

8. HEBREWS

Version 6.1: 2-1-17

Chapter 1

1:1 **YAHWEH** has spoken many times

and many ways to the forefathers by means of the prophets.

1:2 In these last days He has spoken to us by means of a Son whom He has established as heir of all things; through whom also He made the ages;

An heir is literally one who shares by lot a designated portion of an estate.

aionas – eons, ages; past, present, and future.

This is significant.

It goes beyond the concept of “worlds” and implies multiple periods of existence, including prior to Genesis 1.1, eternity past, and even into eternity future.

1:3 who being the shining forth of the magnificence, even the exact copy of His nature, and bringing forth all things by the utterance of His miraculous power, by Himself having accomplished the work of cleansing our offenses sat down at the right hand of The Majesty on high.

hamartia - a sin; an offense.

Every "sin" is an offense against YAHWEH. It is an open rebellion against Him which results in a penalty of death. It offends Him because it rejects His teaching and instruction.

1:4 Having become so much better than the **YAH**-messengers He has inherited a more excellent name compared to theirs.

While **onoma** means a name, it also includes one's character or authority. Especially in Hebrew culture, one's name represents one's character and one's authority.

aggelos is the Greek word from which 'angel' comes. It's actually the way the word is pronounced (ahn-geh-los) that give us 'angel'. The word means messenger, deputy, one sent by another.

YAH-messenger will be used to designate one sent by YAHWEH.

1:5 Indeed, to which of the **YAH**-messengers did He ever say:

"You are My Son.

Today I have begotten You?" (Psa. 2.7)

And again:

"I will be to Him a Father,

and He will be to Me a Son?" (2 Sam. 7.14)

1:6 Then again when He introduces the firstborn to the world He says:

"Let all the elohim worship Him." (Psa. 97.7)

The quote given in many translations appears to be a paraphrasing of the original text. It refers to "all the YAH-messengers. What's given above is the actual Hebrew text of the referenced verse. It's known that The New Covenant writers often paraphrased their quotations, not having easy access to the precise text.

elohim means mighty one. It appears all the divine beings are referred to as *elohim*. But we really do not have a clear concept of what this means.

1:7 And of the **YAH**-messengers He says:

"Who makes His messengers natures,

even ministering blazing fire." (Psa. 104.4)

ruach is the Hebrew term for 'nature'. It literally means breath or current of air. Traditionally it's 'translated' as 'spirit', but that's a Greek creation that the Hebrews never had in their language. It refers to one's inner essence, their nature, including their character and their authority in Hebrew thought.

1:8 But to the Son:

"Your throne, Elohim, is for eternity.

The scepter of your kingdom is a just scepter.

1:9 *You have loved right and hated wrong;
Therefore The Elohim, Your Elohim,
has anointed You with the oil of gladness
more than Your companions.”*

(Psa. 45.6-7)

1:10 And,

*“In Your presence the foundation of the earth was laid,
and the skies are the work of Your hands.*

1:11 *They will perish, but You will remain.*

And they will all grow old like clothing.

1:12 *Like a garment You will change them,*

and they will be changed.

But You Yourself and Your years will have no end.”

(Psa. 102-25-27)

1:13 And to which of the messengers has He ever said:

“Sit at My right hand,

Until I make Your enemies Your footstool”?

(Psa. 110.1)

1:14 Are they not indeed all beneficent natures,
sent forth to minister for the sake of those
who will be inheriting deliverance?

Chapter 2

2:1 Because of this it is necessary
that we give superabundant attention
to the things we have been hearing
lest at any time we carelessly miss them.

2:2 Indeed, if the message spoken
through **YAH**-messengers became certain,
and every violation and disobedience
received a just repayment,

2:3 *then* how will we escape

if we are careless about a deliverance as great as this,
which you first received as being spoken by The Master;
and it has been confirmed by us
to whom you have been listening,

2:4 **YAHWEH** also having testified even by signs and wonders,
and by various miraculous powers, and distributions
of The Set Apart Divine Nature of **YAHWEH**
according to His own will?

Not everyone received the set apart Divine Nature of **YAHWEH**
upon accepting The Messiah. Some did not receive it until
later, as Sha'ul (Sha'ul) writes in some of his letters.
Holy = set apart, consecrated; dedicated for or to a special
purpose.
pneuma means a current of air, i.e. breath or a breeze. It's the
Greek equivalent of **ruach**.

2:5 Indeed, He has not subjected to **YAH**-messengers
the world to come of which we speak.

2:6-8 Now one has testified in a certain place, having said:

*“What is man that You are mindful of him,
or the son of man that You take care of him?*

2:7 *You have made him*

*a little lower than the **YAH**-messengers.*

*You have crowned him with splendor and honor,
and set him over the works of Your hands.*

2:8 *You have put everything in subjection under his feet.”*

(Psa. 8.4-6)

Now in that He put everything in subjection under Him,
He left nothing *that is* not put in subjection to Him.
But at this time we do not yet experience
everything put in subjection to Him.

horao - to stare at, i.e., to discern clearly.

There is a Hebraism involved in this verse. The term used, by means of Hebraic thought, is to **experience**, not stare at, everything put in subjection.

2:9 However, we do see **YAHUSHUA**,
who was made a little lower than the **YAH**-messengers
through the suffering of death,
crowned with splendor and honor
so that He by the favor of **YAHWEH**,
has experienced death for the sake of everyone.

2:10 Indeed, it was fitting for Him for whom *are* all things
and through whom *are* all things,
in leading many children to honor
to make the leader of their deliverance
complete through hardships.

Many translations use "perfect" here. The Greek is **teleioo**. It means to complete, to accomplish, consummate. From this we get the concept of a "perfected" contract – one which is completed.

2:11 Now both He who is sanctifying
and those who are being sanctified *are* all of one,
for which reason He is not ashamed to call them brothers,
2:12 saying,

*"I will declare Your name to My brothers.
In the midst of the assembly I will sing praise to You."*
(Psa. 22.22)

2:13 And again: *"I will put My trust in Him."*
(2 Sam 22.3, Is. 8.17)

And again:

*"Here am I and the children
whom **YAHWEH** has given Me."*
(Is. 8.18)

2:14 Certainly then since the children share flesh and blood,
He Himself in a similar manner participated in the same,
in order that through death He might render entirely useless
him who has "the power of death" that is, The False Accuser,

The words used here convey the same thought that Sha'ul uses in his other letters. He writes of offenses as noun being the "power of death". It's not so much an offense as an act on our part, but rather an offense as that which results in our physical and eternal death. It perhaps could be more properly considered as "the offense nature" rather than the act of offending.
Perhaps it's one of the reasons many believe Sha'ul wrote Hebrews. It's authorship is widely debated, no one knowing for certain who wrote it, but it appears very likely that Sha'ul was the anonymous author.

