֹלָם אָמֵר
וְהַשְׁתְּחוּ וְלֹא כָּל־אֱלֹהִים:
וְבָהֲבִיאוּ אֶת־הַבָּכֹר שְׁנִית לְעוֹלָם אָמֵר
וְהַשְׁתְּחוּ וְלֹא כָּל־אֱלֹהִים:

6. ubahabi'o 'eth-hab'kor shenith la`olam 'omer w'hish'tachawu-lo kal-'Elohim.

Heb1:6 And when He again brings the firstborn into the world,
He says, And let all the messengers of Elohim bow down to Him.

«6» ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει,
Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

6 hotan de palin eisagagē ton prōtotokon eis tēn oikoumenēn, legei,
When and again He brings the first-born into the world, He says,
Kai proskynēsatōsan autō pantes aggeloī theou.
And let worship Him all the angels of Elohim.

וְהַזְכִּיר לְפָנָיכֶם הָוֹא אָמֵר עַשְׂה
מְלָאכִיו רִיחוֹת מְשֻׁרְתִּיו אָשׁ לְהַטָּה:
וְהַזְכִּיר לְפָנָיכֶם הָוֹא אָמֵר עַשְׂה
מְלָאכִיו רִיחוֹת מְשֻׁרְתִּיו אָשׁ לְהַטָּה:

7. hen lamal'akim hu' 'omer `oseh mal'akayu ruchoth m'sharathayu 'esh lohet.

Heb1:7 They of the messengers He says, Who makes His messengers spirits,
and His servants a flame of fire.

«7» καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,

7 kai pros men tous aggelous legei, Ho poiōn tous aggelous autou pneumata
And to the angels He says the One making His angels winds
kai tous leitourgous autou pyros phloga,
and His servants a flame of fire,

וְלֹבֶן אָמֵר כְּסָאך אֱלֹהִים עַזְלָמָה
וְעַד שְׁבָט מִישָׁר שְׁבָט מְלָכִותך:
וְלֹבֶן אָמֵר כְּסָאך אֱלֹהִים עַזְלָמָה
וְעַד שְׁבָט מִישָׁר שְׁבָט מְלָכִותך:

8. w'laben 'omer kis'aak 'Elohim `olam wa`ed shebet mishor shebet mal'kutheak.

Heb1:8 But to the Son, He says, Your throne, O Elohim, is for ever and ever,
and the scepter of straightness is the scepter of His kingdom.

«8» πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰώνα τοῦ αἰώνος,
καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

8 pros de ton huion, Ho thronos sou ho theos eis ton aiōna tou aiōnos,

And to the Son, Your throne O Elohim is to the age of the age,
kai hē hrabdos tēs euthytētos hrabdos tēs basileias sou.
and the scepter of the righteous is the scepter of Your kingdom.

וְעַבְדָתֶךָ וְתִשְׁנָא רֹשֵׁע עַל־כֵן מְשֻׁחָךְ אֱלֹהִים
אֱלֹהִיךְ שָׁמָן שְׁזָוֵן מְחַבְּרִיךְ:

9. 'ahab'at tsedeq watis'na' resha` `al-ken m'shachaak 'Elohim
'Eloheyak shemen sason mechabereyak.

Heb1:9 You have loved righteousness and hated lawlessness. Therefore Elohim, your El, has anointed you with the oil of gladness above your companions.

<9> ἦγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ Θεός ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

9 ēgapēsas dikaiosynēn kai emisēsas anomian;
You loved righteousness and hated lawlessness.

dia tutto echrisen se ho theos ho theos sou
On account of this anointed you Elohim, your El,
elaion agalliaseōs para tous metochous sou.
with the oil of gladness more than your companions.

וְאָמַר אֲתָה אָדָן לְפָנָים הָאָרֶץ יִסְדֹּת וּמְעָשָׂה יְדֵיכְךָ שְׁמִימִם:
10. w'omer 'atah 'Adonay l'phanim ha'arets yasad'at uma`aseh yadeyak shamayim.

Heb1:10 And said, You, my Adon, founded the earth in the beginning, and the heavens are the works of Your hands.

<10> καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

10 kai, Sy kat' archas, kyrie, tēn gēn ethemeliōsas,
And, you, in the beginning, Master of the earth laid the foundation,
kai erga tōn cheirōn sou eisin hoi ouranoi;
and the works of Your hands are the heavens.

רְאֵה מֵה יִאָבְדוּ וְאַתָּה תָּעַמֵּד וּכְלָם כְּבָגֵד יִבְלֹל:

11. hemah yo'bedu w'atah tha`amod w'kulam kabeged yib'lu.

Heb1:11 They shall perish, but You remain. And they all grow old like a garment,

<11> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἴμάτιον παλαιωθήσονται,
11 autoi apolountai, sy de diameneis, kai pantes hōs himation palaiōthēsontai,
They shall perish, but You remain, and all as a garment shall grow old,

יְבָכְבָשׂ תְּחִלִּפָּם וַיְחַלֵּפָי וְאַתָּה הוּא וְשָׁנוֹתִיךְ לֹא רַתְמָה:

12. **kal'bush tachaliphem w'yachalophu w'atah hu' ush'notheyak lo' yitamu.**

Heb1:12 and like a mantle you shall fold them up, and they shall be changed.

But You are the same, and Your years shall not fail.

<12> καὶ ὡσὲι περιβόλαιον ἐλίξεις αὐτούς, ὡς ἴμάτιον καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἰς καὶ τὰ ἔτη σου οὐκ ἐκλεύψουσιν.

12 kai hōsei peribolaion helixeis autous, hōs himation kai allagēsontai;
and as a coat you shall roll up them, as a garment also they shall be changed.
sy de ho autos ei kai ta etē sou ouk ekleipsousin.
But you the same are and your years shall not come to an end.

וְאֶלְמִי מִן־הַמָּلְאָכִים אָמַר מָעוֹלָם
שֶׁב לִימִנִּי עַד־אָשֵׁר אַיְבָּק הָדָם לְרַגְלֵיךְ:

13. **w'el-mi min-hamal'akim 'amar me`olam** **sheb limini `ad-'ashith 'oy'beyak hadom Prag'leyak.**

Heb1:13 And to which of the messengers did He ever say,

Sit at My right hand, until I make your enemies a footstool for Your feet?

<13> πρὸς τίνα δὲ τῶν ἀγγέλων εὑρηκέν ποτε, Κάθου ἐκ δεξιῶν μου,
ἔως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

13 pros tina de tōn aggelōn eirēken pote, Kathou ek dexiōn mou,
To which and of the angels has He said ever, Sit at My right hand,
heōs an thō tous echthrous sou hypopodion tōn podōn sou?
until I put Your enemies as a footstool of Your feet?

וְאֶלְמִי מִן־הַמָּלְאָכִים אָמַר מָעוֹלָם
יְדַתְּלָא בָּלָם רֹיחָות הַשְּׁרָת הַמָּה שְׁלֹיחִים לְעִזָּה
בַּעַד הַבָּאִים לְרַשְׁת אֲתָה־הַיְשֻׁעָה:

14. **halo' kulam ruchoth hashareth hemah sh'luchim P`ez'rah**

b`ad haba'im laresheth 'eth-hay'shu`ah.

Heb1:14 Are they not all of them spirits of service, sent out to help
for them who come to inherit of the salvation?

<14> οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα
διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

14 ochi pantes eisin leitourgika pneuma eis diakonian apostellomena
Not all are ministering spirits for service being sent out
dia tous mellontas klēronomein sōtērian?
on account of the ones being about to inherit salvation?

Chapter 2

וְאֶלְמִי מִן־הַמָּלְאָכִים אָמַר מָעוֹלָם Heb2:1

אַתְּ אֲשֶׁר שָׁמַעַנוּ פָּזִילוֹ וַיַּאֲבֹד מִמְּנוּ:
 אֲלֹכְנוּ עַלְינוּ לְשִׁמְרָה מֵאַד:

1. **laken `aleynu lish'mor m'od 'eth-'asher shama`nu pen-yaluz w'yo'bad mimenu.**

Heb2:1 Therefore we have to pay more attention which we have heard,
 Lest at any time we may drift away.

<2:1> Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν,
 μήποτε παραρυθεῖν.

1 **Dia touto dei perissoterōs prosechein hēmas**

On account of this it is necessary for far more to pay attention us
 tois akoustheisin, mēpote pararyōmen.
 to the things having been heard, lest at any time we may drift away.

בְּכִי אִם־הַקָּרֶב הַגְּאַמֵּר עַל־יִהְיָה הַמְּלָאכִים הַזֹּה כִּيم
 וְכָל־פְּשֻׁע וּמְרִי נְשָׁא אַת־עַנְשׂוּ כְּמַשְׁפֵט:

2. **ki 'im-hadabar hane'emar `al-y'dey hamal'akim hayah qayam
 w'kal-pesha` um'ri nasa' 'eth-`an'sho kamish'pat.**

Heb2:2 For if the word spoken through the messengers was confirmed,
 and every transgression and disobedience received his punishment as a trial,

<2> εἰ γάρ ὁ δι’ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος
 καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

2 **ei gar ho di' aggelōn lalētheis logos egeneito bebaios**

For if the through angels having been spoken word became firmly established
 kai pasa parabasis kai parakoē elaben endikon misthapodosian,
 and every transgression and disobedience received a just penalty.

גַּאֲיד נִמְלָט אֲנַחֲנוּ אִם־לֹא נִשְׁמַם לְבָרְתָּשְׁוִיחָה גְּדוֹלָה
 כִּזְאת הַגְּאַמְרָה מִתְחַלָּה בְּפִי הָאָדוֹן וּמִקְיָמָת־לָנוּ מֵאַת שָׁמַעְתָּה:
 3. **'ey'k nimalet 'anach'nu 'im-lo' nasim leb lith'shu`ah g'dolah
 kazo'th hane'emarah mit'chilah b'phi ha'Adon um'quyemeth-lanu me'eth shom`eyah.**

Heb2:3 how shall we escape if we do not pay attention to such great salvation,
 which at the first began to be spoken through the Adon,
 it was confirmed to us by those that heard,

<3> πῶς ἡμεῖς ἐκφεύξομεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν
 λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

3 **pōs hēmeis ekpheuxometha tēlikautēs amelēsantes sōtērias,**

How shall we escape, having neglected so important a salvation,

hētis archēn labousa laleisthai dia tou kyriou
which at first having received to be spoken through the Master
hypo tōn akousantōn eis hēmas ebebaiōthē,
by the ones having heard to us it was confirmed,

דָּגְמָן־אֱלֹהִים הָעֵיד עַלְיָה בְּאֶתֶּן וּבְמוֹפְתִים
וּבְגִבּוֹרֹת שְׁנָות וּבְמִתְנוֹת רוח קָדוֹשׁ אֲשֶׁר חָלַק כְּרָצָנוּ:

4. w'gam-'Elohim he`id `aleyah b'othoth ub'moph'thim ubig'buroth shonoth
ub'mat'noth Ruach Qad'sho 'asher chileq kir'tsono.

Heb2:4 Elohim also testifying with them, both by signs and wonders and by various
miracles and by gifts of His Holy Spirit which are distributed according to His own will.

<4> συνεπιμαρτυροῦντος τοῦ θεοῦ σημείους τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν
καὶ πνεύματος ἀγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

4 synepimartyrountos tou theou sēmeiois te kai terasin kai poikilais dynamesin
testifying Elohim with both signs and wonders and various miracles
kai pneumatatos hagiou merismois kata tēn autou thelesin?
and of the Holy Spirit, with distributions according to His will?

הִכִּי לֹא פָּחַת יָד־הַמְּלָאכִים שַׁת אֶת־הַעוֹלָם הַבָּא
אֲשֶׁר אָנוּ חָנ֔וּ מִדְבָּרִים בָּו:

5. ki lo' tachath yad-hamal'akim shath 'eth-ha`olam haba'
'asher 'anach'nu m'dab'rim bo.

Heb2:5 For it is not under the hand of the messengers He has subjected the world to come,
concerning which we speak about it.

<5> Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἃς λαλοῦμεν.

5 Ou gar aggelois hypetaxen tēn oikoumenēn tēn mellousan,
For not to angels did He subject the world, the coming,
peri hēs laloumen.
about which we are speaking.

וְכִי אָמַר־כֹּאֲשֶׁר הָעֵיד הַמְּעִיד לְאמֹר מַה־אָנוֹשׁ
כִּי־תִזְכְּרָנוּ וּבָנָדָם כִּי תִפְקִדָּנוּ:

6. ki 'im-ka'asher he`id hame`id le'mor mah-'enosh
ki-thiz'k'renu uben-'adam ki thiph'q'denu.

Heb2:6 But somewhere the witness testified, saying, What is man, that you remember him,
or the son of man, that you are concerned about him?

<6> διεμαρτύρατο δέ πού τις λέγων, Τί ἔστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ,
ἢ υἱὸς ἄνθρωπου ὅτι ἐπισκέπτῃ αὐτόν;

6 diemartyrato de pou tis legōn, Ti estin anthrōpos hoti mimnēskē autou,
And testified someone somewhere saying, What is man that you remember Him,
ē huios anthrōpou hoti episkeptē auton?
or the Son of a man that you are concerned about Him?

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁכָּרַת לְךָ כְּבוֹד וְגִבְעָדָה
וְתִּתְחַפֵּרְתָּ בְּמַעֲשֶׂיךָ כָּל שְׁתַּחַת־גְּבָלִים:

7. wat'chas'rehu m`at me'Elohim w'kabod w'hadar t`at'rehu
watam'shilehu b'ma`asey yadeyak kol shatah thachath-rag'layu.

Heb2:7 You made Him for a little lower than the Elohim (El of all),
You have crowned Him with glory and honor, and have appointed Him
over the works of Your hands. You have put all things in subjection under His feet.

<7> ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξη καὶ τιμὴ ἐστεφάνωσας αὐτόν,
7 ēlattōsas auton brachy ti par' aggelous,
You made Him lower for a short time than angels,
doxē kai timē estephanōsas auton,
with glory and honor you crowned Him,

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁכָּרַת לְךָ כְּבוֹד וְגִבְעָדָה
חַנְחָה בְּשִׁירְתָּו כָּל תְּחִפְתָּיו לְאַהֲשָׁאִיר הַבָּר שֶׁלְאַשְׁתָּ תְּחִפְתָּיו
וְעַתָּה עָדֵין אֵין אָנוּ רָאִים בַּיָּכָל הוֹשַׁת תְּחִפְתָּיו:

8. hinneh b'shitho kol tach'tayu lo'-hish'ir dabar shel'-shath tach'tayu
w`atah `adayin 'eyn 'anu ro'im ki-kol hushath tach'tayu.

Heb2:8 Behold! For in that He put all in subjection under Him, He left nothing
that is not placed under Him. But now we do not yet see all things placed under Him.

<8> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.
Ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.
νῦν δὲ οὕπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

8 panta hypotaxai autō ta panta ouden aphēken autō anypotakton.
You subjected everything under His feet.

en tō gar hypotaxai [autō] ta panta ouden aphēken autō anypotakton.
While He for subjected to Him all things, He left nothing unsubjected to Him.
nyt de oupō horōmen autō ta panta hypotetagmena;
But now not yet do we see to Him all things having been subjected.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁכָּרַת לְךָ כְּבוֹד וְגִבְעָדָה
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁכָּרַת לְךָ כְּבוֹד וְגִבְעָדָה
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁכָּרַת לְךָ כְּבוֹד וְגִבְעָדָה

ט אָבֶל יְהוָשָׁע הַמִּחְפֵּר מַעַט מִפְלָאָכִים אֹתוֹ רְאִינוֹ
מַעֲטָר בְּכֻבֹּד וְהַדָּר מִפְנֵי עֲנוֹתֹ עַד־מִוָּת לְמַעַן
אֲשֶׁר יִטְעַם בְּחֶסֶד אֱלֹהִים אֶת־חַמּוֹת בְּעֵד כָּלָם:

**9. 'abal Yahushuà ham'chusar m`at mimal'akim
'otho ra'inu m`utar b'kabod w'hadar mip'ney `unotho `ad-maweth
I'ma`an 'asher yit`am b'chesed 'Elohim 'eth-hamaweth b`ad kulam.**

Heb2:9 But **Oυκενη** was made for a little lower than the messengers and we do see Him because of the suffering to death crowned with glory and honor, so that by the grace of Elohim He might taste death for all of them.

«**9** τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν
Ἴησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον,
ὅπως γάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

9 ton de brachy ti par' aggelous ēlattōmenon blepomen Iēsoun

But for a short time than angels having been made lower, we see Yahushua dia to pathēma tou thanatou doxē kai timē estephanōmenon,

because of the suffering of death, with glory and honor having been crowned,

hopōs chariti theou hyper pantos geusētai thanatou.

in order that by the grace of Elohim on behalf of all He might taste death.

Mathematics for Machine Learning: Linear Algebra

רבים לכבוד נאה היה לו להשלים בענויים את-שר ישועתם:
כיה הוא אשר הכל למענו והכל על-ידו בהנחותו בנים

10. ki-hu' 'asher hakol l'ma`ano w'hakol `al-yado b'han'choho banim rabbim l'kabod na'eh hayah lo l'hash'lim b`inuyim 'eth-sar y'shu`atham.

Heb2:10 For He, who did all things for His sake and all things by His hands, in His assumption bringing many sons to glory, was perfect to Him to make the captain of their salvation through sufferings.

«10» "Επρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειώσαι.

10 Eprepen gar autō, di' hon ta panta

For it was fitting for Him, on account of whom are all things

kai di' hou ta panta, pollous huious eis doxan agagonta

and through whom are all things, many sons to glory having led,

ton archēgon tēs sōtērias autōn dia pathēmatōn teleīosai.

the founder of their salvation through suffering to perfect.

**ריא כי גם-המקדש גם-המקדשים כלם מאחד הפה
ועל-כן לא בוש מקרן להם אחיהם:**

11. ki gam-ham'qadesh gam-ham'qudashim kulam me'echad hemah

w`al-ken lo' bosh miq'ro' lahem 'achim.

Heb2:11 For both He who sanctifies and those who are sanctified are all of them of One.
Therefore He is not ashamed to call them brothers,

<11> ὅ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες·

δι’ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν

11 ho te gar hagiazōn kai hoi hagiazomenoi ex henos pantes;

The One both for sanctifying and the ones being sanctified from one all are;
di' hēn aitian ouk epaischynetai adelphous autous kalein
on account of which reason He is not ashamed brothers to call them

יב לֵאמֹר אָסְפָּרָה שָׁמֶךָ לֵאָחִי בְּתֹוךְ קְהֻלָּה אַחֲלָל:

12. le'mor 'asap'rah shim'ak l'echay b'tho'k qahal 'ahalala.

Heb2:12 saying, I shall proclaim Your name to My brothers,
in the midst of the congregation I shall sing praise to you,

<12> λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,

12 legōn, Apaggelō to onoma sou tois adelphois mou,
saying I shall proclaim Your name to My brothers,
en mesō ekklēsias hymnēsō se,
on the midst of the congregation I shall sing hymns to you,

וְאָמַר וְקִיַּתִי לוֹ וְעַזְדֵּה אָנֹכִי
וְהַיְלָדִים אֲשֶׁר נָתַן־לִי יְהוָה:

13. w'omer w'qieythi lo w'od hinneh 'anoki w'hay'ladim 'asher nathan-li Yahūwah.

Heb2:13 and saying, I shall put My trust in Him.
And again, Behold, I and the children whom **אָנֹכִי** has given to Me.

<13> καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθώς ἐπ’ αὐτῷ,
καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

13 kai palin, Egō esomai pepoithōs ep' autō,
and again, I shall put my confidence in Him,
kai palin, Idou egō kai ta paidia ha moi edōken ho theos.
and again, Behold I and the children which to me gave the Elohim.

וְיַעֲנֵנִי כִּי הַיְלָדִים כֹּלֶם יְחִידָה בְּשֶׂרֶב וְדָם אַפְּדוּהָ לְבִשְׁרָב
וְדָם כִּמְוֹחָם לְמַעַן אֲשֶׁר יְבָטֵל עַל־יְהִי הַפּוֹת אֶת

אָשֶׁר־לֹז מִמְשַׁלְתָּה הַמֹּת הִוָּא הַשְׁטָן:

14. w'ya'an ki hay'ladim kulam yach'daw basar wadam 'aph-hu' labash basar
wadam k'mohem l'ma'an 'asher y'batel `al-y'dey hamaweth
'eth 'asher-lo mem'sheleth hamaweth hu' hasatan.

Heb2:14 Since that the children were all of them together flesh and blood,
even He wore flesh and blood like them for the sake that through death
He might destroy him who had the power of death, that is, the satan,

<14> ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἷματος καὶ σαρκός,
καὶ αὐτὸς παραπλησίως μετέσχει τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν
τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,

14 epei oun ta paidia kekoinonēken haimatos kai sarkos,
Therefore since the children have shared in the blood and flesh,
kai autos paraplēsiōs meteschen tōn autōn, hina dia tou thanatou
and He likewise shared in the same things, that through the death
katargēsē ton to kratos echonta tou thanatou, tout' estin ton diabolon,
He might destroy the one having power over the death, that is the devil,

טו וְלֹהֲתִיר כָּל־אֶלְהָה אָשֶׁר מִאיְמָת הַמֹּת חִי בְּתִנְיָם
לְעָבְדוֹת כָּל־יְמֵי חַיָּהֶם:

15. ul'hatir kal-'eleh 'asher me'eymath hamaweth hayu n'thunim
l'ab'duth kal-y'mey chayeyhem.

Heb2:15 and to deliver all those who, through fear of the death, were subject
to slavery all the days of their lives.

<15> καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου
διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

15 kai apallaxē toutous, hosoi phobō thanatou
and He might free these, as many as by fear of death
dia pantos tou zēn enochoi ēsan douleias.
through all their living were being subject to slavery.

טו צִי אָמַן לֹא בְמַלְאָכִים הַחַזִּיק כִּי אַסְמָדְבָּזָר עֲבָרָהָם הַחַזִּיק:
16. ki 'am'nam lo' b'mal'akim hecheziq ki 'im-b'zera` 'Ab'raham hecheziq.

Heb2:16 For surely He does not take hold of messengers,
but He takes hold of the descendant of Abraham.

<16> οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
16 ou gar dēpou aggelon epilambanetai

Not for surely of angels He takes interest,
alla spermatos Abraam epilambanetai.
but of the seed of Abraham He takes interest.

זעַל־כֵן צָרִיךְ הִיא לֹא לְהִכְמֹת לְאֶחָיו
בְּכָל־דָבָר לְמַעַן אֲשֶׁר־יְהִיא כְּהֵן גָדוֹל בְּחַמְנָן
וּנְאָמֵן בְּעִנְיָנֵי אֱלֹהִים לְכַפֵּר עַל־חַטָּאת הַעַם:

17. `al-ken tsari'k hayah lo l'hidamoth l'echayu b'kal-dabar l'ma`an 'asher-yih'yeh kohen gadol rachaman w'ne'emana b'in'y'ney 'Elohim l'kaper `al-chato'th ha'am.

Heb2:17 Therefore, it is necessary for Him to resemble unto His brothers in all things, so that He might become a merciful and faithful high priest in matters pertaining to Elohim, to make atonement for the sins of the people.

<17> ὅθεν ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὄμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἱλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.

17 hōthen ὥpheilen kata panta tois adelphois homoiōthēnai,

For which reason He was obligated in every respect the brothers to become like, hina eleēmōn genētai kai pistos archiereus ta
that He might become a merciful and faithful high priest in the things pros ton theon eis to hilaskesthai tas hamartias tou laou.
pertaining to Elohim in order to make atonement for the sins of the people.

זעַל־כֵן נְאָמֵן בְּאֲשֶׁר הִיא נְסָחָה וַיַּעֲפַה בְּנֶפֶשׁוֹ יָכַל לְעֹזֶר אֶת־הַמְּתֻנָּסִים:
18. ki ba'asher hu' nusah way' uneh b'naph'sho yakol la'azor 'eth-hamith'nasim.

Heb2:18 For in what He has suffered being tempted in His soul, He is able to help them that are tempted.

<18> ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

18 en hō gar peponthen autos peirastheis,

Because for He has suffered, Himself having been tested,
dynatai tois peirazomenois boēthēsai.

He is able the ones being tested to help.

Chapter 3

זעַל־הַשְׁלִיחָה וְכֵן כְּהֵן מְלָכָה הַבְּרִיטִי
אֲלֵיכֶם אֲחֵיכֶם חֲבָרִים בְּקָרְבֵיכֶם שֶׁל־מְעָלָה הַבְּרִיטִי
1. Iaken 'achay haq'doshim chaberim baq'ri'ah shel-ma'lah habitu 'el-hashaliach
w'Kohen hada'athenu haGadol 'el-haMashiyach Yahushuā.

Heb3:1 Therefore, holy brothers, partakers of the calling of the heaven consider to the Apostle and High Priest of our confession, to the Mashiyach Ow'ahshah,

<3:1> Ὁθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι,
κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

1 Hohen, adelphoi hagioi, klēseōs epouraniou metochoi,

For which reason, holy brothers, calling a heavenly partners in,

katanoēsate ton apostolon kai archierea tēs homologias hēōn Iēsoun,

consider carefully the apostle and high priest of our confession, Yahushua,

בְּהַנְּאָמֵן לְעִשְׂהוּ כְּמַשְׁה בְּכָל־בָּירָתוֹ: 2

2. hane'eman l`osehu k'Mosheh b'kal-beytho.

Heb3:2 who was faithful to Him who appointed Him, as Mosheh was in all His house.

<2> πιστὸν ὅντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὅλῳ] τῷ οἴκῳ αὐτοῦ.

2 piston onta tō poiēsanti auton

Being faithful to the One having appointed Him,

hōs kai Mōusēs en [holō] tō oikō autou.

as also Moses was faithful in His whole house.

כִּירְתָּפָאָרָת גָּדוֹלָה מִמְשָׁה בְּכָל־הַיּוֹם 3
פָּאָשֶׁר בְּנָה הַבַּיִת רָب בְּכָבוֹד מִכְבּוֹד הַבַּיִת:

3. ki-thiph'ereth g'dolah miMosheh nachal-hu'

ka'asher boneh habayith rab k'bodo mik'bod habayith.

Heb3:3 For He has been counted worthy of more glory than Mosheh,
just as the One having built the house has His more honor than the honor of the house.

<3> πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἔχειται,
καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.

3 pleionos gar houtos doxes para Mōusēn ēxiōtai,

Of greater for this one glory than Moses has been considered worthy,

kath' hoson pleiona timēn echei tou oikou ho kataskeuasas auton;

because more honor has the house itself the One having built it than.

כִּי בְּכָל־בַּיִת יְשָׁלֹךְ בְּנָה וּבְגֹנָה הַפָּל הַיּוֹם 4

4. ki kal-bayith yesh-lo boneh uboneh hakol hu' ha'Elohim.

Heb3:4 For every house is built by someone, but He who built all things is the Elohim.

<4> πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας θεός.

4 pas gar oikos kataskeuzetai hypo tinos,

For every house is built by someone,

ho de panta kataskeuasas theos.

but the One having built everything is Elohim.

:יְהֻדָּחַתְּחַדְּשָׁה יְהֻדָּתְּחַדְּשָׁה חַדְּשָׁה אֲגֹעַ יְהֻדָּתְּחַדְּשָׁה לְיִצְחָק יְהֻדָּתְּחַדְּשָׁה 5

ה וְהִנֵּן מִשְׁהָ נָּאֹמֵן בְּכָל בַּיְתָו כֻּבֶּד לְעֲדֹת הַכְּבָרִים הַעֲתִידִים:

5. w'hen Mosheh ne'emān b'kal beytho k'ebēd l'eduth had'barim ha'athidim.

Heb3:5 And Mosheh indeed was faithful in all His house as a servant, for a testimony of the things which shall be spoken,

<5> καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,

5 kai Mōusēs men pistos en holō tō oikō autou hōs therapōn

And Moses was faithful in the whole house of Him as a servant

eis martyriion tōn lalēthēsomenōn,

for a testimony of the things which shall be spoken,

בְּאַבָּל הַמֶּשִׁיחַ הַזֶּה כִּבְנֵן עַל־בֵּיתוֹ וְאֶנְחַנוּ בֵּיתוֹ
וּבְלִבְדֵּ שְׁפְּחוֹזֵיק בְּבֶטְחָה וּבְתְּחִלָּת הַתְּקֻווֹה וְלֹא־נָרְפַּחַת עַד־הַקָּץ:
6. 'abāl haMashiyach hu' k'ben `al-beytho wa'anach'nu beytho

ubil'bad shenachaziq babit'chah ubith'hilath hatiq'wah w'lo'-nar'penah `ad-haqets.

Heb3:6 but He is the Mashiyach as a Son over His house and we are His house, and only if we hold fast the boldness and the boasting of the hope and not firm until the end.

<6> Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς,
ἔάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν.

6 Christos de hōs huios epi ton oikon autou; hou oikos esmen hēmeis,
but the Anointed One as a Son over His house was faithful; whose house we are,
ean[per] tēn parrēsian kai to kauchēma tēs elpidos kataschōmen.
if indeed the confidence and the boast of the hope we may keep hold of.

לְכָן כִּאֲשֶׁר יֹאמֶר רוח קָדוֹשׁ הַיּוֹם אָמֵד בְּקָלוֹת תְּשַׁמְּעוּ:
7. laken ka'asher yo'mar Ruach haQodesh hayom 'im-b'qolo thish'ma`u.

Heb3:7 Therefore, just as the Holy Spirit says, Today if you listen to His voice,

<7> Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἄγιον, Σήμερον ἔαν τῆς φωνῆς αὐτοῦ ἀκούσητε,
7 Dio, kathōs legei to pneuma to hagion,

Therefore, just as says the Spirit Holy,

Sēmeron ean tēs phōnēs autou akousēte,
today, if His voice you hear,

ח אל-תָּקַשׁוּ לְבַבְכֶם כִּמְרִיבָה כִּיּוֹם מִסְחָה בְּמִדְבָּר:
8. 'al-taq'shu l'bab'kem kim'ribah k'yom masah bamid'bar.

Heb3:8 Do not harden your hearts as in the rebellion, as in the day of testing in the wilderness,

<8> μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

8 mē sklērynēte tas kardias hymōn hōs en tō parapikrasmō
Do not harden your hearts as in the rebellion

kata tēn hēmeran tou peirasmou en tē erēmō,
in accordance with the day of the testing in the desert,

ט אָשֵׁר נִסְעַנְתִּי אֶבְוֹתֵיכֶם בְּחָנוּנִי גַּמְדָּרָאִי פָּעָלִי אַרְבָּעִים שָׁנָה: 9

9. 'asher nisuni 'aboteykem b'chanuni gam-ra'u pha`ali 'ar'ba'im shanah.

Heb3:9 when your fathers tried Me by testing Me, and also saw My works for forty years.

<9> οὐ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου

9 hou epeirasan hoi pateres hymōn en dokimasię kai eidon ta erga mou
where tested your fathers with testing and they saw My works for

יְלֹכְן אֲקִיט בְּדוֹר וְאָמַר עִם תְּעִיר לִבְבֵב הָם
וְהָם לֹא-יִדְעֻוּ דָּרְכֵיכֶם: 10

10. Iaken 'aqut bador wa'omar `am to`ey lebab hem w'hem lo'-yad`u d'rakay.

Heb3:10 Therefore I was angry with that generation,
and said, They are with the heartbeat, and they did not know My ways;

<10> τεσσεράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἰπον,
Ἄει πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου,

10 tesserakonta etē; dio prosōchthisa tē geneā tautē kai eipon,
forty years; therefore, I was angry with this generation and I said,
Aei planontai tē kardiā, autoi de ouk egnōsan tas hodous mou,
Always they are going astray in their heart, and they did not know My ways,

רְאָא אָשֵׁר-נִשְׁבַּעֲתִי בְּאָפִי אַמְּרִיב אַיִן אֶל-מְנִיחָתָר: 11

11. 'asher-nish'ba`ti b'api 'im-ybo'un 'el-m'nuchathi.

Heb3:11 As I swore in My wrath, they shall not enter into My rest.

<11> ὡς ὄμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

11 hōs ômosa en tē orgē mou; Ei eiseleusontai eis tēn katapausin mou.
as I swore in my anger; they shall not enter into My rest.

