Open English Translation of the Bible

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 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:

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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.

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'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 mes-
sengers.
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-
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 faith-
ful 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 hon-
oured more than the house itself, 4 because ev-
ery 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 tri-
als,
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:

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.
12 **RV 2:16 · Cross-ref.** Isa 41:8-9.
13 **RV 3:2 · Cross-ref.** Num 12:7.

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'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 se-
duction 14 because we are now partakers of the
messiah if we can retain until the end the as-
surance 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.

Entering God's rest/peace

4:1 That's why we might
be afraid: because al-
though 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 pre-
viously 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 after-
wards about another day. 9 So then, a time of
rest is being retained for **God's** people, 10 be-
cause 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 some-
one else falls by following our example of dis-
belief, 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 any-
thing 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 re-
turned to the heavens as our high priest, we
need to hold firmly to what we say we believe,

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.
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.

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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 ap-
proach 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 sacri-
ficing because of our sins. 2 He's able to be pa-
tient with those who don't understand and
stray from the truth because he 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 eter-
nal 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 lis-
tening. 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 in-
fants, 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 **mes-
siah's** message, we should move on towards
maturity—not repeating the foundations of re-
penting from useless religious actions and faith
in **God**, 2 of teachings about immersion in wa-
ter and prayerfully placing your hands on peo-
ple, 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 them-
selves are executing **God's** son again and pub-
licly shaming him.

7 The land that soaks in the frequent rains
and grows crops suitable for those who are cul-
tivating it, is receiving a blessing 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 accompany salva-
tion. 10 Yes, **God** isn't unjust such that he'd for-
get about your work and the love that you all
displayed towards him, having ministered to

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

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other believers as you still do. 11 And our desire
is for each of you to be displaying the same
earnestness and the full assurance of hope until
the end 12 so that you all won't become slug-
gish, but become imitators of those who
through their faith and patience will be inher-
iting what God has promised.

God's certain promise and oath

13 When **God** made promises to Avraham, be-
cause 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 re-
ceived what was promised. 16 Yes, people make
oaths in front of someone more powerful and
then there's no controversy, because 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 confidence 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 tem-
ple curtain[31] 20 where **Yeshua** (Jesus; 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 re-
turning 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 righteous-
ness' 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 re-
mains as a priest.

4 Notice how great this Malki-Tsedek was, be-
cause the patriarch 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 of-
fice, even though they're their brothers as fel-
low 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 re-
ceive 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 priest-
hood 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 an-
other 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

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.

34 **RV 7:5 · Cross-ref.** Num 18:21.

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priest like Malki-Tsedek rose up 16 who didn't
live by the physical law (of death) but accord-
ing to the power of indestructible life! 17 Be-
cause 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 sec-
ond 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, be-
cause 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, be-
cause 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 be-
cause he always lives to intercede of their be-
half.
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 neces-
sary for him to first make a sacrifice for his
own sins before doing it for the sins of the peo-
ple,[37] because he offered himself—once for ev-
eryone. 28 The law appoints those with weak-
nesses as high priests, but the message from
the oath which followed after the law, ap-
pointed 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 say-
ing: 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 ap-
pointed 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

35 **RV 7:17 · Cross-ref.** Psa 110:4.
36 **RV 7:21 · Cross-ref.** Psa 110:4.
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.

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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 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

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

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blameless **to** God, through **the** eternal **spirit**, will then 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,
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 (Jesus; Grk. Yesus) Messiah's** body.

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.

59 **RV 10:5-7 · Cross-ref.** Psa 40:6-8 (LXX).

Readers' Version

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 sac-
rifice for sins for all time, then sat down on
God's right 13 waiting even now until his ene-
mies 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 lawlessness 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 con-
fidence to enter the holy place by **Yeshua's** (Je-
sus'; Grk. Yesus') blood— 20 a new and life-giv-
ing 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 expectation of fearful
judgement and of a fiery anger that will con-
sume 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 se-
vere punishment do you all expect might be
considered appropriate for someone who tram-
pled **God's** son underfoot and who has consid-
ered 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 en-
dured a lot of suffering— 33 sometimes being
publicly displayed with derision and persecu-
tion, and at other times helping others who
were being treated like that. 34 You all sympa-
thised 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,

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.
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.

Readers' Version

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 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

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).
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.

Readers' Version

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 walking 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

81 RV 11:20 · Cross-ref. Gen 27:27-29,39-40.
82 RV 11:21 · Cross-ref. Gen 48:1-20.
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.

Readers' Version

furnace untouched,[100] escaped slashing swords, overcame their own weaknesses, became mighty warriors, and routed foreign 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 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.

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100 RV 11:34 · Cross-ref. Dan 3:1-30.

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).

105 RV 12:12 · Cross-ref. Isa 35:3 (LXX).

106 RV 12:13 · Cross-ref. Prv 4:26 (LXX).

Readers' Version

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 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

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.
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.

Readers' Version

human.
4 Marriage needs to be honoured by everyone
and the marriage relationship kept pure, be-
cause **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 be-
cause 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 re-
ligious sacrifices and rituals and share in his
shame outside the system. 14 Yes, we don't be-
long to any earthly city, but we wait for the
new city that's coming.
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 ac-
count 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 con-
ducted 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 de-
sires—doing what will please him greatly
through **Yeshua Messiah**, who will be hon-
oured through all the ages. May it be so.
22 But brothers and sisters, I'm urging you all
to tolerate my message of encouragement be-
cause 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 be-
lievers. The Italians here also send their greet-
ings.
25 May God's grace be with all of you. May it

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.

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.

Readers' Version

be so.

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