

# The Emmissary Shaul to the Jews



*On Yeshua, Cohen haGadol  
after the Order of Melchizadok  
Forever*

Mizmor (Psalm) 110:4

# Ivrim (Hebrews) written between AD 64-68

## Chapter 1

**1:1** יהוה, who at many times and in many ways spoke in times past to our forefathers through the prophets,

**1:2** Has in these last days spoken to us through His Son, who He has appointed as heir of all things, and through also He has made the universe;

**1:3** It is His Son who reflects the brightness of יהוה's splendor, and who is the express image of יהוה's character, and who upholds all things by the word of His power, and who, after purging us of our Torah violations, sat down in majesty at the right hand of the most high Elohim (God),

**1:4** Who has made Him higher in rank than the Angels, and caused Him to inherit a name more excellent than that of the Angels.

**1:5** For to which of the Angels has יהוה ever declared at any time, "You are my Son, this day I have begotten you"? Or, "I will be to Him a Father, and He shall be to Me a Son?"

**1:6** And when He brought His first born Son into the world, יהוה said again, "Let all the Angels of יהוה kneel before Him".

**1:7** But regarding the Angels, יהוה only says, "He brings forth His Angels like the winds, and His servants like flames of fire."

**1:8** But to the Son He has said, "Your throne, O Elohim (O God), is forever and ever, and a scepter of righteousness is the scepter of your kingdom.

**1:9** You have loved righteousness, and hated iniquity; therefore Elohim (God), your Elohim (God), has anointed You with the oil of gladness above Your companions."

**1:10** And, "You, O Elohim (O God), in the beginning have laid the foundation of the earth; and the heavens are the works of Your hands,

**1:11** They shall pass away; but You shall remain. They shall all become old and worn like a robe;

**1:12** And as fine clothing You shall fold them up, and they shall be changed; but You remain the same, and Your years shall not fail."

**1:13** And to which of the Angels did יהוה at any time declare, "Sit at My right hand,

until I make Your enemies Your footstool”?

**1:14** Are they not all but ministering spirits, sent forth to minister to those who shall be fellow heirs with Yeshua?

## Chapter 2

**2:1** Therefore we must be all that much more attentive to what we have heard, so that we do not drift away.

**2:2** For if the word spoken by Angels was unshakable, and every violation of the Torah and every act of disobedience was punished;

**2:3** Then how shall we escape, if we neglect this great salvation first declared to us by our Deliverer (Savior) Yeshua himself, that was then established and proven to us by those who heard Him speak?

**2:4** And that יהוה Himself also confirmed with many different signs and wonders and miracles, as well as through gifts of the Ruach haKadosh (Holy Spirit) which He distributed however He chose?

**2:5** For He has not put the world to come of which we speak under the authority of the Angels.

**2:6** But as it is written, “What is man that you are mindful of him? Or the son of man that you give attention to him?”

**2:7** For you have made him a little lower than the Angels and crowned him with splendor and honor; made him to have dominion over the works of your hands,

**2:8** And put all things under his feet.” Yet clearly not all things are under the feet of man’s dominion and authority; so here we see one spoken of who יהוה has placed all things under the authority of, and that there is nothing that is not under the authority of this one.

**2:9** And this One is the Messiah Yeshua who “was made a little lower than the Angels” and because He suffered death for us He is now crowned with splendor and honor. For being highly favored of יהוה He was able to partake of death on behalf of every person,

**2:10** And as a result, able to bring many sons into the place of the Father’s excellence. As such, it was also proper that the Father, for whom and through whom all things exist, should also make the Author of their salvation perfect through what He suffered.

**2:11** And both Yeshua who has been set apart through His suffering, and they who are being set apart for Elohim’s (God’s) purpose through Him, have the same Father; and so, {like

Joseph}, is no longer ashamed to call us brothers,

**2:12** And so it is written, “I will declare Your name to My brothers, in the middle of the assembly I will sing praise to You.’

**2:13** And again, “I will put My trust in Him.” And again, “Here I am and the children which יהוה has given Me.”

**2:14** So then, even as the children of Elohim (God) are mortal beings made of flesh and blood, even so, Yeshua, the Son of Elohim (God), likewise became a mortal being made of flesh and blood so that through His death He could destroy the Wicked One who had the power over death.

**2:15** And deliver those who were kept enslaved all their lives through fear of death.

**2:16** For truly Yeshua did not take upon Himself the nature of Angels, but the nature of the seed of Avraham.

**2:17** By becoming like us in every way, He was able to take upon Himself the debt owed for our sin, so that He as a faithful Cohen haGadol (High Priest) without sin toward יהוה, could show Elohim’s (God’s) mercy towards us when paying for the sins of the people.

**2:18** And likewise, because He experienced temptation, He is

also able to help those who are being tempted.

### Chapter 3

**3:1** Therefore, reverent, set-apart brothers, and partakers of the heavenly calling, consider the Chief Emissary and Cohen haGadol (High Priest) whom we profess, the Messiah Yeshua;

**3:2** Who was faithful to יהוה who appointed Him, as also Moshe (Moses) was faithful in all his house.

**3:3** For this Man was counted worthy of more honor than Moshe (Moses), in the same way as one who has built the house has more honor than the house.

**3:4** For every house is built by some man; but He who built all things is יהוה’.

**3:5** And so though Moshe (Moses) was a faithful servant over all Elohim’s (God’s) family as a testimony of those things which would later be revealed;

**3:6** Yeshua is not a mere servant, but the Son and heir over all His family; whose family we are, if we remain steady and courageous in the Faith, and continue to rejoice in our hope in Him firmly to the end.

