

1. Wherefore, my Set Apart Brothers who are called with a calling that is from heaven, consider this Apostle and High Priest of our profession, Y'shua the Mashiyach:²¹ 2. who was faithful to him that made him, as was Moshe in all his house.²² 3. For much greater is the glory of this man, than that of Moshe; just as the glory of the builder of a house, is greater than that of the structure. 4. For every house is built by some man; but he who builds all things is Elohim. 5. And Moshe, as a servant, was faithful in all the house, for an attestation to those things that were to be spoken by him: 6. but the Mashiyach as the Son, (is) over his own house; and we are his house, if we retain to the end confidence, and the victory of hope in him. 7. Because the Ruach haKodesh has said: Today, if you will hear his voice, 8. and do not harden your hearts to bring him to wrath, like those who provoke, and as in the day of temptation in the wilderness, 9. when your fathers tried my patience, and proved, (and) saw my works forty years. 10. Therefore I was disgusted with that generation, and said: This is a people, whose heart has strayed, and they have not known my ways: 11. so that I swore in my anger, that they should not enter into my rest.²³ 12. Beware, therefore, my Brothers, so that there will not be in any of you an evil heart that does not believe, and you depart from the living Elohim. 13. But look deeply into yourselves all the days, during the day which is called today; and let none of you be hardened, through the deceitfulness of sin. 14. For we have part with the Mashiyach, if we endure in this firm confidence, from the beginning to the end: 15. as it is said, Today, if you will hear his voice, and do not harden your hearts, to anger him. 16. But who were they that heard, and angered him? It was not all they, who came out of Egypt under Moshe. 17. And with whom was he disgusted forty years, but with those who sinned, and whose corpses fell in the wilderness? 18. and of whom swore he, that they should not enter into his rest, but of those who did not believe? 19. So we see that they could not enter, because they did not obey.

Chapter 4

1. Let us fear, therefore, or else while there is a firm promise of entering into his rest, any among you should be found coming short of entering. 2. For to us also is the announcement,²⁴ as well as to them: but the Word they heard did not benefit them because it was not combined with the faith of those who heard it. 3. But we who have believed do enter into rest. But as he said, As I have sworn in my wrath that they will not enter into my rest: for behold, the works of Elohim existed from the foundation of the world. 4. As he said of the Shabbat, Elohim rested on the seventh day from all his works.

21 This verse reflects an insight that is only found within Aramaic! Y'shua, because he was not from the tribe of Levi, is not being called *cohen*, but *kumrea*, which is the designation for a non-Levitical priest like Jethro. This is vital, as it points to Mashiyach being "like a priest after Melchisedec" (Psalm 110) as a non-Aaronic figure who in effect becomes the High Priest who intercedes for Israel. The Peshitta Tanakh consistently translates *cohen/kahna* into *kumrea* with regards to these same men (Genesis 14:18, Exodus 2:16, 3:1 and 18:1). Another magnificent part of this verse is the phrase, "called with a calling." *Vayikra* "and he called," is the original Hebrew name of the third Book of Torah (named Leviticus--Greek for "book of Levites"). The Aramaic word *qaryya* is derived from the exact same root. The "calling that is from heaven" to follow Mashiyach is to be "called to" service in YHWH as were the Leviim who were Cohanim along with Moshe. We know that, according to Acts 6:7, a large number of Cohanim (Priests) also entered into this High Calling to represent YHWH in Mashiyach Y'shua; this Priesthood in Mashiyach is what Avraham paid a title into. Consider how Kadosh (set-apart) this High Calling is according to YHWH! The importance of this word *kumrea* in this letter cannot be overstated as it appears here nearly two dozen times, exactly the same way (4:14, 5:1, 5:5, 5:6, 6:20, 7:1, 7:11, 7:15, 7:17, 7:21, 7:23, 7:26, 7:27, 7:28, 8:1, 8:3, 8:4, 9:6, 9:25, 10:11, 10:21, 13:11). In some verses, *kumrea* is used twice to cement the point Paul is making. Furthermore, this word is utterly unique to Hebrews because of its exclusive emphasis on Mashiyach, the true High Priest who gives eternal atonement. By contrast, in every other book of the Renewed Covenant, we are confined solely to the word *kahna/cohen*, as this refers to the regular kind of priest. However, perhaps the most remarkable aspect of all is that Peshitta Hebrews actually "out Judaizes" the Tanakh, since the Hebrew Bible makes no distinction between Levite priests like Aaron and righteous "Elohim Fearers" like Melchisedec and Jethro. Therefore, in this instance, we clearly see that Shaliach Paul is again demonstrating that he is very "zealous for Torah" as he always claimed.

