

Igereth 1/53/105

(Heb 1:1) Elohim, having in the past spoken to the fathers through the prophets at many times and in various ways,

הָאֱלֹהִים אֲשֶׁר־דָּבַר מִקֶּדֶם אֶל־אֲבוֹתֵינוּ פְּעָמִים רַבּוֹת וּבְפָנִים שָׁנִים עַל־יְדֵי הַנְּבִיאִים:

(Heb 1:2) has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.

דָּבַר אֵלֵינוּ לְקֹץ הַיָּמִין הָאֵלֹהָה עַל־פִּי הַבֶּן אֲשֶׁר שָׁמְהוּ לְבַעַל נְחֻלָּה בְּכָל וְאֲשֶׁר בּוֹ עֲשָׂה גַם־שָׁמַיִם וָאָרֶץ:

(Heb 1:3) His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;

וְהוּא זֶהר כְּבוֹדוֹ וְצִלָּם פָּנָיו וְנִשְׂא־אִכֹּל בְּכַח דְּבָרוֹ וְאַחֲרֵי אֲשֶׁר טָהַר אֶתְנוּ בְּנִפְשׁוֹ מִחַטְאֵתֵינוּ יָשָׁב מִיְמִין אֲשֶׁר לוֹ הַגְּדֻלָּה בְּמָרוֹם:

(Heb 1:4) having become so much better than the angels, as he has inherited a more excellent name than they have.

וַיִּגְבַּה לְמַעְלָה מִן־הַמְּלֹאכִים כַּאֲשֶׁר קָנָה לוֹ שֵׁם רָם וְנִשְׂא מֵהֶם:

(Heb 1:5) For to which of the angels did he say at any time, "You are my Son, Today have I become your father?" and again, "I will be to him a Father, And he will be to me a Son?"

כִּי לְמִי מִן־הַמְּלֹאכִים אָמַר מֵעוֹלָם בְּנִי אַתָּה אָנֹכִי הַיּוֹם וְלְדָתִיךָ וְכֵן עוֹד אָנֹכִי אֶהְיֶה־לּוֹ לְאָב וְהוּא הֶהְיֶה־לִּי לְבֵן:

(Heb 1:6) Again, when he brings in the firstborn into the world he says, "Let all the angels of Elohim worship him."

וְכֵן בָּתְתוּ אֶת־יְכוּרוֹ לְטוֹב לְתַבֵּל אֶרְצָה הוּא אָמַר הַשְׁתַּחֲוּוּ לוֹ כְּלִי־מְלֹאכֵי אֱלֹהִים:

(Heb 1:7) Of the angels he says, "Who makes his angels winds, And his servants a flame of fire."

וְעַל־הַמְּלֹאכִים הוּא אָמַר עֲשֵׂה מְלֹאכֵי רִחוּת מְשֻׁרְתָיו אִשׁ לַהֵט:

(Heb 1:8) but of the Son he says, "Your throne, Elohim, is forever and ever; The scepter of uprightness is the scepter of your Kingdom.

אֵךְ עַל־הַבֶּן אָמַר כְּסֹאף אֱלֹהִים עוֹלָם וָעֶד שִׁבֵט מִיִּשָׁר שִׁבֵט מַלְכוּתֶךָ:

(Heb 1:9) You have loved righteousness, and hated iniquity; Therefore Elohim, your Elohim, has anointed you with the oil of gladness above your fellows."

אֶהְבֶּת צְדָק וְתִשְׁנָא רָשָׁע עַל־פִּנּוֹ מִשְׁחָךְ אֱלֹהִים אֱלֹהֶיךָ שָׁמַן שִׁטוֹן מִחֲבֵרֶךָ:

(Heb 1:10) And, "You, Master, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.

וְכֵן עוֹד אַתָּה אֲדַנִּי לְפָנִים הָאָרֶץ יִסְדַּת וּמַעֲשֵׂי נְדִיף שָׁמַיִם:

(Heb 1:11) They will perish, but you continue. They all will grow old like a garment does.

הַמָּה יֵאָבְדוּ וְאַתָּה תַעֲמֵד וְכֻלָּם כַּפָּגַד יִבְלוּ:

(Heb 1:12) As a mantle you will roll them up, And they will be changed; But you are the same. Your years will not fail."

כַּלְבוּשׁ תַחֲלִיפֵם וְיַחֲלַפוּ וְאַתָּה הוּא וְשָׁנוּתִיךָ לֹא יִתְמוֹ:

(Heb 1:13) But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"

וְלְמִי אִיפּוּא מִן־הַמְּלֹאכִים אָמַר מֵעוֹלָם יֹשֵׁב לְיְמֵינִי עַד־אֲשִׁית אֲנִיבִיךָ הָדָם לְרַגְלֶיךָ:

(Heb 1:14) Aren't they all ministering spirits, sent out to do service for the sake of those who will inherit salvation?

הלא כלם מלאכי השרת הם השלוחים לשרת  
לפני הבאים לנהל ישע נחלתם:

Igereth 2/54/106

(Heb 2:1) Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.

עלכן המצוה אלינו להזחר עדימאד בדברים  
אשר שמענו פדילוו מעינינו:

(Heb 2:2) For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;

פי אםיהדבר דבר עליפי מלאכים עמד בתקפו  
וכליעון ופשע נפקד בשיבט משפט:

(Heb 2:3) how will we escape if we neglect so great a salvation-- which at the first having been spoken through Adonoi, was confirmed to us by those who heard;

איך נמלט אנחנו אםילא נשית לב לישע רב  
כמוהו אשר בשר הארון מראש ויאמן דברו  
לנו מפי שמעיו:

(Heb 2:4) Elohim also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will?

וגםאלהים נתן עדות עליזאת באתות  
ובמופתים ונפלאות ובמתנות רוח קדשו אשר  
חלק כרצונו:

(Heb 2:5) For he didn't subject the world to come, of which we speak, to angels.

פי לא תחת ידיהמלאכים שות אתיהעולם  
העתיד לבא אשר עליו אנחנו מדברים:

(Heb 2:6) But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him?"

פי אםיכעדות הפתוב האמר שם מהאנוש  
פיתזפרנו ובדאדם פי תפקדנו:

(Heb 2:7) You made him a little lower than the angels; You crowned him with glory and honor.

ותחסרהו מעט ממלאכים וכבוד והדר תעטרהו  
תמטילהו במעטי נדיד:

(Heb 2:8) You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

כל שמה תחתרגלו אך באשר שות כל תחתיו  
לא הותר דבר אשר לא הושת תחתיו ועתה  
לא ראינו עוד כיום פי הכל הושת תחתיו:

(Heb 2:9) But we see him who has been made a little lower than the angels, Yeshua, because of the suffering of death crowned with glory and honor, that by the grace of Elohim he should taste of death for everyone.

אבל ראים אנחנו אתישוע ההוא אשר חסרו  
מעט ממלאכים ועטרהו כבוד והדר עקב חבלי  
המות אשר אפפוהו פי בחסדאל טעם טעם  
המות בעד כלם:

Igereth 3/55/107

(Heb 2:10) For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, to make the author of their salvation perfect through sufferings.

פי הוא אשר הכל למענהו ומקדו הכל הדר הוא  
לו להנחות בנים רבים לגאון ענם ולהשלים  
אתישור ישועתם בכור עני:

(Heb 2:11) For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,

פי המכפר והם אשר עליהם יכפר מאב אחד  
הם כלם עליכן לא בוש מקרא להם אחים:

(Heb 2:12) saying, "I will declare your name to my brothers. In the midst of the congregation I will sing your praise."

בְּאָמְרוֹ אֶסְפְּרָה שְׂמִיךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָ:

(Heb 2:13) Again, "I will put my trust in him."

Again, "Behold, here am I and the children whom Elohim has given me."

וְעוֹד יֹאמֵר וְקוֹיָתִי לוֹ וְעוֹד יוֹסִיף הִנֵּה אֲנֹכִי  
וְהַיְלָדִים אֲשֶׁר נָתַןְלִי יְהוָה:

(Heb 2:14) Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,

וַיַּעַן כִּי הַיְלָדִים בְּשָׂר וָדָם מִנְתַּח חֲלָקָם כֵּן  
גַּם־הוּא לָבַשׁ בְּשָׂר וָדָם כְּמוֹהֶם לְמַעַן יְבַלֵּעַ  
בְּמוֹתוֹ אֶת־מִלְאָךְ הַמָּוֶת הוּא הַשָּׂטָן:

(Heb 2:15) and might deliver all of them who through fear of death were all their lifetime subject to bondage.

וַיִּשְׁלַח לְחַפְּשֵׁי אֶת־יְאֹלָה אֲשֶׁר מֵאֵימַת מָוֶת הָיָה  
נֹכְפָטִים כְּלִימֵי חַיִּיהֶם כְּעֹבְדִים:

(Heb 2:16) For most assuredly, not to angels does he give help, but he gives help to the seed of Avraham.

כִּי לֹא לַמַּלְאָכִים נָטָה יָדוֹ לְהוֹשִׁיעֵם כִּי  
אִם־לְזָרַע אַבְרָהָם הוּא לְמוֹשִׁיעַ:

(Heb 2:17) Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful kohen gadol {high priest} in things pertaining to Elohim, to make atonement for the sins of the people.

וְעַל־כֵּן נִמְשָׁל גְדַמָּה לְאֶחָיו בְּכָל לְמַעַן יְהִי כֹהֵן  
גָּדוֹל בְּרַחֲמָיו וּבְאַמּוֹנָתוֹ לְפָנֵי אֱלֹהִים לְכַפֵּר  
עַל־חַטָּאת הָעָם:

(Heb 2:18) For in that he himself has suffered being tempted, he is able to help those who are tempted.

כִּי כְּאֲשֶׁר הָיָה אִישׁ מִכְּאֲבוֹת וַיְדוּעַ מִסָּה בְּנַפְשׁוֹ  
כֵּן יוּכַל לְהוֹשִׁיעַ בְּחוּגֵי מִסָּה:

Igereth 4/56/108

(Heb 3:1) Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and Kohen Gadol {High Priest} of our confession, Yeshua;

עַל־כֵּן אֶחָי אֲנִשֵׁי קֹדֶשׁ חֲבֵרִים מִקְּטֹיבִים  
לְקִרְיָאֵת מְרוֹם הַבֵּיטוֹ פָּנָי מִלְּאֲכוֹ הַכַּהֵן הַגָּדוֹל  
אֲשֶׁר לוֹ תִּשְׁבַּע לְשׁוֹנְנֵי הוּא הַמְּשִׁיחַ יֵשׁוּעַ:

(Heb 3:2) who was faithful to him who appointed him, as also was Moshe in all his house.

אֲשֶׁר נֶאֱמַן הוּא לְעִשְׂהוֹ בְּכָל־בֵּיתוֹ כְּמוֹשֶׁה:

(Heb 3:3) For he has been counted worthy of more glory than Moshe, inasmuch as he who built the house has more honor than the house.

כִּי־נִבְרָאתָ לוֹ וְיֵתֵר שְׂאֵת עַל־מֹשֶׁה כְּאֲשֶׁר בָּנָה  
בַּיִת רַב כְּבוֹדוֹ מִן־הַבַּיִת:

(Heb 3:4) For every house is built by someone; but he who built all things is Elohim.

כִּי כָל־בַּיִת בָּנוּי בְּיַדֵּי בֹנֵה וּבִנְהִיכֹל הוּא אֱלֹהִים:  
(Heb 3:5) Moshe indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,

אֲמָנָם מֹשֶׁה כְּעֹבֵד נֶאֱמַן הָיָה בְּכָל־בֵּיתוֹ לְעֵדוּת  
עַל־אֲמָרָיו אֲשֶׁר יֹאמְרוּן:

(Heb 3:6) but Messiah is faithful as a Son over his house; whose house we are, if we hold fast our confidence and the glorying of our hope firm to the end.

אֲךָ הַמְּשִׁיחַ נֶאֱמַן כְּבֶן בְּבֵיתוֹ וּבֵיתוֹ אֲנַחְנוּ אִם  
רַק נֶאֱחָז בְּמַבְטְחָנוּ וְעַל הַתְּקִוָּתוֹ עַד־הַקֵּץ:

(Heb 3:7) Therefore, even as the Holy Spirit says, "Today if you will hear his voice,

עלִיִן כְּמוֹ שֶׁנֶּאֱמַר עַל־פִּי רוּחַ הַקֹּדֶשׁ הַיּוֹם  
אִם־יִבְקְלוּ תִשְׁמְעוּ:

(Heb 3:8) Don't harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness,

אֲלֵי־תִקְשׁוּ לְבַבְכֶם כְּמִרְיַבָּה כְּיוֹם מִטָּה בַּמִּדְבָּר:

(Heb 3:9) Where your fathers tested me by proving me, And saw my works for forty years.

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַגְוִי גַם־רָאוּ פְעָלֵי  
אֲרָבָעִים שָׁנָה:

(Heb 3:10) Therefore I was displeased with that generation, And said, 'They always err in their heart, But they didn't know my ways;'

לִכֵּן אָקוּט בְּדוֹר הַהוּא וְאָמַר תָּמִיד תֵּעֲנֵי לִבְ  
הֵם וְהֵם לֹא־יָדְעוּ דְרָכַי:

(Heb 3:11) As I swore in my wrath, 'They will not enter into my rest.'

אֲשֶׁר־נִשְׁבַּעְתִּי בְּאִפִּי אִם־יִבְאוּן אֵלַי־מְנוּחָתִי:

---

Igereth 5/57/109

(Heb 3:12) Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief, in falling away from the living Elohim;

רְאוּיָנָא אַחֵי גַם־אַתֶּם פְּנִיִשׁ בְּכֶם לֵב רַע חֹסֵר  
אֲמוּנָה לְסוּר מֵאַחֲרֵי אֱלֹהִים חַיִּים:

(Heb 3:13) but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.

אֲךָ הוֹכִיחוּ אִישׁ אֶת־רֵעֵהוּ יוֹם בְּיוֹם פְּלִיעוּד  
אֲשֶׁר יִקְרָא הַיּוֹם לְבַלְתִּי יִקָּשׁ לֵב אִישׁ מִכֶּם  
בְּגִבְלֵי חַטָּאתוֹ:

(Heb 3:14) For we have become partakers of Messiah, if we hold fast the beginning of our confidence firm to the end:

כִּי חִבְרִים אֲנַחְנוּ לְמִשִּׁיחַ אִם רַק נֹאחֲזוּ  
בְּמַבְטַחְנוּ מֵהַחֵל וְעַד־פְּלֵה:

(Heb 3:15) while it is said, "Today if you will hear his voice, Don't harden your hearts, as in the rebellion."

וְכֹאֲשֶׁר נֶאֱמַר הַיּוֹם אִם־יִבְקְלוּ תִשְׁמְעוּ אֲלֵי־תִקְשׁוּ  
לְבַבְכֶם כְּמִרְיַבָּה:

(Heb 3:16) For who, when they heard, rebelled? No, didn't all those who came out of Egypt by Moshe?

וּמִי הָיוּ הַשִּׁמְעִים בְּעַלְי הַמִּרְיַבָּה הַלֵּא  
כָּל־הַיִּצְאִים מִמִּצְרַיִם בְּיַד־מֹשֶׁה:

(Heb 3:17) With whom was he displeased forty years? Wasn't it with those who sinned, whose bodies fell in the wilderness?

וּבְמִי הִתְקוּטִט אֲרָבָעִים שָׁנָה הַלֵּא בַחֲטָאִים  
אֲשֶׁר פָּגְרִיהֶם נָפְלוּ בַּמִּדְבָּר:

(Heb 3:18) To whom did he swear that they wouldn't enter into his rest, but to those who were disobedient?

וְעַל־מִי נִשְׁבַּע אִם־יִבְאוּן אֵלַי־מְנוּחָתוֹ הַלֵּא  
עַל־אֵלֶּה אֲשֶׁר לֹא הֶאֱמִינוּ:

(Heb 3:19) We see that they were not able to enter in because of unbelief.

וְאֲנַחְנוּ רְאוּיָנָא כִּי לֹא יִכְלוּ לְבֹא מִפְּנֵי חֹסֵר  
אֲמוּנָתָם:

---

Igereth 6/58/110

(Heb 4:1) Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short of it.

עַל־כֵּן בְּחֹזֶק לֵנוּ הַחֲבָטָחָה לְבֹא אֵלַי־מְנוּחָתוֹ  
נִדְאָג לְנַפְשֵׁנוּ פְּנִיחָשִׁב אִישׁ מִכֶּם כְּמֵאַחֵר לְבֹא  
שָׂמָה:

(Heb 4:2) For indeed we have had good news preached to us, even as they also did, but the word they heard didn't profit them, because it wasn't mixed with faith by those who heard.

כִּי בְשָׁרָה טוֹבָה בָּאָה גַּם־אֵלֵינוּ גַּם־אֱלֹהִים אֲדָבָר  
הַדְּבָר אֲשֶׁר שָׁמְעוּ הֵם לֹא־הוֹעִיל לָהֶם כִּי לֹא  
הִתְעַרְב בְּאִמּוּנַת לִבָּם:

(Heb 4:3) For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;" although the works were finished from the foundation of the world.

כִּי אֲנַחְנוּ הַמֵּאֱמִינִים בָּאִים אֶל־מְנוּחָתוֹ כְּאֲשֶׁר  
אָמַר אֲשֶׁר־נִשְׁבַּעְתִּי בְּאִפִּי אִם־יִבְאֹז  
אֶל־מְנוּחָתִי וּמְנוּחָה זֹאת הִיא מִזֶּה־מְלֶאכֶה אֲשֶׁר  
נַעֲשֶׂתָה בְּהוֹסֵד אֶרֶץ וְשָׁמַיִם:

(Heb 4:4) For he has said this somewhere about the seventh day, "Elohim rested on the seventh day from all his works;"

כִּי עַל־יּוֹם הַשְּׁבִיעִי אָמַר בְּמָקוֹם אַחֵר וַיִּשְׁבַּת  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלֶאכֶתוֹ:

(Heb 4:5) and in this place again, "They will not enter into my rest."

וּבְמָקוֹם הַזֶּה יֹאמַר עוֹד אִם־יִבְאֹז אֶל־מְנוּחָתִי:  
(Heb 4:6) Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience,

הִיֵּצֵא לָנוּ מִכְּלִיזָה כִּי יֵשׁ בָּאִים אֶל־הַמְּנוּחָה  
וְהַשְּׁמִיעִים אֶת־יְבִשְׁרָה טוֹבָה מֵרֹאשׁ לֹא־יִבְאוּ  
מִפְּנֵי הַסֵּר אִמּוּנָתָם:

(Heb 4:7) he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, Don't harden your hearts."

וְלִקְחַן יָמִים רַבִּים הוֹסִיף וַיַּעַד יוֹם אַחֵר בְּאָמְרוֹ  
עַל־פִּי דָוִד הַיּוֹם כְּמוֹ שֶׁנֶּאֱמַר הַיּוֹם אִם־יִבְקְלוּ  
תִשְׁמְעוּ אֶל־תְּקִשׁוֹ לִבְבְּכֶם:

(Heb 4:8) For if Yehoshua had given them rest, he would not have spoken afterward of another day.

כִּי אֵלֹהֵי הַבְּיָאָם יְהוֹשֻׁעַ אֶל־הַמְּנוּחָה הַנְּכוֹנָה לֹא  
הָיָה מְדַבֵּר אַחֲרָיְכֶן עַל־יּוֹם אַחֵר:

(Heb 4:9) There remains therefore a Sabbath rest for the people of Elohim.

וְלִכְן עוֹד נִשְׂאָר יוֹם שְׁבִתוֹן לְעַם אֱלֹהִים:

(Heb 4:10) For he who has entered into his rest has himself also rested from his works, as Elohim did from his.

כִּי הִבָּא אֶל־מְנוּחָתוֹ וַיִּשְׁבַּת מִמְּלֶאכֶתוֹ כְּאֲשֶׁר  
גַּם־שִׁבַּת אֱלֹהִים מִמְּלֶאכֶתוֹ שְׁלוֹ:

(Heb 4:11) Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.

לִכְן נִתְאֲמָרָה לְבֹא אֶל־הַמְּנוּחָה הַזֹּאת פְּדִיכְפֹּסֵל  
אִישׁ בְּלִבָּתוֹ בְּעַקְבוֹת הַמִּמְרִים:

(Heb 4:12) For the word of Elohim is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

כִּי־חֵי דְבַר אֱלֹהִים חֲזָק וְחָד מִכָּל־חֶרֶב פִּיפִיּוֹת  
חֹצֵב וּבֹקֵעַ נֶפֶשׁ וְרוּחַ גַּם־יִמּוֹחַ וְעֵצָמוֹת וּבִחַן  
מִחֲשָׁבוֹת לֵב וַיִּצְרוּ:

(Heb 4:13) There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.

וְאִיזָן יִצְוֹר נֶעְלָם מִלְּפָנָיו אֲדָה הַכֹּל חֲשׂוּף וְגִלּוּי  
לְעֵינָיו הַהוּא אֲשֶׁר עַל־יָנוּ לָתֵת דִּין לְפָנָיו:

---

Igereth 7/59/111

(Heb 4:14) Having then a great kohen gadol {high priest}, who has passed through the heavens, Yeshua, the Son of Elohim, let us hold tightly to our confession.

וְעַתָּה בְּחַיֹּתֵינוּ כַּחַן גְּדוֹל נַעֲלֶה עֲדִימָאד אֲשֶׁר  
צָלַח אֶתְהַשְׁמִים יְשׁוּעַ בְּאֱלֹהִים נִשְׁמְרָה  
אֶתִּיהִשְׁבּוּעָה אֲשֶׁר נִשְׁבַּעְנוּ לוֹ:

(Heb 4:15) For we don't have a kohen gadol {high priest} who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.

כִּי אֵין לָנוּ כַּחַן גְּדוֹל אֲשֶׁר לֹא יִוָּכַל לְחַוֵּשׁ  
לְשִׁבְרָנוּ אַחֲרֵי אֲשֶׁר גְּסִיָּהוּא נִבְחַן בְּמַסּוֹת כְּמִנּוּ  
וְחָטָא לֹא נִמְצָאֵיבוּ:

(Heb 4:16) Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.

עַל־כֵּן נִגְשָׂה בְּפֶה מְלֵא אֱלֹהִים הַרְחֵמֵנוּ לְקַחַת  
חֶסֶד וְלִמְצָא חַיְיָנוּ לְעֲזָרָתֵנוּ לְעֵתוֹת בְּצָרָה:

(Heb 5:1) For every kohen gadol {high priest}, being taken from among men, is appointed for men in things pertaining to Elohim, that he may offer both gifts and sacrifices for sins.

כִּי כְּלִפְחוֹ גְּדוֹל הַמּוֹרֵם מִבְּנֵי אָדָם נוֹעַד לְעַמֵּד  
לְפָנֵי אֱלֹהִים בְּעַד בְּנֵי אָדָם לְהַקְרִיב מִנְחָה וְזֶבַח  
עַל־חַטָּאתָם:

(Heb 5:2) The kohen gadol {high priest} can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

וְהוּא מוֹכֵן לְהַרְגִיעַ רַגְשֵׁי נַפְשׁוֹ לְשִׁגְגִים  
וְלִתְעִים כִּי גְסִיָּהוּא אֵין מֵתָם בְּבִשְׂרוֹ מִכְּפִרְדָּגָל  
וְעִדְרָאֵשׁ:

(Heb 5:3) Because of this, he must offer sacrifices for sins for the people, as well as for himself.

בְּעִבּוֹר זֹאת הָיָה עָלָיו לְהַקְרִיב בְּעַד חַטָּאת  
נַפְשׁוֹ כְּמוֹ בְּעַד הָעָם:

(Heb 5:4) Nobody takes this honor on himself, but he is called by Elohim, just like Aharon was.

וְלֹא יָקַח אִישׁ אֶתִּיהַכְּבוֹד הַזֶּה לְנַפְשׁוֹ כִּי  
אִם־אֶתִּיהַכְּבוֹד יִבְחַרְיָבוּ הָאֱלֹהִים כְּאַהֲרֹן:

(Heb 5:5) So also Messiah didn't glorify himself to be made a kohen gadol {high priest}, but it was he who said to him, "You are my Son. Today I have become your father."