**3:7** Therefore, as the Ruach haKadosh (Holy Spirit) said, “Today if you will hear His voice,

**3:8** Do not harden your

thoughts as in the rebellion, in the day of trial in the wilderness,

**3:10** For I was angry with that generation, And said, "They always go astray in their thoughts, and they have not known My ways."

**3:11** So I swore in My anger that, "They shall not enter My rest."

**3:12** Beware therefore, brothers of the womb, that none of you, through an evil, unbelieving, mind also depart from the living Elohim (God).

**3:13** Encourage and correct one another daily. Do it even today, before any of you become stubborn through the deceitfulness of sin.

**3:14** For we have become fellow partakers with the Messiah only if we hold the beginning of our confidence firmly to the end,

**3:15** As it is written, "Today, if you will hear His voice, Do not harden your thoughts as in the rebellion."

**3:16** For who was it who after hearing, rebelled? Indeed, wasn't it all those who were led out of Egypt by Moshe (Moses)?

**3:17** And who was it that יהוה was angry with those forty years? Wasn't it with those who had violated the Torah that He caused to die in the wilderness?

**3:18** So to who did He swear would not enter into His rest, but

to those who did not obey?

**3:19** So we see that they could not enter in because of their unbelief.

## Chapter 4

**4:1** Therefore, since a promise remains for us to enter His rest\*, let us fear יהוה and not fall short as they did.

**4:2** For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, for those who heard the word did not combine it with faith.

**4:3** So it is only those who have believed who will enter that rest; for concerning the others He says, "I swore in My wrath, they shall not enter My rest". But how can this be when His work has been finished from the foundation of the world?

**4:4** For it is written concerning the seventh day, "And Elohim (God) rested on the seventh day from all His work";

**4:5** But then in this place it is written, "They shall not enter My rest."

**4:6** So in one place it reveals that there are yet some who will

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**Note 4:1** \*The millennial kingdom during the 7<sup>th</sup> millennium from Adam will be that ultimate rest pictured/prophesied here.

enter into His rest, and that those to who the word was formerly preached were prevented from entering into that rest because of their disobedience,

**4:7** In another example, here again יהוה designates a certain day, saying to David, "Today," after so much time had already passed from the foundation of the world, He says, "Today, if you will hear His voice, do not harden your thoughts."

**4:8** For if Yehoshua (Joshua) had given them rest, then יהוה would not have spoken of another day at this later time.

**4:9** The Sabbath therefore remains for the people of Elohim (God).

**4:10** For he who has entered His rest has himself also ceased from his works as Elohim (God) did from His.

**4:11** Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

**4:12** For the word of Elohim (God) is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the mind.

**4:13** And there is no creature hidden from His sight; but all things are naked and open to the

eyes of Him to whom we must give account.

**4:14** Seeing then that we have a great Cohen haGadol (High Priest) who has ascended into the heavens, Yeshua the Son of יהוה, let us hold firmly to our confession.

**4:15** For we do not have a Cohen haGadol (High Priest) who cannot sympathize with our weaknesses, but was in all ways tempted as we are, but without sinning.

**4:16** Let us therefore come boldly to the throne with His favor, that we may obtain mercy and find favor to help us in our time of need.

## Chapter 5

**5:1** For every Cohen haGadol (High Priest) is chosen from among men and appointed to act on behalf of the people concerning the requirements of יהוה; and on their behalf, he presents their gifts, and offers sacrifices for their sins.

**5:2** And he can have compassion on those who are ignorant and going astray, since he is also subject to weakness himself.

**5:3** But because of his weakness, the sacrifices that he offers up on behalf of the people for their sins, he must also offer

up for himself as well.

**5:4** Also, no man takes this responsibility upon himself, except he who is called by יהוה for this purpose, even as Aaron was called for this purpose.

**5:5** In the same way, neither did Messiah exalt Himself into this position of Cohen haGadol (High Priest), but יהוה said to Him: "You are My Son, Today I have begotten You."

**5:6** And in another place יהוה also says, "You are a priest forever after the order of Melchizedek";

**5:7** and so in the days when Messiah was among us in the flesh, after He had offered up prayers, and humbly pleaded with great cries and with many tears before the Father who was able to deliver Him from death, His prayers were heard because of His deep reverence and humble submission,

**5:8** And though He was the Son, it is through His submission that His understanding [of our condition] was increased when suffering in His flesh here on earth.

**5:9** And having been perfected in His suffering, He became the author of eternal salvation to all those who obey Him,

**5:10** and so is now called Cohen haGadol (High Priest) by יהוה "after the order of Melchizedek,"

**5:11** and there is much that we can say of Him that would be difficult to explain because of the deafness of people's understanding.

**5:12** For after all this time you should already be teachers; but instead, you need to be taught all over again the basic principles of the word of יהוה; and are still feeding on milk rather than on solid food.

**5:13** And everyone who feeds only on milk is unskilled in the word of righteousness, and is but an infant.

**5:14** But those who are mature feed on solid food, and by reason of use have had their senses exercised to discern between good and evil.

## Chapter 6

**6:1** Therefore leaving the basic principles of Mashiach's (Messiah's) teaching, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward יהוה,

**6:2** Of the doctrine of mikvahs (baptisms), and of the laying on of hands, and of the resurrection

of the dead, and of eternal judgment.