וְבָרָאֹו עַתָּה אַחֲרִ פָּנִיְשׁ בְּאַחֲרִ מִכְמָ לִבְרָע
וְחַסְר אַמוֹנָה לְסֹור מְאַלְהִים חַיִים: 12

**12. r'u `atah 'echay pen-yesh b'echad mikem leb-ra`
wachasar 'emunah losur me'Elohim chayim.**

Heb3:12 Now see my brothers, lest there be in anyone of you an evil heart and lacking of belief in departing from the living Elohim.

〈12〉 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδίᾳ πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

12 Blepete, adelphoi, mēpote estai en tini hymōn kardia ponēra apistias
Beware, brothers, lest they shall be in anyone of you an evil heart of unbelief
en tō apostēnai apo theou zōntos,
in the withdrawing from the living Elohim,

יג בק-הוכח תוכריהו איש את-העהו يوم ים כל-עד טיאמר
חיום למן אשר לא-יקשה איש מכמ את-לבו במרמת החטא

13. **raq-hokeach tokichu** 'ish 'eth-re`ehu yom yom **kal-`od sheye'amer hayom**
I'ma`an 'asher lo'-yaq'sheh 'ish mikem 'eth-libo b'mir'math hachet'.

Heb3:13 It has only been encouraged one another all days while it is called today, for the sake of which none of you shall harden his heart by the deceitfulness of sin.

<13> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἕχοις οὐ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἀμαρτίας -
13 alla parakaleite heautous kath' hekastēn hēmeran, achris hou to Sēmeron kaleitai,
but encourage yourselves each and every day, as long as it is called today,
hina mē sklērynthē tis ex hymōn apatē tēs hamartias -
that may not hardened some of you by the deceitfulness of sin

יד כי חברים הינו למשיח בלבד שגוזיק בבטחה הרأشונה
ולא בראיפה עד-הקץ:

14. ki chaberim hayinu laMashiyach ubil'bad shenachaziq babit'chah hari'shonah w'lo' nar'penah `ad-haqets.

Heb3:14 For we have become partakers of the Mashiyach,
only if we hold fast the beginning of our assurance and not firm until the end,

〈14〉 μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν,
ἐάνυπερ τὴν ἀρχὴν τῆς ὑποστάσεως μένοι τέλοις βεβαιάν κατάστημεν -

14 metochoi gar tou Christou gegonamen,
partners for of the Anointed One we have become,
eanper tēn archēn tēs hypostaseōs mechri telous bebaian kataschōmen -
if indeed the beginning of the conviction until the end we may hold firm

טו כִּמוֹ שֶׁגָּאַמֵּר הַיּוֹם אַמְ-בָּקָלָו תְּשַׁמְּעוּ
אל-תְּקַשְׁׁר לְבָבְכֶם כְּמַרְיבָּה:

15. b'mo shene'umar hayom 'im-b'qolo thish'ma'u 'al-taq'shu l'bab'kem kim'ribah.

Heb3:15 while it is said, Today if you listen to His voice,
do not harden your hearts, as in the rebellion.

‘**15**’ ἐν τῷ λέγεσθαι, Σήμερον ἔαν τῆς φωνῆς αὐτοῦ ἀκούσητε,
Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

15 en tō legesthai, Sēmeron ean tēs phōnēs autou akousēte,
while being said, today, if His voice you may hear,
Mē sklērynēte tas kardias hymōn hōs en tō parapikrasmō.
Do not harden your hearts as in the rebellion.

טז ומי הם השמיעים ויריבו חלא כל-יצאי מצרים ביד-משה:

16. umi hem hashom`im wayaribu halo' kal-yots'ey Mits'rayim b'yad-Mosheh.

Heb3:16 For who are they had heard and rebelled?
Was it not all who came out of Mitsrayim by the hand of Moshe?

·**16** τίνες γὰρ ἀκούσαντες παρεπίκραναν;
ἀλλ' οὐ πάντες οἱ ἔξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

16 tines gar akousantes parepikranan?
For who having heard, rebelled?

all' ou pantes hoi exelhontes ex Aigyptou dia Mōuseōs?
Surely not all the ones having gone out from Egypt through Moses?

ר' יובמי התקוטט ארבעים שנה הלא בחתאים אשר נפלוי פגיריהם במדבר:

**17. ub'mi hith'qotet 'ar'ba`im shanah halo' bachata'im
asher naph'lu phig'reyhem ba mid'bar.**

Heb3:17 And with whom was He angry for forty years?

Was it not with those who sinned, whose carcases fell in the wilderness?

〈17〉 τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἐπεσεν ἐν τῇ ἐρήμῳ;

17 tisin de prosōchthisen tesserakonta etē?

And with whom was He angry forty years?

ouchi tois hamartēsasin hōn ta kōla epesen en tē erēmō?

Was it not with the ones having sinned, whose bodies fell in the desert?

רֵיחַ וְלִמְדֵי גַּשְׁבָּע שֶׁלֶא יָבֹאוּ אֶל-מִנוּחָתוֹ כִּי אִם-לְסֻרְרִים: 18

18. u'l'mi nish'ba` shel' yabo'u 'el-m'nuchatho ki 'im-lasorarim.

Heb3:18 And to whom did He swear that they would not enter into His rest, but to those who were disobedient?

〈18〉 τίσιν δὲ ὥμοσεν, μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;

18 tisin de ὅμοσεν μὲν εἰσελευσθαι εἰς τὸν καταπαύσιν αὐτοῦ

And to whom did he swear not to enter into His rest,

ei mē tois apeithēsasin?

except the ones having disobeyed?

19 רִט וְאַנְחָנוּ רָאִים שֶׁלֹּא יָכֹל לְבוֹא עַל-אָשָׁר לֹא הָאָמִינוּ:

19. wa'anach'nu ro'im shel' yak'lu labo' `al-`asher lo' he'eminu.

Heb3:19 So we see that they were not able to enter because of unbelief.

καὶ βλέποιεν ὅτι οὐκ ἡδυγήθησαν εἰσελθεῖν δι' ἀπί

blepomen hoti ouk ēdynēthēsan eiselthein di' apistian

Chapter 4

**וְעַל־כֵן בְּהַמֵּצָא עַד הַהֲבַטָּה לְבוֹא אֶל־מִנוֹחָתָו נִרְאָנָא
פָּנָיְרָאָה אֲרִישׁ מִקְםָמָא חָרְבָּה פְּעָמָיו:**

1. `al-ken b'himatse' `od hahab'tachah labo' 'el-m'nuchatho nira' na'
pen-vera'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 ἔξ οὐδών οὔτεροι κέναι.

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.

ב כי גם-אלינו באה הبشرה כבאה אליהם ולهم לא-הוזיל דבר השמיעה מפני אשר לא-התרב באמונה לשמעים:

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 laшom`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.

καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι· ἀλλ' οὐκ ὥφέλησεν 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 ὥφελεσεν ho logos tēs akoēs ekeinou

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.

3 עַתָּה כִּי כְּלֹבֶד קְרֵבָה קְרֵבָה עַתָּה כִּי כְּלֹבֶד קְרֵבָה
עַתָּה כִּי כְּלֹבֶד קְרֵבָה עַתָּה כִּי כְּלֹבֶד קְרֵבָה עַתָּה כִּי כְּלֹבֶד
עַתָּה כִּי כְּלֹבֶד קְרֵבָה עַתָּה כִּי כְּלֹבֶד קְרֵבָה עַתָּה כִּי כְּלֹבֶד

כִּי בָּאֵי הַמִּנוֹחָה אֲנָחָנוּ הַמְּאִמְנִים כְּמוֹ שֶׁאָמַר
אֲשֶׁר־גַּשְׁפָעָתִי בָּאָפִי אֶמְ-יְבָאָזִן אֶל־מִנוֹחָתִי אֶפְ
כִּי גַּמְרוֹ מַעַשֵּׂי יְהֻנָּה מֵעַת הַזֶּד הַעֲלָם:

3. ki ba'ey ham'nuchah 'anach'nu hama'amim k'mo she'amar
'asher-nish'ba`ti b'api 'im-ybo'un 'el-m'nuchathi
'aph ki nig'm'ru ma`asey Yahūwah 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.

4 εἰσερχόμεθα γάρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν,
‘Ως ὅμοσα ἐν τῇ ὄργῃ 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.

4 עַתָּה כִּי כְּלֹבֶד קְרֵבָה עַתָּה כִּי כְּלֹבֶד קְרֵבָה
עַתָּה כִּי כְּלֹבֶד קְרֵבָה עַתָּה כִּי כְּלֹבֶד קְרֵבָה
ד כִּי עַל־הַיּוֹם הַשְׁבִּיעִי הַקְּרָטוֹב אָמַר
וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִּיעִי מִקֶּל־מְלָאכֹת:

4. ki `al-hayom hash'bi`i hakathub 'omer
wayish'both bayom hash'bi`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,

הִואָמֵר עַד אָמִרְבָּאֹן אֶל-מִנוּחָתִי: 5
בְּאַבְנָעָלָם-כָּךְ עֲזָבָנָה-עַד אַבְנָעָלָם

5. w'omer `od 'im-ybo'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.

וְיַעֲשֵׂנִי כִּי-יְשֵׁשׁ-עַד מָקוֹם לְבָוָא אֵלֶיךָ 6
וְאַשְׁר הַתְּבִשֵּׁרְוּ בְּרָאָשׁוֹנָה הַמָּה לְאַבָּא שָׁם בְּמִרְיָם:

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 ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν,
καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι’ ἀπείθειαν,

6 epeι 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,

וְאַתָּה תְּבִשֵּׁרְוּ יְמִינֵיכֶם בְּאֶמְרָה 7
עַל-יְהִי דָּוֹד הַיּוֹם כַּمָּו שָׁנָאָמַר הַיּוֹם
אָמַר-בְּקָלָו תְּשִׁמְעוּ אֶל-תְּקַשֵּׁר לְבָבְכֶם:

7. laken hosiph liq'bo`a yom miqets yamim rabbim b'am'ro `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 ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον,

καθὼς προείρηται, Σήμερον ἔὰν 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 sklērynenē tas kardias hymōn.

Today, if His voice you may hear, Do not harden your hearts.

חִכְיָה אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע
לְאַ-הַיָּה מְדַבֵּר אַחֲרֵי כֵּן עַל-יּוֹם אַחֲרֵי:
8 עַל-יּוֹם עַל-יּוֹם אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע
:אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע

8. ki 'ilu heniach lahem Yahushuā 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-כֵּן נִשְׁאָרָה עוֹד מִנוּחָת שְׁבָת לְעַמְּלָהִים:
9 עַל-יּוֹם עַל-יּוֹם אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע
:אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע

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> ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

9 ara apoleipetai sabbatismos tō laō tou theou.

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

רְכִבְיָה אֶל-מִנוּחָתָו גַּם-הַזֹּא שְׁבָת מִפְלָאכְתָו
כַּאֲשֶׁר חָאָלָהִים מִשְׁלָלוֹ:
10 עַל-יּוֹם עַל-יּוֹם אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע
:אֶלְיוֹן הַנִּימָה לְהַמְּרַחְבֵּן רְחוּשָׁע

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.

כִּי-תְּשַׁׁבֵּת כָּל-עֲמֹדֶת וְאֶת-מְלֹא כָּל-עָמָד
בְּעֵדָה תְּשַׁׁבֵּת כָּל-עֲמֹדֶת וְאֶת-מְלֹא כָּל-עָמָד
רְאֵן גְּשֻׁקְדָּה-גְּנָא לְבָוָא אֶל-הַמְנוֹיחָה הַחַיָּה
לְמַעַן אֲשֶׁר לֹא-יַכְשֵׁל 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 oum 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.

עֵדָה צָבָא שְׂמִינִית כָּל-עֲמֹדֶת כָּל-עָמָד
בְּעֵדָה צָבָא שְׂמִינִית כָּל-עֲמֹדֶת כָּל-עָמָד
בְּכִידְבָּר הָאֱלֹהִים חַי הוּא וְפָעֵל גְּבוּרוֹת וְחַד מִקְלָחָרֶב
בְּפִיכְפִּוּת וַיָּרַד עַד-לְהַבְדֵיל בֵּין-הַנֶּפֶשׁ וּבֵין הַרְוִוח בֵּין
הַדְּבָקִים וּבֵין-הַמֹּות וּבֵין מִחְשָׁבּוֹת לְבָב וּמִזְמֹתְרִיו:

12. ki-d'bar ha'Elohim chay hu' upho`el g'buroth w'chad mikal-cheereb piphiot
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 γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργής καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν
δίστομον καὶ διεκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος,
ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

12 Zōn 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 pneumatos, harmōn te kai muelōn,
as far as the division of soul and spirit, both of joints and marrow,
kai kritikos enthymēseōn kai ennoiōn kardias;
and able to discern the thoughts and insights of the heart.

גְּזָהָה סְעִיר-צְבָע יְהֻנָּה וְעַמְּלָקָע יְהֻנָּקָע 13

בְּאַנְיָם וְאֶלְעָגָל בְּעֵד כָּל־חַשּׁוֹר
וְגַלְוִי לְעִינֵי־בָּעֵל הַבָּרִים שְׁלָפָה:

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 ὀφθαλμοῖς 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.

וְעַתָּה בְּהִזְמָנָה כָּהֲן גָּדוֹל נִצְלָה מִאָדָר אֲשֶׁר עָבֵר
את־הַשְׁמִים יְהוָשָׁע בֶּן־הָאֱלֹהִים נְחִזְקָה בְּהִזְדָּאת אָמִינָתָנוּ: 14
בְּעַת־הַשְׁמִים יְהוָשָׁע בֶּן־הָאֱלֹהִים נְחִזְקָה בְּהִזְדָּאת אָמִינָתָנוּ:
יד וְעַתָּה בְּהִזְמָנָה כָּהֲן גָּדוֹל נִצְלָה מִאָדָר אֲשֶׁר עָבֵר

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

<14> "Εχοντες ούν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς,
Ἴησοῦν 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.

כִּי אֵין לְנוּ כָּהֲן גָּדוֹל אֲשֶׁר לֹא־יָוֹכֵל לְהַצְטִעַר בְּחַלְילֵינוּ
כִּי אִם־מִתְנִפְחָה בְּכָל כְּמוּנוֹ וּבְלִירִיחֹתָא:

15. ki 'eyn lanu kohen gadol 'asher lo'-yukal l'hits'ta'er b'chalayeynu
ki 'im-mith'naseh bakol 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 γὰρ 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' homoiotēta chōris hamartias.
 in similar fashion yet without sin.

טז עַל־כֵן נִקְרָבָה בְבִטְחׁוֹן לְפָנֵי כְפָא הַחֶסֶד לְשַׁאת בְּחִמִים
 וְלִמְצָא חֶסֶד לְעֹזֶר בְעַתָה:

16. `al-ken niq'rbah 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> προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος,
 ήντα λάβωμεν ἔλεος καὶ χάριν εὑρώμεν εἰς εὔκαιρον βοήθειαν.

16 proserchōmetha 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.

Chapter 5

א כי כָל־כֹהן גָדוֹל הַלְקִוָה מִתּוֹךְ בְּנֵי־אָדָם מִפְקָד הוּא
 בְעַבּוּר בְּנֵי אָדָם בְעַנְיָנִי אֱלֹהִים לְהִקְרִיב מִנְחָה
 וּזְבֻחָה עַל־הַחֲטָאים:

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, ὅντα προσφέρη δῶρά τε καὶ θυσίας ὑπὲρ ἀμαρτιῶν,

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 prospherē dōra te kai thysias hyper hamartion,
 the things toward Elohim, that He may offer both gift and sacrifices for sins,

בְּנֵי־עַמְךָ וְעַמְךָ תְּבִרְכֶּנּוּ 2
 וְעַמְךָ תְּבִרְכֶּנּוּ יְהוָה כָּל־עַמְךָ

**ב וְהִיא יְדָע לְחַמֵּל עַל־הַשְׁגָגִים
וְהַתְּעִים בְּהִיּוֹתָו גַּם־הִוא יַדְוָע חֶלְיוֹ:**

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 περίκειται ἀσθένειαν

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

לְעַזְבָּתָה-וְעַל־כֵּן חִיב לְהַקְרִיב עַל־הַחֲטָאים
בְּעַד־הָעַם וּבְעַד־נֶפֶשׁ:

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 ὁφείλει, καθὼς περὶ τοῦ λαοῦ,
οὗτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἀμαρτιῶν.

**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 hamartion.
thus also concerning Himself to offer sacrifices for sins.**

וְאַתָּה־הַגְּדוֹלָה הַזֹּאת לְאִיקָּח אִישׁ לְנֶפֶשׁ
כְּקַרְבוֹא לָה מֵאַת הָאֱלֹהִים כָּאַהֲרֹן:

**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 ἔαυτῷ τις λαμβάνει τὴν τιμὴν
ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ καθώσπερ καὶ Ἀαρὼν.

**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.**

5 צְבָא עַל־עֲמִקָּם כְּפָר־עַוְתָּה כְּבָשָׂמִים כְּבָשָׂמִים
עַל־עֲמִקָּם כְּפָר־עַוְתָּה כְּבָשָׂמִים כְּבָשָׂמִים כְּבָשָׂמִים
חִוְכֵן הַמְּשִׁיחַ לְאַכְפֵּד אֶת־נֶפֶשׁוֹ לְהִיּוֹת כְּהֵן גָּדוֹל
כִּי אָמַד־מִי שֶׁאָמַר אֱלֹהִים בָּנִי אַתָּה אָנִי הַיּוֹם יָלַד־תִּיאָק:

5. w'ken haMashiyach lo'-kibed 'eth-naph'sho lih'yoth kohen gadol
ki 'im-mi she'amar 'elayu b'ni 'atah 'ani hayom ylid'tiak.

Heb5:5 So also the Mashiach 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 ἐαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα
ἀλλ᾽ ὁ λαλήσας πρὸς αὐτόν, Γίος μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε·

5 Houtōs kai ho Christos ouch heauton edoxasen genēthēnai archierea
So also the Anointed One 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 שְׁלֹשֶׁת־עַלְמָנִים כְּפָר־עַוְתָּה כְּבָשָׂמִים כְּבָשָׂמִים
בְּמָמוֹן שֶׁאָמַר גָּמְבָּמְקוּם אַחֲרֵי
אַתָּה־כְּהֵן לְעוֹלָם עַל־דְּבָרָתִי מֶלֶךְ־צָדֶק:

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 ἵερεὺς εἰς τὸν αἰώνα 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 תְּפִלָּה וְעַזְלָתָה כְּבָשָׂמִים כְּבָשָׂמִים כְּבָשָׂמִים
בְּעַזְלָתָה כְּבָשָׂמִים כְּבָשָׂמִים כְּבָשָׂמִים כְּבָשָׂמִים
אֲשֶׁר בִּימֵי הַיּוֹתֹר בְּבָשָׂר הַקָּרֵיב תְּפִלָּה
וְתְּחִנּוּנִים בְּצֻעָּקָה גָּדוֹלָה וּבְדָמָנוֹת לִפְנֵי מִירְשִׁיכָּול
לְהַזְרִיעַ מְפֹתָה וַיַּעֲתַר־לֹ מִפְנֵי יְרָאָתוֹ:

7. 'asher bimey heyotho babasar hiq'rib t'philot w'thachanunim bits' aqah g'dolah
ubid'ma'oth liph'ney mi-sheyakol l'hoshi'a 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 great crying and with tears before the One that is able to save Him from death,

and He was heard because of His piety.

<7> ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε
καὶ ἵκετηρίας πρὸς τὸν δυνάμενον σῷζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἴσχυρᾶς
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 ischyras 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.

ח וְאֶפְכָּבֵד כִּי־הַיָּה הַבָּן לִמְדֹת מִעֲנָתוֹ לְשָׁמוּעָה:

8. w'qph ki-hayah haben lamad me`unothro lish'mo`q.

Heb5:8 Although He was a Son, yet learned His answer is to hear.

〈8〉 καί περ ὧν υἱός, ἔμαθεν ἀφ' ὧν ἐπαθεν τὴν ὑπακοήν,

8 kaiper ὅν huios, emathen aph' ἡον epathen tēn hypakoēn,

Although being a Son, He learned from the things which He suffered obedience,

ט וואחרי אשר השלם היה ממצרים התשועת עולם לכל-שערו:

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 τελειωθεὶς ἐγένετο πᾶσιν τοῖς ὑπακούοντις αὐτῷ αἴτιος σωτηρίας αἰώνιου,

9 kai teleiotheis egeneto pasin tois hypakouousin autō

and having been made perfect, He became to all the ones obeying Him

aitios sōtērias aiōniou,

the source of eternal salvation,

יְהִא לְךָ מַלְכֵי צֶדֶק: קְרָא־לֹו כְּהֵן גָּדוֹל עַל־דִּבְרָתִי מֶלֶךְ־צֶדֶק;

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 Melkitesdeq.

〈10〉 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν

sagoreutheis hypo tou theou archiereus

having been called by

en taxin Melchisedek.

according to the order of Melchizedek.

עֲזָעַזְתָּ אֶל-זֹאת יִשְׁלַנְיָ לְדָבָר רַבּוֹת וּקְשׁוֹת לְבָאָר לְכֶם בְּמָלֵין יִעַן
כִּי-כִּבְדֵי אָזְנֵיכֶם:

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 οὐ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν,
 ἐπεὶ νωθροὶ γεγόνατε τὰς ἀκοὰς.

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 geganate tais akoais.
 since you have become hard of hearing.

עֲזָעַזְתָּ אֶל-זֹאת יִשְׁלַנְיָ לְדָבָר רַבּוֹת וּקְשׁוֹת לְבָאָר לְכֶם בְּמָלֵין
 יִעַן כִּי-כִּבְדֵי אָזְנֵיכֶם:

יב כי תחת אשר לְפִי רְבּוֹת הַיְמִים הִיה רָאוּי לְכֶם לְהִיוֹת
 מַלְמִידִים עַתָּה צְרִיכִים אֲתֶם שִׁישְׁבוּ וַיַּלְמְדוּ אֲתֶכֶם עֲקָרִי
 הָאָשִׁית דָּבָרִי אֶל-הַיּוֹם וְהַצְּטָרְכָתָם לְחַלְבָּן וְלֹא לְמַאכְלָל בְּרִיאָה:

12. ki tachath 'asher l'phi r'both hayamim hayah ra'u y lakem lih'yoth m'lam'dim
 'atah ts'rikim 'atatem sheyashubu wilam'du 'eth'kem `iq'rey re'shit dib'rey 'Elohim
 w'hits'tarak'tem P'chalab w'lo' P'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 ὁφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν
 ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ
 καὶ γεγόνατε χρείαν 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
 tēs archēs tōn logiōn tou theou
 of the beginning of the oracles of Elohim
 kai geganate chreian echontes galaktos [kai] ou stereas tropheis.
 and you have become ones having need of milk and not solid food.

עֲזָעַזְתָּ אֶל-זֹאת יִשְׁלַנְיָ לְדָבָר רַבּוֹת וּקְשׁוֹת לְבָאָר לְכֶם בְּמָלֵין
 יִעַן כִּי-כִּבְדֵי אָזְנֵיכֶם:

יג כי כל אשר מאכלו חלב ארנפו מבין בדבר-צדק

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> πᾶς γάρ ὁ μετέχων γάλακτος ἀπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·

13 pas gar ho metechōn galaktos apeiros logou dikaiosynēs,

For everyone partaking of milk is unacquainted with the Word of righteousness, nēpios gar estin;
an infant for he is.

אֲשֶׁר יֵשׁ לְהָם
וְלֹשֶׁלֶמִים הַמִּאָכֵל הַבְּרִיא אֲשֶׁר יֵשׁ לְהָם
עַל־פִּי חֲנֹפְיוֹן חִוְשִׁים שְׁחָרְגָּלוּ לְהַבְּחִין בֵּין־טֻוב לְרָע:
14

14. w'lash'lemin 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 ἔχοντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

14 teleiōn de estin hē sterea trophe, tōn dia tēn hexin

But for the mature ones is the solid food, the ones because of practice, ta aisthēteria gegymnasmena echontōn
the faculties of perception having been trained having pros diakrisin kalou te kai kakou.
for distinguished both good and evil.

Chapter 6

עַל־כֵּן בָּזְבֻּבְכָּת רָאשִׁית דָּבָר הַמְשִׁיחַ נִצְבֵּר אֶל־הַשְׁלִימּוֹת
וְלֹא נִשְׁׂוּב לְשִׁיחַ יִסְׂדֵי הַתְּשׁׂוּבָה מִמְּעָשֵׁי מֹות
וְהַאֲמִנָּה בְּאֱלֹהִים:

1. `al-ken ba`azob ka`eth re'shith d'bar haMashiyach na`abor 'el-hash'lemuth w'lo' nashub lashith y'sodey hat'subah mima`asey maweth w'ha'emunah b'Elohim.

Heb6:1 Therefore, now having left the beginning of the words of the Mashiach, let us go on to perfection and shall not return to lay a foundation of repentance from dead works, and of faith toward Elohim,

«**6:1** Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα,
μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων
καὶ πίστεως ἐπὶ θεόν,

1 Dio aphentes ton tēs archēs tou Christou logon

Therefore having left the of the elementary things of the Anointed One teaching
epi tēn teleiotēta pherōmetha, mē palin themelion kataballomenoi metanoias
toward maturity let us be moved on, not again laying a foundation of repentance
apo nekrōn ergōn kai pisteōs epi theon,
from dead works and faith toward Elohim.

בְּוֹתֹרַת הַטְּבִילֹת וִסְמִיכַת יָדִים וִתְחִית הַמֵּתִים וּמִשְׁפָט עַזְלָם: 2

2. w'thorath hat'biloth us'mikath yadayim uth'chiath hamethim umish'pat `olam.

Heb6:2 of teaching of immersions and of laying on of hands,
and of the resurrection of the dead and of eternal judgment.

«**2** βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν,
ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

2 baptismōn didachēs epitheseōs te cheirōn,
Of teaching of ritual washings and of the laying on hands,
anastaseōs te nekrōn kai krimatos aiōniou.
and of the resurrection from the dead and of eternal judgment.

גַּוְאַת־זֹאת נָעֲשָׂה אֶסְמָרָתָן הָאָל: 3

3. w'eth-zo'th na`aseh 'im-yiten ha'El.

Heb6:3 And this we shall do, if the El permits.

«**3** καὶ τοῦτο ποιήσομεν, ἐάνπερ ἐπιτρέπῃ ὁ θεός.

3 kai touto poīsomen, eanper epitrepē ho theos.

And we shall do this, if indeed may permit the Elohim.

דְּכֵי כָּל אָשֶׁר־נָגַה עַלְيָהֶם הָאֹר וּטְעַמָּיו מִמְּתֻנָת הַשָּׁמַיִם
וְנָתַן לָהֶם חֶלְקָם בְּרוּחַ הַקָּדֵש: 4

**4. ki kol 'asher-nagah `aleyhem ha'or w'ta`amu mimat'nath hashamayim
w'nitan lahem chel'qam b'Ruach haQodesh.**

Heb6:4 For all that shone on them the light and have tasted of the gift of the heavens
and gave to them partakers of the Holy Spirit,

«**4** Ἀδύνατον γάρ τοὺς ἄπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς
τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἀγίου

4 Adynaton gar tous hapax phōtisthentas,

For it is impossible for the ones once having been enlightened,

geusamenous te tēs dōreas tēs epouraniou
both having tasted of the gift heavenly
kai metochous genēthentas pneumatos hagiou
and having become partners of the Holy Spirit

אָתֶה שְׁמַעְתָּ בְּדִבְרֵי קֹדֶשׁ כָּלִילָה-בְּנֵי עֲמָקָם 5
וְעַתָּה תְּהִלֵּם כָּלִילָם הַבָּא
וְהַמְּסֻגּוּ אַחֲרֵי:

5. w'ta`amu 'eth-d'bar-'Elohim hatob w'kochoth ha`olam haba' w'hem nasogu 'achor.

Heb6:5 and have tasted the good Word of Elohim and the powers of the age to come
and if they fall back,

«5» καὶ καλὸν γευσαμένους θεοῦ ρήμα δυνάμεις τε μέλλοντος αἰώνος

5 kai kalon geusamenous theou hrēma dynameis te mellontos aiōnos
and having tasted the good Word of Elohim and the powers of the coming age

וְגַם־נָעַז מִהְתַּחַת שׁ עַז לְתִשְׁבַּח 6
כִּי חִזְרֵי לְצַלֵּב לְהַמְּסֻגּוּ אַתְּ-בֶן-הָאֱלֹהִים וַיַּתְנוּהוּ לִמְשָׁל:

6. nim'n`u mehith'chadesh `od lith'shubah ki chaz'ru lits'lob lahem
'eth-Ben-ha'Elohim wayit'nuhu l'mashal.

Heb6:6 they refrain from renewing them again to repentance, as they come back
to crucify for themselves the Son of the Elohim and put Him for an example of shame.

«6» καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν,
ἀνασταυροῦντας ἔαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

6 kai parapesontas, palin anakainizein eis metanoian,
and having fallen away, to renew again to repentance,
anastaurountas heautois ton huion tou theou kai paradeigmatizontas.
crucifying to themselves the Son of the Elohim and holding Him up to contempt.

וְגַם־הָאָדָם הַשׁוֹתֵה אַתְּ-הַגְּשֵׁם הַיְּרֵד עַלְיָה לִמְכָבֵר 7
וּמוֹצִיאָה עַשְׂבָּה טֹב לְעַבְדִּיה תְּשִׁא בְּרָכָה מִאת הָאֱלֹהִים:
7. ki ha'adamah hashothah 'eth-hageshem hayored `aleyah l'mak'bir
umotsi'ah `eseb tob l'ob'deyah tisa' b'rakah me'eth ha'Elohim.

Heb6:7 For the earth that is drinking the rain that comes upon it abundantly,
and brings forth good herbs for the servants by whom it is tilled,
receives a blessing from the Elohim,

«7» γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα βοτάνην
εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ.

7 gē gar hē piousa ton ep' autēs erchomenon pollakis hueton
For the earth, having drunk the upon it coming often rain
kai tiktousa botanēn eutheton ekeinois di' hous kai geōrgeitai,
and bringing forth plants suitable for those for whom also it is cultivated,
metalambanei eulogias apo tou theou;
receives a blessing from the Elohim.

תְּשִׁקְנָה תְּמִלְאָה ۸
בְּרֵבָד כְּלַמְדָד כְּלַמְדָד
חֲוֹאָשָׁר תּוֹצִיא קֹזֵץ וְדָרְדָר נְמָסָה הִיא
וְקָרְבוּבָה לְמָאָרָה וְסָופָה לְהַשְּׁרָה:

8. wa'asher totsi' qots w'dar'dar nim'asah hi' uq'robah lam'erah w'sophah l'hisareph.

Heb6:8 but if it brings forth thorns and thistles, it is rejected, and near to being cursed, and whose end is to be burned.

<8> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος
καὶ κατάρας ἔγγυς, ὃς τὸ τέλος εἰς καῦσιν.

8 ekpherousa de akanthas kai tribolous, adokimos

But if it is producing thorns and thistles, it is worthless

kai kataras eggys, hēs to telos eis kausin.

and near to being cursed, whose end is for burning.

טְאַמְנָם יְדִידִי מִבְּטָחִים אֶנְחָנוּ כִּי טְבּוֹת מְאֻלָּה בְּכֶם
וְקָרְבּוֹת לִרְשֹׁועָה אֲפִכִּידְבָּרְנוּ כְּזֹאת:

9. 'am'nam y'diday mub'tachim 'anach'nu ki tobeth me'eleh bakem
uq'roboth lishu`ah 'aph ki-dibar'nu kazo'th.

Heb6:9 But, my beloved, we are assured that it is benefited from those in you, and things that accompany for salvation, even though we speak like this.

<9> Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἔχόμενα σωτηρίας,
εἰ καὶ οὕτως λαλοῦμεν.

9 Pepeismetha de peri hymōn, agapētoi, ta kreissona

But we have been convinced about you, beloved ones, of better things

kai echomena sōtērias, ei kai houtōs laloumen.

and of things belonging to salvation, if indeed thus we may speak.

רְבִי חָאָלָהִים לְאִיעָתָךְ לְשִׁפְחָה אֶת-מַעֲשֵׂיכֶם
וְאֶת-(עַמֵּל) אֶחֱבָתְכֶם אֲשֶׁר חֲרָאֵתֶם לְמַעַן שְׁמָרְתֶּם

אַתְהִ קָדְשִׁים וְעֹזֶךְ מִשְׁרָתִים:

**10. ki ha' Elohim lo'-y`aueth tsedeq lish'koach 'eth-ma`aseykem
w'eth-(`amal) 'ahabath'kem 'asher her'eythem l'ma`an sh'mo shesheratem
'eth-haq'dosim w`od'kem m'sharathim.**

Heb6:10 For the Elohim is not unrighteous to forget your work and labor of your love which you have shown for His name, in that you have served to the holy ones, and still do serve them.

