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The letter to the
Ivrim

Introduction

It's not known who wrote this letter, but it was sent to a group of Jewish believers. It was written so that their faith would be strengthened because they were in danger of losing their faith due to their sufferings. So then, the writer encouraged them concerning their faith and taught them that Yeshua is the true messiah and God's final revelation. These three truth were carefully taught: (1) Yeshua/Jesus who had no beginning and has no ending is God's son and he's greater than any or all of the prophets, or messengers, or even Mosheh/Moses. (2) Yeshua has been revealed by God as the final priest, greater than any priest in the Hebrew scriptures. (3) By means of Yeshua, those who believe in him can be saved from sin and death.
The faith of famous Ivrim from long ago is written about in chapter 11. So then, the writer encourages the believers to strengthen of their faith. And in chapter 12, he encourages them again to continue their walk until the end when we all see Yeshua. They need to continue despite any persecution and discouragements that come to them. But it's necessary to know that God disciplines them all as his own children. He finishes this letter with his advice and his warning.

Main components of this letter

Introduction: The son is just like God *1:1-3*
The messiah is greater than the angels *1:4–2:18*
The messiah is greater than Mosheh and Yeshua *3:1–4:13*
The messiah is the highest of all priests *4:14–7:28*
The agreement concerning the messiah is the greatest of all agreements *8:1–9:28*
The messiah's sacrifice is greater than all other sacrifices *10:1-39*
The parable about faith that we should follow *11:1–12:29*
Final warning and teachings *13:1-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The son represents God's splendour

1:1 Long ago, **God** spoke to our ancestors through the prophets in many different circumstances and in many different ways, **2** but in these last days he spoke to us through his son who he appointed to inherit everything. It was also through him that he made the different eras— **3** through the son who radiates the father's splendour and represents his reality. The son bears everything by the message of his power, and after having made a way to be purified from our sins, he sat down in heaven next to God in the seat of the second-in-command.

The son is greater than the angels

4 By having become so much better than God's messengers, he inherited a greater reputation than them, **5** because which of the messengers was told even once by God:

'You are my son;
I gave birth to you today.'[1]

And again:

'I will be a father to him,
And he will be a son to me.'[2]

6 Then when God again brings his firstborn son into the world he said:

'Let all **of God's** messengers bow down to him.'[3]

7 On one hand he said to his messengers:

'The one making his messengers winds,
and making his ministers a fiery flame.'[4]

8 And on the other hand to his son he said:

'**God**, your throne will last to the end of the ages;
The ruler of his kingdom is a ruler of justice.
9 You loved righteousness and hated lawlessness,
because of this, **God**, your **god**, honoured you
with gladness beyond what your companions received.'[5]

10 He also said to his son:

'**Yahweh**, at the beginning you established the earth,
and you made the heavens with your hands.
11 They will perish but you will continue;
They will wear out like clothes do.
12 You will roll them up like a discarded dressing gown;
they'll be changed like we change our clothes.
But you remain the same,
and you won't get old and fragile.'[6]

13 To which of his messengers did God say even once:

'Sit in the seat of honour on my right,
until I can defeat your enemies
and use them as a stool for my feet'?[7]

14 See, those messengers are just ministering spirits sent out to

Literal Version

1:1 Many_ways and many_ways long_ago, ~~the~~ **god**, having_ _spoken to_the fathers in the prophets **2** in the_last ~~the~~ days these, spoke to_us by his_son, whom he_appointed heir of_all things, through whom also he_made the ages, **3** who being the_ _radiance of_his glory and the_representation of_the reality of_ _him, and bearing the things all by_the message of_the power of_him, the_purification of_ ~~the~~ _sins having_made, sat_down at the_right hand of_the majesty on high.

4 By_so_much better than having_become the messengers, to_ _as_much_as more_special beside them, he_has_inherited a_ _name. **5** For/Because to_which he_said once of_the messengers: son of_me are you, I today have_bore you? And furthermore: I will_be to_him for father, and he will_be to_me for son? **6** And whenever again he_may_bring_in his firstborn into the inhabited_world, he_is_saying: And let_prostrate before_him all the_messengers of_**god**. **7** And to on_one_hand the messengers he_is_saying: The one making the messengers of_him spirits, and the ministers of_him of_fire a_flame, **8** on_ _the_other_hand to the son: The throne of_you, ~~the~~ **god**, to the age of_the age, and the scepter of_ ~~the~~ _righteousness is the_ _scepter of_the kingdom of_him. **9** You_loved righteousness and you_hated lawlessness, because_of this, anointed you ~~the~~ **god**, the **god** of_you, with_the_olive_oil of_exultation beyond the companions of_you. **10** And: You in the_beginnings, **master**, the earth established, and works of_the hands of_you are the heavens. **11** They will_be_perishing, but you are_ _continuing, and all like a_garment will_be_being_grown_old, **12** and as_if a_covering you_will_be_rolling_up them, like a_ _garment also they_will_be_being_changed, but you the same are, and the years of_you not will_be_failing. **13** To but which of_the messengers he_has_said once: Be_sitting on the_right of_me, until ~~wishfully~~ I_may_set the enemies of_you, as_a_ _footstool for_the feet of_you? **14** Not all they_are ministering spirits, because/for service being_sent_out, because_of the ones going to_be_inheriting salvation?

1 **RV 1:5 · Cross-ref.** Psa 2:7.
2 **RV 1:5 · Cross-ref.** 2Sam 7:14; 1Ch 17:13.
3 **RV 1:6 · Cross-ref.** Deu 32:43 (LXX).
4 **RV 1:7 · Cross-ref.** Psa 104:4 (LXX).
5 **RV 1:8-9 · Cross-ref.** Psa 45:6-7.
6 **RV 1:10-12 · Cross-ref.** Psa 102:25-27 (LXX).
7 **RV 1:13 · Cross-ref.** Psa 110:1.

Literal Version

2:1 Because_of this, it_is_fitting more_abundantly to_be_giving_ _heed us to_the things having_been_heard, lest we_may_be_ _drifted_away. **2** For/Because if the by messengers having_ _been_spoken message became confirmed, and every transgression and disobedience received a_just penalty, **3** how we will_be_escaping of_so_great having_neglected a_salvation? Which a_beginning having_received, to_be_being_spoken by the **master**, by the ones having_heard to us was_confirmed, **4** testifying_with them of_ ~~the~~ **_god** by_signs ~~and/both~~, and wonders, and various miracles, and of_the_**spirit** holy distributions, according_to the of_him will.

5 For/Because not to_messengers he_subjected the inhabited_ _world ~~which~~ coming, because/for which we_are_speaking. **6** But testified somewhere someone saying: What is mankind, that you_are_remembering of_him, or the_son of_man, that you_are_noticing him? **7** You_made_less him, little something than the_messengers, with_glory and honour you_crowned him, **8** all things you_subjected beneath the feet of_him. For/Because in that to_subject to_him the things all, nothing he_left to_him insubordinate. But now not_yet we_are_seeing to_him the things all having_been_subjected. **9** But who little something than the_messengers having_been_made_less, we_ _are_seeing **Ya^{y}sous/(Yəhōshūʹa)**, because_of the suffering of_ ~~the~~ _death, with_glory and with_honour having_been_crowned, so_that by_the_grace of_**god**, because/for everyone he_may_ _taste of_death. **10** For/Because it_was_befitting to_him, because/for whom are the things all, and by whom are the things all, many sons to glory having_brought, the originator of_the salvation of_them, through sufferings to_perfect. **11** The one for both sanctifying, and the ones being_sanctified, of one all are, because/for that cause, not he_is_being_ashamed brothers them to_be_calling **12** saying: I_will_be_reporting the name of_you to_the brothers of_me, in the_midst of_the_ _assembly I_will_be_singing_hymns to_you. **13** And furthermore: I will_be having_trusted in him. And furthermore: Behold, I and the little_children, whom to_me gave ~~the~~ **god**. **14** Therefore because the little_children has_sharing of_blood and of_flesh, also he likewise partook of_the same things, in_ _order_that through his death, he_may_nullify the one the power holding of_ ~~the~~ _death, this is the devil, **15** and may_ _release these, as_many_as by_fear of_death, through all the time to_be_living, liable were to_slavery. **16** For/Because not assuredly of_the_messengers he_is_taking_hold, but of_the_ _seed of_Abraʹam/(ʹAvrāhām) he_is_taking_hold. **17** Whence he_was_ought in all things to_his brothers to_be_likened, in_ _order_that a_merciful he_may_become and faithful chief_ _priest in_the things for ~~the~~ **god**, in_order that to_be_being_ _made_atonement the sins of_the people. **18** In for which has_ _suffered he having_been_tempted, he_is_able to_the ones

Readers' Version

serve those people who will inherit salvation.

The truth about salvation

2:1 Because of that, it's much more appropriate for us to listen carefully to the message so we don't drift away. **2** Because if the message that was brought by the messengers is confirmed and so every transgression and act of disobedience received the appropriate penalty, **3** how will *we* escape punishment if we neglect such a great offer of salvation. This salvation was first heard when spoken about by the **master** and then others who heard confirmed it to us **4** and **God** testified it by means of sign and wonders and various miracles and by gifts **of the** holy **spirit** whenever he wanted.

Salvation through Yeshua

5 It's not his messengers that God put in charge of the future world that we're talking about, **6** but someone testified somewhere saying:

'What is humankind that you think about him,
or humanity's son that you notice him?
7 You made him a little less than your messengers.
You crowned him with splendour and honour.
8 You put everything under his authority.'[8]

By putting everything under his authority, nothing is left that he doesn't control, although right now we don't see everything being under his authority yet. **9** But although he was made a little lower than God's messengers, we see **Yeshua** (Jesus; Grk. Yesus) have suffered death, now crowned with splendour and honour, so that by **God's** grace, he experienced death for everyone. **10** It was appropriate for him, the one who everything was made for and who made everything, having brought many children to be with God and being the originator of their salvation, to become perfect through what he suffered.

11 Both the person who is making people holy and the ones being made holy are part of one family because he's not ashamed to call them brothers and sisters **12** saying:

'I will announce your name to my brothers,
I will sing praise songs to you from the middle of the assembly.'[9]

13 And also:

'I will trust myself to him.'[10]

And:

'Look, it's me with the little children that **God** gave me.'[11]

14 So because the 'little children' are all made of flesh and blood, he also became a man to be just like them, so that through his death, he could nullify the power of death (which comes from the devil) **15** and set free all those who in a lifetime 'slavery' controlled by the fear of death. **16** You can be certain that it's not God's messengers that he's helped, but rather Avra-

8 **RV 2:6-8 · Cross-ref.** Psa 8:4-6.

9 **RV 2:12 · Cross-ref.** Psa 22:22.

10 **RV 2:13 · Cross-ref.** Isa 8:17 (LXX).

11 **RV 2:13 · Cross-ref.** Isa 8:18.

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ham's descendants.[12] **17** That's why he had to be just like his brothers and sisters, so that he could become the merciful and faithful chief priest representing **God**, in order to pay the price for the people's sins. **18** Because he also suffered when he was tempted to sin, he's able to help others who are tempted.

Yeshua is greater than Mosheh

3:1 Therefore, godly brothers and sisters, who share in the heavenly calling, consider **Yeshua** (Jesus; Grk. Yesus), who we acknowledge as our missionary and high priest, **2** how he was faithful to God who appointed him, just as Mosheh (Moses) was faithful in God's house.[13] **3** Yeshua was considered worthy of more honour than Mosheh, just like the builder of a house is honoured more than the house itself, **4** because every house is made by someone, but the one who made everything is **God**. **5** On one hand, Mosheh was faithful in all of his house, thus serving as a testimony for what was yet to be told, **6** and on the other hand, **Messiah** was the son over his house, which is us if we retain our confidence and the expectation of our hope.