כִּן גְּסִיָּה־מְשִׁיחַ לֹא הִתְנַשָּׂא מִנַּפְשׁוֹ לְהִיטֵת כְּהֵן  
גְּדוֹל כִּי אִם־עַל־פִּי הָאֵמֵר אֱלֹהֵי בְּנֵי אֶתְהָ אֲנִי  
חַיִּים וְלְדָתִיקָה:

(Heb 5:6) As he says also in another place, "You are a kohen {priest} forever, After the order of Malki-Tzedek."

וְכִאֲשֶׁר אָמַר גְּסִיָּה־מְשִׁיחַ אַחֲרֵי אֶתְהַכְהֵן לְעוֹלָם  
עַל־דְּבַרְתִּי מִלְּפִי־צֶדֶק:

---

---

Igereth 8/60/112

(Heb 5:7) He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,

אֲשֶׁר בְּיָמָיו מִגּוֹרָיו בְּבִשְׂרוֹ הַקְרִיב תְּפִלוֹת  
וְתַחֲנוּגִים בְּקוֹל שׁוֹעֵתוֹ וְדַמְעָתוֹ לְפָנֵי שׂוֹיָא כַּח  
וְחִלְצָנוּ מִמָּוֶת וַיַּעֲתֵר־לוֹ עַקֵּב יְרָאָתוֹ:

(Heb 5:8) though he was a Son, yet learned obedience by the things which he suffered.

וְאַף בְּחַיֹּתוֹ בֶּן לְמַד בְּסִבְלוֹתָיו לְשִׁמְעַת בְּקוֹל  
מִצְוָה:

(Heb 5:9) Having been made perfect, he became to all of those who obey him the author of eternal salvation,

וְבָה־מְצָאוֹ שְׁלֵם הָיָה לְכָל־שֹׁמְעָיו לְמַקּוֹר תְּשׁוּעַת  
עוֹלָמִים:

(Heb 5:10) named by Elohim a kohen gadol {high priest} after the order of Malki-Tzedek.

וּפִי אֱלֹהִים יִקְבְּנוּ כַּחַן גְּדוֹל עַל־דְּבַרְתִּי  
מִלְּפִי־צֶדֶק:

(Heb 5:11) About him we have many words to say, and hard to interpret, seeing you have become dull of hearing.

עלֵיָהּ וְשִׁלְנוּ הַרְבֵּה לְדַבֵּר וְדִיבְאָר כְּבֹד מִמֶּנּוּ  
בְּהִיּוֹתְכֶם עֲרִלֵי־אָזְנוֹ:

(Heb 5:12) For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of Elohim. You have come to need milk, and not solid food.

כִּי תַחַת אֲשֶׁר הָיָה עֲלֵיכֶם לְהִיּוֹת מוֹרִים בְּרֹב  
הַיָּמִים נְחוּץ הַדְּבָר עֲתָה לְשׁוּב לְחַוֵּת דַּעַת לָכֶם  
מִה הַמָּה אֲבַנִּי פְנֵה בְּתוֹרַת אֱלֹהִים וּנְכַלִּים אֶתֶם  
לְחֶלֶב וְלֹא לֶלֶחֶם שְׂמִיץ:

(Heb 5:13) For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.

כִּי כָלִמִּי אֲשֶׁר חֶלֶב מִזּוֹנוֹ אֵין לוֹ דַּעַה בְּדַבְרֵי  
צָדֵק כִּי עוֹלֵל הוּא:

(Heb 5:14) But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

וְלֶחֶם שְׂמִיץ לְשִׁלְמִים אֲשֶׁר הִסְכֵּן הִסְכֵּינוּ  
בְּבַחֲיוֹנַת לְבוֹתֶם לְהַבְדִּיל בֵּין טוֹב לָרָע:

---

Igereth 9/61/113

(Heb 6:1) Therefore leaving the doctrine of the first principles of Messiah, let us press on to perfection--not laying again a foundation of repentance from dead works, of faith toward Elohim,

עַלֵּיכֶן נִרְרָה כְּעַת מֵאַבְנֵי פְנֵה בְּתוֹרַת הַמְּשִׁיחַ  
וּנְעַלְהָ עַד־תְּכַלִּיתָהּ וְלֹא נָשׁוּב לִירוֹת אֶת־הִיסוּד  
לְתִשׁוּבָה מִזִּמְעֵשִׁים אֲשֶׁר מוֹת בָּם אוֹ אֲמוֹנַת  
אֱלֹהִים:

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

אוֹ דִין הַטְּבִילוֹת וְסִמִּיכַת יָדַיִם וְתַקּוּמַת הַמַּתִּיָּם  
וּמִשְׁפָּט עוֹלָם:

(Heb 6:3) This will we do, if Elohim permits.

וְאַנְחֵנוּ נַעֲשֶׂה זֹאת בְּרָצוֹת הָאֵל:

(Heb 6:4) For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,

כִּי אֵלֶּה אֲשֶׁר כָּבַד אֲרוֹ עֵינֵיהֶם וַיִּטְעֲמוּ  
אֶת־מִתַּת שְׂמִים וְרוּחַ הַקֹּדֶשׁ הִיָּתָה לְמִנַּת חֶלְקָם:  
(Heb 6:5) and tasted the good word of Elohim,

וַיִּטְעֲמוּ אֶת־דְּבַר אֱלֹהִים הַטוֹב וְאֶת־נִפְלְאוֹת  
הָעוֹלָם הָעָתִיד:

(Heb 6:6) and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of Elohim for themselves again, and put him to open shame.

וְאַחֲרֵיכֵן סָרְרוּ לֹא וְתַכְּזוּ לָהֶם עוֹד לְהַתְּחַדֵּשׁ  
וְלָשׁוּב כִּי הִצְלִיבוּ לָהֶם מִחֻדָּשׁ אֶת־בְּנוֹ הָאֱלֹהִים  
וַיִּשְׁיִמוּ אוֹתוֹ לְחֻרְפָּה:

(Heb 6:7) For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from Elohim;

כִּי הָאֲרֶץ הַשִּׁתָּה אֶת־הַגֶּשֶׁם אֲשֶׁר הִרְוָה אֶתָּה  
כְּפַעַם בְּפַעַם וְתִלְדַּד זֶרַע טוֹב לְזֶרַע תִּשְׂא בְרֶכֶה  
מֵאֵת הָאֱלֹהִים:

(Heb 6:8) but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

וְכִי־תִצְמִיחַ קוֹץ וְדַרְדַּר אֵין חֶפֶץ בָּהּ צְפוּיָהּ הִיא  
אֶל־יִמְאָרָה וְאַחֲרֵיתָהּ לְבַעַר:

(Heb 6:9) But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this.

אָמֵן הוֹחֲלֵנוּ יְדִידִים פִּי דְבָרִים טוֹבִים מֵאֵל  
נִמְצָאִים בְּכֶם דְּבָרִים צְפוּיִם אֱלֹהֵי־שׁוּעָה אַךְ  
פִּי־כֹזֵאת דְּבָרְנוּ:

(Heb 6:10) For Elohim is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the holy ones, and still do serve them.

כִּי לֹא יַעֲזֹב הָאֱלֹהִים וְלֹא יִשְׁכַּח אֶת־יְמֵי־עֲשִׂיכֶם  
וְאֶת־הַאֲהָבָה אֲשֶׁר הִרְאִיתֶם לְשֵׁמוֹ סְמִכִים  
הֵייתֶם לְקִדְשָׁיו וְעוֹדְכֶם כֵּן גַּם־הַיּוֹם:

(Heb 6:11) We desire that each one of you may show the same diligence to the fullness of hope even to the end,

וְהִפְצֵנוּ כִּי אִישׁ אִישׁ מִכֶּם יוֹדֵעַ מִמְּנַמֵּת עִמָּלוֹ  
כִּי תִקְוֹתוֹ נֶאֱמָנָה עַד־הַקֵּץ:

(Heb 6:12) that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.

וְלֹא תִהְיוּ עֲצֵלִים כִּי אִם־תִּלְכּוּן בְּעִקְבוֹת אֱלֹה  
אֲשֶׁר בְּאֱמוּנָתָם וְאֶרְךְ רוּחָם יִרְשׁוּ  
אֶת־הַהֶבְטָחוֹת:

---

Igereth 10/62/114

(Heb 6:13) For when Elohim made a promise to Avraham, since he could swear by none greater, he swore by himself,

כִּי כֹאֲשֶׁר הִבְטִיחַ אֱלֹהִים אֶת־אַבְרָהָם וְאִין  
גָּדוֹל מִמֶּנּוּ לְהַשְׁבִּיעַ בּוֹ נִשְׁבַּע בְּנַפְשׁוֹ:

(Heb 6:14) saying, "Most surely I will bless you, and I will surely multiply you."

וַיֹּאמֶר כִּי־בָרַךְ אַבְרָהָם וְהִרְבָּה אֲרָבָה אוֹתָךְ:

(Heb 6:15) Thus, having patiently endured, he obtained the promise.

וּבְכֵן הוֹחִיל בְּאֶרְךְ רוּחוֹ וַיִּנְחַל אֶת־הַהֶבְטָחָה:

(Heb 6:16) For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.

כִּי אִמָּנִים אֲנָשִׁים נִשְׁבָּעִים בְּגָדוֹל מֵהֶם וְתַקְרָה  
הַשְׁבוּעָה יָבִיא קֵץ לְכָל־רִיב בֵּינֵיהֶם:

(Heb 6:17) In this way Elohim, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;

וְכֵן כֹּאֲשֶׁר חָפֵץ הָאֱלֹהִים בְּכָל־תַּקְרָה לְהִרְאוֹת  
אֶת־יִוְרְשֵׁי הַהֶבְטָחָה כִּי עֲצָתוֹ אִין לְהִשְׁיֵב עַרְב  
לְפָנֵיהֶם בְּשְׁבוּעָתוֹ:

(Heb 6:18) that by two immutable things, in which it is impossible for Elohim to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us.

וּבִשְׁתֵּי אֱמֻנוֹת אֱלֹה אֲשֶׁר אִין הַלִּיפּוֹת לָהֶן  
מִבְּלֵתִי יְכַלֵּת הָאֱלֹהִים לְכֹזֵב נִמְצָא לָנוּ נַחֲסֵיעוּ  
הַמְּמַלְטִים אֶת־נַפְשֵׁנוּ לְהַחֲזִיק בְּתַקְוָה הָעָרוּכָה  
לְפָנֵינוּ:

(Heb 6:19) This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;

אֲשֶׁר־הִיָּתָה לָנוּ עוֹגִיז לְנַפְשׁ נֶאֱמָן וְחֹזֵק וּמַגִּיעַ  
אֶל־מִבֵּית לְפָרְכָת:

(Heb 6:20) where as a forerunner Yeshua entered for us, having become a kohen gadol {high priest} forever after the order of Malki-Tzedek.

אֲשֶׁר־שָׁם בָּא יֵשׁוּעַ הָרֹץ לְפָנֵינוּ אֲשֶׁר־הִנֵּה לְכַהֵן  
גָּדוֹל לְעוֹלָם עַל־יְדִבְרָתִי מִלְּפָנֵי־צֶדֶק:

---

Igereth 11/63/115

(Heb 7:1) For this Malki-Tzedek, king of Shalem, kohen {priest} of El 'Elyon, who met Avraham returning from the slaughter of the kings and blessed him,

כִּי זֶה מִלְפִי צֶדֶק מְלֶךְ שָׁלֵם כִּהְיָ לְאֵל עֲלִיּוֹן  
אֲשֶׁר יָצָא לְקִרְאֵת אַבְרָהָם אַחֲרֵי שׁוּבוֹ מִחִפּוֹת  
אֶת־הַמְּלָכִים וַיְבָרְכֵהוּ:

(Heb 7:2) to whom also Avraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Shalem, which is king of peace;

וְאֲשֶׁר חֲלָקִילוֹ אַבְרָהָם מֵעֵשֶׂר מִכָּל וּפְטוּר שְׁמוֹ  
בְּרֵאשִׁי מְלֶךְ צֶדֶק וְגַם־בֶּן מְלֶךְ שָׁלֵם הוּא מְלֶךְ  
הַשָּׁלוֹם:

(Heb 7:3) without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of Elohim), remains a kohen {priest} continually.

בְּלֹא־אָב בְּלֹא־אִמָּה בְּלֹא נַחֲשׁ וְאִין לוֹ תְּחִלַּת  
הַיָּמִים וְאִין לוֹ קֵץ הַחַיִּים וְדוֹמָה לְבֶן־הָאֱלֹהִים  
הוּא עֹמֵד כִּהְיָ לְעוֹלָם:

(Heb 7:4) Now consider how great this man was, to whom even Avraham, the patriarch, gave a tenth out of the best spoils.

וַיְרֵאֵנִי אָב מֵהַיְנֻכְבָּד הוּא אֲשֶׁר אַבְרָהָם רֵאשִׁי  
הָאֲבוֹת נָתַדְלוֹ מֵעֵשֶׂר מִרֵאשִׁית הַשְּׂלָל:

(Heb 7:5) They indeed of the sons of Levi who receive the kohenעס {priest} office have a mitzvah {commandment} to take tithes of the people according to the Torah, that is, of their brothers, though these have come out of the loins of Avraham,

וְאִמֵּן יוֹרְשֵׁי הַכֹּהֲנָה מִבְּנֵי לְוִי לָהֶם הַמִּשְׁפָּט  
לְקַחַת מֵעֵשֶׂר עַל־פִּי הַתּוֹרָה מֵאֵת הָעָם מֵאֵת  
אֲחֵיהֶם אִף כִּי־יָצְאוּ יְרֵךְ אַבְרָהָם הֵם:

(Heb 7:6) but he whose genealogy is not counted from them has taken tithes of Avraham, and has blessed him who has the promises.

וְזֶה אֲשֶׁר לֹא הִתְנַחֵשׁ לְמִשְׁפַּחָתָם לְקַח מֵעֵשֶׂר  
מֵאַבְרָהָם וְגַם־יְרֵךְ אֹתוֹ אֲשֶׁר הִבְרָחָה נְתוּנָה  
לוֹ מֵאֵת:

(Heb 7:7) But without any dispute the less is blessed by the better.

וַיְדַבֵּר יְדוּעַ הוּא מֵאִין מִפְּעֵה פֶּה כִּי הַקָּטָן יְבָרַךְ  
מִזֶּה־הַגָּדוֹל:

(Heb 7:8) Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives.

וְפֶה לְקַחִים מֵעֵשֶׂר אֲנָשִׁים בְּנֵי תְּמוּתָה וְשֵׁם זֶה  
הוּא אֲשֶׁר עֲדוּת לוֹ כִּי הוּא חַי:

(Heb 7:9) So to say, through Avraham even Levi, who receives tithes, has paid tithes,

וְאִם תִּשְׂאוּ נִיב שְׂפָתַי גַּם־לְוִי הִלְקַח מֵעֵשֶׂר נָתַן  
מֵעֵשֶׂר בְּתוֹךְ אַבְרָהָם:

(Heb 7:10) for he was yet in the loins of his father when Malki-Tzedek met him.

כִּי בְּיָרֵךְ אָבִיו הָיָה בְּצֵאת מִלְפִי צֶדֶק לְקִרְאָתוֹ:

---

#### Igereth 12/64/116

(Heb 7:11) Now if there was perfection through the Levitical priesthood (for under it the people have received the law), what further need was there for another kohen {priest} to arise after the order of Malki-Tzedek, and not be called after the order of Aharon?

וְאִם תְּכַלִּית פְּלִיחָפֶץ נִמְצְאָה בְּכַהֲנַת בְּנֵי לְוִי  
אֲשֶׁר בְּנִימְיָה נְתַנָּה הַתּוֹרָה לָעָם מֵהַלְכָהּ אַחֲרַי  
כִּי יָקוּם עַל־דְּבָרַי מִלְפִי צֶדֶק וְלֹא יִקְרָא  
עַל־דְּבָרַי אַחֲרָי:

(Heb 7:12) For the priesthood being changed, there is of necessity a change made also in the law.

כִּי בְּהִשְׁתַּנּוּת הַכֹּהֲנָה גַּם־יִחַלִּיפַת הַתּוֹרָה בֵּא  
תְּבוֹא אֲלֵנְכוֹן:

(Heb 7:13) For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar.

וְהִנְחִיזָה אֲשֶׁר־יְדַבֵּר בּוֹ כְּזֹאת בְּיָשׁוּבֵט אַחֵר  
הוּא אֲשֶׁר אֵין אִישׁ מִמֶּנּוּ קָרַב אֶל־הַמִּזְבֵּחַ:

(Heb 7:14) For it is evident that our Master has sprung out of Yehudah, about which tribe Moshe spoke nothing concerning priesthood.

כִּי מוֹדַעַת זֹאת כִּי מִיְהוּדָה צָמַח אֲדֹנָינוּ  
וְעַל־יָשׁוּבֵט זֶה לֹא־דַבֵּר מִשָּׁה מְאוּמָה עַל־אֲדוֹת  
הַכֹּהֲנָה:

(Heb 7:15) This is yet more abundantly evident, if after the likeness of Malki-Tzedek there arises another kohen {priest},

וְגַם־זֹאת מוֹדַעַת בְּיֶטֶר מְדָה כִּי יָקוּם כַּהֵן אַחֵר  
בְּדַמּוֹת מַלְכֵי־צֶדֶק:

(Heb 7:16) who has been made, not after the law of a fleshly mitzvah {commandment}, but after the power of an endless life:

אֲשֶׁר אֵינְנוּ לָפִי מִצְוֹת הַתּוֹרָה לַחַיִּי בְּשָׂרִים כִּי  
אִם־לִפִּי הַגְּבוּרָה לַחַיִּי אֵינִי־סוֹף:

(Heb 7:17) for it is testified, "You are a kohen {priest} forever, According to the order of Malki-Tzedek."

כִּי־הֵעִיד לֵאמֹר אַתָּה כַּהֵן לְעוֹלָם עַל־דְּבַרְתִּי  
מַלְכֵי־צֶדֶק:

(Heb 7:18) For there is an annulling of a foregoing mitzvah {commandment} because of its weakness and uselessness

כִּי אֲמַנָּם יֵשׁ תְּנוּאָה לְדַת הַנְּתוּנָה מִקִּדְּם אֲשֶׁר  
הִיְתָה מִבְּלִיכָה וְלִבְלִי הוֹעִיל:

(Heb 7:19) (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to Elohim.

כִּי הַתּוֹרָה לֹא בִצְעָה דָּבָר לְתַכְלִיתוֹ כִּי אִם־אֵת  
אֲשֶׁר עַל־יְדָה בָּאָה תִקְוָה טוֹבָה מִמֶּנָּה אֲשֶׁר בָּהּ  
נִקְרַב אֶל־הָאֱלֹהִים:

Igereth 13/65/117

(Heb 7:20) Inasmuch as he was not made kohen {priest} without the taking of an oath

וּבְאֲשֶׁר יֵשׁוּעַ לֹא הָיָה לְכַהֵן מִבְּלִי שְׂבוּעָה:

(Heb 7:21) (for they indeed have been made kohanim {priests} without an oath), but he with an oath by him that says of him, "Adonai swore and will not change his mind, 'You are a kohen {priest} forever, According to the order of Malki-Tzedek'".

כִּי הָמָּה הָיוּ לְכַהֲנִים מִבְּלִי שְׂבוּעָה וְזֶה בְּשְׂבוּעָה  
עַל־פִּי הָאֵמֵר אֵלָיו גִּשְׂבַע יְהוָה וְלֹא יִנָּחֵם  
אֶתְהִיכֹהֵן לְעוֹלָם עַל־דְּבַרְתִּי מַלְכֵי־צֶדֶק:

(Heb 7:22) By so much has Yeshua become the collateral of a better covenant.

אֲשֶׁר לְזֹאת יֵשׁוּעַ הוּא הָעֶרְבוֹן לְבְרִית הַטּוֹבָה  
מִזִּה־רֵאשִׁיטָה:

(Heb 7:23) Many, indeed, have been made kohanim {priests}, because they are hindered from continuing by death.

וְרַבִּים הָיוּ כַהֲנִיָּה הָהֵם כִּי לֹא יָכְלוּ לְשִׁבֵּת לְעַד  
מִפְּנֵי הַמּוֹת:

(Heb 7:24) But he, because he lives forever, has his priesthood unchangeable.

וְזֶה יַעֲזֵן כִּי יֵשֵׁב לְעוֹלָם גַּם־כִּפְהֵנּוֹ לֹא תֵעָבֵר  
מִמֶּנּוּ:

(Heb 7:25) Therefore he is also able to save to the uttermost those who draw near to Elohim through him, seeing he ever lives to make intercession for them.

וּבְעֵבוֹר זֹאת רַב הוּא לְהוֹשִׁיעַ תְּשׁוּעַת נֹצֵחַ  
לְכָל־הַבָּאִים עַל־יָדוֹ לְאֱלֹהִים כִּי הוּא חַי לְנֹצֵחַ  
לְהַפְגִיעַ בְּעַדָּם:

(Heb 7:26) For such a kohen gadol {high priest} was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;

כי טוב לנו כהן גדול קדוש כמוהו נקי כפנים  
ובר לבב נבדל מחטאים ונשא מעל השמים:

(Heb 7:27) who doesn't need, like those kohanim gedolim {high priests}, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up himself.

אשר איזילו חק יום יום פכהנים הגדולים  
להקריב קרבן בתחלה עליחטאת נפשו  
ואחריו כן בעד העם פי השלים אתזאת בפעם  
אחת בהקריב אתנפשו:

(Heb 7:28) For the law appoints men as kohanim gedolim {high priests} who have weakness, but the word of the oath which came after the law appoints a Son forever who has been perfected.

פי התורה הקימה אנשים לכהנים גדולים אשר  
רפיונם בם אך דברי השבועה אחרי התורה  
הקים אתיהבן אשר נעלה הוא בשלמות נצח:

---

---

Igereth 14/66/118

(Heb 8:1) Now in the things which we are saying, the main point is this. We have such a kohen gadol {high priest}, who sat down on the right hand of the throne of the Majesty in the heavens,

סוף דבר הפל נשמע יטלנו כהן גדול הישב  
לימין פסא הכבוד בשמים:

(Heb 8:2) a minister of the sanctuary, and of the true tabernacle, which Adonai pitched, not man.

משרת בקדש ובמשכן אמת אשר האהיל יהוה  
ולא אדם:

(Heb 8:3) For every kohen gadol {high priest} is appointed to offer both gifts and sacrifices. Therefore it is necessary that this kohen gadol {high priest} also have something to offer.

וכליפתו גדול יעמד להקריב מנחה וזבח ועלין  
נכון להיות גמילו קרבן אשר יקריב:

(Heb 8:4) For if he were on earth, he would not be a kohen {priest} at all, seeing there are kohanim {priests} who offer the gifts according to the law;

ואלו הנה בארץ לא הנה כהן מפני הכהנים  
המקריבים פלקרבן בתורה:

(Heb 8:5) who serve a copy and shadow of the heavenly things, even as Moshe was warned by Elohim when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."

המכהנים במקדש אשר הוא דמות וצל לאשר  
במרום כאשר צוה משה מפי אלהים בעשתו  
ואתהמשכן פי אמר ראה ועשה כל פתבנית  
אשר אתה מראה בהר:

(Heb 8:6) But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.

ועתה הוא לקחילו כהנה נשגבה מזאת כאשר  
גםהברית אשר הוא למליץ לה נשגבה  
מזיהראשנה ונתונה עליהבטחות טובות  
מזיהראשנות:

---

---

Igereth 15/67/119

(Heb 8:7) For if that first covenant had been faultless, then no place would have been sought for a second.

פי לו היתה הברית הראשנה בלי חסרון הלא  
לאיבקש מקום לשניה:

(Heb 8:8) For finding fault with them, he said, "Behold, the days come," says Adonoi, "That I will make a new covenant with the house of Yisra'el and with the house of Yehudah;

אך במצא חסרון אמר אליהם הנה ימים באים  
נאם ייְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בְּרִית  
יְהוָה בְּרִית חֲדָשָׁה:

(Heb 8:9) Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them out of the land of Egypt; For they didn't continue in my covenant, And I disregarded them," says Adonoi.

לֹא כְּבְרִית אֲשֶׁר פָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקוּ  
בְּיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִמָּה הַפָּרוּ  
אֶת־בְּרִיתִי וְאֲנֹכִי בְּחַלְתִּי בָּם נֹאמַי יְהוָה:

(Heb 8:10) "For this is the covenant that I will make with the house of Yisra'el. After those days," says Adonoi; "I will put my laws into their mind, I will also write them on their heart. I will be to them a Elohim, And they will be to me a people.