<10> οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἣς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες.

10 ou gar adikos ho theos epilathesthai tou ergou hymōn
Not for unjust the Elohim is to forget your work
kai tēs agapēs hēs enedeixasthe eis to onoma autou,
and the love which you demonstrated toward His name,
diakonēsantes tois hagiois kai diakonountes.
having served the saints and still serving them.

אֲתָה קָדֵשׁ כָּל־עַם יְהוָה כָּל־עַמּוֹד־בְּעַמּוֹד 11
 רְאֵנוּ וְחִפְצֵנוּ שֶׁפֶל־אַחֲרֵיכֶם יִשְׁקַד
 לְהִיּוֹת נָכוֹן לְבוֹ בְּתֻקּוֹה עַד־הַקָּדוֹשׁ:

**11. w'cheph'tsenu shekal-'echad mikem yish'qod
lih'yoth nakon libo batiq'wah `ad-haqets.**

Heb6:11 And we desire that every one of you show to be sincere in your heart of hope until the end,

<11> ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους,

11 epithymoumen de hekaston hymōn tēn autēn endeiknysthai spoudēn
And we desire each of you with the same eagerness to demonstrate
pros tēn plērophorian tēs elpidos achri telous,
toward the full assurance of the hope until the end,

כְּלָבְדַּת־עַמּוֹד בְּעַמּוֹד כְּלָבְדַּת־עַמּוֹד כְּלָבְדַּת־עַמּוֹד 12
 בְּשֶׁלֶת תְּצִלּוּ כִּי אִסְמָתְלִיכֶם בַּעֲקָבוֹת יוֹרְשִׁי הַהְבָטָחוֹת
 בְּאִמְנָה וְאַרְךְ נֶפֶשׁ:

**12. shel' te`atselu ki 'im-tel'ku b`iq'both yor'shey hahab'tachoth be'emunah
w'ore'k naphesh.**

Heb6:12 so that you shall not be sluggish, but follow in the footsteps to inherit the promises through faith and prolonged soul.

<12> ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

12 hina mē nōthroi genēsthe, mimētai de tōn dia pisteōs

that not lazy you may become, but imitators of the ones through faith
kai makrothymias klēronomountōn tas epaggelias.
and patience inheriting the promises.

וְעַתָּה כִּי בְּהַבְטִיחַ אֱלֹהִים אֶת־אֶבְרָהָם נִשְׁבַּע בְּנֶפֶשׁ יְעֵן
אֲשֶׁר־אֵין גָּדוֹל מִמֶּנּוּ לְהַשְׁבַּע בָּו: 13

13. ki b'hab'tiach 'Elohim 'eth-'Ab'raham nish'ba` b'naph'sho
ya'an 'asher-'eyn gadol mimenu l'hishaba` bo.

Heb6:13 For Elohim, having promised Abraham,
since He could swear by it by no one greater, swore by Himself,

<13> Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός,
ἐπεὶ κατ’ οὐδενὸς εἰχεν μείζονος ὀμόσαι, ὥμοσεν καθ’ ἑαυτοῦ

13 Tō gar Abraam epaggeilamenos ho theos,
For to Abraham having promised Elohim,
epeι kat' oudenos eichen meizonos omosai, ômosen kath' heautou
since by no one He had greater to swear, He took an oath by Himself

וַיֹּאמֶר כִּי־בָּרוּךְ אֶבְרָךְ וְהַבְּךָ אָרוֹתָךְ: 14

14. wayo'mar ki-bare'k 'abarek'ak w'har'bah 'ar'beh 'otha'k.

Heb6:14 saying that I shall surely bless you and I shall surely multiply you.

<14> λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

14 legōn, Ei mēn eulogōn eulogēsō se kai plēthynōn plēthynō se;
saying, surely blessing, I shall bless you and multiplying I shall multiple you.

וַיֹּהֵי בְּהַאֲרִיךְ נֶפֶשׁ וַיַּגְהֵל אֶת־הַהְבִּטָּה: 15

15. way'hi b'ha'ari'k naph'sho wayin'chal 'eth-hahab'tachah.

Heb6:15 And so, be after being patient of his soul, he obtained the promise.

<15> καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

15 kai houtōs makrothymēsas epetychen tēs epaggelias.

And thus having waiting patiently, he obtained the promise.

וְבָנֵי הָאָדָם יִשְׁבְּעוּ בְּגָדוֹל מֵהֶם
זֶה שְׁבוּעָה לָהֶם קַץ כָּל־מְחֻלוֹת בְּקִיּוֹם הַדָּבָר: 16

16. b'ney ha'adam yishab'u bagadol mehem
w'hash'bu`ah lahem qets kal-machaloqeth b'qium hadabar.

Heb6:16 For the sons of men do indeed swear by the greater one of them,

and an oath for the word of confirmation is to them an end of all strife.

<16> ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν,
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·

16 anthrōpoi gar kata tou meizonos omnuousin,

For men by the greater person swear,

kai pasēs autois antilogias peras eis bebaiōsin ho horkos;

and of every for them dispute of the end for the confirmation the oath is.

בְּאַלְכֵן כִּי אֲשֶׁר רָצָה הָאֱלֹהִים לְהַرְאֹת בַּיּוֹתֶר אֶת־יְרֵשָׁי
הַהֲבִטָּחָה שֶׁלֹּא־תִשְׁתַּפְנָה עַצְתָּו עֲרָב אַתָּה בְּשֻׁבוּעָה:

17. `al-ken ka'asher ratsah ha'Elohim l'har'oth b'yother 'eth-yor'shey hahab'tachah
shel'-tish'taneh `atsatho `arab 'othah bish'bu`ah.

Heb6:17 So when the Elohim, willing more abundantly to show the heirs
of the promise the unchangeable of His counsel, confirmed it by an oath,

<17> ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις
τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκω,

17 en hō perissoteron boulomenos ho theos epideixai tois klēronomois tēs epaggelias

By which even more wanting the Elohim to show to the heirs of the promise,

to ametatheton tēs boulēs autou emesiteusen horkō,

the unchangeableness of His decision, guaranteed it with an oath,

רְחִילִילָה בְּשַׁנְיִי דְּבָרִים בְּלֹתִי מְשֻׁהָנִים
אֲשֶׁר חָלִילָה לְאֱלֹהִים מְשָׁקֵר בָּם יְהִיחָה קָנוּ
אֲשֶׁר נָסָנוּ אֶלְיוֹ מִבְּטָחָדָעַז לְאָחֹז בַּתְּקוּה הַגְּטוּנָה לְפָנֵינוּ:

18. I'ma`an bish'ney d'barim bil'ti mish'tanim

'asher chalilah l'Elohim mishaqer bam yih'yeh lanu

'asher nas'nu 'elayu mib'tach-`oz le'echoz batiq'wah han'thunah l'phaneynu.

Heb6:18 for the sake of two unchangeable things in which it is forbidden
for Elohim to lie about them, we might have a strong encouragement,
we who have fled for refuge to lay hold of the hope put before us,

<18> ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν,
ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

18 hina dia duo pragmatōn ametathetōn, en hois adynaton pseusasthai [ton] theon,

that by two unchangeable things, in which it is impossible for to lie Elohim,

ischyran paraklēsin echōmen hoi kataphygontes

strong encouragement we may have, the ones having fled

kratēsai tēs prokeimenēs elpidos;

to take hold of the hope lying before us;

רְתָא אֲשֶׁר־הִיא לְנַפְשֵׁנוּ בְּעֵגֶן נְכֹזֶן וְחֹזֶק וְמְגִיעַ אֶל־מִבֵּית לְפָרְכָּתָה:
19. 'asher-hi' l'naph'shenu k'ogen nakon w'chazaq umagi'a 'el-mibeyth laparoketh.

Heb6:19 which is to our souls as a sure and steadfast anchor,
and which enters into that is inside the house of the veil,

<19> ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν
καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

19 hēn hōs agkyran echomen tēs psychēs asphalē te kai bebaian
which as an anchor we have of the soul, both secure and reliable
kai eiserchomenēn eis to esōteron tou katapetasmatos,
and entering into the inside of the curtain,

בְּאֲשֶׁר־בָּא שָׁמָה בְּעֵדָנוּ יְהוָשֻׁעַ הַעֲבָר לְפָנֵינוּ
וַיַּהַרְכֵּן גָּדוֹל לְעוֹלָם עַל־הַבָּرָתִי מֶלֶכִי־צֶדֶק:
20. 'asher-ba' shamah ba`adenu Yahushua ha`ober l'phaneynu
way'hi-kohen gadol l`olam `al-dib'rathi Mal'ki-tsedeq.

Heb6:20 where Owָיְצָר has entered there for us as a forerunner before us,
having become a high priest forever according to the order of Malkitsedeq.

<20> ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,
κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰώνα.

20 hopou prodromos hyper hēmōn eisēlthen Iēsous,
where a forerunner on behalf of us entered, Yahushua,
kata tēn taxin Melchisedek archiereus genomenos eis ton aiōna.
according to the order of Melchizedek, having become a high priest forever.

Chapter 7

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

אֲבָרָהָם קָרְבָּתָה כִּי זֶה מֶלֶךְ־צֶדֶק שְׁלָמָן כְּהֵן לְאֱלֹהִים אֲשֶׁר יָצָא
לִקְרָאת אֶבְרָהָם בְּשִׁיבוֹ מִהְקָוִת אֶת־הַמֶּלֶכִים וַיַּבְרַכֵּהוּ:
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 El Elyon (Most High),
who came out to call Abraham as he was returning from the slaughter of the kings
and blessed him,

<7:1> Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἵερεὺς τοῦ θεοῦ τοῦ ὑψίστου,

ο συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων
καὶ εὐλογήσας αὐτόν,

1 Houtos gar ho Melchisedek, basileus Salēm, hiereus tou theou tou huiistou,
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,

בְּוֹאָשֵׁר חַלְקָלוֹ אֶבְרָהָם מִצְשָׁר מִכֶּל שְׁמוֹ הוּא מֶלֶךְ הַצְדָּקָה
וְעוֹד מֶלֶךְ שְׁלָמָה הוּא מֶלֶךְ הַשְׁלוֹם:

2. wa'asher chalaq-lo 'Ab'rahah 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〉 φὶ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος
βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἔστιν 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

בְּאֵין־אָב בְּאֵין־אָמ בְּאֵין יְחִש וְלִימִיו אֵין תְּחִלָּה
וְלִחְיִיו אֵין סֻפִּי וּבָזָת־גְּדָמָה לְבָנָהָלָהִים הוּא עֹמֶד
בְּכָהֲבָתוֹ 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.

וְהִיא אָשֶׁר גַּם־אֲבָרָהָם אָבִינוּ
נָתַן־לֵזֶל מִשְׁרֵד מִרְאָשֵׁת הַכֹּל:

4. ur'u mah-gadol hu' 'asher gam-'Ab'raham '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 πηλύκος 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.

וְהַנְּדָבִנִי לֹוי נְחָלֵי הַקְהֻכָה יְשַׁחַק לְהָם
עַל־פִי הַתּוֹרָה לְקַחַת אֶת־הַמְעָשָׂרוֹת מִן־הָעָם מִן־אֲחֵיכֶם:
אָשֶׁר אֲפִיהָם יִצְאֵי יְרָךְ אֲבָרָהָם:

5. hen-b'ney Lewi nochaley hak'hunah yesh-choq lahem
'al-pi haTorah laqachath 'eth-hama`as'roth min-ha'am min-'acheylehem
'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 τοὺς ἀδελφοὺς αὐτῶν,
καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος 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.

וְהַנְּדָבִנִי אֲפִיהָם יִצְאֵי יְרָךְ אֲבָרָהָם
בְּאֶתְמָתְתָה יְלִבְשָׁהָם וְהַנְּדָבִנִי אֲפִיהָם יִצְאֵי
יְרָךְ אֲבָרָהָם:

רְוֹאֵשׁ אִינֶנּוּ מִתְיַחַשׁ לְמִשְׁפְּחָתָם הַוָּא לְקַח אֶת־הַמָּעֵשָׂר
מִן־אֶבְרָהָם וַיְבָרֵךְ אֶת־אָשָׁר חִתְּהָלֹו הַבְּטָחוֹ:

6. wa'asher 'eynenu mith'yaches l'mish'pach'tam hu' laqach 'eth-hama`aser
min-'Ab'rahah 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 genealogumenos 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.

7 צְדָקָה עֲזָזָה יְהִי רְבָרָךְ שְׁהַקְטָן יְבָרֵךְ עַל־יְהִי הַפְּדוֹל מִמְּנוּ:

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 πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείτυνος εὐλογεῖται.

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

apart from all dispute, the inferior by the superior is blessed.

8 צְדָקָה עֲזָזָה יְהִי רְבָרָךְ שְׁהַקְטָן יְבָרֵךְ עַל־יְהִי הַפְּדוֹל מִמְּנוּ:
חִוְפָה בְּנֵי אָדָם שִׁימֹותָיו לְקַחִים אֶת־הַמָּעֵשָׂר אֶבֶל שָׁם לְקַחּוּ
מִן־שְׁהַיּוֹד עַלְיוֹ כִּי הוּא חַי:

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 ὅδε 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.

9 צְדָקָה עֲזָזָה יְהִי רְבָרָךְ שְׁהַקְטָן יְבָרֵךְ עַל־יְהִי הַפְּדוֹל
טַוְיָה לֹמֶר כִּי גַמְ-לֹוי הַלְקָמָה
אֶת־הַמָּעֵשָׂר֙ תְּהִיא מַעֲשָׂר בְּעֵשֶׂר 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 Lewi, who received the tithes was paid tithes,

<9> καὶ ὡς ἔπος εὐπεῖν, 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.

עַד עֵדָה וְעַד צְדָקָה כִּי צְדָקָה מֶלֶךְ צְדָקָה לְקָרְאָתָה:
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 Malkitsedeq left to meet him.

<10> ἕτι γὰρ ἐν τῇ ὀσφύῃ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ.

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

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

וְעַל-כֵּן אֶלְיוֹ הִיתָּה שְׁלֹמֹהַ עַל-יְהִי קְהֻנַּת בְּנֵי לְוִי אַשְׁר-בָּה
נָתַנָּה הַתּוֹרָה לְעַם לְמַה-זֶּה צְרִיךְ לְקַיֵּם עוֹד כְּהֵן אַחֲרֵי
עַל-הַבְּרָהִי מֶלֶךְ צְדָקָה וְלֹא יָמַר עַל-הַבְּרָהִי אַחֲרֵן:

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 ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἔτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἄαρὼν 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 Melchizedek 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?

וְעַל-כֵּן אֶלְיוֹ הִיתָּה שְׁלֹמֹהַ עַל-יְהִי קְהֻנַּת בְּנֵי לְוִי אַשְׁר-בָּה
12

יב כי בְּהַשְׁתָּנוֹת הַכְהֻנָּה צָרִיךְ שְׂתֵּת שְׂתֵּנָה גַּם־הַתּוֹרָה:

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> μεταπιθεμένης γάρ 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.

13 עֲבָדָה עַל־עַמְּךָ כִּי־קָרְבָּן קָרְבָּן עַל־עַמְּךָ כִּי־קָרְבָּן
אֲשֶׁר־מִדְבָּר בְּזֹאת הוּא מִשְׁבֵּט אַחֲרֵיכֶם אֲשֶׁר־מִדְבָּר בְּזֹאת הוּא מִשְׁבֵּט אַחֲרֵיכֶם

לְגַם אֲשֶׁר־מִדְבָּר בְּזֹאת הוּא מִשְׁבֵּט אַחֲרֵיכֶם
אֲשֶׁר־מִדְבָּר בְּזֹאת הוּא מִשְׁבֵּט אַחֲרֵיכֶם

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.

14 עַל־עַמְּךָ כִּי־קָרְבָּן עַל־עַמְּךָ כִּי־קָרְבָּן עַל־עַמְּךָ כִּי־קָרְבָּן
אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר

יְדָכֶם גָּלוּי לְפָנָיו אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר
אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר

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 Ἰούδα ἀνατέατακεν ὁ κύριος ἡμῶν,
εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

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.

15 עַל־עַמְּךָ כִּי־קָרְבָּן עַל־עַמְּךָ כִּי־קָרְבָּן עַל־עַמְּךָ כִּי־קָרְבָּן
אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר אֲשֶׁר־מִדְבָּר

טו וְעַזְבֵּן יְוָתֵר בֶּן־יַעֲקֹב הִיא אֶמְדִינָה
בְּדָמֵי־זָהָב מֶלֶךְ־צָדָק כָּהֵן אַחֲרֵי:

15. w' `od yoher 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 Melkiteseq 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 homoiotēta Melchisedek anistatai hiereus heteros,

if according to the likeness of Melchizedek arises another priest,

טז אֲשֶׁר אִנּנוּ עַל־פִּי חַקָּת בָּשָׂר
וְכֵם אֶלְאֶל־פִּי כְּחֵם חַיִם שְׁאַרְון לְהַם הַפְּסָקָה:
:תְּפִירָה עַל־פִּי כְּחֵם חַיִם שְׁאַרְון לְהַם 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.

יז כִּי־הָעֵד עַלְיוֹ אֶתְהָכְהֵן לְעוֹלָם עַל־דְּבָרָתִי מֶלֶךְ־צָדָק:
17. ki-he`id `alayu 'atah-kohen l`olam `al-dib'rathi Mal'ki-tsedeq.

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

<17> μαρτυρεῖται γὰρ ὅτι Σὺ ἵερεὺς 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.

יח בְּעַבּוּר אֲשֶׁר הַמְצֻוּה הַקְּדָמָת הַוִּסְרָה בְּהַיּוֹתָה חַלְוָשָׁה
וְקַצְבָּת־זִיד מְהוּעִילָה:
18. בְּעַבּוּר אֲשֶׁר הַמְצֻוּה הַקְּדָמָת הַוִּסְרָה בְּהַיּוֹתָה חַלְוָשָׁה
וְקַצְבָּת־זִיד מְהוּעִילָה:

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 ἀσθενὲς 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,

עַזְבֵּתְךָ מִמֶּנִּי כִּי תֹּהֵן בְּעֵדֶנִי
לֹא-כִּי תֹּהֵן בְּעֵדֶנִי כִּי תֹּהֵן בְּעֵדֶנִי
רְאֵתָה תֹּהֵן הִיא לֹא-הַשְׁלִימָה דָּבָר וְהַגָּה נְכֻנָּה תְּחִפֵּה
תְּקֻנָּה טוֹבָה מִפְנָה אֲשֶׁר-גָּרְבָּה 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' ἣς ἐγγίζομεν 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.

בְּוּלָה שְׁבִועָה חִתָּה-זֹאת:
וְכַפֵּר אֲשֶׁר לֹא בֶּלֶא שְׁבִועָה חִתָּה-זֹאת:

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

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

<20> Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας:
οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἵερεῖς 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 hieresis gegonotes,

The ones for without an oath are having become priests,

עַזְבֵּתְךָ מִמֶּנִּי כִּי תֹּהֵן בְּעֵדֶנִי
לֹא-כִּי תֹּהֵן בְּעֵדֶנִי כִּי תֹּהֵן בְּעֵדֶנִי
כִּי חִטָּה נְתַפֵּנִי בְּלִי-שְׁבִועָה וְזֹה בְּשְׁבִועָה
עַל-יְדֵי הָאָמֵר לוֹ נְשַׁבֵּעַ יְהֹוָה וְלֹא יִפְחַם אַתָּה-כֹּזֶן

לעומם על-הברתי מלכוי-צדק:

21. ki hemah nith'kahalu b'li-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'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, **YHWH** has sworn and shall not repent, You are a priest forever after the order of **Malkitsedeq**.

·**21**· ὁ δὲ μετὰ ὄρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν,
"Ομοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ίερεὺς εἶς τὸν αἰῶνα.

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.

כב חנה בזאת מעלה היא הברית אשר יהושע עבר אורה

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

Heb7:22 Behold, by this He raises a covenant so that ~~our~~ ^{the} ~~you~~ has become a guarantor of it.

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

22 kata tosouto [kai] kreittonos diathēkēs

According to such a vow also a better covenant

gegonen egguos Iēsous.

has become a guarantee Yahushua.

23 የዚህ ማረጋገጫ ነው በዚህ መሆኑን የሚያስተካክለ የዚህ ማረጋገጫ ነው

כג וּשְׁם נִתְפְּחָנוּ רַבִּים מִפְנֵי

אֲשֶׁר חִמּוֹת לֹא הַפִּיכָם לְהַיִלְךְ בָּאָרֶץ:

23. w'sham nith'kahalu 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 Ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

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

**כד אָבֶל זֶה בְּעֵמֶד לְעֹזָלָם וַיַּהֲיֵה לוֹ כְּחִנָּה
אֲשֶׁר לְאַתְּצָבֵר מִפְנֵי:**

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.

כִּי אָשֵׁר עַל־כֵּן יוּכֶל לְהֹשִׁיעַ בְּכָל וּבְלַא תְּהִנְגַּשְׁרִים
עַל־יְדֵוּ לְאֱלֹהִים כִּי חַי־הָוָא תָּמִיד לְהַפְּגִיעַ בְּעֲדָם:

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 hochen 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.

כִּי נָאֹהַד־לָנוּ כִּי־זֶה שֶׁהָוָא חָסִיד וְתָמִיד וְטָהוֹר
וּגְבָדֵל מִן־הַחַטָּאים וּגְנִשָּׂא מִהַּשְׁמָרִים:

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,

כִּי־זֶה אֵין עַלְיוֹ כִּכְנִים הָגְדוֹלִים הָם לְהַקְרִיב יּוֹם
יּוֹם בְּרָאשׁוֹנָה עַל־חַטָּאתָיו וְאַחֲרֵיכֵן עַל־חַטָּאת הַעַם
כִּי־זֶה עָשָׂה בְּפָעָם אֶחָת בְּהַקְרִיבוֹ אֶת־נְפָשָׁוֹ:

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 ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ.
τοῦτο γάρ ἐποίησεν 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 hamartion 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.

עַתָּה כִּי הַתֹּרֶה הַעֲמִידָה לְכָנִים גְּדוּלִים בְּגִירֵי אָדָם חֲלָשִׁים
אֲבָל הַבָּרֶה הַשְׁבּוּעָה הַבָּאָה אַחֲרֵי הַתֹּרֶה הַעֲמִיד
אַתְּהָבָן הַמְשֻׁלָּם לְעוֹלָם:

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 ὀρκωμοσίας τῆς μετὰ τὸν νόμον νίὸν 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.

Chapter 8

וְזֹה רָאשׁ הַפְּאָמָרִים שִׁישׁ-לָנוּ כְּהֵן גָּדוֹל
אֲשֶׁר יָשַׁב לִימִן כֶּסֶךְ הַגְּדָלָה בְּשָׁמִים:

1. w'zeh ro'sh hane'emarim sheyesh-lanu kohen gadol
'asher yashab limin kise' hag'dulah bashamayim.

Heb8:1 This is the head of the sayings that we have an High Priest,
who is seated on the right hand of the throne of the Majesty in the heavens,

<8:1> Κεφάλαιον δὲ ἐπὶ τοῦς λεγομένους, τοιούτον ἔχομεν ἀρχιερέα,
ὅς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

1 Kephalaion de epi tois legomenois, totouton echomen archierea,

Now the main point of the things being said is this, we have such a High Priest,
hos ekathisen en dexia tou thronou tēs megalōsynēs en tois ouranois,
who sat down at the right hand of the throne of the Majesty in the heavens,

בְּ וְהִיא מִשְׁרַת הַקְדֵּשׁ וְהַמְשֻׁכֵּן הַאֲמֹתִיר
אֲשֶׁר-כֹּנָנוּ אֱדֹנִי וְלֹא אֲדֹם:

2. w'hu' m'shareth haqodesh w'hamish'kan ha'amiti

'asher-konano 'Adonay w'lo' 'adam.

Heb8:2 and He is a servant of the sanctuary and of the true tabernacle,
which my Adon put up, and not man.

<2> τῶν ἀγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
ἥν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.

2 tōn hagiōn leitourgos kai tēs skēnēs tēs alēthinēs,

Of the holy things a servant and of the tabernacle true,

hēn epēxen ho kyrios, ouk anthrōpos.

which set up the Master, not man.

כִּי קָל-כֹּהֵן גָּדוֹל הוּא מִפְקָד לְהַקְרִיב מִנְחֹת וִזְבָּחִים
וְעַל-כֵּן צָרִיךְ שְׁגָם זוֹ יְהִיה לוֹ מִה-שִׁינְקָרִיב:

3. ki kal-kohen gadol hu' muph'qad l'haq'rib m'nachoth uz'bachim
w`al-ken tsari'k shegam zeh yih'yeh lo mah-sheyaq'rib.

Heb8:3 For every high priest is appointed to offer both gifts and sacrifices.
Therefore it is of necessity that this One also has something that He offer.

<3> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῷρά τε καὶ θυσίας καθίσταται·
ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη.

3 pas gar archiereus eis to prospheriein dōra te kai thysias kathistatai;

for every high priest in order to offer both gifts and sacrifices is appointed.

hothen anagkaion echein ti kai touton

From which it was necessary for to have something also this one

ho prosenegkē.

which he might offer.

דְּ וְהִנֵּה אֶלָּיו הִיא בָּאָרֶץ לֹא דָנֵה כֹּהֵן

כִּי יָשַׁפֵּה הַכֹּנִים הַמִּקְרִיבִים הַקְרָבָנוֹת עַל־פִּי הַתּוֹרָה:

4. וְהִנֵּה 'אֲלֹהֵי אָרֶץ לֹא הַיָּה כֹּהֵן
קַיְשֵׁ-פּוּה הַקְהָנִים הַמָּאָקָרִיבִים הַקָּרָבָנוֹת אֶל־פִּי הַתּוֹרָה.

Heb8:4 Behold, if there was no priest on the earth, He should not be a priest, since there are those who offer the gifts here according to the Law;

«4» εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδέ τὸν ἦν ἱερεύς,
οὐτῶν τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

4 ei men oun ēn epi gēs, oud' an ēn hiereus,

If therefore he were on the earth, he would not be a priest,
ontōn tōn prospherontōn kata nomon ta dōra;
being the ones offering according to the law the gifts;

וְיָמְכָנִים לְדָמָות וְצַל הַכְּבָרִים שְׁבָשָׁמִים כַּאֲשֶׁר צִוָּה
מֹשֶׁה בְּבָאוֹ לְהַקִּים אֶת־הַמְשֻׁקָּן כִּי־אָמַר אֱלֹהִים רְאֵה
וְעַשֵּׂה הַפְּלֵל בְּתַבְנִיתוֹ אֲשֶׁר־אַתָּה מְرָאָה בְּחָרָה:

5. וְעַמְקָהָנִים לִידֵי מָתָת w'tsel had'barim shebashamayim
ka'asher tsuuah Mosheh b'bo'o l'haqim 'eth-hamish'kan ki-'amar 'elayu r'eh
wa`aseh hakol b'thab'nitho 'asher-'atah mar'eh bahar.

Heb8:5 who serve a copy and shadow and the things that are in the heavens, just as Moshe was warned by Elohim when he was about to erect the tabernacle; for, See, He says to you, that you make all things according to His pattern which was shown you on the mountain.

«5» οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων,
καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὁρα γάρ φησίν,
ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

5 hoitines hypodeigmati kai skia latreuousin tōn epouraniōn,
who a copy and a shadow they serve of the heavenly things,

kathōs kechrēmatistai Mōusēs mellōn epitelein tēn skēnēn,
just as Moses has been warned, being about to complete the tabernacle,

Hora gar phēsin, poiēseis panta kata

For see to it, he says, that you shall make it according to all
ton typon ton deichthenta soi en tō orei;

the pattern having been shown to you on the mountain.

וְיָמְכָנִים כְּבָל שְׁרֹית מַעַלָּה כַּפֵּי מַעַלָּת הַבְּרִית שְׁחוֹר
וְעַקְהָה הוּא קִבֵּל שְׁרֹית מַעַלָּה כַּפֵּי מַעַלָּת הַבְּרִית שְׁחוֹר
סְרִסּוֹר לְה אֲשֶׁר הוּקָם הַעֲלָה הַבְּטָחוֹת טְבוֹת וַיְתָרוֹת:

6. וְ'atah hu' qibel sheruth m'uleh k'phi ma'alath hab'rith shehu' sar'sor lah

'asher huq'mah `al-hab'tachoth toboth witheroth.

Heb8:6 But now He has obtained a more excellent ministry, as much as it is a better covenant that He is the mediator of it which was established upon better promises and benefits.

<6> νυν[ι] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἔστιν διαθήκης μεσύτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

6 nyn[i] de diaphorōteras tetychen leitourgias,

But now He has attained to a more excellent service,

hosō kai kraittonos estin diathēkēs mesitēs,

in as much as also of a better covenant He is the mediator,

hētis epi kreittosin epaggeliais nenomothetētai.

which upon better promises has been enacted.

בְּרִיאָלְיָהּ כְּלֹא קַיְמָנָהּ כְּלֹא עֲשֵׂהָ
בְּקַיְמָנָהּ כְּלֹא עֲשֵׂהָ
כִּי אֶלְיָהָהּ הִיא שָׁוֹנָהּ הַהִיא גַּמְוִרָהּ
לֹא-יִבְקַשׁ מָקוֹם לְשָׁגַנְיהָ:

7. ki 'ilu hay'thah hari'shonah hahi' g'murah lo'-y'buqash maqom lish'nah.

Heb8:7 For if that first covenant had been faultless, there should no place have sought for the second.

<7> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἀν δευτέρας ἔζητεντο τόπος.

7 **Ei gar hē prōtē ekeinē ēn amempts,**

For if that first covenant was faultless,

ouk an deuteras ezēteito topos.

not a second would have been sought a place for.

עֲשֵׂה-עֲשֵׂה כְּלֹא עֲשֵׂה-עֲשֵׂה כְּלֹא עֲשֵׂה-עֲשֵׂה
זְעַמְּמָה כְּלֹא עֲשֵׂה-עֲשֵׂה כְּלֹא עֲשֵׂה-עֲשֵׂה
כִּי-כִּי אָמַר בְּהֹכִיחַ אֶתְתָּם חֲנָה יָמִים בְּאַיִם נָאַסְיָהָהּ
וְכִרְבַּתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:

**8. ki-koh 'amar b'hokiach 'otham hinneh yamim ba'im n'um-Yahūwah
w'karati 'eth-beyth Yis'ra'El w'eth-beyth Yahudah b'rith chadashah.**

Heb8:8 For He says in finding fault with them here, Behold, the days come, says יְהוָה, when I shall conclude with the house of Yisra'El and with the house of Yahudah, a new covenant,

<8> μεμφόμενος γὰρ αὐτοὺς λέγει, Ἐδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινήν,

8 memphomenos gar autous legei, Idou hēmerai erchontai, legei kyrios,

for finding fault with them He says, Behold, days are coming, says YHWH,

kai syntelesō epi ton oikon Israēl

and I shall establish with the house of Israel

kai epi ton oikon Iouda diathēkēn kainēn,

and with the house fo Judah a new covenant,

וְאֵת כָּבֵד תִּשְׁאַל כִּי אֲנֹכִי בְּיָדֶךָ
לְהֻצְיאָם מִאֶרֶץ מִצְרַיִם אֲשֶׁר־הָמָה הַפְּרוּ אֶת־בְּרִיתִי
וְאַנְכִּי בְּחַלְתִּי בְּמַבְּרִיבָה:

9. **Io' kab'rith 'asher karati 'eth-'abotham b'yom hecheziqi b'yadam l'hotsi'am**
me'erets Mits'rayim 'asher-hemah hepheru 'eth-b'rithi
w'anoki bachal'ti bam n'um-Yahúwah.

Heb8:9 not according to the covenant which I made with their fathers on the day when I took them by the hands to lead them out of the land of Mitsrayim, because they broke My covenant, and I neglected them, says יהוה.

9 οὐ κατὰ τὴν διαθήκην, ἦν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καγὼ ἡμέλησα αὐτῶν, λέγει κύριος.