1 מְכִיל אַחֵי קְדִישָׁא דְאַתְקְרִיתוּן בְּקִרְיָא דְמִן שְׁמַיָּא חֲזוּוּהִי לְהֵנָּה שְׁלִיחָא וְרַב
 בּוּמְרָא דְתוֹדִיתֵין יְשׁוּעַ מְשִׁיחָא : 2 דְמַהִימֵן לְמִן דְעַבְדָּהּ אִיךְ מוֹשָׁא בְכֻלָּהּ בֵּיתָהּ :
 3 סְגִיָּאָה הִי גִיר תְּשׁוּבָתָהּ דְהֵנָּה טַב מִן דְמוֹשָׁא אִיפְנָא דְסִגֵּי אִיקְרָא דְבְנֵיהּ
 דְבֵיתָא טַב מִן בְּנֵיהּ : 4 כֹּל בֵּיתָא גִיר מִן אִנְשׁ הוּ מִתְבְּנָא הוּ דִין דְבְנָא כֹּל אֱלֹהָא
 הוּ : 5 וּמוֹשָׁא אִיךְ עַבְדָּא אֲתַהִימֵן בְּבֵיתָא כֹּלָה לְסַהֲדוּתָא דְאֵילִין דְעַתִּידֵין הַיּוֹ
 לְמַתְמַלְלוּ בְּאֵידָהּ : 6 מְשִׁיחָא דִין אִיךְ בְּרָא עַל בֵּיתָהּ וְאֵיתוּהִי בֵּיתָהּ חֲנִן אֵן עַדְמָא
 לְחַרְתָּא נְאֻחֻד גְּלוּתָא אַפָּא וְשׁוֹבְהָרָא דְסַבְרָה : 7 מְטַל דְאַמְרַת רֻחָא דְקוּדְשָׁא
 דְיוֹמָנָא אֵן בְּקֻלָּהּ תְּשַׁמְעוּן : 8 לֹא תִקְשׁוּן לְבַנְתְּכוֹן לְמַרְגְּזוּתָהּ אִיךְ מְמַרְמְנָא
 וְאִיךְ יוֹמָא דְנִסְיוֹנָא דְבַמְדַּבְרָא : 9 דְנִסְיוֹנֵי אֲבֵהִיבּוֹן וְכִקּוּ חֲזוּ עַבְדֵי אַרְבַּעִין שְׁנִין :
 10 מְטַל הֵנָּה מְאַנְתֵי לִי בְּדָרָא הוּ וְאַמְרַת דְעַמָּא הוּ דְטַעָא לְבַהוּן וְהַגּוֹן לֹא יִדְעוּ
 אֻרְחָתִי : 11 וְאִיךְ דִּמִּית בְּרוּגְזֵי דְלֹא נְעֻלוֹן לְנִיחָתִי : 12 אֲזַדְדַּהְרוּ הֵכִיל אַחֵי דְלִמָּא
 נְהוּא בְּאַנְשׁ מְנַכּוֹן לְבָא בִישָׁא דְלֹא מַהִימֵן וְתַפְרָקוֹן מִן אֱלֹהָא חִיָּא : 13 אֲלֹא בְעוּ
 מִן נְפִשְׁכוֹן כֻּלְהוֹן יוֹמְתָא עַדְמָא דְיוֹמָא דְמִתְקַרָּא יוֹמָנָא דְלֹא תִקְשָׁא אִנְשׁ מְנַכּוֹן
 בְּטַעֲיוּתָא דְחִטִּיתָא : 14 אֲתַחֲלִטוּן גִיר עִם מְשִׁיחָא אֵן מִן רִישִׁיתָא וְעַדְמָא לְאַחֲרִיתָא
 כֹּה בְּקִימָא הֵנָּה שְׁרִירָא נְחַמְסוּן : 15 אִיפְנָא דְאַמִּיר דְיוֹמָנָא אֵן בֵּרַת קְלָה תְּשַׁמְעוּן
 לֹא תִקְשׁוּן לְבַנְתְּכוֹן לְמַרְגְּזוּתָהּ : 16 מִן אֲנִין גִיר הַגּוֹן דְשַׁמְעוּ וְאַרְגוּזוּהִי לֹא כֻּלְהוֹן
 הֲלִין דְנַפְקוּ מִן מְצִרִין בֵּיהּ מוֹשָׁא : 17 וְבְּאֵילִין מְאַנְתֵי לֹא אַרְבַּעִין שְׁנִין אֲלֹא בְהַגּוֹן
 דְחִטּוּ וְגַרְמִיהוֹן נְפִלוּ בְּמַדְבְּרָא : 18 וְעַל אֵילִין יִמָּא דְלֹא נְעֻלוֹן לְנִיחָתָהּ אֲלֹא עַל
 הַגּוֹן דְלֹא אֲתַטְפִּיסוּ : 19 וְחֲזִינוּ דְלֹא אֲשַׁפְחוּ לְמַעַל מְטַל דְלֹא הִימְנוּ :

: דלות עבריא ד :

1 נְדַחַל הֵכִיל דְלִמָּא כֹּד קִיָּם מוֹלְפָנָא דְמַעֲלֵתָא דְלְנִיחָתָהּ נְשַׁתְכַּח אִנְשׁ מְנַכּוֹן
 דְפָאָשׁ מִן דְלִמְעַל : 2 אָף חֲנִן גִיר אֲסַתְבְּרוּן אִיךְ דְאַף הַגּוֹן אֲלֹא לֹא אוֹתַרַת אֲנִין
 לְהַגּוֹן מְלֵתָא דְשַׁמְעוּ מְטַל דְלֹא מְזַגָּא הַנֵּת בְּהִימְנוּתָא לְהַגּוֹן דְשַׁמְעוּהּ : 3 עַאֲלִינוּ
 דִין לְנִיחָתָא חֲנִן אֵילִין דְהִימְנוּן אִיפְנָא דִין אֲמַר אִיךְ דִּמִּית בְּרוּגְזֵי דְלֹא נְעֻלוֹן
 לְנִיחָתִי דְהָא עַבְדוּהִי דְאַלְהָא מִן שׁוּרְיָה דְעֻלְמָא הוּ : 4 אִיךְ דְאַמַר עַל שַׁבְתָּא
 דְאַתְנִיחַ אֱלֹהָא בְּיוֹמָא שְׁבִיעֵיאָ מִן עַבְדוּהִי כֻּלְהוֹן :

22 B' midbar/Numbers 12:7

23 Psalm 95:7-11

24 The announcement being the Good News (Gospel); see Appendix *Good News*.