

# HEBREWS - Galut (The dispersion)

## Hebrews 1

- 1:1 Yod-He-Wa-He has spoke to us in many ways and many time through the prophets;
- 1:2 but in this end times he has spoken to us through his son, whom he has made heir of everything, and also through him made the world.
- 1:3 He is the reflection of his glory and his exact expression of who he is, who sustains all things through his powerful word. And after realizing the purification of our sins, He sat at the right hand of the majesty in the heights.
- 1:4 Just like the messengers whom he named, Yahshua has inherited a more excellent name than theirs.
- 1:5 Because, to which of the messengers did Elohim ever say: “You are my son; this day I have become your father”; and once again: “I will be like a father to him; and he will be like a son to me?”
- 1:6 Even so, When he introduced his first born in the world, he says: Postrate yourselves before him all you messengers of Elohim”.
- 1:7 When has he said to the messengers: “He sends his messengers like winds, his servants like a flame of fire”;
- 1:8 while he says about his son: “Your powerful throne shall remain forever; center of righteousness in the center of his kingdom.
- 1:9 You loved justice and abhorred evil; for Elohim made you his son, powerful, annointed you with oil of gladness, more that your companions”.
- 1:10 “ Yod-He-Wa-He, in the beginning you made the earth, and the heavens are the Works of your hands.
- 1:11 They shall perish, but you shall remain; They will grow old as clothes do;

- 1:12 Just like a wrapped scroll, and you will change them like clothes; but you are always the same, your time never ends.
- 1:13 And to which of your messengers have you ever said: “Sit at my right hand until I have put your enemies under your feet?”
- 1:14 Are we not all spiritual servants, sent to serve those that will inherit salvation?

## Hebrews 2

- 2:1 For the meantime, it is important that we pay diligent attention to the things we have Heard, so that we may not get sidetracked.
- 2:2 Just as the words which were spoken through the prophets were firm, and all transgressors and disobedient received fair punishment,
- 2:3 How will we escape if we reject such a great salvation such as this, which in the beginning was announced by our Lord, Yahshua, which was confirmed by those that heard it,
- 2:4 at the time that Elohim justly gave testimony to them through signs, wonders, various powerful acts and miracles manifested by the Ruach Ha’Kodesh according to his will.
- 2:5 Because it was not the messengers which Elohim spoke about when he spoke about his coming.
- 2:6 Because someone gave testimony in the scriptures, saying: “Who is man, that you should remember him, or the son of man, that you should remember him?”
- 2:7 You have made him a little lower than the messengers; you crowned him in glory and in honor;
- 2:8 All things you have subjected under his authority”. ” After submitting all things under him, he left nothing that is not submitted under him. But even now we don’t see all things which are submitted under him.
- 2:9 Even so, we see Yahshua, who was made a little lower than the messengers, crowned in glory and honor for having defeated death, because through the mercy of Yod-He-Wa-

He-Elohim, the death which Yahshua suffered, everyone benefitted.

**2:10** Because it pleased him for his sake to correct the one by which all things exist, to perfect the author of their salvation, because of his suffering, to bring many to salvation.

**2:11** because just as Yahshua sanctifies the sanctified, all benefit from him. For this reason, he is not ashamed to call us brothers,

**2:12** saying: "I will announce your name to my brothers; in the middle of the congregation I will worship you.

**2:13** And in other times: "I will put my faith in him". And one again: "Here I am with the children which Yod-He-Wa-He gave me".

**2:14** For this reason, as the children have partaken in a natural mortality, just in the same manner he partook in the same, to destroy the one that had dominion over death (This being the Acusser),

**2:15** and to liberate those that lived in fear all their lives condemned to enslavement of sin.

**2:16** Because the truth is, he never tends his hand to the messengers, but to the descendants of Avraham.

**2:17** For this reason he had to be just like his brothers, so that he may come to be a Cohen Ha'Gadol which is merciful and faithful in the service of Yod-He-Wa-He, so as to present the sins of his people.

**2:18** Having passed the trials, he can plead for those that are being tested.

### Hebrews 3

**3:1** In the meantime, consecrate yourselves brothers, partakers of the heavenly calling, consider Yahshua, the one who was sent and the Cohen Ha'Gadol of our faith.