Warning against unbelief

7 Therefore the holy **spirit** says:

'Today if you hear his voice,
8 don't harden your hearts as you did in the rebellion,
in the time of testing in the wilderness
9 where your ancestors tested me through trials,
although they saw my actions **10** over forty years.
That's why I was angry with that generation and I said:
'They're always straying in their hearts and they don't really know my ways.'
11 As I decided in my severe anger:
'They will never be entering into my peace.'[14]

12 Brothers and sisters, watch out in case any of you has an evil heart with unbelief which leads you to withdraw from the living **God**. **13** Instead urge yourselves on throughout each day (while it's still called 'today') so that some of you won't become hardened by the sin's seduction **14** because we are now partakers of the **messiah** if we can retain until the end the assurance that we had at the beginning. **15** As it's been said:

'Today if you all hear his voice,
don't harden your hearts as you did when you rebelled.'[15]
16 Did some people heard and yet rebel?[16] Didn't Mosheh (Moses) lead all of the people out of Mitsrayim (Egypt)? **17** Who was he angry with for forty years? Wasn't it the people who disobeyed God and who died there in the wilderness? **18** And who did God promise that they wouldn't enter his rest, if it wasn't the people who disbelieved? **19** So we can now see that they weren't able to enter the promised land because of their unbelief.

Literal Version

being_tempted to_give_help.

3:1 Whence, brothers holy of_the_calling heavenly, partakers, observe the ambassador and chief_priest of_the confession of_us, **Ya^{y}sous/(Yəhōshūʻa)**, **2** faithful being to_the one having_established him, as also Mōsa^{y}s/(Mosheh) in the house of_him. **3** For/Because of_more this one glory than Mōsa^{y}s he_has_been_considered_worthy, by as_much_as more honour than is_having the house itself, the one having_prepared it. **4** For/Because every house is_being_prepared by someone, but the one all things having_prepared is **god**. **5** And Mōsa^{y}s on_one_hand faithful in all the house of_him, as a_server for a_testimony of_the things going_to_speak, **6** On_the_other_hand **chosen_one/messiah** as son over the house of_him, whose house are we, if our confidence and the boast of_our hope we_may_retain.

7 Therefore as is_saying the **spirit** ~~the~~ holy: Today if of_the voice of_him you_all_may_hear, **8** not you_all_may_harden the hearts of_you_all, as in the rebellion, in the day of_ ~~the~~ _trial, in the wilderness, **9** where tested me the fathers of_you_all by trial, and they_saw the works of_me, **10** for_forty years. Therefore I_was_angry ~~the~~ with_generation this, and I_said: Always they_are_being_strayed in_their heart, and they not knew the ways of_me, **11** as I_swore in the severe_anger of_me: Never they_will_be_coming_in into the rest of_me. **12** Be_watching_out, brothers, lest will_be in anyone of_you_all a_heart evil of_unbelief, in that to_withdraw from **god** the_living. **13** But be_exhorting yourselves throughout each day, until of_which, ~~which~~ today it_is_being_called, in_order_that not may_be_hardened someone of you_all by_the_seduction ~~the~~ of_sin. **14** For/Because partakers of_the **chosen_one/messiah** we_have_become, if_indeed the beginning of_the assurance, until the_end confirmed we_may_retain. **15** At the time to_be_being_said: Today if of_the voice of_him you_all_may_hear, not you_all_may_harden the hearts of_you_all, as in the rebellion. **16** For/Because some having_heard rebelled? But not all the ones having_come_out out_of Aiguptos/(Mitsrayim) by Mōsa^{y}s/(Mosheh)? **17** And with_whom_all he_was_angry for_forty years? Not was_it with_the ones having_sinned, of_whose ~~the~~ corpses fell in the wilderness? **18** And to_whom_all he_swore not going_to_be_coming_in into the rest of_him, except ~~not/lest~~ to_the ones having_disbelieved? **19** And we_are_seeing that not they_were_able to_come_in because_of unbelief.

12 **RV 2:16 · Cross-ref.** Isa 41:8-9.

13 **RV 3:2 · Cross-ref.** Num 12:7.

14 **RV 3:7-11 · Cross-ref.** Psa 95:7-11 (LXX).

15 **RV 3:15 · Cross-ref.** Psa 95:7-8 (LXX).

16 **RV 3:16-18 · Cross-ref.** Num 14:1-35.

Literal Version

4:1 Therefore we_may_be_afraid, lest being_left a_promise to_
_come_in into the rest of_him, may_be_supposing anyone of
you_all to_have_falling_short. **2** Also for we_are having_been_
_good_message_preached to_us just_as also_those, but not
benefitted the message of_their hearing those, not having_
_been_united_together ~~the~~ with_faith to_the ones having_
_heard. **3** for/because we_are_coming_in into the_rest, the ones
having_believed, as he_has_said: As I_swore in the severe_anger
of_me: Never they_will_be_coming_in into the rest of_me, and_
_yet his works from the_foundation of_the_world having_been_
_become. **4** For/Because he_has_spoken somewhere concerning
the seventh day thus: And rested ~~the~~ **god** on the day ~~the~~ seventh
from all the works of_him, **5** and in this furthermore: Never
they_will_be_coming_in into the rest of_me. **6** Therefore
because it_is_being_retained for_some to_come_in into it, and
the ones previously having_been_good_message_preached, not
came_in because_of disbelief, **7** again a_certain is_designating
day: today, by Dawid/(Dāvid) saying after so_much time, as
has_been_previously_said: Today if of_the voice of_him you_all_
_may_hear, not you_all_may_harden the hearts of_you_all.
8 For/Because if them Ya^{y}sous/(Yəhōshūʹa) rested, not would
about another he_was_speaking after these things day.
9 Consequently is_being_retained a_day_of_rest_rest for_the
people of_ ~~the~~ **_god**. **10** For/Because the one having_come_in
into the rest of_him, also he rested from the works of_him, as
from his own works ~~the~~ **god** did. **11** Therefore we_may_be_
_earnest to_come_in into that ~~the~~ rest, in_order_that lest by the
same someone example may_fall of_ ~~the~~ _disbelief.
12 For/Because living is the message of_ ~~the~~ **_god**, and active,
and sharper, beyond any sword double_edged, even
penetrating until the_division of_soul and spirit, of_joints both
and marrows, and able_to_judge of_the_thoughts and
intentions of_the_heart. **13** And no there_is creation hidden
before him, but all things naked and having_been_exposed are
to_the eyes of_him, with whom to_us is the account.

14 Therefore having a_chief_priest great, having_passed_
through the heavens, **Ya^{y}sous/(Yəhōshūʹa)**, the son of ~~the~~ _
_god, we_may_be_taking_hold of_our confession.
15 For/Because not we_are_having a_chief_priest not being_
_able to_sympathize with_the weaknesses of_us, but having_
_been_tempted in all things by likeness without sin.
16 Therefore we_may_be_approaching with boldness to_the
throne of_ ~~the~~ _grace, in_order_that we_may_receive mercy, and
grace we_may_find, because/for opportune help.
5:1 For/Because every chief_priest from people being_taken for
people is_being_appointed in_the things for ~~the~~ **god**, in_order_
_that he_may_be_offering gifts both and sacrifices for sins,
2 to_be_forbearing being_able with_the ones not_knowing and
being_strayed, because also he is_being_encompassed with_

Readers' Version

Entering God's rest/peace

4:1 That's why we might be afraid: because although we had a promise to enter his rest, some of you might fail to achieve it, **2** because we've already had the good message preached to us just like them, but the message they heard didn't benefit them because they weren't united in faith with the others who listened. **3** So those of us who believed are entering that rest, as he said:

'As I promised in my severe anger,
They will never enter into my rest.'[17]

And yet he's had it ready since the creation of the world. **4** Because somewhere he's spoken about the seventh day saying:

'And on the seventh day **God** rested from all his works.'[18]

5 And also:

'They will never enter my rest.'[19]

6 Therefore because it's being retained for some people to still come into it, and those who previously had the good message preached to them didn't come in because of their disbelief, **7** God designated a certain day saying:

'Today if you all hear his voice,
Don't harden your hearts.'[20]

8 Because if Yehoshua (Joshua) had given them rest,[21] God wouldn't be speaking afterwards about another day. **9** So then, a time of rest is being retained for **God's** people, **10** because anyone having come into their rest, also rests from their works, just as **God** rested from his own works.[22] **11** Therefore we should be earnest about entering that rest, in case someone else falls by following our example of disbelief, **12** because **God's** message is living and active and sharper than any high-quality sword, even penetrating to divide the soul and spirit—like separating the bone from sinews—and able to judge a person's inner thoughts and intentions. **13** There isn't anything in all of creation that's hidden from him, but everything is naked and exposed to his sight as he's the one we have to give an account to.

Yeshua is our high priest

14 So then, having **Yeshua** (Jesus; Grk. Yesus) the son **of God** who came from and returned to the heavens as our high priest, we need to hold firmly to what we say we believe, **15** because we don't have a high priest who's not able to sympathise with our weakness, but rather who's been tempted just like we are, yet he didn't sin. **16** Therefore we can boldly approach the throne of grace to receive mercy and find grace to help us when we need it.

5:1 Every high priest is just a person who was selected from the people to work with godly things both by offering gifts to God and sacrificing because of our sins. **2** He's able to be patient with those who don't understand and stray from the truth because he

17 **RV 4:3 · Cross-ref.** Psa 95:11.

18 **RV 4:4 · Cross-ref.** Gen 2:2.

19 **RV 4:5 · Cross-ref.** Psa 95:11.

20 **RV 4:7 · Cross-ref.** Psa 95:7-8 (LXX).

21 **RV 4:8 · Cross-ref.** Deu 31:7; Josh 22:4.

22 **RV 4:10 · Cross-ref.** Gen 2:2.

Readers' Version

also is subject to weakness **3** and because of that, he has to make offerings for his own sins as well as for the people.[23]

4 No one takes that honour onto themself, but they're called by **God** like just Aharon (Aaron) was.[24] **5** Similarly the **messiah** didn't take the honour of being chief priest onto himself, but the **one** who spoke to him said:

'You're my son;
today I have given birth to you.'[25]

6 And in another place he said:

'You are a priest of the order of Malki-Tsedek (Melchizedek).'[26]

7 During the time when Yeshua (Jesus; Grk. Yesus) lived in a human body, he offered up prayers and petitions with a mighty clamour and tears to the one who was able to save him from death,[27] and he was heard because of his reverence. **8** Although he was a son, he learnt obedience from what he suffered **9** and once he became perfect, he became the source of eternal salvation to all those who submitted to him **10** as he'd been designated by **God** as the high priest according to the order of Malki-Tsedek.

Becoming mature believers

11 We have a lot to say about that, but it's hard to explain because you've all become lazy at listening. **12** Yes, because you all ought to be teachers by now, yet you still need to have someone teaching you the basics of **God's** ways and you've become like those who need milk instead of solid food.[28] **13** Everyone who drinks milk doesn't really understand the message about righteousness, because they're still infants, **14** but mature people have solid food meaning that their senses have been trained and they can distinguish good from evil.

6:1 So then, having left the basics of the **messiah's** message, we should move on towards maturity—not repeating the foundations of repenting from useless religious actions and faith in **God**, **2** of teachings about immersion in water and prayerfully placing your hands on people, and the resurrection of the dead followed by eternal judgement. **3** And we'll be moving on from all that if **God** permits.

4 It's impossible for those who've understood this and who've tasted the heavenly gift and become partakers **of the** holy **spirit** **5** and who've tasted **God's** message and the powers of the coming age **6** and who've fallen away, to be brought back to repentance. It's like they themselves are executing **God's** son again and publicly shaming him.