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל  
אֲחֵרֵי הַיָּמִים הָהֵם נֹאמַי יְהוָה נִתְּנִי אֶת־תּוֹרָתִי  
בְּקַרְבָּם וְעַל־לִבָּם אֶכְתֹּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים  
וְהִמָּה יְהִי־לִי לְעָם:

(Heb 8:11) They will not teach every man his fellow citizen, and every man his brother, saying, 'Know Adonoi.' For all will know me, from the least of them to the greatest of them.

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו  
לֵאמֹר יָדָעוּ אֶת־יְהוָה כִּי כֹלָם יָדָעוּ אֹתִי  
לְמַקְטָנָם וְעַד־גְּדוֹלָם:

(Heb 8:12) For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."

כִּי אֶסְלַח לְעֹנָוָם וְלֹחֲטָאֲתָם וְלִפְשָׁעֵיהֶם לֹא  
אֶזְכֹּר־עוֹד:

(Heb 8:13) In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

בְּאֵמְרוֹ בְּרִית חֲדָשָׁה בִּלְה אֶת־הָרִאשׁוֹנָה וְהַבְּלָה  
וְהַנּוֹשָׁנָה קָרוֹב קָצָה:

Igereth 16/68/120

(Heb 9:1) Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary.

אוֹלָם גַּם־הַבְּרִית הָרִאשׁוֹנָה הָיָה לָהּ הַקִּי  
עֲבוֹדַת־אֵל וּמִקְדָּשׁ מִטָּה בְּאֶרֶץ:

(Heb 9:2) For there was a tabernacle prepared. In the first part were the menorah, the table, and the show bread; which is called the Holy Place.

כִּי נִעֲשְׂהָ הַמִּשְׁכָּן הַחִיצוֹן אֲשֶׁר שָׁם הַמְּנוֹרָה  
וְהַשֻּׁלְחָן וְלֶחֶם הַפָּנִים וְהוּא נִקְרָא קֹדֶשׁ:

(Heb 9:3) After the second veil was the tabernacle which is called the Holy of Holies,

וּמִבַּיִת לְפָרְכָת מִשְׁכָּן הַנִּקְרָא קֹדֶשׁ הַקְּדוֹשִׁים:

(Heb 9:4) having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aharon's rod that budded, and the tables of the covenant;

שָׁם מַחֲתַת הַזָּהָב וְאֲרוֹן הַבְּרִית מְצֻפָּה זָהָב  
סָבִיב וְצִנְצֻנֹת זָהָב אֲשֶׁר הָמָן בְּתוֹכָהּ וּמִטָּה  
אֲהָרֹן אֲשֶׁר פָּרַח וְלוֹחַת הַבְּרִית:

(Heb 9:5) and above it Keruvim of glory overshadowing the mercy seat, of which things we can't now speak in detail.

וּמִלְמַעְלָה כְּרוּבֵי הַכְּבוֹד סֹכְכִים עַל־הַכַּפֹּרֶת וְאִין  
לָנוּ עֵתָה לְדַבֵּר עַל־כָּל־חֵלֶק וְחֵלֶק לְבַדּוֹ:

(Heb 9:6) Now these things having been thus prepared, the kohanim {priests} go in continually into the first tabernacle, accomplishing the services,

וּכְאֲשֶׁר נִעֲשׂוּ אֵלֶּה בָּאוּ תָמִיד הַכֹּהֲנִים עֹבְדֵי  
עֲבֹדָה אֵלֵי־הַמִּשְׁכָּן הַחִיצוֹן:

(Heb 9:7) but into the second the kohen gadol {high priest} alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.

וְאֵלֵהֶפְנִימִי בָּא הַכֹּהֵן הַגָּדוֹל לְבְרוֹ פְּעַם אַחַת  
בְּשָׁנָה לֹא בְּבִלְיָדָם אֲשֶׁר הָיָה לְכַפֵּר בְּעֵדוֹ  
וּבְעֵד שְׂגִיגוֹת הָעָם:

(Heb 9:8) The Holy Spirit is indicating this, that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing;

בְּזֹאת הוֹדִיעַ רוּחַ הַקֹּדֶשׁ כִּי עוֹד לֹא נִפְתְּחָה  
הַדְרָךְ לְקֹדֶשׁ הַקֹּדְשִׁים כְּלֵי־עוֹד הַמִּשְׁכָּן הָרִאשׁוֹן  
עֹמֵד עַל־מְכוֹנּוֹ:

(Heb 9:9) which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;

זֶה הוּא לְמִשְׁלַל לְזִמְנָה הַזֹּאת בְּהַקְרִיבָם מִנְחָה וְזֶבַח  
אֲשֶׁר אֵין בָּם לְהַכְיִין לִבָּב שְׁלֵם אֶל־הַעֲבֻדִים:

(Heb 9:10) being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

כִּי הַקּוֹת הַגּוֹפִי הֵם עִם־מֵאֲכָל וּמִשְׁתֵּה וּטְבִילוֹת  
שְׂגִיגוֹת אֲשֶׁר נִתְּנוּ עַד־יְעַת הַתְּקוּן:

---

Igereth 17/69/121

(Heb 9:11) But Messiah having come as a kohen gadol {high priest} of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

אָבֵל בָּבֹא הַמָּשִׁיחַ לְהֵיוֹת לְכֹהֵן גָּדוֹל עַל־הַטְּבוֹת  
הָעֲתִידוֹת בְּמִשְׁכָּן הַגָּדוֹל וְהַשְּׁלֵם אֲשֶׁר אֵין־נִבְנוּ  
מִעֲשֵׂה יָדַיִם וְאֵין־נִבְנוּ מִהַבְּרִיאָה הַלְּזוֹ:

(Heb 9:12) nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.

הוּא בָּא פְּעַם אַחַת אֶל־הַקֹּדֶשׁ לֹא בְּדַם  
שְׂעִירִים וְעִגְלִים כִּי אִם־בְּדַם נַפְשׁוֹ וַיִּמְצָא פְּדוּת  
עוֹלָם:

(Heb 9:13) For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:

וְאִם דָּם שְׂעִירִים וּפְרִים וְאֶפֶר הַפָּרָה זֹרֵק  
עַל־הַטְּמֵא וְיִטְהַר אֶת־יְבֹשְׁרוֹ וַיִּקְדָּשֵׁהוּ:

(Heb 9:14) how much more will the blood of Messiah, who through the eternal Spirit offered himself without blemish to Elohim, cleanse your conscience from dead works to serve the living Elohim?

אִף כִּי־דָם הַמָּשִׁיחַ אֲשֶׁר בְּרוּחַ עוֹלָם הִקְרִיב  
אֶת־נַפְשׁוֹ בְּבִלְיָמוּם לְאֱלֹהִים וְיִטְהַר אֶת־לִבְכֶם  
מִזִּמְעֻשִׁים אֲשֶׁר מְוֹת בָּם לְעַבֵּד אֶת־אֱלֹהִים  
חַיִּים:

(Heb 9:15) For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

בְּעֵבוֹר זֹאת מְלֶאכֶה מְלִיץ הוּא לְבְרִית הַחֲדָשָׁה  
וּמוֹתוֹ נִמְצָא לְכַפֵּרַת הַפְּשָׁעִים תַּחַת הַבְּרִית  
הָרִאשׁוֹנָה לְמַעַן יִשְׁיִגוּ בְּחִירֵיהֶּה אֶת־הַבְּטָחָה  
נְחֻלַת עוֹלָם:

(Heb 9:16) For where a last will and testament is, there must of necessity be the death of him who made it.

כִּי בְּצוּאֹת הַמִּנְחִיל יְחָסֵר מוֹת הַמִּנְחִיל:

(Heb 9:17) For a will is in force where there has been death, for it is never in force while he who made it lives.

וְצִוּוּ אֶת הַמִּנְחֵל תְּקוּם אֶף אַחֲרֵי הַמִּצְוֹת יַעַן אֵין  
לָהּ תִּקְוָה בְּחַיֵּי הַמִּנְחֵל:

(Heb 9:18) Therefore even the first covenant has not been dedicated without blood.

וְלִכֵּן גַּם־יְהִינָפֶת הַבְּרִית הַרְאִשׁוֹנָה לֹא נִעֲשְׂתָה  
בְּבָלִידִם:

(Heb 9:19) For when every mitzvah {commandment} had been spoken by Moshe to all the people according to the Torah, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

כִּי כַּאֲשֶׁר נִאֶמְרָה כְּלִימְצָחָה כְּפִי הַתּוֹרָה  
לְכָל־יְהוּעָם בְּיַד־מֹשֶׁה לָקַח דָּם עֲגָלִים וְשִׁעִירִים  
עִסִּימִים וְשִׁנֵּי תוֹלַעַת וְאַזּוּב וַיִּזְרַק עֲלֵיהֶם  
וְעֲלֵי־הַסֵּפֶר:

(Heb 9:20) saying, "This is the blood of the covenant which Elohim has commanded you."

וַיֹּאמֶר הִנֵּה דְם־הַבְּרִית אֲשֶׁר צִוָּה אֶתְכֶם  
אֱלֹהִים:

(Heb 9:21) Moreover he sprinkled the tabernacle and all the vessels of the ministry in like manner with the blood.

וְכֵן עֲלֵיהֶם־שָׁפַן וְעֲלֵי־כָל־כְּלֵי הַשְּׂרָת זָרַק  
אֶת־הַדָּם:

(Heb 9:22) According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

וְכַמְעַט הַכֹּל לְפִי הַתּוֹרָה יִטְהַר בְּדָם וּבְבָלִי  
שִׁפְדִידִם אֵין סְלִיחָה:

Igereth 18/70/122

(Heb 9:23) It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

וְלִכֵּן נִכּוּן הָיָה לְטַהַר כְּזֹאת אֶת־הַדְּבָרִים אֲשֶׁר  
תְּכַנִּיתָ הֵם לְאֲשֶׁר בְּמָרוֹם אֲבָל הַדְּבָרִים עֲצָמָם  
בְּמָרוֹם בְּזִבְחִים טוֹבִים מֵאֵלֶּה:

(Heb 9:24) For Messiah hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of Elohim for us;

כִּי לֹא בָּא הַמָּשִׁיחַ אֱלֹהֵמִקְדָּשׁ מִעֲשֵׂה יָדִים  
אֲשֶׁר תְּכַנִּיתָ הוּא לְמִקְדָּשׁ אֲמֵת כִּי אִם־בָּא  
אֶל־עַצְמָם הַשָּׁמַיִם לְהִרְאוֹת עֲתָה בְּעַדְנִי לְפָנֵי  
הָאֱלֹהִים:

(Heb 9:25) nor yet that he should offer himself often, as the kohen gadol {high priest} enters into the holy place year by year with blood not his own,

גַּם־לֹא לְהַקְרִיב אֶת־נַפְשׁוֹ פְּעָמִים רַבּוֹת כַּכֵּן  
הַגָּדוֹל הַבָּא אֶל־הַמִּקְדָּשׁ שָׁנָה בְּשָׁנָה בְּדָם לֹא־לוֹ:  
(Heb 9:26) or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.

כִּי אִם־כֵּן הָיָה לוֹ לְהַתְּעַנּוֹת פְּעָמִים רַבּוֹת לְמַן  
הַיּוֹסֵד אַרְצָא אֶף עֲתָה בְּקֶץ הַדְּרוֹת נִגְלָה פְּעַם  
אַחַת לְהָתֵם הַטָּאוֹת בְּזִבְחָה נַפְשׁוֹ:

(Heb 9:27) Inasmuch as it is appointed for men to die once, and after this, judgment,

וְכַאֲשֶׁר נִגְזַר עֲלֵי־בְנֵי אָדָם לָמוֹת פְּעַם אַחַת  
וְאַחֲרֵי־כֵן הַמִּשְׁפָּט:

(Heb 9:28) so Messiah also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

כֵּן גַּם־יְהִי־מִשִּׁיחַ הַקְּרִיב אֶת־נַפְשׁוֹ פְּעַם אַחַת  
לְשִׂאת הַטָּא רַבִּים וּבְבָלִי הַטָּאוֹת יִרְאָה שְׁנִית  
לְמַחְפִּים־לוֹ לְתִשׁוּעָה:

Igereth 19/71/123

(Heb 10:1) For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.

פי התורה אשר בה רק צל טבות העתידות ולא פני עצם הטבות ההנה אין בכחה להכין שלם לגנשים בזבחים האלה אשר יקריבו תמיד שנה בשנה:

(Heb 10:2) Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins?

פי אמילאין הלא יחדלו מהקריבם עוד פי אחרי אשר הטהרו העבדים פעם אחת אין להם עוד מהשבת החטא:

(Heb 10:3) But in those sacrifices there is yearly reminder of sins.

אולם בקרבנות האלה ישיזכר לחטאים שנה בשנה:

(Heb 10:4) For it is impossible that the blood of bulls and goats should take away sins.

פי אין בדם פרים ושעירים לגשא חטאים:

(Heb 10:5) Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for me;

עלין בבאו אליהם ארצה אמר זבח ומנחה לא הפצת גוף כוננת לי:

(Heb 10:6) In whole burnt offerings and sacrifices for sin you had no pleasure.

עולה וחטאה לא שאלת:

(Heb 10:7) Then I said, 'Behold, I have come (In the scroll of the book it is written of me) To do your will, Elohim.'"

אז אמרתי הנהבאתי במגלתספר פתוב עלי לעשות רצונה אלה:

(Heb 10:8) Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law),

באמרו מראש זבח ומנחה ועולה וחטאה לא הפצת ולא שאלת והם המובאים לפי התורה:

(Heb 10:9) then he has said, "Behold, I have come to do your will." He takes away the first, that he may establish the second,

אז יאמר הנהבאתי לעשות רצונה הסיר אתהראשונה למען הקם אתהשניה:

(Heb 10:10) by which will we have been sanctified through the offering of the body of Yeshua the Messiah once for all.

וברצון הנה אנו מתקדשים בקרבן גפתי ישוע המשיח אשר הקריב פעם אחת:

Igereth 20/72/124

(Heb 10:11) Every kohen {priest} indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins,

וכליפהן עמיד לשרת יום יום ולהקריב פעמים שנות אתהזבחים ההמה אשר אין גם מעולם לכפר עליחטאים:

(Heb 10:12) but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of Elohim;

אבל הוא הקריב זבח אחד עליחטאים וישב לימין אלהים עדיעולם:

(Heb 10:13) from that time waiting until his enemies are made the footstool of his feet.

ומאז הוא מנחל עדיישיתי אנביו הדם לרגליו:

(Heb 10:14) For by one offering he has perfected forever those who are being sanctified.

כִּי בְקָרְבָן אֶחָד הַשְּׁלִים אֶת־הַמְקַדְּשִׁים  
עַד־עוֹלָם:

(Heb 10:15) The Holy Spirit also testifies to us, for after saying,

וְגַם־רוּחַ הַקֹּדֶשׁ יְעִידֵנוּ כְּזֹאת כִּי אַחֲרֵי אָמְרוּ:

(Heb 10:16) "This is the covenant that I will make with them: 'After those days,' says Adonoi, 'I will put my laws on their heart, I will also write them on their mind;'" then he says,

זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אִתְּם אַחֲרֵי הַיָּמִים  
הָהֵם נֶאֱמַרְיָהוּהָ נָתַתִּי אֶת־תּוֹרָתִי בְּקַרְבָּם  
וְעַל־לִבָּם אֶכְתְּבֶנָּה:

(Heb 10:17) "I will remember their sins and their iniquities no more."

וְיֹסִיף יֹאמַר וְלַעֲוֹנָם וְלַחַטָּאתָם לֹא אֶזְכְּרֵם:

(Heb 10:18) Now where remission of these is, there is no more offering for sin.

וּבְאֲשֶׁר יִשְׁטָם סְלִיחָה לְאַלֹהִים אֵין מְקוֹם לְקָרְבָן  
עַל־הַחַטָּא:

---

Igereth 21/73/125

(Heb 10:19) Having therefore, brothers, boldness to enter into the holy place by the blood of Yeshua,

עַל־כֵּן אַחֵי בְהִיּוֹת לָנוּ בְטָחוֹן לְבֵא אֶל־הַקֹּדֶשׁ  
בְּדַם יֵשׁוּעַ:

(Heb 10:20) by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

אֲשֶׁר חָנַף מִסְלָה הַדָּשָׁה לָנוּ מִסְלַת הַיָּם דָּרָךְ  
הַפְּרָכַת אֲשֶׁר בְּשָׂרוֹ הוּא:

(Heb 10:21) and having a great kohen {priest} over the house of Elohim,

וּבְהִיּוֹת לָנוּ כַּהֵן גָּדוֹל עַל־בַּיִת הָאֱלֹהִים:

(Heb 10:22) let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,

נִגְשָׂה בְּלֵב שָׁלֵם וּבְאֵמוּנָה אִמָּן מִטְהָרִים  
מִרְעִיוֹן רָע בְּלַבְנוּ אֲשֶׁר זָרַק עָלֵינוּ וּבְשָׂרֵנוּ אֲשֶׁר  
רָחַץ בְּמַיִם טְהוֹרִים:

(Heb 10:23) let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.

וְנִשְׁמַר הַיָּטִב שְׁבוּעַת פִּינוּ עַל־דְּבַר תְּקוּמָתֵנוּ וְלֹא  
נִרְף כִּי נֶאֱמָן הוּא הַמְבַטֵּיחַ:

(Heb 10:24) Let us consider how to provoke one another to love and good works,

וְנִתְבּוֹנְנָה אִישׁ אֶל־רֵעֵהוּ לְהַתְעוֹרֵר לְאַהֲבָה  
וְלַמַּעֲשִׂים טוֹבִים:

(Heb 10:25) not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.

וְלֹא נַחְדֵּל מִבֵּא אֶל־קְהַלְתֵּנוּ כְּדָרְךְ אַנְשִׁים  
אַחֲדִים מִכֶּם כִּי אִם־נִזְכִּיחַ אִישׁ אֶת־עַמִּיתוֹ וּמֵה  
גַּם־יִבְרָאֲתֶכֶם פִּי־קְרוֹב הַיּוֹם:

---

Igereth 22/74/126

(Heb 10:26) For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,

כִּי אִם־נַחֲטָא בְּזָדוֹן אַחֲרֵי אֲשֶׁר קָנִינוּ דַּעַת  
הָאֱמֶת לְאִישׁ־יָאֵר עוֹד קָרְבָן עַל־חַטָּאתֵנוּ:

(Heb 10:27) but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.

כִּי אִם־מִגֹּר מִפְּנֵי מִשְׁפַּט הַצִּפּוּי וְאִשׁ קִנְיָה  
אֲשֶׁר תֹּאכַל צָרִים:

(Heb 10:28) A man who disregards Moshe' law dies without compassion on the word of two or three witnesses.

הַעֲבֵר תּוֹרַת מֹשֶׁה יוֹמַת בְּלִיַּהֲמָלָה עַל־פִּי טְנִינִים  
אוֹ-שְׁלֹטָה עֲדִים:

(Heb 10:29) How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of Elohim, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?

הַתְּבוֹנְנִינָא מִהַיְנוּרָא הָעֲנִשׁ אֲשֶׁר יוֹשֵׁת  
עַל־רִמְס בְּדֵ-אֱלֹהִים וּמִטְמֵא דַם בְּרִית אֲשֶׁר  
נִקְדַּשׁ בּוֹ וּמִגְדַּף רֵיחַ נְדִיבָה:

(Heb 10:30) For we know him who said, "Vengeance belongs to me," says Adonoi, "I will repay." Again, "Adonai will judge his people."

כִּי־יִדְעֵנוּ מִי הוּא הָאֹמֵר לִי נָקָם אֲנִי אֲשַׁלֵּם  
אֹמֵר יְהוָה וְאֹמֵר עוֹד כִּי יִדְוֶן יְהוָה עִמּוֹ:

(Heb 10:31) It is a fearful thing to fall into the hands of the living Elohim.

מִהַיְנוּרָא לְנַפְל בְּיַד אֱלֹהִים חַיִּים:

---

Igereth 23/75/127

(Heb 10:32) But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;

זְכַרְוִינָא יָמִים מִקְדָּם כְּאֲשֶׁר אָרִי עֵינֵיכֶם וְשׂוֹט  
שׂוֹטֵף צָרָה עִבַר עֲלֵיכֶם:

(Heb 10:33) partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.

כַּעֲמֵם הָיִיתֶם לְרֵאֻוָּה מֵעֲנִי וְקִלְס וּפְעַם דְּאָבָה  
נַפְשֵׁכֶם לְסַבְלוֹת אַחֵיכֶם כְּכֶם:

(Heb 10:34) For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

כִּי נִכְמְרוּ רַחֲמֵיכֶם אֱלִימוּסְרֵי וְהוֹנְכֶם הַגְּזוֹל  
מִכֶּם הַנְּחַתֶּם בְּטוֹב־לֵב בְּדַעַתְכֶם כִּי קִנְיָן גָּדוֹל  
מִזֶּה יִשְׁלַכְכֶם בְּשָׂמִים הָעֹמֵד לְעַד:

(Heb 10:35) Therefore don't throw away your boldness, which has a great reward.

עַל־כֵּן אֲלִיתְשְׁלִיכוּ מִבְּטַחְכֶם כִּי שְׂכָרוֹ הַרְבֵּה  
מְאֹד:

(Heb 10:36) For you need endurance so that, having done the will of Elohim, you may receive the promise.

וְכִי גַם־יִהְיֶהתְחַלַּת נְכוּנָה לְכֶם בְּעִבּוֹר אֲשֶׁר תַּעֲשׂוּ  
רְצוֹן אֱלֹהִים וְתִשְׁיִנֵי אֶת אֲשֶׁר־דִּבֶּר לְכֶם:

(Heb 10:37) "In a very little while, He who comes will come, and will not wait.

כִּי עוֹד מֵעֲטֻרְנֵע וְהָבֵא יָבֵא לֹא יֵאָחֵר:

(Heb 10:38) But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."

וְצַדִּיק בְּאִמּוּנָתוֹ יִחְיֶה וְאִם־יִסָּג אַחֲזֵר לֹא־תִרְצֵ  
נַפְשִׁי בּוֹ:

(Heb 10:39) But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

וְאִנְחֵנוּ אִינְנוּ מִזֵּה־הַנְּסוּגִים אַחֲזֵר לֹא־בְרוּן כִּי  
אִם־יִמְבְּנֵי אִמּוּנָה לְהַצִּיל אֶת־הַנַּפְשׁ:

---

Igereth 24/76/128

(Heb 11:1) Now faith is assurance of things hoped for, proof of things not seen.

וְהָאִמּוּנָה מִבְּטַח־עֵז בְּדָבָר כִּפְנוּ לוֹ דָּבָר בְּחוּץ  
בְּלֵב וְלֹא תִשְׁוֶרְנוּ עֵינַי:

(Heb 11:2) For by this, the elders obtained testimony.

כִּי בְּזֹאת נִתְּנָה עֵדוּת לְזִקְנִים מִדּוֹר דּוֹר:

(Heb 11:3) By faith, we understand that the universe has been framed by the word of Elohim, so that what is seen has not been made out of things which are visible.

בְּאֱמוּנָה נִבְיֵן כִּי בְדִבְרֵי אֱלֹהִים נַעֲשִׂי שָׁמַיִם  
וְאָרֶץ וְכִי הַגַּמְצָאִים לְעֵינֵינוּ לֹא מֵחַמֵּר קִדְמוֹנִי  
נִבְרָאוּ:

(Heb 11:4) By faith, Hevel offered to Elohim a more excellent sacrifice than Kayin, through which he had testimony given to him that he was righteous, Elohim bearing witness with respect to his gifts; and through it he, being dead, still speaks.

בְּאֱמוּנָה הֵבִיא הַבֵּל קֶרְבַּן מִנְחָה לְאֱלֹהִים מִנְחָה  
טוֹבָה מִמִּנְחַת קַיִן אֲשֶׁר עָלְיָהּ נִתְּנָה לוֹ עֲדוּת  
כִּי צָדִיק הָיָה בְּהַעֲיֵד אֱלֹהִים עַל־מִנְחָתוֹ וְעַל־פִּיהָ  
עוֹדְנֵי רוֹבֵב אַחֲרָי מֵתוֹ:

(Heb 11:5) By faith, Chanokh was taken away, so that he wouldn't see death, and he was not found, because Elohim translated him. For he has had testimony given to him that before his translation he had been well pleasing to Elohim.