**3:2** He was faithful to the one that sent him, just like Mosheh was faithful to the house of Elohim.

- 3:3 But he is considered worthy of the glory which is superior to Mosheh, just as the builder of the house receives more honor than the house.
- 3:4 because anyone can build a house, but the builder of all things is Yod-He-Wa-He.
- 3:5 Mosheh was faithful in all things in the house of Elohim, in giving testimony of what was to be spoken of later.
- 3:6 In the other hand, Machiach is faithful as a son over his house; and we are that house, if we truly hold on to the faith and we give glory in the hope.
- 3:7 Fro this, like the Ruach Ha’Kodesh says: “If today you hear his voice,
- 3:8 do not harden your hearts like they provoked him in Midian, in the days of mana,
- 3:9 where your fathers put me to the test and saw my Works for forty years.
- 3:10 For this reason I was angry with that generation and said: ‘They have hardened their hearts and have not known my ways’.
- 3:11 In this manner, I swore to myself in my anger: ‘Never will they enter my rest!’”
- 3:12 So now, brothers, be careful that there may not be found among you anyone with a heart of doubt that may separate you from the living Elohim.
- 3:13 Better still, encourage one another daily, while there is a “today”, so that none of you may harden your hearts and be deceived because of sin.
- 3:14 Since we have come to be companions of Machiach, if we truly keep the faith till the end from the begining,
- 3:15 while it says: “If you hear a voice, do not harden your hearts like they did in Midian”.
- 3:16 Because who were the ones that provoked him after hearing it? Was it not those that came out of Mitsrayim with Mosheh?

- 3:17 And with who was he angry with for forty years in the desert?  
Was it not with those that sinned, whose bodies died in the desert?
- 3:18 And to whom did he swear they would not enter his rest, was it not to those that did not obey?
- 3:19 And we see those that disobeyed did not enter because of their rebellion.

## Hebrews 4

- 4:1 So, let us be afraid while we remain in the promise of entering his rest, that no one should perish because there are some among you that have fallen behind.
- 4:2 Because to us also, just like to them, the good news have been announced; but to them the message served them Little, since they lacked faith even for what they obeyed.
- 4:3 But to those that have believed in the Sabbath, like it says: “As I swore in my anger: ‘Never will they enter my rest!’” although his Works were finished since the foundations of the world.
- 4:4 Because he has said in certain place concerning the seventh day: “And Elohim rested on the seventh day from all his work”.
- 4:5 And again he says here: “They will Never enter my rest!”
- 4:6 So there remains some to enter into his rest, just as those to whom it was first announced, did not enter his rest due to disobedience,
- 4:7 He has once again determined a certain day, saying through Dawid, after much time, what has been now spoken: “If you hear a voice, do not harden your hearts”.
- 4:8 Because if Yahshua had given them rest, he would have spoken of another day.
- 4:9 So now, there still remains a day of rest in the Shabbat for the people of Elohim.
- 4:10 Whosoever has entered his rest, also has rested from his Works, just as Elohim did from his.

4:11 So, let us, be diligent as to enter into his rest, so that no one may fall from the same showing of disobedience.

4:12 Because the words of Yod-He-Wa-He are alive and edify, and sharper than any two edge sword. Penetrating till it touches the emotions and soul, the joints and the bone marrow, and discerning the thoughts and intentions of the mind.

4:13 There is no creature that can escape his stare; all are naked and uncovered before the eyes of the one to whom we are to give account.

4:14 So, having a great Cohen Ha’Kadosh which has come from heaven, Yahshua the son of Elohim, let us remember our promises.

4:15 Because we don’t have a Cohen Ha’Gadol which is not able to understand our weaknesses, since he too was tempted in everything just as we have been, but without sin.

4:16 Let us come closer with confidence to the throne of mercy and find the mercy that he will help us in the proper time.

## Hebrews 5

5:1 All Cohen Ha’Gadol are elected by men and they are named representatives to Yod-He-Wa-He, so that he may present sin offerings and prayers for our sins.

5:2 He can feel compassion for the ignorant and for the rejected, seeing that he is surrounded by those which are weak.

5:3 And due to this weakness he offers sacrifices for his own sins and for the people.

5:4 This responsibility no one takes for themselves; they have to be called by Elohim, just like Aharon was.

5:5 Just the same, Machiach did not glorify himself to make himself the Cohen Ha’Gadol, instead the one that glorified him told him: “My son you will be; Today I have appointed you”.

5:6 Just as it is written in another place: “You are a Cohen for all times, in the same order of Malki-Tzedek”,

- 5:7 The Machiach, in the days of his mortal life, offered prayers and supplications with a strong voice and tears to the one that could free him from death, and he was heard for his devotion.
- 5:8 Although he was a son, he learned obedience through his suffering.
- 5:9 And after being made perfect, he came to be the author of salvation to those that obey him,
- 5:10 and Elohim declared him Cohen Ha'Gadol according to the order of Malki-Tzedek.
- 5:11 Of this we have much to say, although it's hard to explain, because you have become hard of hearing.
- 5:12 After a long time you should by now be teachers, however, you still need someone to again teach you the basic elements of the words of Yod-He-Wa-He. You are now in need of milk, versus solid food.
- 5:13 For the one that has to be fed by milk is not an expert in the message of justice, because he is still a baby.
- 5:14 But solid food is for the mature, because they have trained senses to discern what is good and evil due to observance.