7 The land that soaks in the frequent rains and grows crops suitable for those who are cultivating it, is receiving a blessing

Literal Version

_weakness, **3** and because_of it he_ought, as for the people thus also for himself, to_be_offering for sins. **4** And not on_himself anyone is_taking the honour, but being_called by ~~the~~ **god**, just_ _as also A'arōn/('Ah$_a$ron). **5** Thus also the **chosen_ _one/messiah** not himself glorified to_be_become a_chief_ _priest, but the one having_spoken to him: son of_me are you, I today have_bore you. **6** As also in another he_is_saying: You are a_priest to the age according_to the order of_ _Melḳisedek/(Malkī-tsedeq). **7** Who in the days of_the flesh of_ _him, petitions both and supplications, to the one being_able to_be_saving him from death, with clamour mighty and tears having_offered, and having_been_listened_to from ~~the~~ reverence. **8** Although being a_son, he_learned from what things he_suffered ~~the~~ obedience, **9** and having_been_perfected, he_became to_all the ones submitting to_him the_cause of_ _salvation eternal, **10** having_been_designated by ~~the~~ **god** a_ _chief_priest according_to the order of_Melḳisedek.

11 Concerning whom much to_us ~~the~~ speech, and hard_to_ _explain to_be_speaking, because sluggish you_all_have_ _become in_the hearing. **12** For/Because even ought to_be teachers because_of the time, again need you_all_are_having of_the one to_be_teaching you_all, someone the principles of_ _the beginning of_the oracles of_ ~~the~~ **_god**, and you_all_have_ _become need having of_milk, not of_solid food. **13** For/Because everyone ~~which~~ partaking of_milk is inexperienced in_the_ _message of_righteousness, because/for an_infant he_is. **14** But for_the_mature is ~~the~~ solid food, of_who because_of ~~the~~ practice their senses having_been_trained, having for distinction, of_ _good both and evil.

6:1 Therefore having_left the of_the beginning of_the **chosen_ _one/messiah** message, to ~~the~~ perfection we _may_be_being_ _brought, not again a_foundation laying_down of_repentance from dead works, and faith in **god**, **2** of_washings teaching, and of_laying_on of_hands, and of_the_resurrection of_the_dead, and of_judgement eternal. **3** And this we_will_be_doing, if_ _indeed may_be_permitting ~~the~~ **god**. **4** For/Because impossible it_is the ones once having_been_enlightened, and having_ _tasted of_the gift ~~the~~ heavenly, and partakers having_been_ _become of_the_**spirit** holy, **5** and the_good having_tasted of_ _**god** the_message, and the_powers of_the_coming age, **6** and having_fallen_away, again to_be_renewing them to repentance, executing_on_a_stake in_themselves the son of_ ~~the~~ **_god**, and publicly_shaming him. **7** For/Because land ~~which~~ having_drunk the on it coming often rain, and bearing vegetation suitable, for_those because_of whom also it_is_being_cultivated, is_

23 **RV 5:3 · Cross-ref.** Lev 9:7.

24 **RV 5:4 · Cross-ref.** Exo 28:1.

25 **RV 5:5 · Cross-ref.** Psa 2:7.

26 **RV 5:6 · Cross-ref.** Psa 110:4.

27 **RV 5:7 · Cross-ref.** Mat 26:36-46; Mrk 14:32-42; Luk 22:39-46.

28 **RV 5:12-13 · Cross-ref.** 1Cor 3:2.

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_partaking of_blessing from ~~the~~ **god**, **8** but bringing_out thorns
and thistles, unqualified is and a_curse near, of_which the end
is to burning. **9** But we_have_been_persuaded concerning you_
_all, beloved, of_the better things and having of_salvation, if
even thus we_are_speaking. **10** For/Because not unrighteous is
~~the~~ **god**, to_forget about_the work of_you_all, and of_the love
which you_all_displayed toward the name of_him, having_
_served unto_the holy ones and serving. **11** And we_are_
_desiring each of_you_all the same to_be_displaying
earnestness, toward the full_assurance of_the hope until the_
_end, **12** in_order_that not sluggish you_all_may_become, but
imitators of_the ones through faith and patience, inheriting
the promises.
13 For/Because ~~the~~ to_Abra'am/('Avrāhām) having_promised
~~the~~ **god**, because by no_one he_was_having greater to_swear,
he_swore by himself **14** saying: If surely blessing, I_will_be_
_blessing you, and multiplying, I_will_be_multiplying you.
15 And thus having_been_patient, he_obtained by_the promise.
16 For/Because people by the greater one are_swearing, and of_
_all to_them controversy an_end is, because/for confirmation
the oath given. **17** In which more_abundantly wishing ~~the~~ **god**
to_show to_the heirs of_the promise, the unchangeable of_the
counsel of_him, guaranteed it by_an_oath, **18** in_order_that by
two matters unchangeable, in which impossible it_is to_lie ~~the~~
for_**god**, strong exhortation we_may_be_having, ~~which~~ having_
_taken_refuge to_take_hold_of of_the lying_before hope,
19 which as an_anchor we_are_having of_the soul, certain both
and confirmed, and coming_in into the inner side of_the
curtain, **20** where a_forerunner for us came_in,
Ya^{y}sous/(Yəhōshūʻa), according_to the order of_
_Melḳisedek/(Malkī-ṣedeq), a_chief_priest having_become to
the age.

7:1 For/Because this ~~the~~ Melḳisedek, king of_Sala^{y}m/(Shālēm),
priest of_ ~~the~~ _**god** the highest, the one having_met with_
_Abra'am/('Avrāhām) returning from the slaughter of_the
kings, and having_blessed him, **2** to_whom also a_tenth of all
things allotted Abra'am, first on_one_hand being_translated
king of_righteousness, on_the_other_hand then also king of_
_Sala^{y}m, which is: king of_peace, **3** fatherless, motherless,
without_genealogy, neither beginning of_days, nor of_life end
having, but having_been_likened to_the son of_ ~~the~~ _**god**, he_is_
_remaining a_priest in ~~the~~ continual. **4** And be_observing how_
_great is this one, to_whom a_tenth Abra'am, gave out_of the
best_spoils, the patriarch. **5** And the ones on_one_hand from
the sons of_Leui/(Lēvī) the priestly_office receiving, a_
_command are_having to_be_tithing the people according_to
the law, this is the brothers of_them, although having_come_
_out out_of the loin of_Abra'am, **6** on_the_other_hand the one
not being_traced from them, has_tithed Abra'am, and the one

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from **God**, **8** but if it's producing thorns and thistles,[29] then it's
useless and a liability and will end up being burnt off.

9 But dear friends, even though we speak like this, we've been
convinced to expect better things from you—things that accom-
pany salvation. **10** Yes, **God** isn't unjust such that he'd forget
about your work and the love that you all displayed towards
him, having ministered to other believers as you still do. **11** And
our desire is for each of you to be displaying the same earnest-
ness and the full assurance of hope until the end **12** so that you
all won't become sluggish, but become imitators of those who
through their faith and patience will be inheriting what God has
promised.

God's certain promise and oath

13 When **God** made promises to Avra-
ham, because he didn't have anyone more
powerful to take an oath in front of, he did it in his own name
14 saying: 'I will certainly bless you and will cause you to have
many descendants.'[30] **15** And then after being patient, Avraham
received what was promised. **16** Yes, people make oaths in front
of someone more powerful and then there's no controversy, be-
cause the oath is the confirmation. **17** In order for **God** to make
the unchanging nature of his purpose very clear to the heirs of
what was promised, he guaranteed it with an oath **18** so that by
two things that **God** can't even change (his promise and his
oath), we who have fled to him for refuge can have great confi-
dence as we hold to the hope that lies before us. **19** That hope is
an anchor for our souls, being both certain and confirmed, and
it will bring us inside the temple curtain[31] **20** where **Yeshua** (Je-
sus; Grk. Yesus) went ahead of us according to the order of
Malki-Tsedek (Melchizedek)—becoming the high priest for this
age.[32]

The special priest Malki-Tsedek

7:1 This Malki-Tsedek (Melchizedek) was
the king of the city of Shalem and a priest
of God, the highest one. He met Avraham who was returning
from slaughtering several kings and Malki-Tsedek blessed him,[33]
2 and Avraham gave him a tenth of all the captured goods. The
name Malki-Tsedek means 'king of righteousness' and then king
of Shalem also means 'king of peace'. **3** There's no record of his
father or mother, no genealogical background, and no record of
his being born or dying, but he's likened to **God's** son in that he
continually remains as a priest.

4 Notice how great this Malki-Tsedek was, because the patri-
arch Avraham gave him a tenth of the best of the captured
goods. **5** On one hand, the tithing command from Mosheh's
(Moses') law makes the people give a tenth to Levi's descendants
who inherit the priestly office, even though they're their broth-

29 **RV 6:8 · Cross-ref.** Gen 3:17-18.

30 **RV 6:14 · Cross-ref.** Gen 22:16-17.

31 **RV 6:19 · Cross-ref.** Lev 16:2.

32 **RV 6:20 · Cross-ref.** Psa 110:4.

33 **RV 7:1-2 · Cross-ref.** Gen 14:17-20.

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ers as fellow descendants of Avraham.[34] 6 On the other hand, Avraham tithed to Malki-Tsedek who can't be traced as one of them, and he blessed Avraham who had received God's promises. 7 There's no doubt that it's the lessor person that gets blessed by someone greater. 8 So in the first case, the tenth is received by people who die, but in the second case by someone who it's only testified that he lives. 9 You could even say that even Levi (whose descendants receive the tenths) gave a tenth to Malki-Tsedek through Avraham 10 because Levi's sperm was still part of his father's body when Malki-Tsedek met Avraham.

Yeshua, the priest like Malki-Tsedek

11 Indeed if perfection came from the priesthood from Levi's tribe which was legislated to help the people, why would there have still been a need for another to rise up as a priest in the order of Malki-Tsedek (Melchizedek) and not just from the order of Aharon (Aaron)? 12 Because if the priesthood is changed, then that law would also need to be changed. 13 The one that we're talking about here is from another tribe, and no one from that tribe has ever served as a priest at the altar.

14 So it's quite evident that our **master** came from Yehudah's (Judah's) tribe but Mosheh (Moses) never mentioned priests coming from that tribe, 15 and it's even more clear if another priest like Malki-Tsedek rose up 16 who didn't live by the physical law (of death) but according to the power of indestructible life! 17 Because it's been testified:

'You are priest to this age,
according to the order of Malki-Tsedek.'[35]

18 In the first case, the command is annulled because it's weak and unprofitable 19 (because the law made nothing perfect), and in the second case we have the introduction of a better hope by means of which we can approach **God**.

20 And it wasn't done without an oath, because although men become priests without an oath, 21 but Yeshua (Jesus; Grk. Yesus) became a priest by an oath from the one that said:

'**Yahweh** made an oath
and won't rescind it.
You are priest for this age.'[36]

22 Because of that oath, **Yeshua** became the guarantor of a better agreement.

23 in the first case, there have been many of those priests because death doesn't allow them to continue on, 24 but in the second case, because Yeshua stays alive for all the age, he can hold the office of priest permanently 25 and thus he's able to save those who approach **God** through him—save them to the full extent because he always lives to intercede of their behalf.

26 Such a high priest exactly meets our needs: one who is godly, innocent, pure, set apart from sinners, and honoured above the heavens. 27 Unlike the other high priests, it's not nec-

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having the promises, he_has_blessed. 7 But apart_from from_all controversy, the lessor by the better is_being_blessed. 8 And here on_one_hand tithes dying_off people are_receiving, on_ _the_other_hand there being_attested that he_is_living. 9 And as so_to_speak to_say, through Abra'am/('Avrāhām), even Leui/(Lēvī), the one tithes receiving, has_been_tithed. 10 For/Because still in the loin of_his father he_was, when met with_him Melḳisedek/(Malkī-ṯsedeq).