2:15 and release those, as many as fear death,
because all their lives they were held in bondage.

2:16 Now, indeed, He did not take upon Himself
the form of **YAH**-messengers.
But on the contrary, He did take upon Himself
the form of the seed of Abraham.

Note the contrast here - not a divine form, but a human one.
Abraham means father of a multitude.

2:17 Therefore concerning all this,
it was necessary *for Him* to become similar to His brothers,
in order that He might become a compassionate
and trustworthy High Priest who is before **YAHWEH**,
atoning for the offenses of the people.

The reference to the High Priest is crucial to this verse. The letter is addressed to Hebrews. They knew very well who and what the High Priest represented. It was a most

significant role in their culture.
To identify The Messiah as their new High Priest has a multitude of consequences for their thinking and acting. It represented a major change within their daily living.

2:18 Indeed, in that He Himself has suffered,
having been tested,
He is able to be helping those who are being tested.

Note the verb tenses.
He's been tested.
We're still being tested.
And He is able to be helping us - while we are being tested.
(present tense)

Chapter 3

3:1 Therefore consecrated brothers,
participants of the Heavenly invitation, consider carefully
The Ambassador and High Priest of our covenant,
The Messiah, **YAHUSHUA**,

Consecrated brothers means "set apart family members". It includes all of His "relatives", male and female. Brethren in Hebraic thought is equivalent to kindred in English thought.

3:2 who has been trustworthy to Him who made Him *such*,
just as Moshe also *was* in all His household.

homologia means consent, covenant, acknowledgement.
Moshe means drawing out.

3:3 Indeed, this One has become entitled
to more honor than Moshe,
inasmuch as He who has thoroughly prepared this house
has more honor than the house itself.

3:4 Indeed, every house is prepared by someone.
But He who has prepared all things is **YAHWEH**.

3:5 And Moshe truly was trustworthy
in all His household as a servant
to give evidence to that which was yet to be spoken.

3:6 However, The Messiah *was trustworthy*
as a Son over His own household, whose household we are
if in fact we hold firmly onto the secure boldness
and the boasting concerning the expectation until the end.

Believers **are His own household!**
But note the qualifying note: "**IF we hold firmly onto...**"
This statement, coupled with others in Chapters 6 and 10
identify clearly that it is entirely possible for us to "**NOT**" hold
firmly onto...
In other words, we can "apostasize", turn our back on
YAHUSHUA and His Father, YAHWEH, and walk away from
them, choosing to no longer believe in them, just as we have
the right to choose to believe in them. In light of this it is
indeed possible "to lose one's salvation". It's not lost in the
sense of someone taking it from you, but it is lost by your
own choices.
Note verses 12, 14, and 18.

3:7 Therefore, just as The Set Apart
Divine Nature of **YAHWEH** says,

*"Today if you will hear His voice,
3:8 do not harden your hearts as in the rebellion,
in the day of trial in the wilderness,
3:9 where your fathers tested Me,
tried Me, and saw My works forty years.
3:10 Therefore I was angry with that generation, and said,
'They always go astray in their heart,
and they have not known My ways.'
3:11 So I swore in My wrath, 'They will not enter My rest.' "*
(Psa. 95.7-11)

3:12 Watch out, brothers,
so there will not ever be in any of you a hurtful heart of distrust,
resulting in withdrawing from The Living Elohim!

3:13 Instead, encourage one another each day,
as long as it is called "today"
lest any of you might be rendered stubborn
by the *deceitfulness of the offense nature*.

Here, once more, is a unique reference to offenses. It's in the style Sha'ul uses. It's very difficult to distinguish its sense in English. Instead of it being a verb, implying action, he uses a noun. The way he uses it represents the power of an offense rather than the act of offending, the 'offense nature', or, "the old nature' of a non-believer.

3:14 Now, we have become participants with The Messiah,
if indeed we hold firmly the secure beginning of the assurance
until the end,

3:15 as it is said,

*"Today, if you will hear His voice,
do not harden your hearts as in the controversy."*
(Psa. 95.7-8)

3:16 Indeed, some having heard
were embittered concerning it.
However, not everyone came out of Mitsraim
because of Moshe.

Mitsraim means double straits, trouble. Mitsraim is Egypt.

3:17 Now with whom was He angry forty years?
Was it not those who offended,
whose corpses fell in the wilderness?

3:18 Indeed, to whom did He swear
that they would not be entering His rest
if not those who disbelieved?

3:19 And we see that they were not able to enter in
because of distrust.

Chapter 4

4:1 Be alarmed therefore
lest having been left a promise of entering His rest
any of you thinks he has fallen short of it
4:2 because indeed the good news has been proclaimed to us
exactly as it was to them.

However, the message did not benefit those who heard it,
not being mingled with trust by those who heard *it*.

4:3 Indeed, we who have trusted are entering into that rest
just as He has said:

*"So I swore in My wrath,
They will not enter My rest."*
(Psa. 95.11)

And yet His works came into being
at the conception of the world.

4:4 Indeed, He has spoken in a certain place
of the seventh *day* in this way,
*"And The Elohim rested
on the seventh day from all His works."*
(Gen 2.2);

4:5 and again in this,
"They will not enter My rest."
(Psa. 95.11)

4:6 Therefore since it remains
that some are entering into that same *rest*,
and those to whom the good news was previously proclaimed

did not enter because of distrust,
4:7 once more He designates a certain day,
saying by means of David,

“Today”, after such a long time;
just as it has been said:
“*Today, if you will hear His voice,
do not harden your hearts.*”

(Psa. 95.7-8)

David means beloved.

4:8 Now if this very same **Yahoshua** had caused them to rest
then He would not after that
have been speaking of another day.

The King James Version of The Bible has “Jesus”.
This is an error! The same error occurs in Acts 7.45, and Col. 4.11.

The reference is obviously to Yahushua (Joshua), the
forerunner of The Messiah, who, like The Messiah brings the
people into “The Rest” [the abode] of YAHWEH.
The error is informative however. It calls our attention to the
similarity between the names of YAHUSHUA, and Yahoshua.
Take note of the “if...then” relationship identified here.

4:9 There remains therefore a Special Sabbath
for the people of **YAHWEH**,

sabbatism – a Hebrew concept of great significance. It refers
to a **shabbathown**, a special time of rest that's different from
the weekly Sabbath. Sometimes it encompassed an entire
week. It's the term used in direct connection to the resurrection
of The Messiah - not the weekly Sabbath.