## Hebrews 6

- 6:1 For this reason, let us leave the basic teaching of the Machiach, and let us advance towards maturity, without putting the foundations of repentance with dead Works, but of faith in Elohim,
- 6:2 Of the teaching about immersion, of laying hands, the resurrection of the dead and eternal judgement.
- 6:3 And this is what we will do if Yod-He-Wa-He permits it.
- 6:4 Because those that were once enlightened, and have had the spiritual gift, have become participants in the Ruach Ha'Kadosh,
- 6:5 that they too heard the good words of Elohim and the approaching of the coming kingdom,
- 6:6 and later they fell again, it is impossible to renew them again into repentance; because from their part they have executed the



son of Elohim to the stake once again and are now exposing him to shame again.

6:7 For the earth, which drinks the rain which falls over her and produces plants for the benefit of those that cultivate it, receiving the blessings of Elohim.

6:8 But to the one which produces thistles and thorns it is thrown away, it is closer to a curse, and it is soon burned.

6:9 Although we speak this way, beloved, in your case we await something better, which brings salvation.

6:10 Since Yod-He-Wa-He is not unjust as to forget your Works and the love that you have demonstrated for his name, in having attended to his consecrated, as you continue doing.

6:11 But we wish that everyone of you will show the same reverence as to get with plain certainty the dedication as to get to the end,

6:12 That you may not get lazy, but be imitators like those that because of faith and patience will inherit the promises.

6:13 Because when Yod-He-Wa-He made the promise to Avraham, he could not promise by another, he swore by himself,

6:14 saying: "Truly I will bless you abundently and I'll multiply you in a great manner".

6:15 And in this way Avraham, waiting with incredible patience, received the promise.

6:16 Because men promise by someone greater than themselves, and a promise made as a confirmation is to them the end of all reclamation.

6:17 For this reason, Elohim wanted to demonstrate in a convincing manner to the heirs of the promise the irrevocable of his purpose, he guaranteed it with a promise.

6:18 So, by two similar acts, in that it is imposible for Elohim to lie, to those of us who have come to him for refuge, we have A powerful ally so that we may come closer him for hope which is before us.



6:19 This hope is for us like an anchor of life, secure and firm,  
which penetrates even into the tabernacle,  
6:20 where Yahshua entered as a precursor, made into a Cohen  
for ever in the order of Malki-Tzedek.

## Hebrews 7

- 7:1 Because this Malki-Tsédek, King of Shalem and Cohen of 'El-Eliyon, came out to meet Avraham which came from defeating the kings and blessed him.
- 7:2 And to him Avraham gave a tenth of everything. In the first place, his name signifies “King of justice”, and he was also the King of Shalem, which also means “King of peace”.
- 7:3 He didnt have [anything about his] father or mother, or any geneology, nor his early years, nor the end of his days, in this the same manner is the son of Elohim, in that he remains the Cohen Ha’Gadol for ever.
- 7:4 Consider the greatness of the one whom the patriarc Avraham gave a tenth from all that he had.
- 7:5 Certainly, the decendants the Lewi which have received the priesthood, have acording to the Torah been commandmed to receive a tenth from the people, as to say, from their brothers, although they too are decendants of Avraham.
- 7:6 Even so, the one whose geneology is not counten between them, received a tenth from Avraham and blessed the one who received the promises.
- 7:7 It is indisputable that the one that is younger reveived the blessing from the older.
- 7:8 Now the one that receive the tenth are mortal men, while in that matter the one that received it is the one that is receving testimony that he lives.
- 7:9 As to say, in the person of Avraham is also Lewí, to the one that receives the tenths, he gave the tenth.
- 7:10 Because he was still alive when Malki-Tsédek came out to meet him.