11 If therefore indeed perfection by the Leuitaʸs/(from_tribe_ _of_Lēvī) priesthood was, the for people on it has_been_ _legislated, what still need was_there according_to the order of_Melḳisedek, for_another to_be_rising_up priest, and not according_to the order of_A'arōn/('Ahₐron) to_be_being_ _called? 12 For/Because being_replaced the priesthood, from necessity also of_law a_changing is_becoming. 13 With for whom is_being_said these things, of_tribe another has_ _partaken, from which no_one has_served at_the altar. 14 For/Because quite_evident it_is, that out_of Youda/(Yəhūdāh) has_risen the **master** of_us, because/for that a_tribe concerning priests nothing Mōsaʸs/(Mosheh) spoke. 15 And more_abundant still very_evident it_is, if according_to the likeness of_Melḳisedek, is_rising_up priest another, 16 who not according_to the_law of_a_command fleshy has_become, but according_to the_power of_a_life indestructible. 17 For/Because it_is_being_testified, ~~that~~ You are a_priest to the age according_to the order of_Melḳisedek. 18 An_annulment for on_one_hand is_becoming of_going_before the_command, because_of the of_it weak and unprofitable, 19 (for nothing perfected the law), on_the_other_hand the_introduction of_a_ _better hope, by which we_are_nearing to_ ~~the~~ **_god**. 20 And to as_much_as not apart_from oath, the ones for on_one_hand without an_oath are priests having_become, 21 on_the_other_ _hand the one with an_oath by the one saying to him: Swore the_**master**, and not will_be_being_regretful: You are a_priest for the age, 22 by so_much also of_a_better covenant, has_ _become the_guarantee, **Yaʸsous/(Yəhōshūʻa)**. 23 And the ones on_one_hand more are having_become priests, because_of that by_death to_be_being_forbidden to_be_continuing_with, 24 on_ _the_other_hand the one because_of that to_be_remaining him for the age, permanent is_holding the priesthood. 25 Whence even to_be_saving to the full_extent he_is_able, the ones approaching through him to_ ~~the~~ **_god**, always living in_order that to_be_pleading for them. 26 For/Because such for_us also was_befitting a_chief_priest, devout, innocent, undefiled, having_been_separated from ~~the~~ sinners, and higher than the heavens having_become, 27 who not is_having in_every day necessity, as the chief_priests, previously for his own sins sacrifices to_be_offering_up, then for_the sins of_the people, because/for this he_did once_for_all, himself having_offered_ _up. 28 The for law men is_appointing as_chief_priests having weakness, the but message of_the oath, which is after the law,

34 **RV 7:5 · Cross-ref.** Num 18:21.

35 **RV 7:17 · Cross-ref.** Psa 110:4.

36 **RV 7:21 · Cross-ref.** Psa 110:4.

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a_son, because/for the age having_been_perfected.

8:1 And the_point in the things being_spoken: such we_are_ _having a_chief_priest, who sat_down on the_right of_the throne of_the majesty in the heavens, **2** of_the holy places a_ _minister and of_the tent ~~the~~ true, which pitched the **master**, not humans. **3** For/Because every chief_priest in_order that to_ _be_offering, gifts both and sacrifices is_being_appointed, whence it_is necessary to_be_having something also for_this one that he_may_offer. **4** If on_one_hand therefore he_was on earth, not_even ~~wishfully~~ he_was a_priest, being ~~which~~ offering according_to law the gifts, **5** who for_a_copy and shadow are_ _serving of_the heavenly realms, as has_been_warned Mōsa^{y}s/(Mosheh), going to_be_accomplishing the for: tent, be_ _seeing he_is_saying: you_will_be_making all things according_ _to the pattern ~~which~~ having_been_shown to_you in the mountain. **6** On_the_other_hand now of_a_more_special he_ _has_obtained ministry, by_as_much_as also of_a_better is covenant the_mediator, which on better promises has_been_ _legislated. **7** For/Because if ~~the~~ first covenant that was blameless, not would for_a_second was_being_sought place. **8** For/Because blaming to_them he_is_saying: Behold, the_days are_coming, is_saying the_**master**, and I_will_be_ _accomplishing, with the house of_Israa^{y}l/(Yisrā$^{\text{'}}$ēl), and with the house of_Youda/(Yəhūdāh), a_covenant new, **9** not according_to the covenant that I_made with_the fathers of_ _them, in the_day of_having_taken_hold of_me by_the hand of_ _them, to_lead_out them out_of the_land of_ _Aiguptos/(Mitsrayim), because they not remained_in in the covenant of_me, and_I neglected of_them, is_saying the_ _**master**. **10** Because this is the covenant, which I_will_be_ _covenanting with_the house of_Israa^{y}l/(Yisrā$^{\text{'}}$ēl) after ~~the~~ days those, is_saying the_**master**, giving laws of_me into the mind of_them, and on the_hearts of_them I_will_be_inscribing them, and I_will_be to_them for **god**, and they will_be to_me for people. **11** And by_no_means not they_may_teach each the citizen of_him, and each the brother of_him saying: Know the the_**master**, because all will_have_been_knowing me, from the_ _little to great of_them. **12** Because merciful I_will_be to_the unrighteousness of_them, and of_the sins of_them by_no_ _means not I_may_be_reminded more. **13** In that to_be_saying: New, he_has_grown_old the first. But the thing being_grown_ _old and aging is near disappearance.

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essary for him to first make a sacrifice for his own sins before doing it for the sins of the people,[37] because he offered himself—once for everyone. **28** The law appoints those with weaknesses as high priests, but the message from the oath which followed after the law, appointed the son who has been perfected for the age.

Yeshua our high priest

8:1 So here's the main point in what we're saying: we have a high priest who sat down in the honoured seat beside the majesty's throne in the heavens[38] **2** and ministers in the holy places and in the true tent of worship which **Yahweh** set up, not people. **3** Every high priest is appointed to be offering both gifts and sacrifices, and so it's necessary for this one to also have something to offer. **4** If he was here on earth, he wouldn't even be a priest because there are others offering gifts according to Mosheh's (Moses') law. **5** They serve a copy or shadow of the heavenly realms just as Mosheh was warned when he was about to start making the tent of worship:

'Make everything according to the pattern that I showed you on the mountain.'[39]

6 But on the contrary, Yeshua (Jesus; Grk. Yesus) has obtained a more special ministry because he's the mediator of a better agreement which has been legislated with better promises.

7 If the first agreement had been faultless, then there wouldn't have been any need to find a second one to replace it, **8** but God blamed the people and said:

"Listen, **Yahweh** declares that the time is coming when I will make a new agreement with Yisrael (Israel) and Yehudah (Judah),

9 not like the agreement that I made with their ancestors
when they held my hand for me to lead them out of Mitsrayim (Egypt),
because they didn't stay inside my agreement
and so I didn't take any notice of them, says **Yahweh**.'

10 So this is the agreement that I make with Yisrael after those times, says **Yahweh**,
putting my laws into their minds and writing them onto their hearts,
and I will be their **God** and they will be my people.

11 Then they certainly won't teach each citizen and their neighbours,
saying 'Know **Yahweh**,'
because all of them from the smallest to the greatest will all know me.

12 Because I'll be merciful to them when they disobey,
and certainly I won't remember their sins any longer."[40]

13 In calling that 'new', he's made the first agreement out-of-date, and what's out-of-date and getting old is about to

37 **RV 7:27 · Cross-ref.** Lev 9:7.

38 **RV 8:1 · Cross-ref.** Psa 110:1.

39 **RV 8:5 · Cross-ref.** Exo 25:40.

40 **RV 8:8-12 · Cross-ref.** Jer 31:31-34 (LXX).

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disappear.

Worshipping under the first agreement

9:1 The first agreement had sacred rites and a holy place here on earth, **2** because the tent of worship was set up with a outer room called 'the holy place'[41] where both the lampstand[42] and the table were placed and the 'bread of the presence'.[43] **3** Then past the second curtain was a room called 'the most holy place'[44] **4** having the golden incense altar[45] and the box of the agreement which was completely gold-plated[46] and which contained a golden jar of manna[47] and Aharon's (Aaron's) staff which had sprouted[48] and the stone tablets inscribed with the commands.[49] **5** On the top of the box were the cherubs OF GLORY with their wings stretched out over the mercy seat[50] which we won't talk about right now.

6 And then with all of that having been prepared, the priests entered past everything in the first room of the tent to carry out their sacred services.[51] **7** However, only the high priest enters the second room, and then only once a year. He can't go with taking in blood which he offers for the sins of ignorance done by both himself and by the people.[52] **8** By that, the holy **spirit** was making it clear that the way into that holy place was not yet open to the public as long as that first tent of worship was still standing. **9** This was an illustration intended for the present time when gifts and sacrifices are still being offered, but are not able to make the conscience of the one serving perfect— **10** only just physical matters of food and drinks and ritual washings—until the reformed system is instigated.

The messiah's blood sealed a new agreement

11 But when **Messiah** came as high priest over what had now become good through the greater and more perfect tent of worship which wasn't put together by people and isn't part of this world, **12** he went once-for-all into the holy places—not by the blood of goats and calves but through his own blood—obtaining eternal redemption for us. **13** Because if the blood of goats and bulls,[53] and the sprinkling of defiled people with the ashes of a young cow[54] could make them holy by physical purification, **14** how much more the blood of the **messiah** who offered himself blameless **to** God, through **the** eternal **spirit**, will then

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9:1 ‹Was›_having therefore indeed the first covenant just_acts of_sacred_service, and the holy place earthly. **2** For/Because a_ _tent was_prepared the first room, in which were the both lampstand and the table, and the presence of_the bread, which is_being_called the_holy place. **3** And after the second curtain was a_tent, ~~which~~ being_called the_holy of_holies, **4** the_golden having incense_altar and the box of_the covenant, having_ _been_covered_around on_every_side with_gold, in which jar golden having the manna, and the staff of_A'arōn/('Ah$_a$ron) ~~which~~ having_sprouted, and the tablets of_the covenant. **5** And above it, Cherubims of_glory overshadowing the mercy_seat, concerning which not it_is now to_be_speaking in part. **6** And these things thus having_been_prepared, into on_one_hand the first tent room, through everything are_entering the priests, the sacred_services accomplishing, **7** on_the_other_hand into the second, once in_the year only the chief_priest goes, not without blood, which he_is_offering for himself and the of_the people sins_of_ignorance. **8** This making_evident the **spirit** ~~the~~ holy is, that_not_yet to_have_revealed the of_the holy places way, still of_the first tent room having standing, **9** which is a_ _parable for the time ~~which~~ having_presented, in which gifts both and sacrifices are_being_offered, not being_able concerning conscience to_perfect the one serving, **10** only in foods, and drinks, and special washings, just_acts of_the_flesh, until the_time of_reformation imposing.