9 ou kata tēn diathēkēn, hēn epoiēsa tois patrasin autōn
not according to the covenant which I made with their fathers
en hēmerā epilabomenou mou tēs cheiros autōn exagagein autous ek gēs Aigypiou,
on the day having taken me their hand to lead out them from the land of Egypt,
hoti autoi ouk enemeinan en tē diathēkē mou,
because they did not continue in My covenant,
kagō ēmelēsa autōn, legei kyrios;
and I was unconcerned about them, says YHWH.

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אֶחָרָיו
הַיּוּמִים הָהִם נָאַמְּדִיהָ נָתַתִּי אֶת־תּוֹרָתִי בְּקֶרֶבֶם
וְעַל־לֶבֶם אֶכְתְּבֶנָה וְהִיְתִּי לָהֶם לְאֱלֹהִים וְהָמָה יְהִי־לִי לְעַם:

10. **ki zo'th hab'rith 'asher 'ek'roth 'eth-beyth Yis'ra'El 'acharey hayamim hahem**
n'um-Yahúwah nathati 'eth-torathi b'qir'bam w'al-libam 'ek'tabenah
w'hayithi lahem l'Elohim w'hemah yih'yu-li l'am.

Heb8:10 For this is the covenant that I shall make with the house of Yisra'El after those days, says יהוה: I shall put My laws among them, and I shall write them on their hearts. And I shall be to them as Elohim, and they shall be to Me as a people.

10 ὅτι αὗτη ἡ διαθήκη, ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοὺς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

10 hoti hautē hē diathēkē, hēn diathēsomai tō oikō Israēl
Because this is the covenant which I shall make with the house of Israel

meta tas hēmeras ekeinas, legei kyrios; didous nomous mou eis tēn dianoian autōn,
after those days, says YHWH; putting My Laws into their minds

kai epi kardias autōn epigrapsō autous, kai esomai autois eis theon,
and upon their hearts I shall write them, and I shall be to them as Elohim,

kai autoi esontai moi eis laon;
and they shall be to me as a people;

וְאֶת־יְהוָה כִּי יְדַעַת אֹתָהּ וְאֶת־אֲחֵיכֶם וְעַד־גָּדוֹלָם:
רְאֵן אַתָּה יְלִמּוּ עַד אֲרֵשׁ אֶת־הָרָעָה וְאֶת־אֲחֵיכֶם לֵאמֹר
דְּעַי אֶת־יְהוָה כִּי כּוֹלֵם יְדַעַת אֹתָהּ לְמִקְטָנָם וְעַד־גָּדוֹלָם:
11. w'lo' y'lam'du `od 'ish 'eth-re`ehu w'ish 'eth-'achiu le'mor d`u 'eth-Yahúwah
ki kulam yed`u 'othi l'miq'tanam w`ad-g'dolam.

Heb8:11 And they shall teach no more everyone his fellow citizen,
and everyone his brother, saying, Know יְהוָה, for all shall know Me,
from the least to the greatest of them.

<11> καὶ οὐ μὴ διδάξωσιν ἔκαστος τὸν πολίτην αὐτοῦ
καὶ ἔκαστος τὸν ἀδελφὸν αὐτοῦ λέγων, Γνῶθι τὸν κύριον,
ὅτι πάντες εἰδότουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,

11 kai ou mē didaxōsin hekastos ton politēn autou
And by no means may they teach each one his fellow citizen
kai hekastos ton adelphon autou legōn, Gnōthi ton kyrion,
and each other his brother saying, Know YHWH,
hoti pantes eidēsousin me apo mikrou heōs megalou autōn,
because all shall know Me from the small to the great of them.

יב כי אָסֶלֶח לְעֻגָּם וְלִחְטָאתָם (וְלִפְשָׁעָתָם) לֹא אֶזְכָּר עוֹד:
12. ki 'es'lach la`aonam ul'chata'tham (ul'phish`eyhem) lo' 'ez'kar-`od.

Heb8:12 For I shall be merciful to their unrighteousness,
and to their sins and to their iniquities shall I remember no more.

<12> ὅτι ἥλεως ἔσομαι ταῦς ἀδικίας αὐτῶν
καὶ τῶν ἀμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

12 hoti hileōs esomai tais adikiais autōn
Because I shall be merciful with their wrongdoings
kai tōn hamartīon autōn ou mē mnēsthō eti.
and of their sins by no means may I remember any longer.

לֹג הַגָּה כֹּשֶׁאָמַר בְּרִית חֶדְשָׁה יִשְׁן אֶת־הָרָאשׁוֹנָה
וּמַה־שָׁהָוָא נֹשֵׁן וּמַזְקִין קָרְבָּן קָצֵן:
13. hinneh k'she'amar b'rith chadashah yishen 'eth-hari'shonah

umah-shehu' noshan umaz'qin qarab qitsō.

Heb8:13 Behold, in that He said, A new covenant, He has made the first old.
Now that that it decays and waxes old is ready to vanish away.

<13> ἐν τῷ λέγειν Καὶνὴν πεπαλαιῶκεν τὴν πρώτην·
τὸ δὲ παλαιούμενον καὶ γηράσκον ἔγγὺς ἀφανισμοῦ.

13 en tō legein Kainēn pepalaiōken tēn prōtēn;
When He says, New, He has made obsolete the first.
to de palaioumenon kai gēraskon eggys aphanismou.
And the thing being made obsolete and growing old is close to destruction.

Chapter 9

וְמִקְדָּשׁ בָּאָרֶץ: אֵין גַּם־הַבְּרִית הָרָאשׁוֹנָה גַּם לְהָרִיו דִּינֵי עֲבוֹדָה
וְאֵין מִזְבֵּחַ וְאֵין כְּתָבָה Heb9:1
וְאֵין קְרֵבָה כְּתָבָה וְאֵין כְּתָבָה

1. hen gam-hab'rith hari'shonah gam lah hayu diney `abodah umiq'dash ba'arets.

Heb9:1 They had even the first covenant having regulations of service to them also
and the sanctuary on the earth.

<9:1> Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιώματα λατρείας τό τε ἄγιον κοσμικόν.

1 Eiche men oun [kai] hē prōtē dikaiōmata latreias
Had therefore also the first covenant regulations of service
to te hagion kosmikon.
and the earthly sanctuary.

בְּכִירָה וְקָרְבָּן הַמְּשֻׁבָּן הַחִיצוֹן אֲשֶׁר־בּוֹ הַמִּנְוָרָה וְהַשְּׁלָצָן
וּמִעֲרָכָת הַלְּחָם וְהַוְּאָ נְקָרָא קְדָשָׁן 2

2. ki-huqam hamish'kan hachitson 'asher-bo ham'norah w'hashul'chan
uma`areketh halechem w'hu' niq'ra' qodesh.

Heb9:2 For there was a tabernacle prepared: the first, which in it, was the candlestand,
and the table and the showbread, this is called the holy place.

<2> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾧ ἦν τε λυχνία
καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἀγια.

2 skēnē gar kateskeuasthē hē prōtē en hē hē te lychnia
For the tent was furnished, that is the first, in which were both the lampstand
kai hē trapeza kai hē prothesis tōn artōn, hētis legetai Hagia;
and the table and the setting out of the bread, which is called, the holy place.

גַּם־בֵּית לְפֶרְכָּת הַשְּׁנִית מְשֻׁבָּן הַנְּקָרָא קְדָשָׁן חֲקָדְשִׁים: 3

3. umibeyth laparoketh hashenith mish'kan haniq'ra' qodesh haqadashim.

Heb9:3 And after the second veil, there was the part of tabernacle which is called the Holy of Holies,

<3> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἱερὰ Ἱεράων,

3 meta de to deuteron katapetasma skēnē hē legomenē Hagia Hagiōn,
and behind the second curtain was the tent being called, the holy of holies,

יְלִיאָהָרֶב כְּבָשָׂבָב לְקַטְרָת וְאַרְוֹן הַבְּרִית מֵצֶבֶת
 זָהָב כְּלָו וּבוֹ אֲנָצְנָת זָהָב אֲשֶׁר חָמָן בְּתוֹכוֹ
 וִמְתָה אַחֲרֹן אֲשֶׁר פָּרָח וְלוֹזָהָות הַבְּרִית:

4. 'asher-lo miz'bach hazahab liq'toreth wa'aron hab'rith m'tsupeh zahab kulo
ubo tsin'tseneth zahab 'asher haman b'thoko umateh 'Aharon 'asher parach
w'luchoth hab'rith.

Heb9:4 which had the golden censer for the pipe, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna within, and Aharon's rod that budded, and the tables of the covenant;

<4> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾧ στάμνος χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

4 chrysoun echousa thymiatērion kai tēn kibōton tēs diathēkēs perikekalymmenēn
 having a golden altar of incense and the ark of the covenant having been covered
 pantohen chrysīō, en hē stamnos chrysē echousa to manna
 on all sides with gold, in which was a golden jar having the manna
 kai hē hrabdos Aarōn hē blastēsasa kai hai plakes tēs diathēkēs,
 and the rod of Aaron which having sprouted and the tablets of the covenant,

וְמִמְעָל לֹא כְּרוּבִי הַכְּבֹוד הַפְּכִים עַל־הַכְּפֶרֶת
 לֹא נִדְבֵּר כְּעַת עַל־כָּל־אַחֲר מֵהֶם לִבְדֵּי:

5. umima`al lo k'rubey hakabod hasokakim `al-hakaporeth
lo' n'daber ka`eth `al-kal-'echad mehem l'bad.

Heb9:5 and above it the kerubey (cherubim) of glory overshadowing the mercy seat, of which we cannot speak about any of one of them alone now.

<5> ὑπεράνω δὲ αὐτῆς Χερουσβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

5 hyperanō de autēs Cheroubin doxēs kataskiazonta to hilastērion;
 and above it the cherubim of glory overshadowing the place of propitiation;
 peri hōn ouk estin nyn legein kata meros.

about which things it is not possible to speak now part by part in detail.

וְאַחֲרֵי נִצְחָנוּ אֱלֹהִים כִּכְה בָּאָו הַפְּנִים תָּמִיד
אֶל-הַמִּשְׁכָּן הַחִיצוֹן לְעֵבֶד שֵׁם אֶת-עֲבוֹדָתָם:

6. w'acharey na`asu 'eleh kakah ba'u hakohanim tamid
'el-hamish'kan hachitson la`abod sham 'eth-'abodatham.

Heb9:6 And after these things were thus prepared,
the priests always entered into the outer tabernacle, to do their services there,

<6> Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἡρεῖς τὰς λατρείας ἐπιτελοῦντες,

6 Toutōn de houtōs kateskeuasmenōn eis men tēn protēn skēnēn
But these things thus having been prepared, into the first tent
dia pantos eisiasin hoi hierais tas latreias epitelountes,
always enter the priests, the divine services performing,

וְהַמִּשְׁכָּן אֲשֶׁר לְפָנִים מִמְּנָטוֹ שְׁמָה בָּא הַפְּנִים
הַגָּדוֹל לְבָדוֹ פְּעֻם אַחֲת בְּשָׁנָה לֹא בְּלִיְּדָם
אֲשֶׁר יִקְרִיב בְּעֵד נְפָשׁוֹ וּבְעֵד שְׁגֹנֹת הָעָם:

7. w'hamish'kan 'asher liph'nim mimenu shamah ba' hakohen hagadol I'bado pa`am
'achath bashanah lo' bib'li-dam 'asher yaq'rib b'ad naph'sho ub'ad shig'goth ha'am.

Heb9:7 and the tabernacle which is to the front from it, only the high priest enters one time
a year, not without blood, which he offered for himself and for the errors of the people.

<7> εἰς δὲ τὴν δευτέραν ἄπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς,
οὐ χωρὶς αἷματος ὃ προσφέρει ὑπὲρ ἐαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

7 eis de tēn deuteran hapax tou eniautou monos ho archiereus,
but into the second tent once a year enters alone the high priest,
ou chōris haimatos ho prospherei hyper heautou
not without blood which He offers for Himself
kai tōn tou laou agnoēmatōn,
and for the of the people sins of ignorance,

וְרוּחַ קָדֵשׁ מֹדִיעַ בָּזָאת שֶׁל-אֶנְגָּלָה הַבָּרָךְ
אֶל-הַקָּדֵשׁ כָּל הַיְמִים אֲשֶׁר יַעֲמֶד הַמִּשְׁכָּן הַחִיצוֹן:

8. w'Ruach haQodesh modi'a bo zo'th shel'-nig'lah hadere'k 'el-haqodesh kal hayamim
'asher ya`amod hamish'kan hachitson.

Heb9:8 And the Holy Spirit is declaring in this, that the way into the holiest of all the days has not yet made while the outer tabernacle shall stand,

«8» τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἀγίου, μήπω πεφανερώσθαι τὴν τῶν ἀγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἔχούσης στάσιν,

8 touto dēlountos tou pneumatou tou hagiou, mēpō pephanerōsthai
because making this clear, the Spirit Holy, not yet to have been revealed
tēn tōn hagiōn hodon eti tēs prōtēs skēnēs echousēs stasin,
the holy places way into, yet the first tabernacle having existence,

עַל־אָמֵן כִּי־בְּעַת־זֶה אֲשֶׁר בָּו מִקְרִיבִים מְנֻחֹת וִזְבָּחִים
ט וְהִוא מְשֻׁל לִזְמָן הַזֶּה אֲשֶׁר בָּו מִקְרִיבִים מְנֻחֹת וִזְבָּחִים
אֲשֶׁר אֵין בָּהֶם לְהַשְׁלִימ אֶת־לִבָּב הַעֲבָד:

9. w'hu' mashal laz'man hazeh 'asher bo maq'ribim m'nachoth uz'bachim
'asher 'eyn bahem l'hash'lim 'eth-l'bab ha`obed.

Heb9:9 and it is a parable for the present time in which both gifts and sacrifices are offered which does not complete of them the heart of the servant,

«9» ὅτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειώσαι τὸν λατρεύοντα,

9 hētis parabolē eis ton kairon ton enestēkota,
which is a parable for the time having become present,
kath' hēn dōra te kai thysiai prospherontai
according to which both gifts and sacrifices are being offered
mē dynamenai kata syneidēsin teleōsai ton latreuonta,
not being able with respect to the conscience to perfect the one serving,

עַל־תְּאַמְּנֵן כִּי־בְּעַת־זֶה אֲשֶׁר בָּו מִקְרִיבִים מְנֻחֹת וִזְבָּחִים
רַכְבֵּי אָמֵן־חֲקוֹת הַבְּשָׂר הַפְּנִים־הַפְּנִים־אֲכָלֹת וְהַמְּשֻׁקִים
וְהַטְּבִילֹת הַשְׁנוֹת אֲשֶׁר נָתַנוּ עַד־עַת הַתְּקִוָּן:

10. ki 'im-chuqoth habasar henah `im-hama'akaloth w'hamash'qim
w'hat'bihloth hashonoth 'asher nit'nu `ad-`eth hatiqun.

Heb9:10 For with meats and drinks, and different washings, and fleshly regulations that is been imposed here until a time of correction.

«10» μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

10 monon epi brōmasin kai pomasin kai diaphorois baptismois,
only with foods and drinks and different washings,
dikaiōmata sarkos mechri kairoū diorthōseōs epikeimena.
human regulations until the time of the new order being imposed.

אֶת־אָמֵן כִּי־בְּעַת־זֶה אֲשֶׁר בָּו מִקְרִיבִים מְנֻחֹת וִזְבָּחִים
אֲשֶׁר בָּו מִקְרִיבִים מְנֻחֹת וִזְבָּחִים עַד־עַת הַתְּקִוָּן:

אֵלֹהִים וְאֶחָד כְּבָרַת עַזְעַמְקָה עַזְעַמְקָה אֲנָשִׁים
רַא וְהַמְשִׁיחַ בְּבָאוֹ לְהִיּוֹת כְּהַן גָּדוֹל לְטַבּוֹת הַעֲתִידוֹת
 עַבְרָ בְּתוֹךְ הַמְשִׁיקָן הַמְעַלָּה בְּגַדְלָה וּשְׁלָמִימָה אֲשֶׁר
 לְאַ-נְעַשָּׂה בִּיהִרְאָה אֲדָם כִּי־אִירְגָּנוּ מִהָּבָרִיאָה הַזָּאת:

11. w'haMashiyach b'bo'o lih'yoth kohen gadol latoboth ha`athidoth `abar
 b'tho'k hamish'kan ham'uleh big'dulah ush'lemuth
 'asher lo'-na`asah bidey 'adam ki-'eynenu mehab'r'i'ah hazo'th.

Heb9:11 But in the coming of the Mashiyach being an High Priest of the good things to come within a greater and more perfect tabernacle raised, that is not made with hands of men, that is, not of this creation,

«11» Χριστὸς δὲ παραγενόμενος ὀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζουνος καὶ τελειωτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

11 Christos de paragenomenos archieurus

Now the Mashiyach having become high priest
 tōn genomenōn agathōn dia tēs meizonos kai teleioteras
 of the good things having come about through the greater and more perfect
 skēnēs ou cheiropoiētou tout' estin ou tautēs tēs ktiseōs,
 tabernacle not made by human hands, that is, not of this creation.

בְּאַתְּ-בָּא בְּדָם שְׁעִירִים וּעֲגָלִים כִּי בְּרַמְ-נַפְשׁוֹ
 יְבָגֵם לְאַ-בָּא בְּדָם שְׁעִירִים וּעֲגָלִים כִּי בְּרַמְ-נַפְשׁוֹ
 בָּא בְּפָעָם-אֶחָת אֶל-הַקְדֵּשׁ פְּנִימָה וַיִּמְצָא גָּאֵלָת עַזְלָם:

12. gam lo'-ba' b'dam s`irim wa`agalmi ki b'dam-naph'sho ba' b'pha`am-'achath
 'el-haqodesh p'nimah wayim'tsa' g'ulath `olam.

Heb9:12 neither even did He enter through the blood of goats and calves, but through the blood of His soul, He entered one time in the holy place, having obtained eternal redemption.

«12» οὐδὲ δι' αἴματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἴδιου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἄγια αἰώνιαν λύτρωσιν εὑράμενος.

12 oude di' haimatos tragōn kai moschōn dia de tou idiou haimatos
 Neither through the blood of goats and of bulls but through His own blood
 eisēlthen ephapax eis ta hagia aiōnian lytrōsin heuramenos.

He entered only once into the holy of holies, eternal redemption having secured.

לְגַכְיָה אִם-דָם הַפְרָרִים וְהַשְׁעִירִים וְאַפְרָה הַפְרָה
 אֲשֶׁר רַזְחָה עַל-הַטְמָאים יְקַדְשָׁם לְטַהּר בָּשָׂרָם:

13. ki 'im-dam haparim w'has'irim w'epher haparah
 'asher yuzeh `al-hat'me'im y'qad'shem l'taher b'saram.

Heb9:13 For if the blood of goats and bulls and the ashes of a heifer

that sprinkles on the ones having been defiled sanctifies for the purifying of their flesh,

<13> εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

13 ei gar to haima tragōn kai taurōn kai spodos damaleōs hrantizousa
For if the blood of goats and bulls and the ashes of a heifer sprinkling,
tous kekoinōmenous hagiazei pros tēn tēs sarkos katharotēta,
the ones having been defiled sanctifies for the of the flesh purity,

14 זֶבַע עָשָׂה שְׁלֹמֹךְ קָרְבָּן מִזְבֵּחַ אֱלֹהִים
אַתְּ עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ
בְּעַמְּךָ אַתְּ עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ
בְּעַמְּךָ אַתְּ עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ

יד אָף כִּי־בְּמִזְבֵּחַ אֲשֶׁר־הַקָּרֵיב אֶת־עַצְמוֹ לְאֱלֹהִים
בְּרוּחַ נָצְחֵי וּבְלִימּוֹם יִטְהַר לִפְנֵיכֶם מִפְּעַשְׁרִי מוֹת לְעַבְדֵּךְ
אֶת־אֱלֹהִים חַיִם:

14. 'aph ki-dam haMashiyach 'asher-hiq'rib 'eth-'ats'mo l'Elohim b'Ruach nits'chi
ub'li-mum y'taher lib'kem mimaa`asey maweth la`abod 'eth-'Elohim chayim.

Heb9:14 how much more shall the blood of the Mashiyach,
who through the eternal Spirit offered Himself without spot to Elohim,
purge our hearts from dead works to serve the living Elohim?

<14> πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἔαυτὸν προστήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

14 posō mallon to haima tou Christou, hos dia pneumatatos aiōniou
by how much more the blood of the Mashiyach, who through the eternal spirit
heauton prosēnegken amōmon tō theō, kathariei tēn syneidēsin hēmōn
offered Himself blameless to Elohim, shall purify our conscience
apo nekrōn ergōn eis to latruein theō zōnti.
from dead works in order to serve the living Elohim.

15 זְבַע עָשָׂה שְׁלֹמֹךְ קָרְבָּן מִזְבֵּחַ אֱלֹהִים
אַתְּ עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ
עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ עֲבָדָנִי כָּלְבָּד בְּעַמְּךָ אַתְּ

טו וּבְעַבְורָזָאת הַיּוֹא מִתּוֹךְ לְבִרְיתָחֶדֶשׁ לְמַעַן אֲשֶׁר־יִרְשֵׁי
הַמְּקֻרָאים אֶת־הַבְּطַחַת נְחַלָּת עַזְלָם אֶחָרִי אֲשֶׁר־מֵת לְפֶדֶות
מִן־הַפְּשָׁעִים אֲשֶׁר גַּעַשׂ בִּימֵי הַבְּרִיתָחֶדֶשׁ:

15. uba`abur zo'th hu' m'thawe'k lib'rith chadashah
l'ma'an 'asher-yir'shu ham'qora'im 'eth-hab'tachath nachalath `olam 'acharey
'asher-meth liph'doth min-hap'sha'im 'asher na`asu bimey hab'rith hari'shonah.

Heb9:15 For this reason He is the mediator of a new covenant,
in order that those who have been called may receive the promise of the eternal inheritance
after that He died for the redemption of the transgressions
that were committed in the days of the first covenant.

<15> Καὶ διὰ τοῦτο διαθήκης καινῆς μεσότης ἔστιν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

15 Kai dia touto diathēkēs kainēs mesitēs estin,

And for this reason of a new covenant He is the mediator,

hopōs thanatou genomenou eis apolytrōsin

in order that death having happened for the redemption

tōn epi tē prōtē diathēkē parabaseōn tēn epaggelian labōsin

of the under the first covenant, transgressions the promise might receive

hoi keklēmenoi tēs aiōniou klēronomias.

the ones having been called of the eternal inheritance.

עַזְבֵּל עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד 16

טֹבֶר בָּמָקוֹם שֶׁיָּשָׁב בְּרִית הִיא צְנָאָה צָרִיךְ שְׁתַׁונְדָּע מִיתָּה תְּגִתָּן:

16. ki bim'qom sheyesh b'rith hi' tsaua'ah tsari'k shetiuada` mithath hanotheren.

Heb9:16 For in the place that there is a covenant, it is necessary to establish that you know the death of the covenanted one.

<16> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·

16 hopou gar diathēkē, thanaton anagkē

For where there is a covenant, it is necessary for death

pheresthai tou diathemenou;

to be offered of the one having made a covenant.

עַזְבֵּל עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד 17

רֹבֶר בָּקָרְבָּמוֹת הַמְתָה תָּפֹן הַצְנָאָה וְאַיִן לֹא תָּקַרְבֵּן בְּחֵי תְּגִתָּן:

17. ki raq-b'moth hameth tikon hatsaua'ah w'eyn lah toqeph b'chayey hanotheren.

Heb9:17 For a covenant is affirmed only when the dead are dead, for it is never in force when the covenanted one lives.

<17> διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπὲ μήποτε ἵσχύει ὅτε ζῇ ὁ διαθέμενος.

17 diathēkē gar epi nekrois bebaia,

For a covenant over dead bodies is ratified,

epei mēpote ischuei hote zē ho diathemenos.

because it never is valid when lives the one having made a covenant.

עַזְבֵּל עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד 18

רֹחֶךְ גָּמַד־הָרָאשׁוֹנָה לֹא חֲבֹכָה בְּלֹא־דָם:

18. laken gam-hari'shonah lo' chun'kah b'lo'-dam.

Heb9:18 Therefore even the first covenant was not inaugurated without blood.

<18> ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἷματος ἐγκεκαίνισται·

18 hothen oude hē prōtē chōris haimatos egkekainistai;

From which not the first covenant without blood has been inaugurated.

עַזְבֵּל עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד עַל־עֲבֹדֶת־עַמּוֹד 19

יְתִכְרֹת מֵשֶׁה לְפָפָר לְכָל־הָעָם אֶת־כָּל־מִשְׁפָטִים
הַתּוֹרָה לְקַח כֵּם חֲגָלִים וְחַשְׁעִירִים עַמְּמִים
וְתֹלְעָת שְׁבִי וְאֶזֶוב וַיְזַרֵּךְ עַל־הַפָּפָר וְעַל כָּל־הָעָם:

19. ki k'kaloth Mosheh l'saper l'kal-ha'am 'eth-kal-mish'p'tey haTorah laqach dam ha`agelim w'has'irim `im-mayim w'thola`ath shani w'ezob wayiz'roq `al-hasepher w`al kal-ha'am.

Heb9:19 For, after all, every command had been spoken by Mosheh to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled upon the scroll itself and upon all the people,

<19> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ,
λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἔριου κοκκίνου
καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν

19 lalētheisēs gar pasēs entolēs kata ton nomon hypo Mōuseōs

For having been spoken every command according to the law by Moses
panti tō laq̄, labōn to haima tōn moschōn [kai tōn tragōn] meta hydatos
to all the people, having taken the blood of bulls and goats with water
kai eriou kokkinou kai hyssōpou auto te to biblion kai panta ton laon erantisen
and scarlet wool and hyssop, itself both the scroll and all the people he sprinkled

כַּיִאָמַר הָנֶה דְמָהָבֵרִית אֲשֶׁר צָוָה אֱלֹהִים אֲלֵיכֶם:
20. wayo'mar hinneh dam-hab'rith 'asher tsuah 'Elohim 'aleykem.

Heb9:20 saying, Here is the blood of the covenant which Elohim commanded unto you.

<20> λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἣς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.

20 legōn, Touto to haima tēs diathēkēs hēs eneteilato pros hymas ho theos.

saying, This is the blood of the covenant which commanded to you Elohim.

כְּאֵגֶם עַל־הַמְּשֻׁקָּן וְעַל כָּל־כָּלִי הַשְּׁרָת הַזָּה דָּמָם:
21. w'gam `al-hamish'kan w`al kal-k'ley hashareth hizah dam.

Heb9:21 And also on the tabernacle and on all the vessels of the service
he sprinkled the blood.

<21> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας
τῷ αἷματι ὁμοίως ἐράντισεν.

21 kai tēn skēnēn de kai panta ta skeuē tēs leitourgias

And the tabernacle and also all the utensils of the divine service

tō haimati homoiōs erantisen.

with the blood in the same way he sprinkled.

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 2447
22

זְכָרֵעַ עֲלֵי קְבָדָה וְעַלְמָעַן כִּי
כֹּבֶד וְכָמָעֵט הַפְּלָל יְתַהַר בְּקֶם עַל-
פִּי הַתּוֹרָה וְאֵין כְּפָרָה בְּלֹא-שְׁפִיכַת קֶם:

22. w'kim`at hakol y'tuhar badam `al-pi haTorah
w'eyn kaparah b'lō'-sh'phikath dam.

Heb9:22 And according to the Law, almost everything is cleansed by blood,
 and without shedding of blood there is no forgiveness.

καὶ σχεδὸν ἐν αἷματι πάντα καθαρίζεται κατὰ τὸν νόμον
 καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἀφεσίς.

22 kai schedon en haimati panta katharizetai kata ton nomon

And indeed it is by blood that everything is purified according to the law

kai chōris haimatekchysias ou ginetai aphesis.

and without the shedding of blood there is no forgiveness.

בְּעֵל מִלְבָד מִלְבָד וְעַל מִלְבָד
 וְעַל מִלְבָד וְעַל מִלְבָד וְעַל מִלְבָד
 וְעַל מִלְבָד וְעַל מִלְבָד וְעַל מִלְבָד
 וְעַל מִלְבָד וְעַל מִלְבָד וְעַל מִלְבָד

כִּי לְכֹן הַמִּירְגֵּן הַדְּבָרִים שֶׁבְשָׁמִים צְרִיכִים שִׁיטְחָרוּ
 בְּאֱלֹהִים וְהַדְּבָרִים שֶׁבְשָׁמִים בְּעַצְמָם צְרִיכִים שִׁיטְחָרוּ
 בְּזֶבֶחִים טֹבִים מְאֻלָּה:

23. laken dim'yoney had'barim shebashamayim ts'rikim sheyitaharu ba'eleh
w'had'barim shebashamayim b'ats'mam ts'rikim sheyitaharu
biz'bachim tobim me'eleh.

Heb9:23 Therefore it was necessary that the copies of the things that are in the heavens
 that are to be purified with these, it was necessary that the things
 that are in the heavens themselves that are to be purified with better sacrifices than these.

καὶ ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,
 αὐτὰ δὲ τὰ ἐπουράνια κρείττονι θυσίαις παρὰ ταύτας.

23 Anagkē oun ta men hypodeigmata tōn en tois ouranois

Therefore it is necessary that the patterns of the things in the heavens
 toutois katharizesthai, auta

be purified with these things, themselves

de ta epourania kreittosin thysiaiis para tautas.

but the heavenly things must be purified with better sacrifices than these.

בְּעֵל מִלְבָד מִלְבָד וְעַל מִלְבָד
 וְעַל מִלְבָד וְעַל מִלְבָד וְעַל מִלְבָד
 וְעַל מִלְבָד וְעַל מִלְבָד וְעַל מִלְבָד
 וְעַל מִלְבָד וְעַל מִלְבָד וְעַל מִלְבָד

כִּי הַמְשִׁיחַ לְאָבָא אֶל-הַקְדֵּשׁ הַנְּعֶשֶׂה בִּידֵי אָדָם
 שַׁהוּא בְּקַדְמָיוֹת הָאָמֹתִי כִּי אָמָּבָא אֶל-עַצְמָם הַשְׁמִים
 לְרֹאשׁ עַתָּה בְּעַדְנוּ אֶת-פָּנִי הָאֱלֹהִים:

24. ki haMashiyach lo'-ba' 'el-haqodesh hana`aseh bidey 'adam shehu'
raq-d'muth ha'amiti ki 'im-ba' 'el-`etsem hashamayim lera'oth `atah
ba`adenu 'eth-p'ney ha'Elohim.

Heb9:24 For the Mashiyach did not come into a holy place made by hands of men, that they are only the figures of the true one, but come into the heavens itself, now to appear in the presence of the Elohim for us,

<24> οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἄγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπέρ ἡμῶν.

24 ou gar eis cheiropoiēta eiselthen hagia Christos,

For not into made by human hands entered the holy of holies the Anointed One, antitypa tōn alēthinōn, all' eis auton ton ouranon,
which are copies of the true things, but into itself the heavens,
nyn emphanisthēnai tō prosōpō tou theou hyper hēmōn;
now to appear before the face of the Elohim for us.

/בְּאַפְלָלָא לְהִקָּרֵיב אֶת־נְפָשׁוֹ פְּעֻמִּים רַבּוֹת כְּפָנָן הַגָּדוֹל
אֲשֶׁר־בָּא שָׁנָה בָּשָׁנָה אֶל־הַקְדֵּשׁ בְּדָם אֶחָרִים:

25. 'aph-lo' l'haq'rib 'eth-naph'sho p'`amim rabboth kakohen hagadol
'asher-ba' shanah b'shanah 'el-haqodesh b'dam 'acherim.

Heb9:25 not at all that He would offer Himself many times, as the high priest that enters into the holy place year by year with other blood.

<25> οὐδὲ ἵνα πολλάκις προσφέρῃ ἔαυτόν, ὥσπερ δὲ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἄγια κατ' ἔνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,

25 oud' hina pollakis prospferē heauton, hōsper ho archiereus eiserchetai
Not in order that frequently He may offer Himself, like the high priest who enters eis ta hagia kat' eniauton en haimati allotriō,
into the holy of holies year by year with blood belonging to another,

עֲשֵׂה עַל־עַלְלָא הַיְהָלָו לְעַנוֹת פְּעֻמִּים רַבּוֹת
מְרַאשִׁית חָעוֹלָם וְעַתָּה בְּקַץ חָעֵתִים נְגַלָּה בְּפָעַם אֶחָת
כְּדִידְלַבְלָא אֶת־הַחֲטָא בְּזָבֵחַ נְפָשׁוֹ:

26. ki 'im-ken halo' hayah-lo le`anoth p'`amim rabboth mere'shith ha`olam
w`atah b'qets ha`itim nig'lah b'pha`am 'achath k'dey-l'kale'
'eth-hachet' b'zebach naph'sho.