**6:3** Then, יהוה willing, we will move forward onto perfection;

**6:4** For it is impossible for those who were once enlightened, who have tasted of the heavenly gift, and have been made partakers of the Ruach haKadosh (Holy Spirit),

**6:5** And have tasted of the good word of יהוה, and of the powers of the world to come,

**6:6** That if they should fall away, to renew them again to repentance; for to their detriment, it is the same as if they were to openly shame and crucify the Son of יהוה all over again.

**6:7** For the earth, when it drinks in the rain that often falls upon it, brings forth crops that are useful to those who are benefitted by it, it is blessed by יהוה:

**6:8** But when the earth brings forth thorns and thistles, it is rejected, and near to being cursed and ultimately burned.

**6:9** But, beloved, though we are speaking like this to you, it is the better scenario here that we are confident about concerning you. Yes, of the things that point to your salvation

**6:10** For יהוה who is just, will not forget your work and labor of

love which you have shown toward His name when ministering to the body of Messiah as you continue to do today.

**6:11** And we desire that each of you demonstrate the same diligence concerning your own hope, that you may be competent,

**6:12** that you do not become sluggish, and that you may imitate those who through faith and patience inherit the promises.

**6:13** For when יהוה made a promise to Avraham, because there was no one greater than Himself to swear by, He swore an oath in His own name,

**6:14** saying, "Truly with blessing I will bless you, and in multiplying I will multiply you."

**6:15** And so, after Avraham had patiently endured, he obtained the promise.

**6:16** For when people take an oath, they call on someone greater than themselves to hold them accountable to it, and the oath then confirms what is said and puts an end to all argument.

**6:17** In like manner, because יהוה wanted to make the certainty of the promise to Avraham's heirs clear, He confirmed His promise with an oath.



**6:18** So Elohim (God) has given us His promise and His oath; and because it is impossible for יהוה to lie, these two things are unchangeable and certain to come to pass; so that we who have fled to Him for refuge can be greatly encouraged as we take possession of the hope of salvation set before us.

**6:19** This hope we have as an anchor of the soul, is both certain and enduring, even taking us behind the veil,

**6:20** where Yeshua, our Cohen haGadol (High Priest) forever after the order of Melchizedek, entered in as a forerunner into the Father's presence.

## Chapter 7

**7:1** For this king of Salem, and priest of the most high Elohim (God), holding the office of Melchizedek, met Avraham after he came back from killing the kings, and blessed Avraham;

**7:2** Avraham, likewise, gave a tenth part of all the spoils. This title "Melchizedek" means king of righteousness, and he was the king of Salem, that is, the king of shalom (peace);

**7:3** And this office has assigned to it no record of the father, or mother, or genealogy; and records no beginning of

days, nor end of life; but as the Son of יהוה is a perpetual office of priesthood.

**7:4** And consider how great this man was, to who even the patriarch Avraham gave a tenth of the spoils.

**7:5** For though the Levites, who are descendants of Avraham and recipients of the priesthood, are authorized by the Torah to receive tithes from the people and from their brothers,

**7:6** This one man, who was neither a Levite, nor a descendant of Avraham, received tithes from Avraham, and blessed Avraham to whom the promises had been given.

**7:7** And because the person of greater authority is the one who blesses the one of lesser authority, we can see here that "Melchizedek" was the one of greater authority.

**7:8** So, on the one side we can see that men of the office of Levite who receive tithes, are men that die; but that this office of Melchizedek, being of greater authority, continues on to this day.

**7:9** So that even the Levites who received tithes from the people paid tithes to Melchizedek through Avraham;

**7:10** For Levi was still in the loins of his father Avraham when Melchizedek met Avraham.

**7:11** But if perfection was to be through the Levitical priesthood, (for under it the people received the tabernacle and priestly sacrifices after the order of Levi/Aaron) what further need would there have been for a priest after the order of Melchizedek to be raised up, rather than after the order of Aaron?

**7:12** And now the order of priesthood is being transferred from Levi back to Melchizedek causing changes to take place concerning how the sacrificial law is to be carried out.

**7:13** And these changes, likewise, had to come through one who was from a tribe other than Levi, so that he would not be bound to the service of the altar after the Levitical order.

**7:14** That One is clearly Yeshua our King, who arose from the tribe of Yehudah (Judah) and has now taken on this title of "Righteous King" from a tribe of which Moshe (Moses) spoke nothing concerning the Levitical order of priesthood.

**7:15** And this change has now been made very clear with the appearance of Yeshua who has come in the same likeness as Melchizedek.

**7:16** Who was ordained, not through the law concerning flesh stripped of its skin as

commanded under Moshe; but through the power of an endless life.

**7:17** For יהוה has testified, "You are a priest forever after the order of Melchizedek".

**7:18** So now the previous order of priesthood commanded has been set aside as inferior and rendered as inoperable.

**7:19** For the sacrificial law after the order of Levi made nothing perfect, but the bringing in of a better hope {through the power of a resurrected life} did; and it is through this that we can now draw near to יהוה.

**7:20** And this Cohen haGadol (High Priest) after the order of Melchizedek was appointed through an oath,

**7:21** But the Cohen haGadol (High Priest) after the Levitical order appointed without an oath; for יהוה swore an eternal oath concerning this One who would come after the order of Melchizedek when He said, " יהוה has sworn and will not relent, 'You are a priest forever after the order of Melchizedek'."

**7:22** And so because of this oath, Yeshua has become the guarantor of a superior priesthood covenant.

**7:23** And truly under the former priesthood covenant many priests had to be raised up

## Chapter 8

to replace those who formerly died;

**7:24** But this One, because He continues forever, has a priesthood that will never be replaced.

**7:25** Therefore He is able to save completely all who come to יהוה through Him; and likewise, because He lives eternally, He is also able to intercede for us at any time, and in any place.