11 But **chosen_one/messiah** having_appeared as_chief_priest, of_the having_become good things, by the greater and more_ _perfect tent, neither of_handmade this is, not of_this ~~the~~ creation, **12** nor by blood of_goats and calves, but through his own blood, he_came_in once_for_all into the holy places, eternal redemption having_found. **13** For/Because if the blood of_goats, and bulls, and the_ashes of_a_heifer, sprinkling the ones having_been_defiled, is_sanctifying them for the of_the flesh purification, **14** by_how_much more the blood of_the **chosen_one/messiah**, who through the_**spirit** eternal, himself offered blameless to_ ~~the~~ _**god**, will_be_purifying the conscience of_you_all from dead works, in_order that to_be_ _offering_divine_service unto_**god** the_living. **15** And because_

41 RV 9:2 · Cross-ref. Exo 26:1-30.
42 RV 9:2 · Cross-ref. Exo 25:31-40.
43 RV 9:2 · Cross-ref. Exo 25:23-30.
44 RV 9:3 · Cross-ref. Exo 26:31-33.
45 RV 9:4 · Cross-ref. Exo 30:1-6.
46 RV 9:4 · Cross-ref. Exo 25:10-16.
47 RV 9:4 · Cross-ref. Exo 16:33.
48 RV 9:4 · Cross-ref. Num 17:8-10.
49 RV 9:4 · Cross-ref. Exo 25:16; Deu 10:3-5.
50 RV 9:5 · Cross-ref. Exo 25:18-22.
51 RV 9:6 · Cross-ref. Num 18:2-6.
52 RV 9:7 · Cross-ref. Lev 16:2-34.
53 RV 9:13 · Cross-ref. Lev 16:15-16.
54 RV 9:13 · Cross-ref. Num 19:9,17-19.

Literal Version

_of this, of_a_covenant new the_mediator he_is, so_that death having_become for the_redemption of_the concerning the first covenant transgressions, the promise may_receive the ones having_been_called of_the eternal inheritance. **16** For/Because where a_covenant there_is, the_death necessity there_is to_be_ _being_brought of_the one having_covenanted it. **17** For/Because a_covenant with dead bodies confirmed is, because never it_is_being_effective, when is_living the one having_covenanted it. **18** Whence neither the first covenant apart_from blood has_been_dedicated. **19** For/Because having_ _been_spoken every command according_to the law by Mōsa^{y}s/(Mosheh) to_all the people, having_taken the blood of_ ~~the~~ _calves and of_ ~~the~~ _goats, with water, and wool scarlet, and hyssop, itself both the scroll and all the people, he_sprinkled **20** saying: This the blood of_the covenant, which commanded toward you_all ~~the~~ **god**. **21** Both the and, tent, and all the vessels of_the ministry, with_the blood likewise he_sprinkled. **22** And almost by blood all things is_being_cleansed according_to the law, and apart_from bloodshed, not is_becoming forgiveness. **23** Therefore necessity it_was the on_one_hand copies of_the things in the heavens with_these to_be_being_purified, on_the_ _other_hand themselves the heavenly things with_better sacrifices than these. **24** For/Because not into handmade came_ _in holy places **chosen_one/messiah**, representatives of_the true, but into itself ~~the~~ heaven, now to_be_manifested in_the presence of_ ~~the~~ _**god** for us. **25** Nor in_order_that often he_ _may_be_offering himself, as the chief_priest is_coming_in into the holy places in_every year with blood anothers, **26** otherwise it_was_fitting him often to_suffer from the_ _foundation of_the_world. But right_now once in the_ _completion of_the ages, because/for the_annulment of_sin by the sacrifice of_him he_has_been_revealed. **27** And in as_much_ _as it_is_laid_away to_ ~~the~~ _people once to_die_off, and after this judgement, **28** thus also the **chosen_one/messiah** once having_been_offered in_order that of_many to_offer_up the_ _sins, out_of a_second time apart_from sin will_be_being_seen to_the ones him eagerly_waiting for salvation.

10:1 For/Because a_shadow having the law of_the coming good things, not itself the image of_the matters, in_every year with_ _the same sacrifices, which they_are_offering to ~~the~~ continual, never are_being_able the ones approaching to_perfect. **2** Because not would they_ceased being_offered, because_of that not_one to_be_having anymore conscience of_sins, the ones serving once having_been_cleansed? **3** But in them there_ _is a_remembrance of_sins in_every year. **4** For/Because impossible it_is for_the_blood of_goats and of_bulls to_be_ _taking_away sins. **5** Therefore coming_in into the world, he_is_ _saying: Sacrifice and offering not you_wanted, but a_body you_prepared for_me. **6** Whole_burnt_offerings and sacrifices for sin not you_took_pleasure. **7** Then I_said: Behold, I_am_ _coming (in the_scroll of_the_scroll it_has_been_written

Readers' Version

purify your conscience from all useless activities in order that we can serve the living God!

15 So because of that, Yeshua (Jesus; Grk. Yesus) is the mediator of a new agreement, so that his death leads to the ransom payment for those who've disobeyed the first agreement, so that now those who are called can receive the eternal inheritance.

16 Where there's an agreement like a will, it's necessary for the death of the one who made it, **17** because this type of agreement doesn't come into effect if the person who made it is still living, but only when they're confirmed as dead, **18** so even the first agreement wasn't valid without blood. **19** Hence after telling all the people all the commands according to the law, Mosheh (Moses) then took the blood of calves and goats, along with water and scarlet wool, and hyssop branches, and sprinkled both the scroll and all the people[55] **20** saying: 'This is the blood of the agreement which **God** commanded for you all.' **21** Similarly, he sprinkled both the tent itself and all the utensils for the ministry there with blood,[56] **22** and almost everything was declared 'clean' according to the law, because there couldn't be forgiveness without blood.[57]

23 So then it was necessary for these copies of things from the heavens to be purified, but in contrast, the heavenly things will be purified with better sacrifices than that, **24** because **Messiah** didn't enter human-made holy places that were only representatives of the true ones, but he entered into heaven where he now appears on our behalf in **God's** presence. **25** He didn't offer himself like the high priest does every year with different blood, **26** otherwise he would have needed to suffer over and over since the creation of the world. Instead he appeared just once throughout all the ages because sin has been annulled by his sacrifice. **27** Just as it's been determined that people will die once and then there'll be judgement, **28** so too the **messiah** was offered once as a sacrifice as an offering for the sins of many people,[58] but will be seen a second time (nothing to do with sin) by those who are eagerly waiting for him.

The messiah's sacrifice is once-for-all

10:1 The law is a shadow of the good things coming, not the exact image of them. Every year they offer the same sacrifices—over and over but never getting nearer to perfection, **2** otherwise they could have stopped offering them because once they were fully 'clean', they wouldn't have needed anymore sacrifices to appease the conscience of their sins. **3** But as it is, every year there's a reminder about their sins **4** because it's simply not possible for the blood of goats and bulls to take away sins.

5 That's why when Yeshua (Jesus; Grk. Yesus) came into the world, he said:

"You don't want sacrifice and offering,

55 RV 9:19-20 · Cross-ref. Exo 24:6-8.

56 RV 9:21 · Cross-ref. Lev 8:15.

57 RV 9:22 · Cross-ref. Lev 17:11.

58 RV 9:28 · Cross-ref. Isa 53:12.

Readers' Version

but you prepared a body for me.
6 You took no pleasure in whole burnt offerings and sacrifices
for sin.
7 Then I said, 'Listen, it's been written about me in the scroll of
the scriptures. I have come, **God**, to do whatever you want.' "[59]
8 Previously he had said, 'You don't want sacrifices and offerings
and burnt offerings and offerings for sin, and you didn't take
pleasure in them,' even though they're offered according to the
law. 9 Then he said, 'Listen, I'm coming to do whatever you
want.' So he was terminating the first agreement in order to be
able to establish the second one. 10 By that agreement, we are
made holy once-and-for-all through the offering of **Yeshua (Je-
sus; Grk. Yesus) Messiah's** body.
11 In fact, every priest has stood there every day ministering
and often offering the same sacrifices,[60] all of which have never
been able to remove sins, 12 but this one offered one sacrifice for
sins for all time, then sat down on **God's** right 13 waiting even
now until his enemies are overcome[61] 14 Yes, with one sacrifice,
he's able to make people holy for all time.
15 The holy **spirit** also testifies to us, having said:
16 '**Yahweh** says: This is the agreement that I will make with
them:
I will put my laws into their hearts and also I will write them
into their minds.'[62]
17 And, 'I won't remember their disobedience and their lawless-
ness any more.'[63] 18 Once there's been forgiveness, then there's
no longer a need for an offering for sin.

Don't give up on your faith

19 Therefore brothers and sisters, we
have confidence to enter the holy place by
Yeshua's (Jesus'; Grk. Yesus') blood— 20 a new and life-giving
path that he initiated for us to go through the curtain, which is
his flesh. 21 Since we have an incredible priest presiding over
God's house, 22 we can approach God with sincere hearts in full
assurance due to our faith, having our hearts sprinkled to clean
us from our guilty consciences and with our bodies having been
washed in clean water.[64] 23 We can hold onto the confession of
our unwavering hope because the one who made the promise is
faithful, 24 and we can be considering how to provoke each other
to show love and to do good things— 25 not giving up meeting
together as some have, but rather encouraging each other even
more as you all see the day of judgement coming closer.
26 If we keep on sinning after learning about the truth, then
there's no sacrifice left for our sins, 27 but the certain expecta-
tion of fearful judgement and of a fiery anger that will consume

Literal Version

concerning me) ~~which~~ to_do ~~the~~ **god** the will of_you. 8 Earlier
saying, ~~that~~ Sacrifices, and offerings, and whole_burnt_
_offerings, and offerings for sin, neither you_wanted, nor you_
_took_pleasure (which according_to law are_being_offered),
9 then he_has_said: Behold, I_am_coming ~~which~~ to_do the will
of_you. He_is_killing the first covenant, in_order_that the
second he_may_establish. 10 By that will, having_been_
_sanctified we_are through the offering of_the body of_
_**Yaʸsous/(Yəhōshūʻa) chosen_one/messiah** once_for_all.
11 And every indeed priest has_stood in_every day ministering,
and the same often offering sacrifices, which never are_being_
_able to_take_away sins. 12 But this one one for sins having_
_offered sacrifice, in ~~the~~ continual: sat_down at the_right hand
of_ ~~the~~ _**god**, 13 for_the rest, awaiting until may_be_put the
enemies of_him a_footstool for_the feet of_him. 14 For/Because
by_one offering, he_has_perfected for ~~the~~ continual the ones
being_sanctified. 15 And is_testifying to_us also the **spirit** ~~the~~
holy, because/for after ~~which~~ to_have_said, 16 This is the
covenant which I_will_be_covenanting with them after ~~the~~ days
those, is_saying the_**master**, giving the_laws of_me in the_
_hearts of_them, also in the mind of_them I_will_be_inscribing
them... 17 and of_the sins of_them, and of_the lawlessness of_
_them, no not I_will_be_being_reminded anymore. 18 And
where forgiveness of_these is, no_longer there_is an_offering
for sin.

19 Therefore having, brothers, confidence for the entrance of_
the holy places by the blood of**Yaʸsous/(Yəhōshūʻa)**,
20 which he_dedicated for_us a_way recent and living through
the curtain, this is of_the flesh of_him, 21 and a_priest great
over the house of_ ~~the~~ _**god**, 22 we_may_be_approaching with a_
_true heart in full_assurance of_faith, having_been_sprinkled
our hearts from a_conscience evil, and having_been_washed
our body in_water pure. 23 We_may_be_retaining the
confession of_our hope unwavering, because/for faithful is the
one having_promised, 24 and we_may_be_observing one_
_another toward provocation to_love and to_good works, 25 not
abandoning the gathering_together of_ourselves, as the_
_custom with_some, but exhorting also by_so_much more,
with_as_much_as you_all_are_seeing nearing the day.
26 For/Because willingly sinning of_us after the time to_receive
the knowledge of_the truth, no_longer for sins is_being_
_retained a_sacrifice, 27 but fearful a_certain expectation of_
_judgement, and of_fire fury to_be_consuming going the
hostiles. 28 Having_rejecting anyone the_law of_

59 **RV 10:5-7 · Cross-ref.** Psa 40:6-8 (LXX).
60 **RV 10:11 · Cross-ref.** Exo 29:38.
61 **RV 10:12-13 · Cross-ref.** Psa 110:1.
62 **RV 10:16 · Cross-ref.** Jer 31:33.
63 **RV 10:17 · Cross-ref.** Jer 31:34.
64 **RV 10:22 · Cross-ref.** Lev 8:30; Eze 36:25.