Heb9:26 For if so He would not have to answer many times from the beginning of the world but now at the end of times He has been revealed at one time in order to put away sin by the sacrifice of Himself.

<26> ἐπεὶ ᾔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·
νυνὶ δὲ ἄπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἀμαρτίας
διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

26 epei edei auton pollakis pathein

since it was necessary for him frequently to suffer

apo katabolēs kosmou;
from the creation from the world.

nyni de hapax epi synteleia tōn aiōnōn eis athetēsin [tēs] hamartias
But now once at the end of the ages for the removal of the sins
dia tēs thysias autou pephanerōtai.
through the sacrifice of Himself He has appeared.

×הַנְּגָזֵר עַל־בָּנִי אָדָם לְמוֹת פְּעֻמָּאָחֶת
כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִי אָדָם לְמוֹת פְּעֻמָּאָחֶת
וְאַחֲרֵיכֶן הַמְשֻׁפְט:

**27. w'ka'asher nig'zar `al-b'ney 'adam lamuth pa`am 'echath
w'acharey-ken hamish'pat.**

Heb9:27 And as it is appointed for the sons of men to die one time
and after this comes judgment,

<27> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἄπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
27 kai kath' hoson apokeitai tois anthrōpois hapax apothanein,
And in as much as it is destined for men to die once,
meta de touto krisis,
and after this comes judgment,

עַל־בָּנִים כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִים כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִים
כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִים כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִים
וְאַחֲרֵיכֶן הַמְשֻׁפְט כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִים כִּי וְכַאֲשֶׁר נִגְזַּר עַל־בָּנִים
וְאַחֲרֵיכֶן הַמְשֻׁפְט:

**28. ken-huq'rab haMashiyach pa`am 'achath lase'th chet' rabbim
upha`am shenith yera'eh b'li-chet' lishu`ah lam'chakim lo.**

Heb9:28 so the Mashiyach also, having been offered one time to bear the sins of many,
shall appear a second time for salvation without sin, to them that look for Him.

<28> οὕτως καὶ ὁ Χριστὸς ἄπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἀμαρτίας,
ἐκ δευτέρου χωρὶς ἀμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.
28 houtōs kai ho Christos hapax prosenechtheis

so also the Anointed One having been offered up once

eis to pollōn anenegkein hamartias, ek deuterou chōris hamartias

in order to carry away of many sins, for a second time without sin

ophthēsetai tois auton apekdechomenois eis sōtērian.

He shall appear to the ones awaiting Him for salvation.

Chapter 10

עַכְשִׁיבָה כִּי כָל הַתּוֹרָה בָּהּ אֲכִילָה בְּמִזְבֵּחַ כְּאֶת-הַקְרָבָה
אֲכִילָה כִּי כָל הַתּוֹרָה בָּהּ אֲכִילָה כִּי כָל הַתּוֹרָה בָּהּ אֲכִילָה
בְּקָרְבָּנוֹת הַהְמָם אֲשֶׁר יָקְרִיבוּ תְּמִיד מִזְבֵּחַ שָׁנָה בָּשָׁנָה

- 1.** *ki haTorah bih'yoth bah tsel hatoboth ha`athidoth w'lo' mar'eh `etsem had'barim
'eyn bikal'tah l`olam l'hash'lim 'eth-haq'rebim baqar'banoth hahem
'asher yaq'ribu thamid midey shanah b'shanah.*

Heb10:1 For the Law having in it a shadow of the good things to come
and not the very image of matters, was never able to make perfect those who draw near
with those sacrifices which they offer the same continually year by year.

<10:1> Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν,
οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειώσαι.

1 Skian gar echōn ho nomos tōn mellontōn agathōn,
A shadow for being the law of the good things coming,
ouk autēn tēn eikona tōn pragmatōn, kat' eniauton tais autais thysiai
not the very image of the things, year by year with the same sacrifices
has prospherousin eis to diēnekes oudepote dynatai tous proserchomenous teleiōsai;
which they offer continuously never is able the ones approaching to perfect.

בְּכִי אַמְ-כֵן הַלְאָ חָדְלוּ לְהַבִּיאֶם כִּי לְאַ-הִתְחַדֵּשׁ עַזְבֵּת
יְדִיעַת חַטָּאים בְּמִקְרִיבִים בְּהַטְהָרָם פָּעָם אַחֲתָה:

- 2.** *ki 'im-ken halo' chad'lu lahabi'am
ki lo'-hay'thah `od y'di`ath chata'im b'maq'ribim b'hitaharam pa`am 'echath.*

Heb10:2 For then would they not have ceased to be offered,
because there was no more knowledge of sin in sacrifices and in cleansing one time?

<2> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν
ἔτι συνείδησιν ἀμαρτιῶν τοὺς λατρεύοντας ἄπαξ κεκαθαρισμένους;

2 epeι ouk an epausanto prospheromenai dia to mēdemian echein
For otherwise would they not have stopped being offered because not to have
eti syneidēsin hamartīon tous latreuontas hapax kekatharismenous?
still consciousness of sins the ones worshipping having been cleansed once?

גַּאֲבָל יְשַׁשּׁם הַזְּקָרָת הַחַטָּאים שָׁנָה בָּשָׁנָה

3. 'abal yesh-sham haz'karath hachata'im shanah b'shanah.

Heb10:3 But there is a reminder of sins year by year.

אֶת־אָלָה אֲלֵיכָם תְּמִימָד וְאַתָּה תְּמִימָד
אֶת־אָלָה אֲלֵיכָם תְּמִימָד וְאַתָּה תְּמִימָד

3 all' en autais anamnēsis hamartion kat' eniauton;

But by them is the remembrance of sins year by year.

וְכִי כִּי לְמִזְבֵּחַ הַפְּרִים וְהַשְׂעִירִים לֹא יוּכֶל לְהַסִּיר חַטָּאתִים:
4 כִּי כִּי לְמִזְבֵּחַ הַפְּרִים וְהַשְׂעִירִים לֹא יוּכֶל לְהַסִּיר חַטָּאתִים:

4. ki dam-haparim w'has'irim lo' yukal l'hasir chata'im.

Heb10:4 For it is impossible for the blood of bulls and goats to take away sins.

אֶת־אֲדֹנָיוν γάρ αἴμα ταύρων καὶ τράγων ἀφαιρεῖν ἀμαρτίας.

4 adynaton gar haima tauron kai tragon aphairein hamartias.

For it is impossible for the blood of bulls and of goats to take away sins.

וְעַל־כֵּן אָמַר בְּבוֹאוּ לְעֹלָם זֶבַח
וּמִנְחָה לֹא חַפְצָתְךָ גּוֹיִה כּוֹנְנָתְךָ לִי:
5 וְעַל־כֵּן אָמַר בְּבוֹאוּ לְעֹלָם זֶבַח
וּמִנְחָה לֹא חַפְצָתְךָ גּוֹיִה כּוֹנְנָתְךָ לִי:

5. w'al-ken 'omer b'bo'o la'olam zebach umin'chah lo' chaphats'at g'wiah konan'at li.

Heb10:5 Therefore, when He comes into the world, He says,
Sacrifice and offering You have not desired, but a body You have prepared for Me;

εἰσερχόμενος εἰς τὸν κόσμον λέγει,
Θυσίαν καὶ προσφορὰν οὐκ ἥθελησας, σῶμα δὲ κατηρτίσω μοι.

5 Dio eiserchomenos eis ton kosmon legei,

Therefore entering into the world he says,

Thysian kai proshoran ouk ethelēsas, sōma de katērtisō moi;

sacrifice and offering you did not desire, but a body you prepared for me.

וְעַלְהָ וְחַטָּאתְךָ לֹא שָׁאַלְתָּה:
6 וְעַלְהָ וְחַטָּאתְךָ לֹא שָׁאַלְתָּה:

6. `olah w'chata'ah lo' sha'al'at.

Heb10:6 in whole burnt offerings even for sin You did no delight.

εἰδόκαυτώματα καὶ περὶ ἀμαρτίας οὐκ εὐδόκησας.

6 holokautōmata kai peri hamartias ouk eudokēsas

whole burnt offerings and offerings for sin you did not take pleasure in

אָז אָמַרְתִּי חֲפַת־בָּאָתִי בְּמִגְלָת־סֶפֶר
כְּתֻובָה עַלְיָה לְעַשְׂוֹת רְצׂוֹנָךְ אֶלְחִי:
7 אָז אָמַרְתִּי חֲפַת־בָּאָתִי בְּמִגְלָת־סֶפֶר
כְּתֻובָה עַלְיָה לְעַשְׂוֹת רְצׂוֹנָךְ אֶלְחִי:

7. 'az 'amar'ti hinneh-ba'thi bim'gilath-sepher kathub `alay la'asoth r'tson'ak 'Elohay.

Heb10:7 Then I said, Behold, I have come in the roll of the scroll it is written of Me to do Your will, O my El.

<7> τότε εἶπον, Ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,
τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.

7 tote eipon, Idou hēkō, en kephalidi bibliou
then I said, Behold I have come, in the roll of a scroll
gegraptai peri emou, tou poiēsai ho theos to thelēma sou.
it has been written concerning me, to do O Elohim Your will.

חַדְרִי אָמָרָ לְמַעַלָּה זֶבֶח וּמִנְחָה עֹזֶלֶת לֹא חֲפֵצָת
וְחַטָּאת וְלֹא שָׁאַלְתָּ אֲשֶׁר יִקְרִיבָ אֶתְם עַל־פִּי הַתּוֹרָה:

8. ‘acharey ‘am’ro l’mā`lah zebach umin’chah `olah
w’chata’ah lo’ chaphats’at w’lo’ sha’al’at ‘asher yaq’ribu ‘otham `al-pi haTorah.

Heb10:8 After saying above, Sacrifices and offerings and burnt offerings for sin
You did not desire, nor delighted in, which are offered according to the Law,

<8> ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα
καὶ περὶ ἄμαρτίας οὐκ ἡθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται,
8 anōteron legōn hoti Thysias kai prosphoras kai holokautōmata

After saying above that sacrifices and offerings and whole burnt offerings
kai peri hamartias ouk ēthelēsas oude eudokēsas,
and offerings for sin, you did not desire nor did you take pleasure in,
haitines kata nomon prospherontai,
which according to the law are offered.

טֹא זֶ אָמַר הַנְּהָרָבָתִי לְעֵשֹׂות רְצֹנָךְ אֶלְךְ מַעֲבֵר בָּזָה
אֶת־דָּרָאשׁוֹן לְמַעַן חֲקִים אֶת־הַשְׁנִים:

9. ‘az ‘amar hinneh-ba’thi la`asoth r’tson’ak ‘Elohay ma`abir baze ‘eth-hari’shon
l’mā`an haqim ‘eth-hasheni.

Heb10:9 then He said, Behold, I have come to do Your will, O my El.
He takes away the first in this so that He may establish the second.

<9> τότε εἰρηκεν, Ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου.
ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ,

9 tote eirēken, Idou hēkō tou poiēsai to thelēma sou.

Then He has said, Behold I come to do Your will.
anairei to prōton hina to deuterion stēsē,
He takes away the first that the second He may establish.

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebus - page 2453

וְבָרְצֹן הַזֶּה מִקְדָּשִׁים אֲנָחָנוּ
עַל־יְדֵי חֱקָרְבָת קָרְבָן גּוֹפּוֹ שֶׁל־יְהוֹשֻׁעַ הַמְּשִׁיחַ בְּפָעַם אַחַת:

10. ubaratson hazeh m'qudashim 'anach'nu
`al-y'dey haq'rabath qar'ban gupho shel-Yahushua haMashiyach b'pha'am 'echath.

Heb10:10 By this will we have been sanctified
through the offering sacrifice of the body of **Owřzř** the Mashiyach at one time.

<10> ἐν τῷ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ
Χριστοῦ ἐφάπαξ.

10 en hō̄ thelēmati hēgiasmenoi esmen dia tēs prosphoras
By which will we have been sanctified through the offering
tou sōmatos Iēsou Christou ephapax.
of the body of Yahushua the Anointed One once and for all.

11
אַךְ כִּי־בְּזַהֲן עַמְדָה יֹם יָמָם לְשָׁרָת
וּמוֹסִיף פְּעָמִים רַבּוֹת לְהַקְרִיב הַקְרָבָנוֹת הַחֲמָה
אֲשֶׁר לְאִיּוּכְלוּ לְעוֹלָם לְהַעֲבִיר חַטָּאתִים:

**11. w'kal-kohen `omed yom yom l'shareth umosiph p'amim rabboth l'haq'rib
haqar'banoth hahemah 'asher lo'-yuk'lu l'olam l'ha`abir chata'im.**

Heb10:11 Every priest stands day by day serving and offering many times to sacrifice
the same sacrifices, which is not able to take away sins for ever.

<11> Καὶ πᾶς μὲν ἵερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις
προσφέρων θυσίας, αἰτινες οὐδέποτε δύνανται περιελεῖν ἀμαρτίας,
11 Kai pas men hiereus hestēken kath' hēmeran leitourgōn kai tas autas
And every priest has stood day by day serving and the same
pollakis prospherōn thysias, haitines oudepote dynantai perielein hamartias,
frequently offering sacrifices, which never are able to take away sins.

12
בְּ וְהַוָּא אַחֲרֵי הַקְרִיבּוֹ זְבַח אַחֲד עַל־הַחַטָּאתִים יָשָׁב
לִימִין הָאֱלֹהִים לְגַנְצָה:

12. w'hu' 'acharey haq'ribo zebach 'echad `al-hachata'im yashab
limin ha'Elohim lanetsach.

Heb10:12 but this man, after he had having offered one sacrifice for sins for ever,
sat down at the right hand of the Elohim,

<12> οὗτος δὲ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν
εὶς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,
12 houtos de mian hyper hamartiōn prosenegkas thysian

But this one one for sins having offered sacrifice
eis to diēnikes ekathisen en dexia tou theou,
forever sat down at the right hand of the Elohim,

וְיַמֵּא זֶבַח עָד כִּי־יֹשַׁתּו אִירְבִּיו הַדָּם לְבָגְלִיו: 13

13. u'me'az y'chakeh `ad ki-yush'thu 'oy'bayu hadom l'r'ag'layu.

Heb10:13 since then waiting until that His enemies are made a footstool for His feet.

<13> τὸ λοιπὸν ἐκδεχόμενος ὡς τεθῶσιν οἱ ἔχθροὶ αὐτοῦ
ὑποπόδιον τῶν ποδῶν αὐτοῦ.

13 to loipon ekdechomenos heōs tethōsin hoi echthroi autou hypopodion tōn podōn autou.
from this time forward waiting until are put His enemies a footstool of His feet.

רַד כִּי הוּא בְּקָרְבָּן אֶחָד הַשְׁלִים לְגַנְצָה אֶת־הַמִּקְדָּשִׁים: 14

14. ki hu' b'qar'ban 'echad hish'lim lanetsach 'eth-ham'qudashim.

Heb10:14 For by one offering He has perfected for ever those who are being sanctified.

<14> μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηγεκὲς τοὺς ἀγιαζομένους.

14 miā gar prosphorā teteleiōken eis to diēnikes tous hagiazomenous.

For by one offering He has perfected forever the ones being sanctified.

טו וְאַפְ-רוּחַ הַקְדֵּשׁ מַעַיד לְנוּ עַל־זֹאת כִּי אֶחָרִי אָמָרוּ: 15

15. w'aph-Ruach haQodesh me'id lanu `al-zo'th ki 'acharey 'am'ro.

Heb10:15 And even the Holy Spirit testifies for this to us; for after saying,

<15> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἄγιον· μετὰ γὰρ τὸ εἰρηκέναι,

15 Martyrei de hēmin kai to pneuma to hagion; meta gar to eirēkenai,
And bears witness to us also the Spirit Holy; for after this He has said,

טז זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶתְכֶם אֶחָרִי הַיְמִים הָהִם אָמָר יְהֻנָּה:
נְתַתִּי אֶת־תּוֹרַתִּי בְּקָרְבָּם וְעַל־לִבָּם אֶכְתְּבָנָה: 16

16. zo'th hab'rith 'asher 'ek'roth 'itam 'acharey hayamim hahem 'amar Yahūwah
nathati 'eth-torathi b'qir'bam w`al-libam 'ek'thabenah.

Heb10:16 This is the covenant that I shall make with them after those days, says YHWH,
I shall put My laws among them and upon their heart, I shall write them,

<16> Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας,
λέγει κύριος· διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν
καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,

16 Hautē hē diathēkē hēn diathēsomai pros autous meta tas hēmeras ekeinas, legei kyrios;
This is the covenant which I shall make with them after those days, says YHWH;

didous nomous mou epi kardias autōn kai epi tēn dianoian autōn epigrapsō autos,
putting My laws on their hearts and upon their mind I shall inscribe them,

17 זֶה עֲזֹרְנָם וְלֹחַטְתָּם לֹא אִזְכֵּר־עַזְבָּן:

17. w'la`aonam u'lchata'tham lo' 'ez'kar-`od.

Heb10:17 And of their sins and of their iniquities I shall remember no more.

<17> καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.

17 kai tōn hamartion autōn kai tōn anomioñ autōn ou mē mnēsthēsomai eti.
and of their sins and their lawlessness I shall by no means remember any longer.

18 יְהִי וְהִנֵּה בָּמָקוֹם שָׁיֵשׁ סְלִיחַת הַחֲטָאים אֵין עוֹד קָרְבָּן עַלְיהֶם:

18. w'hinneh bim'qom sheyesh s'lichath hachata'im 'eyn `od qar'ban `aleyhem.

Heb10:18 Behold, in place that there is forgiveness of these things,
there is no longer an offering on them for sin.

<18> ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἀμαρτίας.

18 hopou de aphesis toutōn,

Now where there is forgiveness of these things,
ouketi proshphora peri hamartias.
there is no longer an offering for sin.

19 יְתִיעֵת אֲחֵי בְּהִיוֹת לְנוּ בְּטַחֲוֹן הַרְכָּשָׁב בְּדָם יְהוֹשֻׁעַ:

19. w`atay echay bih'yoth lanu bit'chon dere'k haqodesh b'dam Yahushua.

Heb10:19 Now brothers, as we have confidence into the entrance of the holy place
by the blood of Owhazw,

<19> Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἀγίων
ἐν τῷ αἷματι Ἰησοῦ,

19 Echontes oun, adelphoi, parrēsian eis tēn eisodon tōn hagiōn
Having therefore, brothers, boldness for entering the holy of holies
en tō haimati Iēsou,
by the blood of Yahushua,

20 כְּדָקֵשׁ וְחֵי אֲשֶׁר חַדֵּשׁ לְנוּ בְּפְרַכְתָּה הִיא בָּשָׂרוֹ:

20. dere'k chadash wachay 'asher chidesh lanu baparoketh hi' b'saro.

Heb10:20 by a new and living way which He consecrated for us through the veil,
that is, His flesh,

<20> ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος,
τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

20 hēn enekainisen hēmin hodon proshphaton kai zōsan dia tou katapetasmatos,

which He opened for us a new way and living through the curtain,
tout' estin tēs sarkos autou,
that is to say His flesh,

כְּאֹוֹבָהִוָּת לְנָנוּ כֶּהָן גָּדוֹל עַל־בֵּית אֱלֹהִים: 21

21. ubih'yoth lanu kohen gadol `al-beyth 'Elohim.

Heb10:21 and since we have a Great Priest over the house of Elohim,
<21> καὶ ἵερα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,
21 kai hierea megan epi ton oikon tou theou,
and since we have a great priest over the house of Elohim,

כְּבָנָרְבָּהָדָנָא בְּלִבְבָּשׁ שְׁלָמָם וּבְאַמְוֹנָה תְּמִימָה מִטְהָרִים בְּהַזִּיר
לְבָבָנוּ מִרְוִיחַ רָעָה וּרְחוּיכַי הַבָּשָׂר בְּמִים טְהוֹרִים: 22

22. niq'r'bah-na' b'lebab shalem ube'emunah th'mimah
m'toharim b'hazayath l'babenu meruach ra`ah ur'chutsey habasar b'mayim t'horim.

Heb10:22 let us draw near now with a true heart in completeness of faith,
having our hearts sprinkled clean from an evil conscience
and the body washed with pure water.

<22> προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ὥραντισμένοι
τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὅδατι καθαρῷ.

22 proserchōmetha meta alēthinēs kardias en plērophoriā pisteōs
let us approach Elohim with a true heart with full confidence of faith
hrerantismenoi tas kardias apo syneidēseōs ponēras
having been sprinkled the hearts from a conscience of evil
kai lelousmenoi to sōma hydati katharō;
and having been washed the body with pure water.

כְּגַנְחָזִיקָה בְּהַזְדָּאת הַתְּקוֹהַ בְּלִגְמוֹת כִּי־גָנָמָן הַמְּבָטִיחַ: 23

23. nachaziqah b'hoda'ath hatiq'wah bal-nimot ki-ne'emam hamab'tiach.

Heb10:23 Let us hold fast in the confession of our hope without wavering,
for He who promised is faithful.

<23> κατέχωμεν τὴν ὄμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος,
23 katechōmen tēn homologian tēs elpidos aklinē,
Let us hold firmly the confession of the hope without wavering,
pistos gar ho epaggeilamenos,
for trustworthy is the One having promised,

בְּרִית הָחֲדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 2457

כְּדֹבָר בְּגִתְּבּוֹנֵגֶת אִישׁ עַל־אָחִיו לְעֹזֶר אֲתָנוּ לְאַחֲרָה
וְלִמְצָשִׁים טֻבִּים:

24. w'nith'bonah 'ish `al-'achiu l'orer 'othanu l'ahabah u'l'ma`asim tobim.

Heb10:24 and let us consider on one another to stir up us to love and to good deeds,

וְלֹא כְּאָתָא נִזְמָן אַלְלָגְלוּס אֵלָי παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

24 kai katanoōmen allēlous eis paroxysmon agapēs kai kalōn ergōn,

and let us consider one another to for stirring up love and good works,

עֲלֵיכֶם כִּי אָמַן זָהָיר אִישׁ אֶת־רְעֵשוֹ וּבָיוֹתָר בָּרָא־תְּכֶם כִּי־קָרְבָּה הַיּוֹם:
כְּה וְאֶל־נָעַזְבָּ אֶת־כְּנִסְיָתָנוּ כְּדָרְךָ קָצַת אֱנֹשִׁים
25

25. w'al-na`azob 'eth-k'nesiathenu k'dere'k q'tsath 'anashim

ki 'im-naz'hir 'ish 'eth-re`ehu ub'yother bir'oth'kem ki-qarab hayom.

Heb10:25 and not forsaking our assembling together, as is the custom of some people, but encouraging one another, and the most as you see that the day approaches.

וְלֹא כְּאָתָא נִזְמָן אַלְלָגְלוּס אֵלָי παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

25 mē egkataleipontes tēn episynagogēn heautōn, kathōs ethos tisin,
not abandoning the gathering together of ourselves, as it is the habit of some,
alla parakalountes, kai tosoutō mallon
but encouraging one another, and by so much more
hosō blepete eggizousan tēn hēmeran.
as you see approaching the day.

כְּכֹה אָמַן־נָחְטָא בְּזָדוֹן אֶתְרִי אָשֶׁר דִּינְתָּה לְנוּ רְדִיעָת הָאָמָת
לְאַ-יְשָׁאֵר עוֹד זָבֵח עַל־הַחֲטָאתִים:
26

**26. ki 'im-necheta' b'zadon 'acharey 'asher hay'thah lanu y'di`ath ha'emeth
lo'-yisha'er `od zebach `al-hachata'im.**

Heb10:26 For if we sin willfully after that we have received the knowledge of the truth, there no more remains a sacrifice for sins,

וְלֹא כְּאָתָא נִזְמָן אַלְלָגְלוּס אֵלָי παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,
οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία,

26 Hekousiōs gar hamartanontōn hēmōn meta to labein tēn epignōsin tēs alētheias,
For when intentionally sinning after we received the full knowledge of the truth,
ouketi peri hamartiōn apoleipetai thysia,
no longer for sins there remains a sacrifice,

כְּכֹה אָמַן־נָחְטָא בְּזָדוֹן אֶתְרִי אָשֶׁר דִּינְתָּה לְנוּ רְדִיעָת הָאָמָת
לְאַ-יְשָׁאֵר עוֹד זָבֵח עַל־הַחֲטָאתִים 27

בְּעִתִּים אַמְתִּים וְעַתָּה עֲתָה

כֹּו כִּי אָמֵן בְּעִתִּים הַעֲתִיד וְאָשׁ קְנָאָה
אֲשֶׁר תָּאכַל אֶת־הַצְּרָרִים:

27. ki 'im-bi`uthey hadin he`athid w'esh qin'ah 'asher to'kal 'eth-hatsorarim.

Heb10:27 but a terrible expectation of judgment
and the fierceness of a fire which shall consume the adversaries.

<27> φοβερὰ δέ τις ἐκδοχὴ κρίσεως
καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

27 phobera de tis ekdochē kriseōs
terrible but some expectation of judgment
kai pyros zēlos esthiein mellontos tous hypenantious.
and of a blazing fire being about to consume the ones opposed.

בְּעִתִּים אַמְתִּים וְעַתָּה עֲתָה עֲתָה
כֹּו כִּי אָמֵן בְּעִתִּים תֹּרְבָּת מֹתָה יְמִית בְּלִי חִמְלָה
עַל־פִּי שְׁנִים עֲדִים או־שְׁלָשִׁים:

28. hen 'ish ki-yapher Torah Mosheh moth yamuth b'li chem'lah
'al-pi sh'nayim `edim 'o-sh'losah.

Heb10:28 Behold, anyone who has set aside the Law of Mosheh dies of the death
without mercy according to two or three witnesses.

<28> ἀθετήσας τις νόμον Μωϋσέως χωρὶς οὐκτιρμῶν
ἐπὶ δύσιν ἢ τρισὶν μάρτυσιν ἀποθνήσκει.

28 athetēsas tis nomon Mōuseōs chōris oiktirmōn
Anyone having declared invalid the law of Moses, without mercy
epi dysin ē trisin martysin apothnēskei;
upon the word of two or three witnesses dies.

בְּעִתִּים אַמְתִּים וְעַתָּה עֲתָה עֲתָה
כֹּו כִּי אָמֵן בְּעִתִּים וְעַתָּה עֲתָה עֲתָה
כֶּט וּמָה־דַעַתֶּם כַּמָּה רַגְלֵל דָעֵש הַנְּכוֹן לְמַי שְׁרָמָס

בְּרֶגֶל אֶת־בָּנֵן־הָאֱלֹהִים וְעַשָּׂה אֶת־הָם הַבְּרִית אֶשְׁר־הָיָא
מִקְדָּשׁ בּוֹ כְּחָל וּמְחֻרָּף אֶת־רוּחַ הַחֲסָד:

29. umah-da`t'kem kamah yig'dal ha`onesh hanakon l'mi sheromes
b'rəg'lo 'eth-Ben-ha'Elohim w'oseh 'eth-dam hab'rith
'asher-hu' m'qudash bo k'chol um'chareph 'eth-Ruach hechased.

Heb10:29 And what do you think how much right punishment he shall deserve
for those who has trampled the Son of the Elohim under his feet,
and made the blood of the covenant which which he was sanctified in it as common
and insulted the Spirit of grace?

<29> πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας
καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη,
καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;

29 posō dokeite cheironos axiōthēsetai timōrias

By how much do you think worse shall be considered worthy punishment

ho ton huion tou theou katapatēsas kai to haima tēs diathēkēs

the one the Son of the Elohim having trampled on and the blood of the covenant

koinon hēgēsamenos, en hō hēgiasthē,

having considered a common thing, by which he was sanctified

kai to pneuma tēs charitos enybrisas?

and the Spirit of grace having insulted?

עַתְעַת כִּי־בְּעֵד צְדָקָה יְמִינָה 30
בְּעֵד צְדָקָה יְמִינָה כִּי־בְּעֵד
לְכִידָעַנְוּ מִן הָאָמֵר לֵי נְקֻם
וּשְׁלָמָם וְעַד כִּידָעַנְיָה יְהוָה עָמֹם:

30. ki-yada`nu mi hu' ha'omer li naqam w'shilem w`od ki-yadin Yahūwah `amo.

Heb10:30 For we know Him who said, To Me is vengeance , I shall repay.

And again, קָרְבָּן shall judge His people.

<30> οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

καὶ πάλιν, Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

30 oidamen gar ton eiponta, Emoi ekdkisēs, egō antapodōsō.

For we know the One having said, To Me is vengeance, I shall repay.

kai palin, Krinei kyrios ton laon autou.

And again, YHWH shall judge His people.

לֹא מַה־פֹּרֶא לְנַפְלָה בִּיד אֱלֹהִים חַיִם: 31
לֹא מַה־פֹּרֶא לְנַפְלָה בִּיד אֱלֹהִים חַיִם:

31. mah-nora' lin'pol b'yad 'Elohim chayim.

Heb10:31 What a terrible thing to fall into the hand of the living Elohim.

<31> φοβερὸν τὸ ἔμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

31 phoberon to empesein eis cheiras theou zōntos.

It is a fearful thing to fall into the hands of the living Elohim.

לֹא בָּאָבֶל זְכָרוּ־נָא אֶת־חַיִם הַרְאָשׁוֹנִים 32
לֹא בָּאָבֶל זְכָרוּ־נָא אֶת־חַיִם הַרְאָשׁוֹנִים
כִּי אָז אַחֲרֵי אָרוּ עִינֵּיכֶם נִשְׁאַתֶּם צְבָא עֲנוּיִם רַבִּים:

32. 'abal zik'ru-na' 'eth-hayamim hari'shonim

ki 'az 'acharey 'oru `eyneykem n'sa'them ts'ba' `inuyim rabbim.

Heb10:32 But please remember the former days,

because then after your eyes being enlightened, you endured a great conflict of sufferings,

<32> Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,
ἐν αἷς φωτισθέντες πολλὴν ἀθλησιν ὑπεμείνατε παθημάτων,
32 Anamimnēskesthe de tas proteron hēmeras,

But remember the earlier days,

en hais phōtisthentes pollēn athlēsin hypemeinate pathēmatōn,
in which having been enlightened a great struggle of suffering you endured,

לֹא עָשָׂה כֵּן כְּבָר אֶת־עַבְדָּיו 33
לֹא עָשָׂה כֵּן כְּבָר אֶת־עַבְדָּיו
לֹא פָּעַם בְּחִזְוֹתְכֶם לְרָאוּה בְּחִרְפָּה וִתְוָנָה
פָּעַם בְּחִשְׁבָּהָרָף עִם הַקָּאִים בְּצָרֹת כְּמוֹכָם:

33. pa`am bih'yoth'kem l'ra'awah b'cher'pah w'thugah
pa`am b'hish'tateph `im haba'im batsaroth k'mokem.

Heb10:33 partly while you were shown both by reproaches and tribulations,
and partly while you become partners with those come in trouble like you.

<33> τοῦτο μὲν ὄνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι,
τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.

33 tutto men oneidismois te kai thlipsesin theatrizomenoi,
sometimes both to insults and to persecutions being made a public spectacle,
touto de koinōnoi tōn houtōs anastrephomenōn genēthentes.
other times partners of the ones thus having lived having become.

לֹא עָשָׂה כֵּן כְּבָר אֶת־עַבְדָּיו 34
לֹא עָשָׂה כֵּן כְּבָר אֶת־עַבְדָּיו
לֹא כִּי הָצְטָעָתָם עַל־הָאָסִירִים וְגַזְלָתָם רְכֻשָּׁכֶם סְבִלָּתָם בְּשָׁמָחָה
מִכְעָתֶךָם בְּגַנְפְּשָׁכֶם שִׁישָׁ-לְכֶם בְּשָׁמִים קָנֵין טֻוב מִפְנֵי וּקְיִם לְעֵד:
34. ki hits'ta`ar'tem `al-ha'asirim ug'zelath r'kush'kem s'bal'tem b'sim'chah
mida`t'kem b'naph'sh'kem sheyesh-lakem bashamayim qin'yan tob mimenu
w'qayam la`ad.

Heb10:34 For you sympathized with the prisoners and accepted
with joy the seizure of your possessions, from your knowledge in your souls
that you have in the heavens for yourselves a better and established possession for ever.