**7:26** And as a Cohen haGadol (High Priest) who is holy, innocent, unstained, separated from sinners, and exalted above the heavens, He can truly represent and meet our spiritual needs in every way;

**7:27** And likewise, unlike the other priests, neither did He need to offer up any sacrifices for Himself before He could sacrifice on behalf of the nation; nor did He have to offer up any daily sacrifices; but because He was without sin, He only had to offer Himself up one time to cause the sins of the people to be remitted.

**7:28** For the Levitical priesthood order can only ordain men as high priests who have a fallen nature themselves; but after the Levitical order was given, the Father gave His word by way of an oath, that His Son, who is perfect and without sin, should be appointed as Cohen haGadol (High Priest) forever.

**8:1** Now this is the main point of what I am trying to say, that Yeshua is that Cohen haGadol (High Priest) who is now sitting majestically at the right hand of the throne of יהוה in haShamayim (Heaven);

**8:2** As a minister of the sanctuary - of the true tabernacle, which Messiah pitched, and not man.

**8:3** For every Cohen haGadol (High Priest) is ordained to present offerings and sacrifices; and so it was necessary that the Messiah also have something to offer upon the altar.

**8:4** For if He were ministering from the earthly sanctuary, He could not be a priest, for the offerings of the priests on earth are presented by the Levites according to the Levitical order of priesthood.

**8:5** And serve as priests in a sanctuary that is only a type and shadow of the heavenly sanctuary, of the sanctuary that Moshe (Moses) was warned about by יהוה to pattern the tabernacle after when He said, "See, that you make all things according to the pattern shown to you on the mountain."

**8:6** But now Yeshua, our Cohen haGadol (High Priest), whose ministry is based upon a

superior covenant established upon better promises, mediates for us now through a priesthood more excellent than that one currently fading away.

**8:7** For if that first covenant had been a perfect covenant to redeem the inhabitants of the earth through, then there would have been no need to speak of another covenant and priesthood to come.

**8:8** But the first covenant in being administrated by men with faults, יְהוָה said, Behold, the days are coming, says יְהוָה, when I will make a new covenant with the house of Israel, and with the house of Yehudah (Judah);

**8:9** Not according to the covenant that I made with their fathers at the time I took them by the hand to lead them out of the land of Mitz'rayim (Egypt); for they did not remain faithful to that covenant of Mine, and so I turned away from them, says יְהוָה."

**8:10** And after those days, this is the covenant that I will make with the (whole) house of Israel, says יְהוָה; I will put My laws into their mind, and write them in their thoughts; and I will be their Elohim (God), and they shall be My people:

**8:11** And they shall no longer teach every man his neighbor,

and every man his brother, saying, know יְהוָה; for all shall know Me, from the least of them to the greatest.

**8:12** For I will be merciful to their unrighteousness, and their Torah violations and iniquities will I remember no more.

**8:13** And so here when He says He will make, "A new covenant", He is making the former covenant obsolete; and now that which is becoming obsolete will soon disappear.

## Chapter 9

**9:1** Now the ordinances of the earthly sanctuary given through the former covenant were truly of divine origin as well;

**9:2** There was the tabernacle constructed that contained in the holy place the menorah, as well as the table of showbread where the 12 loaves of bread were placed.

**9:3** Then you had the second veil which separated the holy place from the most holy place;

**9:4** \*In front of which was the golden altar of incense, and behind of which was located the ark of the covenant which was overlaid with gold – where the

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**Note 9:4** \*Alternative reading: *Behind which was taken the golden censor, and that contained the Ark of the Covenant...V'yikra (Leviticus) 16:12.*

golden pot filled with manna had been placed, as well as Aaron's rod that budded; and the two stone tablets containing the words of the covenant.

**9:5** And on top of this ark were the cherubim which overshadowed the mercy seat in a way most splendid; the details of which we are not able to describe today.

**9:6** And after these things had been ordained, the priests went routinely into the first section of the tabernacle to perform the daily services to יהוה.

**9:7** But into the second section, the most holy place, only the Cohen haGadol (High Priest) entered; and only once a year. Likewise, he was able to enter therein only after offering up the blood of the sacrifice for himself, and for the sins of the people committed unintentionally and in ignorance.

**9:8** The Ruach haKadosh (Holy Spirit) indicating through this that the way into the most holy place was not yet readily accessible while the first tabernacle was under the authority of men still susceptible to sin.

**9:9** Which speaks to us today to teach us how that with all the gifts and sacrifices offered, we could never as a people and nation have our ability to discern between good and evil, and

ability to do right, perfected under that system;

**9:10** but could only instruct us through various mikvahs (baptisms), and grain offerings and drink offerings, and through various sacrificial ordinances given to us until the restoration of the more perfect priesthood.

**9:11** But the Messiah who is the Cohen haGadol (High Priest) of the good things that were to come, has now appeared through the great and perfect tabernacle made in haShamayim (Heaven), rather than by the earthly Temple made by human hands.

**9:12** And neither did He need to enter in by the blood of bulls and goats, for because He was without sin, He was able to enter in by His own blood into the most holy place to obtain the eternal redemption established for us from the foundation of the world.