בְּאֱמוּנָה לָקַח חֲנוֹךְ מִבְּלִי רְאוּת מוֹת וְאֵינּוּ  
כִּי־לָקַח אֹתוֹ אֱלֹהִים וּבְטָרֵם הִלְקָחוּ נִתְּנָה לוֹ  
עֲדוּת כִּי אֶת־הָאֱלֹהִים הִתְחַלָּד:

(Heb 11:6) Without faith it is impossible to be well pleasing to him, for he who comes to Elohim must believe that he exists, and that he is a rewarder of those who seek him.

וּבְלֹא אֱמוּנָה לֹא־יִוָּכַל אִישׁ לְהַפִּיק רְצוֹן  
מֵאֱלֹהִים כִּי הֵבֵא לִפְנֵי אֱלֹהִים עָלְיוֹ לְהֶאֱמִין כִּי  
הוּא יֵשׁ וּמְשַׁלֵּם גַּמּוּל לְדֹרְשָׁיו:

(Heb 11:7) By faith, Noach, being warned about things not yet seen, moved with godly fear, prepared a teivah for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

בְּאֱמוּנָה עָשָׂה נֹחַ אֶת־הַתֵּבָה וַיִּצַּל אֶת־בֵּיתוֹ כִּי  
יָרָא הָיָה אֶת־אֱלֹהֵיו אֲשֶׁר הוֹחִירוֹ עַל־הַעֲתִידוֹת  
טָרֵם בָּאוּ וְעַל־פִּיהָ הִרְשִׁיעַ אֶת־הָאָרֶץ וַיְהִי  
לְיֹרֵשׁ הַצְּדָקָה בְּאֱמוּנָתוֹ:

Igereth 25/2577/129

(Heb 11:8) By faith, Avraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.

בְּאֱמוּנָה שָׁמַע אַבְרָהָם כְּאֲשֶׁר נִקְרָא לְלָכֶת  
אֶל־הָאָרֶץ אֲשֶׁר עָתֵד לְרִשְׁתָּהּ וַיֵּלֶךְ בְּבִלְיַדְעַת  
אֲנָה הוּא בָּא:

(Heb 11:9) By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Yitzchak and Ya'akov, the heirs with him of the same promise.

בְּאֱמוּנָה הִתְנַוֵּר בְּאָרֶץ הַנְּתוּנָה לוֹ כְּבְּאָרֶץ  
נְכַרְיָה וַיֵּשֶׁב בְּאֹהֳלִים הוּא וַיִּצְחָק וַיַּעֲקֹב יוֹרְשֵׁי  
הַחֶבְטָה עִמּוֹ:

(Heb 11:10) For he looked for the city which has the foundations, whose builder and maker is Elohim.

כִּי־חָפָה לְעִיר אֲשֶׁר יְסוּד עוֹלָם לָהּ וְאֲשֶׁר בּוֹנָה  
וְעֹשֶׂה הוּא הָאֱלֹהִים:

(Heb 11:11) By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.

בְּאֱמוּנָה גַם־סָרָה הִחְלִיפָה־כַּח לְהַזְרִיעַ וַתֵּלֶד  
אַחֲרַי בְּלִתָּהּ עַקֵּב אֲשֶׁר הִרְצָה כִּי הַמְבֻטָּיִח  
נֶאֱמָן הוּא:

(Heb 11:12) Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead.

וְעַלִּיפִן מֵאַחַד הַהוּא הַקְּרוּב לְמִוֶּת נוֹלְדוּ כְּכֹכְבֵי  
הַשָּׁמַיִם לְרֹב וְכָהוּל אֲשֶׁר עַל־שִׁפְתַי הַיָּם אֲשֶׁר  
לֹא יִסְפֵּר:

(Heb 11:13) These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.

בְּאֵמוּנָה מֵתוּ כְּלִי־אֵלֶּה וְלֹא רָאוּ אֶת־הַבְּטָחוֹת  
בְּקִיּוּמָן כִּי אִם־מֵרְחוֹק הָיוּ אֲתָן וַיֵּאֱמִינוּ וַיִּצְהָלוּ  
לְקִרְאָתָן וַיִּוְדוּ כִּי־גֵרִים וְתוֹשָׁבִים הֵם בְּאֶרֶץ:

(Heb 11:14) For those who say such things make it clear that they are seeking after a country of their own.

וְאֵלֶּה הָאֲמֵרִים כְּזֹאת מוֹדִיעִים כִּי אֶרֶץ אֲשֶׁר  
לָהֶם הֵם מְבַקְשִׁים:

(Heb 11:15) If indeed they had been thinking of that country from which they went out, they would have had enough time to return.

וְאִם הָאֶרֶץ הַהִיא אֲשֶׁר יֵצְאוּ מִמֶּנָּה עֲלֵתָה  
עַל־לִבָּם הֲלֹא הָיָה בְּיָדָם לָשׁוּב אֵלֶיהָ:

(Heb 11:16) But now they desire a better country, that is, a heavenly one. Therefore Elohim is not ashamed of them, to be called their Elohim, for he has prepared a city for them.

אוּלָּם טוֹבָה מִמֶּנָּה הַתְּאֵוִי וְהִיא בְּשָׁמַיִם מְעַל  
וְעַלִּיפִן לֹא בּוֹשׁ הָאֱלֹהִים מֵהֵם לְהַקְרִיא אֱלֹהֵיהֶם  
וַיִּכְזֹּב לָהֶם עֵיר שְׂמָה:

---

Igereth 26/78/130

(Heb 11:17) By faith, Avraham, being tested, offered up Yitzchak. Yes, he who had gladly received the promises was offering up his one and only son;

בְּאֵמוּנָה הֶעֱלָה אֲבְרָהָם אֶת־יִצְחָק בְּיוֹם מִסָּה  
וַיִּרְשׁ הַהֲבָטָחוֹת הַקְּרִיב אֶת־יְחִידוֹ לְעֹלָה:

(Heb 11:18) even he to whom it was said, "In Yitzchak will your seed be called;"

אֲשֶׁר נֹאמַר עָלָיו כִּי בְיִצְחָק יִקְרָא לְהָ זֶרַע:

(Heb 11:19) accounting that Elohim is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead.

וּבְלִבּוֹ אָמַר כִּי תִשְׁיֵג יְד אֱלֹהִים לְהַקְיֵמוֹ  
מִזֵּי־הַמֵּתִים וְכֵן גַּם־הִשְׁיִיבוֹ אֵלָיו וְהָיָה לְמוֹפֵת:

(Heb 11:20) By faith, Yitzchak blessed Ya'akov and Esav, even concerning things to come.

בְּאֵמוּנָה בִּרְךָ יִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו וַיְדַבֵּר  
עַל־עֲתֻדָּתָם:

(Heb 11:21) By faith, Ya'akov, when he was dying, blessed each of the sons of Yosef, and worshiped, leaning on the top of his staff.

בְּאֵמוּנָה בִּרְךָ יַעֲקֹב בְּמֹתוֹ אֶת־יְשִׁי בְּגִיּוּסָף  
וַיִּשְׁתַּח עַל־רֹאשׁ הַמִּטָּה:

(Heb 11:22) By faith, Yosef, when his end was near, made mention of the departure of the children of Yisra'el; and gave instructions concerning his bones.

בְּאֵמוּנָה הִזְכִּיר יוֹסֵף לְפָנָיו מוֹתוֹ אֶת־יְצִאת בְּנֵי  
יִשְׂרָאֵל וַיִּצַו עַל־אֲדוֹת עַצְמוֹתָיו:

(Heb 11:23) By faith, Moshe, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's mitzvah {commandment}.

בְּאֵמוּנָה נִצְפָן מֹשֶׁה שְׁלֹשָׁה יָרְחִים עַל־יְדָיו  
אֲבוֹתָיו בְּהוֹלְדוֹ כִּי רָאוּ כִּי־טוֹב הַיֶּלֶד וְלֹא יָרְאוּ  
מִדַּת הַמֶּלֶךְ:

(Heb 11:24) By faith, Moshe, when he had grown up, refused to be called the son of Par'oh's daughter,

בְּאֵמוּנָה מֵאֵן מֹשֶׁה בְּגִדְלוֹ לְהַקְרִיא בֶן  
לְבַת־פַּרְעֹה:

(Heb 11:25) choosing rather to share ill treatment with Elohim's people, than to enjoy the pleasures of sin for a time;

וַיִּבְחָרְלוּ לְהִתְעַנּוֹת עִם־יְעֹם אֱלֹהִים מִהֲתַעֲנַג  
בְּתַעֲנוּגֵי הַחַטָּא בַיּוֹם הַלֵּד:

(Heb 11:26) accounting the reproach of Messiah greater riches than the treasures of Egypt; for he looked to the reward.

וְאֶת־חֲרַפְתּוֹ כְּחֲרַפַּת הַמְּטִיחַ הַשָּׁב לְעֵשׂוֹר גָּדוֹל  
מֵאֲצֻרוֹת מִצְרַיִם כִּי צָפָה אֶל־הַגְּמוּלָה:

(Heb 11:27) By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

בְּאִמּוּנָה עָזַב אֶת־מִצְרַיִם וְלֹא יָרָא מִחַמַּת מֶלֶכָה  
כִּי נִשְׂאָה אֶת־נַפְשׁוֹ אֵלָיו כִּרְאָה אֶת־אֲשֶׁר פָּנָיו  
לֹא יֵרָאוּ:

(Heb 11:28) By faith, he kept the Pesach, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

בְּאִמּוּנָה עָשָׂה אֶת־הַפֶּסַח וְנִתְּזַן אֶת־יְהוָה  
עַל־הַבְּתִימִים לְבִלְתִּי יִגַּע בָּם הַמְּשַׁחֵת  
אֶת־יְבֻרָתָם:

---

Igereth 27/79/131

(Heb 11:29) By faith, they passed through the Red sea as on dry land. When the Egyptians tried to do so, they were swallowed up.

בְּאִמּוּנָה הִלְכוּ בַיַּם־סוּף כְּמוֹ בַיַּבְשָׁה וְהַמִּצְרַיִם  
הִלְכוּ אַחֲרֵיהֶם וַיִּשְׁקָעוּ:

(Heb 11:30) By faith, the walls of Yericho fell down, after they had been encircled for seven days.

בְּאִמּוּנָה נָפְלוּ חֻמּוֹת יְרִיחוֹ בְּהִסָּב אֶתְּזִיבַת  
שִׁבְעַת יָמִים:

(Heb 11:31) By faith, Rachav the prostitute, didn't perish with those who were disobedient, having received the spies in shalom.

בְּאִמּוּנָה לֹא אָבְדָה רַחַב הַזּוֹנָה עִם־בְּנֵי בְּלָעֵל  
כְּאֲשֶׁר אֶסְפָּה אֶת־הַמְּרַגְלִים אֶל־בֵּיתָה בְּשָׁלוֹם:

(Heb 11:32) What more shall I say? For the time would fail me if I told of Gid'on, Barak, Shimshon, Yiftach, David, Shemu'el, and the prophets;

וְמָה אֲמַר עוֹד הֲלֹא תִקְצַרְלִי הָעֵת כִּי־אֶסְפֵּר  
מִדְּבָרֵי גִדְעוֹן בָּרַק שִׁמְשׁוֹן וַיִּפְתָּח דָּוִד שְׁמוּאֵל  
וְהַנְּבִיאִים:

(Heb 11:33) who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,

אֲשֶׁר בְּאִמּוּנָה כָּבְשׁוּ מַמְלָכוֹת פָּעְלוּ צְדָקוֹת  
הִשְׁיִגּוּ הַבְּטָחוֹת וְסָכְרוּ פִי אַרְיֹת:

(Heb 11:34) quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens.

כָּבוּ חַמַּת אֵשׁ נִמְלְטוּ מִפִּי הָרֶב מִצָּאוּ אוֹז לָהֶם  
מִתּוֹךְ רַפְיוֹנָם עָשׂוּ חֵיל בַּמִּלְחָמָה וַיִּנְיִסּוּ מַחְנוֹת  
זָרִים:

(Heb 11:35) Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

נָשִׁים מָצְאוּ אֶת־יְמֵיהֶן כִּי קָמוּ מִזְּחַיִּתָּם  
וְרַבִּים הִתְעַנּוּ וְלֹא מָצְאוּ פְּלִיטָה לְמַעַן יִקְוּמוּ  
בַּיּוֹם הַתְּקוּמָה בְּטֵרַת עוֹז:

(Heb 11:36) Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.

מִקְצוֹתָם נִשְׂאוּ קֶלֶן וּמִהֲלָמוֹת וְגַם־כְּבָבָלִים  
וְכָל־אֵיִם:

(Heb 11:37) They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated

נִסְקְלוּ בְּאֲבָנִים גָּרְרוּ בַּמִּגְדָּלוֹת נִצְרְפוּ בַּמִּסָּה  
וְהוֹצִיאוּ נַפְשָׁם לְטִבְחַת הָרֶב נָעוּ בְּעוֹדוֹת  
כְּבָשִׂים וְעֵזִים וְנִמְגְּוּ בַּחֹסֶר כָּל בְּלִחַץ בְּמִצּוֹק:

(Heb 11:38) (of whom the world was not worthy),  
wandering in deserts, mountains, caves, and  
the holes of the earth.

וְהָאֲרִץ לֹא שָׂוָה לָהֶם תָּעוּ בַּמִּדְבָּר בְּהָרִים  
בַּמְעָרוֹת וּבַמְחִילוֹת עֵפָר:

(Heb 11:39) These all, having had testimony  
given to them through their faith, didn't  
receive the promise,

וְכָל־אֱלֹהֵי עֲדוּת לָהֶם עָלִי־אֲמוּנָתָם וְלֹא רָאוּ  
אֶת־הַהִבְטָחוֹת בְּקִיּוּמָן:

(Heb 11:40) Elohim having provided some better  
thing concerning us, so that apart from us  
they should not be made perfect.

וְעַן הַכִּין אֱלֹהִים לָנוּ אֶת־הַטּוֹב מִקִּדְּם לְבַלְתִּי  
וְגִיעוּ הֵם לְכָל־תַּכְלִיתָם מִבְּלַעֲדֵינוּ:

---

Igereth 28/80/132

(Heb 12:1) Therefore let us also, seeing we are  
surrounded by so great a cloud of witnesses,  
lay aside every weight and the sin which so  
easily entangles us, and let us run with  
patience the race that is set before us,

לִכְן גַּם־אֲנַחְנוּ אַחֲרֵי אֲשֶׁר הֵמוּן עֲרִים כְּאֵלֶּה  
עוֹטְרִים אֶתְנוּ פְּעֻנָּגִים מִסְבִּיב נִשְׁלִיכָה מִמֶּנּוּ  
כָּל־מִשָּׂא וְחֹטֵא אֲשֶׁר יִגְדְּרוּ בְּעַדְנוּ תָּמִיד  
וְעַל־גַּב תּוֹחֵלֶת נְרוּצָה בַּמִּרוֹץ הָעָרוּד לְפָנֵינוּ:

(Heb 12:2) looking to Yeshua, the author and  
perfecter of faith, who for the joy that was set  
before him endured the cross, despising  
shame, and has sat down at the right hand of  
the throne of Elohim.

וְעֵינֵינוּ אֶל־יְשׁוּעַ צוּר אֲמוּנָתֵנוּ הַגֹּמֵר עָלֵינוּ  
אֲשֶׁר בְּעִבּוֹר הַשְּׂמִיחָה הִזְרוּעָה לוֹ נָשָׂא עַץ  
סָבְלוֹ וְאֶת־הַחֲרָפָה כְּזֶה וַיֵּשֶׁב לִימִין כְּסֵא  
הָאֱלֹהִים:

(Heb 12:3) For consider him who has endured  
such contradiction of sinners against himself,  
that you don't grow weary, fainting in your  
souls.

הַתְּבוּנָנוּ אֵלָיו אֲשֶׁר־נָשָׂא תַגְרָה כְּזֹאת מִיַּד  
הַחֲטָאִים בְּנַפְשׁוֹ פָּן־תִּתְרַפוּ וְעִיפָה נַפְשְׁכֶם:

(Heb 12:4) You have not yet resisted to blood,  
striving against sin;

עַד־כֹּה עוֹד לֹא קָמְתֶם לְהִלָּחֵם בַּחֲטָא עַד־הָדָם:  
(Heb 12:5) and you have forgotten the  
exhortation which reasons with you as with  
children, "My son, don't take lightly the  
chastening of Adonoi, Nor faint when you are  
reproved by him;

וַתִּשְׁפְּחוּ אֶת־הַתּוֹכָחַה אֲשֶׁר נוֹכַחְתֶּם כְּבָנִים  
לֵאמֹר מוֹסֵר יְהוָה בְּנֵי אֱלֹהֵי־מֵאֵס וְאֶל־תִּקַּץ  
בְּתוֹכַחְתּוֹ:

(Heb 12:6) For whom Adonai loves, he chastens,  
And scourges every son whom he receives."

כִּי אֵת אֲשֶׁר־יֵאָהֵב יְהוָה יוֹכִיחַ יְכַאִיב אֶת־יְבוֹן  
יְרַצֶּה:

(Heb 12:7) It is for discipline that you endure.  
Elohim deals with you as with children, for  
what son is there whom his father doesn't  
discipline?

אִם־יִתְשָׂאוּ אֶת־מוֹסְרוֹ הוּא לְאוֹת כִּי עֵינֵי  
אֱלֹהֵיכֶם עֲלֵיכֶם כְּבָנִים כִּי מִי הוּא הַבֶּן אֲשֶׁר  
אָבִיו לֹא יִיַסְרֵנוּ:

(Heb 12:8) But if you are without discipline, of  
which all have been made partakers, then are  
you illegitimate, and not children.

אִפְסֵי אִם־תִּהְיוּ בְּאִי־מוֹסֵר אֲשֶׁר הוּא מְנַת כָּלָם  
הֲלֹא זָרִים אַתֶּם וְלֹא בָנִים:

(Heb 12:9) Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?

הֵן יִשְׁלְנוּ אֲבוֹת בְּשָׂרֵנוּ אֲשֶׁר יִסְרוּנוּ וְנִירָא  
מִפְּנֵיהֶם אִף פִּיִּעֲלִינוּ לְהַפְנֵעַ מִפְּנֵי אֲבֵי הַרוּחוֹת  
לְמַעַן חַיָּה נְהִיָּה:

(Heb 12:10) For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

וְהִמָּה יִסְרוּנוּ לְיָמִים מְעֻטִּים כְּטוֹב בְּעֵינֵיהֶם אִף  
הוּא לְטוֹב לָנוּ לְתַתִּילָנוּ חֶלֶק בְּקִדְשׁוֹ:

(Heb 12:11) All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.

וְכָל־מוֹסָר לֹא וְיִמָּצֵא לְטִישׁוֹן בְּעֵתוֹ כִּי יוֹסֵף עֲצָב  
עִמּוֹ אִף אַחֲרֵיכֶן יִתֵּן פְּרֵי שְׁלוֹם לְאֲשֶׁר יִצְרָפוּ  
בּוֹ לְצִדְקָה:

---

Igereth 29/81/133

(Heb 12:12) Therefore, lift up the hands that hang down and the feeble knees,

עֲלִיכֶן חֲזִקוּ יָדַיִם רַפּוֹת וּבִרְפִיָּם כְּשִׁלּוֹת אֲמִצּוּ:

(Heb 12:13) and make straight paths for your feet, so that which is lame may not be dislocated, but rather be healed.

וַיִּשְׂרוּ מְסֻלּוֹת לְרַגְלֵיכֶם לְבַלְתִּי תִקַּע כַּף יָרֵךְ  
הַצֵּלֵעַ כִּי אִם־תִּרְפָּא:

(Heb 12:14) Follow after shalom with all men, and the sanctification without which no man will see Adonoi,

בְּקִשׁוֹ שְׁלוֹם עִם־כָּל־אָדָם וּקְדֻשָּׁה אֲשֶׁר  
מִבְּלַעֲדֶיהָ לֹא־יִרְאֶה אִישׁ אֶת־הָאֱדוֹן:

(Heb 12:15) looking carefully lest there be any man who falls short of the grace of Elohim; lest any root of bitterness springing up trouble you, and thereby the many be defiled;

הִשְׁמְרוּ לָכֶם פְּזִיגְרַע אִישׁ מִחֶסֶד אֱלֹהִים פְּזִיגְט  
בְּכֶם שְׂרִישׁ פְּרָה רֹאשׁ וְלַעֲנָה וְחִלְלוּ בּוֹ רַבִּים:

(Heb 12:16) lest there be any sexually immoral person, or profane person, as Esav, who sold his birthright for one meal.

פְּזִיזְהִיָּה בְּכֶם אִישׁ זָנָה וְחָלַל כְּעֵשׂוֹ אֲשֶׁר מָכַר  
אֶת־יְבִרְתּוֹ בְּעַד גִּזִּיד עֲדֻשִׁים:

(Heb 12:17) For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.

הֲלֹא יָדַעְתֶּם כִּי חָפֵץ אַחֲרֵיכֶן לְרִשְׁתָּ  
אֶת־הַבְּרָכָה וְשִׁמְעַ לֹא הָיָה לוֹ וְאִף כִּי־בִקֵּשׁ  
בְּדַמְעָה לֹא מָצָא מְקוֹם לְתִישׁוּבָתוֹ:

---

Igereth 30/82/134

(Heb 12:18) For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest,

כִּי הִנֵּה לֹא בָאתֶם אֶל־הַר אֲשֶׁר תִּגַּע בּוֹ יָד  
וְאֲשֶׁר אֵשׁ תִּלְחַט אֹתוֹ וְלֹא אֶל־עַנָּן וְעַרְפֶּל  
וְרַעַשׁ:

(Heb 12:19) the sound of a shofar {trumpet}, and the voice of words; which those who heard it begged that not one more word should be spoken to them,

וְלֹא לְקוֹל שׁוֹפָר וְקוֹל דְּבָרִים אֲשֶׁר שִׁמְעִיו  
שָׁאֲלוּ לְבַלְתִּי יוֹסֵף דְּבַר עִמָּהֶם:

(Heb 12:20) for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned;"

כִּי קִשְׁתָּהּ עֲלֵיהֶם הַמִּצְוָה מִנְשֵׂא לֵאמֹר וְאָף  
גַּם־בְּהִמָּה תִנָּע בְּהָר סָקֵל תִּסְקֵל אוֹיְרָה תִּנְרָה  
בַּחַצִּים:

(Heb 12:21) and so fearful was the appearance,  
that Moshe said, "I am terrified and trembling."

וַיִּמְהַנּוֹרָא הָיָה הַמִּצְוָה עַד שָׁגַם מֹשֶׁה אָמַר פָּחַד  
קָרָאֲנִי וַרְעָדָה:

(Heb 12:22) But you have come to Mount  
Tziyon, and to the city of the living Elohim,  
the heavenly Yerushalayim, and to  
innumerable hosts of angels,

כִּי אִם־בָּאתֶם אֱלֹהֵי־רָצוֹן אֱלֵיעִיר אֵל הָיָה  
אֱלֵי־רוּשָׁלַיִם הַעֲלִינָה וְאֱלֹרֶבְבוֹת צָבָא  
מִלְאָכִים:

(Heb 12:23) to the general assembly and  
assembly of the firstborn who are enrolled in  
heaven, to Elohim the Judge of all, to the  
spirits of just men made perfect,

וְאֱלֵיעֲדַת הַבְּכוֹרִים אֲשֶׁר הֵמָּה בְּפִתּוּבִים  
בְּשָׁמַיִם וְאֱלֵי־אֱלֹהִים שִׁפְטֵי הַכֹּל וְאֱלֹרֶוֹחוֹת  
הַצְּדִיקִים אֲשֶׁר נִעְשׂוּ שְׁלֵמִים:

(Heb 12:24) to Yeshua, the mediator of a new  
covenant, and to the blood of sprinkling that  
speaks better than that of Hevel.