<34> καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν
μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἐαυτοὺς κρείττονα ὑπαρξίν
καὶ μένουσαν.

34 kai gar tois desmiois synepathēsate kai tēn harpagēn tōn hyparchontōn hymōn
For indeed with prisoners you sympathized and the seizing of your possessions
meta charas prosedexasthe ginōskontes echein heautous kreittona hyparxin
with joy you welcomed knowing to have for yourselves a better possession
kai menousan.
and an enduring one.

בְּרִית חֲדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 2461 35

לה לֹכֶן אַל-תִּשְׁלִיכוּ אֶת-בְּטַחֲנֵם כִּי יִשְׁלֹךְ שָׁכָר רָב:

35. laken 'al-tash'liku 'eth-bit'chon'kem ki yesh-lo sakar rab.

Heb10:35 Therefore, do not throw away your confidence, which you have a great reward.

«35» μηδὲ ποιεῖτε οὐδὲ τὴν παρρησίαν ὑμῶν, ἵνα τις ἔχει μεγάλην μισθαποδοσίαν.

35 mē apobalēte oun tēn parrēsian hymōn, hētis echei megalēn misthapodosian.

Do not throw away then, your confidence which has great reward.

**לו כי אֲרִיכִים אַתֶם לְסִבְלָנוֹת לְמַעַן תִּפְשְׁרֵי רְצֽוֹן אֱלֹהִים
ונשאתֶם אֶת־ההַבְטָחָה:**

36. ki ts'rikim 'atem l'sab'lanuth l'ma`an ta`asu r'tson 'Elohim

un'sa'them 'eth-hahab'tachah.

Heb10:36 For you need of endurance, so that when you have done the will of Elohim, you may receive the promise.

„36» ὑπομονῆς γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κοιμάσθω τὴν ἐπαγγελίαν.

36 hypomonēs gar echete chreian hina to thelēma tou theou poiēsantes
Of endurance for you have need that the will of Elohim having done,
komisēsthe tēn epaggellian.

לז כי עוד מעת-רגע זה הבא יבא לא אחר: עז 37

37. ki `od m`at-ragg` w'habq' yabo' lo' y'acher.

Heb10:37 For yet in a little while, He who shall come shall come, and shall not delay.

〈37〉 ἔτι γὰρ ιηκοὸν ὅσου ὅσου, ὁ ἐονόιτενος ἦξει καὶ οὐ νοογίστει·

37 eti gar mikron hoson hoson, ho erchomenos hēxei kaj ou chronisei:

For yet in a very little while, the one coming shall come and shall not delay;

לְחַצְדִּיק בְּאָמֹנוֹתָיו יְחִיה וְאַמְ-יִסְג אַחֲרֵ לְאַדְרָצָתָה נְפָשֵׁר בָּו:

38. hatsadiq be'eminatho yich'ye w'im-yisog 'achor lo'-rats'thah naph'shi bo.

Heb10:38 But my righteous one shall live by his faith;

and if he shrinks back, My soul has no pleasure in him.

〈38〉 ὁ δὲ δίκαιος μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται,
οὐκ εὑδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

**38 ho de dikaios mou ek pisteōs zēsetai, kai ean hyposteiletai,
and my righteous one by faith shall live, and if He draws back,
ouk eudokei hē psychē mou en autō.
is not pleased my soul with Him.**

לֹא בְּאַבְלָל אֵין אֲנָחָנוּ מִן־הַפְּסָגִים אַחֲרֵי לְאָבֶד
כִּי אִם־מִן־הַפְּאָמִינִים לְהַצִּיל נִפְשָׁנָה:
³⁹

39. 'abal 'eyn 'anach'nu min-han'sogim 'achor la'abod
ki 'im-min-hama'amim l'hatsil naph'shenu.

Heb10:39 But we are not of those who draw back to destruction,
but of them that believe to the saving of the soul.

<39> ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν
ἀλλὰ πίστεως εἰς περιπούησιν ψυχῆς.

39 hēmeis de ouk esmen hypostolēs eis apōleian
But we are not of those shrinking back toward destruction
alla pisteōs eis peripoiēsin psychēs.
but of faith toward the preserving of the soul.

Chapter 11

וְאַתָּה שְׁמַע אֶל־מִזְבֵּחַ כְּבָשָׂעֵד וְאֶת־עֲמָלֵךְ כְּבָשָׂעֵד
וְאֶת־עֲמָלֵךְ כְּבָשָׂעֵד וְאֶת־עֲמָלֵךְ כְּבָשָׂעֵד
אֲכִי הַאמְנוֹנָה הִיא בְּטַחַן בְּמַה־שְׁנַצְפָּה לוּ
וְהוֹכַחַת דְּבָרִים שָׁאִינָם גַּרְאִים:

1. ki ha'emunah hi' bitachon b'mah-shen'tsapeh lo
w'hokachath d'barim she'eynam nir'im.

Heb11:1 Now the faith is the assurance in what is expected in it
and the conviction of things that is not seen.

<11:1> "Εστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.
1 Estin de pistis elpizomenōn hypostasis,
Is now faith the assurance of things being hoped for,
pragmatōn elegchos ou blepomenōn.
the conviction of things not having seen.

בְּוְהִיא שְׁהִינְעָדָה עַל חָבֹות:
²

2. w'hi' shehu`adah `al ha'abot.

Heb11:2 For by it on the elders that is gained approval.

<2> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

2 en tautē gar emartyrēthēsan hoi presbyteroi.

By this for were given approval the elders.

וְאַתָּה שְׁמַע אֶל־מִזְבֵּחַ כְּבָשָׂעֵד וְאֶת־עֲמָלֵךְ כְּבָשָׂעֵד
וְאֶת־עֲמָלֵךְ כְּבָשָׂעֵד וְאֶת־עֲמָלֵךְ כְּבָשָׂעֵד
³

ג בְּאֶמְוֹנָה נִבְין כִּי־הַעֲזָלָמוֹת נִצְשְׁוִי בְּדָבָר הָאֱלֹהִים
לְהֽוֹצֵיאָה הַפְּרָאָה מִן־הַפְּעָלָם:

3. ba' emunah nabin ki-ha` olamoth na` asu bid'bar ha'Elohim
l'hotsi' hanir'eh min-hane`lam.

Heb11:3 By faith, we understand that the ages were framed by the Word of the Elohim, to take out the things that are seen from visible things.

↔ Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ,
εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

3 Pistei nooumen katērtisthai tous aiōnas hrēmati

By faith we understand to have been created the worlds by the Word
theou, eis to mē ek phainomenōn to blepomenon gegonenai.
of the Elohim, so as not from visible things the things seeing to have come to be.

4 בְּאֶמְוֹנָה קָרְבָּן לְאֱלֹהִים זָבֵחַ טֹב מַקִּין
אֲשֶׁר הִיה־לֹז לְעִדּוֹת כִּי צָדִיק הוּא בְּהִעֵד אֱלֹהִים
עַל־מְנֻחָתָיו וּבָה עֲזָרָנוּ מִדְבָּר אֲחָרֵי מוֹתָו:

4. ba' emunah hiq'rib Hebel l'Elohim zebach tob miQayin 'asher hayah-lo l'eduth
ki tsadiq hu' b'ha`id 'Elohim `al-min'chothayu ubah `odenu m'daber 'acharey motho.

Heb11:4 By faith, Hebel (Abel) offered to Elohim a better sacrifice than Qayin (Cain), by which he is to testify that he was righteous, Elohim witnessing of his gifts, and through it, having died, he still speaks.

↔ Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ,
δι' ἃς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,
καὶ δι' αὐτῆς ἀποθανὼν ἔπι λαλεῖ.

4 Pistei pleiona thysian Habel para Kain prosēnegken tō theō,
By faith a great sacrifice Abel than Cain offered to Elohim,
di' hēs emartyrēthē einai dikaios, martyrountos epi tois dōrois autou
by which he was commended to be righteous, bearing witness to his gifts
tou theou, kai di' autēs apothanōn eti lalei.
Elohim and by it, having died, yet he speaks.

5 בְּאֶמְוֹנָה לְקֹח חָנוֹק לְבָלָתִי רָאוֹתָה הַפּוֹת וְאַיִגְנָנוּ כִּי־לְקֹח אָתָּה
אֱלֹהִים וְהַזָּעֵד עַלְיוֹ לְבָנִי הַלְּקֹחּוּ כִּי אָתָּה־הָאֱלֹהִים הַתְּהִלָּךְ:

5. ba' emunah luqach Chano'k l'bil'ti r'otho hamaweth w'eynenu ki-laqach 'otho
'Elohim w'hu`ad `alayu liph'ney hilaq'cho ki 'eth-ha'Elohim hith'hala'k.

Heb11:5 By faith, Chanok was translated so as not to see death,

and was **not** found because Elohim had translated him.

For he obtained the witness, before his translation, that he pleased the Elohim.

«5> Πίστει Ἐνώχ μετετέθη τοῦ μὴ ὴδεῖν θάνατον, καὶ οὐχ ηὔρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὑαρεστηκέναι τῷ θεῷ.

5 Pistei Henōch metetethē tou mē idein thanaton, kai ouch ēhurisketo

By faith Enoch was taken up **not** to see death, and he was **not** found

dioti metethēken auton ho theos. pro gar tēs metatheseōs

because took up him Elohim. For before he was taken up,

memartyrētai euarestēkenai tō theō;

he has received testimony to have been pleasing to the Elohim.

וְבָלִי אֹמֶנֶה אִישׁ לְאֱלֹהִים רְצֵי לְאֱלֹהִים
כִּי כָל־הַקָּרְבָּן אֲלֵיו צְדִיק שִׁיאָמִין כִּירְצֵשׁ אֱלֹהִים
וְגַמּוֹל הַזָּא מִשְׁיב לְדַרְשָׁיו:

6. u'b'li 'emunah 'ish lo'-yih'yeh ratsuy l'Elohim ki kal-haqareb 'elayu tsari'k sheya'amin ki-yesh 'Elohim ug'mul hu' meshib l'dor'shayu.

Heb11:6 And without faith no man is to please Elohim, for all he who comes to Him that must believe that Elohim is, and He is a rewarder of those who respond to seek Him.

«6> χωρὶς δὲ πίστεως ἀδύνατον εὑαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδοτές γίνεται.

6 chōris de pisteōs adynaton euarestēsai;

And without faith, it is impossible to please Him.

pisteusai gar dei ton proserchomenon tō theō

To believe for it is necessary for the one approaching in Elohim,

hoti estin kai tois ekzētousin auton misthapodotēs ginetai.

that he is and to the ones seeking Him he becomes the rewarder.

בְּאֹמֶנֶה נָזַח נָחַ וַיַּעֲשֵׂה אֶת־הַתְּבִבָּה לְהַצִּיל אֶת־בֵּיתו אֶחָרִי
אֲשֶׁר־צִוָּה עַל הַבָּرִים שֶׁלָּא נָרָאים וַיַּרְשֵׁע בָּה אֶת־הָעוֹלָם
וַיְהִי לִירֶש הַצְּדָקָה עַקְבָּה הָאֹמֶנֶה:

7. ba'emunah niz'har Noach wayas 'eth-hatebah l'hatsil 'eth-beytho 'acharey 'asher-tsuumah `al d'barim shel' nir'im wayar'sha` bah 'eth-ha`olam wayhi l'yoresh hats'daqah `eqeb ha'emunah.

Heb11:7 By faith, Noach, being warned by Elohim of what was about things not seen, after that having feared, prepared an ark for the salvation of his household, by which He condemned the world, and became an heir of the righteousness

which is according to faith.

<7> Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι’ ἃς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

7 Pistei chrēmatistheis Nōe peri tōn mēdepō blepomenōn,
By faith Noah having been warned by Elohim about the things not yet been seen,
eulabētheis kateskeuasen kibōton eis sōtērian tou oikou autou
having been reverent, he built the ark for the salvation of His house
di' hēs katekrinen ton kosmon,
by which He condemned the world,
kai tēs kata pistin dikaiosynēs egeneto klēronomos.
and of the according to faith righteousness he became heir.

בְּאִמְנָה שֶׁמֶע אֶבְרָהָם כַּאֲשֶׁר נִקְרָא לְלִכְתָּה אֶל-הָרֶץ
אֲשֶׁר יִרְשֶׁנָּה וַיֵּצֵא וַיַּדַּע אֲنָה יָבוֹא:

8. ba'emunah shama` 'Ab'raham ka'asher niq'ra' leleketh 'el-ha'arets
'asher yirashenah wayetse' w'lo'-yada` 'ana' yabo'.

Heb11:8 By faith, Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance and he went out, not knowing where he was going.

<8> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἔξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἔξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

8 Pistei kaloumenos Abraam hypēkousen exelthein eis topon
By faith Abraham being called, obeyed to go out to a place
hon ēmellen lambanein eis klēronomian,
which he was about to receive for an inheritance,
kai exēlthen mē epistamenos pou erchetai.
and he went out not knowing where he is going.

טְבָאִמְנָה הִיה גָּר בְּאֶרֶץ הַהֲבִטָּה כְּמוֹ בְּנִכְרִית וַיֵּשֶׁב בְּאֶחָלִים
חוּא וַיַּצְחַק וַיַּעֲקֹב אֲשֶׁר־יָרְשִׁי עַמּוֹ הַהֲבִטָּה הַהִיא:

9. ba'emunah hayah ger b'erets hahab'tachah k'mo b'nak'riah wayesheb b'ohalim hu'
w'Yits'chaq w'Ya'aqob 'asher-yar'shu `imo hahab'tachah hahi'.

Heb11:9 By faith, he lived in the land of promise, as in a foreign land, and he dwelt in tents with Yitschaq (Isaac) and Yaaqob (Jacob), who inherited with them the same promise;

<9> Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.

9 Pistei parōkēsen eis gēn tēs epaggelias hōs allotrian
By faith he migrated to the land of the promise as in a strange land,
en skēnais katoikēsas meta Isaak kai Iakōb tōn sygklēronomōn tēs epaggelias tēs autēs;

in tents having lived with Isaac and Jacob, the fellow-heirs of the promise same.

ר. כיר-חֶכְה לְעִיר אָשֵר יִסּוּדְתָה נָאָמָנָה וּבָונָה וּמַכּוֹנָה הָאָלָהִים:

10. ki-chikah la'ir 'asher y'sudathah ne'emah ubonah um'konanah ha'Elohim.

Heb11:10 for he was looking for the city whose foundation is faithful and whose architect and builder is the Elohim.

〈10〉 ἔξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν
ἥς τεχνίτης καὶ δημιουργὸς ὁ θεός.

10 exedecheto gar tēn tous themelious echousan polin

For he was looking forward to the foundations having city

ἥς τεχνῖτες καὶ δῆμιουργος ὁ θεός.

of which the designer and maker is the Elohim.

ריא באמונה שרה גם היא מצאה פה להזדמנות ותלך אחריו בלהה
כירחשה את הפתיחה לנאמן:

**11. ba'eminah Sarah gam-hi' mats'ah koach l'haz'ri`a wateled 'acharey b'lolah
ki-chash'bah 'eth-hamab'tiach l'ne'emah.**

Heb11:11 By faith, also Sarah herself received strength to conceive seed, and gave birth after she was past age, since she considered the One having promised as faithful.

«11> Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἤγκυστο τὸν ἐπαγγειλάμενον.

11 **Pistei** **kai** **autē** **Sarra** **steira** **dynamin** **eis** **katabolēn** **spermatos**

By faith also Sarah herself, a barren woman, ability to establish a posterity

elaben kai para kairon hēlikias,

received even beyond time of age,

επει πιστον ἡγέσατο τον επαγγειλαμένον;

since she considered faithful the one having promised.

יב על-כן מאחד אשר במעט מה בשרו יצא כיוכבי הרים לרב וכחול על-שפת הים אשר לא יסבּו

12. `al-ken me'echad 'asher kim`at meth b'saro yats'u k'kok'bey hashamayim larob w'kachol `al-s'phath hayam 'asher lo' yisapher.

Heb11:12 Therefore so from one who, as little as dead in his flesh, came forth as the stars of the heavens in multitude, and as the sand which is by the seashore that is innumerable.

•**12** διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

12 dio kai aph' henos egennéthēsan,
Therefore also from one person were born many,
kai tauta nenekrōmenou, kathōs ta astra tou ouranou
and these having been as good as dead, as numerous as the stars of the heavens
tō plēthei kai hōs hē ammos hē para to cheilos tēs thalassēs hē anarithmētos.
in number and as the sand along the shore of the sea innumerable.

וְאַמָּנוּ בְּאֶתְהָבָטֹחוֹת 13
בְּקָרְבֵּן וְיִשְׁמַחֵי לְקָרְבָּן
וַיָּדֻוּ כִּירְגָּרִים הֵם וְתוֹשְׁבִים בָּאָרֶץ :

לֹא אֲמָנוּ מִתּוֹ כָּל־אֱלֹהִים וְלֹא רָא אֶת־הַהֲבָטֹחוֹת
בְּקָרְבֵּן צִפְיוֹ לְהָנִים וְיִבְטַחֵי וְיִשְׁמַחֵי לְקָרְבָּן

13. ba'emunah methu kal-'eleh w'lo' ra'u 'eth-hahab'tachoth raq merachoq tsipu lahen
wayib'tchu wayis'm'chu liq'ra'than wayodu ki-gerim hem w'thoshabim ba'arets.

Heb11:13 All these died in faith, not having receiving the promises,
but having seen them from a distance, and welcomed them, and rejoiced in them,
and confessed that they were strangers and exiles on the earth.

<13> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας
ἀλλὰ πόρρωθεν αὐτὰς ὅδοντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι
καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

13 Kata pistin apethanon houtoi pantes, mē labontes tas epaggelias
According to faith died these all, not having received the promises
alla porrōthen autas idontes kai aspasamenoi
but from a distance having seen these and having welcomed them
kai homologēsantes hoti xenoi kai parepidēmoi eisin epi tēs gēs.
and having confessed that strangers and exiles they are on the earth.

וְאַמָּנוּ בְּאֶתְהָבָטֹחוֹת 14
יד כִּי הַמְּדִבְרִים כֹּזֹאת מָדִיעִים כִּי־מִטְרָת חַפְצָם אֶרְץ מוֹשֵׁב :

14. ki ham'dab'rim kazo'th modi'im ki-matarath cheph'tsam 'erets moshab.

Heb11:14 For those who speak such things inform
that the purpose of their desire is to return to a country.

<14> οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

14 hoi gar toiauta legentes emphanizousin
For the ones saying such things make it clear
hoti patrida epizētousin.
that they are searching for a country.

וְאַלְוּ חִיְּתָה בְּעַתָּם עַל־הָאָרֶץ הָהִיא 15
טו וְאַלְוּ חִיְּתָה בְּעַתָּם עַל־הָאָרֶץ הָהִיא

אָשֶׁר יַצִּאוּ מִמְּנָה הַיּוֹת בַּיּוֹם לְשׁוֹב אֲלֵיכֶם:

15. w'iliu hay'thah da`tam `al-ha'arets hahi'
'asher yats'u mimenah hinneh hayah b'yadam lashub 'eleyah.

Heb11:15 And yet, if they had been remembering of that country from whence they came out of it, behold, they would have had in their hands to return to it.

<15> καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἰχον ἀν καιρὸν ἀνακάμψαι·

15 kai ei men ekeinēs emnēmoneuon aph' hēs exebēsan,

And if they were remembering that country from which they came out, eichon an kairon anakampsai;
they would have had an opportunity to return.

טז אָכֵן נִכְסָפוּ לְמוֹשֵׁב טוֹב מִפְנֵי וְהַיּוֹא בְּשָׁמִים וְעַל-כֵּן
לֹא בָּוֶשׁ חָאָלָהִים מֵהֶם לְהַקְרָא אֶל-הָיָהִם כִּי-הַכִּין לָהֶם עִיר:

16. 'aken nik's'phu l'moshab tob mimenu w'hu' bashamayim
w`al-ken lo' bosh ha'Elohim mehem l'hicare' 'Eloheyhem ki-hekin lahem `ir.

Heb11:16 Indeed they desire to return a better country from it, that is in the heavens. Therefore the Elohim is not ashamed of them to be called their El, for He has prepared a city for them.

<16> νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἥτοι μασεν γὰρ αὐτοῖς πόλιν.

16 nyn de kreittonos oregontai, tout' estin epouraniou.

But now they strive for a better country, that is to say a heavenly one.
dio ouk epaischynetai autous ho theos theos epikaleisthai autōn;
Therefore is not ashamed of them the Elohim to be called their El.
hētoimasen gar autois polin.
For he prepared for them a city.

יז בְּאֶמְוֹנָה הִיּוֹת מְעֻלָּה אֶבְרָהָם אֶת-יִצְחָק כַּאֲשֶׁר נִסְתַּחַת
וְאֶת-יִחִידָה יָקִרְבָּה הַמְּקַבֵּל אֶת-הַהְבָטּוֹת:

17. ba'emunah hayah ma`aleh 'Ab'raham 'eth-Yits'chaq ka'asher nusah
w'eth-y'chido yaq'rib ham'qabel 'eth-hahab'tachoth.

Heb11:17 By faith, Abraham, when he was tested, offered up Yitschaq (Isaac), and he who had received the promises was offering up his only begotten son,

<17> Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

17 Pistei prosenēnochen Abraam ton Isaak peirazomenos

By faith Abraham has offered Isaac, being tested

kai ton monogenē prosephen, ho tas epaggelias anadexamenos,

and his only son he was offering, the one the promises having received,

רֵיחַ אֲשֶׁר נִאמְרָלֹ בַּיִצְחָק יִקְרָא לְךָ זָרָעַ: 18

18. 'asher ne'emar-lo ki b'Yits'chaq yiqare' l'ak zara'.

Heb11:18 of whom it was said that, In Yitschaq your seed shall be called,

<18> πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

18 pros hon elalēthē hoti En Isaak klēthēsetai soi sperma,

about whom it was said, in Isaac shall be called your seed,

רֵיחַ אֲמֻתָּה וְאַתְּ-הַמְתִים עַל-כֵּן גַּם-הוֹשֵׁב אַלְיוֹ לְדִיחָוֹת לְמַשְׁלָל: 19

19. wayachashob b'libo ki yakol 'Elohim l'hachayoth gam 'eth-hamethim
'al-ken gam-hushab 'elayu lih'yoth l'mashal.

Heb11:19 and considered in his heart that Elohim was able even to raise the dead, therefore he also received him back to be as a figure.

<19> λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός,
οὐθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

19 logisamenos hoti kai ek nekrōn egeirein dynatos ho theos,
having considered that also from the dead to raise up able Elohim
hothen auton kai en parabolē ekomisato.
is from which him also symbolically he received back from the dead.

בְּאֶמְנָה בָּרָךְ יִצְחָק אֶת-יַעֲקֹב
וְאֶת-עָשָׂו וַיַּדְבֵּר עַל-עֲתִידָת לְמוֹ: 20

20. ba'emunah bera'k Yits'chaq 'eth-Ya`aqob w'eth-`Esau
way'daber `al-`athidoth lamo.

Heb11:20 By faith, Yitschaq blessed Yaakov and Esau
and spoke concerning things to come of them.

<20> Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ.

20 Pistei kai peri mellontōn eulogēsen Isaak ton Iakōb kai ton Ḫesau.

By faith also concerning the things about to be, Isaac blessed Jacob and Esau.

בְּאֶמְנָה בָּרָךְ יַעֲקֹב אֶת-שְׁנִי בְּגִרִּיּוֹסֶף לְפָנָי מֹתוֹ
וַיִּשְׁתַּחַוו עַל-רָאשׁ הַמֶּטֶה: 21

21. ba'eminah bera'k Ya`aqob 'eth-sh'ney b'ney-Yoseph liph'ney motho wayish'tachu `al-ro'sh hamateh.

Heb11:21 By faith, Ya`aqob blessed both the sons of Yoseph before his death, and bowed down on the top of his staff.

21 Πίστει Ἰακὼθ ἀποθνήσκων ἔκαστον τῶν σίων Ἰωσὴφ εὐλόγησεν καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ.

21 Pistei Iakōb apothnēskōn hekaston tōn huiōn Iōsēph eulogēsen
By faith Jacob while dying each of the sons of Joseph blessed
kai prosekynēsen epi to akron tēs hrabdou autou.
and he worshiped on the top of his staff.

כִּי אָמַנְתָּ הַזֶּכֶר יְוָשֵׁף בְּקָרְבֵּן קָצֹן אֶת־דִּיצְיָאת בְּנֵי יִשְׂרָאֵל
וַיַּצְאָו עַל־עַצְמֹתָיו:
/49א-בְּנֵי יִשְׂרָאֵל כִּי אָמַנְתָּ הַזֶּכֶר יְוָשֵׁף בְּקָרְבֵּן קָצֹן אֶת־דִּיצְיָאת בְּנֵי יִשְׂרָאֵל 22
:בְּנֵי יִשְׂרָאֵל כִּי אָמַנְתָּ הַזֶּכֶר יְוָשֵׁף בְּקָרְבֵּן קָצֹן אֶת־דִּיצְיָאת בְּנֵי יִשְׂרָאֵל 60

22. ba'eminah hiz'kir Yoseph biq'rab-qitsō 'eth-y'tsi'ath b'ney Yis'ra'El way'tsaw `al-'ats'mothayu.

Heb11:22 By faith, Yoseph, when his end was come close, mentioned of the exodus of the sons of Yisra'El, and gave orders concerning his bones.

22 Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν σίων Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετέλατο.

22 Pistei Iōsēph teleutōn peri tēs exodou tōn huiōn Israēl
By faith Joseph while dying, concerning the exodus of the sons of Israel
emnēmoneusen kai peri tōn osteōn autou eneteilato.
made mention and concerning his bones he gave orders.

כִּי אָמַנְתָּ הַצְּפִינָה אֶת־מָשָׁה אֶבְוֹתָיו שֶׁלְשָׁה יְרֻחִים אֶחָר הַוּלְדֹה
כִּרְאָתָם אֶת־הַיּוֹלֵד כִּי־טוֹב הוּא וְלֹא יָרַא מִפְנִי מִצּוֹת הַמֶּלֶךְ:

23. ba'eminah hits'pinu 'eth-Mosheh 'abothayu sh'losah y'rachim 'achar hiual'do kir'otham 'eth-hayeled ki-tob hu' w'lo' yar'u mip'ney mits'wath hamele'k.

Heb11:23 By faith, Mosheh was hidden by his parents for three months after having been born, because they saw that he was a beautiful child, and they were not afraid of the presence of the king's command.

23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

23 Pistei Mōusēs gennētheis ekrybē trimēnon hypo tōn paterōn autou,
By faith Moses having been born was hidden three months by his parents,
dioti eidon asteion to paidion
because they saw that beautiful the child was
kai ouk ephobēthēsan to diatagma tou basileōs.
and they were not afraid of the decree of the king.

בְּאֶמְנָה מֵאַנְשָׁה כִּי־בְּנֵי־עֲמָקָם־בְּנֵי־עֲמָקָם 24

כִּי בְּאֶמְנָה מֵאַנְשָׁה כִּי־בְּנֵי־עֲמָקָם־בְּנֵי־עֲמָקָם לְהִקְרָא בֶן לְבַת־פְּרָעָה:

24. **ba'emunah me'en Mosheh ka'asher gadel l'hicare' ben l'bath-Par'oh.**

Heb11:24 By faith, Mosheh, when he grew up,
refused to be called the son of Pharaoh's daughter,

↔24 Πίστει Μωϋσῆς μέγας γενόμενος ἤρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

24 Pistei Mōusēs megas genomenos ērnēsato

By faith Moses having become full grown refused

legesthai huios thygatros Pharaō,

to be called the son of the daughter of Pharaoh,

בְּלֹא־חַטָּאת כִּי־בְּנֵי־עֲמָקָם־בְּנֵי־עֲמָקָם 25

:כִּי־בְּנֵי־עֲמָקָם־בְּנֵי־עֲמָקָם :

כִּי־וַיַּבְחַר לְסִבְלָה אֶת־עֲנֵי עַמּוֹד־אֱלֹהִים מִלְּחַתְּעֵנֶג

לְשֻׁעָה בְּתַעֲנוּגִי הַחֲטָאָה:

25. **wayib'char lis'bol 'eth-`ani `am-'Elohim mil'hith`aneg**
l'sha`ah b'tha`anugey hachet'.

Heb11:25 choosing rather to suffer the poor with the people of Elohim,
than to enjoy the pleasures of sin for a time,

↔25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
ἔχειν ἀμαρτίας ἀπόλαυσιν,

25 mallon helomenos sygkakoucheisthai tō laō tou theou

rather having chosen to be mistreated with the people of Elohim

ē proskairon echein hamartias apolausin,

than temporarily to have the enjoyment of sin,

בְּלֹא־חַטָּאת כִּי־בְּנֵי־עֲמָקָם־בְּנֵי־עֲמָקָם 26

:כִּי־בְּנֵי־עֲמָקָם־בְּנֵי־עֲמָקָם :

כִּי בְּחַשְׁבוֹ אֶת־חַרְפָּת הַמָּשִׁיחַ לְעַשֶּׂר גָּדוֹל מִאַצְרוֹת מִצְרָיִם

כִּי הַבִּיט אֶל־הַגּוֹמִילָה:

26. **b'chash'bo 'eth-cher'path haMashiyach l'oser gadol me'ots'roth Mits'rayim**
ki habit 'el-hag'mul.

Heb11:26 considering the reproach of the Mashiyach greater riches
than the treasures of Mitsrayim; for he was looking to the reward.

↔26 μείζονα πλούτον ἤγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν
τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

26 meizona plouton hēgēsamenos tōn Aigyptou thēsaurōn

greater wealth having considered than the treasures of Egypt

ton oneidismon tou Christou; apeblepen gar eis tēn misthapodosian.

the reproach of the Anointed One. For he was paying attention to the reward.

עַל־יְמֵינָךְ מִצְרָיִם וְעַל־יְמֵינֶךָ תְּהִלָּתְךָ קָדוֹשָׁה כִּי־בְּאַמְוּנָה יָצָא מִאָרֶץ מִצְרָיִם וְלֹא יָרַא מִחְמָת הַפְּלָקָה כִּי־הִיא כְּרָא אֲתָּה אָשָׁר־אִינְנוּ נְרָא אַתָּה וַיַּחֲזֹק:

27. **ba'emuνah yatsa' me'erets Mits'rayim w'lo' yare' mechamath hamele'k ki hayah k'ro'eh 'eth 'asher-'eynenu nir'eh wayith'chazaq.**

Heb11:27 By faith, he came out of the land of Mitsrayim, not fearing because of the wrath of the king, for as is seen what is invisible and is persevered.

<27> Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρῶν ἐκαρτέρησεν.

27 Pistei kateipen Aigypton mē phobētheis ton thymon tou basileōs;
By faith he left Egypt not having feared the anger of the king;
ton gar aoraton hōs horōn ekarteresen.
for the one unseen as seeing he persevered.

כִּי־בְּאַמְוּנָה עָשָׂה אֶת־הַפְּסָח וַיְנִתְיַהַת הַדָּם לְמַעַן אָשָׁר לֹא־יָגַע הַמְשֻׁחָה בְּבָכָרִים:

28. **ba'emuնah `asah 'eth-haPesach un'thinath hadam l'ma'an 'asher lo'-yiga` hamash'chith bib'koreyhem.**

Heb11:28 By faith, he kept the Passover and the sprinkling of the blood, for the sake of the destroyer in the firstborn that should not touch them.

<28> Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

28 Pistei pepoiēken to pascha kai tēn proschysin tou haimatos,
By faith he has instituted the Passover and the pouring out of the blood,
hina mē ho olothreuōn ta prōtotoka thigē autōn.
lest the one destroying the firstborn children he might touch them.

כִּי־בְּאַמְוּנָה עָבָרו אֶת־יְמִינָה סִוִּף בְּפִבְשָׁה אֲשֶׁר נִסְי מִצְרָיִם גַּם־הַמָּה לְעֹבֶר־בָּו וַיַּטְבַּעַו:

29. **ba'emuנah `ab'ru 'eth-yam-suph bayabashah 'asher nisu Mits'rayim gam-hemah la`abar-bo wayit'ba`u.**

Heb11:29 By faith, they passed through the Red Sea as by dry land, which they of Mitsrayim also attempted to pass through it and were drowned.

<29> Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἃς πεῖραν λαβόντες οἱ Αἴγυπτοι κατεπόθησαν.

29 Pistei diebēsan tēn Erythran Thalassan hōs dia xēras gēs,
By faith, they were through the red sea as through dry land,
hēs peiran labontes hoi Aigyptioi katepothēsan.
of which an attempt having made the Egyptians were drowned.