**9:13** For if the blood of bulls and of goats can purify us in the flesh, and if the special water made up of the ashes of the red heifer sprinkled on a person can remove contamination from their flesh, then,

**9:14** how much more effective shall the blood of the Messiah, who through the eternal Spirit offered Himself up without spot or blemish to יהוה, purge our conscience from sinful thoughts

and actions to serve the living Elohim (God)?

**9:15** For this reason He is the One who has been appointed to mediate the Brit Chadasha (the New Covenant) between יהוה and the people, so that all who are called, [and who have been called in the past], can receive the eternal inheritance that the Father has promised them. For the Messiah Yeshua, through the Brit Chadasha (the New Covenant), died to pardon and acquit them of the sins they had committed under that former covenant, even as He has pardoned and acquitted us through this same new covenant.

**9:16** It is like a will which is dependent on the death of the author of the will,

**9:17** before it is activated and of legal force; and which has no power or effect before the death of that author.

**9:18** In the same way, the first covenant had to be dedicated with blood as well before it could be of any legal force or effect [as the current one now does].

**9:19** For when Moshe (Moses) had spoken every commandment to all the people according to the judgments יהוה had given him, he took the blood of burnt offerings and peace offerings, and sprinkled both the

book, and all the people. {This sprinkling was possibly done with scarlet dyed wool wrapped around a stick of hyssop, which was then dipped into water and blood for sprinkling}.

**9:20** Saying, "This is the blood of the covenant which יהוה has made with you".

**9:21** Moshe also, likewise, took the blood, and sprinkled the tabernacle and all the vessels of the ministry with it,

**9:22** for almost all things are required through the instruction given to the priests by יהוה to be purged with blood; for without the shedding of blood there is no remission of sin.

**9:23** It was therefore necessary that the representation of the sanctuary in ha-Shamayim (Heaven) should be purified with these things; but that the heavenly sanctuary itself be purified with better sacrifices\*.

**9:24** For the Messiah has not entered into the most holy place

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**Note 9:23** \*Sacrifices is plural in the Greek. Even as God who is One is represented by the word Elohim, which is plural, even so, Yeshua, with His single offering accomplished all that the multiple "sacrifices" had been previously ordained to accomplish. As it is written in the Hebrew "*I will take the cup of salvations [Yeshuot], and call upon the name of יהוה*"; **Mizmor (Psalm) 116:13.**

made with hands, which are but a pattern of the true tabernacle; but into the heavenly sanctuary itself to now appear on our behalf before the presence of יהוה directly.

**9:25** And neither does He need to offer Himself up repeatedly, as the Cohen haGadol (High Priest) after the Levitical order had to do, every year with blood other than his own.

**9:26** For then the Messiah would have needed to suffer repeatedly throughout history from the time of Adam's fall; but now instead, as the end of the world is approaching, He has needed to appear only this one time to remit our sins through the offering up of His own sinless body and soul.

**9:27** And we know that it is appointed to men to die once, but after this the judgment:

**9:28** but that through the Messiah Yeshua, who through His single death was able to take upon Himself the sins of many, we, through Him, can now look forward to seeing Him at His return released from our sin, as a people who have been thoroughly redeemed, and delivered from that judgment.

## Chapter 10

**10:1** For the priesthood after

the Levitical order being a mere shadow of the superior priesthood to come, and not the very priesthood itself, can never with those same annual sacrifices make the priests of that order perfect.

**10:2** For then there would have been no need to continue offering the sacrifices, for the priests once purified of their sins would have had a conscience free from sinful thoughts and actions.

**10:3** But in those same sacrifices the sinful nature of the priest is brought to remembrance every year.

**10:4** For it is not possible that the blood of bulls and of goats should take away their fallen nature.

**10:5-9** Therefore concerning Yeshua's appearance, it was said, "Sacrifice and grain offerings You do not find desirable, but You have opened My ears and caused Me to understand that it is not even burnt offerings or sin offerings for sin that You require. But as it is written, "Behold, I come (in the scroll of the book as it is written about Me), to do your will, My Elohim (My God), for Your Torah is within My heart". And so He has taken away the former so that He may establish the second.

**10:10** The second through which we are now set-apart for His purpose through the single voluntary offering of the body of the Messiah Yeshua His Son to the benefit of all.

**10:11** And again, every priest stands daily ministering and offering over and over again the same sacrifices which can never truly remit our violations of Torah,

**10:12** But this man, after He had offered up His own body as a single sacrifice for Torah violations, committed by all generations, sat down at the right hand of יהוה;

**10:13** where He is waiting for the appointed time to arrive where He will make His enemies His footstool.

**10:14** And where He, through His single offering, will have perfected forever those who are being set-apart {to rule with Him as kings and priests over the earth}.

**10:15** The Ruach haKadosh (Holy Spirit) also testifies to us concerning this, [for after the days of this new covenant] it is then written:

**10:16** “This is the covenant that I will make with them after those days, says יהוה, I will put My Torah into their inward parts, and write it upon their conscience;

**10:17** And their Torah violations and iniquities I will remember no more.”

**10:18** Now where these violations of Torah have been fully remitted, there is no longer any necessity for any offerings for sin.

**10:19** So now, brothers, we can competently enter into the Most Holy place in the heavenly sanctuary through the blood of Yeshua shed for us.

**10:20** Through this fresh sacrifice which brings true life, and through the veil of His flesh by which He has dedicated us into the priestly service,

**10:21** as Cohen haGadol (High Priest) over יהוה’s family,

**10:22** let us now draw near with authenticity of heart, and be fully confident and trusting in Him who is able to sprinkle us, and cleanse us, of our evil conscience; and to wash our bodies in pure water.