- 7:11 So for now, if it were possible to obtain perfection through the levitical priesthood (because under this the people received the commandments), what need would there be to have another Cohen would follow according to the order of Malki-Tzedek, and not according to the order of Aharon?
- 7:12 When there is a change in the cohanim, necessarily there occurs a change in the Torah just the same.
- 7:13 For the one whom these things are speaking about belongs to another tribe, of which no one has officiated on the altar.
- 7:14 Since it is evident that our Machiach was born from the tribe of Yahudah, from which Mosheh never spoke anything about as cohamin.
- 7:15 This is made more evident: one such as Malki-Tzedek, there appeared a distinct cohanim,
- 7:16 which has not been named according to the commandments of the Torah according to the physical line, but according to the power of an indestructible being.
- 7:17 Because of him testimony is given: "You are a Cohen Ha'Gadol for ever in the order of Malki-Tzedek".
- 7:18 So, on one part a commandment is annulled because it was not efficient and was ineffective,
- 7:19 (Because the law does not make everything perfect), and in another way a better hope is introduced, by which we come closer to Elohim.
- 7:20 And this was not done without a promise.
- 7:21 To the other they were made cohanim without a promise, however, he was made by a promise by the one that said: "Swore Yod-He-Wa-He and he won't regret it: 'You are a Cohen Ha'Gadol for ever'."
- 7:22 Just the same, to Yahshua. To him was given a more superior alliance.
- 7:23 The cohanim of the past were many, because death impeded them from living.
- 7:24 But this one, since he remains forever, has become a perpetual cohanim.

7:25 because of this he can completely know those that through him can come close to Elohim, since he lives forever to intercede for them.

7:26 It is also very beneficial for us to have a cohen such as this: kadosh, innocent, pure, separated from all sinners and exalted in the heavens.

7:27 He does not, unlike the other cohen, offer daily sacrifices, firstly for his own sins, and then for his people; because this he did one time and forever, by offering himself.

7:28 The Torah acts a cohamin to men of weak will; while the true declaration of the promise came after the Torah which was the son, who is perfected now and forever.

## Hebrews 8

8:1 In brief, what we are saying is this: We have a Cohen Ha'Gadol which sits at the right hand of the throne of the most high in the heavens,

8:2 servant of the sanctuary and the true tabernacle which Yod-He-Wa-He himself raised and not by any man.

8:3 Because to every Cohen Ha'Gadol it is required to present offers and sacrifices; so that it is required for him to also have something to offer.

8:4 If he were on the earth, he would not be Cohen Ha'Gadol, since there are cohanim now offering sacrifices according to the Torah.

8:5 They serve in what is figuratively a shadow of the heavenly sanctuary; because when Mosheh was going to build the tabernacle, he was warned: "Behold, do everything according to the model that was shown to you in the mountain".

8:6 But now, Yahshua has become a more excellent cohanim, since he is the mediator of a superior fellowship, establish over better promises.

8:7 If the first promise had been without defect, there would have been no need for a second one.

- 8:8** Because he finds fault when he says: “Behold, days are coming, says Yod-He-Wa-He, when I will live with the house of Yisrael and the house of Yahudah in a new covenant;
- 8:9** not like the old pact I had made with your fathers when I took them by the hand and led them out of the land of Mitsráyim. Because they did not keep my pact, and I stopped watching over them, says Yod-He-Wa-He.
- 8:10** Because this is the pact which I will make with the house of Yisrael after those days, says Yod-He-Wa-He: I will write my commandments in their minds and in their hearts. And I will be their Elohim, and they shall be my people.
- 8:11** No one will have to teach their neighbor, nor their brother, saying: ‘Know Yod-He-Wa-He;’ because all will know me, from the smallest to the greatest.
- 8:12** Because I will have mercy on their transgressions and I will not remember any of their sins”.
- 8:13** In having spoken of a new pact, He has made old the first; and what he has made old is on the verge of passing away.

## **Hebrews 9**

- 9:1** So, now the first pact had rules about ceremonies and the sanctuary here on earth.
- 9:2** The tabernacle was described in this manner: In the first part, which is called kadosh, there was a menorah, the table of show bread.
- 9:3** Behind the second veil was the section of the tabernacle which is called the Most Kadosh.
- 9:4** In there was the incense of gold and arc of the covenant which was completely covered in gold. In it there was one vase made of gold which contains mana, the rod of Aharón and the tablets of the pact.
- 9:5** Over the arc, the cherubim of the glory which covered the place of expiation. Of all these things we can’t speak about at this time.’

