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.

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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.

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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 ***qarya*** 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 tithe 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 אַחַי קַדִּישֶׁא דְּאִתְקְרִיתָון בִּקְרְיָנָא דִּמָּן שְׁמַיָּא חַזָאוֵהי לְהָנָא שְׁלִיחָא וְרַבַּ
כֻּומְרָא דְּתַוּדְיְתַן יֵשׁוּעַ מְשִׁיחָא: 2 דְּמְהַימַן לְמַן דְּעַבַּדֵּה אַיךְ מֶושֶׁא בְּכֻלֵּה בַּיְתֵּה:
3 סַגְיָאא הִי גְּיר תְּשַׁבֻּוחְתֵּה דְּהָנָא טָבְ מָן דְּמֶושֶׁא אַיכַּנָא דְּסַגִּי אִיקָרָא דְּבַנְיֵה
דְּבַיְתָא טָבְ מָן בֶּנְיָנֵה: 4 כָּל בַּיְתָא גְּיר מָן אֱנָש הֱוֵו מְתַּבְנֵא הַו דֵּין דְּבָנֵא כָּל אֱלָהָא
הוּ: 5 וּמֶושֶׁא אַיךְ עַבְדָּא אֶתְהַימַן בְּבַיְתָא כֻּלֵּה לְסָהֲדוּתָא דְּאִילֵין דְּעִתִידָן הֲוֵי
לְמֶתְמַלְלָו בְּאִידֵּה: 6 מְשִׁיחָא דֵּין אַיךְ בְּרָא עַל בַּיְתֵּה וְאִיתַּוהִי בַּיְתֵּה חַנַן אֶן עַדַּמָּא
לְחַרְתָּא נְאַחֲוּד גַּלְיוּת אַפֵּא וְשֻׁבְּחָרָא דְּסַבְּרֵה: 7 מֶטֶל דֶּאמְרַת רֻוחָא דְּקוּדְשָׁא
דְּיַומָנָא אֶן בְּקָלֵּה תֶּשְׁמְעוּן: 8 לָא תְּקַשְׁיוּן לֶבְוָתְכֻון לְמַרְגְּוֵותֵּה אַיךְ מְמַרְמְרָנָא
וַאיךְ יַומָא דְּנְסְיוֹנָא דַּבְּמַדְּבְרָא: 9 דְּנַסְיוּנִי אֲבָהַיכֻּון וּבְקוּ חַזוּ עִבְדַי אַרְבְּעִין שְׁנִין:
10 מֶטֶל הָנָא מְאנַת לִי בְּדָרָא הַו וְאמְרַת דְּעַמָּא הוּ דְּטָעֲא לֶבְהֵון וְהֵנוּן לָא יְדַעוּ
אֻורְחָתַי: 11 וַאיךְ דְּימִית בִּרְוּגְזִי דְּלָא נֶעלְוּן לְנִיחְתִי: 12 אֶזְדַּהֲרוּ הָכִיל אַחַי דְּלְמָא
נֶהוֵא בְּאנָש מְנכֻּון לֶבָּא בִּישָׁא דְּלָא מְהַימֶן וְתֶּפְרְקוּן מָן אֱלָהָא חַיָא: 13 אֶלָּא בְּעַו
מָן נַפְשְׁכֻון כֻּלְהֵון יַומָתָא עַדַּמָּא לְיַומָא דְּמֶתְקְרֵא יַומָנָא דְּלָא נֶתְקַשֶׁא אָנָש מְנכֻּון
בְּטָעְיוּתָא דְּחַטְיְתָא: 14 אֶתְחַלַטְן גְּיר עִם מְשִׁיחָא אֶן מָן רֵישְׁיתָא וְעַדַּמָּא לְאחְרָיְתָא
בֵּה בַּקְיָמָא הָנָא שְׁרִירָא נְחַמְסָן: 15 אַיכַּנָא דְּאמְרִי דְּיַומָנָא אֶן בְּרַת קָלֵּה תְּשְׁמְעוּן
לָא תְּקַשְׁיוּן לֶבְוָתְכֻון לְמַרְגְּוֵותֵּה: 16 מָן אֱנוּן גְּיר הֲנוּן דְּשְׁמַעוּ וַארְגְּזוּהִי לָא כֻּלְהֵון
הָלְיִן דְּנפַּקוּ מָן מְצְרֵין בִּידְ מֶושֶׁא: 17 וּבְאִילֵין מְאנַת לֵהּ אַרְבְּעִין שְׁנִין אֶלָּא בְּהָנוּן
דְּחַטַו וְגַרְמַיהֵון נפַּלוּ בְּמַדְּבְרָא: 18 וְעַל אִילֵין יְמָא דְּלָא נֶעלְוּן לְנִיחְתֵּה אֶלָּא עַל
הָנוּן דְּלָא אֶתְטְפִיסוּ: 19 וְחָזְינָן דְּלָא אֶשְׁכְּחוּ לְמֶעַל מֶטֶל דְּלָא הַימְנוּ:

: דלות עבריא ד :

1 נֶדְּחַל הָכִיל דְּלְמָא כַּדְ קָיֵם מֵולְכָּנָא דְּמַעֲלְתֵּא דְּלְנִיחְתֵּה נֶשְׁתְּכַח אָנָש מְנכֻּון
דְּפָאֶש מָן דְּלְמֶעַל: 2 אַף חְנַן גְּיר אֶסְתַּבְּרִן אַיךְ דְּאַף הֲנוּן אֶלָּא לָא אַותְרַת אֱנוּן
לְהָנוּן מֶלְתָּא דְּשְׁמַעוּ מֶטֶל דְּלָא מְזַגְּא הוָת בְּהַימָנֻותָּא לְהָנוּן דְּשְׁמַעוּה: 3 עָאלִינַן
דֵּין לְנִיחְתֵּא חְנַן אֵילֵין דְּהַימְנִן אַיכַּנָא דֵּין אֶמַר אַיךְ דְּימִית בִּרְוּגְזִי דְּלָא נֶעלְוּן
לְנִיחְתִי דְּהָא עִבָּדוּהִי דְּאלָהָא מָן שְׁוּרְיֵה דְּעָלְמָא הוּוּ: 4 אַיךְ דֶּאמַר עַל שְׁבִיעָתָא
דֶּאתְנִיח אֱלָהָא בְּיַומָא שְׁבִיעָיָא מָן עִבָּדוּהִי כֻּלְהֵון:

22 B’midbar/Numbers 12:7
23 Psalm 95:7-11
24 The announcement being the Good News (Gospel); see Appendix *Good News*.

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