Literal Version

_Mōsaʸs/(Mosheh) without two compassions by or three witnesses is_dying_off. **29** By_how_much you_all_are_supposing of_worse he_will_be_being_considered_worthy punishment, the one the son of_ ~~the~~ **_god** having_trampled, and the blood of_the covenant common having_considered, by which he_was_ _sanctified, and the **spirit** of_ ~~the~~ _grace having_insulted. **30** For/Because we_have_known the one having_said: To_me vengeance is, I will_be_repaying, and furthermore: Will_be_ _judging the_**master** the people of_him. **31** A_fearful thing ~~which~~ to_fall_in into the_hands of_**god** the_living it_is. **32** But be_being_reminded of_the earlier days, in which having_been_ _enlightened a_great competition endured of_sufferings, **33** this on_one_hand by_derisions both and tribulations being_ _publicly_exposed, on_the_other_hand this partners of_the ones thus being_conducted them having_been_become. **34** For/Because both with_the prisoners you_all_sympathized, and the theft of_the things possessing of_you_all with joy you_ _all_accepted, knowing to_be_having yourselves a_better possession, and remaining. **35** Not therefore you_all_may_ _throw_away the boldness of_you_all, which is_having a_great reward. **36** For/Because of_endurance you_all_are_having need, in_order_that the will of_ ~~the~~ **_god** having_done, you_all_may_ _receive_back the promise. **37** For/Because still little as_much_ _as, as_much_as the one coming will_be_coming, and not will_ _be_delaying. **38** And the righteous one of_me by faith will_be_ _living, and if he_may_shrink_back, not is_taking_pleasure the soul of_me in him. **39** But we not are of_shrinking_back to destruction, but of_faith to the_procuring of_the_soul.

11:1 And is faith of_being_hoped things the_assurance, of_ _matters the_conviction not being_seen. **2** In for this were_ _attested the elders. **3** By_faith we_are_understanding to_have_ _prepared the ages by_the_message of_**god**, because/for which not from things being_seen, the thing being_seen to_have_ _become. **4** By_faith a_more excellent sacrifice, Abel/(Hevʿel) than Kain/(Qayin) offered to_ ~~the~~ **_god**, through which he_was_ _attested to_be righteous, testifying to the gifts of_him ~~the~~ of_ **_god**, and through it, having_died_off still he_is_speaking. **5** By_ _faith Enōk/(Ḥ$_a$nōk) was_translated, ~~which~~ not to_see death: and not was_being_found, because translated him ~~the~~ **god**, because/for before the changing, he_has_been_attested to_ _have_pleased to_ ~~the~~ **_god**. **6** And without faith, impossible it_is to_please him, because/for to_believe it_is_fitting the one approaching to_ ~~the~~ **_god** that he_is, and to_the ones seeking_ _out him, a_rewarder is_becoming. **7** By_faith having_been_

Readers' Version

the god-haters.[65] **28** Anyone who rejected Mosheh's (Moses') law would receive the death sentence without mercy by the strength of two or three witnesses,[66] **29** so how much more severe punishment do you all expect might be considered appropriate for someone who trampled **God's** son underfoot and who has considered the blood of the agreement as cheap[67] and who has insulted the **spirit** of grace? **30** Yes, we know who said, 'Vengeance is mine—I'm the one who'll repay them,'[68] and again, '**Yahweh** will be judging his people.'[69] **31** It's a scary thing to fall into the hands **of** the living **God**.

32 Remember those earlier days when you first learnt about Messiah and how you endured a lot of suffering— **33** sometimes being publicly displayed with derision and persecution, and at other times helping others who were being treated like that. **34** You all sympathised with those who were imprisoned and cheerfully accepted the confiscation of your possessions because you knew that you have a better possession that will endure on. **35** So then, don't toss away your boldness, because it'll lead to a sizeable reward. **36** Rather you need to endure so that when you've done what **God** wants, you'll all receive back what was promised **37** because:

'In still a little while the one coming will come,
and won't be delaying.'

38 And:

'My righteous one will be living by faith.
If he retreats, my soul won't be pleased with him.'[70]

39 But we aren't from those retreating back to destruction, but from those with faith that preserves the soul.

Faith definition and examples

11:1 Now faith is the assurance that the things we hope for will come to pass and the conviction that even what we can't see is real, **2** because those are what our predecessors were commended for. **3** By faith we understand that time was formed by **God's** command because the visible universe was not made from visible materials.[71]

4 By faith Hevel (Abel) offered a more satisfactory sacrifice **to God** than Kayin (Cain),[72] and as a result, he was declared to be righteous when God testified about his gifts, and through his faith, he still speaks despite being long dead.

5 By faith Hanok (Enoch) was transported directly to heaven without dying. 'His body was never found because God transported him,'[73] because before he was transported, it was testified that he pleased **God**, **6** and without faith it's impossible to please

65 RV 10:27 · Cross-ref. Isa 26:11 (LXX).

66 RV 10:28 · Cross-ref. Deu 17:6; 19:15.

67 RV 10:29 · Cross-ref. Exo 24:8.

68 RV 10:30 · Cross-ref. Deu 32:35.

69 RV 10:30 · Cross-ref. Deu 32:36.

70 RV 10:37-38 · Cross-ref. Hab 2:3-4 (LXX).

71 RV 11:3 · Cross-ref. Gen 1:1; Psa 33:6,9; Yhn 1:3.

72 RV 11:4 · Cross-ref. Gen 4:3-10.

73 RV 11:5 · Cross-ref. Gen 5:21-24 (LXX).

Readers' Version

him. Because it's necessary for anyone who approaches **God** to believe that he exists, and that he rewards those who search for him.

7 By faith godly Noah built a box to save his family after he was warned about things that had never been seen before,[74] thus condemning the world and becoming an heir of the righteousness that comes by faith.

8 By faith, Avraham submitted when he was called and travelled to the place that he was going to receive as an inheritance—departing without even knowing where he was going.[75] **9** By faith he camped as a stranger in the promised land, living in tents with Yitshak (Isaac) and Ya'akov (Jacob)[76]—fellow heirs of the same promise— **10** because he was waiting for a city with proper foundations—the city with **God** as its craftsman and builder.

11 By faith even Sarah herself received the power to conceive a child when she was past that age,[77] because she considered that the one who had made the promise would be faithful to his word. **12** So it was that descendants came from that one man in his old age and they became as numerous as the stars in the sky and uncountable like grains of sand on the beach.[78]

13 All of those people went on to die, not having received everything that was promised but only seeing and welcoming it all from a distance, having admitted that they were strangers and foreigners here on the earth.[79] **14** People who talk like that make it clear that they're looking for a new place to make their home— **15** if they'd been meaning the place that they left, they would have already had time to go back there— **16** so now they're aspiring to a better place, i.e., a heavenly home. Therefore **God** isn't ashamed of them or of being called their **god**, because he has prepared a city for them.

17 By faith, Avraham when he was tested offered up Yitshak (Isaac).[80] He had received the promises and offered his only son— **18** the one about which it had been said: 'Your descendants will be named through Yitshak.' **19** Avraham had reckoned that **God** was powerful enough to bring him back to life from the dead, and in a manner of speaking, that's what happened.

20 By faith, Yitshak gave a blessing to Ya'akov (Jacob) and Esav (Esau).[81]

21 By faith, when Ya'akov was dying he gave a blessing to both of Yosef's (Joseph's) sons,[82] and bowed over the top of his walk-

Literal Version

_warned, Nōe/(Noaḥ), concerning the things not_yet being_ _seen, having_been_devout, prepared a_box for the_salvation of_the household of_him, by which he_condemned the world, and of_the according_to faith righteousness, became heir. **8** By_ _faith being_called, Abra'am/('Avrāhām), submitted to_come_ _out into a_place that he_was_going to_be_receiving for an_ _inheritance, and came_out not knowing where he_is_coming. **9** By_faith he_sojourned in the_land of_the promise as a_ _stranger, in tents having_dwelt with Isa'ak/(Yitsḥāq) and Yakōb/(Ya´ₐqov), the fellow-heirs of_the promise ~~the~~ same, **10** for/because he_was_awaiting the ~~the~~ foundations having city, of_which the_craftsman and builder is ~~the~~ **god**. **11** By_faith even herself Sarra/(Sārāh) power for the_conception of_seed received, also beyond time of_age, because faithful she_ _considered the one having_promised. **12** Therefore also from one man they_were_born, and these having_been_made_dead: as the stars of_the sky ~~the~~ in_multitude, and as the sand, ~~which~~ by the lip of_the sea, the innumerable. **13** In faith died_off these all, not having_accepted the promises, but from_afar them having_seen, and having_greeted, and having_confessed, that strangers and aliens they_are on the earth. **14** For/Because the ones such things saying, are_manifesting that a_homeland they_are_seeking_after. **15** And if on_one_hand of_that they_ _are_remembering from which they_walked_out, they_were_ _having would time to_return. **16** On_the_other_hand now of_a_ _better homeland they_are_aspiring, this is of_a_heavenly homeland. Therefore not is_being_ashamed of_them ~~the~~ **god**, **god** to_be_being_called of_them, because/for he_prepared for_ _them a_city. **17** By_faith has_offered Abra'am/('Avrāhām) ~~the~~ Isa'ak/(Yitsḥāq) being_tested, and his only_begotten was_ _offering, the one the promises having_accepted, **18** to whom it_was_spoken, ~~that~~ In Isa'ak will_be_being_named to_you descendants, **19** having_counted that even from the_dead to_ _be_raising him powerful was ~~the~~ **god**, whence him also in a_ _parable he_received_back. **20** By_faith also concerning coming things, blessed Isa'ak, ~~the~~ Yakōb/(Ya´ₐqov), and ~~the~~ Aʸsau/('Ēsāv). **21** By_faith Yakōb, dying_off, each of_the sons of_ _Yōsaʸf/(Yōṣēf) blessed, and prostrated on the extremity of_the staff of_him. **22** By_faith Yōsaʸf, dying, concerning the exodus of_the sons of_Israaʸl/(Yisrā'ēl) remembered, and concerning the bones of_him commanded. **23** By_faith Mōsaʸs/(Mosheh), having_been_born, was_hidden for_three_month by the fathers of_him, because they_saw beautiful the little_child was, and not they_were_afraid of_the edict of_the king. **24** By_faith Mōsaʸs, great having_become, disowned to_be_being_called the_son of_ _the_daughter of_Faraō/(Far´oh), **25** rather having_chosen to_