- 9:6 These things occurred in this manner in the first section of the tabernacle, which the kohanim always enter to do all the work of the offerings.
- 9:7 In the second part, once a year, only the Cohen Ha'Gadol enters alone, not without bringing blood for an offering and not only for himself but also for the sins of the people which they committed in ignorance.
- 9:8 With this the Ruach Ha'Kadosh has given us an understanding that the road to most holy place has not yet been shown, while in first part of the tabernacle stands.
- 9:9 This is a figure for the present time, according to presenting offers and sacrifices which can not perfect the conscience, to the one that renders the offer.
- 9:10 These are commandments of the flesh, which consist only of eating and drinking and diverse washings, imposed until the time of the new covenant.
- 9:11 But now that the Machiach is present, the Cohen Ha'Gadol of the good deeds has come, meaning the most perfect and kadosh which is not made by the hands of man, not of this creation,
- 9:12 Once again and forever as the most kadosh, achieving eternal redemption, not through the blood of goats and bulls, but rather through his own blood.
- 9:13 Because if the blood of goats, bulls and the ashes of the red heifer which was sprinkled over the contaminated, was sanctifying them through an external purification,
- 9:14 how much more the blood of the Machiach, who through the Ruach Ha'Kodesh offered himself up without stains to Elohim, will clean our conscience from death and the things which are dead to better serve the living Elohim!
- 9:15 For this he is the mediator of the new pact, so that those that are called may receive of the eternal promise, not that death intervened to redeem them from their past transgressions under the first covenant.
- 9:16 Because were there is a witness, it is necessary that the offender be put to death.

9:17 The testamento\* is not confirmed with the death, since there is no vigencia while the testador lives.

9:18 For this reason, not even the first pact was instituted without blood.

9:19 because Mosheh would have kept all the commandments according to the Torah and the people, he took the blood of bulls and of goats mixed with wáter, lana escarlata e hisopo, and sprinkling the scroll and the entire people,

9:20 saying: This si the blood of the covenant of Yod-He-Wa-He which he has made with all of you.

9:21 And prinkled with the blood the tabernacle and all the utensiles of the service;

9:22 well according to the Torah almost everything is purified with blood, and whithout the shedding of blood there is no forgiveness of sin.

9:23 So, that is was necessary to purify the figures of the heavenly things with these rituals; but the same heavenly things, with better sacrifices than these.

9:24 Because the Machiach did not enter the most high kadosh place made by the hands of men, figures of the true, but in the heavens too, to come before Yod-He-Wa-He himself in our favor.

9:25 He didn't enter to offer himself many times, just as the Cohen Ha'Gadol enters once every year in most kadosh with strange blood.

9:26 In another way, It was necessary for him to appear since the foundation of the world. But now, he has manifested himself ones and for all in the end of the ages, to take away sin through the sacrifice made by himself.

9:27 Therefore, just as it is written that it is destined for all men to die once and later to go into judgement,

9:28 just the same Machiach was offered only one time to take away the sins of many. The second time, with no relation with sin, he will appear for the salvation of those who wait.

## Hebrew 10

**10:1** Because, the Torah has only one shadow of the good things to come ideros y no la imagen misma de estas realidades, nunca puede, por medio de los mismos sacrificios que se ofrecen continuamente de año en año, perfeccionar a los que se acercan.

**10:2** In another way, they had left the offerings. Porque los que ofrecen este culto, una vez purificados, ya no tendrían más conciencia de pecado.

**10:3** Sin embargo, cada año se hace memoria del pecado con estos sacrificios,

**10:4** because the blood of bulls and goats can not take away sin.

**10:5** Meanwhile, when he entered the world, He [Mashíach] says: “Sacrifices and Offers you did not want, but you prepared for me a body.

**10:6** Burnt offerings and sacrifices for sins did not please you;

**10:7** so I said: ‘Here I am to do your will, oh Powerful’ just like in the scroll it is written about me.

**10:8** First it says: ‘Sacrifices and offerings, burnt offerings, and offerings made for sin you didnt want nor please you’ (things offered according to the Torah),

**10:9** and later I added: ‘Here I am to do your will!’” He takes away the first to establish the second.

**10:10** It is by this will that we are made Kadosh, while the offer was made through the body of Yahshua Ha’Machiach, made for ones and for all.

**10:11** Every priest presents himself day in and day out, to serve in the service and offerings many times, the same sacrifices which can never take away sin.