4:10 because he who has entered into his own rest
has himself also ceased from his own works,
exactly as The Elohim *ceased* from His.
4:11 Be eager therefore in entering into that rest
in order that no one falls into the same example of distrust.

4:12 Indeed, the word of **YAHWEH** is living and active,
and sharper than any two edged sword,
penetrating even to the division of life
and even of nature
and even of joints,
and even of marrow,
and is a discerner of the deliberations
and intentions of the heart.

Note **who**, this is! The Word of YAHWEH, YAHUSHUA, The
Logos of John 1.1-4. He is our High Priest. He is The Living
Word of YAHWEH.

4:13 And there is not one created thing
that is not visible in His presence.
Indeed, all things are naked and exposed
to the eyes of Him of Whom we speak.

4:14 Having then a great High Priest
Who has traversed The Heavens,
YAHUSHUA, The Son of **YAHWEH**,
hold on to your acknowledgement *of Him*,
4:15 because we do not have a High Priest
who is not able to sympathize with our weaknesses,
but was in everything tested in the same manner *as us*,
yet without offense.

4:16 We may approach with boldness therefore
to the throne of favor, in order that we
might obtain compassion and find favor to help
at the proper time.

Chapter 5

5:1 Now every high priest taken from among humans
is appointed over humans for the sake of **YAHWEH**,

in order that he might offer
both gifts and sacrifices for offenses.
5:2 He is able to have compassion
on those who are ignorant and going astray
since he himself is also encircled with weakness.
5:3 Because of this he is obligated, just as for the people,
so also for himself, to make offerings for the sake of offenses.
5:4 And no man takes this honor to himself
except he who is called by **YAHWEH** even as Aharon was.

Aharon means light bringer.

5:5 In this same manner also
The Messiah did not honor Himself by becoming a High Priest.
On the contrary, it was He Who said to Him,

*"You are My Son.
Today I have begotten You."*

(Psa. 2.7),

5:6 just as He also says in another place,
*"You are a priest forever
according to the order of Melki-Zedek."*
(Psa. 110.4)

Melki-Zedek means king of righteousness; justification.

5:7 This One in the days of His flesh
having offered up petitions and entreaties
with vehement outcries and tears
to Him who was able to save Him from death,
and was heard because of His reverence,
5:8 even though He was a Son
learned submission from the things which He experienced.

5:9 And having accomplished this
He became the author of eternal deliverance
to all who listen attentively to Him,
5:10 having been called by **YAHWEH** as a High Priest
"according to the order of Melki-Zedek,"
(Psa. 110.4).

5:11 Concerning this we have much to say.
Yet *it's* difficult to explain
since you have become sluggish of hearing.

This is a state of mind, not of the ears. It refers to mental refusal to listen. It is similar in concept to being hard-hearted.

5:12 And even though you ought to be teachers at this time
you once again need someone to teach you those
which are the first principles of the utterances of **YAHWEH**.
Also, you have come to need milk and not solid food.

5:13 Indeed, everyone who drinks milk
is inexperienced in the word of justification.
Indeed, he is an infant.

5:14 But solid food is for those who are mature,
those who because of habit have their senses trained
to discern both good and intrinsic worthlessness.

Chapter 6

6:1 Therefore leaving behind the first principles
of the message of The Messiah we will go on to maturity,
not laying again the foundation of reversed thinking
from dead works and of trust in **YAHWEH**,

6:2 of the teaching of baptisms,
and of laying on of hands,
and of resurrection of the dead,
and of eternal judgment.

6:3 And this we will do if indeed **YAHWEH** permits.

6:4 Indeed, it is impossible for those
who at one time have been enlightened,
even having experienced the Heavenly gift,

and having become sharers
of The Set Apart Divine Nature of **YAHWEH**,
6:5 and having experienced the good message of **YAHWEH**,
even the miraculous powers of the age to come,
6:6 if they have apostatized
to restore them again to reversed thinking,
they themselves having crucified once more
The Son of **YAHWEH**,
even having put Him to open shame.

parapipto - to fall aside; apostatize.
The concept in the Hebrew mind is that of "falling by the wayside." The way is the path of YAHWEH's teaching, The Torah. If one stops following the instruction of The Torah the end up "beside the way". **They have left the faith!**
There is no such thing as "eternal security" BEFORE one is actually in Eternity. You cannot have "eternal security" in this life! Otherwise, why does Scripture itself teach that you can "apostasize" - fall away?
Apostasy - turning your back and walking away from the redemption that is provided in YAHUSHUA, The Messiah, **is the unforgiveable offense! It is the action that "grieves the Divine Nature of YAHWEH". There is no way for another sacrifice to be offered for one who does this!**

6:7 Now the earth which drinks in the rain
that frequently comes upon it,
and produces herbs useful for those by whom it is cultivated,
receives a blessing from **YAHWEH**.
6:8 But if it bears thorns and thistles it is rejected
and near to being cursed, that which ends in burning.

6:9 Now, beloved,
we are convinced of better things concerning you,
even things that hold deliverance
even though we are speaking in this manner.
6:10 Indeed, **YAHWEH** is not unjust,
forgetting your work and labor of love
which you have demonstrated toward His name,
you having ministered to the set apart ones
and are *yet* ministering.

6:11 Now we desire that each one of you
demonstrate the same eagerness
toward the full assurance of hope until the end,
6:12 in order that you do not become lazy,
but *become* imitators of those
who through trust and patience inherit the promises.

6:13 Indeed, when **YAHWEH**
had made a promise to Abraham,
since He could take an oath according to no one greater,
He took an oath according to Himself,
6:14 saying,

*"Surely blessing I will bless you,
and increasing I will increase you."*
(Gen. 22.17)

6:15 And so having patiently endured
Abraham obtained the promise.

6:16 Now human beings truly take an oath
according to one greater *than themselves*.
And every dispute ends with the oath of confirmation
6:17 in which **YAHWEH**,
more abundantly willing to demonstrate
to the heirs of the promise the immutability of His will,
ratified it by an oath
6:18 in order that through two immutable deeds

in which it was impossible for **YAHWEH** to be lying,
we have mighty encouragement
who having fled *from the power of offenses*
are laying hold on the hope which lies before us,

The italicized phrase is inserted since it appears a portion of the original text is missing. It may not be what was in the original, but it presents a reasonable idea that fits with the rest of Scripture.