לְבָאָמִינָה נִפְלָאוּ חֻמוֹת יְרִיחוֹ אַחֲרֵי הַקִּרְבָּה אֶת־³⁰
שְׁבָעָת יָמִים:

30. ba'emunah naph'ilu chomoth Y'richo 'acharey hiqiphu 'othan shib'ath yamim.

Heb11:30 By faith, the walls of Yericho fell down after they had been encircled for seven days.

30» Πίστει τὰ τείχη Ἰεριχὼ ἐπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

30 Pistei ta teichē Ierichō epesan kyklōthenta epi hepta hēmeras.

By faith the walls of Jericho fell having been encircled for seven days.

לֹא בָאָמִינָה לֹא אָבְדָה רְחַב הַזּוֹנָה עַם־הַסּוּרִים
כִּי־אָסְפָה אֶת־הַמְּרָגִlim אֶל־בֵיתָה בְשָׁלוֹם:³¹

**31. ba'emunah lo' 'ab'dah Rachab hazonah 'im-hasorarim
ki-'as'phah 'eth-ham'rag'lim 'el-beythah b'shalom.**

Heb11:31 By faith, Rachab the prostitute did not perish with those who were disobedient, because she gathered the spies to her house with peace.

31» Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοὺς ἀπειθήσασιν
δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

31 Pistei Hraab hē pornē ou synapōleto tois apeithēsasin

By faith Rahab, the prostitute, did not perish with the ones having disobeyed, dexamenē tous kataskopous met' eirēnēs.

having welcomed the spies with peace.

לֹב וּמָה אָמַר עוֹד הַן תִּקְצֶר הַעַת מִסְפֵּר מִעְשֵׂי גָּדוֹן
יְבָרֶךְ וְשָׁמְשׁוֹן וַיַּפְתַּח וְקוֹד יִשְׁמְוֹאֵל וְהַבְּרִיאִים:³²

**32. umah 'omar 'od hen tiq'tsar ha`eth misaper ma`asey Gid'on
uBaraq w'Shim'shon w'Yiph'tach w'Dawid uSh'mu'El w'han'bi'im.**

Heb11:32 And what more shall I say? Behold, it shall fail me of the time of a number of the actions of Gideon, Baraq, Shimshon, Yiptach, also of Dawid and Sh'mu'El and the prophets,

32» Καὶ τί ἔτι λέγω; ἐπιλεύψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών,
Βαράκ, Σαμψών, Ἰεφθάء, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

32 Kai ti eti legō? epileipsei me gar diēgoumenon ho chronos peri Gedeōn,
And what more should I say? Shall fail me for telling time about Gideon,
Barak, Sampsōn, Iephthae, Dauid te kai Samouēl kai tōn prophētōn,
Barak, Samson, Jephthah, both David and Samuel, and the prophets,

תָּמִיד בְּלֹא כַּיְלֵב עֲזָעֵב יְהֻנָּמֶת וְשָׁבֵךְ 33
לֹא אָשָׁר בְּאֶמְנָה כְּבָשָׂיו מִמְּלָכֹת וְפָעֵלי צְדָקָה
וְהַשִּׁיגוּ הַבְּטָחוֹת וְסִכְרוּ פִּי אֶרְיוֹת:

33. 'asher ba'eminah kib'shu mam'lakoth upha`alu tsedeq
w'hisigu hab'tachoth w'sak'ru phi 'arayoth.

Heb11:33 who by faith, conquered kingdoms and worked righteousness,
obtained promises and shut the mouths of lions,

«33» οὖ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην,
ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

33 hoi dia pisteōs katēgonisanto basileias, eirgasanto dikaiosynēn,
who by faith conquered kings, worked righteousness,
epetychon epaggeliōn, ephraxan stomata leontōn,
attained promises, shut the mouths of lions,

עֲזָעֵב יְהֻנָּמֶת וְשָׁבֵךְ תָּמִיד בְּלֹא כַּיְלֵב עֲזָעֵב יְהֻנָּמֶת 34
לֹא אָשָׁר בְּאֶמְנָה כְּבָשָׂיו מִמְּלָכֹת וְפָעֵלי צְדָקָה
וְעַשְׂיו חִיל בְּמִלְחָמָה וְהַפִּילוּ מִחְנּוֹת זָרִים:

34. w'kibu g'burath ha'esh w'nim'l'tu mipi hachereb w'hith'chaz'qu m'chul'shatham
w`asu chayil bamil'chamah w'hipilu machanoth zirim.

Heb11:34 quenched the power of fire, escaped from the edge of the sword
and strengthened their weakness and were made mighty in war
and overthrew the armies of the aliens.

«34» ἔσθεσαν δύναμιν πυρός, ἔψυγον στόματα μαχαίρης, ἔδυναμώθησαν ἀπὸ
ἀσθενείας, ἔγενήθησαν ἐν σχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

34 esbesan dynamin pyros, ephygon stomata machairēs,
quenched the power of fire, escaped from the edges of the sword
edynamōthēsan apo astheneias, egenēthēsan ischyroi en polemō,
were made strong from weakness, became strong in war,
parembolas eklinan allotriōn.
armies of foreigners they turned back.

עֲזָעֵב יְהֻנָּמֶת וְשָׁבֵךְ תָּמִיד בְּלֹא כַּיְלֵב עֲזָעֵב יְהֻנָּמֶת 35
לֹא נִשְׁימַם לְקֹחַ מִתְחִיה אֶת-מִתְחִיה וְאֶחָרִים רַטְשׁוּ בְעִנּוּיִם
וְלֹא רַצְיַה לְהַנְּצֵל לְמַעַן רַזְבוּ לִתְחִיה טוֹבָה מִמְּנָה:

35. nashim laq'chu mit'chiah 'eth-metheyhen wa'acherim rut'shu b`inuyim w'lo' ratsu l'hinatsel l'ma`an yiz'ku lith'chiah tobah mimenah.

Heb11:35 Women received back their dead by resurrection. And others were tortured, not wanting to be delivered, so that they might obtain a better resurrection from them.

35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρέίττονος ἀναστάσεως τύχωσιν.

35 elabon gynaikeis ex anastaseos tous nekrous auton;

Women received, by resurrection, their dead.

alloi de etympanisthesan ou prosdexamenoi ten apolytrōsin,

But others were tortured to death, not having received deliverance,

hina krettonos anastaseos tychosin;

that a better resurrection they might attain to.

לֹא מִהָם נָסְיוֹן תַּעֲלֹגְלִים וּמִפּוֹת וּגְמַסְרוֹ לְכֶבֶל וּמִסְגָר: 36

36. mehem nusu nis'yon ta`alulim umakoth w'gam-nim'sru l'kebel umas'ger.

Heb11:36 Some of them were tried trials of mockings and scourgings, and more, delivered to chains and imprisonment.

36 ἔτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς.

36 heteroi de empaigmōn kai mastigōn peiran elabon,

And others of mockings and whippings received testing,

eti de desmōn kai phylakes;

and still others of chains and of imprisonments.

לֹא נִקְלָלו בָּאָבָנִים נָסְרוֹ בְמִגְרָה נְבָחָנוּ בִּיסּוּרִים מָתוּ לְפִידָחָרְבָן וַיַּנְנָעוּ עַטְוֹפִי עֹורָת כְּבָשִׂים וּעֲזִים בְּחָסֶר וּבְעַצָּר רָעָה וִינְגָן: 37

37. nis'q'lu ba'abanim nus'ru bam'gerah nib'chanu b'yisurim methu l'phi-chareb wayanu u `atuphey oroth k'basim w'izim b'chosher ub'otser ra`ah w'yagon.

Heb11:37 They were stoned with stones, they were sawn asunder, they were tormented in agony, they were slain with the edge of the sword. They went around in sheepskins, in goatskins wrapped, being in need, in evil being oppressed, being mistreated,

37 ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρῃ ἀπέθανον, περιεῆθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

37 elithasthesan, epristhesan, en phonō machairēs apethanon,

They were stoned, sawn in two, by murder of the sword they died,

periēthon en mēlōtais, en aigeiois dermasin,

they went around in sheepskins, in goat skins,

hysteroumenoi, thlibomenoi, kakouchoumenoi,

being in need, being oppressed, being mistreated,

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebus - page 2476

לְהַאֲשֶׁר הָעוֹלָם לֹא-הָיָה כִּבְדִּי לָהֶם הֵם תָּעַז בַּמְדָבָר
וּבְחֶרְבִּים וּבְמַעֲרוֹת וּבְגִיקִּיקִי הָאָרֶץ:

38. 'asher ha`olam lo'-hayah k'day lahem hem ta`u ba mid'bar
ubeharim ubam`aroth ubin'qiqey ha'arets.

Heb11:38 men of whom the world was not worthy to them,
they wandered in wilderness and in mountains and in caves and in holes of the ground.

«38» ὥν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι
καὶ ὄρεσιν καὶ σπηλαῖοις καὶ ταῖς ὀπαῖς τῆς γῆς.

38 hōn ouk ēn axios ho kosmos, epi erēmiais planōmenoi kai oresin
of whom was not worthy the world, in deserts wandering and in mountains
kai spēlaiois kai tais opais tēs gēs.
and in caves and in the holes of the ground.

בְּאָמֵן וְאָמֵן כִּי-זֶה עַל-עַל עַל-עַל עַל-עַל עַל-עַל 39
לֹט וּכְלָאָלָה אֲפִיכְיַעַד עַל-יְהָם בְּגָלָל אָמִונָתָם לֹא
לְקָחוּ אֶת-הַבְּטַחַת:

39. w'kal-'eleh 'aph ki-hu`ad `aleyhem big'lal 'emunatham
lo' laq'chu 'eth-hahab'tachah.

Heb11:39 And all these, though having obtained the witness on them through their faith,
did not receive the promise,

«39» Καὶ οὗτοι πάντες μαρτυρηθέντες
διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

39 Kai houtoi pantes martyrethentes
And all these having been commended
dia tēs pisteōs ouk ekomisanto tēn epaggelian,
through faith did not receive the promise,

מִלְמֻעַן אֲשֶׁר לֹא-יִשְׁלַמְוּ בְּלֹעֲדֵינוּ 40
כִּי צְפָה לְנוּ אֱלֹהִים מִקְדָּם טוֹבָה יִתְרַחֵה:

40. l'ma`an 'asher lo'-yush'lmu bil`adeynu
ki tsaphah lanu 'Elohim miqedem tobah y'therah.

Heb11:40 because Elohim has expected for us a good advance to what is much better,
for those should not made perfect without us.

«40» τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου,
ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

40 tou theou peri hēmōn kreitton ti problepsamenou,
Elohim for us something better having foreseen,
hina mē chōris hēmōn teleiōthōsin.

Chapter 12

א לֹכֶן גַּם־אָנַחֲנוּ אָשָׁר־עָנָן עֲדִים רַב כֹּזה מְסֻבָּב
אָתָנוּ נִשְׁלִיכָה מִפְנֵנוּ כָּל־טְרַח וְהַחֲטָא הַמְקִיפָה עַלְינוּ
וְנִרְוִצָה בְּסִבְלָנוֹת אֶת־הַמְרוֹצָח הַעֲרוֹכוֹת לְפָנֵינוֹ:

- 1. laken gam-‘anach’nu ‘asher-`anan `edim rab kaze h m’sobeb ‘othanu nash’likah mimenu kal-torach w’**hachet**’ hamaqiph `aleynu w’**narutsah b’sab’lanuth** ‘eth-ham’rutsah ha`arukah l’phaneynu.**

Heb12:1 we too, therefore, seeing that we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily entangles us, and let us run with endurance the race that is set before us,

¶12:1 Τοι γαρ οὐ καὶ ἡμεῖς τοσοῦτον ἔχοντες περικέίμενον ἡμῖν νέφος μαρτύρων,
ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν,
δι’ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

- 1 Toigaroun kai hēmeis tosouton echontes perikeimenon hēmin nephos martyrōn,**
So therefore, we also having such surrounding us a cloud of witnesses,
ogkon apothemenoi panta kai tēn euperistaton hamartian,
weight having laid aside every and easily ensnaring sin,
di' hypomonēs trechōmen ton prokeimenon hēmin agōna
with endurance let us run the lying before us race

בְּוַגְבִּיטָה אֶל־יְהֹוָשָׁע רֹאשׁ הָאָמוֹנָה וּמְשֻׁלִּימָה
אֲשֶׁר בֶּעָד הַשְׁמָחָה הַשְׁמֹורָה לוֹ קָבֵל אֶת־הַצְּלָוֹב
וַיַּבְצֵץ הַחֲרֵפָה וַיַּשְׁבַּט לִימִין כֶּפֶא הָאֱלֹהִים:

- 2. w'habitah 'el-Yahushuà ro'sh ha'emunah umash'limah 'asher b`ad hasim'chah hash'murah lo qibel 'eth-hats'lub wayibez hacher'pah wayesheb limin kise' ha'Elohim.**

Heb12:2 looking to **Ow^{אֹוָה}**, the head and perfecter of faith,
who for the joy set before Him endured the cross, having despised the shame,
and has sat down at the right hand of the throne of the Elohim.

<2> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας
ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

- 2 aphorōntes eis ton tēs pisteōs archēgon kai teleiōtēn Iēsoun,
fixing our gaze on the of the faith founder and perfecter Yahushua,**

hos anti tēs prokeimenēs autō charas
 who because of the being set before Him joy,
 hypemeinen stauron aischynēs kataphronēsas en dexia
 he endured the cross having despised the shame at the right hand
 te tou thronou tou theou kekathiken.
 and of the throne of the Elohim he has sat down.

יְהִי־בָּרוּךְ־עַל־יְהֹוָה־שֶׁעָשָׂה־לְעַמֵּינוּן־זֶה־בְּעַלְמָה־כֵּן־כַּא־כַּא־
 וְעַל־יְהֹוָה־שֶׁעָשָׂה־לְעַמֵּינוּן־זֶה־בְּעַלְמָה־כֵּן־כַּא־
ג הַתְּבָונָנוּ אֶלְיוֹ אֲשֶׁר־נִשְׁאָה כִּלְמָה גָּדוֹלָה כִּזְאת מִאֵת הַחֲטָאים
ל לְמַעַן אֲשֶׁר לֹא תִּיעַפְוּ וְלֹא תִּגְעַנוּ בְּנֶפֶשׁ־וּתְרִיבָּם:

3. hith'bonanu 'elayu 'asher-nasa' k'limah g'dolah kazo'th me'eth hachata'im
 I'ma'an 'asher lo' thi'aphu w'lo' thig'u b'naph'shotheykem.

Heb12:3 For consider Him who has endured such great opposition by sinners
 against Himself, so that you shall not grow weary nor faint in your souls.

<3> ἀναλογίσασθε γάρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς ἐαυτὸν
 ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυσόμενοι.

3 analogisasthe gar ton toiautēn hypomemenēkota hypo tōn hamartōlōn eis heauton
 For consider the One having endured such by sinners against Himself
 antilogian, hina mē kamēte tais psychais hymōn ekluomenoi.
 opposition, that you may not be weary in your souls, losing heart.

יְהִי־בָּרוּךְ־עַל־יְהֹוָה־שֶׁעָשָׂה־לְעַמֵּינוּן־זֶה־בְּעַלְמָה־כֵּן־כַּא־
ד עֲבֵין לֹא עָמַדְתָּם בְּמַלְחַמְתָּכֶם עַמְּדַת־הַחֲטָא עַד־לְהַמָּם:

4. `adayin lo' `amad'tem b'mil'cham't'kem `im-hachet' `ad-laadam.

Heb12:4 You have not yet resisted unto blood in your striving against sin.

<4> Οὕπω μέχρις αἴματος ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι.

4 Oupō mechris haimatos antikatestēte pros tēn hamartian antagōnizomenoi.

Not yet to the point of blood have you resisted against sin while struggling.

יְהִי־בָּרוּךְ־עַל־יְהֹוָה־שֶׁעָשָׂה־לְעַמֵּינוּן־זֶה־בְּעַלְמָה־כֵּן־כַּא־
 וְעַל־יְהֹוָה־שֶׁעָשָׂה־לְעַמֵּינוּן־זֶה־בְּעַלְמָה־כֵּן־כַּא־
ה וְהַשְׁפָחוֹ נְחֹמֵי הַמְּדָבֵר אֲלֵיכֶם כְּדָבֵר אֶל־בְּנֵים לְאמֹר
 מַוְסֵּר יְהֹוָה בְּנֵי אֶל־תִּמְאָס וְאֶל־תִּקְצֵץ בְּתוֹכְחָתָךְ:

5. watish'k'chu nichumey ham'daber 'aleykem k'daber 'el-banim le'mor
musar Yahūwah b'ni 'al-tim'as w'al-taqots b'thokach'to.

Heb12:5 and you have forgotten the exhortation which speaks to you as spoken to sons,
 saying My son, do not despise the discipline of **מַוְסֵּר**,
 nor faint when you are reproved by Him.

<5> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς σίονις διαλέγεται,
 Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

5 kai eklelesthe tēs paraklēseōs, hētis hymin hōs huiois dialegetai,

And have you forgotten the encouragement, which to you as sons he speaks,
Huie mou, mē oligōrei paideias kyriou
My son, do not think lightly of the discipline of the Master
mēde eklouou hyp' autou elegchomenos;
do not lose heart by him being rebuked;

וְכִי אַת אָשֵׁר יְאֹהֶב יְהוָה יוּכִית יְכַאֲב אֶת־בֶּן יַרְצָח:

6. ki 'eth 'asher ye'ehab Yahúwah yokiach yak'ib 'eth-ben yir'tseh.

Heb12:6 For those whom יְאֹהֶב loves He disciplines,
and He punishes every son whom He receives.

<6> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῦ δὲ πάντα σὺὸν ὅν παραδέχεται.

6 hon gar agapā kyrios paideuei,
for whom YHWH loves He disciplines,
mastigoi de panta huion hon paradechetai.
and He punishes every son whom He receives.

וְאִם־מִקְבָּלִים אֶתְכֶם מוֹסֵר דַעַן כִּירְכַּאֲב עַמְּדָבְנֵיו:
מִתְנַהֵג אֱלֹהִים עַפְכֶם כִּי מֵהֶן אָשֵׁר אָבִיו לֹא יַנְסַחַנוּ:

7. 'im-m'qab'lim 'atēm musar d'`u ki-k'ab `im-banayu mith'naheg 'Elohim `imakem
ki mi haben 'asher 'abiu lo' y'yas'renu.

Heb12:7 If you endure discipline, knowing that Elohim deals with you as a father
with sons. For what son is he whom his father does not discipline?

<7> εἰς παιδείαν ὑπομένετε, ὡς σύνοις ὑμῖν προσφέρεται ὁ Θεός.

τίς γὰρ σὺὸς ὅν οὐ παιδεύει πατήρ;

7 eis paideian hypomenete, hōs huiois hymen prospheretai ho theos.

For discipline you endure, as sons you deals with Elohim.

tis gar huios hon ou paideuei patēr?

For what son is there whom does not discipline the father?

וְאִם־תַּהֲיוּ בָּאִזְנָמָוֹסֵר
אָשֵׁר הָיָה מִנְתָּכֶלֶם אֶזְרִים אֶתְכֶם וְלֹא בְּנִים:

8. w'im-tih'yu b'eyn-musar 'asher hayah m'nath kulam 'az mam'z'rim 'atēm
w'lo' banim.

Heb12:8 But if you are without discipline, of which all have become partakers,
then you are illegitimate and not sons.

<8> εἰ δὲ χωρίς ἔστε παιδείας ἃς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ σύοι
ἔστε.

8 ei de chōris este paideias hēs metochoi gegonasin pantēs

But if you are without discipline, of which partakers all have become, **ara nothoi kai ouch huiοi este.**

then illegitimate and not sons you are.

טיעוד אמ-אבות בשרנו היה מינפרים אתנו ונירא מהם אף פידנפנעו לפני אביהם הרוחות ונחיה:

**9. w'od 'im-'aboth b'sarenu hayu m'yas'rim 'othanu wanira' mehem
'aph ki-nikana` liph'ney 'Abi haruchoth w'nich'yeh.**

Heb12:9 Furthermore, we had fathers of our flesh disciplining us, and we revered them. How much shall we be submissive to the Father of spirits, and live?

•**9** εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

9 eita tous men tēs sarkos hēmōn pateras eichomen paideutas

Furthermore, the of our flesh as fathers we had, teachers

kai enetrepometha; ou poly [de] mallon hypotagēsometha

and we were respecting them. Not much and more shall we subject ourselves

tō patri tōn pneumatōn kai zēsomen?

to the father of spirits and we shall live?

፩፻፭ የዚህን ማረጋገጫ ተስተካክለ ነው እና የሚከተሉት የሚመለከት ማረጋገጫ ተስተካክለ ነው፡፡

ר כי הָמָה יִשְׁרֹנוּ כַּטּוֹב בְּעֵינֵיכֶם לְשֻׁעָה كָלָה

אבל זה להוציא למן יהיה לנו חלק בקדשתו:

10. ki hemah yis'runu katob b'eyneyhem l'sha`ah qalah

'abál zeh l'ho`il l'ma`an yih'yeh-lanu cheleq biq'dushatho.

Heb12:10 For they disciplined us for a few hours as seemed best in their eyes, but He is for our profit, so that we might share His holiness.

<10> οἱ μὲν γὰρ πρὸς ὄλιγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἴς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

10 hoi men gar pros oligas hēmeras kata to dokoun

They for for a few days according to the things seeming good

autois epaideuon, ho de epi to sympheron

to them were disciplining us, but he for the thing benefiting us

eis to metalabein tēs hagiotētos autou.

in order to share in His holiness.

የኢትዮጵያ ፌዴራል

יא וככל-מוסר כשבא עליינו ארנפו שמחה בערנינו

ריא וכל-מוסר כשבא עליינו איננו שמחה בעינינו

כִּי אָמְדִינוּ אֶבֶל בַּאֲחָרִיתוֹ יְתִן כְּרֵי שְׁלוֹם לְאַדְקָה לְמִלְמָדָיו:

11. וְקַל-מֻסָּר קְשֵׁבָא' `אַלְעָנוּ 'אַיְנָנוּ סִימְחָה b` `אַיְנָעָנוּ
ki 'im-yagon 'abal b'acharitho yiten p'ri shalom lits'daqah lim'lumadayu.

Heb12:11 And when all discipline come to us we are not joyous in our eyes, but grievous, but yet afterward it yields the peaceable fruit of righteousness to those who are exercised by it.

<11> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὅστερον δὲ καρπὸν εἰρηνικὸν τοῦς δι’ αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

11 pasa de paideia pros men to paron ou dokei charas einai alla lypēs,
But all discipline for the present does not seem to be pleasant but painful,
hysteron de karpon eirēnikon tois di' autēs gegymnasmenois
but later fruit the peaceful to the ones by it having been trained
apodidōsin dikaiosynēs.
it pays back of righteousness.

יב עַל־כֵּן חִזְקוּ יָדִים רְפֹת וּבְרִכִּים כְּשָׁלוֹת: 12

12. `al-ken chaz'qu yadayim raphoth ubir'kayim kos'loth.

Heb12:12 Therefore, strengthen the hands that are weak and the knees that are feeble,

<12> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

12 Dio tas pareimenas cheiras
Therefore, the hands having become weak

kai ta paralelymena gonata anorthōsate,
and the knees having become feeble, restore,

יג וְמַעֲגֵל בְּגָלִיכֶם פְּלִסּוּ לְמַעַן לְאַתְּפָה הַצְּלָעָה מִן־הַקָּרֵךְ
כִּי אָמְדִינוּ תְּרֵפָה: 13

13. uma `gal rag'leykem palesu l'ma`an lo'-thiteh hatsole`ah min-hadere'k
ki 'im-terape'.

Heb12:13 and make straight paths for your feet,
so that the lame may not be put out of the way, but it shall be healed.

<13> καὶ τροχιὰς ὄρθὰς ποιεῖτε τοῦς ποσὶν ὑμῶν,
ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἵαθῃ δὲ μᾶλλον.

13 kai trochias orthes poieite tois posin hymōn,
and straight paths make for your feet,
hina mē to chōlon ektrapē, iathē de mallon.
lest the lame may be turned aside, may be healed but rather,

טוֹבָה תְּמִימָה כְּבָשָׂר עַמְּדָה-עַמְּדָה עַמְּדָה-עַמְּדָה עַמְּדָה-עַמְּדָה 14
עַמְּדָה-עַמְּדָה עַמְּדָה-עַמְּדָה עַמְּדָה-עַמְּדָה עַמְּדָה-עַמְּדָה עַמְּדָה-עַמְּדָה

יד רְדָפוּ אֶת־הַשְׁלֹوم עִם־כָל־אָדָם וְאֶת הַקָּדְשָׁה
אֲשֶׁר בְּלֻעָדִיכְךָ לְאֵדָה אִישׁ אֶת־הָאָדוֹן:

14. rid'phu 'eth-hashalom `im-kal-'adam w'eth haq'dushah
'asher bil''adeyah lo'-yir'eh 'ish 'eth-ha'Adon.

Heb12: 14 Pursue peace with all men,
and the sanctification without which no one shall see the Adon.

<14> Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἀγιασμόν,
οὐ χωρὶς οὐδὲν ὄψεται τὸν κύριον,

14 Eirēnēn diōkete meta pantōn, kai ton hagiasmon,
pursue peace with everyone, and pursue holiness,
hou chōris oudeis opsetai ton kyrion,
without which no one shall see the Master,

טוֹ וְהַזְּהָרוּ פָנִיֶּשׁ בְּכֶם אִישׁ אֲשֶׁר יְחִדֵּל מִחְסֵד אֱלֹהִים
פָנִיֶּעַיק לְכֶם שְׂרָשׁ פָרָה לְעַנָּה וַיַּטְמֵא בָו רַבִּים:
15

15. w'hizaharu pen-yesh bakem 'ish 'asher yech'dal mechesed 'Elohim
pen-ya`iq lakem shoresh poreh la`anah w'yitam'u bo rabbim .

Heb12:15 Beware lest it may be any of you that falls short of the grace of Elohim,
lest some root of bitterness to spring up shall trouble you, and by it many become defiled,

<15> ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ,
μή τις ρίζα πικρίας ἀνω φύουσα ἐνοχλή καὶ δι' αὐτῆς μιανθῶσιν πολλοί,

15 episkopountes mē tis hysterōn apo tēs charitos tou theou,
seeing to it lest anyone falling from the grace of Elohim,
mē tis hriza pikrias anō phouosa enochlē
lest some root of bitterness sprouting up may trouble you
kai di' autēs mianthōsin polloi,
and by it many be defiled,

טוֹ וְיִמְצֵא בְּכֶם זֹנָה אוֹ חַלֵּל כְּעַשְׂרֵה:
אֲשֶׁר בְּנָזִיד אֶחָד מִכֶּר אֶת־בְּכֹרַתּוֹ:
16

16. pen-yimatse' bakem zoneh 'o chalal
k'Esau 'asher b'nazid 'echad makar 'eth-b'koratho.

Heb12:16 lest there be any of one who is a prostitute, or profane one found,
as Esau, who for one stew sold his birthright.

<16> μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ,
ὅς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἔαυτοῦ.

16 mē tis pornos ē bebēlos hōs Ėsau,

lest some sexually immoral or irreligious person like Esau,
hos anti brōseōs mias apedeto ta prōtotokia heautou.
who in exchange for one meal sold the birthright of himself.

וְלֹא יָדַעֲתֶם כִּי גַּם אָחָר֙ כֵּן כִּי-אָשֶׁר רָצָה֙
לְרֶשֶׁת אֶת-הַבְּרָכָה כִּי לְאַמְצָא מָקוֹם לְהַשׁוּבָה אֶת-
פִּידְבְּקָשׁ אָוֹתָה בְּדִמְעוֹת: 17

17. **halo' y'da`tem ki nim'as 'acharey ken ka'asher ratsah laresheth 'eth-hab'rakah
ki lo'-matsa' maqom lith'shubah 'aph ki-biqesh 'othah bid'ma`oth.**

Heb12:17 Did you not know that he was rejected afterwards, when he want to inherit the blessing, for he found no place of repentance, even though he sought it with tears?

<17> ὢστε γάρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γάρ τόπον οὐχ εὑρεν καί περ μετὰ δακρύων ἐκζητήσας αὐτήν.

17 iste gar hoti kai metepeita thelon klēronomēsai tēn eulogian

For you know that also afterwards wanting to inherit the blessing,
apedokimasthē, metanoias gar topon ouch heuren
he was rejected, of repentance for a place he did not find,
kaiper meta dakryōn ekzētēsas autēn.
although with tears having sought it.

וְלֹא תָּבִא בְּאֶתְמָם אֶל-הָר גַּמְשָׁש וּבְעָר בְּאָשָׁר
וְלֹא אֶל-עַנְןָ וּבְרָפֶל יִסְעַרְה: 18

18. **ki lo'-ba'them 'el-har nim'shash ubo'er ba'esh w'lo' 'el-'anan wa'raphel us'arah.**

Heb12:18 For you have not come to a mountain being touched and burned with fire, and to cloud and gloom and a storm,

<18> Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ
καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

18 Ou gar proselēlythane psēlapphōmenō

For you have not come to a mountain being touched
kai kekaumenō pyri kai gnophō kai zophō kai thuellē
and to a fire having been blazing and to darkness and to gloom and to a storm

אֲשֶׁר שְׁמַעְיו בְּקָשָׂו שְׁלָא יוֹסִיף לְדִבָּר עַמְּהֶם עוֹד:
19. **w'lo' l'qol shophar ul'qol had'barim**

'asher shom' `ayu biq'shu shel' yosiph l'daber `imahem `od.

Heb12:19 and not to the sound of a trumpet and to the sound of words, so that those who hear it begged that the word should not be added to speak to them anymore.

<19> καὶ σάλπιγγος ἥχῳ καὶ φωνῇ ρήματων,
ἥσ οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,

19 kai salpiggos ēchō kai phōnē hrēmatōn,
and to the noise of a trumpet and to the sound of words,
hēs hoī akousantes parētēsanto mē prostethēnai autois logon,
which the ones having heard begged not to be added to them a word,

קְלֵי קָרְבָּן יְהוָה כִּי לֹא־יָכַל בְּחַמָּה
לְשֹׁאת אֲתָּא אֲשֶׁר צִוָּה גָּמָד־בְּחַמָּה
תַּגַּע בְּהַר סָקָל אֲזִירָה תִּרְחָה בְּחַצִּים:

20. ki lo'-yak'lu lase'th 'eth 'asher tsuuu gam-'im-b'hemah tiga` bahar
saqol tisaqel 'o-yaroh thiareh bachitsim.

Heb12:20 For they could not bear what is commanded, if even a beast touches the mountain, it shall be stoned with a stone or shot through with an arrow.

<20> οὐκ ἔφερον γὰρ τὸ διαστελλόμενον,
Καν θηρίον θύγη τοῦ ὄρους, λιθοβοληθήσεται.

20 ouk epheron gar to diastellomenon,
for they were not enduring the thing being commanded,

Kan thērion thigē tou orous, lithobolēthēsetai;
even if an animal should touch the mountain, it should be stoned to death.

כִּי וְהַמְּרָאָה הָיָה נוֹרָא עַד־מָאָד וַיֹּאמֶר מִשְׁהּ רִגְדָּתִי וְחַרְדָּתִי:
21. w'hamar'eh hayah nora' `ad-m'od wayo'mer Mosheh yagor'ti w'charad'ti.

Heb12:21 And the appearance was very much fearful, that Mosheh said, I am terrified and trembling.

<21> καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν,
Ἐκφοβός εἰμι καὶ ἔντρομος.

21 kai, houtō phoberon ēn to phantazomenon, Mōusēs eipen, Ekphobos eimi kai entromos.
And, so fearful was the thing appearing, Moses said, I am terrified and trembling.

כִּי אָמַד־בָּאֶתְמָם אֶל־הַר צִיּוֹן
וְאֶל־עִיר אֶלְהִים חַיִם אֶל־יְרֻשָּׁלַיִם שְׁבַשְׁמִים:

22. ki 'im-ba'them 'el-har Tsion w'el-'ir 'Elohim chayim 'el-Yrushalayim
shebashamayim.