**10:12** But this one, after offering one sacrifice for the sin of many, seated himself at the right hand of Elohim,

**10:13** waiting from then on “till his enemies where put under his feet”.

**10:14** Because with single sacrifice has perfected the offer once and for all.



- 10:15 Also, the Ruach HaKodesh has given us testimony, after having said:
- 10:16 “This is the pact which I will make with them after those days – says Yod-He-Wa-He – I will put my laws in their minds, And in their hearts I will write them”,
- 10:17 additionally: “No longer will I remember their sins and the iniquities which they committed”.
- 10:18 For where there is forgiveness of sin, there is no need for an offer of sin.
- 10:19 So, now brothers, seeing that we have the sincere confidence to enter the holies of the most kadosh because the blood of Yahshua,
- 10:20 on the new and living path which he opened through the veil (meaning, through his body),
- 10:21 and seeing that we have a Cohen Ha’Gadol in the house if Yod-He-Wa-He,
- 10:22 let us come closer with sincere hearts, with sincere faith, purifying the hearts of any evil thoughts, and washing our bodies with pure water.
- 10:23 Let us firmly retain the hope which we profess, without weakness, because faithful is the one that made the promises.
- 10:24 let us mutually agree to strengthen each other in love and in good works.
- 10:25 Let us not stop congregating, like some do because of habits; better still, exhort each other, and with more reason as we see the great day of his return getting closer.
- 10:26 Because if we voluntarily continue sinning, after having received the truth, there is no more sacrifice for the sin,
- 10:27 but instead a horrendous expectation of judgement and of burning fire which will devour all the adversaries.
- 10:28 Whosoever rejects the Torah of Mosheh dies without compassion by the testimony of two or three witnesses.
- 10:29 How much greater do you think the one that has rejected the son of Elohim, and thought of little importance the blood of

the pact which sanctified and have insulted the Ruach HaKodesh?

**10:30** Because we know that when he said: "Vengeance is mine; I will give the punishment". And once again: "Yod-He-Wa-He will judge his people".

**10:31** Terrible thing it is to fall on the hands of the living Elohim!

**10:32** Try to think about the things of the past, after having been enlightened, they bore great conflict and afflictions.

**10:33** On one side, they were made a spectacle to the public with reproaches and afflictions. On the other hand, he associated himself with those that have been in those situations.

**10:34** Porque no sólo de compadecían de los presos, sino que con gozo padecían la confiscación de sus bienes, sabiendo que ustedes mismos tienen una posesión mejor y perdurable.

**10:35** So, do not loose faith, in that you have a great reward.

**10:36** because you need to perservere so that after having done the will of Elohim, you may obtain what was promised;

**10:37** because: very soon the one which is to come will soom come and he will not come late.

**10:38** But "My righteous shall live by faith; and if he turns back, I will take no pleasure in him."

**10:39** But we are not the ones that turn back to perish in perdition, instead we are the ones that preserve life through faith.

## Hebrews 11

**11:1** Faith is the security which one has for the things waited, the conviction when one realizes that one still doesnt see them.

**11:2** Because of faith the testimony was well received by the ancients.

**11:3** Because of faith we have an understanding that the universe what formed by the Word of Yod-He-Wa-He, in the manner that the visible came from the invisible.

**11:4** For the faith Hébel offered to Elohim was a superior sacrifice to the one from Qayin. Because of his offering he was made

just, and Elohim gave testimony by accepting his offers. And by his faith, although he died, he is still spoken about to this day.

**11:5** By his faith Enoch received his change without feeling death and he was not found, because Yod-He-Wa-He had taken him up, before Yod-He-Wa-He had taken him up he had given testimony that pleased Elohim.

**11:6** And without faith it is imposible to please him, because it is necessary to whomsoever wishes to come near to Yod-He-Wa-He believe that he exists and he will reward those that seek him.

**11:7** Because of faith Noach, after having been warned through revelation concernig the things which he had not yet seen, being moved by reverent fear, prepared an ark for the salvation of his family. By faith he condemned the world and came to be heir of the justice of the faith.

**11:8** Because of faith Avraham, when he was called, obeyed to come to a place which he was to receive as an inheritance; and he came out without knowing where he was going.

**11:9** By faith he lived as a stranger in a land which was promised to him, living in sukkots with Yitzaq and Ya'akov, heirs to the same promise;

**11:10** because he waited for the city which had foundations. Whose architect and builder is Yod-He-Wa-He.

**11:11** By the same faith Sarah, being steril, received the power to conceive a child having being of an old age; because she considered that the one who made the promise was faithful.

**11:12** And for a while, from just one, and being dead acording to these things, there were many born as there are stars in the heavens in multitude, and as the uncauntable sand in the beach near the by the sea.

**11:13** All of these died having faith, without having seen the completion of the promises. Better still, they saw it from afar and they admired it, and confessed they were strangers and pilgrims in the land.