וְאֱלֵי־יֵשׁוּעַ מִלִּיץ לְבְרִית הַדְּשָׁה וְאֱלֵי־דָמֵי הַנִּזְרָק  
אֲשֶׁר קוֹל קְרִיאָתוֹ טוֹב מִקוֹל דְּמֵי הֶבֶל:

(Heb 12:25) See that you don't refuse him who  
speaks. For if they didn't escape when they  
refused him who warned on the Earth, how  
much more will we not escape who turn away  
from him who warns from heaven,

הַשְּׁמִרוּ לָכֶם פְּזִיזְתְּסוּרוֹ מִן־הַדְּבַר בְּכֶם כִּי  
אִם־לֹא נִמְלְטוּ הַסָּרִים מִן־מִזְחִירָם בְּאָרֶץ אֵיךְ  
נִמְלְט אֲנִיחָנוּ אִם נִסוּר מִן־מִזְחִירָנוּ מִשָּׁמַיִם:

(Heb 12:26) whose voice shook the earth, then,  
but now he has promised, saying, "Yet once  
more I will shake not only the earth, but also  
the heavens."

אֲשֶׁר קָלוּ אִזְ הִרְעִישׁ אֶת־הָאָרֶץ וְעַתָּה הִגֵּד  
לֵאמֹר עוֹד אַחַת מְעַט הִיא וְאֲנִי מִרְעִישׁ לֹא  
לְבַד אֶת־הָאָרֶץ כִּי אִם־גַּם אֶת־הַשָּׁמַיִם:

(Heb 12:27) This phrase, "Yet once more,"  
signifies the removing of those things that are  
shaken, as of things that have been made, that  
those things which are not shaken may  
remain.

וַיִּמְהַנּוֹרָא עוֹד אָמַר מְעַט הִיא הוּא מְגִיד  
חֲלִיפֵת־כֹּל אֲשֶׁר יִמוּט מִן־הִרְעִישׁ כְּדָבָר נִבְרָא  
רַק לְזִמְנֹו וְאֲשֶׁר לֹא יִמוּט מִן־הִרְעִישׁ יַעֲמִד לְעַד:

(Heb 12:28) Therefore, receiving a Kingdom that  
can't be shaken, let us have grace, through  
which we serve Elohim acceptably, with  
reverence and awe,

לְכֵן בְּהִיּוֹת לָנוּ מַלְכוּת אֲשֶׁר לֹא תִמוּט נְבוֹאָה  
בְּתוֹדָה וְנַעֲבָדָה אֶת־הָאֱלֹהִים לְרָצוֹן לוֹ בְּאִימָה  
וּבִירְאָה:

(Heb 12:29) for our Elohim is a consuming fire.

כִּי אֱלֹהֵינוּ אֵשׁ אֹכֵלָה הוּא:

---

#### Igereth 31/83/135

(Heb 13:1) Let brotherly love continue.

שְׁמִרוּ אֲהַבַת אַחִים בֵּינֵיכֶם תָּמִיד:

(Heb 13:2) Don't forget to show hospitality to  
strangers, for in doing so, some have  
entertained angels without knowing it.

וְאֵלֵי־תִשְׁכְּחוּ מִהַכְּנִיס אַרְחִים מֵאֲהָבָה כִּי  
בְּאֲהָבָה זוֹ יֵשׁ אֲשֶׁר בְּבִלְיִדְעַת הַכְּנִיסוּ מִלְאָכִים  
אֶת־בְּתֵיהֶם:

(Heb 13:3) Remember those who are in bonds,  
as bound with them; and those who are  
ill-treated, since you are also in the body.

זְכְּרוּ אֶת־הָאֲסִירִים כְּמוֹ אִם־אַתֶּם אֲסוּרִים  
עִמָּהֶם וְאֶת־הַגְּלוּחִים כְּאֲשֶׁר גַּם־אַתֶּם עִמָּהֶם  
בְּבִשָׂר אַחַד:

(Heb 13:4) Let marriage be held in honor among all, and let the bed be undefiled: but Elohim will judge the sexually immoral and adulterers.

קֹדֶשׁ תִּהְיֶה הָאִשׁוּת לְכָל־אִישׁ מִכֶּם לֹא תִחַלְלוּ  
אֶת־יְצוּעַ אִישׁ וְאֶת־זָנָיִם וְנֹאֲפִים יִשְׁפֹּט אֱלֹהִים:

(Heb 13:5) Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."

הֲרַחֲמֵנוּ דְרָכְכֶם מֵאַהֲבַת כֶּסֶף וְשִׂמְחוּ בְדֵי  
חֶלְקְכֶם כִּי הוּא אֵמַר לֹא אֲרַפֶּה וְלֹא אֶעֱזָבָה:

(Heb 13:6) So that with good courage we say, "Adonai is my helper. I will not fear. What can man do to me?"

עַל־כֵּן נִבְטַח וְנֹאמַר יְהוָה לִי בְעֲזָרִי לֹא אֲנָרָא  
מִהַיְעֲשֶׂה לִי אָדָם:

---

Igereth 32/84/136

(Heb 13:7) Remember your leaders, men who spoke to you the word of Elohim, and considering the results of their conduct, imitate their faith.

זְכְרוּ אֶת־יְמֵאֲשֵׁרֵיכֶם אֲשֶׁר־הִגִּידוּ לָכֶם דְּבַר  
הָאֱלֹהִים בֵּינֵנוּ לְתַכְלִית דְרָכְכֶם וּלְכוּ בְאִמּוּנָתְכֶם:

(Heb 13:8) Yeshua the Messiah is the same yesterday, today, and forever.

יֵשׁוּעַ הַמָּשִׁיחַ הַנּוֹ הוּא אֶתְמַל וְהוּא הַיּוֹם וְהוּא  
לְעוֹלָם וָעֶד:

(Heb 13:9) Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.

אַל־תִּמְוָטוּ מִפְּנֵי תוֹרַת שְׂנוֹת וְזָרוֹת כִּי טוֹב לֵלֵב  
אֲשֶׁר חֶסֶד יִסְעֲדֵנוּ לֹא חֶקִי מֵאֲכָלִים חֶקִים  
לֹא־טוֹבִים לְבַעֲלֵיהֶם:

(Heb 13:10) We have an altar from which those who serve the holy tabernacle have no right to eat.

יִשְׁלָנוּ מִזִּבְחַן אֲשֶׁר לֶאֱכֹל מֵעֲלָיו אִין מִשְׁפָּט  
לְמִטְרֵי הַמִּטְבָּח:

(Heb 13:11) For the bodies of those animals, whose blood is brought into the holy place by the kohen gadol {high priest} as an offering for sin, are burned outside of the camp.

כִּי־פָגְרֵי הַזְּבָחִים אֲשֶׁר דָּמָם הוּבָא אֶל־הַקֹּדֶשׁ  
בְּיַד הַכֹּהֵן הַגָּדוֹל לְכַפֵּר עוֹן נִשְׂרָפוּ מִחוּץ  
לַמַּחֲנֶה:

(Heb 13:12) Therefore Yeshua also, that he might sanctify the people through his own blood, suffered outside of the gate.

בְּעֵבֹר זֹאת גַּם־יֵשׁוּעַ לְאֲשֶׁר יְקַדֵּשׁ אֶת־הָעָם  
בְּדָמָו עָנָה מִחוּץ לַשָּׁעַר:

(Heb 13:13) Let us therefore go forth to him outside of the camp, bearing his reproach.

עַל־כֵּן נֵצְאֵה־נָא אֵלָיו אֶל־מִחוּץ לַמַּחֲנֶה וְנִשְׂא  
אֶת־חֲרָפָתוֹ:

(Heb 13:14) For we don't have here an enduring city, but we seek that which is to come.

כִּי אִין־לָנוּ עִיר עֹמֶדֶת לְעַד אֵף הָעִיר הַעֲתִידָה  
אֲנוּ מִבְּקִשִׁים:

(Heb 13:15) Through him, then, let us offer up a sacrifice of praise to Elohim continually, that is, the fruit of lips which make confession to his name.

וְעִתָּה נִקְרִיב עֲלֵינוּ זְבָחֵי תוֹדָה לְאֱלֹהִים תָּמִיד  
הֲלֹא הֵם פְּרֵי שִׁפְתֵינוּ הַנִּתְּנוֹת תוֹדָה לְשִׁמּוֹ:

(Heb 13:16) But don't forget to be doing good and sharing, for with such sacrifices Elohim is well pleased.

אֵף לְגַמְלֵי־טוֹב וּלְפָזֵר לְאֶבְיוֹנִים אֶל־תִּשְׁכַּחוּ  
כִּי־זְבָחִים כְּאֵלֶּה הֵם לְרִיחַ נִיחַח לְאֱלֹהִים:

(Heb 13:17) Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

שְׁמַעוּ אֱלֹהֵימָאֲשְׁרֵיכֶם וְהִפְגַּעוּ מִפְּנֵיהֶם  
כְּיִשְׁקָדִים הֵם עַל־נַפְשֵׁיכֶם כְּעֹמְדִים לְתַת דִּין  
וְחֹשְׁבוֹן בְּעֵבוֹר יַעֲשׂוּ כְּזֹאת בְּחֻדוֹה וְלֹא בְּאַנְהָה  
כִּי לֹלֵא כֵן לֹא־טוֹב לָכֶם הַדְּבָר הַזֶּה:

---

Igereth 33/85/137

(Heb 13:18) Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.

הַתְּפַלְלוּ עֲלֵינוּ כִּי־יִדְעֵנוּ מְאֹד כִּי נָכוֹן לִבְנוּ  
וְלַהֲתַחֲלֶךְ בְּמִישְׁרִים תָּמִיד כְּלִי־הַפָּצְנוּ:

(Heb 13:19) I strongly urge you to do this, that I may be restored to you sooner.

וּבְחַפְזָא יִתֵּר אָנִי שְׂאֵל מֵעַמְכֶם לַעֲשׂוֹת זֹאת  
לְבַעֲבוֹר יִתֵּן לִי לְטוֹב אֱלֵיכֶם עַד־מְהֵרָה:

(Heb 13:20) Now may the Elohim of shalom, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Master Yeshua,

וְאֱלֹהֵי הַשְּׁלוֹם אֲשֶׁר בָּדַם בְּרִית עוֹלָם הַקַּיִם  
מִן־הַמַּתִּים אֲתִירְעָה הַצֵּאֵן הַגְּדוֹל אֲתִישׁוּעַ  
אֲרִינֵנוּ:

(Heb 13:21) make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Yeshua the Messiah, to whom be the glory forever and ever. Amein.

הוּא יְכוּוֹן אֶתְכֶם בְּכָל־מַעֲשֵׂה טוֹב לְמַלְא  
אֲתִי־חֶפְצוֹ וְיַפְעַל עִמָּכֶם כְּטוֹב בְּעֵינָיו בְּיַד־יִשׁוּעַ  
הַמְּשִׁיחַ אֲשֶׁר־לוֹ הַכְּבוֹד לְעוֹלָם וָעַד אָמֵן:

(Heb 13:22) But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.

וְאָנִי שְׂאֵל מֵעַמְכֶם אַחֵי שְׂאֵרֵינָא דְבְּרֵי מוֹסְרֵי  
כִּי־מַעֲט מְזַעַר פְּתַבְתִּי אֵלֵיכֶם:

(Heb 13:23) Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

וְדַעוּ כִּי טִימוֹתִיוֹס אַחֵינוּ יֵצֵא לְחַפְּשֵׁי וְאִם־יָבֵא  
בְּקֶרֶב הַיָּמִים אֲרָאָה אֹתוֹ אֲתִי־פְּנִיכֶם:

(Heb 13:24) Greet all of your leaders and all the holy ones. The Italians greet you.

שְׂאֵלוּ לְשְׁלוֹם כָּל־מְאֲשְׁרֵיכֶם וְכָל־הַקְּדוֹשִׁים  
וְאֵלֶּה אֲשֶׁר מֵאִיטָלְיָא פִּקְדִים לְשְׁלוֹם לָכֶם:

(Heb 13:25) Grace be with you all. Amein.

הַחֶסֶד עִם־כָּלְכֶם אָמֵן:

---

Igereth 34/86/138

(Jam 1:1) Ya'akov, a servant of Elohim and of Adonai Yeshua the Messiah, to the twelve tribes which are in the Diaspora: Greetings.

בְּעֵקֶב עֶבֶד לְאֱלֹהִים וְלַאֲדוֹן יִשׁוּעַ הַמְּשִׁיחַ  
אֶל־הַעֲדָה הַפְּזוּרָה מְשָׁנִים עֲשׂוֹר הַשְּׁבֵטִים  
שְׁלוֹם:

(Jam 1:2) Count it all joy, my brothers, when you fall into various temptations,

חֲשִׁבוּ לָכֶם אַחֵי אֵךְ לְשִׁמְחָה אִם מִסוֹת שְׁנוֹת  
תִּקְרִינָה אֶתְכֶם:

(Jam 1:3) knowing that the testing of your faith produces endurance.

בְּדַעַתְכֶם כִּי כוֹר בַּחַן אָמִינַתְכֶם יִתֵּן לָכֶם  
אֲתִי־פַח הַסְּבָל:

(Jam 1:4) Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing.

וּפְעֻלַת פַּח הַסְּבָל תִּהְיֶה שְׁלֵמָה לְבַעֲבוֹר תִּהְיֶה  
שְׁלֵמִים וְתַמְיִמִים וְלֹא יִחְסַר לָכֶם דְּבָר:

(Jam 1:5) But if any of you lacks wisdom, let him ask of Elohim, who gives to all liberally and without reproach; and it will be given to him.

וְאִישׁ מִמֶּם כִּי יִחְסַר חֲכָמָה יִבְקֹשׁ וְתִתְּנֶנּוּ לוֹ  
מֵאֵת הָאֱלֹהִים הַגִּתֶּן לְכָל בְּרוּחַ גְּדִיבָה  
וְאִי־מִכְלִים דָּבָר:

(Jam 1:6) But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed.

אֲדָּךְ יִבְקֹשׁ בְּאֱמוּנָה וְלֹא יִפְסַח עַל־שִׁתֵּי סַעֲפִים  
כִּי הַפְסַח עַל־שִׁתֵּי סַעֲפִים דּוֹמָה הוּא לְגַלֵּי הַיָּם  
אֲשֶׁר הֵם עֹלִים וְיֹרְדִים מִפְּנִירוּחַ:

(Jam 1:7) For let that man not think that he will receive anything from Adonoi.

וְהָאִישׁ הַזֶּה הוּא אֶל־יָדְמָה בְּנַפְשׁוֹ כִּי־יִשְׂאֵל דָּבָר  
מֵאֵת יְהוָה:

(Jam 1:8) He is a double-minded man, unstable in all his ways.

אִישׁ אֲשֶׁר חֶלֶק לְבוֹ פָּחוּז הוּא בְּכָל־גִּתֵּיבֹתָיו:

(Jam 1:9) But let the brother in humble circumstances glory in his high position;

אוּלָּם אָח שְׂפֵל יִתְהַלֵּל בְּרוֹמְמוֹת נַפְשׁוֹ:

(Jam 1:10) and the rich, in that he is made humble, because like the flower in the grass, he will pass away.

וְעֵשִׂיר בְּשִׁפְלוֹת נַפְשׁוֹ כִּי כְּצִיץ חֲצִיר כֵּן יַעֲבֹר:

(Jam 1:11) For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.

כִּי כִצְאֵת הַשֶּׁמֶשׁ בְּגִבְרָתוֹ יִיבֹשׂ חֲצִיר אֲמָלֵל  
צִיץ וְצִבְי תִפְאֶרְתּוֹ נִבָּל כֵּן יִבֹּל הָעֵשִׂיר  
עַל־יִשְׁבִּיל מְרוּצָתוֹ:

---

Igereth 35/87/139

(Jam 1:12) Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which Adonai promised to those who love him.

אֲשֶׁר־יֵאָמֵר הַנִּבְחָן בְּמִסָּה כִּי בְהִבְחָנוֹ יִשְׂאֵל  
עֲטֹרַת הַחַיִּים אֲשֶׁר־דָּבָר אֲדַנִּי לְאֹהֲבָיו:

(Jam 1:13) Let no man say when he is tempted, "I am tempted by Elohim," for Elohim can't be tempted by evil, and he himself tempts no one.

אֶל־יֵאָמֵר הַנִּבְחָן בְּמִסָּה הָאֱלֹהִים נָסָה אֶתִּי כִּי  
כְּאֲשֶׁר אֵין מְנַסֶּה אֶת־הָאֱלֹהִים בְּרָע כֵּן גַּם־הוּא  
לֹא־יִנָּסֶה אִישׁ:

(Jam 1:14) But each one is tempted, when he is drawn away by his own lust, and enticed.

אֲדָּךְ כְּלִי־אִישׁ תַּאֲוֹת נַפְשׁוֹ תִנְסָחוּ כִּי יִמְטֹף  
וְיִלְכְּדֶבְרָה:

(Jam 1:15) Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death.

וְהַתַּאֲוָה אַחֲרֵי אֲשֶׁר הִרְתָּה תֵלֵד חַטָּא וְהַחַטָּא  
כְּאֲשֶׁר הוּא שָׁלֵם יוֹלִיד מוֹת:

(Jam 1:16) Don't be deceived, my beloved brothers.

אֶל־תִּתְּנוּ אֶת־נַפְשְׁכֶם אַחֵי הַיְקָרִים:

(Jam 1:17) Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow.

כָּל־מִתְּנָה טוֹבָה וְכָל־תְּשׁוּבָה שְׁלֵמָה יֵרֵדֵת מֵעַל  
מֵאֵת אָבִי הַמְּאֹרֵת אֲשֶׁר אֵינִי־חֹלִיפוֹת לוֹ אֶף לֹא  
צֶל תִּמְוָרָה:

(Jam 1:18) Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.

וְהוּא בְּאֹת נַפְשׁוֹ הוֹלִיד אֶתְּנוּ בְּדָבָר אֱמִתּוֹ  
לְהִיֹּת לוֹ כְּרֵאשִׁית תְּבוּאָתוֹ בְּתוֹךְ יְצוּרָיו:

(Jam 1:19) So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger;

לְכֵן אַחֵי הַיְקָרִים יְהִי כְלִי־אִישׁ מִמֶּם מְהִיר לְשִׁמְעַ  
בְּשִׁט לְדַבֵּר וּבְשִׁט לְקַצֵּר־קֶצֶף:

(Jam 1:20) for the anger of man doesn't produce the righteousness of Elohim.

כִּי־קֶצֶף אָדָם לֹא יַפְעֵל צְדָקַת אֱלֹהִים:

(Jam 1:21) Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls.

עַל־כֵּן הִסִּירוּ מֵעֲלֵיכֶם פְּלִגְלוּלִים וְכַבֵּד רִשְׁעָה וּבַעֲנָה הַחֲזִיקוּ בַתּוֹרָה הַנְּטוּעָה בְּתוֹכְכֶם אֲשֶׁר יִשְׁבֶּה לְהוֹשִׁיעַ לְנַפְשֹׁתֵיכֶם:

(Jam 1:22) But be doers of the word, and not only hearers, deluding your own selves.

וְרֵאוּ לְהִיּוֹת עֹשִׂים דְּבַר הַמִּצְוָה וְלֹא רַק שְׁמִיעִים לֹאֲזֹן לְהַתְעוֹת אֶת־נַפְשְׁכֶם:

(Jam 1:23) For if anyone is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror;

כִּי הַשְׁמִיעַ דְּבַר וְלֹא יַעֲשֶׂנוּ נִמְשָׁל הוּא לְאִישׁ הַמַּבִּיט תֹּאֵר פָּנָיו בְּרֵאוּ מִלְּטָשׁ:

(Jam 1:24) for he sees himself, and goes away, and immediately forgets what kind of man he was.

כִּי הוּא מִבִּיט בְּפָנָיו וְכָרַע הוֹלֵךְ וְשִׁכַּח מַה־תִּאָּרוֹ:

(Jam 1:25) But he who looks into the perfect law, the law of freedom, and continues, not being a hearer who forgets but a doer of the work, this man will be blessed in what he does.

אֲךָ הַשֵּׁם עֵינָיו בַּתּוֹרָה הַתְּמִימָה אֲשֶׁר חָפֵשׂ בָּהּ וְהִגָּה בָּהּ תְּמִיד וְאֵינְנוּ שִׁמְעַע וְשִׁכַּח כִּי אִם־עֲשֶׂה הַדְּבָר לְמַעַנְהוּ הָאִישׁ הַהוּא יֵאָשֵׁר בְּמַעֲשֵׂהוּ:

(Jam 1:26) If anyone among you thinks himself to be religious while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless.

וְאִם־יִדְמָה אִישׁ מִכֶּם לְהִיּוֹת עַבְדֵי אֱלֹהִים וְלֹא יִשְׁמַר רֶסֶץ לְשׁוֹנוֹ כִּי אִם־יִתְעַה אֶת־לִבּוֹ עַבְדָּתוֹ הַבֵּל הוּא:

(Jam 1:27) Pure religion and undefiled before our Elohim and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.

זֹאת הִיא עֲבֹדָה טְהוֹרָה וְתַמִּימָה לִפְנֵי אֱלֹהֵינוּ אֲבִינוּ לְבַקֵּר יְתוּמִים וְאַלְמָנוֹת בְּמִצּוֹקוֹתֵיהֶם וּלְהַשְׁתַּמֵּר מִזִּשְׁמִיז דְּבַר מוֹעֲרוֹת הָאָרֶץ:

Igereth 36/88/140

(Jam 2:1) My brothers, don't hold the faith of our Master Yeshua the Messiah of glory with partiality.

אַל־תִּפְרִיזוּ פָּנִים אַחִי בְּאַמוּנַת יֵשׁוּעַ הַמָּשִׁיחַ אֲרִינְנוּ אֲדוֹן הַכְּבוֹד:

(Jam 2:2) For if a man with a gold ring, in fine clothing, comes into your assembly, and a poor man in filthy clothing also comes in;

כִּי אִם־יָבֵא אִישׁ אֱלִיבִית חֲפִנְסַת לְכֶם הָדוּר בְּטַבְּעוֹת זָהָב וְלְבוּשׁ מַחְלָצוֹת וּבָא שָׁם גַּם־עִנְיֵי בְּבִגְדִים צוּאִים:

(Jam 2:3) and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place;" and you tell the poor man, "Stand there," or "Sit by my footstool;"

וּפְנִיתֶם אֱלִי־חֲלָבוּשׁ מַחְלָצוֹת לְאֹמַר שְׁבֵה־נָא פֹה בְּמוֹשֵׁב נִכְבָּד וְאַל־הִעֲנֵי תֹאמְרוּן אֶתָּה עֲמֹד שָׁם אוֹ שֵׁב לְהָדָם רַגְלֵי:

(Jam 2:4) haven't you shown partiality among yourselves, and become judges with evil thoughts?

הֲאִם לֹא לֵב וְלֵב בְּקִרְבְּכֶם וְאִם לֹא כְּשִׁפְטִים חֲרָשֵׁי רַע אַתֶּם:

(Jam 2:5) Listen, my beloved brothers. Didn't Elohim choose those who are poor in this world to be rich in faith, and heirs of the Kingdom which he promised to those who love him?

שְׁמַעוּנִי אַחֵי הַיְקָרִים הֲלֹא אֱלֹהִים בָּחַר בְּעַנְיִי  
הָאָרֶץ לְהִיּוֹת עֲשִׂירֵי אֲמוּנָה וְיָרָשִׁי מַלְכוּת  
כְּאֲשֶׁר דִּבֶּר לְאַהֲבָיו:

(Jam 2:6) But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts?

וְאַתֶּם הוֹבִשְׁתֶּם פָּנֵי הָעֲנִי הֲלֹא הָעֲשִׂירִים הֵם  
וְעֲשִׂקוּן וְיִסְחָבוּן אֶתְכֶם לְמָקוֹם הַמְשֻׁפָּט:

(Jam 2:7) Don't they blaspheme the honorable name by which you are called?

וְגַם הַשֵּׁם הַטוֹב אֲשֶׁר נִקְרָא עֲלֵיכֶם יְשִׁימוּ אֹתוֹ  
לְחִרְפוֹת:

(Jam 2:8) However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself," you do well.

הֲיֵנָה אִם תִּשְׁמְרוּ דַת הַמַּלְכוּת כְּפִתּוּב בְּתוֹרָה  
וְאַחֲבַתְּ לְרֵעֶךָ כְּמוֹךָ תִּיטִיבוּ לְעֲשׂוֹת:

(Jam 2:9) But if you show partiality, you commit sin, being convicted by the law as transgressors.

אוּלָּם אִם־תִּשְׂאוּ פָּנִים תַּחֲטְאוּ בְּמַעֲשֵׂיכֶם  
וְעַל־פִּי הַתּוֹרָה תִּשְׁפָּטוּ כְּפִשְׁעֵיכֶם בָּהֶן:

(Jam 2:10) For whoever shall keep the whole law, and yet stumble in one point, he has become guilty of all.