74 RV 11:7 · Cross-ref. Gen 6:13-22.

75 RV 11:8 · Cross-ref. Gen 12:1-5.

76 RV 11:9 · Cross-ref. Gen 35:27.

77 RV 11:11 · Cross-ref. Gen 18:11-14; 21:2.

78 RV 11:12 · Cross-ref. Gen 15:5; 22:17; 32:12.

79 RV 11:13 · Cross-ref. Gen 23:4; 1Ch 29:15; Psa 39:12.

80 RV 11:17 · Cross-ref. Gen 22:1-14.

81 RV 11:20 · Cross-ref. Gen 27:27-29,39-40.

82 RV 11:21 · Cross-ref. Gen 48:1-20.

Literal Version

_be_suffering_hardship_with with_the people of_ ~~the~~ **_god**, than the_temporary to_be_having of_sin enjoyment, **26** greater riches than having_considered the of_Aiguptos/(Mitsrayim) treasures, the derision of_the **chosen_one/messiah**, because/for he_was_looking toward the reward. **27** By_faith he_ _left Aiguptos, not having_been_afraid of_the rage of_the king, because/for the invisible one as seeing, he_endured. **28** By_ _faith he_has_made the passover_feast and the sprinkling of_ _the blood, in_order_that not the one destroying the firstborn may_touch of_them. **29** By_faith they_passed_through the Red Sea, as through dry land, of_which a_trial having_taken, the Aiguptosians were_swallowed_up. **30** By_faith the walls of_ _Yeriḳō/(Yərīḥō) fell, having_been_surrounded for seven days. **31** By_faith Ṛaḳab/(Rāḥāv) the prostitute not perished_with with_the ones having_disbelieved, having_received the spies with peace. **32** And what more I_may_be_saying? Will_be_ _failing for me describing the time, concerning Gedeōn/(Gid῾ōn), Barak/(Bārāq), Sampsōn/(Shimshvōn), Yefthae/(Yiftāḥ), Dawid/(Dāvid) both and Samouaʸl/(Shəmūʾēl), and the prophets, **33** who by faith conquered kingdoms, did righteousness, obtained by_promises, shut the_mouths of_ _lions, **34** extinguished the_power of_fire, escaped the_mouths of_the_sword, were_enabled from weakness, were_become mighty in war, the_armies routed of_strangers. **35** They_ _received back women by resurrection the dead of_them, and others were_tortured, not having_accepted their redemption, in_order_that of_a_better resurrection they_may_obtain, **36** and others of_mockings and of_floggings trial received, and still of_bonds and prison. **37** They_were_stoned, they_were_ _sawn, they_were_tempted, by murder sword they_died_off, they_went_around in sheepskins, in goat skins, being_deficient, being_oppressed, being_mistreated, **38** of_whom not was worthy the world, in wildernesss being_strayed, and mountains, and caves, and ~~the~~ holes of_the earth. **39** And these all having_been_attested through their faith, not they_ _received_back the promise, **40** of_ ~~the~~ **_god** for us better thing

Readers' Version

ing stick.[83]

22 By faith, when Yosef was dying, he spoke about how Yisrael's (Israel's) descendants would leave Mitsrayim (Egypt) in the future, and gave them instructions about taking his bones.[84]

23 By faith when Mosheh (Moses) was born, his parents hid him for three months when they saw how he was such a beautiful baby,[85] and they weren't afraid to disobey the king's ruling.[86]

24 By faith when Mosheh had become powerful, he refused to be called Par'oh's (Pharaoh's) daughter's son[87] **25** and chose to suffer hardship along with **God's** people rather than having the temporary enjoyment of sin. **26** He calculated that enduring derision for **the messiah** was better than the riches of Mitsrayim because he was considering the future reward.

27 By faith, Mosheh wasn't afraid of the king's anger when he left Mitsrayim and persevered because he could see what was invisible. **28** By faith, he initiated the Passover Celebration and the sprinkling of blood,[88] so that the one destroying the eldest offspring wouldn't touch their families.

29 By faith, they crossed through the Red Sea as if it was dry land,[89] but when the Mitsrim (Egyptians) tried they were drowned.

30 By faith, Yeriho's (Jericho's) walls collapsed after they'd walked around them for seven days.[90]

31 By faith, Rahav the prostitute didn't die along with all the others in the city who mocked God,[91] because she had peacefully accommodated the spies.[92]

32 So what else should I say? I don't have time to describe Gid'on,[93] Barak,[94] Shimshon (Samson),[95] and Yiftah (Jephthah),[96] and about David[97] and Shmuel (Samuel)[98] and the prophets **33** who by faith conquered kingdoms, acted righteously, obtained promises, shut lion's mouths,[99] **34** survived the power of a fiery furnace untouched,[100] escaped slashing swords, overcame their own weaknesses, became mighty warriors, and routed for-

83 **RV 11:21 · Cross-ref.** Gen 47:31 (LXX).
84 **RV 11:22 · Cross-ref.** Gen 50:24-25; Exo 13:19.
85 **RV 11:23 · Cross-ref.** Exo 2:2.
86 **RV 11:23 · Cross-ref.** Exo 1:22.
87 **RV 11:24 · Cross-ref.** Exo 2:10-12.
88 **RV 11:28 · Cross-ref.** Exo 12:21-30.
89 **RV 11:29 · Cross-ref.** Exo 14:21-31.
90 **RV 11:30 · Cross-ref.** Josh 6:12-21.
91 **RV 11:31 · Cross-ref.** Josh 6:22-25.
92 **RV 11:31 · Cross-ref.** Josh 2:1-21.
93 **RV 11:32 · Cross-ref.** Jdg 6:11–8:32.
94 **RV 11:32 · Cross-ref.** Jdg 4:6–5:31.
95 **RV 11:32 · Cross-ref.** Jdg 13:2–16:31.
96 **RV 11:32 · Cross-ref.** Jdg 11:1–12:7.
97 **RV 11:32 · Cross-ref.** 1Sam 16–31; 2Sam 1–24; 1Ki 1:1–2:11.
98 **RV 11:32 · Cross-ref.** 1Sam 1:1–25:1.
99 **RV 11:33 · Cross-ref.** Dan 6:1-27.
100 **RV 11:34 · Cross-ref.** Dan 3:1-30.

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eign armies. 35 Women received back those who'd died and came back to life,[101] and others were tortured—not relenting so they'd be set free, but instead looking forward to obtaining a better reward in the next age. 36 Others were mocked and beaten, and some were put in chains and imprisoned.[102] 37 They had rocks thrown at them to kill them,[103] they were sawn in half, they were tempted, they were killed with swords. Living in poverty, they went around in skins of goats and sheep, and were mistreated by others. 38 This world wasn't worthy of having them. They wandered around wilderness areas and on hills and lived in caves and in holes in the ground.

39 All of them were proven by their faith, yet they didn't actually receive what had been promised. 40 **God** had planned to have something better so that we and they would be made perfect together.

The father disciplines his children

12:1 So then with us having a cloud of witnesses around us, we should discard everything that's a burden, as well as the sin that's always so near to us. We should run the race that's ahead of us with endurance, 2 with our eyes on **Yeshua** (Jesus; Grk. Yesus), the originator and perfecter of our faith, who endured execution on a stake and disregarded the shame **of** that event for the satisfaction that he'd gain. Now he's seated there in the seat **of** honour beside **God's** throne.

3 You all need to think about Yeshua and how he persevered when sinners quarrelled with him (although they only hurt themselves) so that you can be strong on the inside and persevere. 4 So far, you all haven't had to resist to the point of sweating or shedding blood in the struggle against sin. 5 What's more, you've failed to remember what Shelomoh (Solomon) encouraged his children to do, which also applies to all of you:

"My child, learn carefully when **Yahweh** trains you.
Indeed, you shouldn't become despondent when he corrects you.
6 Because it's **the** people that **Yahweh** loves that he disciplines,
Indeed he punishes every child that he calls his own."[104]

7 It's for your own discipline that you all have to endure. **God** is treating you as his children, and what sort of father wouldn't discipline them? 8 If you all weren't disciplined (which all children experience), then you wouldn't be true children, but rather illegitimate ones. 9 What's more, our human parents trained us when we were children and we changed our behaviour, so, we should accept it even more when our spiritual father, God, trains us so that we can have life. 10 Indeed, they were disciplining us for a few days according to what seemed best to them, but God our father does it for our benefit so that we can also distance ourselves from sin. 11 No discipline seems pleasant at the time, but painful, however later it produces peace in those who've

Literal Version

some having_foreseen, in_order_that not apart_from us they_ _may_be_perfected.

12:1 So_then also we, so_much having encompassing around_us a_cloud of_witnesses, burden having_put_away every and the well_encompassing sin through endurance, may_be_running the lying_before before_us race, **2** looking_out to the of_our faith originator and perfecter, **Ya^{y}sous/(Yəhōshūʹa)**, who for the lying_before before_him joy, endured the_stake, of_its_ _shame having_despised: at and of_the throne of_ ~~the~~ **_god** the_ _right hand has_sat_down. **3** For/Because consider the one such having_endured by ~~the~~ sinners against themselves controversy, in_order_that not you_all_may_falter, in_the souls of_you_all being_exhausted. **4** Not_yet unto blood you_all_stood_against, against ~~the~~ sin struggling, **5** and you_all_have_forgotten of_the exhortation, which to_you_all as to_sons is_discussing: son of_ _me, neither be_regarding_lightly of_the_discipline of_the_ _**master**, nor be_being_exhausted by him being_rebuked, **6** for/because whom is_loving the_**master**, he_is_disciplining, and he_is_chastising every son whom he_is_accepting. **7** For/Because discipline you_all_are_enduring, as with_sons with_you_all is_being_disciplined ~~the~~ **god**, because/for what son is whom not is_disciplining his_father? **8** But if without you_all_are discipline, of_which partakers have_become all, consequently bastard and not sons you_all_are. **9** Thereafter the indeed of_the flesh of_us fathers we_were_having as_ _instructors, and we_swayed, not much rather we_will_be_ _being_subjected to_the father of_ ~~the~~ _spirits, and we_will_be_ _living? **10** The ones for on_one_hand for little days according_ _to the thing supposing to_them were_disciplining us, on_the_ _other_hand the one for the thing benefitting, in_order that to_ _partake of_the holiness of_him. **11** All but discipline for on_ _one_hand the things being_present, not is_supposing of_joy to_be, but of_sorrow, on_the_other_hand later the_fruit peaceable to_the ones by it having_been_trained is_giving_back of_righteousness. **12** Therefore your having_been_weakened hands, and your having_been_paralysed knees, restore, **13** and paths straight be_making for_the feet of_you_all, in_order_that not the lame may_be_turning_away, but may_be_healed rather.

101 RV 11:35 · Cross-ref. 1Ki 17:17-24; 2Ki 4:25-37.

102 RV 11:36 · Cross-ref. 1Ki 22:26-27; 2Ch 18:25-26; Jer 20:2; 37:15; 38:6.

103 RV 11:37 · Cross-ref. 2Ch 24:21.

104 RV 12:5-6 · Cross-ref. Yob 5:17; Prv 3:11-12 (LXX).

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14 Peace be_pursuing with all, and ~~the~~ holiness, which without no_one will_be_seeing the **master**. **15** Overseeing lest anyone falling_short from the grace of_ ~~the~~ **_god**, lest any root of_ _bitterness upward sprouting may_be_troubling, and by it may_be_defiled the many, **16** lest any sexually_immoral or profane one, as Aʸsau/(ʿĒsāv), who for one food, was_given_ _back the birthright of_himself. **17** for/because you_all_have_ _known that also afterward wanting to_inherit the blessing, he_was_rejected, because/for/because of_repentance place not he_found, although with tears having_sought_out it.
18 For/Because not you_all_have_approached, being_touched and having_been_burned with_fire, and to_darkness, and to_ _darkness, and to_whirlwind, **19** and of_a_trumpet to_the_ _sound, and to_a_voice of_messages, which the ones having_ _heard, excused not to_be_added to_them the_message, **20** not for they_were_bearing the thing being_instructing: Even_if a_ _wild_animal may_touch of_the mountain, it_will_be_being_ _stoned, **21** and thus fearful was the thing being_manifested, that_Mōsaʸs/(Mosheh) said: Terrified I_am and trembling.
22 But you_all_have_approached to_Siōn/(Tsiyyōn) Mount and the_city of_**god** the_living, the_Hierousalaʸm/(Yərūshālayim) heavenly, and to_tens_of_thousands of_messengers to_the_ _assembly, **23** and to_the_assembly of_the_firstborn, having_ _been_registered in the_heavens, and to_the_judge **god** of_all, and to_the_spirits of_the_righteous ones having_been_ _perfected, **24** and of_a_covenant new to_the_mediator, **Yaʸsous/(Yəhōshūʿa)**, and to_the_blood of_sprinkling, a_better thing speaking than ~~the~~ Abel/(Hevʿel). **25** Be_watching_out, lest you_all_may_refuse the one speaking. For/Because if those not escaped_out on earth, having_refused the one warning them, much rather we the ones the one from the_heavens turning_ _away, **26** of_whose ~~the~~ voice the earth shook then, but now he_ _has_promised saying: Still once more I will_be_shaking, not only the earth, but also ~~the~~ heaven. **27** And the phrase: still once more, is_making_evident the of_the things being_shaken changing, as those having_been_made, in_order_that may_ _remain the things not being_shaken. **28** Therefore a_kingdom unshakeable receiving, we_may_be_having grace, by which we_ _may_be_serving pleasingly ~~the~~ for_**god** with reverence and reverence. **29** For/Because also the **god** of_us is a_fire consuming.