- 11:14 Those that speak in this manner, clearly give an understanding they are seeking another nation.
- 11:15 But in truth if they were seeing to return to the land from which they had left, they would have had an opportunity to return.
- 11:16 But they yearned for a better life, as to say, a heavenly one. For this reason Yod-He-Wa-He is not ashamed to call himself their Elohim, because he has prepared for them a city.
- 11:17 Because of faith, when Avraham was tested, offered up Yitzaq. The one which had received the promises offered his only son,
- 11:18 of whom it was said: "While Yitzaq will continue your descendency".
- 11:19 He considered that Yod-He-Wa-He was powerful to raise him from among the dead, from where, speaking figuratively, he returned to receive him.
- 11:20 Because of faith Yitzaq blessed Ya'aqov and to Esaw he respected the one to come.
- 11:21 Because of faith Ya'akov, when he died, blessed all the children of Yosef and he prostrated himself leaning on the head of his walking stick.
- 11:22 Because of faith Yosef, coming to the end of his life, mentioned the return of the sons of Yisrael and gave a commandment concerning his final resting place.
- 11:23 Because of faith, the parents of Mosheh, when he was born, hid him for three months, because they saw he was a beautiful child and did not fear the laws of pharaoh.
- 11:24 Because of faith Mosheh, when he came to be great, refused to be called the son of the daughter of Pharaoh.
- 11:25 Preferring better still, to receive ill treatment with the people of Elohim than to enjoy for a time the pleasure of sin.
- 11:26 consider the testing of the Mashiach as richness superior to the treasures of mitsrayim, because he saw the richness in the long term.

- 11:27 because of faith he abandoned Mitsrayim, without having fear of pharaoh, because he behaved as one who sees the invisible.
- 11:28 Because of faith he celebrated Pesach and the sprinkling of the blood, so that the destroyer of the first born would not touch any of them.
- 11:29 By faith they passed the sea of reeds by dry land; but when mitsritas attempted it, they drowned.
- 11:30 By faith the wall of Yerikho after being surrounded for seven days fell.
- 11:31 By faith Rajab did not perish together with the unbelievers, because she received in shalom the spies.
- 11:32 What more should I say? I would need more time to tell about Guidón, of Barak, of Shimshon, of Yiftaj, of Dawid, of Shemuel and the prophets.
- 11:33 By their faith they conquered kingdoms, made justice, reached promises, covered the mouths of lions,
- 11:34 suficated the violence of fire, escaped the Sharp sword, got strength from weakness, became powerful in battle and later made themselves the disdain to armies of strangers.
- 11:35 **Women received their resurrected as dead.** Some they tortured, without waiting to be rescued, to obtain a better resurection.
- 11:36 Others received testing by mockery and by whips, even of chains and prison.
- 11:37 They were stoned, hacked, put to the test, killed by the sword. They walked from place to place covered in skin of sheep and goats; poor, tired, mistreated.
- 11:38 The world was not worthy of them! They walked aimlessly throughout the deserts, by the mountains, by the caves and caverns of the earth.
- 11:39 And all of these, although they had received good testimony by faith, did not receive the completeness of the promise,
- 11:40 so that they would not be made perfected without us; that Elohim had provided something better for us.

## Hebrews 12

- 12:1** In the mean time, we too, seeing that we have a huge cloud of witnessess testimonies around us, lets reject all type of malice from sin which easily ensnares us, and run with perserverance the race which is before us,
- 12:2** Putting your stare at Yahshua, the author and keeper of our faith; for the gozo which awaited him suffering on the stake, without paying atterntion to the shame, and now he himself is seated at the right hand of the throne of Elohim.
- 12:3** So, medítate in that he supported so much hostility from sinners against himself, so that you may not loose strenght or be dismayed.
- 12:4** Even now you have not resisted the blood in your battle against sin.
- 12:5** And you have already forgotten the exhortation which is directing you as his children? “My son, do not take for little the discipline of Yod-He-Wa-He nor faint when he corrects you.
- 12:6** Because Yod-He-Wa-He disciplines those whom he loves and punishes those whom he considers as a son”.
- 12:7** remain under the discipline; Elohim is training you as his children. Because, which son is there whom his father does not discipline him?
- 12:8** But if you are without discipline for which all have participated, then you are ilegítimate and not sons.
- 12:9** Also, we had our earthly parents which disciplined us and we respected them. Should we not with greater reason respect the spiritual father so that we may live?
- 12:10** They disciplined us for a few days as hey wished, meanwhile, he disciplines us for our good, and in the end we may participate in his holiness.
- 12:11** In the meantime, no discipline appears to be a motive for joy, but, instead for sadness; but afterwards it gives fruit capable of rectifying those that are molded by it.