כִּי הַשֹּׁמֵר אֶת־כָּל־הַתּוֹרָה וְעִבֵּר אַחַת מִמִּצְוֹתֶיהָ  
הוּא אֲשֶׁם כְּעִבֵּר כָּל־מִצְוֹתֶיהָ:

(Jam 2:11) For he who said, "Do not commit adultery," said also, "Do not commit murder." Now if you do not commit adultery, but murder, you have become a transgressor of the law.

כִּי הָאֹמֵר לֹא תִנְאַף גַּם־הוּא אֹמֵר לֹא תִרְצַח  
וְאִם־אַתָּה לֹא נִאֲפַת אֲךָ רָצַחְתָּ פִשְׁעַ בְּתוֹרָה  
הֲנִי:

(Jam 2:12) So speak, and so do, as men who are to be judged by a law of freedom.

וְאַתֶּם כֹּה תְדַבְּרוּן וְכֹה תַעֲשׂוּן כְּעֵתִידִים לְהִשְׁפֹּט  
עַל־פִּי הַתּוֹרָה אֲשֶׁר הִפֹּשֵׁת בָּהֶן:

(Jam 2:13) For judgment is without mercy to him who has shown no mercy. Mercy triumphs over judgment.

כִּי אִין חֶסֶד בְּדִין לֹא חֶסֶד אֲךָ כֹּחַ הַחֶסֶד יַעֲזֹ  
עַל־כַּח הַדִּין:

Igereth 37/89/141

(Jam 2:14) What good is it, my brothers, if a man says he has faith, but has no works? Can faith save him?

אַחֵי מַה־יוֹעִיל לְאִישׁ הָאֹמֵר כִּי אֲמוּנָה בּוֹ  
וּמַעֲשִׂים אִין לוֹ הַתּוֹכֵל אֲמוּנָה לְהוֹשִׁיעֵהוּ:

(Jam 2:15) And if a brother or sister is naked and in lack of daily food,

אִם אָח אוֹ־אָחוֹת יְהִי עֵירֻמִּים וְאִין לָהֶם לֶחֶם  
חֶקֶם:

(Jam 2:16) and one of you tells them, "Go in peace, be warmed and filled;" and yet you didn't give them the things the body needs, what good is it?

וְאִישׁ מֵכֶם יֹאמֵר אֲלֵיהֶם לְכוּ לְשִׁלוֹם וְחַם־לְכֶם  
וּשְׁבַעְתֶּם וְלֹא־תִתְּנוּ לְנַפְשָׁם דֵּי־מַחֲסָרָם מַה־יִּתְּנוּ  
לָהֶם דִּבַּר שְׂפָתַיִם:

(Jam 2:17) Even so faith, if it has no works, is dead in itself.

כֵּן גַּם־הָאֲמוּנָה אִם מַעֲשִׂים אִין עִמָּה מֵתָה הִיא  
לְבַדָּה:

(Jam 2:18) Yes, a man will say, "You have faith, and I have works." Show me your faith from your works, and I by my works will show you my faith.

אָבֵל יֹאמֵר אִישׁ הֲזוֹ אֵתָה יֵשׁ אֲמוּנָה בְּךָ וְאֲנִי  
יֵשׁ־לִי מַעֲשִׂים הֲרֵאֵנִי אֶת־אֲמוּנָתְךָ בְּבִלִי  
מַעֲשִׂיךָ וְאֲנִי מֵתוֹךְ מַעֲשֵׂי אֲרֵאֲךָ אֶת־אֲמוּנָתִי:

(Jam 2:19) You believe that Elohim is one. You do well. The demons also believe, and shudder.

אַתָּה מֵאֲמִין פִּי אֱלֹהִים אֶחָד הוּא וְהִיטְבֹתָ  
לְהֵאֲמִין וְגַם הַשְּׂדִים פֶּן יֵאֲמִינוּ וְיַחֲלוּן:

(Jam 2:20) But do you want to know, vain man, that faith apart from works is dead?

אֵךְ עֵתָה רְעָה רוּחַ אִם הַפְּצָתָ לְדַעַת פִּי אֲמוּנָה  
בְּבָלִי מֵעֲשִׂים מִתָּה הִיא:

(Jam 2:21) Wasn't Avraham our father justified by works, in that he offered up Yitzchak his son on the altar?

הֲלֹא בְּמַעֲשָׂיו נִצְדַק אַבְרָהָם אָבִינוּ בְּהַעֲלוֹתוֹ  
אֶת־יִצְחָק בְּנוֹ עַל־גֹּב הַמִּזְבֵּחַ:

(Jam 2:22) You see that faith worked with his works, and by works faith was perfected;

הֲנֵךְ רָאָה פִּי־הָאֲמוּנָה נִתְּנָה־כַּח לְמַעֲשָׂיו וּמִתּוֹךְ  
מַעֲשָׂיו נֶעֱשֶׂתָה אֲמוּנָתוֹ שְׁלֵמָה:

(Jam 2:23) and the Scripture was fulfilled which says, "Avraham believed Elohim, and it was accounted to him as righteousness;" and he was called the friend of Elohim.

וְהוֹקֵם הַכֶּתוּב הָאֵמֵר וְהָאֲמִן אַבְרָהָם בַּיהוָה  
וְנִתְּשְׁבִילוֹ צְדָקָה וְגַם נִקְרָא אֱהָב אֱלֹהִים:

(Jam 2:24) You see then that by works, a man is justified, and not only by faith.

הֲנֵה רָאִים אַתֶּם פִּי בְּמַעֲשִׂים וְצְדָק אִישׁ וְלֹא  
בְּאֲמוּנָה לְבַדָּה:

(Jam 2:25) In like manner wasn't Rachav the prostitute also justified by works, in that she received the messengers, and sent them out another way?

וְכֵן גַּם־רַחַב הַזּוֹנָה נִצְדָּקָה בְּמַעֲשֵׂיהָ כַּאֲשֶׁר  
הִבִּיֵּאתָ אֶת־הַמַּלְאָכִים אֶל־בֵּיתָהּ וְתִשְׁלַחֵם בְּדַרְךְ  
אַחֶרֶת:

(Jam 2:26) For as the body apart from the spirit is dead, even so faith apart from works is dead.

פִּי כַּמִּוִּגְוִף בְּלֹא נִשְׁמָה מִת הוּא פֶּן גַּם־אֲמוּנָה  
בְּבָלִי מֵעֲשִׂים מִתָּה הִיא:

Igereth 38/90/142

(Jam 3:1) Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment.

לֹא תִקְיִמוּ מִכֶּם אַחֵי מוֹרִים רַבִּים בְּדַעַתְכֶם פִּי  
תִּכְבֵּד עָלֵינוּ יַד־הַמִּשְׁפָּט:

(Jam 3:2) For in many things we all stumble. If anyone doesn't stumble in word, the same is a perfect man, able to bridle the whole body also.

פִּי רַבּוֹת נִכְשְׁלֵנוּ כְּלָנוּ וּמִי אֲשֶׁר לֹא־יִכְשֹׁל  
בְּשִׁפְתָיו אִישׁ תָּמִים הוּא וְיָדָיו רַבִּילוּ לְשִׁים  
מֵעֲצוֹר לְכָל־בְּשָׂרוֹ:

(Jam 3:3) Indeed, we put bits into the horses' mouths so that they may obey us, and we guide their whole body.

הֲנֵה פִּי הַסּוֹס נִבְלָם בְּמִתַּג לְבַעֲבוֹר וְשִׁמַּע  
וְיִנְטָה לְפִי רְצוֹנָנוּ:

(Jam 3:4) Behold, the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the pilot desires.

וְהִנֵּה גַם־אֲנִיּוֹת גְּדוֹלֹת הַנְּהַדְפוֹת בְּרוּחַ עֲזָה יִטָּה  
אֶתֶן מִשׁוֹט קָטָן אֶל־אֲשֶׁר יַחַפֵּץ רוּחַ הַחֵבֶל:

(Jam 3:5) So the tongue is also a little member, and boasts great things. See how a small fire can spread to a large forest!

פֶּן גַּם־הַלְּשׁוֹן אֶבֶר קָטָן וּמִדְּבַרֶת גְּדוֹלוֹת אֵיךְ  
מַעֲט אִשׁ תִּבְעֵר יַעַר גְּדוֹל:

(Jam 3:6) And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehinnom.

וְהַלְשׁוֹן אִישׁ הִיא הַלְשׁוֹן עוֹלָם קָטָן וּמְלֵאוֹ אֲוֶן  
נְתוּנָה בְּתוֹךְ אֲבָרֵינוּ מְחַלְלֵת פְּלִיחֶבֶשֶׁת מְלַחֶטֶת  
גְּלִגְל הַטֵּבַע וְיִקְרַת מֵאֵשׁ גֵּיהֲנֹם:

(Jam 3:7) For every kind of animal, bird, creeping thing, and thing in the sea, is tamed, and has been tamed by mankind.

כָּל־מִינֵן בְּחֵמָה וְעוֹף וְרֶמֶשׂ וְחַיִּתוּיִם נִכְבָּשִׁים הֵם  
כָּל־ם פִּי הָאָדָם לְמִינָהוּ כַּבֵּשׂ אֹתָם:

(Jam 3:8) But nobody can tame the tongue. It is a restless evil, full of deadly poison.

אֵךְ הַלְשׁוֹן לְבָדָה אֵינֶן לְאֵל יְד אָדָם לְכַבְּשָׁה  
רָעָה הִיא מֵאֵינֵן מְעִצּוֹר וּמְלֵאָה חֶמֶת מְוֹת:

(Jam 3:9) With it we bless our Elohim and Father, and with it we curse men, who are made in the image of Elohim.

כֹּה נִבְרָךְ יְהוָה אֲבִינוּ וְכֹה נִקְלָל אֲנָשִׁים אֲשֶׁר  
נַעֲשֵׂוּ בְצַלֵּם אֱלֹהִים:

(Jam 3:10) Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so.

מִפֶּה אֶחָד תֵּצֵא בְרָכָה וְקִלְלָה לֹא־כֵן אַחֵי  
לֹא־יַעֲשֶׂה כֵן בְּכֶם:

(Jam 3:11) Does a spring send out from the same opening fresh and bitter water?

הֲתִקְוֶה בְּאֵר מִימִיָּה מְתוּקִים וּמְרִים מִמְּוֹצֵא  
אֶחָד:

(Jam 3:12) Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.

הֲתַעֲשֶׂה תְאֵנָה אַחֵי עֲנְבֵי גֶפֶן וְהַגָּפֶן הַתּוֹצִיא  
תְּאֵנִים כֵּן מִמֵּים מְלֹחִים לֹא יֵצֵאוּ מִתּוֹקִים:

Igereth 39/91/143

(Jam 3:13) Who is wise and understanding among you? Let him show by his good conduct that his deeds are done in gentleness of wisdom.

מִי הָכֶם וְנִבּוֹן בְּכֶם יִרְאֵנוּ אֶת־מַעֲשֵׂיוֹ מִתּוֹךְ  
מַעֲגָלֵי הַיָּיִן הַטּוֹבִים בְּעֵנֹת הַכְּמֵתוֹ:

(Jam 3:14) But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth.

וְאִם־חֶמֶת קִנְיָה בְכֶם וְלִבְכֶם יִגְרָה מְדוּז לְמָה  
תִּתְהַלְלוּ וְתִכְחַשׁוּ נֶגֶד פְּנֵי הָאֱמֶת:

(Jam 3:15) This wisdom is not that which comes down from above, but is earthly, sensual, and demonic.

לֹא זֶה הַחֶכְמָה הַבָּאָה מֵעַל פִּי הִיא מְלִמְטָה  
לְאָרֶץ מִטֵּבַע הַבָּשָׂר אוֹ הַשְּׂדִים:

(Jam 3:16) For where jealousy and selfish ambition are, there is confusion and every evil deed.

כִּי־בְמִקּוֹם קִנְיָה וּמְדָגִים שָׁם מְהוּמָה וְכִלְדִּבְר  
בְּלִיעַל:

(Jam 3:17) But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy.

אֵךְ הַחֶכְמָה הַיֵּרֵדֶת מֵעַל טְהוֹרָה הִיא פִּיחַ תְּפִתַּח  
לְשָׁלוֹם וּבְעֵנָה דְבָרֶיהָ נוֹחָה הִיא לְהַתְרַצוֹת  
מְלֵאָה רַחֲמִים וּפְרִיָּה טוֹב אֵינֶן עִמָּה מִשָּׂא פָנִים  
וְאֵינֶן חֲנֻפָה כֹּה:

(Jam 3:18) Now the fruit of righteousness is sown in peace by those who make shalom.

זֶה פְּרִי הַצְדָּקָה זֶרַע לְבִטָּחָה לְעֵשִׂי שְׁלוֹם:

Igereth 40/92/144

(Jam 4:1) Where do wars and fightings among you come from? Don't they come from your pleasures that war in your members?

מֵאֵינֵן תְּגָרָה וּמְלַחְמוֹת בֵּינֵיכֶם אִם לֹא מִתּוֹךְ  
הַתְּאֹת הַפְּרָצוֹת בְּאֲבָרֵיכֶם:

(Jam 4:2) You lust, and don't have. You kill, covet, and can't obtain. You fight and make war. You don't have, because you don't ask.

תִּתְאוּוּ וְאִין לָכֶם תִּרְצוּהוּ וְתִקְנאוּ וְיִדְיִכֶם לֹא  
תַעֲשִׂינָה תִישָׂה תִתְגַּרוּ וְתִלְחֲמוּ וְאִין לָכֶם  
מֵאוּמָה יַעַן לֹא שְׁאַלְתֶּם:

(Jam 4:3) You ask, and don't receive, because you ask with wrong motives, so that you may spend it for your pleasures.

שְׁאַלְתֶּם וְלֹא הִשְׁגַּתֶם יַעַן בְּרָעָה שְׁאַלְתֶּם  
לְמִלָּא מִשְׁאַלוֹת תִּאֲוֹתְכֶם:

(Jam 4:4) You adulterers and adulteresses, don't you know that friendship with the world is enmity with Elohim? Whoever therefore wants to be a friend of the world makes himself an enemy of Elohim.

הָאֵם לֹא יִדְעֶתֶם נְאֻפִים וְנְאֻפּוֹת פִּי אֶהְבֵּת  
הָעוֹלָם אֵיבָה הִיא לְאֱלֹהִים לְזֹאת אִפּוּא מִי  
הוּא הֶחְפֵּץ לְהִיּוֹת אֶהֱב הָעוֹלָם אֵיב לְאֱלֹהִים  
יְחֻשָׁב:

(Jam 4:5) Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"?

הָאֵם תַּחֲשִׁבוּן פִּי הַמִּקְרָא יִזְהִיר לְרִיק וְהָרוּחַ  
הַשְּׂכֵן בְּקִרְבִּנִי הָאֵם תִּאֲוֹתוֹ קִנְיָה:

(Jam 4:6) But he gives more grace. Therefore it says, "Elohim resists the proud, but gives grace to the humble."

אֲכֹן הוּא נִתֵּן וְתֵר חֵן עֲלֵיכֶן הוּא אֹמֵר יְהוָה  
לְלִצִּים וְלִיזֵי וְלַעֲנֻיִם וְתִדְחֵן:

(Jam 4:7) Be subject therefore to Elohim. But resist the devil, and he will flee from you.

לְכֹן הַכְּנֵעוּ מִפְּנֵי אֱלֹהִים הַתִּנְצְבוּ מִפְּנֵי הַשָּׂטָן  
וְיִנוּס מִפְּנֵיכֶם:

(Jam 4:8) Draw near to Elohim, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

קִרְבוּ אֱלֹהִים וְיִקְרַב אֲלֵיכֶם רְחִצוּ יְדַיְכֶם  
מִתֵּי אֲזֹן הַזֶּפוּ בְּלִבְבְּכֶם בְּעֵלֵי לֵב וְלֵב:

(Jam 4:9) Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom.

הַתַּעֲצְבוּ הַתְּאָבְלוּ וְהִילִילוּ שְׂחוֹק יִהְפֵּךְ לָכֶם  
לְאֵבֶל וְשִׂמְחָה לְתוּגָה:

(Jam 4:10) Humble yourselves in the sight of Adonoi, and he will exalt you.

הִשְׁפִּילוּ גַפְשְׁכֶם לְפָנֵי יְהוָה וְהוּא יָרִים אֶתְכֶם:

---

Igereth 41/93/145

(Jam 4:11) Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge.

אֲחִי לֹא תִדְבְּרוּ אִישׁ בַּעֲמִיתוֹ הַמְדַבֵּר בְּאֲחִיו  
וְהִדָּן אֶת־אֲחִיו הוּא מְדַבֵּר בַּתּוֹרָה וְדָן  
אֶת־הַתּוֹרָה וְאֵם אֶת־הַתּוֹרָה תִּדָּן אֵינְךָ עֹשֶׂה  
הַתּוֹרָה פִּי אֵם־שִׁפְטָה:

(Jam 4:12) Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?

אֶחָד הוּא הַמְחַקֵּק וְהַשִּׁפֵּט הוּא אֲשֶׁר הַכַּח בְּיָדוֹ  
לְהַצִּיל וְלְאָבֵד וּמִי אַתָּה הוּא פִּי תִשְׁפֵּט  
אֶת־עַמִּיתֶיךָ:

(Jam 4:13) Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, trade, and make a profit."

הוּי הָאוֹמְרִים גִּלְכָה לָנוּ הַיּוֹם אוֹ לְמָחָר לָעִיר  
הַהִיא וְנִסְחַר שָׁם שָׁנָה אַחַת וְנִגְעֶשָׂה לָנוּ הָיִל:

(Jam 4:14) Whereas you don't know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes away.

וְאַתֶּם לֹא תִדְעוּן מִהַיְיָ לְיוֹם מִיָּחָד כִּי מָה הַיְיָכֶם  
כִּיטוֹר יִרְאֶה פְּרָגַע וְאַחַר יַעֲלֶה בְּתוֹהוּ:

(Jam 4:15) For you ought to say, "If Adonai wills,  
we will both live, and do this or that."

אֲךָ כְּזֹאת עֲלִיכֶם לֵאמֹר אִם־יִרְצֶה יְהוָה וְנִחְיֶה  
נִעֲשֶׂה כְּזֹאת אוֹ כְּזֹאת:

(Jam 4:16) But now you glory in your boasting.  
All such boasting is evil.

רַק אַתֶּם מִתְהַלְלִים בְּגִאוֹתְכֶם פְּלִתְהִילָה כְּזֹאת  
רָעָה הִיא:

(Jam 4:17) To him therefore who knows to do  
good, and doesn't do it, to him it is sin.

וְכִלְהִידֵעַ לַעֲשׂוֹת פְּטוֹב וְכִיטוֹר וְלֹא יַעֲשֶׂנוּ  
הֵטְאוּ יִשְׂא:

---

Igereth 42/94/146

(Jam 5:1) Come now, you rich, weep and howl  
for your miseries that are coming on you.

הוּי עֲשִׂירֵי עִם זַעֲקוּ הִילִילוּ לְצָרוֹת אֲשֶׁר  
תִּקְרִינָה אֶתְכֶם:

(Jam 5:2) Your riches are corrupted and your  
garments are moth-eaten.

עֲשִׂרְכֶם רָקַב וּבִגְדֵיכֶם יֹאכַל עֵשׂ:

(Jam 5:3) Your gold and your silver are  
corroded, and their corrosion will be for a  
testimony against you, and will eat your flesh  
like fire. You have laid up your treasure in the  
last days.

הַזָּהָב יוּעַם הַכֶּסֶף יִשְׂנָא וְרוּז נִמְאָס הָיָה יַעֲנֶה  
בְּכֶם לְעַד וְאָכַל בְּשִׂרְכֶם פֶּאֶשׁ זֶה הוּא הָאוֹצֵר  
אֲצִרְתֶּם לָכֶם לְיוֹם אַחֲרוּז:

(Jam 5:4) Behold, the wages of the laborers who  
mowed your fields, which you have kept back  
by fraud, cry out, and the cries of those who  
reaped have entered into the ears of Adonai of  
Hosts.

הִנֵּה שִׂכְרַי הַפְּעֻלִים יִזְעַק שִׂכְרַי שְׂדֵתֵיכֶם  
אֲשֶׁר עֲשִׂיתֶם וְזַעֲקַת הַקְּצָרִים בָּאָה בְּאֲזְנֵי יְהוָה  
צְבָאוֹת:

(Jam 5:5) You have lived delicately on the earth,  
and taken your pleasure. You have nourished  
your hearts as in a day of slaughter.

הִתְעַנְנַתֶּם בְּאָרְזְךָ הִתְעַדְנַתֶּם וַיִּשְׁמַע לְבַבְכֶם כְּמוֹ  
לְיוֹם טְבָחָה:

(Jam 5:6) You have condemned, you have  
murdered the righteous one. He doesn't resist  
you.

הִרְשַׁעְתֶּם הַמִּיָּתֵם אֶת־הַצַּדִּיק וְהוּא לֹא־עָמַד  
בְּפָנֵיכֶם:

(Jam 5:7) Be patient therefore, brothers, until  
the coming of Adonoi. Behold, the farmer  
waits for the precious fruit of the earth, being  
patient over it, until it receives the early and  
late rain.

עַל־כֵּן דַּמּוּ אַחֵי עַד־בֹּא הָאָרוּז הִנֵּה הָאֶפֶר יִחַף  
לְתִבּוֹאת הָאָרְמָה הַטּוֹבָה יִחַל עַד־אֲשֶׁר יָבוֹא  
יִזְרָה וּמִלְקוֹשׁ:

(Jam 5:8) You also be patient. Establish your  
hearts, for the coming of Adonai is at hand.

כֵּן הוֹחִילוּ גַם־אַתֶּם אֲמִצּוּ אֶת־לְבַבְכֶם כִּי פָנֵי  
הָאָרוּז הִנֵּה בָּאִים:

(Jam 5:9) Don't grumble, brothers, against one  
another, so that you won't be judged. Behold,  
the judge stands at the door.

אַל־תִּלְוְנוּ אַחֵי אִישׁ עַל־רֵעֵהוּ וְלֹא תִאֲשָׁמוּ  
בְּמִשְׁפָּט הִנֵּה הַשֹּׁפֵט עֹמֵד לְפָתָה:

(Jam 5:10) Take, brothers, for an example of  
suffering and of patience, the prophets who  
spoke in the name of Adonoi.

קָחוּ לָכֶם אַחֵי לְמוֹפֵת צָרוֹת הַנְּבִיאִים וְאֶרְךָ  
רוּחֵם הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשֵׁם יְהוָה:

(Jam 5:11) Behold, we call them blessed who endured. You have heard of the patience of Iyov, and have seen Adonai in the outcome, and how Adonai is full of compassion and mercy.

הנה אנחנו מאשרים פה הסבל וכן סבלות  
איוב הלא שמעתם וגם ראיתם מהייתה  
אחריתו מאת יהוה פי יהוה רחום וחנון הוא:

---

Igereth 43/95/147

(Jam 5:12) But above all things, my brothers, don't swear, neither by heaven, nor by the earth, nor by any other oath; but let your "yes" be "yes," and your "no," "no;" so that you don't fall into hypocrisy.

ועתה אחי לפני כל־דבר אלת־שבעי לא  
בשמים ולא בארץ ולא כל־שבועה אחרת וכה  
יהיה דברכם הן הן או לא לא פוֹת־עַנְטוּ  
במשפט:

(Jam 5:13) Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises.

אם־יִצַר לְאִישׁ מִכֶּם וְתִפְלַל וְאִם לְבוֹ טוֹב עָלָיו  
יִזְמַר:

(Jam 5:14) Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of Adonai,

אם־יִהְיֶה בְכֶם הִלָּה יִקְרָא לְזִקְנֵי הָעֵדָה וְהִתְפַּלְלוּ  
עָלָיו וּמָשְׁחוּ אֹתוֹ שֶׁמֶן בָּשֵׂם יְהוָה:

(Jam 5:15) and the prayer of faith will heal him who is sick, and Adonai will raise him up. If he has committed sins, he will be forgiven.