**10:23** So that we may stand strong in the profession of our faith without wavering; knowing that He who has given us these promises is faithful.

**10:24** And let us consider how to challenge one another to walk in love and to conduct ourselves honorably, and as people of excellence.

**10:25** And also to not forsake the gathering of ourselves



together in the public assembly as some mistakenly do. Likewise, encourage each other, especially now that the day of His return is drawing near.

**10:26** For if we violate the Torah on purpose (sin willfully) after we have received the knowledge of the truth, then there is no sacrifice that can be offered up for that sin;

**10:27** but rather, there is only a terrifying expectation of Elohim's (God's) judgment where with raging fire He will consume His enemies.

**10:28** For example, consider how those who despised the priesthood given through Moshe (Moses) died without mercy under the testimony of two or three witnesses.

**10:29** So then, how much more severe punishment do you suppose a person is worthy who has trampled under their feet the blood of יהוה's Son? The blood of which they have been set-apart and dedicated with through the Brit Chadasha (New Covenant), trampling His blood as if it were a common or unholy thing – thereby insulting the Spirit of grace given to them?

**10:30** For we know יהוה who has said, "Vengeance belongs to Me, I will repay" And again, "יהוה shall judge His people".

**10:31** It is a terrifying thing to fall into the hands of the living Elohim (God).

**10:32** But remember those earlier days when you had first received the light of the Gospel, how you had struggled and endured through much affliction and suffering.

**10:33** Sometimes you were exposed to public ridicule and oppressed, and sometimes you helped others who were suffering the same things.

**10:34** You sympathized with me when in my prison chains, and when all you owned was taken from you, you accepted it with joy, knowing that you have better possessions stored up for yourselves in haShamayim (Heaven) that will not perish.

**10:35** Therefore, do not throw away the confidence you first had, the confidence of which will eventually bring you great reward.

**10:36** You need to continue to endure in your faithfulness, so that after you have done the will of יהוה, you might receive the promise.

**10:37** For it may only be a short time before He who is coming, comes; but when He does come, He will come quickly.

**10:38** And we know that the righteous will live as a result of their faithfulness; but that the

Father's soul will not take pleasure in anyone who withdraws from Him.

**10:39** And we are not of those who turn away from the Father to their own destruction; but of those whose faithfulness to Him endures to the preservation of the soul.

## Chapter 11

**11:1** Now faith is the confidence that what we hope for will actually come to pass, and provides us assurance about the things we cannot see.

**11:2** And it was through faith that our forefathers were able to affirm the truth of their testimony.

**11:3** Through faith that we understand the universe was formed through the spoken word of יהוה, and know that what we can see with our eyes, came from that which cannot be seen with the eye.

**11:4** It was through faith that Abel brought a more excellent sacrifice to יהוה than Cain did. Abel's sacrifice was indicative of his righteous character, and יהוה acknowledged Abel's righteous character when He approved of his sacrifice; so that even though Abel has now been dead for a very long time, he is still able to speak to us today through his excellent example of faith.

**11:5** By faith Enoch was taken into the heavenly realm without seeing death; and nobody could find him because יהוה Himself had taken Enoch away because of this one testimony – that his life had been pleasing to יהוה.

**11:6** And indeed, without faith it is impossible to please יהוה;

for whoever comes to יהוה must believe that He exists, and believe that He rewards those who diligently seek Him.

**11:7** By faith Noach (Noah), after being divinely warned and instructed concerning events to come that had never before been seen, in reverent response and obedience, took action and prepared an ark to save his family from the world wide flood that was to come. Through this same faith he became a righteous heir of the new world, while those of the former order were condemned in the flood and destroyed.

**11:8** By faith Avraham, when called to go to a land that he would later receive as his inheritance, obeyed and went, even though he did not know at the time where he was going.

**11:9** By faith he, as a foreigner, lived in the promised land and moved from place to place in tabernacles along with Yit'zak (Isaac) and Yaaqov

(Jacob) who were coheirs with him of the same promise.

**11:10** Looking for a city that was immovable and firmly founded, a city designed and built by **ה'רר**.

**11:11** And by faith Sarah also, who was old and past the age of childbearing, was empowered to have a child because she considered Elohim (God) faithful who had made the promise.

**11:12** And so from this one man {who normally would have been considered impotent at his advanced age}, came descendants as countless as the stars in the sky, and as countless as the sand on the seashore.

**11:13** These all died having faith in the promises that they had not yet received; for they embraced the vision of the promises that were yet distant, and allowed themselves to be guided by them; even though they were still mere foreigners and strangers in the land.

**11:14** Through these things we can see their complete confidence that the promised land would someday be their own.

**11:15** For truly if they had not had this confidence, they would have looked for an opportunity to return to their original home land.

**11:16** But their desire was for a better country, of one granted

to them from haShamayim (Heaven). Therefore, **ה'רר** is not ashamed to be called their Elohim (God), and has even prepared a city for them.

**11:17** It was by faith that Avraham offered up Yit'zak (Isaac) as a sacrifice when Elohim (God) was testing him. Incredibly, Avraham, the one who had received Elohim's (God's) promise for descendants that would be as numerous as the stars in the sky, and as the sand by the sea, had fully prepared himself to sacrifice Yit'zak (Isaac) his only son,

**11:18** the very son through whom those promised descendants were to come through.

**11:19** For Avraham reasoned that if Yit'zak (Isaac) died, that Elohim (God) would be able to bring him back to life again. And in a sense, Avraham did receive his son back to life from the dead.