- 12:12 In the meantime, fortify the hands that are weak and the weak knees;
- 12:13 and twist for your feet and twist your paths, so that the elbow will not slip, but instead may heal.
- 12:14 Seek the peace with everyone, without holiness no one will see Yod-He-Wa-He.
- 12:15 Make sure that no one stops reaching for the favor of Elohim; that no root of anger grows and causes an obstacle, and because of it not many are contaminated.
- 12:16 That no one be immoral or profane like Esaw because for a simple food he sold his own birthright.
- 12:17 Because you already know he was rejected, although he later wanted to receive the blessing, because he found no more time for repentance, although he sought it with tears.
- 12:18 You have not come close to the mountain which can be touched, a fire which is lit, the clouds, the deep darkness, to the tempest,
- 12:19 to the sound of the shofar and the thunder of the words, which those that heard begged not to speak to them again;
- 12:20 because they could not bear what was said: "If any animal touches the foot of the mountain, it shall be stoned".
- 12:21 And so great and terrible was the spectacle that Mosheh said: "Im scared and shaking!"
- 12:22 Better still, you have come closer to the mountain Tsiyón, to the city of the living Elohim, to the heavenly Yerushaláyim, to the reunión of millions of messengers,
- 12:23 to the assembly of the first borns which are written in the heavens, to Yod-He-Wa-He who is judge over everyone, to the spiritual gathering of the faithful which have reached maturity,
- 12:24 to Yahshua the mediator of the new pact, and the sprinkled blood which speaks better than the one of Hebel.
- 12:25 Look that you do not reject the one speaking. Because if those which were on the earth didnt escape the warning of the one warning them, much less will we escape if we depart from the warnings from the one in heaven.



**12:26** His voice shook the earth then, and now he has promised saying: “Still once again I will shake not only the earth but also the heavens”.

**12:27** The expression “Still once again” indicates with clarity that the things which are movable will be separated from those which are to remain since they are unmovable.

**12:28** Therefore, having received an unmovable kingdom, let us be grateful and give to Yod-He-Wa-He a worthy worship, with respect and reverence.

**12:29** Because our Elohim is a consuming fire.

## **Hebrews 13**

**13:1** May the brotherly love be permanent.

**13:2** Do not forget to be hospitable, because some have entertained messengers without knowing it.

**13:3** Remember the ones imprisoned, as if you were in chains with them; and the afflicted, just as you are also human.

**13:4** Keep in high regards between yourselves the marriage, and maintain pure conjugal relationships; for Elohim will judge the fornicators and the adulterers.

**13:5** That your conduct may be free from greed, content with what you now have; because the same one has said: “I will never leave you nor forsake you”.

**13:6** In this manner we can confidently say: “Yod-He-Wa-He is my keeper, I will not fear. What can man do to me?”

**13:7** Remember the elders which have spoken to you the words of Yod-He-Wa-He. Remember the way in which they lived their lives, and showed their faith.

**13:8** Yahshua Ha’Machiach is the same yesterday, today and forever for all ages.

**13:9** Do not let yourselves be moved from side to side by diverse and strange teachings; the important thing is to fortify yourselves inwardly with grace; and not in foods which never benefit those that are given to them.

- 13:10 We have an altar from which the ones serving in the temple have no right to eat from.
- 13:11 Because the bodies of those animals, whose blood the Cohen Ha'Gadol sprinkles on the most kadosh as a sacrifice for the sins, are burnt outside of the camp.
- 13:12 For this reason Yahshua also died outside of the city walls so as to sanctify all the people through his own blood.
- 13:13 Let us go out to him, outside of the encampment, bringing also his humiliation with us.
- 13:14 Because here we do not have a permanent city, but we are waiting for the one that is to come.
- 13:15 So, through him, let us always offer to Yod-He-Wa-He a sacrifice of worship, meaning, the fruit of his name on the lips of those that confess him.
- 13:16 Do not forget to do good and share what you have, because those are the sacrifices that please Elohim.
- 13:17 Obey those that govern you and subject yourselves to them, because they watch over you as to whom you are to give account; so that you may do it with gladness and not complain, since this would not benefit any of you.
- 13:18 Pray for us, since we have faith we have a clean conscience and we want to behave well in all things.
- 13:19 With strong insistence I implore that you do it, so that I may be restored to you soon.
- 13:20 And the Elohim of shalom, so that the blood of the eternal pact raised from among the dead through our lord Yahshua, the great shepherd of the flock,
- 13:21 may he make you all competent as to do all the good things to do his will, making within us what is agreeable before him through Yahshua Ha'Machiach. To him be the glory for all ages and ages. Amén.
- 13:22 I beg you, brothers, that you receive this word of exhortation; for I have tried to be brief.
- 13:23 Know that our brother Timothy has been freed. If he comes soon, I'll go see you with him.

13:24 Greet all your elders and all those that are consecrated. The ones from Italy salute you.

13:25 That grace may accompany all of you.