וְתִפְלָה עִם־אֲמוּנָה תַעֲזֹר לְהִלָּה וְיִהְיֶה יְקִימָנוּ  
וְאִם הָטָא וְנִסְלַח־לוֹ:

(Jam 5:16) Confess your offenses to one another, and pray one for another, that you may be healed. The effective, earnest prayer of a righteous man is powerfully effective.

לְכֵן הִתְעוּדוּ עוֹנוֹתֵיכֶם אִישׁ אֶל־רֵעֵהוּ וְהִתְפַּלְלוּ  
אִישׁ בְּעַד רֵעֵהוּ וְרָפָא לְכֶם פִּי־תִפְלַת צְדִיק רַב  
כֹּחַ בַּפְעֻלָּתָהּ:

(Jam 5:17) Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for three years and six months.

אֱלִיָּהוּ הָיָה בְעַל גַּפְשׁ כְּמֵנוּ וְהִתְפַּלַּל לְבִלְתִּי הֵיטִי  
מָטָר וְלֹא־יָהָה מָטָר עַל־הָאָרֶץ שְׁלֹשׁ שָׁנִים  
וְשִׁשָּׁה חֳדָשִׁים:

(Jam 5:18) He prayed again, and the sky gave rain, and the earth brought forth its fruit.

וַיִּשָּׁב וַיִּתְפַּלַּל וְהַשָּׁמַיִם הִעֲרִיפוּ מָטָר וְהָאָרֶץ  
נָתְנָה אֶת־יְבוּלָהּ:

(Jam 5:19) Brothers, if any among you wanders from the truth, and someone turns him back,

אֲחִי אִם אֶחָד מִכֶּם יִסוּר מִדְרֹךְ הָאֱמֶת וְאִישׁ  
אַחֵר יִשְׁיבֵנוּ:

(Jam 5:20) let him know that he who turns a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

יִדְעִינָא פִי הַמְּשִׁיב אֶת־הַחוֹטֵא מִדְרֹךְ פְּשָׁעוֹ  
יִצִּיל גַּפְשׁ מִמּוֹת וַיְכַסֶּה עַל־פְּשָׁעִים רַבִּים:

---

Igereth 44/96/148

(1Pe 1:1) Kefa, an emissary of Yeshua the Messiah, to the chosen ones who are living as strangers in the Diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

פֶּטְרוֹס שְׁלִיחַ יֵשׁוּעַ הַמְּשִׁיחַ אֶל־הַבְּחִירִים  
הַפְּזוּרִים הַגֵּרִים בְּפּוֹנְטוֹס גַּלְטִיָּא קַפּוֹדִיקִיָּא אֲסִיָּא  
וּבִיתוּנְיָא:

(1Pe 1:2) according to the foreknowledge of Elohim the Father, in sanctification of the Spirit, that you may obey Yeshua the Messiah and be sprinkled in his blood: Grace to you and shalom be multiplied.

אֲשֶׁר נִבְחָרוּ מִקֶּדֶם מִטַּעַם אֱלֹהִים הָאֵב לְקִדְשָׁם  
בְּרוּחוֹ וּלְהַכִּיז לָבֶם לְשִׁמְעַ לְיִשׁוּעַ הַמָּשִׁיחַ וַיֵּז  
דָּמּוּ עֲלֵיהֶם חֲסִדְכֶם וּשְׁלוֹמְכֶם וְיִשְׂגָא:

(1Pe 1:3) Blessed be the Elohim and Father of our Master Yeshua the Messiah, who according to his great mercy became our father again to a living hope through the resurrection of Yeshua the Messiah from the dead,

בְּרוּךְ הוּא הָאֱלֹהִים אָבִי אֲדֹנֵינוּ יִשׁוּעַ הַמָּשִׁיחַ  
אֲשֶׁר פָּגְדָל חֲסִדּוֹ הוֹלִיד אֶתְנוּ שְׁנִית לְתַקּוֹת  
חַיִּים בְּתַקּוֹמַת יִשׁוּעַ הַמָּשִׁיחַ מִן־הַמֵּתִים:

(1Pe 1:4) to an incorruptible and undefiled inheritance that doesn't fade away, reserved in heaven for you,

לְנַחֲלָה אֲשֶׁר לֹא תִשָּׁחַת וְלֹא תִחַלֵּל וְלֹא תִבּוֹל  
הַצְּפוּנָה לָכֶם בְּשָׁמַיִם:

(1Pe 1:5) who by the power of Elohim are guarded through faith for a salvation ready to be revealed in the last time.

כִּי שְׁמוֹרִים אַתֶּם בְּכַח אֵל עֲלֵי־יְדֵי אַמּוּנַתְכֶם  
לְתִשׁוּעָה אֲשֶׁר תִּגָּלָה לְקֶץ הַיָּמִים:

(1Pe 1:6) Wherein you greatly rejoice, though now for a little while, if need be, you have been put to grief in various trials,

אֲשֶׁר בָּהּ תִּגְלוּ עַד־מְאֹד אִם כִּי־עָתָה תִּתְאַבְּלוּ  
לְמַצְעָר לְרִגְלֵי מִסּוֹת שְׁנוֹת אֲשֶׁר בָּאֵן נְחוּץ:

(1Pe 1:7) that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of Yeshua the Messiah--

לְצַרְף אַמּוּנַתְכֶם אֲשֶׁר רְחוּק מִחֲרִידָה מִזֶּהָב מְצַק  
בְּאֵשׁ אֲשֶׁר אַחֲרִיתוֹ עַד־יֵאָבֵד וְאַמּוּנַתְכֶם תִּהְיֶה  
לְתַהֲלָה לְכָבוֹד וּלְתַפְאֵרַת בְּהַתְגַּלּוֹת יִשׁוּעַ  
הַמָּשִׁיחַ:

(1Pe 1:8) whom not having known you love; in whom, though now you don't see him, yet believing, you rejoice greatly with joy unspeakable and full of glory--

אֲשֶׁר אֵתוֹ אֶהְבַּתֶּם אִם כִּי לֹא הוֹיַתֶּם פָּנָיו  
וְתִאֲמִינֵיבוֹ אִם כִּי עַד־עַתָּה לֹא רִאִיתֶם אֵתוֹ  
בְּעֵינֵיכֶם וְבוֹ תִשְׁיִי בְּשִׁטּוֹן עֲצוּם מִסֵּפֶר וְכָלִיל  
בְּהַדְרוֹ:

(1Pe 1:9) receiving the result of your faith, the salvation of your souls.

כַּאֲשֶׁר תִּמְצְאוּ אֶת־פְּרֵי אַמּוּנַתְכֶם וְאֶת־תִּשׁוּעַת  
נַפְשׁוֹתְכֶם:

(1Pe 1:10) Concerning this salvation, the prophets sought and searched diligently, who prophesied of the grace that would come to you,

אֵת הַתִּשׁוּעָה אֲשֶׁר עָלְיָהּ חִקְרוּ וְדָרְשׁוּ הַנְּבִיאִים  
אֲשֶׁר נִבְאוּ עַל־הַחֲסֵד הַצְּפוּן לָכֶם:

(1Pe 1:11) searching for who or what kind of time the Spirit of Messiah, which was in them, pointed to, when he predicted the sufferings of Messiah, and the glories that would follow them.

וַיִּחְתְּרוּ לְדַעַת מַתִּי וְאִיךָ נִבּוֹא הַמְּוַעַד אֲשֶׁר  
הוֹדִיעָם רוּחַ הַמָּשִׁיחַ אֲשֶׁר שָׁכַן בְּקִרְבָּם כַּאֲשֶׁר  
הִגִּיד לָהֶם מִרְאֵשׁ חֲבָלֵי הַמָּשִׁיחַ וְהַכְּבוֹד אֲשֶׁר  
בְּעַקְבָּם:

(1Pe 1:12) To them it was revealed, that not to themselves, but to you, did they minister these things, which now have been announced to you through those who preached the Good News to you by the Holy Spirit sent out from heaven; which things angels desire to look into.

וַנִּגְלָה לָהֶם כִּי לֹא לְנַפְשָׁם כִּי אִם־לְנַפְשׁוֹתְכֶם חֲזוּ  
הַדְּבָרִים הָאֵלֶּם אֲשֶׁר הִגִּד לָכֶם הַיּוֹם מִפִּי  
הַמְּבַשְּׂרִים בְּרוּחַ הַקֹּדֶשׁ הַשְּׁלֹחַ מִשְׁמַיִם דְּבָרִים  
אֲשֶׁר מְלֹאכֵיָהּ נִכְסְפִים לְהַבְטִיבָם:

Igereth 45/97/149

(1Pe 1:13) Therefore, prepare your minds for action, be sober and set your hope fully on the grace that will be brought to you at the revelation of Yeshua the Messiah--

על־כֵּן חֲגְרוּ מִתְנִיחֵם וַיֵּאֱמַץ לְפָנֵם הַתְּעוֹרְרוּ  
וַיַּחֲלוּ בְּכָל־מַאֲדָּכֶם לַחֶסֶד אֲשֶׁר יְסוּבֵב אֶתְכֶם  
בְּהַתְּנַלּוֹת יֵשׁוּעַ הַמְּשִׁיחַ:

(1Pe 1:14) as children of obedience, not conforming yourselves according to your former lusts as in your ignorance,

וּבְכַבְּנִים מִקְשִׁיבִים אֶל־תְּשׁוּוּ נַפְשְׁכֶם לְנֶפֶשׁ  
תְּאֵוָה אֲשֶׁר הִזְתָּה לָּכֶם לְפָנִים מִבְּלִי־דַעַת:

(1Pe 1:15) but just as he who called you is holy, you yourselves also be holy in all of your behavior;

כִּי אִם־קִדְשִׁים תִּהְיוּ בְּכָל־דְּרִכֵיכֶם כַּאֲשֶׁר הִקְרָא  
אֶתְכֶם קְדוֹשׁ הוּא:

(1Pe 1:16) because it is written, "You shall be holy; for I am holy."

כִּי כֵן פָּתוּב וְהִיִּיתֶם קְדָשִׁים כִּי קְדוֹשׁ אָנֹכִי:

(1Pe 1:17) If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as strangers here in reverent fear:

וְאִם הַשֵּׁפֵט אִישׁ אִישׁ לְפִי מִעֲלָלָיו אֲשֶׁר לֹא  
יִשָּׂא פָנִים אִם־אֵתוֹ תִּקְרָאוּ אֲבִיכֶם הַתְּהַלְכוּ  
לְפָנָיו בְּיִרְאָה פְּלִינִי מִגּוֹרֵיכֶם:

(1Pe 1:18) knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers,

הֵן יָדַעְתֶּם כִּי לֹא־בְכֶסֶף וּבַזָּהָב אֲשֶׁר יָכֹל  
בְּאַחֲרֵיתָם נַפְדִּיתֶם מֵאַרְחוֹת שׁוֹא אֲשֶׁר נָחֲלוּ  
לָכֶם אֲבוֹתֵיכֶם:

(1Pe 1:19) but with precious blood, as of a lamb without spot, the blood of Messiah;

כִּי אִם־יָדוּם יָקָר בְּדָם הַמְּשִׁיחַ שׁוֹה תְּמִימִם וּמוֹם  
אִי־יָבוּ:

(1Pe 1:20) who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake,

וְהוּא הוֹכֵן מִקְדָּם טָרָם הַיּוֹסֵד אֶרֶץ וּנְגִלָה  
בְּאַחֲרֵית הַיָּמִים לְמַעַנְכֶם:

(1Pe 1:21) who through him are believers in Elohim, who raised him from the dead, and gave him glory; so that your faith and hope might be in Elohim.

אֲשֶׁר עָלִידוֹ מֵאֲמִינִים אַתֶּם בְּאֱלֹהִים אֲשֶׁר  
הִקְיָמוֹ מִדַּת־הַמֵּתִים וַיַּתְּזֵלּוּ כְבוֹד לְבַעֲבוֹר תְּמַצָּא  
אֲמוּנַתְכֶם וְתַקוּתְכֶם בְּאֱלֹהִים:

(1Pe 1:22) Seeing you have purified your souls in your obedience to the truth through the Spirit in sincere brotherly affection, love one another from the heart fervently:

וְאַחֲרֵי אֲשֶׁר זָפִיתֶם אֶת־נַפְשֵׁיכֶם לְשִׁמְעַ  
אֱלֹהֵי־אֱמֶת עָלִידֵי הָרוּחַ וְלֹא־הִבָּה אִישׁ אֶת־יָאָחִיו  
כִּלְאֵ שִׁפְתָי מִרְמָה הַתְּאֲמִצוּ וְאַהֲבַתְּם  
אֶת־יָאָחִיכֶם בְּתַם־לֵב:

(1Pe 1:23) having been born again, not of corruptible seed, but of incorruptible, through the word of Elohim, which lives and remains forever.

כַּאֲנָשִׁים אֲשֶׁר נוֹלְדוּ שֵׁנִית וְלֹא מִזֶּרַע אֲכָזָב כִּי  
אִם־מִמְקוֹר נְאֻמָּן בְּדַבַּר אֱלֹהִים אֲשֶׁר הוּא חַי  
וְנֹצֵב לְעוֹלָם:

(1Pe 1:24) For, "All flesh is like grass, And all of man's glory like the flower in the grass. The grass withers, and its flower falls;

כִּי כָל־הַבְּשָׂר הָצֵיר וְכָל־כְּבוֹד־אִישׁ כְּצִיץ הָצֵיר  
יִבֶשׂ הָצֵיר נִבֵּל צִיץ:

(1Pe 1:25) But Adonai's word endures forever." This is the word of good news which was preached to you.

וְדַבֵּר יְהוָה יָקוּם לְעוֹלָם וְהוּא הַדְּבָר אֲשֶׁר בִּשְׁדוֹ  
לְכֶם הַמְבִשְׂרִים:

Igereth 46/98/150

(1Pe 2:1) Putting away therefore all wickedness, all deceit, hypocrisies, envies, and all evil speaking,

וְעֵתָה הִסִּירוּ מִכֶּם כָּל־רִשְׁעָה וְכָל־מִרְמָה וְחַגְפָּה  
וְקִנְיָאָה וְכָל־שִׁפְתַת רָכִיל:

(1Pe 2:2) as newborn babes, long for the pure milk of the Word, that you may grow thereby, וְכַעֲוָלָלִים אֲשֶׁר נוֹלְדוּ מִקְרוֹב בְּקִשׁוֹ לְשִׁבַע הַלֶּב  
זֶה מִשְׁדֵּי בִינָה אֲשֶׁר עָלָיו תִּגְדְּלוּ לִישׁוּעָה:

(1Pe 2:3) if indeed you have tasted that Adonai is gracious:

אִם־יֵרָק בְּאַמֶּת וּבְתַמִּים טֵעַמְתֶּם כִּי־טוֹב אֲדִינִינוּ:

(1Pe 2:4) coming to him, a living stone, rejected indeed by men, but chosen by Elohim, precious.

וְאֵלָיו בָּאתֶם כְּמוֹ אֵלֵי־אֶבֶן חַיִּים אֲשֶׁר מְאֻסוֹ  
בְּנֵי אָדָם אֲךָ נִבְחָרְתָה הִיא וַיִּקְרָה לְאֱלֹהִים:

(1Pe 2:5) You also, as living stones, are built up as a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to Elohim through Yeshua the Messiah.

וְגַם־אַתֶּם אֲבִינֵי חַיִּים לְהַבְנוֹת הִיכָל עֲלִיז  
לְכַהֲנַת קֹדֶשׁ לְהַקְרִיב זְבַח־רוּחַ לַיהוָה מִיָּחָד  
לְאֱלֹהִים בְּיַד יֵשׁוּעַ הַמְּשִׁיחַ:

(1Pe 2:6) Because it is contained in Scripture, "Behold, I lay in Tziyon a chief cornerstone, chosen, and precious: He who believes in him will not be disappointed."

זֶה הוּא שֵׂאֵל מִמֶּנּוּ בְּמִקְרָא הַנִּיז יֵסֵד בְּעִיזוֹ אֶבֶן  
בְּחַן פְּנֵה וַיִּקְרָה וְהַמְאֻמִּין בָּהּ לֹא יִבּוֹשׁ:

(1Pe 2:7) For you therefore who believe is the honor, but for such as are disobedient, "The stone which the builders rejected, Has become the chief cornerstone,"

עַל־כֵּן לְכֶם הַמְאֻמִּינִים הוּא לְאֶבֶן חֲפָז וְלֹא־אֲשֶׁר  
אֵינֶם מְאֻמִּינִים הוּא אֶבֶן מְאֻסוֹ הַבּוֹנִים הַיָּתֵה  
לְרֹאשׁ פְּנֵה:

(1Pe 2:8) and, "A stone of stumbling, and a rock of offense." For they stumble at the word, being disobedient, whereunto also they were appointed.

וְלֹאֶבֶן נִגְף וְלִצּוֹר מְכֻשׁוֹל כִּי נִכְשְׁלוּיָבוּ בְּחֶסֶד  
אֲמוּנָתְכֶם כְּאֲשֶׁר גַּם־לְהַכְשִׁיל נוֹעְדוּ מֵאֵז:

(1Pe 2:9) But you are a chosen race, a royal priesthood, a holy nation, a people for Elohim's own possession, that you may show forth the excellencies of him who called you out of darkness into his marvelous light:

וְאַתֶּם הַנִּבְחָרִים בְּחֵירוּיָהּ מִמַּלְכַת כְּהֻנִים גּוֹי קֹדֶשׁ  
וְעַם סִגְלָה לּוֹ לְסַפֵּר תְּהַלְתֶּוּ אֲשֶׁר קָרָא אֶתְכֶם  
מִחֹשֶׁךְ לְאוֹר פְּלֹאִי:

(1Pe 2:10) who in time past were no people, but now are Elohim's people, who had not obtained mercy, but now have obtained mercy.

אֲשֶׁר לְפָנִים לֹא־עָם הָיִיתֶם וְעֵתָה עִם אֱלֹהִים  
לְפָנִים בָּנִים לֹא־רַחֲמוּ וְעֵתָה מְרַחֲמִים:

Igereth 47/99/151

(1Pe 2:11) Beloved, I beg you as foreigners and pilgrims, to abstain from fleshly lusts, which war against the soul;

וְאֲנִי שֵׂאֵל מִכֶּם יְרִידִים כְּגֵרִים וְתוֹשְׁבִים לְהַגְזֹר  
מִתְאַוֹת הַבָּשָׂר הַגְּלֹחֲמוֹת בְּנַפְשׁ:

(1Pe 2:12) having good behavior among the nations, so in that which they speak against you as evil-doers, they may by your good works, which they see, glorify Elohim in the day of visitation.

וְלֹהֲתַחֲלֶךְ בְּמִישָׁרִים בֵּין הַגּוֹיִם אֲשֶׁר דִּבְרוּ  
עֲלֵיכֶם סָרָה כְּפַעְלֵי אֲנֹן וְעַתָּה יִתְפַּנְנוּ  
בְּמַעֲשֵׂיכֶם הַטּוֹבִים וּיְכַבְּדוּ אֶת־אֱלֹהִים בְּיוֹם  
פְּקֻדוֹ:

(1Pe 2:13) Therefore subject yourselves to every ordinance of man for Adonai's sake: whether to the king, as supreme;

וְהַפְּנֵנוּ לְכָל־מִשְׁרָה אֲשֶׁר לְבְנֵי־אָדָם לְמַעַן  
הָאָדוֹן אֱמִילְמֶלֶךְ כְּאֲשֶׁר הוּא הָרֵאשִׁי:

(1Pe 2:14) or to governors, as sent by him for vengeance on evil-doers and for praise to those who do well.

וְאִם־לְשָׂרִים כְּאֲשֶׁר הֵם שְׁלוּחָיו לְתֵת נִקְמָה  
בְּפַעְלֵי אֲנֹן וְכְבוֹד לְעֵשִׂי טוֹב:

(1Pe 2:15) For this is the will of Elohim, that by well-doing you should put to silence the ignorance of foolish men:

כִּי כִן חָפֵץ אֱלֹהִים בְּעֲשֻׂתְכֶם טוֹב לְשׂוֹם  
מִחֶסֶם לְפִי הַסְּכָלִים אִין תְּבוֹנָה בָּם:

(1Pe 2:16) as free, and not using your freedom for a cloak of wickedness, but as bondservants of Elohim.

וְהָיוּ כְּבְנֵי חוֹרִים אִךְ לֹא לְשִׂית חֲפֹשְׁתְּכֶם  
כְּמַכְסָה עַל־פְּנֵי מַעֲשִׂים רָעִים כִּי אִם־כְּעַבְדֵי  
אֱלֹהִים:

(1Pe 2:17) Honor all men. Love the brotherhood. Fear Elohim. Honor the king.

כְּבָדוּ כָל־אִישׁ כְּכְבוֹדוֹ אֲהָבוּ אֶת־אֲחֵיכֶם יְרֵאוּ  
אֶת־הָאֱלֹהִים וְהָבוּ כְבוֹד לְמֶלֶךְ:

(1Pe 2:18) Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the wicked.

וְעַבְדִּים בְּכֶם הַפְּנֵנוּ לְפָנֵי אֲדוֹנֵיכֶם בְּכָל־יְרֵאָה  
לֹא לְבַד לְפָנֵי יְשָׂרִים וְטוֹבִים כִּי אִם־גַּם־לְפָנֵי  
גְלוֹזִים:

(1Pe 2:19) For it is commendable if someone endures pain, suffering unjustly, because of conscience toward Elohim.

כִּי בְּזֹאת יֵאָשֶׁר אָדָם אִם־יִשָּׂא מִכָּאֵב וַיַּעֲנֶה  
חָנּוּם רַק לְהִיּוֹת לְבוֹ תָמִים עִם־אֱלֹהָיו:

(1Pe 2:20) For what glory is it if, when you sin, you patiently endure beating? But if, when you do well, you patiently endure suffering, this is commendable with Elohim.

כִּי מִהֲתַפְּאֶרְתְּכֶם אִם תַּחֲרִישׁוּ כְּאֲשֶׁר תָּפוּ  
בְּאֲשִׁמוֹתֵיכֶם רַק אִם־יִתְעַנּוּ עִקֵּב מַעֲשִׂים טוֹבִים  
וְתַחֲרִישׁוּ תַחֲרִישׁוּן זֹאת תַּחֲזִיק לָכֶם לְתַהַלָּה מֵאֵת  
הָאֱלֹהִים:

(1Pe 2:21) For to this you were called, because Messiah also suffered for us, leaving you an example, that you should follow his steps,

כִּי הֲלֹא לְזֹאת נִקְרָאתֶם וְאִךְ גַּם־הִמְשִׁיחַ נִדְּפָה  
בְּגַלְלָכֶם וַיְהִי לָכֶם לְמוֹפֵת לְלֶכֶת בְּעַקְבוֹתָיו:

(1Pe 2:22) who did not sin, "neither was deceit found in his mouth."

אֲשֶׁר לֹא־חָמַס עָשָׂה וְלֹא מָרְמָה בְּפִיו:

(1Pe 2:23) Who, when he was cursed, didn't curse back. When he suffered, didn't threaten, but committed himself to him who judges righteously;

אֲשֶׁר חָרְפוּהוּ חוֹרְפָנוּ וְלֹא הִשִּׁיב חֲרָפְתָם  
אֶל־חֵיקָם נִעְנָה וְלֹא יִפְתַּח־פִּיו כִּי אִם־יִהְיֶה־קָפוּד  
מִשִּׁפְטוֹ לְשִׁפְט צָדִק:

(1Pe 2:24) who his own self bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed.

וְהוּא נָשָׂא אֶת־חַטְּאֵתֵינוּ בְּבָשָׂרוֹ עַל־הָעֵץ  
לְבַעֲבוֹד נִמּוֹת לְחַטָּאָה וְנִחְיָה לְצַדִּיקָה וְאֲשֶׁר  
בְּחִבְרָתוֹ נִרְפָּא לָכֶם:

(1Pe 2:25) For you were going astray like sheep; but are now returned to the Shepherd and Overseer of your souls.

כִּי צֹאן אֲבָדוֹת הָיִיתֶם וַתָּשִׁבוּ כְּיוֹם אֶל־הָרֹעֶה  
הַמְּשִׁיחַ אֶל־נַפְשֵׁיכֶם:

Igereth 48/100/152

(1Pe 3:1) In like manner, wives, be in subjection to your own husbands; so that, even if any don't obey the Word, they may be won by the behavior of their wives without a word;

וְכֵן גַּם־הַנְּשִׁים הַכּוֹנְעֵנָה לְפָנָי בְּעֲלִיכֶן וְאִם־יֵשׁ  
אֲנָשִׁים מֵאַנְיָם לְשִׁמְעַת הַבְּשָׂרָה אִתְּן בְּעֲנֹת  
דְּרָכְכֶן תִּקְנִינָה אֹתָם לַיהוָה בְּאִמְרַת אֱמֶר וּדְבָרִים:

(1Pe 3:2) seeing your pure behavior in fear.