**11:20** It was by faith that Yit'zak (Isaac) promised blessings to Yaaqov (Jacob) and Esau his sons concerning their future.

**11:21** And by faith that Yaaqov (Jacob) blessed both of Yoseph's (Joseph's) sons just before he died; and bowed in worship while leaning on this staff.

**11:22** It was by faith that Yoseph (Joseph) stated confidently just before his death that the people of Israel would eventually leave Egypt; and commanded them to take his bones with them when they left.

**11:23** It was by faith that Moshe's (Moses') parents hid him for three months after he was born; for they saw that he was a pleasant child, and were not afraid to disobey the king's command.

**11:24** By faith Moshe (Moses), when he had grown up, refused to be called the son of Pharaoh's daughter;

**11:25** Choosing rather to be persecuted and oppressed along with the people of **הַיְהוּדִים**, than to enjoy the temporary pleasures of sin;

**11:26** Like Mashiach (Messiah), Moshe considered suffering to be of greater value than the wealth of Egypt, for his sight was on the promises of Elohim (God).

**11:27** By faith, Moshe (Moses) left the land of Egypt behind, and was not afraid to arouse the anger of Egypt's king; for he persevered as one who had seen the invisible Elohim (God).

**11:28** It was through faith that Moshe (Moses) commanded the people of Israel to keep the

Passover and to sprinkle the blood of the Passover lamb on their doorposts to prevent the destroyer from killing their first-born sons.

**11:29** And it was by faith that Israel was able to pass through the Red sea on dry land; and that the Egyptians, who were without faith, drowned when they attempted to do the same thing.

**11:30** It was by faith that the people of Israel marched around the city of Jericho seven days and caused the walls of Jericho to fall down.

**11:31** By faith that Rachab the prostitute offered the Hebrew spies a safe place to stay and so did not die with the other people of Jericho who were faithless and disobedient towards Elohim (God).

**11:32** And there are so many more examples that I could give; but I would run out of time before I could share them all. Examples of Gideon's faith, and of Barak's, of Samson's, and of Yephthah's, of King David's, and of Samuel's, and of the faith of all the prophets!

**11:33** Who through their faith conquered kingdoms, performed acts of righteousness, received promises from Elohim (God), shut the mouths of lions,

**11:34** Suppressed the flames of furnace fire. They escaped the edge of the sword, were made

## Chapter 12

strong through their trials and suffering, became great in battle, and caused the armies of Israel's enemies to flee.

**11:35** Women had their loved ones who had died brought back to life again, and others were tortured and refused to deny Elohim (God) in exchange for freedom; for they sought to obtain a more excellent resurrection.

**11:36** And others were ridiculed and mocked and had their backs shredded with whips, while others were chained up in prison.

**11:37** They were stoned to death, sawed in half, tempted, and murdered with the sword. They wandered around while only having sheepskins and goatskins to wear; and were continuously lacking, persecuted, and oppressed.

**11:38** And though they wandered in the deserts, and in the mountains, and in the dens and caves of the earth, the world was not worthy of them.

**11:39** And all of these people of great faith and reputation did not receive the promise,

**11:40** For יהוה had provided something better for His people, so that we should all be perfected to receive the promise together.

**12:1** Therefore, seeing that we are engulfed by such a large cloud of faithful witnesses concerning our faith based life, let us cast aside every weight that holds us back, especially of those sins that so easily ensnare us; and run in a way that allows us to successfully endure and complete that race that has been set before us.

**12:2** And then there is the ultimate example, that of Yeshua our Deliverer (Savior), the author, victor, and perfecter of our faith, who for the joy that awaited Him, endured the cross and allowed Himself to be shamefully treated. He is now seated at the right hand of the throne of יהוה.

**12:3** So when you feel like giving up, consider how much hostility He endured from those sinful people who were opposing Him, and be encouraged yourself to remain faithful and determined as He had been.

**12:4** For unlike our predecessors, you have not yet completed your struggle against sin to the point of having your own blood shed.

**12:5** And you have forgotten the words that Elohim (God) spoke to you, not as strangers, but as sons, when He said, "My

son, do not reject the discipline of יהוה, nor be grieved when He corrects you.

**12:6** For whom יהוה loves He trains and disciplines, and whips every one He has accepted as a son.

**12:7** So endure your hardship as discipline from Elohim (God), for יהוה is training you to be His sons; and what sons are never disciplined by their Father?

**12:8** If יהוה did not discipline you as He disciplines all His children, then you would be an illegitimate child and not really His son at all.

**12:9** For even our earthly fathers disciplined us, and we respected and appreciated them for it, so how much more so should we submit to the discipline of the Father of our spirit who disciplines us for the benefit of eternal life?

**12:10** Our earthly fathers disciplined us for good the best they knew how for a short time in eternity; but our heavenly Father for our eternal benefit so that we may ultimately partake in His holiness.

**12:11** And indeed, no discipline is pleasant to go through at the time, but painful; and later it produces a harvest of righteousness and shalom

(peace) for those who have been trained by it.

**12:12** So raise your hands and strengthen your knees to stand erect.

**12:13** Make a level path for your feet so that what is weak may not be twisted out of their socket, but rather be strengthened and healed.

**12:14** Live in peace with everybody as much as you are able, and live a holy life, for no one can see the Messiah Yeshua apart from a holy life dedicated to the Father.

**12:15** Look after each other to ensure nobody falls out of favor with יהוה; and be careful that no root of bitterness springs up among you causing many to become stained or polluted with sin.