Heb12:22 But you have come to Mount Tsion and to the city of the living Elohim,

to Yerushalam that is in the heavens

<22> ἀλλὰ προσεληύθατε Σιὼν ὅρει καὶ πόλει θεοῦ ζῶντος,
Ἰερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

22 alla proselēlythatē Siōn orei kai polei theou zōntos,
But you have come to Mount Zion and to the city of the living Elohim,
Ierousalēm epouraniō, kai myriasis aggelōn, panēgyrei
to the heavenly Jerusalem, and to myriads of angels, to a festal gathering

בְּנֵי אֱלֹהִים מִקְהָלָת רַבָּה חֶמְלָאָכִים וְעַדְתַּת הַבְּכוּרִים
הַפְּתֻובִים בְּשָׁמָיִם וְאֶלְ-אֱלֹהִים שֶׁפֶט הַכָּל
וְאֶלְ-רִיחוֹת הַצָּדִיקִים הַגְּשִׁלְמִים:

23. w'el-maq'helath ribaboth hamal'akim wa`adath hab'korim hak'thubim
bashamayim w'el-'Elohim shophet hakol w'el-ruchoth hatsadiqim hanish'lamim.

Heb12:23 and to the congregations of myriads of messengers,
and the assembly of the firstborn who are written in the heavens,
and to Elohim, the Judge of all, and to the spirits of the righteous made perfect,

<23> καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς
καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

23 kai ekklēsiā prōtotokōn apogegrammenōn en ouranois
and to the assembly of the first born ones having been registered in the heavens
kai kritē theō pantōn
and to the judge, the El of all
kai pneumasi dikaiōn teteleiōmenōn
and to the spirits of the upright having been perfected

בְּנֵי אֱלֹהִים מִקְהָלָת רַבָּה חֶמְלָאָכִים וְעַדְתַּת הַבְּכוּרִים
הַפְּתֻובִים בְּשָׁמָיִם וְאֶלְ-אֱלֹהִים שֶׁפֶט הַכָּל
וְאֶלְ-רִיחוֹת הַצָּדִיקִים הַגְּשִׁלְמִים:

24. w'el-Yahushuā m'thaue'k hab'rith hachadashah
w'el-dam hahaza'ah hameytib daber midam-Habel.

Heb12:24 and to Οώαχαζή, the mediator of a new covenant,
and to the blood of sprinkling that speaks better things than that of the blood of Habel.

<24> καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ
καὶ αἷματι ράντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἀβελ.

24 kai diathēkēs neas mesitē Iēsou
and covenant of the new the mediator to Yahushua,
kai haimati hrantismou kreitton lalounti para ton Habel.
and to the blood of sprinkling speaking better than Abel.

בָּעֵד עַל־חַיִּים־בְּנֵי־צֶדֶקְתָּה כִּי־הַזֶּה
עַל־עֲמָלָק וְעַל־עֲמָלָק וְעַל־עֲמָלָק כִּי־הַזֶּה
כַּה לְכָן רֹאשׁ הַמִּגְאָנָה לְשָׁמֶן אֶל־הַמִּדְבָּר כִּי־הַזֶּה לֹא
גַּמְלָטוּ הַמִּגְאָנִים לְשָׁמֶן אֶל־הַמִּדְבָּר עַמְּהֶם בְּאָרֶץ אָרֶץ
כִּי־אָנָחָנוּ אָמֵן־גָּמָן לְשָׁמֶן בְּקוֹל הַמִּדְבָּר מִן־הַשָּׁמְמִים:

25. *Iaken r'u pen-t'ma'ani lish'mo'a 'el-ham'daber
ki hen lo' nim'l'tu hame'anim lish'mo'a 'el-ham'daber imahem ba'arets
'aph ki-'anach'nū 'im-n'ma'en lish'mo'a b'qol ham'daber min-hashamayim.*

Heb12:25 Therefore, take heed lest you refuse to hear Him that speaks.
For if those did not escape when they refused to hear Him who spoke with them
on the earth, how much less if we turn away to hear from the voice of Him who speaks
from the heavens,

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·
εἰ γὰρ ἐκεῖνοι οὐκ ἔξεφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα,
πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,

25 Blepete mē paraitēsēsthe ton lalounta;
See to it that you may not reject the one speaking;
ei gar ekeinoi ouk exephagon epi gēs paraitēsamenoi ton chrēmatizonta,
for if those ones did not escape, on earth having rejected the one warning them,
poly mallon hēmeis hoi ton ap' ouranōn apostrophomenoi,
how much more we, the ones the warnings from the heavens turning away from,

בָּעֵד כָּל־עַל־חַיִּים־בְּנֵי־צֶדֶקְתָּה כִּי־הַזֶּה 26
בָּעֵד כָּל־עַל־עֲמָלָק וְעַל־עֲמָלָק כִּי־הַזֶּה
בָּעֵד כָּל־עַל־עֲמָלָק כִּי־הַזֶּה כָּל־עַל־עֲמָלָק כִּי־הַזֶּה
כֵּן אֲשֶׁר קֹלוֹ הַרְעִישׁ אֶזְרָחָנָה זֶה הַבְּטִיחָה
לְאֹמֶר עוֹד אַחֲת וְאַנְיִ מְרֻעִישׁ לֹא
אֶת־הָאָרֶץ בְּלִבְדֵּךְ אֶלְאָ אֶת־הַשָּׁמְמִים:

26. *'asher qolo hir'ish 'az 'eth-ha'arets w'`atoh zeh hib'tiach le'mor
'od 'achath wa'ani mar'ish lo' 'eth-ha'arets bil'bad 'ela' 'aph 'eth-hashamayim.*

Heb12:26 whose voice shook the earth then, but now He has promised, saying,
Yet once more, I shall shake not only the earth, but also the heavens.

26 οὖν ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπίγγελται λέγων,
Ἐπι ἄπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

26 hou hē phōnē tēn gēn esaleusen tote, nyn de epēggeltai legōn,
whose voice the earth shook then, but now he has promised saying,
Eti hapax egō seisō ou monon tēn gēn alla kai ton ouranon.
once again I shall shake not only earth but also the heavens.

בָּעֵד כָּל־עַל־חַיִּים־בְּנֵי־צֶדֶקְתָּה כִּי־הַזֶּה 27
בָּעֵד כָּל־עַל־עֲמָלָק וְעַל־עֲמָלָק כִּי־הַזֶּה
בָּעֵד כָּל־עַל־עֲמָלָק כִּי־הַזֶּה כָּל־עַל־עֲמָלָק כִּי־הַזֶּה

וְאֵת שָׁמֶן וְעַל־עֲשֹׂוֹת כִּי־בְּזָבְדָּךְ כִּי־בְּזָבְדָּךְ
 כִּי־זֹה עֲזָרָךְ אֶחָת שָׁאַמֵּר מִשְׁמִיעַ שְׁנוּי הַכְּבָרִים הַמְתֻעָרָרִים
 אֲשֶׁר הֵם עֲשֹׂוֹת לְמַעַן יָצַם אֲשֶׁר אַיִּנְטוּ נְגֻשָּׁה:

27. w'zu `od 'achath she'amar mash'mi`a shinuy had'barim hamith'ar'arim
 'asher hem `asuyim l'ma`an ya`amod 'asher 'eynenu nir`ash.

Heb12:27 And this, Yet once more, that says,
 indicates the removal of those things which are shaken, as they are made,
 so that those things which cannot be shaken may remain.

<27> τὸ δὲ Ἔτι ἄπαξ δηλοῦ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων,
 ἵνα μείνῃ τὰ μὴ σαλευόμενα.

27 to de, Eti hapax dēloī [tēn] tōn saleuomenōn metathesin

Now the phrase, once again makes clear the of the things being shaken removal
 hōs pepoiēmenōn, hina meinē ta mē saleuomena.
 as of things having been made, that may remain the things not being shaken.

כְּהַלְכֵן אָנָחָנוּ הַמִּקְבְּלִים מִלְכֹות אֲשֶׁר לֹא תָמֹת נִבְּאָה־בָּא
 בְּתֹודָה וּנְעַבְּד בָּה אֶת־הָאֱלֹהִים פְּרַצּוֹן בְּצִנְיֻוֹת וּבִירָאָה:

28. laken 'anach'nu ham'qab'lim mal'kuth 'asher lo' thimot nabo'ah-na' b'thodah
 w'na`abod bah 'eth-ha'Elohim kir'tsono bits'ni`uth ub'yir'ah.

Heb12:28 Therefore, since we receive a kingdom which cannot be shaken,
 now let us hold on to grace, through which we may serve the Elohim acceptably
 with reverence and with awe,

<28> Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν,
 δι’ ἃς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους.

28 Dio basileian asaleuton paralambanontes echōmen charin,
 Therefore, an unshakeable kingdom receiving let us hold on to grace,
 di' hēs latreuōmen euarestōs tō theō
 through which let us worship in an acceptable way the Elohim
 meta eulabeias kai deous;
 with reverence and awe.

כְּתָבִי אֱלֹהֵינוּ אֲשֶׁר אַכְלָה הוּא:

29. ki 'Eloheynu 'esh 'ok'lah hu'.

Heb12:29 for our El is a consuming fire.

<29> καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

29 kai gar ho theos hēmōn pyr katanaliskon.
 For indeed our El a consuming fire.

Chapter 13

אֶחָדָה כְּאֶחָדִים פָּעֵמָד: Heb13:1

1. 'ahabath ha'achim ta`amod.

Heb13:1 Let brotherly love continue.

<13:1> Ἡ φιλαδελφία μενέτω.

1 Hē philadelphia menetō.

Let continue brotherly love.

בְּהַכְנֵסָת אֲרֻחִים אֶל־תְּשַׁקְחוּ כִּירִישׁ
אֲשֶׁר אָסְפִּי מִלְאָכִים אֶל־בַּיִתְמָם וְלֹא יְדַעֵּי:

2. hak'nasath 'or'chim 'al-tish'kachu ki-yesh
'asher 'as'phu mal'akim 'el-beytham w'lō' yada`u.

Heb13:2 Do not forget hospitality to strangers,
for there are some who have entertained messengers in their houses without knowing it.

<2> τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

2 tēs philoxenias mē epilanthanesthe,

Hospitality do not neglect,

dia tautēs gar elathon tines xenisantes aggelous.

by this for some without knowing it having entertained angels.

זְכָרוּ אֶת־הָאָסוּרִים כִּאֵלָו אַתֶּם אָסּוּרִים עַמְּךָם
וְאַתֶּת הַגְּלָחִים בְּאַשְׁר גַּם־אַתֶּם בְּבָשָׂר:

3. zik'ru 'eth-ha'asurim k'ilu 'atēm 'asurim `imahem
w'eth hanil'chatsim ba'asher gam-'atēm babasar.

Heb13:3 Remember the prisoners, as if you are imprisoned with them,
and those being mistreated, since you yourselves also are in the body.

<3> μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι,
τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὅντες ἐν σώματι.

3 mimnēskesthe tōn desmiōn hōs syndedemenoī,

Remember the prisoners as if having been imprisoned with them

tōn kakouchoumenōn hōs kai autoi ontes en sōmati.

and the ones being mistreated as also yourselves being in the body.

דְּהָרִישָׁוֹת תִּקְרֹב בְּפָל וַיְצֹוּכֶם אֶל־יְחִילָל אֶת־הַזָּנוּנִים

וְאֶת-הַמִּנְאָפִים יְדֵין אֱלֹהִים:

4. ha'ishuth tiqar bakol witsu`akem 'al-y'chulal 'eth-hazonim
w'eth-ham'na'aphim yadin 'Elohim.

Heb13:4 Marriage is honorable in all, and the marriage bed is to be undefiled; for fornicators and adulterers Elohim shall judge.

«4» Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος,
πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

4 Timios ho gamos en pasin kai hē koitē amiantos,

Be respected let marriage by all and let the marriage bed be undefiled,
pornous gar kai moichous krinei ho theos.
for the sexually immoral and adulterers shall judge Elohim.

יְעַמֵּד אֶת־עֲשֵׂה־עַל־צְדָקָה וְעַל־עֲשֵׂה־בְּרִית־עֲשֵׂה־בְּרִית־
כִּי־הָיָה אָמֵר לֹא אָרַפְךָ וְלֹא אָעַזְבֶּךָ:

5. rachaqu me'ahabath keseph wih'yu s'mechim b'chel'q'kem
ki hu' 'amar lo' 'ar'p'ak w'lo' 'e`ez'beaa.

Heb13:5 Keep away from the love of money and be satisfied with what you have.
For He has said, I shall never leave you, nor I forsake you,

«5» Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν.
αὐτὸς γὰρ εἰρῆκεν, Οὐ μή σε ἀνῶ οὐδὲ οὐ μή σε ἔγκαταλίπω,

5 Aphilargyros ho tropos, arkoumenoi tois parousin.

Not greedy let be the manner of life, being content with the things having.
autos gar eirēken, Ou mē se anō
For He has said, by no means may I abandon you,
oud' ou mē se egkatalipō,
nor by any means may I forsake you.

וְעַל־כֵּן נְבָטָח וּנְאָמֵר יְהֻנָּה לֵי בְּעִזָּרִי
לֹא אִירָא מֵהָיוּשָׁה לֵי אָדָם:

6. `al-ken nib'tach w'no'mar Yahūwah li b'oz'ray lo' 'ira' mah-ya`aseh li 'adam.

Heb13:6 so that we confidently say, יהוָה is My helper, I shall not afraid.
What shall man do to Me?

«6» ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,
[καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;

6 hōste tharrountas hēmas legein, Kyrios emoi boēthos,
So that us being confident to say, YHWH is my helper,
[kai] ou phobēthēsomai, ti poiēsei moi anthrōpos?
and I shall not be afraid, what shall do to Me a man?

זְכָרוּ אֶת־מִנְהִגֵיכֶם אֲשֶׁר־הָגִידו לְכֶם אֶת־הַבָּרְחָנִים בֵּיןוֹ לְאַחֲרִית דַּרְכֶם וְלִכְוּ בְּאִמּוֹנֹתֶם:

7. zik'ru 'eth-man'higeykem 'asher-higidu lakem 'eth-d'bar ha'Elomim binu l'acharith dar'kam ul'ku be'emunatham.

Heb13:7 Remember the ones leading you, who have spoke the Word of the Elohim to you. Consider the result of their conduct, imitate their faith.

<7> Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὅν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

7 Mnēmoneuete tōn hēgoumenōn hymōn, hoitines elalēsan hymin ton logon tou theou, Remember the ones leading you, who spoke to you the Word of the Elohim, hōn anatheōrountes tēn ekbasin tēs anastrophēs mimeisthe tēn pistin. of whom considering the outcome of the way of life, imitate the faith.

חִיְהוּ שָׁעַת הַמָּשִׁיחַ כְּמוֹ שַׁהְוָא אֶתְמוֹל כֵּן הַיּוֹם וּגְמַלְעָלָמִים:
8. Yahushuā haMashiyach k'mo shehu' 'eth'mol ken hayom w'gam-l'olamim.

Heb13:8 Οὐαὶ τῷ the Mashiyach is same as that He is yesterday, yes today and also forever.

<8> Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὔτὸς καὶ εἰς τοὺς αἰώνας.

8 Iēsous Christos echthes kai sēmeron ho autos kai eis tous aiōnas.

Yahushua the Anointed One is yesterday and today the same and forever.

ט אל-תָנוּעַ בְתֹרּוֹת שְׁנָות וִזְרָות כִּי טֹב לְכוֹן לְבָנָנו בְחִסְדֶךָ
וְלֹא בְדִבְרִים שֶׁל-מְאַכְלָאשֶׁר לֹא הָזַילָו לְפָנָינוּ בְחִסְדֶךָ:

9. 'al-tino`u b'thoroth shonoth w'zaroth ki tob l'konen libenu bachedes
w'lo' bid'barim shel-ma'akal 'asher lo' ho'ilu lanohagim bahem.

Heb13:9 Be not carried away by various and strange teachings.

For it is a good thing that our hearts to be established with grace, not by words of foods, which have not profited those that have been occupied with them.

<9> διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

9 didachais poikilais kai xenais mē parapheresthe;

Teachings by various and strange do not be carried away.

kalon gar chariti bebaiousthai tēn kardian,

For it is good for by grace to be strengthened the heart,

ou brōmasin, en hois ouk ὠφελέθησαν hoi peripatountes.

not with foods, by which were not helped the ones walking.

אַתָּה עַל־מִזְבֵּחַ תְּעַלֵּת כְּלֵי־מִזְבֵּחַ תְּשַׁבַּח
בְּעַל־מִזְבֵּחַ תְּשַׁבַּח כְּלֵי־מִזְבֵּחַ תְּשַׁבַּח
רְשֻׁוֹת לְקָרְבָּן מִזְבֵּחַ אֲשֶׁר אֵין לְהָם רְשֻׁוֹת
לְמִשְׁבְּתִי הַמִּשְׁכָּן לְאַכְלָל מַעְלִיו:

10. **yesh-lanu miz'beach 'asher 'eyn lahem r'shuth**
lim'sharathey hamish'kan le'ekol me`alayu.

Heb13:10 We have an altar which they do not have authority
to my servants of the tabernacle to eat over it.

<10> ἔχομεν θυσιαστήριον ἐξ οὐ φαγεῖν
οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

10 **echomen thysiastērion ex hou phagein ouk echousin exousian**
We have an altar from which to eat that do not have authority
hoi tē skēnē latreuontes.
the ones in the tabernacle serving.

אַתָּה עַל־מִזְבֵּחַ תְּעַלֵּת כְּלֵי־מִזְבֵּחַ תְּשַׁבַּח
בְּעַל־מִזְבֵּחַ תְּשַׁבַּח כְּלֵי־מִזְבֵּחַ תְּשַׁבַּח
רְשֻׁוֹת לְקָרְבָּן מִזְבֵּחַ אֲשֶׁר חִיבָּא דָמָן בְּקָדֵשׁ לְכִפְרָת הַחֲטֹאת
עַל־יְהִי הַכְּהֻן הַגָּדוֹל גּוֹיִתְהָן נְשָׁרְפוּ מַחְיִץ לְמִחְנָה:

11. **ki-hab'hemoth 'asher huba' daman baqodesh l'kaparath hachet' `al-y'dey hakohen**
hagadol g'wiotheyhen nis'r'phu michuts lamachaneh.

Heb13:11 For the bodies of beasts, whose blood were brought in the sanctuary
to the atonement of sin by the hand of the high priest, are burned outside the camp.

<11> ὅν γὰρ εἰσφέρεται ζῷων τὸ αἷμα περὶ ἀμαρτίας εἰς τὰ ἄγια διὰ τοῦ ἀρχιερέως,
τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

11 **hōn gar eispheretai zōōn to haima peri hamartias**
For of which things is brought in of animals the blood concerning sin
eis ta hagia dia tou archiereōs,
into the holy of holies by the high priest,
toutōn ta sōmata katakaietai exō tēs parembolēs.
of these, the bodies and burned outside of the camp.

אַתָּה עַל־מִזְבֵּחַ תְּעַלֵּת כְּלֵי־מִזְבֵּחַ תְּשַׁבַּח
בְּעַל־מִזְבֵּחַ תְּשַׁבַּח כְּלֵי־מִזְבֵּחַ תְּשַׁבַּח
רְשֻׁוֹת לְקָרְבָּן מִזְבֵּחַ אֲשֶׁר יְהֹוָשָׁעַ עֲבֵד מַחְיִץ לְשֹׁעַר
לְמַעַן קָדֵשׁ אֶת־הַעַם בְּדָמוֹ:

12. **ba`abur zo'th gam-Yahushuā `unah michuts lasha`ar**
I'ma`an qadesh 'eth-ha`am b'damo.

Heb13:12 For this, **Owאַתָּה** also, that He might sanctify the people
through His own blood, suffered outside the gate.

<12> διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἴδιου αἵματος τὸν λαόν,

ἔξω τῆς πύλης ἔπαθεν.

12 **dio kai Iēsous, hina hagiasē dia tou idiou haimatos**

Therefore also Yahushua, that He might sanctify through His own blood

ton laon, exō tēs pylēs epathen.

the people, outside the gate suffered.

לֹכֶן נִצְאָה־נָא אֲלֵי מַחְווֹץ לְמִתְנָה וּנְשָׁא אֶת־חֶרְפָּתָה: 13

13. **Iaken nets'ah-na' 'elayu 'el-michuts lamachaneh w'nisa' 'eth-cher'patho.**

Heb13:13 Let us therefore go out to Him outside the camp, bearing His reproach.

<13> τοίνυν ἔξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς
τὸν ὄνειδισμὸν αὐτοῦ φέροντες.

13 toinyn exerchōmetha pros auton exō tēs parembolēs ton oneidismon autou pherontes;
So then let us go out to Him outside the camp, His reproach bearing.

עַד־עַזְבָּה אַיִן־לְנוּ עִיר עַמְּדָה 14
כִּי אִם־אֶת־הָעִיר הַעֲתִידָה אָנוּ חַקְשִׁים:
יד כִּי־פָה אַיִן־לְנוּ עִיר עַמְּדָה

14. **ki-phoh 'eyn-lanu 'ir 'omadeth ki 'im-'eth-ha 'ir ha'atidah 'anach'nu m'baq'shim.**

Heb13:14 For we do not have a lasting city here, but we seek the city which is to come.

<14> οὐ γὰρ ἔχομεν ὅδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

14 ou gar echomen hōde menousan polin alla tēn mellousan epizētoumen.

For we do not have here a lasting city but the one coming we are seeking.

טֹהַר־לְבָנָן בְּכָל־עַת זָבֵח תֹּודַה לְאֱלֹהִים 15
טוֹלְכֶן נִקְרֵיב עַל־יָדו בְּכָל־עַת זָבֵח תֹּודַה לְאֱלֹהִים
הַיָּאָרְבִּי שְׁפָתִים הַמּוֹדֹת לְשָׁמוֹ:

15. **Iaken naq'rib `al-yado b'kal-`eth zebach todah l'Elohim**

hi'-ph'ri s'phathayim hamodoth lish'mo.

Heb13:15 By His hand therefore, let us at all times offer up a sacrifice of praise to Elohim,
that is, the fruit of our lips that give thanks to His name.

<15> δι' αὐτοῦ [οὗν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ,
τοῦτ' ἔστιν καρπὸν χειλέων ὄμολογούντων τῷ ὄνόματι αὐτοῦ.

15 di' autou [oun] anapherōmen thysian aineseōs dia pantos tō theō,

Through Him therefore, let us offer up a sacrifice of praise always to Elohim,
tout' estin karpon cheileōn homologountōn tō onomati autou.

that is to say, the fruit of lips confessing His name.

לְשָׁמֶן־לְבָנָן בְּכָל־עַת זָבֵח תֹּודַה לְאֱלֹהִים 16
לְשָׁמֶן־בְּנָן בְּכָל־עַת זָבֵח תֹּודַה לְאֱלֹהִים

טו וְאֶל־תִּשְׁפַּחַד לְגָמֵל חֶסֶד וְלֹתֶת לְאָבִיּוֹנִים
כִּי־זָבְחִים כְּאֶלְהָ יִעֲרֶבּוּ לְאֱלֹהִים:

16. w'al-tish'k'chu lig'mol chesed w'latheth la'eb'yonim
ki-z'bachim ka'eleh ye'er'bu l'Elohim.

Heb13:16 And do not forget to recompense grace and to give to the poor,
for with such sacrifices Elohim is pleased.

<16> τῆς δὲ εὐποίειας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε·
τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

16 tēs de eupoiias kai koinōnias mē epilanthanesthe;
But of the doing of good and sharing do not neglect;
toiautais gar thysiaiis euaresteitai ho theos.
for with such sacrifices is pleased Elohim.

אַל־שְׁמַעַי מִנְהִגִּיכֶם וְחִכְנָעוּ מִפְנִירֶם כִּי־שְׁקָדִים הֵם
עַל־נְפָשָׁתֵיכֶם פָּעַתִּידִים לְתַתּוֹ חַשְׁבּוֹן לְמַעַן יִעֲשֵׂו־זֹאת בְּשִׁמְךָ
וְלֹא בְּאֶנְךָ כִּי לְאֶלְהֹותִיל זֹאת לְכֶם:

17. shim' u 'el-man'higeykem w'hikan' u mip'neyhem
ki-shoq'dim hem `al-naph'shotheykem ka`athidim latheth chesh'bon
l'ma`an ya`asu-zo'th b'sim'chah w'lo' ba'anachah ki lo'-l ho'il zo'th lakem.

Heb13:17 Listen to your leaders and submit to their appearance,
for they watch over your souls as they are prepared to give an account,
that they do this with joy and not with grief, for this is not to be profitable to you.

<17> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε,
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελέσι γὰρ ὑμῖν τοῦτο.

17 Peithesthe tois hēgoumenois hymōn kai hypeikete,
Obey the ones leading you and submit to them,
autoi gar agrypnousin hyper tōn psychōn hymōn hōs logon apodōsontes,
for they are keeping watch on behalf of your souls as ones rendering an account,
hina meta charas touto poiōsin kai mē stenazontes;
that with joy they may do this and not groaning;
alysiteles gar hymin touto.
unprofitable for for you this would be.

בְּאֶלְעָלָה כִּי יַדְעָנוּ אֲשֶׁר שְׁלָמָה מִחְשָׁבֶתָנוּ
וְנַחֲפִץ לְלַכְתָּה הַדָּק יִשְׁרָה בְּפָלָל:

18. hit'hpalalu ba`adenu ki yada`nu 'asher sh'lemah machashab'tenu

w'nach'pots laleketh dere'k y'sharah bakol.

Heb13:18 Pray for us, for we know that we have our complete conscience, desiring to go straight way through all things.

<18> Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνέδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

18 Proseuchesthe peri hēmōn; peithometha gar hoti kalēn syneidēsin echomen,
Pray for us; for we are persuaded that a good conscience we have,
en pasin kalōs thelontes anastrephesthai.
in everything wishing commendably to conduct ourselves.

ךְזֶקְעַתְּ ۹۵۸۳ ۲۴۷۶ ۱۹
בְּנֵי־עַמְּךְ ۲۴۷۶ ۹۵۸۳
רְאֵת וְאֶפְצָר בְּכֶם מִאָד לְעֵשׂוֹת הַכָּבָר הַזֶּה
לְמַעַן אָוּשָׁב אֲלִיכֶם בְּמַהְרָה:

19. w'eph'tsar bakem m'od la`asoth hadabar hazeh
I'ma'an 'ushab 'aleykem bim'herah.

Heb13:19 And I urge you very much to do this word, so that I may be restored to you the sooner.

<19> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

19 perissoterōs de parakalō tutto poiēsai, hina tachion apokatastathō hymin.

And even more I urge you to do this, that more quickly I may be restored to you.

ךְזֶקְעַתְּ ۲۴۷۶ ۹۵۸۳ ۲۰
עַל־עַלְמָאָתְּ ۲۴۷۶ ۹۵۸۳
כְּוֹאָלָהִי חַשְׁלָוָם אֲשֶׁר בְּדָם בְּרִית עֲוָלָם הַעַלָּה
מִן־הַמְּתִים אֶת־רְעֵה הַצָּאן הַגָּדוֹל אֶת־יְהֹשֻׁעַ אֶדְגִּינָה:

20. w'Elohey hashalom 'asher b'dam b'rith 'olam he`elah
min-hamethim 'eth-ro`eh hatso'n hagadol 'eth-Yahushua 'Adoneynu.

Heb13:20 Now the El of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Ow'zayy our Adon,

<20> 'Ο δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἴματι διαθήκης αἰώνιου, τὸν κύριον ἡμῶν Ἰησοῦν,

20 Ho de theos tēs eirēnēs, ho anagagōn ek nekrōn ton poimena

Now the El of peace, the One having brought up from the dead the shepherd tōn probatōn ton megan en haimati diathēkēs aiōniou, ton kyrion hēmōn Iēsoun, of the sheep great by the blood of the eternal covenant, our Master, Yahushua,

ךְזֶקְעַתְּ ۲۴۷۶ ۹۵۸۳ ۲۱
פְּעַלְמָאָתְּ ۲۴۷۶ ۹۵۸۳
כְּאֶחָדָה יְשַׁלְּיִמְכָם בְּכָל־מַעַשָּׁה טֹב לְעֵשׂוֹת רְצֹנוֹ בְּפֶעַלְמָאָתְּ
כְּאֶחָדָה יְשַׁלְּיִמְכָם בְּכָל־מַעַשָּׁה טֹב לְעֵשׂוֹת רְצֹנוֹ בְּפֶעַלְמָאָתְּ

**בְּכֶם אֲתִ-הָרְצֵי לְפָנָיו בַּרְדֵּ-יְהוֹשָׁעַ הַמְשִׁיחַ לוֹ הַכָּבוֹד
לְעוֹלָמֵי עַזְלָמִים אָמֵן:**

**21. hu' yash'lim'kem b'kal-ma`aseh tob la`asoth r'tsono b'pha`alo bakem
'eth-haratsuy l'phanayu b'yad-Yahushuà haMashiyach lo hakabod
l`ol'mey `olamim 'Amen.**

Heb13:21 that He makes you in every good thing to do His will, in His work in us that which is pleasing in His sight, through the hand of **OwYEH** the Mashiach, to whom be the glory forever and ever. Amen.

•**21** καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ,
ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
ῳ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

**21 katartisai hymas en panti agathō eis to poiēsai to thelēma autou,
May he equip you with every good thing in order to do His will,
poiōn en hēmin to euareston enōpion autou dia Iēsou
doing in us the thing well-pleasing before him through Yahushua
Christou, hō hē doxa eis tous aiōnas [tōn aiōnōn], amēn.
the Anointed One, to whom be the glory into the ages of the ages, Amen.**

**כב וְאָבַקֵּשׁ מִכֶּם אֲחֵי שָׂאוֹרֶנָּא דָבָר הַתּוֹכָחָה
כִּי כְתַבְתִּי אֲלֵיכֶם בְּקַצְרָה:**

**22. wa'abaqesh mikem 'achay s'u-na' d'bar hatokechah
ki kathab'ti 'aleykem biq'tserah.**

Heb13:22 But I urge you, my brothers, please bear with the word of exhortation, for I have written to you in few words.

«22» Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

**22 Parakalō de hymas, adelphoi, anechesthe tou logou tēs paraklēseōs,
Now I urge you, brothers, bear with the word of exhortation,
kai gar dia bracheōn epesteila hymin.
for indeed by means of few words I wrote to you.**

רְאֵמֶד-יִבָּא בַּמְהֻרָה אֲרָאָה אֹתָו אַתְ-פְּנִיכֶם:
כְּגַן וְדַעַו כִּי טִימֹרָתִיּוֹס אֲחִינוֹ שָׁלָח חַפְשֵׁי
בְּעֵבֶד קְדֻשָּׁה-לְעֵבֶד כְּפָרָה-לְעֵבֶד כְּבָשָׂעֵב
23 וְאֶלְעָזֶר עַל כְּבָשָׂעֵב כְּבָשָׂעֵב כְּבָשָׂעֵב

23. ud’u ki Timothios ‘achinu shulach chaph’shi w’im-yabo’ bim’herah ‘er’eh ‘ito ‘eth-p’neykem.

Heb13:23 Know that our brother Timothios sent free, with whom I shall see your presence, if he comes soon.

〈23〉 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον,

μεθ' οὐ ἔὰν τάχιον ἕρχηται ὄψομαι ὑμᾶς.

23 Ginōskete ton adelphon hēmōn Timotheon apolelymenon
Know that our brothers Timothy, having been released,
meth' hou ean tachion erchētai opsomai hymas.
with whom if he comes quickly, I shall see you.

בְּשָׁאַלְוִי לְשָׁלוֹם כָּל־מִנְהִגִּיכֶם 24
וְלְשָׁלוֹם כָּל־הַקָּדְשִׁים בְּנֵי אָרֶץ אִתְּלִיא שָׁאַלְיִם לְשָׁלוֹמְכֶם:

24. sha'alū lish'lom kal-man'higeykem
w'lish'lom kal-haq'dosim b'ney 'erets 'iytal'ya' sho'alim lish'lom'kem.

Heb13:24 Ask for peace all of your leaders and for peace all the holy ones.
Sons of land from Italy ask for your peace.

<24> Άσπασασθε πάντας τοὺς ἥγουμένους ὑμῶν καὶ πάντας τοὺς ἀγίους.
ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

24 Aspasasthe pantas tous hēgoumenous hymōn kai pantas tous hagiou.
Greet all the ones leading you and all the saints,
aspazontai hymas hoi apo tēs Italias.
greet you the ones from Italy.

כְּה הַחֲסֵד עַמְּדָכֶם אָמֵן: 25

25. hacheded `im-kul'kem 'Amen.

Heb13:25 Grace be with you all. Amen.

<25> ἡ χάρις μετὰ πάντων ὑμῶν.

25 hē charis meta pantōn hymōn.
Grace be with all of you.