105 RV 12:12 · Cross-ref. Isa 35:3 (LXX).
106 RV 12:13 · Cross-ref. Prv 4:26 (LXX).
107 RV 12:15 · Cross-ref. Deu 29:18 (LXX).
108 RV 12:16 · Cross-ref. Gen 25:29-34.
109 RV 12:17 · Cross-ref. Gen 27:30-40.
110 RV 12:18-19 · Cross-ref. Exo 19:16-22; 20:18-21; Deu 4:11-12; 5:22-27.
111 RV 12:20 · Cross-ref. Exo 19:12-13.
112 RV 12:21 · Cross-ref. Deu 9:19.
113 RV 12:24 · Cross-ref. Gen 4:10.
114 RV 12:25 · Cross-ref. Exo 20:22.

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been trained in this way so they do what's good and right.

12 So then, straighten your drooping arms and paralysed legs, and be strong.[105] **13** Make your paths straight[106] so that those who are lame won't be discouraged, but rather come and be healed.

Don't just take God's message lightly

14 Strive to live peacefully with everyone and to distance yourselves from sin, because no one will get to see **Yahweh** without doing that. **15** Watch carefully to make sure that no one misses out on **God's** grace, and to make sure that no bitterness grows up among you that could mess up many people's lives,[107] **16** and watch also that none of you are sexually immoral or godless like Esav (Esau) who sold his own inheritance for a single meal.[108] **17** As you all know, even afterwards when he wanted to inherit the blessing, he was rejected because he couldn't find a way to undo what he'd done despite looking for it along with his many tears.[109]

18 You all haven't come to what can be touched and to a blazing fire and to darkness and to gloom and to a storm (like Israelis encountered at Mt. Sinay)[110] **19** and to a trumpet blast and then God speaking a message. But when they heard him speaking, they pleaded for him not to say anything else to them, **20** because they could not bear what was commanded: "If even an animal touches the mountain, it must be killed."[111] **21** Even Mosheh (Moses), when he saw how frightening everything was, he said, "I'm trembling because I'm afraid!"[112]

22 But in contrast, you've all come to the city **of** the living **God** (Mt. Tsiyon (Zion)), to the heavenly Yerushalem (Jerusalem), and to myriads of **God's** messengers to the assembly, **23** and to the assembly of the eldest sons who have been registered in the heavens, and to **God** the Judge of all, and to the spirits of the people who've been declared innocent and who've been made perfect, **24** and to **Yeshua** (Jesus; Grk. Yesus), the mediator of a new agreement, and to the sprinkled blood that says even more than Hevel's (Abel's) blood did.[113]

25 Make sure that you all obey God who's speaking to you, because if the ancient Yehudim (Jews) were punished when they were warned on earth (at Mt. Sinay),[114] how much more God will punish any of us who don't obey what he reveals to us now (from Mt. Tsiyon). **26** When God spoke back then (from Mt. Sinay), it made the earth quake. However, at this time he promises, "I'll make the earth and also heaven quake one more

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time."[115] 27 The words 'one more time' mean that God will take away everything that he shakes, since it was him who created all those things. So everything that he doesn't shake and take will last forever.

28 So then, since we now live in a kingdom that can't be shaken, we should be thankful, and so offer acceptable worship to **God**, with awe and the deepest respect 29 because 'the **God** we worship is a fire that burns things up'.[116]

Leave religion and embrace godliness

13:1 Continue to love your fellow believers. 2 Don't be lax in showing hospitality to others, because some people who've been hospitable have actually hosted God's messengers without even realising.[117] 3 Don't forget about those who are in prison—help them as if you all were in prison with them. Also, help those who are being mistreated because you, yourselves are human.

4 Marriage needs to be honoured by everyone and the marriage relationship kept pure, because **God** will judge adulterers and those who are sexually immoral.

5 Keep your lives free from the love of money and be content with what you have, because God has said:

"I'll never leave you;
Indeed I'll never abandon you."[118]

6 So in turn, we can confidently say:

"**Yahweh is** my helper,
so I won't be afraid.
What can mere people do to me?"[119]

7 Don't forget about your leaders who taught you all **God's** message. Reflect on the outcome of their behaviour and imitate their faith. 8 **Yeshua (Jesus; Grk. Yesus) Messiah** hasn't changed in the past and will never change in the future. 9 Don't be carried away by all sorts of new and novel teachings—God's grace strengthens your faith, but beware of other teachings which won't strengthen you all because the teachers don't even practise what they preach. 10 We benefit from what Yeshua offered, but which others cannot benefit from despite their religious positions. 11 Although the high priest brings the blood of animals into the sacred chambers as a sacrifice for sin, the bodies of the animals are burnt outside the camp.[120] 12 So too, **Yeshua** also suffered outside the city gate[121] so that he could declare the people innocent by means of the price of his own blood, 13 therefore we should leave our religious sacrifices and rituals and share in his shame outside the system. 14 Yes, we don't belong to any earthly city, but we wait for the new city that's coming.

Literal Version

13:1 ~~The~~ brotherly_love let_be_remaining. 2 ~~The~~ of_hospitality not be_forgetting, through for this, escaped_notice some having_lodged messengers. 3 Be_remembering of_the prisoners, as having_been_bound_with them, the ones being_ _mistreated as also yourselves being in the_body. 4 Honored is ~~the~~ wedding in all and the bed be undefiled, the_sexually_ _immoral for and adulterers will_be_judging ~~the~~ **god**. 5 Ungreedy your manner, being_sufficed with_the things being_present, because/for he has_said: By_no_means not you I_may_give_up, nor by_no_means not you I_may_abandon. 6 So_as having_confidence us to_be_saying: The_**master** is to_ _me helper, and not I_will_be_being_afraid, what will_be_doing to_me a_human? 7 Be_remembering about_the ones leading of_ _you_all, who spoke to_you_all the message of_ ~~the~~ **_god**, of_ _whom observing the outcome of_their conduct, be_imitating their faith. 8 **Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, yesterday and today, the same is, and to the ages. 9 By_ _teachings various and strange, not be_being_carried_away, because/for good it_is by_grace to_be_being_confirmed the heart, not with_foods, in which not were_benefitted the ones walking. 10 We_are_having an_altar, from which to_eat not are_ _having the_right, the ones in_the tent serving. 11 For/Because of_what is_being_carried_in of_animals the blood for sin into the holy places by the chief_priest, of_these the bodies is_ _being_burned_up outside the camp. 12 Therefore also **Yaʸsous**, in_order_that he_may_sanctify by his own blood the people, outside the gate suffered. 13 So_now we_may_be_coming_out to him outside the camp, the derision of_him bearing. 14 For/Because not we_are_having here remaining a_city, but the city coming we_are_seeking_after. 15 Through him therefore we_may_be_offering_up the_sacrifice of_praise through everyone to_ ~~the~~ **_god**, this is the_fruit of_the_lips confessing to_the name of_him. 16 ~~The~~ and of_the_good_deed and of_fellowship not be_forgetting, because/for with_such sacrifices is_being_pleased ~~the~~ **god**. 17 Be_being_persuaded by_ _the ones leading of_you_all, and be_yielding, because/for they are_watching for the souls of_you_all, as an_account going_to_ _give_back, in_order_that with joy this they_may_be_doing, and not groaning, because/for unprofitable for_you_all this would_ _be. 18 Be_praying for us, because/for we_are_being_persuaded

115 **RV 12:26 · Cross-ref.** Hag 2:6 (LXX).
116 **RV 12:29 · Cross-ref.** Deu 4:24.
117 **RV 13:2 · Cross-ref.** Gen 18:1-8; 19:1-3.
118 **RV 13:5 · Cross-ref.** Deu 31:6,8; Josh 1:5.
119 **RV 13:6 · Cross-ref.** Psa 118:6 (LXX).
120 **RV 13:11 · Cross-ref.** Lev 16:27.
121 **RV 13:12 · Cross-ref.** Yhn 19:17-20.

Literal Version

that a_good conscience we_are_having, in all things well
wanting to_be_being_conducted. **19** And more_abundantly I_
_am_exhorting you this to_do, in_order_that more_quickly I_
_may_be_restored to_you_all.

20 And the **god** of_ ~~the~~ _peace, the one having_brought_up from
the_dead the Shepherd of_the sheep ~~the~~ great, by the_blood of_
_the_covenant eternal, the **master** of_us,
Ya^{y}sous/(Yəhōshūʹa), **21** might_prepare you_all in every good
thing, in_order that to_do the will of_him, doing in us what is
well_pleasing before him, through **Ya^{y}sous chosen_
_one/messiah**, to_whom be the glory to the ages of_the ages.
Truly. **22** But I_am_exhorting you_all, brothers, be_tolerating
of_my message of_ ~~the~~ _exhortation, because/for also through
of_little I_wrote to_you_all. **23** You_all_are_knowing the brother
of_us, Timotheos, having_been_sent_away, with whom if more_
_quickly he_may_be_coming, I_will_be_seeing you_all. **24** Greet
all the ones leading of_you_all, and all the holy ones. Are_
_greeting you_all the ones from ~~the~~ Italia. **25** ~~The~~ grace be with
all of_you. Truly.

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Readers' Version

15 With Yeshua's help, we should always be praising **God** as if we were presenting offerings to him. We do that when we say that we believe that Yeshua is God. **16** But on top of faith, we need to continue to do good and share what we have with others, because those are the kinds of sacrifices that please **God**.

17 Your leaders keep watch over your spiritual lives, knowing that they will have to give account to God for you, so obey them and yield to them so that they can fulfil their ministry cheerfully and without groaning, because that wouldn't help you all either.

18 Also, please pray for us, because we believe that we have clear consciences and have conducted ourselves honourably in everything we've done, **19** and I especially urge you to pray that I might be able to return to be with you all soon.

Final words and blessing

20 Now may the **God** of peace, the one who brought the wonderful shepherd of the sheep back to life from the dead (by the blood that's specified in the eternal agreement), our **master Yeshua** (Jesus; Grk. Yesus), **21** equip you all with everything good so that you can do what he desires—doing what will please him greatly through **Yeshua Messiah**, who will be honoured through all the ages. May it be so.

22 But brothers and sisters, I'm urging you all to tolerate my message of encouragement because I haven't made it too long. **23** You all know our brother Timotheos was released and if he comes here soon, I'll be seeing you all.[122]

24 Greet all your leaders for us, and all the believers. The Italians here also send their greetings.

25 May God's grace be with all of you. May it be so.

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122 **RV 13:23 · Note** Presumably the writer means that he and Timothy would travel together to Corinth once Timothy arrived at the writer's location.