**12:16** Make sure that no one among you engages in sexual immorality, or becomes contemptuous like Esau, who for a single meal sold his birthright.

**12:17** For as you know, afterward, when he wanted his father's blessing, he was rejected, for though he sought that lost blessing with tears, he could not change what he had done.

**12:18** For you have not come to the physical Mt. Sinai, to the place of the flaming fire, where there was darkness, and gloom, and storm.

**12:19** And where the shofar blasted, and where words spoken from Elohim's (God's) mouth were heard in such a way that those present pleaded that He not speak to them directly anymore.

**12:20** The place where they were so paralyzed with fear that even the commandment of stoning, or of shooting with an arrow any animal that touched the mountain, was too much for them to carry out.

**12:21** The place where Elohim's (God's) anger burned so hot at Israel's idolatrous sin that even Moshe (Moses) became fearful.

**12:22** But no, rather you have come to Mount Zion, and to the city of the ever living Elohim (God), to the heavenly Jerusalem, to a countless number of Angels gathered in joyful assembly.

**12:23** To the appointed time of the assembly of called out ones, and of the firstborn, whose names are inscribed in ha-Shamayim (Heaven), and to הַהוֹדֵי the Judge of all, and to the spirits of righteous men made perfect,

**12:24** And to Yeshua who mediates the new covenant between Elohim (God) and man, and to the sprinkling of His blood for the purification from sin more

excellent than the cry of Abel's blood.

**12:25** See to it that you do not refuse the invitation of He who is speaking to you. For if they did not escape who refused to listen to Moshe (Moses), their earthly mediator, how much more shall we not escape if we turn away from the words of He who now mediates from haShamayim (Heaven)?

**12:26** At that time the voice of Elohim (God) shook the earth, but now He has promised, saying, "once again, in just a little while, I will shake the sky and earth..."

**12:27** And when He says "once again", He is saying that {like in the days of Noach (Noah)} those things created by man will be shaken and thoroughly cast down to remove them so that those things which cannot be shaken may remain.

**12:28** Therefore, since we are receiving a kingdom that cannot and will not be shaken, let us be thankful and serve יהוה in a manner pleasing to Him, showing reverence to Him and refraining from careless actions and decisions.

**12:29** For our Elohim (God) is a consuming fire.

## Chapter 13

**13:1** So, continue to love one

another as brothers and sisters.

**13:2** And do not forget to be hospitable to strangers, for in doing so some have provided lodging and meals to Angels from haShamayim (heaven) without realizing it.

**13:3** Remember those who are in prison as if you were in chains with them; and those who are being oppressed and tormented as if you yourself were suffering with them, for you are all members of the same body.

**13:4** Let marriage be honored among all, and the marriage bed be kept pure, for יהוה will condemn those who engage in premarital relations and who commit adultery.

**13:5** Keep your life free from the love of money and be content with what you have, for Elohim (God) has said, "I will never leave you or forsake you".

**13:6** So that we may say with confidence that יהוה is our helper, and have no fear of anything that man can do to us.

**13:7** And remember the leaders who have been in authority over you, and the word of יהוה that they have spoken to you; and follow in their example considering carefully the honorable way they lived their lives, and the ultimate outcome of their conduct.

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

**13:9** Therefore, do not be led astray by unfamiliar teachings, or by the various doctrines out there taught by those who do not know Him. For it is a precious thing for the heart to be established through Elohim's (God's) favor {gained through Messiah}, and not with food from the altar which no longer benefits those who partake of it.

**13:10** For we now have a heavenly altar, that they who served in the earthly tabernacle had no right to eat from.

**13:11** For example, while the blood of the animals sacrificed was brought into the most holy place by the Cohen haGadol (High Priest) for sin, the bodies of those animals were burned outside the camp.

**13:12** So in like manner, Yeshua, so that He could purify the people of their sin with his own sinless blood, likewise, suffered outside the city gate.

**13:13** Therefore, let us go out to Him who suffered outside the camp, and suffer the disapproval of the world as He did.

**13:14** For here we have no permanent home, but rather seek the city of Elohim (God) to come.

**13:15** Therefore through our Cohen haGadol (High Priest) Yeshua, let us offer up sacrifices



of praise to יהוה always, and from the fruit of our lips give thanks to His great name always for what He has done.

**13:16** And do not forget to take care of each other's needs, and to remain in fellowship with one another, for with such sacrifices יהוה is well pleased.

**13:17** Obey those who are in authority over you, and submit yourselves to their instruction, for they watch over your souls and are required to hold you accountable for your actions. Give them reason to do it with joy, and not with grief: for that would not be to your benefit.

**13:18** And pray for us, for our conscience is clear, and we desire to conduct ourselves honorably in everything we do.

**13:19** Especially pray that I may come back to you soon.

**13:20** Now the Elohim (God) of shalom (peace), who raised up Yeshua our King, that Great Shepherd of the sheep, from the grave, through the ratification of the eternal covenant made

through His blood,

**13:21** May He make you complete and perfect you to fully carry out His will concerning every good work, and perform through you all that is well pleasing in his sight through Yeshua the Messiah to whom be honor, splendor, and majesty forever and ever. Amen.

**13:22** I urge you, brothers and sisters, to listen closely to what I have written in this brief letter of exhortation.

**13:23** I also want to let you know that our brother Timothy has been released from prison, and that if he arrives here soon enough, I will come with him to see you.

**13:24** Greet all of the elders, and the other holy people of reverence there. The believers from Italy send you greetings.

**13:25** May Elohim's (God's) favor be upon you all. Amen.

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