

## 8. HEBREWS

Version 6.3: 8-7-17

### 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 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 bothers.  
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. Its 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 Kingdom 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 as 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.

Hebel means transitory.  
Kayin means fabricator.

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 place of 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,

|  |
|--|
| Gid'on means one who cuts down.<br>Barak means lightning.<br>Shimshon means little sun.<br>Yephthah means he will open.<br>David means beloved.<br>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.

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.

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.