6:19 which we have as an anchor of the life
both secure and stable,
and which enters into the interior of the veil,

psuche is the Greek word. It means "breath of life", as in that which was breathed into Adam when he was created. It is **not** the "soul". Soul is a Greek concept that is foreign to Hebrew thought. The veil represents the inner sanctuary of The Temple. In this instance it represents the inner sanctuary in The Heavenly Kingdome itself.

6:20 into which place the forerunner, **YAHUSHUA**,
has entered for our sakes,
having become a High Priest for eternity
according to the order of Melki-Zedek.

Chapter 7

7:1 Now this Melki-Zedek,
- King of Salem,
- priest of The Highest, **YAHWEH**,
- who met Abraham returning from the slaughter
of the kings and blessed him,

Melki-Zedek means king of righteousness; justification. **basileus** is the Greek term, meaning a sovereign. In this passage (and most others) it is translated as "king". A sovereign is a supreme ruler, typically a monarch. Because we're not very familiar with kings we fail to comprehend the significance of the literal meaning. There is much implied by its usage. Always consider the context. Salem means complete well being.

7:2 - to whom also Abraham apportioned
a tenth part of everything,
- first being translated "king of justification,"
- and then also "king of Salem" which is "king of peace",
7:3 - without father,
- without mother
- without genealogy,
- having neither beginning of days
nor end of life,
- indeed, resembling The Son of **YAHWEH**,
remains a priest perpetually.

Melki-Zedek is an extremely unique individual. Consider the meaning of his name/title. Consider his position before YAHWEH as a high priest. Consider that he has no genealogy - no parents, no descendants, etc. Consider his extremely unique attributes. There is no one like him in Scripture. And the writer's knowledge of him once again suggests Sha'ul as the author of Hebrews because of his specialized education through direct Divine revelation.

7:4 Now observe how great this one is
to whom even the patriarch Abraham
gave a tenth of the spoils.

7:5 And indeed, those who are of the sons of Levi,
who have received the office of the priesthood,
have an instruction to receive tithes from the people
according to The Torah, that is, from their brothers,
even though they have come from the loins of Abraham.

torah is typically translated as "law". This is done because what was given to Moshe was "carved in stone", written, thereby making it a "statute". But the term means precept, a principle. The root word for it means to direct, instruct, teach. The Hebrew concept of The Torah is far more accurate than the use of 'The Law'.
The Hebrew view of The Torah is also quite different than what we've been taught. For them it is **The Ten Words** that take center stage. It is **not** 'The Ten Commandments'. Indeed, there is no reference to a command found in the original teachings at Mount Sinai. It's grounded in **The Ten Words of YAHWEH**, which He spoke audibly to the people. The details, what's referred to as "the Law of Moshe", came later.
Levi means joined.

7:6 However, he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.

7:7 Now beyond all dispute the lesser is blessed by the better.

A reversal of the worldly order, but common to YAHWEH's order.

7:8 And indeed, here human beings who die receive tithes, but there he *receives them* of whom it is witnessed that he is living!

He has neither beginning nor ending of days. His existence is eternal.

7:9 And as I am saying, according to these words, through Abraham even Levi, who *now* receives tithes, paid tithes,

7:10 because he was still in the loins of his father when Melki-Zedek met him.

Take note of this concept. It teaches that even the seed of the male constitutes LIFE, and that long before conception even.

7:11 Therefore if perfection was *achieved* through the Levitical priesthood (Indeed, by them the people were given The Torah), what further need *is there* that another priest be established according to the order of Melki-Zedek, and not be set forth according to the order of Aharon?

7:12 Indeed, *if* the priesthood is being replaced, it becomes necessary also to replace The Torah.

Pay attention! A new priesthood requires new law, new instructions. Instead of a law of works we now have the law of trust - justification by faith.
Yet most interestingly, this goes back to Abraham, who was granted justification on the basis of his trust.
The Aharonic priesthood was not established until long after Abraham, and it was done with a new **torah**, that given to Moshe at Sinai.

7:13 Indeed, he of whom these things are spoken belongs to another tribe from which not even one has paid attention to the *earthly* slaughter site.

An 'altar' is a place of ritual sacrifice involving slaughter of animals and shedding and pouring out of blood. It is not a "pretty" place. But it is a meaningful place.

7:14 Now it is obvious that our Master arose from Yahudah, about which tribe Moshe spoke nothing concerning the priesthood.

Yahudah means YAHWEH be praised. Common usage shifted it to Judah, from which also comes 'Yuh', or 'Jew'.

7:15 And this is still more abundantly apparent if according to the likeness of Melki-Zedek,

there is established another priest
7:16 who has come, not according to a **torah**
of a fleshly directive,
but instead according to the miraculous power
of an endless life.

7:17 Indeed, He testifies:
*"You are a priest forever
according to the order of Melki-Zedek."*
(Psa. 110.4)

7:18 Now there is truly a cancellation
of the preceding instruction
because of the weakness and uselessness thereof.

7:19 Indeed, The Torah accomplished nothing
except the introduction of a better hope,
by means of which we are drawing near to **YAHWEH**.

7:20 And inasmuch as *it was* not without an oath
7:21 (Indeed, they became priests without an oath,
but this One with an oath through Him who said to Him:
*"YAHWEH has sworn and will not relent,
You are a priest forever
according to the order of Melki-Zedek' "*
(Ps. 110.4))

7:22 by so much more **YAHUSHUA**
has become a guarantee of a better covenant.

7:23 And there were many priests
because they were prevented by death from continuing.

7:24 But He, because He continues forever,
has a permanent priesthood.

7:25 Therefore He is even able to deliver to the uttermost
those who draw near to **YAHWEH** through Him,
at all times living, making intercession on their behalf.

Notice who it is that is making intercession for us. It is **not**
"The Holy Spirit", but rather it is YAHUSHUA! He, by means
of His indwelling Divine Nature is "the different comforter".

7:26 Now such a High Priest is appropriate for us:
set apart,
innocent,
undefiled,
being separate from the offenders,
and having become higher than The Heavens.

7:27 He does not need daily as those high priests *did*
to offer up sacrifices first for His own offense
and then for the people's
because this He has done on one occasion,
having offered up Himself.

7:28 Now The Torah appoints as high priests
persons who have weakness.
But the word of the oath which came after The Torah
has appointed The Son
who has been made perfect for eternity.

Chapter 8

8:1 Now the main point of the things we are saying is truly this:
We have a High Priest who is seated at the right hand
of the throne of the greatness in The Heavens,
8:2 a minister of The Set Apart Place
and of The True Tabernacle which **YAHWEH** set up
and not human beings.

8:3 Indeed, every high priest
is appointed to offer both gifts and sacrifices.
Therefore it is necessary that this One also
have something to offer.

8:4 Indeed, if He were on earth He would not be a priest,
there *already* being priests who offer the gifts
according to The Torah,

8:5 which things are an imitation and shadow
of The Heavenly things,
just as Moshe was divinely instructed
when he was about to complete The Tabernacle.
Indeed He said,

*“See that you make all things
according to the pattern (model)
shown to you on the mountain.”*
(Ex. 25.40)

8:6 But now He has attained a more excellent ministry,
inasmuch as He is also mediator of a better covenant
which was established on better promises.

8:7 Indeed, if that first *covenant* had been faultless
then no place would have been sought for a second.

8:8 Indeed, finding fault with them He says.
*“Behold, the days are coming, says YAHWEH,
when I will make a new covenant
with the house of Yisra'el
and with the house of Yahudah,*

8:9 *not according to the covenant
that I made with their fathers
in the day when I took them by the hand
to lead them out of the land of Mitsraim,*

8:10 *because they did not continue in My Covenant,
and I disregarded them, says YAHWEH.*

8:11 *Indeed this is the covenant
that I will make with the house of Yisra'el
after those days, says YAHWEH:
I will put My Torah in their mind
and write them on their hearts.*

8:12 *And I will be their Elohim,
and they will be My people.*

8:13 *None of them will teach his neighbor,
and none his brother, saying,
'Know YAHWEH,'
because everyone will know Me,
from the least of them to the greatest of them.*

8:14 *Because I will forgive their harm
and I will remember their offensiveness no more.”*
(Jer. 31.31-34)

The text has been altered to reflect what is actually stated in
Jer. 31 in order to grant more accurately what the passages
states. The quotation was apparently from memory.

8:13 In that He says,
“A new covenant,”
(Jer. 31.31)

He has declared the first obsolete.
Now what is becoming obsolete and growing old
is ready to disappear.

Chapter 9

9:1 Certainly even the first *covenant* had ordinances of worship
and also the earthly sanctuary.

9:2 Indeed, a tent was constructed, in the first *part* of which were even the menorah, the table, and the bread of The Presence, which is called The Set Apart Place.

"The Tabernacle" was a tent, a temporary dwelling place. The lampstand is best understood as a menorah. The 'shewbread' is more properly "The Bread of The Presence". And "The Holy of Holies" is more correctly "The Inner Sanctuary". Tradition has altered the original meanings of virtually every one of these terms.

9:3 And within the second veil was the part of The Tent which is called "The Inner Sanctuary",

hagia hagown - literally sacred sacred; holy holy. This is a unique Hebrew phrasing. When they wanted to emphasize something they repeated the same term. It could be understood as "exceedingly sacred", or The set apart Set Apart Place. While it's been referred to as "The Holy of Holies" traditionally, it means "The Set Apart Set Apart Place". Some have translated it as "the holiest of all." Keep in mind that to be holy means to be set apart for a special purpose. In order to help you recognize that truth we have used "set apart" in most places where it is normally given as "holy". This has been done because you can be set apart for a special purpose - without it having any "religious" connotation connected to it. But we do not typically consider that to be "holy".

9:4 which had the golden censer and The Chest of The Covenant overlaid on all sides with gold; in which were the golden jar that had the manna, Aaron's rod that budded, and the tablets of The Covenant.

An ark is a box or a storage chest. It is not a boat. The same word is used here that was used for the 'container' that Noah built, and also the 'basket' in which Moshe was floated on The Nile.

9:5 And over it were the cherubim of splendor overshadowing The Cover of Atonement. Concerning these things we can not now speak in detail.

Once again tradition has altered the meaning of this last item. The Hebrew literally says it was a cover of atonement. It is **never** a 'seat' in the normal sense. It is a 'seat' in terms of it being a location, but no one ever "sat" there. This Cover of Atonement was placed above (over) the tablets of "The Testimony" - the literal term for what YAHWEH wrote upon the stone tablets.

9:6 These things then having been prepared in this manner, the priests regularly entered into the first part of The Tent, fulfilling the worship of **YAHWEH**.

9:7 But into the second part the high priest *entered* alone once a year, not without blood, which he offered for himself and the ignorant errors of the people.

agnoema - a thing ignored; shortcoming - error

9:8 It was made plain by The Set Apart Divine Nature of **YAHWEH** that the way into The Inner Sanctuary had not yet been rendered apparent while the first Tent was still standing.

9:9 It was symbolic for the time at hand according to which both gifts and sacrifices were being offered which were not able to make complete one who was performing the service according to moral consciousness

9:10 concerning foods and drinks, various washings,
and fleshly ordinances which were being imposed
until the time of rectification.

Rectification refers to the Messianic re-ordering of things into
their proper form. It is sometimes translated as re-formation.

9:11 But The Messiah, having arrived as High Priest
of the good things which are coming
by means of a greater and more complete tabernacle
not made with human hands (that is to say, not of this creation)
9:12 not through the blood of goats and calves,
but through His own blood,
has entered only once into
The *True* Set Apart Set Apart Place,
having obtained an eternal ransom.

9:13 Now if the blood of bulls and goats
and the ashes of a heifer
being sprinkled on those who have been defiled
makes one set apart by the purifying of the flesh,
9:14 how much more will the blood of The Messiah,
who through the eternal Divine Nature of **YAHWEH**
having offered Himself without spot to **YAHWEH**
cleanse your moral consciousness from dead works,
for the sake of serving The Living Elohim?

9:15 So then because of this new covenant a mediator exists
in that *His* death has occurred for the sake of the ransom in full
of the first covenant violations, so that those who are called
might receive the promise of the eternal inheritance.

9:16 Indeed, where there is a will of necessity there must come
the death of the will maker.
9:17 Indeed, death brings about the establishment of the will,
since it has no power at all while the will maker lives.
9:18 Therefore not even the first *covenant*
was dedicated without blood.

9:19 Indeed, when Moshe had spoken
every instruction to all the people concerning The Torah
he took the blood of calves and goats,
with water, scarlet wool, and hyssop,
and sprinkled both the book itself and all the people,
9:20 saying,

*"This is the blood of the covenant
of which **YAHWEH** has instructed you."
(Ex. 24.8)*

9:21 Then likewise he sprinkled with blood
both The Tent and all the implements of the ministry.

9:22 Indeed, according to The Torah
virtually everything is purified with blood
and without shedding of blood no pardon comes into being.

9:23 Therefore it was necessary
that the copies of the things in The Heavens
should be purified with these,
but The Heavenly things themselves
with better sacrifices than these.

9:24 Indeed, The Messiah has not entered
the set apart places made with hands,
representatives of the truthful,
but rather into The Heaven itself,
now to appear in the presence of **YAHWEH** on our behalf;
9:25 not, however, in order that He

might offer Himself frequently exactly like the high priest who enters The Set Apart Set Apart Place each year by the blood of other things.

9:26 He then would have had to suffer frequently since the foundation of the world.

But now one time, at the end of the ages, He has appeared to cancel offenses through the sacrifice of Himself.

Offenses are canceled by the ransom paid, the blood of The Messiah, YAHUSHUA.
The cancellation is applied to the "offense debt" - the price we owe and are required to pay because of our rebellion against YAHWEH's Word.
So what is really canceled is the "offense debt". It is the legal equivalent of a court ordered death penalty.

9:27 And exactly as it is appointed for human beings to die one time, and after this the judgment,
9:28 in this same way The Messiah has been offered one time, having taken up the offenses of the many.
The second time He will appear without offenses to those who are waiting with expectation for deliverance.

Chapter 10

10:1 Indeed, The Torah, having a shadow of the good which is coming, certainly not *being* the likeness itself of those matters, is not able, not even at any time by these same sacrifices which are being offered continually year after year, to make those who approach complete.
10:2 Otherwise why would they not have ceased to be offered since those who are worshipping having been once purified *would* no longer have consciousness of offenses?

10:3 On the contrary, in those *sacrifices* is a reminder of offenses every year.
10:4 Indeed, it is not possible for the blood of bulls and goats to remove offenses.

10:5 Therefore, having come into the world, He said:
"Sacrifice and offering You did not desire, but a body You have prepared for Me.
10:6 *In burnt offerings and sacrifices for offenses You had no pleasure.*
10:7 *Then I said, 'Behold! I have come, in the volume of the book it is written of Me, to do Your will, My Elohim.'*"

(Psa. 40. 6-8)

10:8 Beyond that He was saying,
"Sacrifice and offering, burnt offerings, and offerings for offenses You did not desire, nor had pleasure in them;"
which offerings were being offered according to The Torah.
10:9 Then stating,
"Behold! I have come to do Your will, My Elohim."
He took away the first in order that He may establish the second.
10:10 Through this determination we have been sanctified by means of the offering of the body of YAHUSHUA, The Messiah, upon one occasion.

10:11 Also, every priest truly stands ministering daily and offering many times the same sacrifices which can never take away offenses.
10:12 But this One having made only one sacrifice for sins,

has sat down at the right hand of YAHWEH.
10:13 He remains there waiting expectantly,
until His adversaries have themselves
been placed under the footstool for His feet.

10:14 Indeed, by one sacrifice He has completed in perpetuity
those who are being sanctified,

Remember His Word from the torture stake -
"It is finished!"
What was finished was the complete redemption of all who are
sanctified (made holy) through faith/belief in His sacrifice of
Himself on our behalf. Every believer is thereby "complete" in
Him!

10:15 being witnessed now even
by The Set Apart Divine Nature of YAHWEH
according to the prediction,

10:16 *"This is the covenant that I will make with them
after those days, says YAHWEH.
I will put My torahs into their hearts,
and in their minds I will write them,"*
(Jer. 31.33).

10:17 *"Their offenses and their violations
of The Torah I will remember no more."*
(Jer. 31.34)

10:18 Now wherever there is a pardon of these
there is no longer a sacrifice on behalf of offenses.

10:19 Therefore brothers,
having boldness to enter into The Set Apart Place
by the blood of YAHUSHUA

10:20 having initiated for us by a new and living way,
by means of the veil that is His flesh,

10:21 *Him* even *being* High Priest
over the household of YAHWEH,

10:22 let us draw near with a truthful heart
in complete confidence,
our hearts having been sprinkled from a hurtful conscience
and our bodies having been bathed with clean water,

Sprinkling is the concept of purification, similar to the sprinkling
of blood by Moshe. It helps if you understand that being
'unclean' meant being defiled, contaminated. Nothing
'unclean', or defiled, was allowed in the presence of YAHWEH.
He is not willing to tolerate defilement in His presence.

10:23 holding firmly the acknowledgement
of anticipation without wavering,
because He who has promised is trustworthy.

10:24 Also let us consider one another
in order to promote love and good works,
10:25 not deserting the gathering
of ourselves together as is the custom of some,
but rather encouraging it, and so much the more
as you see The Day approaching.

10:26 Indeed, if we are offending willfully
after having accepted the recognition of the truth
there no longer remains a sacrifice for offenses,
10:27 but instead a certain frightful expectation
of judgment and a zealous fire
which will consume those who are opposed.

10:28 One who has set aside The Torah of Moshe
dies without compassion
on the testimony of two or three witnesses.
10:29 Of how much more intense punishment

do you think he will be deemed worthy
who has trampled under foot The Son of YAHWEH,
counted the blood of the covenant
by which he has been sanctified a defiled thing,
and has insulted The Divine Nature of favor?

10:30 Indeed, we understand Him who has said,
"Vengeance is Mine, I will repay!" says YAHWEH.
(Deut 32.35)

And again,
"YAHWEH will judge His people."
(Deut 32.36)

10:31 It is frightful to fall into the hands of The Living Elohim!

10:32 Now remember the former days
in which having been illuminated
you endured a great struggle with hardships,
10:33 partly while you were made a spectacle
both by reproaches and difficulties,
and partly while you became companions
of those who were so treated.

10:34 Indeed, you had compassion on me in my shackles,
and cheerfully accepted the plundering of your goods,
knowing that you have in The Heaven
a better and an abiding possession for yourselves.

10:35 Therefore, do not throw away your boldness
which holds great repayment

10:36 because you have occasion for patience
so that having done the will of YAHWEH
you might receive the promise.

10:37 *"For yet a little while, and He who is coming
will come and will not tarry."*

10:38 *Now the just will live by faith;
but if anyone draws back,
My Divine Nature has no pleasure in him."*
(Hab. 2.3-4)

10:39 Indeed, we are not of those
who shrink back into destruction,
but rather are of those who trust,
for the sake of the preservation of life.

Chapter 11

11:1 Now faith is the foundation for what we are expecting,
the conviction of things not seen.

11:2 Indeed, to this the elders have given witness.

11:3 By faith we comprehend
that the ages were thoroughly completed
by the utterance of YAHWEH,
so that the things which are seen
were not made of things which are visible.

11:4 By faith Hebel offered to YAHWEH
a more excellent sacrifice than Kayin,
through which he gave witness that he was just,
YAHWEH giving witness concerning his sacrifice.
And because of this *though* being dead he still speaks.

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| Hebel means transitory. Kayin means fabricator. |
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11:5 By faith Hanoch was transported away
thereby not seeing death,
*"and was not found
because YAHWEH had transported him"*

(Gen. 5.24)

because before having been transferred
he gave evidence that he was
entirely pleasing to YAHWEH.

Hanoch means dedicated.

11:6 Indeed, without faith one is not able to please Him
entirely,
because he who is approaching YAHWEH
must have faith that He exists, and is a compensator
of those who are diligently seeking Him.

Emphasis on diligent! If one is not diligent (earnest and sincere) in seeking YAHWEH they will not find Him nor follow Him faithfully.

11:7 By faith Noah, being divinely warned
of things not yet seen, acting reverently, prepared a container
for the deliverance of his household,
by which he condemned the world
and became an heir of justification which is according to faith.

The deliverance theme in the story of Noah foreshadowed the deliverance provided by The Messiah long in advance. A careful review of the details of the container in the Hebrew text will reveal amazing insights that parallel the story of The Messiah.
What's called "the ark" was not a boat at all. The Hebrew word means a box or chest; a container.
Noah means rest.

11:8 By faith Abraham,
having been called to go out to the place
which he was about to receive as an inheritance,
listened attentively.
And he went out, not comprehending where he was going.

11:9 By faith he dwelt in the land of promise
as a foreign country, dwelling permanently in tents
with Yitzhak and Ya'akob,
the heirs with him of the same promise,

Yitzhak means he will laugh.
Ya'akob means he will take by the heel.

11:10 because he waited for the city which has foundations,
whose craftsman and mechanic is YAHWEH.

11:11 By faith Sarah herself also received miraculous power
to conceive an offspring.

And she produced a child when she was at a mature time
because she deemed Him trustworthy Who had promised,

Sarah means a princess.

11:12 consequently having fathered from just one,
and him being as good as dead,
even as the stars of the sky in number
as the sand which is by the seashore, innumerable.

11:13 These all died in faith,
not having received the promises,
but having seen them from a distance
and being convinced of them,
and having welcomed them,
even acknowledged that they were aliens
and resident foreigners upon the earth.

11:14 Indeed, those saying such things declare plainly
that they seek a homeland.

11:15 And truly if they had remembered
that from which they had come out,
they might have had an opportunity to return.

11:16 But now they desire a better one,
that is a Heavenly one.
Consequently **YAHWEH** is not ashamed
to be called their Elohim,
because He has prepared a city for them.

11:17 By faith Abraham being tested offered up Yitzhak,
even the only one he had received according to the promises,
11:18 of whom it had been said,

"In Yitzhak your offspring will be called,"
(Gen. 21.12)

11:19 counting that even from the dead
YAHWEH was able to raise him up,
from which he also received him in a figurative sense.

11:20 By faith Yitzhak blessed Ya'akob and Esau
concerning things to come.

Esau means shaggy.

11:21 By faith Ya'akob when he was dying
blessed each of the sons of Yoseph,
and worshipped *leaning on the top* of his staff.

Yoseph means he will add.

11:22 By faith Yoseph when he was dying
called to mind the exit of the children of Yisra'el,
and gave orders concerning his bones.

Yisra'el means he who struggles with El.

11:23 By faith Moshe having been born
was concealed three months by his parents,
in as much as they saw *he was* a handsome infant.
And they were not afraid of the king's edict.

11:24 By faith Moshe, having become of age,
rejected being called a son of Pharaoh's daughter,

Pharaoh means his nakedness.

11:25 choosing rather to suffer persecution
with the people of **YAHWEH**
instead of having enjoyment of offenses for the moment,
11:26 considering the reproach of The Messiah
greater riches than the wealth in Mitsraim,
because he looked away from everything else
toward the repayment.

11:27 By faith he abandoned Mitsraim,
not fearing the fierceness of the king,
because he endured by means of discerning
Him who is invisible.

11:28 By faith they kept The Passover
and the sprinkling of blood,
lest he who destroyed the firstborn might harm them.

11:29 By faith they passed through The Reed Sea
as on dry ground,
by which the Mitsraites attempting to do so
were swallowed up.

11:30 By faith the walls of Yericho fell down,
having been encircled for seven days.

Yericho means fragrance.

11:31 By faith the harlot Rahab was not destroyed
with those who did not believe,
having received the spies with peace.

Rahab means breadth.

11:32 And what more shall I say?
Indeed the time would fail me to tell of
Gid'on
and Barak
and Shimshon
and Yephthah,
also of David
and Shemu'el
and the prophets,

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| Gid'on means one who cuts down. Barak means lightning. Shimshon means little sun. Yephthah means he will open. David means beloved. Shemu'el means his name is from El (God). |
|--|

11:33 who through faith subdued kingdoms,
worked justification,
obtained promises,
stopped the mouths of lions,
11:34 extinguished the power of fire,
escaped the edge of the sword,
in the midst of weakness were empowered,
became forceful in battle
turning over the encampments of others.

11:35 Women received their dead through resurrection.
Others were tortured,
not having accepted being ransomed,
in order that they might obtain a better resurrection.
11:36 Still others had experience of derisions and whippings,
even further of chains and imprisonment.
11:37 They were stoned,
they were sawn in two,
they were tested,
they were killed being murdered by a sword.
They wandered about in sheepskins and goatskins,
being destitute,
afflicted,
tormented,
11:38 of whom the world was not deserving.
They wandered in deserts and mountains,
dens and caves of the earth.

11:39 And all these having born witness through faith,
had not received the promise,
11:40 **YAHWEH** having provided in advance
something better concerning us,
in order that without us they were not made complete.

Chapter 12

12:1 Truly then we also having been surrounded
by so great a cloud of witnesses, putting away every burden,
and the offense which so easily ensnares,
may we run with patience the race that is set before us,
12:2 considering attentively **YAHUSHUA**,
the first leader and finisher of faith,
who for the joy that was set before Him
endured the torture stake, despising the shame,
and is even now seated at the right hand
of the throne of **YAHWEH**.

12:3 Indeed, consider Him who has endured
such antagonism from offenders against Himself
in order that you do not become weary,
discouraged with your life.
12:4 You have not yet resisted to the point of bloodshed

in the struggle against offenses

12:5 and you are utterly oblivious
to the pleading which speaks to you as to children,

*“My child, do not despise the reproof of YAHWEH,
nor be disgusted with His chastisement;*

12:6 *for whom YAHWEH loves He corrects,
like a father does to a son with whom He is pleased.”*
(Prov. 3.11-12)

12:7 If you endure disciplinary correction

YAHWEH treats you as children.

Indeed, what son is there whom a father does not discipline?

12:8 But if you are without discipline

of which all have become participants

then you are illegitimate children and not legitimate children.

12:9 Furthermore, we have had fleshly fathers

who disciplined *us* and we respected them.

Shall we not to a much greater degree

be in subjection to The Father of Breaths and live?

12:10 Now they indeed for a few days disciplined *us*
according to their own thinking, but He for our benefit,
so that we might participate in His holiness.

12:11 Indeed, no disciplining is thought to be delightful
for the moment, but instead is grievous.

Nevertheless, afterward it yields

the peaceful fruit of justification

to those who have been trained by it.

12:12 Therefore lift up the hands that are hanging down,
and the paralyzed knees

12:13 and make level paths for your feet,

so that what is lame might not be dislocated,

but instead is healed.

12:14 Pursue peace with everyone, and purification,
without which no one will see YAHWEH,

12:15 watching carefully so that:

- not any fall short of the favor of YAHWEH;

- not any root of bitterness sprouting upward crowds in
and by it many become defiled;

12:16 - there is not any male prostitute

or hurtful person like Esau,

who because of one meal gave away his birthright.

12:17 Indeed, you understand that afterward

when he wanted to inherit the blessing, he was not approved

because he found no place for changing his mind

though he sought it diligently with tears.

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| <p>This is a foreshadowing of those who reject The Messiah and despise their promised inheritance that comes through Him. There is no second chance, no second act of redemption, available for them.</p> |
|---|

12:18 Indeed, you have not approached a mountain
that could be touched or that burned with fire,

or unto gloom or darkness, or storm,

12:19 or the blast of a trumpet or the sound of speech,

so that those who heard begged that The Word

would not be presented further to them

12:20 because they could not bear

being given strict instructions,

*“And if so much as an animal touches the mountain,
it will be stoned or shot with an arrow.”*

(Ex. 19.12-13)

12:21 And so frightful was the appearance *that* Moshe said,
"I am exceedingly afraid and trembling."
(Duet. 9.19)

12:22 On the other hand you have come to Mount Zion
and to the city of The Living Elohim,
to The Heavenly Yerushalaim,
and to a myriad of YAH-messengers,
12:23 to a mass meeting and assembly of the firstborn
as one legally entitled to the rights of the firstborn
who have been registered in The Heaven,
to YAHWEH, The Judge of everyone,
to Divine Natures of innocent ones
who have been made complete,
12:24 to YAHUSHUA, mediator of a new covenant,
and to the blood of sprinkling
that speaks better things than that of Hebel.

12:25 See that you do not reject Him who speaks!
Indeed, if they did not escape who rejected Him,
having had business dealings with Him on earth,
much more us if we turn away
from The One Who is from Heaven,
12:26 whose sound then shook the earth,
but now He has promised saying,
*"Yet once more I shake
not only the earth, but also the sky."*
(Hag. 2.6)

12:27 Now this *"Yet once more,"*
declares the transposition of that which has been shaken,
(like the things that have been made)
in order that that which remains will not be shaken.

12:28 Therefore, since we are receiving
a kingdom which is immovable,
let us have favor through which we might serve YAHWEH
acceptably with humility and reverence
12:29 because our Elohim is an utterly consuming fire.

Chapter 13

13:1 Continue brotherly love!

13:2 Do not forget hospitality
because through this some have unwittingly
been a host to YAH-messengers!

13:3 Remember the prisoners as if bound with them,
those who are being mistreated,
since you yourselves are in the body also!

13:4 Marriage is worthwhile among all,
and the marital relations *are to be* undefiled.
But male prostitutes and adulterers YAHWEH will judge.

13:5 Your conduct is to be without avarice,
being satisfied with what you have,
because He Himself has said,
"I will never fail you nor leave you."
(Deut. 31.6, 8, Josh. 1.5)

13:6 Thus we may boldly say,
*"YAHWEH is my helper! I will not fear!
What can a human being do to me?"*
(Psa. 118.6)

13:7 Remember those who lead you,
who have spoken the word of YAHWEH to you,
whose faith imitate,

looking again at the outcome of their conduct.

But not those who teach you men's traditions as the scribes and Pharisees did yet do not teach correctly concerning YAHWEH in truth and faithfulness.
Test what you are taught against Scripture.

13:8 YAHUSHUA, The Messiah, is the same yesterday, today, and into eternity.

13:9 Do not be carried about by diverse and foreign teachings! Indeed, it is good to establish the heart by favor, not with nourishments which have not benefited those who have been walking in them.

13:10 We have a slaughter site from which those who minister in The Tent have no right to eat

13:11 because the bodies of those animals whose blood is brought into The Set Apart Set Apart Place by the high priest for the sake of offenses are burned outside the camp.

13:12 Therefore YAHUSHUA also, in order that He might purify the people with His own blood, suffered outside the gate.

This refers to the offering of Atonement which the high priest offered once a year on Yom Kippur, The Day of Atonement. The comparison places YAHUSHUA in the position of being the offering for Atonement, but this time for only one occasion, and for the benefit of everyone who believes in Him.

13:13 Therefore, we are to go forth to Him, outside the camp,

bearing His reproach,

13:14 because in this place we have no continuing city, but rather we are seeking the one that is coming.

13:15 Therefore, through Him we constantly offer the sacrifice of praise to YAHWEH, that is to say, the fruit of *our* lips that are acknowledging His name.

13:16 Now do not forget doing that which is good, and do not forget to share, because with such sacrifices YAHWEH is entirely gratified!

13:17 Trust those who lead you, and surrender yourselves, because they keep watch over your lives as those who must give a report, so that they might do so with joy and not with grief, because that would be unprofitable for you.

13:18 Pray for us, because we are confident that we have a good conscience, in all things desiring to behave well.

13:19 Now I encourage you even more abundantly to do this so that I might be restored to you more swiftly.

13:20 Now may The Elohim of well being who brought up our Master, YAHUSHUA, from being dead, that Great Shepherd of the sheep, through the blood of the eternal covenant,

13:21 make you thoroughly complete in every good work by doing His will, working in you that which is well pleasing in His sight, through YAHUSHUA, The Messiah, to whom be honor into the eternity of eternities.
Amen.

13:22 Now I encourage you, brothers,
hold yourself up against this word of encouragement,
because I have written to you briefly.

13:23 Know that brother Timothy has been set free,
with whom I will see you if he comes soon.

13:24 Embrace all who lead you and all the set apart ones.
Those from Italy greet you.

13:25 Favor be with you all.

Amen.