כְּאִשֶׁר יִחְזוּ פִי בְּיִרְאָה וּבְתָם דְּרָכְכֶן:

(1Pe 3:3) Let your beauty be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing;

וּפְאָרְכֶן לֹא יִהְיֶה פֶּאֶר הַיְצוּן בְּמַחְלָפוֹת רֹאשׁ  
וְעֲדֵי זָהָב אוֹ בְּגָדֵי הַמְדוּת:

(1Pe 3:4) but in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is in the sight of Elohim very precious.

כִּי אִם־הָאָדָם הַפְּנִימִי בְּסֵתֶר הַלֵּב בְּרוּחַ עֲנוּה  
וְהַשְׁקֵט אִשֶׁר אֵין לוֹ כְּלִיזוֹן וְהוּא יִקָּר בְּעֵינֵי  
הָאֱלֹהִים:

(1Pe 3:5) For this is how the holy women before, who hoped in Elohim, also adorned themselves, being in subjection to their own husbands:

כִּי־כֵן הָיָה לְפָנִים פֶּאֶר הַנְּשִׁים הַקְּדוּשׁוֹת אִשֶׁר  
שָׁמְרוּ תוֹחֲלָתָן בְּאֱלֹהִים וְלְפָנָי בְּעֲלִיחָן נִכְנָעוּ:

(1Pe 3:6) as Sarah obeyed Avraham, calling him Master, whose children you now are, if you do well, and are not put in fear by any terror.

כְּמוֹ שָׂרָה אִשֶׁר שָׁמְעָה בְּקוֹל אַבְרָהָם וְקָרְאָהּ לֵאמֹר  
אֲדֹנָי וְאִתְּן לְבָנוֹת לָהּ אִם טוֹב תַּעֲשִׂינָה וְלֹא  
יָבֹא בְּתוֹכְכֶן מִרְדָּ לֵב מִפְּחָד:

(1Pe 3:7) You husbands, in like manner, live with your wives according to knowledge, giving honor to the woman, as to the weaker vessel, as being also joint heirs of the grace of life; that your prayers may not be hindered.

וְכֵן אַתֶּם הָאֲנָשִׁים רְאוּ לְשִׁבֵּת עִם־נְשִׁיכֶם  
בְּהַשְׁכֵּל תִּנּוּ כְבוֹד לְאִשָּׁה כִּי־כֹלֵי דָךְ הִיא מִפֶּם  
וְגַם הַבְּרִיתְכֶם בְּמִתְנַת הַחֶסֶד וְהַחַיִּים וּבְכֵן לֹא  
תִּמְנַע תְּפִלָּה מִבְּתִיכֶם:

(1Pe 3:8) Finally, be all like-minded, compassionate, loving as brothers, tenderhearted, courteous,

סוּף דְּבַר הָיָה כְּלַכֶּם לְאֲנָשֵׁי לֵב אֶחָד אֲנָשִׁי  
הַמְלָה אֶהְיֶה אֶחָד אֲנָשִׁי רַחֲמִים וְשִׁפְלֵי רוּחַ:

(1Pe 3:9) not rendering evil for evil, or reviling for reviling; but instead blessing; knowing that to this were you called, that you may inherit a blessing.

לֹא תִגְמְלוּ לְאִישׁ רָעָה תַּחַת רָעָה אוֹ קָלְלָה תַּחַת  
קָלְלָה כִּי אִם־יְבָרְכָה כִּי לְזֹאת נִקְרְאתֶם לְמַעַן  
תִּירְשׁוּ אֶת־הַבְּרָכָה:

(1Pe 3:10) For, "He who would love life, And see good days, Let him keep his tongue from evil, And his lips from speaking deceit.

מִי־הָאִישׁ הַחֹפֵץ חַיִּים וְלִרְאוֹת יָמִים טוֹבִים יִצַּר  
לְשׁוֹנוֹ מִרְעַ וְשִׁפְתָיו מִדְּבַר מְרָמָה:

(1Pe 3:11) Let him turn away from evil, and do good. Let him seek peace, and pursue it.

יִסוּר מִרְעַ וְיַעֲשֵׂה טוֹב וּבִקֵּשׁ שְׁלוֹם וְיִרְדְּפֵהוּ:

(1Pe 3:12) For the eyes of Adonai are on the righteous, And his ears open to their prayer; But the face of Adonai is against those who do evil."

כִּי עֵינֵי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל וְאָזְנוֹ אֱלֹהֵי־שָׁמַע פְּנֵי  
יְהוָה בְּעֵשִׂי רָע:

Igereth 49/101/153

(1Pe 3:13) Now who is he who will harm you, if you become imitators of that which is good?

וְיָמִי יַעֲשֶׂה עִמָּכֶם רָע אִם-תִּרְדְּפוּ לַעֲשׂוֹת טוֹב:

(1Pe 3:14) But even if you should suffer for righteousness' sake, you are blessed. "Don't fear what they fear, neither be troubled."

אִפְסֵי אִם-גַּם-תִּעָנּוּ עִקֵּב צְדָקָה אֲשֶׁר-יִכְסֶה אֶדְךָ  
אֶת-יְמוֹרָאֵם לֹא תִירָאוּ וְלֹא תִעְרֹצוּ:

(1Pe 3:15) But sanctify Adonai Elohim in your hearts; and always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear:

אֶת-יְהוָה אֱלֹהִים אֹתוֹ תְקַדִּישׁוּ בְלִבְבְּכֶם וּבַעֲנֹה  
וְיִירָאָה הֵיוּ נִכְנָיִם תָּמִיד לְתֵת מַעֲנֶה לְכָל-הַדֹּרֵשׁ  
מִכֶּם מֵה יִסוֹד תִּקְוַתְכֶם:

(1Pe 3:16) having a good conscience; that, while you are spoken against as evildoers, they may be disappointed who curse your good manner of life in Messiah.

וּבְרוּחַ נְכוֹן אֲשֶׁר בְּקִרְבְּכֶם יְבוֹשׁוּ הַדֹּבְרִים סָרָה  
עַל-דִּרְכְּכֶם הַטּוֹבָה בְּמִשְׁיַח וְהַמְלִשְׁיָנִים אֶתְכֶם  
כַּפְעֲלֵי אֶזְוֹ:

(1Pe 3:17) For it is better, if the will of Elohim should so will, that you suffer for doing well than for doing evil.

כִּי טוֹב לָכֶם לְהִתְעַנּוֹת אִם כִּן רָצָה הָאֱלֹהִים  
עִקֵּב עֲשׂוֹת טוֹב מֵאֲשֶׁר תִּתְעַנּוּ עִקֵּב עֲשׂוֹת רָע:

(1Pe 3:18) Because Messiah also suffered for sins once, the righteous for the unrighteous, that he might bring you to Elohim; being put to death in the flesh, but made alive in the spirit;

כִּי גַם-יְהִמָּשִׁיחַ עָנָה פְּעַם אַחַת בְּחַטְאֵינוּ אִישׁ  
צָדִיק בְּעַד אֲנָשִׁים חַטָּאִים וַיְבִיאֵנוּ עַד-יְהָאֱלֹהִים  
אַחֲרֵי אֲשֶׁר הוּמַת בְּשָׂרוֹ וַיְחַי בְּרוּחַ:

(1Pe 3:19) in which he also went and preached to the spirits in prison,

וַיַּעֲבֹר וַיִּקְרָא אֶת-יְהִיְוָה גַּם אֶל-הַרוּחֹת אֲשֶׁר  
בְּמִשְׁמָר:

(1Pe 3:20) who before were disobedient, when Elohim waited patiently in the days of Noach, while the teivah {ark} was being built. In it, few, that is, eight souls, were saved through water.

הֲלֹא הֵם אֲשֶׁר לֹא הֵאֱמִינוּ לְפָנִים כְּאֲשֶׁר הִכָּה  
אֱלֹהִים אֲלֵיהֶם בְּאֶרֶץ אֲפוֹ בַיָּמִי נֹחַ עַד-אֲשֶׁר  
נִעֲשְׂתָה הַתֵּבָה וְאֲנָשִׁים מְעַטִּים שָׁמְנָה נַפְשׁוֹת  
נִמְלְטוּ בָּהּ מִיַּד-הַמָּוִם:

(1Pe 3:21) This is a symbol of immersion, which now saves you -- not the putting away of the filth of the flesh, but the answer of a good conscience toward Elohim, through the resurrection of Yeshua the Messiah,

וַיְחַי לְמוֹפֵת לְטְבִילְתָנוּ בַּיָּמִים אֲשֶׁר תוֹשִׁיעַ לָנוּ  
גַּם-יְהוּסִים לֹא לְרַחֵץ אֶת-יְצוּאֹת הַבָּשָׂר כִּי  
אִם-לְזָכוֹת אֶת-לִבְנוּ בְרוּחַ נְכוֹן לְפָנֵי הָאֱלֹהִים  
עַל-יְדֵי תְקוּמַת יֵשׁוּעַ הַמָּשִׁיחַ:

(1Pe 3:22) who is at the right hand of Elohim, having gone into heaven, angels and authorities and powers being made subject to him.

אֲשֶׁר עָלָה הַשָּׁמַיְמָה וַיֵּשֶׁב לְיְמִין הָאֱלֹהִים  
וּמְלָאכִים שָׂרֵי צָבָא וְגַבְרֵי כַח שֵׁת אֱלֹהִים תַּחַת  
יְדָיו:

Igereth 50/102/154

(1Pe 4:1) Forasmuch then as Messiah suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin;

וַעֲתָה אַחֲרֵי אֲשֶׁר עָנָה הַמָּשִׁיחַ בְּעַדְנוּ בַּבָּשָׂר  
הִתְאַזְרוּ עַז רוּחַ כְּמוֹהוּ גַם-יֵאָתֶם כִּי הִמָּכָה  
וְהִמָּעָנָה בַּבָּשָׂר וַיְחַדֵּל מִחַטּוֹא:

(1Pe 4:2) that you no longer should live the rest of your time in the flesh for the lusts of men, but for the will of Elohim.

וְלֹא תִתְּנוּ אַחֲרֵי תַאֲוֹת בָּשָׂר וְדָם כְּלִימֵי חַיִּיכֶם  
עַל־הַאֲדָמָה כִּי אִם־אַחֲרֵי חֶפֶץ אֱלֹהִים:

(1Pe 4:3) For we have spent enough of our past time doing the desire of the Goyim, and having walked in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries.

כִּי רַב לָנוּ אֲשֶׁר עָשִׂינוּ כְּחֶפֶץ הַגּוֹיִם בְּיָמֵינוּ  
עָבְרוּ עָלֵינוּ בְּלִקְתָּנוּ עִמָּהֶם בְּאַרְחוֹת זִמָּה  
וְעֵגְבִיבִים בְּבִתֵּי זֹלְלִים וְסֹבְאִים וְהוֹלֵלִים וּבְגִלּוּלֵי  
הָאֱלֹלִים:

(1Pe 4:4) They think it is strange that you don't run with them into the same excess of riot, blaspheming:

וְכִי־יִשְׂאוּ וְיִנְעוּ רֹאשׁ וְיִלְעִיבוּ בְּכֶם כִּי לֹא־תָרוּצוּ  
עוֹד עִמָּהֶם לְשִׁטֹּף זִמָּתָם:

(1Pe 4:5) who will give account to him who is ready to judge the living and the dead.

הַעֲתִידִים לָתֵת דִּין וְחֵשְׁבוֹן לְפָנָי הָעֲתִיד לָבוֹא  
לְשִׁפֹּט אֶת־הַחַיִּים וְאֶת־הַמֵּתִים:

(1Pe 4:6) For to this end was the Good News preached even to the dead, that they might be judged indeed as men in the flesh, but live as to Elohim in the spirit.

כִּי עַל־כֵּן הִזְתָּה קְרִיאַת הַבְּשָׂרָה גַם אֶל־הַמֵּתִים  
לְמַעַן יִשְׁפֹּטוּ בְּבָשָׂר כְּבָנֵי אָדָם וְיַחְיִי בְּחַיֵּי רוּחַ  
כְּאֱלֹהִים:

(1Pe 4:7) But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer.

הִנֵּה קֵץ כָּל־דָּבָר קָרוֹב עֲלֵיכֶם הַשְׁפִּילוּ וְהִתְעוֹדְרוּ  
בְּתַפְּלָה:

(1Pe 4:8) And above all things be earnest in your love among yourselves, for love covers a multitude of sins.

אֵךְ בְּרֹאשׁ כָּל־דָּבָר אֲהָבוּ אִישׁ אֶת־רֵעֵהוּ  
כְּאֲהָבָה רַבָּה כִּי אֲהָבָה תִּכְסֶּה עַל־פְּשָׁעִים  
רַבִּים:

(1Pe 4:9) Be hospitable one to another without grumbling.

שְׂמְרוּ אֲהָבַת אֱחָיִים בְּקִרְבָּנְכֶם וְלֹא תִתְעַרְבּוּ  
תְלוּפָה בָּהּ:

(1Pe 4:10) According as each has received a gift, be ministering it among yourselves, as good stewards of the grace of Elohim in its various forms.

אִישׁ אִישׁ מִכֶּם כַּמָּתֵן אֲשֶׁר תִּשְׂיֵג יָדוֹ כֵּן תַּפְּזֹרוּ  
אִישׁ לְרֵעֵהוּ כְּפִקְדִים נְאֻמָּנִים עַל־חֹסְדֵי אֱלֹהִים  
הַרְבִּים:

(1Pe 4:11) If any man speaks, let it be as it were oracles of Elohim. If any man serves, let it be as of the strength which Elohim supplies, that in all things Elohim may be glorified through Yeshua the Messiah, to whom belong the glory and the dominion forever and ever. Amen.

כִּי יִדְבַר אִישׁ בְּקֹהֶל יְהִי דְבָרוֹ כְּדִבְרֵי אֱלֹהִים  
וְהַמְּשֻׁרֵת יִמְלֵא פִקְדָתוֹ כִּי־אֱלֹהִים הַטּוֹבָה עָלָיו  
לְמַעַן יִכְבֹּד שֵׁם אֱלֹהִים בְּכָל עֲלִיָּדָי יְשׁוּעָה  
הַמְּשֻׁיחַ אֲשֶׁר לוֹ הַכְּבוֹד וְהַמְּשֻׁלָּה לְעוֹלָם וָעַד  
אָמֵן:

Igereth 51/103/155

(1Pe 4:12) Beloved, don't be astonished at the fiery trial which has come upon you, to test you, as though a strange thing happened to you.

אַל־תִּתְפַּלְאוּ וְיָדִידִים כִּי תָבוֹאוּ לְהִבָּחֵן בְּכּוֹר עֲנִי  
כְּמוֹ אִם־יִקְרָה אֶתְכֶם דָּבָר זָר:

(1Pe 4:13) But because you are partakers of Messiah's sufferings, rejoice; that at the revelation of his glory, you may also rejoice with exceeding joy.

אך תִּשְׁטוּ בְּאִשֶּׁר חֲבָרִים אֲתֶם לְחַבְּלֵי הַמָּשִׁיחַ  
וְכֵן תִּשְׁטוּ וְתַעֲלִצוּ בְּהַגְלוֹת נִגְלוֹת כְּבוֹדוֹ:

(1Pe 4:14) If you are insulted for the name of Messiah, blessed are you; because the Spirit of glory and of Elohim rests on you. On their part he is blasphemed, but on your part he is glorified.

אֲשֶׁר־יִכְּמֹר אִם יִחַרְפוּ אֲתֶכֶם בְּעִבּוֹר שֵׁם הַמָּשִׁיחַ  
כִּי נִהָה עֲלֵיכֶם רוּחַ הַכְּבוֹד וְרוּחַ אֱלֹהִים אֲצֻלְמֶם  
מִנְּאִץ הוּא וְאֲצֻלְכֶם נִכְבָּד:

(1Pe 4:15) For let none of you suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men's matters.

וְלֹא יוֹסֵר אִישׁ מִכֶּם פְּרִיצָה אוֹ יִכְנֹס אוֹ יִכְפַּעַל  
אֶזְו אוֹ יִכְמַר גַּל בְּפִקְדֵי אֲחֵרִים:

(1Pe 4:16) But if one of you suffers for being a Messianic, let him not be ashamed; but let him glorify Elohim in this matter.

אֲבָל אִם יִעָנֶה בְּאִשֶּׁר שֵׁם הַמָּשִׁיחַ נִקְרָא עָלָיו  
אֲלֵיבוֹשׁ כִּי אִם יוֹדֶה אֶת־אֱלֹהִים בְּשֵׁם הַזֶּה:

(1Pe 4:17) For the time has come for judgment to begin at the house of Elohim. If it begins first with us, what will happen to those who don't obey the Good News of Elohim?

כִּי בָּא הַיּוֹם לְחַל מִשְׁפָּט מִבַּיִת אֱלֹהִים  
וְאִם־יִבְנֶה חֵל מִדֵּי־אִפּוֹא תִהְיֶה אַחֲרֵי הַמַּמְרִים  
אֶת־יְבֹשֶׁת אֱלֹהִים:

(1Pe 4:18) "If it is hard for the righteous to be saved, what will happen to the ungodly and the sinner?"

וְאִם לְצַדִּיק קָטָה לְהַנְצִיל אֲלֵמֵי וּפְנֵה רָשָׁע  
וְחַטָּא:

(1Pe 4:19) Therefore let them also who suffer according to the will of Elohim in doing good entrust their souls to him, as to a faithful Creator.

עֲלֵיכֶן הַמְעַנִּים כְּרִצוֹן אֱלֹהִים יוֹסִיפוּ לְהִיטִיב  
וְיִפְקְדוּ אֶת־נַפְשָׁם בְּיַד יוֹצֵרָם כִּי נֶאֱמַן הוּא:

Igereth 52/104/156

(1Pe 5:1) I exhort the elders among you, as a fellow elder, and a witness of the sufferings of Messiah, and who will also share in the glory that will be revealed.

וְאֵלֵי־חֲזָקִים בְּכֶם אֲנִי הוֹקֵן כְּחֵבֵר לָהֶם וְעַד  
לְחַבְּלֵי הַמָּשִׁיחַ וְאִשֶּׁר נִכּוֹן לִי חֵלֶק בְּכְבוֹד  
הַעֲתִיד לְהַגְלוֹת אֶקְרָא וְאֶצְוֶה לֵאמֹר:

(1Pe 5:2) Shepherd the flock of Elohim which is among you, exercising the oversight, not under compulsion, but voluntarily, not for dishonest gain, but willingly;

רְעוּ אֶת־עֲדַר הָאֱלֹהִים הַנִּמְצָא אֲתֶכֶם הַשְׂגִּיחוּ  
אֵלֵיהֶם לֹא בְּאִנּוֹס כִּי אִם־בְּרוּחַ נְדִיבָה בְּנַפְשׁ  
חַפְצָה וְלֹא לְמַעַן בָּצַע בָּצַע:

(1Pe 5:3) neither as lording it over the charge allotted to you, but making yourselves examples to the flock.

לֹא לְהִשְׁתַּרֵּר עֲלֵינְחֵלֶת וְהוֹה כִּי אִם־לְהִיּוֹת  
לְמוֹפֵת לְצִאָן:

(1Pe 5:4) When the chief Shepherd is revealed, you will receive the crown of glory that doesn't fade away.

וְכַאֲשֶׁר יוֹפִיעַ אֲבִיר הָרְעִים אֶז תִּשְׂאוּ עֲטֹרַת  
תְּפָאֶרֶת אִשֶּׁר לֹא תִבּוֹל:

(1Pe 5:5) Likewise, you younger ones, be subject to the elder. Yes, all of you gird yourselves with humility, to subject yourselves to one another; for "Elohim resists the proud, but gives grace to the humble."

וְכֵן הַנְּעָרִים בְּכֶם הַכְּנִיעוּ לַפְּנֵי הַחֲזָקִים וְכֻלְכֶם  
הִתְאַזְרוּ עַז הַעֲנִיָּה וְעִזְרוּ אִישׁ לְאֶחָיו כִּי בֵּית  
גָּאִים יִסָּח אֱלֹהִים וְלַעֲנָוִים יִתְנַחֵז:

(1Pe 5:6) Humble yourselves therefore under the mighty hand of Elohim, that he may exalt you in due time;

הַשְּׂפִילוּ נַפְשֵׁיכֶם תַּחַת יְדֵי אֱלֹהֵי יְהוָה וְהוּא יְרַחֵם  
אֶתְכֶם בְּעֵתוֹ:

(1Pe 5:7) casting all your worries on him,  
because he cares for you.

וְכָלִּיזְהַבְכֶם הַשְּׂלִיכוּ עָלָיו וְהוּא יְדַאֵג לָכֶם:

(1Pe 5:8) Be sober and self-controlled. Be  
watchful. Your adversary the devil, walks  
around like a roaring lion, seeking whom he  
may devour.

הַתְּעוֹרְרוּ הַשְּׂמְרוּ לָכֶם מְאֹד כִּי הַשָּׂטָן הַצֹּרֵר  
אֶתְכֶם יְתוֹר פֹּאֲרֵי נְהִים וַיִּשְׁחַר אֱלֹהֵי אֲשֶׁר יִבְלַע:

(1Pe 5:9) Withstand him steadfast in your faith,  
knowing that your brothers who are in the  
world are undergoing the same sufferings.

אֲךָ בְּאִמּוֹנָה תַעֲמְדוּ נְגִדוּ כְּגִבְרִים וְתִדְעוּן כִּי  
צָרוֹת פְּאֵלָה עֹבְרוּ גַם עֲלֵי אַחֵיכֶם אֲשֶׁר בְּאֶרֶץ  
הַמָּוֶה:

(1Pe 5:10) But may the Elohim of all grace, who  
called you to his eternal glory by Messiah  
Yeshua, after you have suffered a little while,  
perfect, establish, strengthen, and settle you.

וְאַחֲרֵי אֲשֶׁר עָנִיתֶם לְיָמִים מְעַטִּים יִנָּתֵן לָכֶם  
לֵב שְׁלֵם מֵאֵת אֱלֹהֵי הַחַסֵּד אֲשֶׁר קָרָא אֶתְכֶם  
לְכַבּוֹד עַד־עוֹלָמִי עַד בְּמִשִּׁיחַ יֵשׁוּעַ וַיַּחֲזַק  
וַיֵּאמֶץ וַיְכַוֵּן אֶתְכֶם לְנִצְחָה:

(1Pe 5:11) To him be the glory and the power  
forever and ever. Amein.

וְלוֹ הַכְּבוֹד וְהַמְּשָׁלָה עַד־עוֹלָמִי עוֹלָמִים אָמֵן:

(1Pe 5:12) Through Sila, our faithful brother, as I  
consider him, I have written to you briefly,  
exhorting, and testifying that this is the true  
grace of Elohim in which you stand.

אֶתִּיחַדְּבָרִים הַמְּעַטִּים הָאֵלֶּה פָּתַבְתִּי אֵלֵיכֶם  
בְּיַד־סִלּוֹנוֹס אַחֵיכֶם הַנֶּאֱמָן לְהוֹדִיר אֶתְכֶם לְפִי  
חוֹת דְּעֵתִי וְלְהַעֲיִד לָכֶם כִּי חַסֵּד אֱלֹהִים הוּא  
חַסֵּד אֱמֶת עַמְדוֹ בּוֹ הַכֵּן:

(1Pe 5:13) She who is in Bavel, chosen together  
with you, greets you; and so does Mark, my  
son.

עֲדַת בְּבֶל הַנִּבְחָרָה כְּמוֹכֶם שִׂאֵלַת לְשָׁלוֹם לָכֶם  
וְכֵן גַּם־מָרְקוֹס בְּנִי:

(1Pe 5:14) Greet one another with a kiss of love.  
Shalom be to you all who are in Messiah  
Yeshua. Amein.

שִׂאֵלוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם בְּנִשְׁיִקַת אַהֲבָה  
שָׁלוֹם לְכָל־כֶּם אֲשֶׁר בְּמִשִּׁיחַ יֵשׁוּעַ אָמֵן: