

# Hebrews: The Delegate Paul's Letter To The Hebrews

Translated By: Stephen Walch

Amplified English

*To All Those Who Have Given Up Their Lives For Yahuweh*

# The Letter To The Hebrews

## Chapter 1 God Speaks Through His Son

Earlier and long ago, in times past and for a very long time, at many times and in many different and various ways and diverse manners, God spoke and chattered to our forefathers and ancestors in, by and with the prophets, the men and women who had made the Supreme One known by declaring His thoughts in the presence of mankind. Upon these last, end and final days He has spoken and chatted to us in, by and with His Son whom He stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised as the inheritor of all individual and collective things. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him He made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought about the opportune seasons, ages and fixed definite times. He is and exists as the radiance and reflection, brightness and shine, effulgence and visible image of His glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty and the marked likeness and precise reproduction, impress and representation, outward appearance and exact form of His substance, nature and essence, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him He brings and bears, endures and expresses, upholds and carries, sustains and establishes all individual and collective things in the word and saying, statement and message, proclamation and subject matter of authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance. Having made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought about the cleansing and purification, purgation and washing of sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness, He sat down and was appointed, authorised and established at the right hand of the Majesty, the prominence, greatness and importance of the Supreme One in the exalted places and in the highest place of honour, having come to be and exist, appeared and arisen as superior and better, higher and more important, more prominent and more excellent to a far larger and greater degree than the Heavenly Messengers, the envoys of the Supreme One, as great as the name and title, character and person, reputation and authority He has inherited and acquired, obtained and received is more different and excellent, varied and outstanding, manifold and distinguished, interesting and valuable, important and profitable from theirs and is more advantageous and far unlike theirs. For this reason, to which Heavenly messenger and envoy has He ever, at any time said and spoke,

1:1a From the placeholder ØΣ

1 - 4

**“You are and exist as My Son\*.  
This very day, at this present time,  
I have given birth to and have begotten You”? \***

1:5a From the placeholder ΥΙΣ

1:5b From Psalm 2:7

5

And again, anew and furthermore,

**“I will be and exist as a Father to Him,  
And He Himself will be and exist as a Son\* to Me”? \***

1:5c From the placeholder ΥΝ

1:5d From 2 Shamu'el 7:14

And again, anew and furthermore, whenever He brings and leads the firstborn into the inhabited world and earth, He says and teaches, maintains and affirms, directs and exhorts, advises and points out,

6

**“And let every individual and collective  
messenger and envoy of God\* prostrate themselves  
and fall on their faces and express reverence  
and respect to Him and greatly adore Him.” \***

1:6a From the placeholder ØΥ

1:6b From Psalm 97:7

And indeed, to the advantage of the messengers and envoys He says and teaches, maintains and affirms, directs and exhorts, advises and points out,

7

**“He makes and creates, forms and produces, appoints and ordains,  
prepares and constitutes, manufactures and establishes,  
accomplishes and institutes His messengers and envoys as Spirits\*,  
and His servants and ministers as a bright and shining flame of fire.” \***

1:7a From the placeholder ΠΝΑ

1:7b From Psalm 104:4

Yet to the advantage of the Son ,

1:8a From the placeholder ΥΝ

**“Your throne, seat and chair of authority, O God\* ,  
is for eternity and forever, the unbroken age and the perpetuity of time,  
and the rod and sceptre of righteousness and uprightness,  
justice and honesty, integrity and straightness is the rod and sceptre of  
His kingdom and royal power, dominion and rule, kingship and authority.  
You have dearly loved and welcomed, entertained and looked fondly upon,  
cherished with strong affection and highly esteemed with great favour,  
goodwill and benevolence, have been loyal to and have greatly adored  
righteousness and validation, acceptance, vindication and uprightness,  
justification and acquittance, and you have hated and despised, abhorred and  
detested lawlessness, the willing disobedience and violation of the Torah  
and those that treat it with contempt and opposition.**

1:8b From the placeholder ØΣ

8 - 9

**Through the means of and on the grounds of, on account of and for the reason of,  
on the basis of and because of this, God\* , Your God\* ,  
has anointed You *with* the olive oil of exultation and extreme joy,  
gladness and exuberant rejoicing more than and far greater than  
Your companions, partners and sharers.” \***

1:9a From the placeholder ØΣ

1:9b From the placeholder ØΣ

1:9c From Psalm 45:6-7

As well as,

**“You, Yahuweh\* , according to and with regards to,  
in relation to and with respect to the beginning and origin of time  
laid the foundation for and established the earth and land,  
ground and inhabited regions, and the heavens are and exists as the  
works and businesses, employments and undertakings, acts and deeds,  
tasks and labours of Your hands.  
In a future time they will perish and become lost,  
be ruined and destroyed, cease to exist and be brought to nothing,**

1:10a From the placeholder ΚΕ

10 - 11

11 (cont)

- 12

but nevertheless, You remain and continue, keep on and endure, last and live on eternally and permanently. And all of them, individually and collectively will become old and declared ancient as, like and similar to a garment and an item of clothing, and You will roll them up together as, like and similar to a robe and cloak, veil and mantle, and as, like and similar to a garment and an item of clothing they will be changed and transformed, altered and exchanged for something better. But nevertheless, You are and exist as the same, and Your years will never cease, stop or come to an end.” \*

1:12a From Psalm 102:25-27

And has He ever, at any time said and spoke *this* to the advantage of any of the messengers and envoys,

13

“Sit down and be seated, occupy the space next to, dwell and fix Your abode at My right hand, My representation of authority, until and up to the time when I might set and place, stand and establish, appoint and ordain, fix and provide Your hostile and opposed, hated and odious enemies and adversaries as a footstool for Your feet, subjecting them to Your authority and power” ? \*

1:13a From Psalm 110:1

14

Are not all of them, individually and collectively, existing as serving and ministering Spirits for and on behalf of *the* service and ministry being sent and dismissed, dispatched, ordered and commissioned through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of those that are certain and expected to, intended and destined to, inevitable to, about to and will inherit and receive, obtain and acquire deliverance and preservation, salvation and safety?

1:14a From the placeholder ΠNA

**Chapter 2**

Everything Submits To The Messiah

Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, it is necessary and it behoves us, is right, proper and it should be our duty to pay attention to and direct our mind towards, apply and attach ourselves to, devote and hold on to, cleave and cling especially, greatly and far more exceedingly to the things that have been heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to, lest somehow and in some way we might drift and slip away from them, ignore them and neglect them. For the reason that since the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter spoken and chatted through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of messengers and envoys came to be and arose, appeared in history as and was made trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated, and all individual and collective transgression and violation of the Torah, wrongdoing or disobedience and deliberate and purposeful failure to listen to reason received and seized, grasped and ascertained, took and collected, acquired and obtained a just and fair, deserved and legitimate punishment, recompense and fitting penalty; then how, in what way and by what means will we escape and run away, flee and be avoided if we neglect and are unconcerned about, disregard, reject and ignore such an immense and gigantic, vast and mighty deliverance and preservation, salvation and safety? This was received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted in the beginning and in the first place as spoken through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Sovereign Master; it was made trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated for and on behalf of us by and subject to those who heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to it. God also joined and united together with them in bearing witness and adding further testimony in both signs and marks, tokens and prodigies, miracles, wonders and portents and in many various and diverse, intricate and complex, difficult and abstruse, manifold and unstable, foreign and alien, new, unknown and unheard of supernaturally strong, powerful and mighty *works*, and distributions and apportionments of the gifts of the Set-Apart and cleansed Spirit according to and with regards to, in relation to and with respect to His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination. For it is not to messengers and envoys that he has given the ability to order and arrange, subordinate, govern and place under their control the inhabited world that is intended and destined to, inevitable to and will exist, about and concerning, regarding and on account of, because of and with respect to which and what we speak, but nevertheless, someone somewhere has thoroughly testified and solemnly affirmed, earnestly attested and emphatically declared, saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out,

2:3a From the placeholder KY

2:4a From the placeholder OY

2:4b From the placeholder ΠNS

1 - 5

6 - 7

“What does man exists as, for concerning this You remember him and keep him in mind, care for him and are concerned for him? Or the Son\* of Man, for concerning this You look upon Him and benefit Him, care for Him and provide for Him, favour Him and regard Him? Having lessened Him and lowered His rank a little, Slightly diminished His power and briefly made Him inferior in comparison to the Heavenly messengers and envoys, You have honoured and awarded Him with a crown of glory and splendour, brightness and majesty, magnificence and excellence, pre-eminence and dignity, favour and respect, recognition and esteem, reverence and value. You have ordered and arranged, subordinated, governed and placed all individual and collective things in His control under and below His feet” \*

2:6a From the placeholder YIZ

2:8a From Psalm 8:4-6

8

For in, by and with *this* order and arrangement, subordination, government and placement of control, He left and abandoned, rejected and set aside, neglected and disregarded, omitted and left nothing destitute or independent from His control, leaving nothing rebellious or disorderly, disobedient or outside of His authority and rules. But nevertheless, now, at this present time, we don't yet see or perceive, observe or witness, recognise or respect, understand, comprehend or appreciate whether all individual and collective things are ordered or arranged, subordinated, governed or placed under His control.

The Founder Of Deliverance

9

But nevertheless, we see and observe, discern and discover, perceive and understand, contemplate and examine Yahushua, He who was lessened and lowered a little in rank, diminished slightly in power and briefly made inferior in comparison to the Heavenly messengers and envoys, being honoured and awarded with a crown of glory and splendour, brightness and majesty, magnificence and excellence, pre-

2:9a From the placeholder TPN

eminence and dignity, favour and respect, recognition and esteem, reverence and value through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the suffering and affliction, calamity and sorrow, grief and misfortune of death and separation, the separation of His soul from His body, so that by the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of God, He might taste and experience, partake in and come to know death and separation, the separation of His soul from His body on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for everyone, individually and collectively. For the reason that it is proper and fitting, seemly and becoming, suitable and conspicuous for Him, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom all individual and collective things *exist* and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of whom all these individual and collective things brought and led, guided and carried a great number and a large quantity of sons and children into glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty, would complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish the aim, goal and purpose of the author and founder, hero and leader, prince and pioneer, originator and guardian of their deliverance and preservation, salvation and safety through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of suffering and affliction, calamity and sorrow, grief and misfortune. For both He who sanctifies, cleanses and sets-apart and those who are being sanctified, cleansed and made set-apart are all individually and collectively from out of One *origin*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this cause and reason, circumstance and relationship, He is not ashamed or embarrassed to call and invite, name and receive them as brothers and fellow brethren, saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out,

2:9b From the placeholder ØY

9 (cont)  
- 11

**“I will publically tell and inform, proclaim and declare, confess and profess, report and recite your name and title, character and person, reputation and authority to My brothers and fellow brethren; In the midst and middle of the called out Ekklesia, assembly and congregation I will sing praises and recite Psalms to you” \***

2:12a *Ekklesia*, incorrectly translated as *Church* and means *Called Out Assembly*

2:12b From *Psalms* 22:22

12

And again, anew and furthermore,

**“I will be and exists as having trusted in and relied upon, obeyed and placed confidence, certainty and guarantee, assurance and dependence upon him.” \***

2:13a From *Yasha'Yah (Isaiah)* 8:17

13

And again, anew and furthermore,

**“Behold look and see; I and the little children whom God gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me.” \***

2:13b From the placeholder ØΣ

2:13c From *Yasha'Yah* 8:18

Then and therefore, accordingly, consequently and these things being so, since this is the case that the little children each have and share blood and human flesh and He Himself likewise and similarly, in the exact same way and manner shares and partakes in, participates in and belongs to the same things so that and in order that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of death and separation, the separation of the soul from the body He might destroy and abolish, invalidate and put an end to, render useless and ineffective, idle and inactive, severe and terminate He who has and holds, owns and possesses the force and power, strength and might of death and separation, the separation of the soul from the body; this is and exists as the devil, the one who constantly falsely accuses and slanders, and so he might deliver and set free, release and liberate, separate and break up the existing connection of those who were and existed as bound and subject to, held in and caught in, under the control of, entangled in and liable slavery, servility and bondage throughout, during and in the course of their entire life *due to their* fear, terror and dread of death and separation, the separation of the soul from the body. For surely and indeed, truly and doubtlessly it is not Heavenly messengers and envoys that He takes possession of and rescues, helps and succours, takes an interest in and is concerned about, but nevertheless, notwithstanding and on the contrary, He takes possession of and rescues, helps and succours, takes an interest in and is concerned about the seed, offspring and prodigy of Abraham. For this reason and on this account, in consequence of this and because of this He had to be and was bound, under obligation and indebted to be made like and to resemble His brothers and fellow brethren according to and with regards to, in relation to and with respect to all individual and collective things, so that and in order that He might come to be and exist, appear and arise as merciful, sympathetic and compassionate and as a trustworthy and reliable, obedient and confident, certain and guaranteed, assured and dependable High and Chief, Principle and Leading Priest for God's advantage for and on behalf of the bringing about of reconciliation and expiation, elimination and appeasement, propitiation and forgiveness of the peoples and nations sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness. For the reason that He Himself was put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain His genuineness, behavioural response and character in, by and with what He has suffered and experienced, undergone, received and endured, He is powerful and mighty, able and capable, forceful and influenceable, authorised and significant to help, aid and rescue those who are being put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain their genuineness, behavioural response and character.

2:16a *Abraham*, the father of the Nation of the Yisra'elites (Hebrews) and ancestor of Yahushua the Anointed Messiah. *Abraham* means *Father Of Nations* (see His story In Genesis 12-25:11)

2:17a From the placeholder ØN

14 - 18

### Chapter 3 Hold Fast To Hope

1 - 3

For this reason and on this account, in consequence of this and because of this, set-apart and cleansed brothers and fellow brethren, you sharers and partakers, participators and companions, partners and fellow workers of the heavenly calling and designation, summoning and invitation; perceive and observe, understand and consider attentively, fix your eyes and mind upon, notice and envisage, think about and contemplate, study, examine and reflect on Yahushua, the delegate and emissary, teacher and ambassador, messenger and the person sent with the orders of the *Supreme One* and the High and Chief, Principle and Leading Priest of our agreement and acceptance, confession and profession, recognition, acknowledgement and open declaration. Being and existing as trustful and reliant, obedient and placing confidence certainty and guarantee, assurance and dependence in the One who made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and rendered Him as, like and similar to how Moshe also was in His household and family, nation and dwelling. For this reason, this Man has been considered worthy and appropriate,

3:1 From the placeholder THN

3:2a *Moshe*, incorrectly known as *Moses* and means *Drawn Out* (see his story in Exodus, Leviticus, Numbers and Deuteronomy)

3 (cont)  
- 6

regarded as deserving and suitable of much more and far greater glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty compared with Moshe, in accordance with and with regards to, in relation to and with respect to the degree of the fact that he who builds and constructs, erects and creates, prepares and makes a house, dwelling and abode has and holds, acquires and receives, owns and possesses much more and far greater honour and esteem, dignity and value, recognition and respect *than the house* itself. (For each and every individual and collective house, dwelling and abode is built and constructed, erected and created, prepared and made by and subject to someone, but nevertheless, all individual and collective things have been built and constructed, erected and created, prepared and made by God .) And indeed, truly and certainly, Moshe was trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated in, by and with His, *God's*, whole, complete and entire household and family, nation and dwelling as, like and similar to a helper and servant, attendant and minister for and on behalf witnessing and affirming, sharing and testifying to the things that were to be spoken and proclaimed in a future time. But nevertheless, Messiah *is faithful* as, like and similar to a Son over His, *God's* household and family, nation and dwelling - We are and exists as His household and family, nation and dwelling on the condition that we hold fast to and firmly possess, own and keep secure, strongly adhere to and retain the courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness and the brag and praise, boast and glory of the hope, the expectation, confidence and trust in the future prospect of salvation.

3:4a From the placeholder ΘΣ

3:6a From the placeholder ΧΡΣ  
3:6b From the placeholder ΥΣ

Therefore, for this reason and for this purpose, just as and exactly as the Set-apart and Cleansed Spirit says and teaches, maintains and affirms, directs and exhorts, advises and points out,

3:7a From the placeholder ΠΝΑ

**“This very day, if you might hear and attend to,  
listen to and comprehend, understand and perceive,  
accept and pay attention to His sound, tone and voice,  
do not harden your hearts, your circulation of life that controls  
your desires and feelings, affections and endeavours,  
wills and characters, passions and impulses, nor act stubbornly or  
refuse to change your attitude as in, by and with the embitterment and revolt,  
rebellion and exasperation, hardheartedness and provocation  
according to and with regards to, in relation to and with respect to the day,  
age and season of trail and temptation, testing and enticement,  
examination and scrutinising in, by and with the forsaken wilderness and desert,  
desolate place and uninhabited wasteland,  
where your fathers put *Me* to the test and objectively examined,  
scrutinized and enticed *Me* to prove, determine and ascertain *My* genuineness,  
behavioural response and character in, by and with a trail and test,  
examination and assay, and they saw and perceived,  
became acquainted with and experienced, looked at and took heed of,  
noticed and considered, paid attention to and knew  
My works and businesses, employments and undertakings,  
acts and deeds, tasks and labours for forty years.  
Therefore, for this reason and for this purpose I was angry and vexed,  
disgusted and displeased, indignant and grieved with this generation,  
these people very much like each other, and said,  
‘They are always and perpetually, incessantly,  
continually and at all times deceived and mislead,  
lead astray and caused to wander, mistaken and deluded,  
seduced and coerced into error in their heart, their circulation of life that  
controls their desires and feelings, affections and endeavours,  
wills and characters, passions and impulses,  
and they themselves did not know or understand, perceive or realise,  
notice or discern, discover or observe, experience or comprehend,  
acknowledge or recognise My ways and manner of life, conduct and feelings’;  
As I swore and confirmed, affirmed and promised in,  
by and with My wrath and anger, fury and intense rage,  
‘They shall certainly and surely never come or enter into,  
go or move towards My resting place and state of bliss.’ ” \***

7 - 11

3:11a From Psalm 95:7-11

Do Not Have  
An Evil Heart

Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of, look and watch out, brothers and fellow brethren, lest somehow and in some way there is and exists within any of you an evil or troublesome, sorrowful or poor, pitiable or unfit, unattractive or useless, worthless or morally reprehensible, morally corrupt or wicked, annoying or unethical, diseased or blind, perilous or criminal, vicious or malignant, harmful or incompetent, bad or wretched, pernicious or noxious heart of unfaith and incredulousness, unbelief, untrustworthiness and a heart that doesn't trust in or rely upon the Supreme One that causes you to wander off and misleads you, incites you to revolt and depart, withdraw and causes you to fall away, separating you from having a relationship with the living God. But nevertheless, notwithstanding and on the contrary, exhort and encourage, admonish and console, comfort and give solace to yourselves throughout each and every day, age and season, as long as it is still called and named, addressed and designated as "Today", so that and in order that not one from out of you may be hardened or caused to become stubborn, refuse to change your mind or attitude and refuse to listen due to the deceit and deception, trickery and seductive delusion of sin and error, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness that leads to evil behaviour and dissipation. For we have come to be and exist, appear and arise as sharers and partakers, participators and companions, partners and fellow workers of the Anointed Messiah on the condition that we hold fast to and firmly possess, own and keep secure, strongly adhere to and retain the beginning and first, principle and original trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated firmness and boldness, confidence and substance, assurance and reality, courage and trust up until the end and goal, aim and purpose, outcome, result and conclusion. As it is said and taught, maintained and advised, directed and affirmed, exhorted and pointed out,

3:12a From the placeholder ΘΥ

3:14a From the placeholder ΧΡΥ

12 - 14

**“This very day, if you might hear and attend to,  
listen to and comprehend, understand and perceive,  
accept and pay attention to His sound, tone and voice,  
do not harden your hearts, your circulation of life that controls**

15



**your desires and feelings, affections and endeavours,  
wills and characters, passions and impulses, nor act stubbornly or  
refuse to change your attitude as in, by and with the embitterment and revolt,  
rebellion and exasperation, hardheartedness and provocation” \***

3:15a From *Psalms* 95:7

For the reason that certain ones who had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *God* were embittered and exasperated, hardhearted and provoked and therefore revolted and rebelled, but nevertheless, notwithstanding and on the contrary, not all of those individually and collectively that went out and departed, came out of and proceeded from out of Egypt\* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Moshe. But nevertheless, to whom was He, *God*, angry and vexed, disgusted and displeased, indignant and grieved towards for forty years? *Was it* not to those who sinned and erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness, whose dead bodies and corpses fell, descended and collapsed in the forsaken wilderness and desert, desolate place and uninhabited wasteland? And to whom did He swear and confirm, affirm and promise that they would never come or enter into, go or move towards His resting place and state of bliss, but to those who refused to trust Him and obey Him, comply with Him and ended up disobeying Him? And so we see and observe, discern and discover, perceive and understand, contemplate and examine that concerning this, they are never able or powerful, capable or strong enough through their own ability or resources to come or enter into, go or move towards *His resting place and state of bliss* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of unfaith and incredulosity, unbelief, untrustworthiness and a heart that doesn't trust in or rely upon the Supreme One.

3:16 *Egypt*, in Hebrew it is known as *Mitsrayim*, the house of bondage. *Egypt* was the place the Yisra'elites were held as slaves for 400 years

16 - 19

#### **Chapter 4** **The Promised** **Rest**

Then and therefore, accordingly, consequently and these things being so, as the promise and gracious pledge, offer and vow of coming and entering into, going and moving towards His resting place and state of bliss remains, still stands and is allowed to remain open, let us revere, respect and be in awe lest any from out you may be thought or presumed, supposed or regarded, deemed or judged, decided, believed or considered to have been left behind or be inferior in power, influence or rank, lack excellence or worth, to miss, fail to reach and to have come short of the prize and goal that you were aiming for. For the reason that we also are and exists as having been declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration just as and exactly as they also *had been*, but nevertheless, notwithstanding and on the contrary, the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter they heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to did not benefit or help, profit or assist, aid or be of use to any of them; they were not mixed or mingled, blended or united, put or combined together with those who heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to it with trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. For the reason that we who have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence *in the Supreme One* come and enter into, go and move towards a resting place and state of bliss, just as and exactly as He has spoken and said,

1 - 2

**“As I swore and confirmed, affirmed and promised in,  
by and with My wrath and anger, fury and intense rage,  
“They shall certainly and surely never come or enter into,  
go or move towards My resting place and state of bliss.” \***

4:3a From *Psalms* 95:11

3

And indeed, *His* works and businesses, employments and undertakings, acts and deeds, tasks and labours have come to be and exist, appeared and have arisen in history since the laying down, foundation and beginning of the world and cosmos. In this manner and manner, thus and so, He has spoken and said somewhere about and concerning, regarding and on account of, because of and with respect to the seventh,

4

**“And in, by and with the Seventh day, age and season,  
God\* completely ceased and stopped, ended and rested  
from all His individual and collective works and businesses,  
employments and undertakings, acts and deeds, tasks and labours.” \***

4:4a From the placeholder ΘΣ

4:4b From *Genesis* 2:2

5

And again, anew and furthermore *He has said* in, by and with this,

**“They shall certainly and surely never come or enter into,  
go or move towards My resting place and state of bliss.” \***

4:5a From *Psalms* 95:11

6 - 7

Then and therefore, accordingly, consequently and these things being so, since it remains, is reserved and it is allowable for some certain ones to come and enter into, go and move towards it, and those who formerly, in an earlier time had been declared and proclaimed, brought and told, announced and communicated the good news, glad tiding and message, proclamation and victorious declaration did not come, go or move in and were denied entry through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of unfaith and incredulosity, unbelief, untrustworthiness and because they didn't rely upon the Supreme One, again, anew and furthermore, He has fixed and appointed, designated and determined, decreed and ordained, defined and set out a certain day, age and season as “Today,” saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out after such a long amount of time in, by and with David\*, just as and exactly as He has already said beforehand and declared previously, announced and mentioned earlier,

4:7a *David*, the King of Yisra'el who's story is outlined in 1 & 2 *Shamu'el* and 1 *Kings*. *David* means *Beloved*

**“This very day, if you might hear and attend to,  
listen to and comprehend, understand and perceive,  
accept and pay attention to His sound, tone and voice,  
do not harden your hearts, your circulation of life that controls  
your desires and feelings, affections and endeavours,  
wills and characters, passions and impulses, nor act stubbornly or  
refuse to change your attitude.” \***

4:7b From *Psalms* 95:7

8 - 10

For the reason that if Yahushua\* had given them rest and caused them to completely cease, end and stop, there would not have been a discussion about and concerning, regarding and on account of, because of and with respect to another day, age and season after this. Then and therefore, consequently, accordingly and as a result of this, a Sabbath rest, observance and celebration still remains, is reserved

4:8a From the placeholder IHz

and is still left for the people of God<sup>+</sup>, for he who has come and entered into, gone and moved towards His resting place and state of bliss has also completely ceased and stopped, ended and rested from his works and businesses, employments and undertakings, acts and deeds, tasks and labours, just as God<sup>+</sup> has done from His own.

4:9a From the placeholder ΘΥ  
4:10a From the placeholder ΘΣ

Endeavour To  
Enter His Rest

11 - 13

Then and therefore, accordingly, consequently and these things being so, we should be actively and zealously, quickly and assiduously, earnestly and diligently endeavouring and devoted, eager and in a hurry to make every effort to come and enter into, go and move towards this resting place and state of bliss, so that and in order that no one may fall or collapse, descend or be destroyed in, by or with this same example and model, image and imitation, sign and representation, copy and exhibit, warning and pattern, outline and sketch, symbol and proof, illustration and figure of unfaith and incredulousness, unbelief, untrustworthiness and a reliance not placed *in the Supreme One*. For the living Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God<sup>+</sup> is effective, powerful and active, strong and energetically functioning, even exceedingly shaper and penetrable than all individual and collective double-edged swords and daggers, knives and sabres, and thoroughly pierces and completely penetrates until the division and sundering, partitioning and separation of soul and Spirit<sup>+</sup>, both the joints and the marrow, and is able to judge and evaluate, discern and critically examine the unseen thoughts and considerations, reflections and ideas and the understandings and will, manners and feelings, notions and concepts, deliberations and insights, perceptions and purposes, dispositions and intentions, resolutions and attitude of the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses. And in the presence of and in the sight of, before and in front of Him no created creature exists that is able to be hidden or made invisible, unnoticed or unseen, unknown or obscure, but nevertheless, all individual and collective *things are* naked and bare, easily known and exposed, unable to be hidden, uncovered and *are* made manifest to His eyes, to Whom we *have to give an account* and word, message and statement, declaration and decree, mandate and matter of *what we have done*.

4:12a From the placeholder ΘΥ  
4:12b From the placeholder ΠΝΣ

Yahushua Is  
Without Sin

14 - 16

Then and therefore, accordingly, consequently and these things being so, as we have and hold, acquire and receive, own and possess a great and mighty, important and outstanding, extraordinary and splendid High and Chief, Principle and Leading Priest who has gone and passed through the heavens - Yahushua<sup>+</sup>, the Son<sup>+</sup> of God<sup>+</sup> - let us hold onto and grasp, carefully keep and retain, cleave to and not let go of *our* agreement and acceptance, confession and profession, recognition, acknowledgement and open declaration. For the reason that we do not have and hold, acquire and receive, own and possess a High and Chief, Principle and Leading Priest who is not able or capable, forceful or influenceable, authorised or significant enough to have a fellow-feeling and compassion with our weaknesses and frailty, feebleness and inadequacy, powerlessness, poorness and neediness due to His acquaintance with them and the seriousness of their situation, having been put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain His genuineness, behavioural response and character according to and with regards to, in relation to and with respect to all individual and collective things in accordance with and with regards to, in relation to and with respect to the same sort of likeness and similarity *as we are*, but is nevertheless separate from and without, apart from and independent from sin or error, a miss of the mark or a mistake, a violation of the Torah of the Supreme One and never wandered from the Way or from the state of uprightness. Then and therefore, accordingly, consequently and these things being so, together with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness, we might come to and move towards, approach and draw near to, proceed towards and appear before the throne, seat and chair of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, so that and in order that we may receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain mercy and kindness, good will and pity, compassion and sympathy that is joined with a desire to help us, and so we may find and discover, observe and recognise, detect and learn about, understand and come to know favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness through enquiry and examination, thought and scrutiny, investigation and perception for and on behalf of helping and aiding *us* in a seasonable and opportune, favourable and suitable time. • For the reason that each and every individual and collective high and chief, principle and leading priest received and seized, grasped and ascertained, taken and collected, acquired and obtained, chosen and selected, accepted, claimed and procured from out of men is set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, shown and made, brought and caused to be, designated and comes to be on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for men for God's<sup>+</sup> advantage, so that and in order that *the priest* might bring, present and offer gifts, presents and sacrifices on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness. He is powerful and mighty, able and capable, forceful and influenceable, authorised and significant enough to gently deal with and exercise moderation towards those who are unknowing and clueless, ignorant and unacquainted with, void of understanding and unable to recognise their sins and mistakes and *those who are* deceived and mislead, lead astray and caused to wander, mistaken and deluded, seduced and coerced into error, seeing as though he himself is also surrounded and beset, troubled and harassed, subject to and encompassed with weakness and frailty, feebleness and inadequacy, powerlessness, poorness and neediness. And through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, just as and exactly as he has to and is bound, under obligation and indebted to bring, present and offer *gifts* about and concerning, regarding and on account of, because of and with respect to sins and errors, misses of the mark and a mistakes, violations of the Torah of the Supreme One and wandering from the Way and from the state of uprightness about and concerning, regarding and on account of, because of and with respect to the people, in this manner and way, thus and so, he is also *to do so* about and concerning, regarding and on account of, because of and with respect to himself. And also, no one receives and seizes, grasps and ascertains, takes and collects, acquires and obtains, chooses and selects, accepts, claims and procures this honour and esteem, dignity and value, recognition and respect for himself, but nevertheless, notwithstanding and on the contrary, only when he is called and appointed, summoned and invited by God<sup>+</sup>, just as, exactly as and precisely as Aharon<sup>+</sup> also *was*. In this manner and way, thus and so, the Anointed Messiah<sup>+</sup> also did not give and express glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty to Himself in order for Him to come to be and exist, arise and appear as a High and Chief, Principle and Leading Priest, but nevertheless, notwithstanding and on the contrary, He said this to His advantage,

4:14a From the placeholder ΠΑΠ  
4:14b From the placeholder ΥΝ  
4:14c From the placeholder ΘΥ

Chapter 5

1 - 5

“You are and exist as My Son<sup>+</sup>; this very day I have begotten and given birth to you.” \*

5:1a From the placeholder ΘΝ  
5:4a From the placeholder ΘΥ  
5:4b Aharon, incorrectly known as Aaron and means Light Bringer  
5:5a From the placeholder ΧΡΣ  
5:5b From the placeholder ΥΣ  
5:5c From Psalm 2:7

And just as and exactly as He says and teaches, maintains and affirms, directs and exhorts, advises and points out in, by and with another place and elsewhere *in Scripture*,

6

**“Since this is the case, You are a Priest forever and for the unbroken age, the perpetuity of time and for eternity in accordance with and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Malkiy-Tsedeq.” \***

5:6a *Malkiy-Tsedeq*, incorrectly known as *Melchizedek* and means *King Of Righteousness*  
5:6b From *Psalms 110:4*

7 - 10

In, by and with the days, age and seasons of His flesh and bodily presence, He, *Yahushua*, brought, presented and offered both prayers and requests, petitions and pleas and an olive branch as a sign of supplication and cry for help together with strong and powerful, mighty and great cries and shouts, clamours and vociferations and tears towards Him who is powerful and mighty, able and capable, forceful and influenceable, authorised and significant enough to deliver and save, rescue and preserve Him from out of death and separation, the separation of the soul, and He was heard and obeyed, listened to and had His request granted because of, on account of and as a result of His anxiety and reverence. And indeed, as He is and exists as a Son He learned about and became accustomed to, came to realize and understand, know and He experienced obedience, submission and compliance because of, on account of and as a result of what He suffered and experienced, went through, received and endured. Also, having been made perfect and complete, fulfilled and having reached His goal, He came to be and exist, arose and appeared as the cause and author, source and reason of eternal and never ending, unbroken and perpetual deliverance and preservation, salvation and safety for those who obey and listen to, respond to and voluntarily submit to Him, He has given this title and designated, called and named by God, **“Since this is the case, You are a High and Chief, Principle and Leading Priest in accordance with and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Malkiy-Tsedeq.” \***

5:8a From the placeholder  $\Upsilon\Sigma$

5:10a From the placeholder  $\Theta\Upsilon$

5:10b An Adaption of *Psalms 110:4*

11 - 14

About and concerning, regarding and on account of, because of and with respect to him we have a great quantity of things to give a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter *about* and a difficult explanation and exposition to say and teach, maintain and affirm, direct and exhort, advise and point out, seeing that and because you have become and exist, arisen and appeared as dull and sluggish, lazy, obtuse and slow in the way you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to *things that have been said*. Also, for the reason that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the period of time *that has past*, you ought to and are bound, under obligation and indebted to be and exist as teachers and instructors, again, anew and furthermore, you have and hold, own and possess a need and necessity for someone to teach and instruct, explain and expound the elementary principles and fundamental teachings, basic ordinances and foundations of the beginning and first, principle and original sayings and pronouncements, oracles and words, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters of God, and you have come to be and exist, arisen and appear as having and holding, owning and possessing a need and necessity for milk, not solid, firm and strong food and nourishment, for the reason that everyone individually and collectively who shares, participates in and partakes in milk is inexperienced in and unaccustomed to, unskilled in and unacquainted with *the word* and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance, for he or she is and exists present as an infant, minor and child as he or she is unskilled and untaught, immature and foolish, inexperienced, weak and helpless. But nevertheless, solid, firm and strong food and nourishment is and exists for those who are complete and fulfilled, perfect and fully developed, whole and mature, those who through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of habitual and continued practise, exercise and use have and hold, acquire and receive, own and possess vigorously trained and toned, disciplined and controlled senses and a conscience and mind that is imbued with the power and ability to discriminate and judge, perceive and understand, evaluate and discern to the advantage of distinguishing and separating, appraising and exposing the difference between both what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable and what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant thinking, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten.

5:12a From the placeholder  $\Theta\Upsilon$

## Chapter 6 A Warning For Believers

1 - 5

Therefore, for this reason and for this purpose, having left behind and set aside, ignored and disregarded, abandoned and separated ourselves from the beginning and first, principle and original saying and pronouncement, oracle and word, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the Anointed Messiah, we might then bring and bear forward, endure and express, uphold and carry on to, sustain and establish ourselves upon what it completes and fulfills, perfects and fully develops, makes whole and mature, not laying down or establishing again, anew and furthermore its fundamental foundations and basic principles of a changed mind and different thoughts, an amended life and attitude, reconsideration and feeling of compunction, abhorrence and repentance of past sins from dead and lifeless, destitute and useless, ineffective and inanimate works and businesses, employments and undertakings, acts and deeds, tasks and labours and *dead* trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence upon God; the teaching and instruction of immersion and submersion, and the placing and applying, setting, imposing and laying on of hands, and the resurrection and raising up of the dead, deceased and lifeless and eternal and never ending, unbroken and perpetual verdict and judgement, decision and evaluation, condemnation and punishment, determination and assessment, legal decree and sentence. And this we will do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, on the condition that God might permit, let and allow it. For the reason that it is impossible and incapable for those who have once and formerly in an earlier time been enlightened and illuminated, made clear and imparted with the ability to understand, as they have tasted and experienced, partaken in, taken nourishment from and have come to know both the gift, present and offering of the heavenly places and have come to be and exist, arise and appear as sharers and partakers, participators and companions, partners and fellow workers of the Set-apart and cleansed Spirit, and have tasted and experienced, partaken in, taken nourishment from and have come to know the goodness and pleasantness, excellence and fineness, usefulness and benefit, niceness and salutariness, uprightness and worthiness, admirableness and commendableness, preciousness and genuineness, flawlessness and loveliness, virtuousness, beautifulness and honourableness of God's word and saying, statement and message,

6:1a From the placeholder  $\chi\text{PY}$

6:1b From the placeholder  $\Theta\text{N}$

6:3a From the placeholder  $\Theta\Sigma$

6:4a From the placeholder  $\Pi\text{N}\Sigma$

6:5a From the placeholder  $\Theta\Upsilon$



5 (cont)  
- 8

proclamation and subject matter and the authorities and powers, right and ability, permissions and freedoms, energies, forces and influences of the intended and destined, inevitable and future ages, times and eras, and then deliberately erring and sinning, slipping and falling away, being led astray and lapsing, willingly abandoning and wandering away from the truth, to renew and restore *them* again, anew and furthermore towards a changed mind and different way of thinking, amending their life and attitude, reconsidering and having feelings of compunction, abhorring and repenting of past sins. They are personally crucifying and impaling the Son of God again themselves *for their own harm*, and disgracing, exposing and making an example of Him publically. For the reason that the earth and land, ground and region, having drunk, soaked up and absorbed the rain water that often and frequently at many times comes, appears and arises upon it and brings forth and bears, yields and produces a crop and vegetation that is fit and useful, suitable and valuable, well placed and well arranged for those through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which it is also farmed and cultivated, then receives and seizes, grasps and ascertains, takes and collects, acquires and obtains, chooses and selects, accepts, claims and procures a share in the blessing and benediction, benefit and gift from God; but nevertheless, bring out and bearing, producing and upholding thorns, brambles and thistles, briars and burrs, it is therefore unfit and fake, untrustworthy and unreliable, false and unapproved, unqualified and worthless and near to and close to being cursed, execrated and imprecated, whose end and goal, aim and purpose, outcome, result and conclusion is towards being burned and consumed by fire.

6:6a From the placeholder ΣΤΡΕΣ  
6:6b From the placeholder ΥΙΝ  
6:6c From the placeholder ΘΥ

6:7a From the placeholder ΘΥ

But nevertheless, even if we have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted it in this manner and way, thus and so, we have been persuaded and convinced to obey and listen to, comply with and have confidence and trust, reliance and dependence in better, far greater and more superior things about and concerning, regarding and on account of, because of and with respect to you, beloved and esteemed, dear and favourites, and also *the things that* have and hold, acquire and receive, own and possess deliverance and preservation, salvation and safety. For the reason that God is not unjust or unrighteous, deceitful, dishonest or crooked as to wilfully forget and neglect, no longer care for and overlook, disregard and be unconcerned about your work and business, employment and undertaking, act and deed, task and labour and the brotherly love and affection, good will, esteem and benevolence which you demonstrated and manifested, showed and displayed, verified and indicated, declared and gave signs of for and on behalf of His name and title, character and person, reputation and authority by serving and ministering to and supplying and providing, distributing and delivering the needs of the set-apart and cleansed ones, and *as you* also still serve and minister to *them* and supply and provide, distribute and deliver *their* needs. We earnestly desire and long for, crave for and are eager for each and every one of you to show and give evidence of, exhibit, prove and make known this same diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness to the advantage of the full assurance and absolute certainty, complete conviction and confidence of the hope, the expectation, confidence and trust in the future prospect of salvation up until the end and goal, aim and purpose, outcome, result and conclusion, so that and in order that you might not become and exist as, arise and appear as dull and sluggish, lazy, obtuse and slow, but nevertheless are imitators, mimicking and following the example of those who inherit and acquire, obtain and receive the promises and gracious pledges, offers and vows through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* and waiting patiently and enduring, forbearing and persevering. For the reason that when God made and declared, professed and announced a promise and gracious pledge, offer and vow to Abraham, since He had and held, owned and possessed no one, nothing and nobody greater in might and authority, power and stature and higher in rank, influence and honour by and with whom to swear and confirm, affirm and promise with an oath, He swore and confirmed, affirmed and promised an oath in accordance with and with regards to, in relation to and with respect to Himself, saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out, **“As I am bestowing and providing a blessing, benefit and favour, I shall truly, certainly and surely bestow and provide a blessing, benefit and favour to you, and as I am causing things to multiply and grow, increase and abound, I will multiply and grow, increase and abound you.”** \* And in this manner and way, thus and so, having waited patiently and endured, forborne and persevered, he found and obtained, gained and attained, achieved and acquired the promise and gracious pledge, offer and vow. For the reason that men swear and confirm, affirm and promise with an oath according to and with regards to, in relation to and with respect to that *which is* greater in might and authority, power and stature and higher in rank, influence and honour *than themselves*, and all individual and collective contradiction and opposition, dispute and argument against them, the sworn and confirmed, affirmed and promised oath is the limit and boundary, final, end and conclusion for and on behalf of confirming and verifying, establishing and strengthening the verbal defence given. In, by and with which God, planning and intending, desiring and wanting, willing and wishing, choosing and preferring to exhibit and show, display and prove, demonstrate and represent, point out and set forth His unalterable and fixed, never changing and immovable deliberation and resolve, designed plan and counsel, intention, determination and aim more excessively and greatly, more remarkably, extraordinarily and excellently to those who inherit and acquire, obtain and receive the promises and gracious pledges, offers and vows, He guaranteed and mediated, pledged and brought it about by swearing and confirming, affirming and promising it with an oath, so that and in order that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of two unalterable and fixed, never changing and immovable affairs and events, circumstances and causes, deeds and matters, accomplished facts and practices, undertakings and obligations, tasks and acts, in, by and with which it is impossible and incapable for God to lie or deceive, mislead or create and preach falsehoods, speak untruths or cheat and He is incapable of doing so, those who have fled for and taken refuge might have and hold, acquire and receive, own and possess strong and powerful, mighty and great encouragement, admonition and consolation, comfort and solace to hold onto and grasp, carefully keep and retain, cleave onto and not let go of the hope, the expectation, confidence and trust in the future prospect of salvation that is present and at hand, open, exposed and set before the public’s view. We have and hold, acquire and receive, own and possess this as, like and similar to both a safe and firm, certain and secure and a trustworthy and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated anchor of the soul and *this hope* comes and enters into, goes and moves into and inside the inner section and interior that is behind the veil and curtain, where Yahushua has come and entered into, gone and moved into as a forerunner and precursor on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us, having come to be and exist, arise and appear as a High and Chief, Principle and Leading Priest for eternity and forever, for the unbroken age and the perpetuity of time according to and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Malkiy-Tsedeq.

6:10a From the placeholder ΘΣ

6:13a From the placeholder ΘΣ

6:14a From Genesis 22:17

6:17a From the placeholder ΘΣ

6:18a From the placeholder ΘΥ

6:20a From the placeholder ΙΗΣ

9 - 20

## Chapter 7

### The Sons Of Leviy

1 - 10

For the reason that this Malkiy-Tsedeq, king and leader, prince and commander of Shalem, priest of the Highest, Exalted and Most High God, the one that met with and encountered Abraham after he had returned and come back from the slaughter and smiting of the kings and leaders, princes and commanders, and bestowed and provided him with a blessing, benefit and favour, to whom Abraham also divided and distributed, bestowed and assigned, imparted and apportioned a tenth from every individual and collective thing to him. Indeed, truly and surely, by the interpretation and exposition, explanation and translation of his name, he is first of all and principally the "king and leader, prince and commander of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance," then, after this, he is "king and leader, prince and commander of Shalem," he is and exists as the "king and leader, prince and commander of exemption from chaos; this being peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation." No father, no mother, no record of descendants nor any sign of a genealogy, having and holding, acquiring and receiving, owning and possessing neither beginning or origin of days, nor end and goal, aim and purpose, outcome, result and conclusion of life, but nevertheless, having been made to resemble and portray the Son of God he remains and abides, endures and lives, lasts and persists, continues on and never perishes as a priest continually and endlessly, perpetually and uninterruptedly for the whole length of time. Moreover, you can see and perceive with your eyes, discern and ascertain, behold and notice how great and distinguished this man is. Abraham the patriarch (the founder of the tribes of Yisra'el) gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him a tenth from out of the most valuable plunder of the spoils. And indeed, truly and surely, those from out of the son's of Leviy who receive and seize, grasp and ascertain, take and collect, acquire and obtain, choose and select, accept, claim and procure the priesthood have and hold, acquire and receive, own and possess a charge and precept, injunction and prescribed rule, mandate and order, regulation and commission according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah, to take a tithe and exact a tenth from the people, tribes and clans, that is, from their brothers and fellow brethren, even though they also come, proceed and depart from out of Abraham's loins. But nevertheless, he who is not one of their descendants, nor a part of their genealogy has taken and received a tithe from Abraham and he has bestowed and provided a blessing, benefit and favour to the one who has and holds, acquires and receives, owns and possess the promises and gracious pledges, offers and vows. Moreover, it is separate and without any individual or collective contradiction or opposition, dispute or argument against this, that the one who is inferior in rank is bestowed and provided a blessing, benefit and favour by and subject to the superior and better, higher and more important, more prominent and more excellent one. And indeed, truly and surely, here, in this case, tithes are received and seized, grasped and ascertained, took and collected, acquired and obtained by mortal men that are subject to death, but nevertheless, there, in that case, it is witnessed and affirmed, shared and testified, declared and reported, confirmed and approved that concerning this, he lives on! And so to speak and one might almost say, Leviy, who also receives and seizes, grasps and ascertains, takes and collects, acquires and obtains, chooses and selects, accepts, claims and procures the tithes has given tithes through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Abraham, for the reason that he still existed in the loins of the father at the time when Malkiy-Tsedeq met with and encountered him (that is, Abraham).

7:1a Shalem, incorrectly known as Salem and means The Place of Peace

7:1b From the placeholder ØY

7:4a Yisra'el, incorrectly known as Israel and means Those Who Strive With God

7:5a Leviy, incorrectly known as Levi and means Joined. Leviy was the 3rd son of Ya'qob

7:5a Out of the Loins, i.e., to be descended from someone

### Assignment Of The Priesthood

11 - 16

Then and therefore, accordingly, consequently and these things being so, if fulfilment and accomplishment, conclusion, perfection and completion indeed, truly and surely existed through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Leviyical priesthood (upon which the people and tribes had been given law and commandment), yet, what need and necessity is there for another and different priest to arise and stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised according to and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Malkiy-Tsedeq and not one said and taught, maintained and affirmed, directed and exhorted, advised and pointed out according to and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Aharon? For the reason that when the priesthood is transferred and changed, moved from one place to another and fixed somewhere else, the transfer and change, the move from one place to another and its fixture somewhere else is to come to be and exist, arise and appear from out of need and necessity and law and commandment, custom and rule, tradition and order, statue and ordinance. For the reason that upon He whom these things are said and taught, maintained and affirmed, directed and exhorted, advised and pointed out shares and partakes in, participates in and belongs to a different tribe and clan from which no one and nobody has devoted themselves to and held onto, cleaved onto, clung onto and watched over the sacrificial altar. For the reason that is it openly evident and clearly seen, quite obvious and is known to all that concerning this, our Sovereign Master has come forth, arisen and descended from out of Yahuwdah, and with reference to and regarding this tribe and clan, Moshe spoke nothing about and concerning, regarding and on account of, because of and with respect to priests. Indeed, this is and exists even more excessively and greatly, more remarkably, extraordinarily and excellently clear and plain, thoroughly evident and known if He arises and stands upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised as a different priest according to and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Malkiy-Tsedeq, not coming to be or exist, arise or appear as a priest according to and with regards to, in relation to and with respect to a law and commandment, custom and rule, tradition and order, statue and ordinance of natural, physical and fleshy charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, but nevertheless, notwithstanding and on the contrary, He has become a priest according to and with regards to, in relation to and with respect to the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance of indestructible and indissoluble life that is real and genuine, active and vigorous, blessed and devoted to the Supreme One. For the reason that it has been witnessed and affirmed, shared and testified, declared and reported, confirmed and approved concerning this,

7:14a From the placeholder KΣ

7:14b Yahuwdah, incorrectly known as Judah and means Those who belong to Yahuweh

17

**"Since this is the case, You are a Priest forever and for the unbroken age, the perpetuity of time and for eternity in accordance with and with regards to, in relation to and with respect to the order and fixed succession, rank and post, position and character, fashion and quality, nature and type of Malkiy-Tsedeq." \***

7:17a From Psalm 110:4

18

For the reason that a previous and preceding charge and precept, injunction and prescribed rule, mandate and order, regulation and commission comes to be and exists, arises and appears as being annulled and set aside, removed and cancelled, abrogated and rejected through the means of and on the

18 (cont)  
- 20

grounds of, on account of and for the reason of, on the basis of and because of the same sort of weakness and feebleness, powerlessness, insignificance and uselessness, unprofitableness and disadvantageousness, for the Law, the teachings and precepts, instructions and commandments of the Torah are not completed or perfected, aimless or executed, achieved or concluded, ended or finished, but nevertheless, a superior and better, higher and more important, more prominent and more excellent hope, the expectation, confidence and trust in the future prospect of salvation has been brought in, introduced and added, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which we draw and come near, approach and become joined to God<sup>7</sup>. Also, according to and with and with regards to, in relation to and with respect to the fact that as far as it is not without a sworn and confirmed, affirmed and promised oath, for indeed, truly and surely, those who are and exist as priests have come to be and exist, arise and appear as one without a sworn and confirmed, affirmed and promised oath; He, *Yahushua, became one* together with a sworn and confirmed, affirmed and promised oath through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of He who said and taught, maintained and affirmed, directed and exhorted, advised and pointed out this to His advantage,

7:19a From the placeholder ΘΩ

21

**“Yahuweh\* swore and confirmed, affirmed and promised with an oath, and He will not be sorry or feel remorse, repent or change His mind, feel regret or think differently. Since this is the case, You are a priest for eternity and forever, the unbroken age and the perpetuity of time.”\***

7:21a From the placeholder ΚΞ

7:21b From Psalm 110:4

22 - 25

According to and with and with regards to, in relation to and with respect to such a higher degree, *Yahushua*<sup>7</sup> has come to be and exist, arise and appear as the pledge and down payment, guarantor and surety of a superior and better, higher and more important, more prominent and more excellent covenant and agreement, treaty and testament, disposition and arrangement, compact and contract. And indeed, truly and surely, those who came to be and exist, arise and appear as priests are and exist as more in number and greater in quantity through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of *the fact* that they were hindered and prevented, forbidden and restrained, withheld and stopped by death and separation, the separation of the soul from the body to remain and stay on, continue on and keep on *in the priesthood*, but nevertheless, He has and holds, acquires and receives, owns and possesses the unchangeable and inviolable, imperishable and perpetual priesthood through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of *the fact that He remains and abides, endures and lives, lasts and persists, continues on and never perishes for eternity and forever, the unbroken age and the perpetuity of time.* For this reason and on this account, He is also powerful and mighty, able and capable, forceful and influenceable, authorised and significant enough to deliver, preserve and save those who come to and move towards, approach and draw near to, proceed towards and appear before God<sup>7</sup> through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him for and on behalf of the utter completion and perfection, conclusion and achievement, end and finish of all individual things, for and on behalf of the fact that He is always and at all times living to appeal and make intercession, give light and petition on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for them.

7:22a From the placeholder ΠΞ

7:25a From the placeholder ΘΩ

Our High Priest

Indeed, it was proper and fitting, seemly and becoming, suitable and conspicuous for us *to have* this kind of High and Chief, Principle and Leading Priest; set-apart and cleansed, not bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, not defiled but clean and pure, spotless and free from moral dirt, separated and divided, sundered and distinguished from those who sin and err, miss the mark and make mistakes, violate the Torah of the Supreme One and those who wander from the Way and from the state of uprightness and Who has come to be and exist, arise and appear as being uplifted with influence, rank and honour and exalted and raised higher than the heavens. He has and holds, acquires and receives, owns and possess no need or necessity to bring and lead, carry, offer and put things upon the sacrificial altar just as and exactly as the high and chief, principle and leading priests *have to do so* in accordance with and with regards to, in relation to and with respect to *each and every day; the priest does so* in the first place and to begin with on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for his own sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and his wanderings from the Way and from the state of uprightness, then after this *he does it again regarding the sins* of the people and nation, for the reason that He, *Yahushua*, did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established this once and for all as he has brought and lead, carried and put Himself on the sacrificial altar. For the reason that the Law, the teachings and precepts, instructions and commandments of the Torah sets down and places, puts and appoints, installs and assigns, constitutes and renders, exhibits and declares, shows and makes, brings, causes and designates men who have and hold, own and possess weaknesses and frailties, feeblenesses, inadequacies and needs as priests, but nevertheless, the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the sworn and confirmed, affirmed and promised oath that came after the Law, the teachings and precepts, instructions and commandments of the Torah *appoints a Son* Who has been made complete and perfect and Who has achieved and concluded, ended and finished His

26 - 28

Chapter 8

1 - 3

aim, purpose and goal for eternity and forever, the unbroken age and the perpetuity of time • Moreover, this is the chief, principal and main point and summary upon that which is being said and taught, maintained and advised, directed and affirmed, exhorted and pointed out; We have and hold, acquire and receive, own and possess such a High and Chief, Principle and Leading Priest as this Who is sat down and appointed, authorised and established at the right hand of the throne, seat and chair of Majesty, the prominence, greatness and importance of the Supreme One in the heavens, for the reason *that He is* a servant and minister of the set-apart and cleansed sanctuary and of the true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid Tabernacle Tent which is fixed and fastened, made firm and put together, built and erected, pitched and set up by *Yahuweh<sup>7</sup>* - not by man. For the reason that every individual and collective high and chief, principle and leading priest is set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, shown and made, brought and caused to be, designated and comes to be for and on behalf of bringing, presenting and offering both gifts, presents and sacrifices, so for this reason and on this account it is necessary and indispensable for this *Priest* to also have and hold, acquire and receive, own and possess something that He might bring, present and offer.

8:2a From the placeholder ΚΞ

4

Then and therefore, accordingly, consequently and these things being so, if He indeed, truly and surely existed upon the earth and ground, land and inhabited region, then He would not exist as a priest *since*



there are those who bring, present and offer the gifts and presents according to and with regards to, in relation to and with respect to law and commandment, custom and rule, tradition and order, statue and ordinance. They work and serve, minister and officiate in an example and model, pattern and imitation, sign and representation, copy and exhibit, symbol and proof, illustration and figure of and as an archetype foreshadow and reflection, sketch and outline, mirror-image, prototype and adumbration of the heavenly places, just as and exactly as Moshe had been divinely instructed and commanded, admonished and taught, revealed and given a message, declared and petitioned, directed, advised and imparted with divine knowledge as he was about to and was intending to completely, totally and successfully accomplish and perfect, establish and conclude, end and finish putting up the Tabernacle Tent as it was destined and inevitable for him to do so; for **“See and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate this,”** says and teaches, maintains and affirms, directs and exhorts, advises and points out *God*, **“Every individual and collective thing is according to and with regards to, in relation to and with respect to the figure and form, image and substance, representation and example, pattern and model, character and impression, shape and mould, outline and type, kind and style, design and content that had been shown and given evidence of, exhibited, proven and made known to you by the mountain and hill.”** \* And now, at this very moment, He, *Yahushua*, has obtained and received, reached and attained, gained and hit the mark of a different and excellent, varied and outstanding, manifold and distinguished, useful and advantageous, interesting and valuable, important and profitable service and ministry to the degree that He also is and exists as a mediator and witness, arbiter and intermediary of a superior and better, higher and more important, more prominent and more excellent covenant and agreement, treaty and testament, disposition and arrangement, compact and contract which and what has been given law and commandment based upon superior and better, higher and more important, more prominent and more excellent promises and gracious pledges, offers and vows. For the reason that if the first, chief and principle one in influence, rank and honour was and existed as faultless and blameless, then there would have been no place or occasion, spot or location, position or opportunity to seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire a second one. For the reason that He finds fault with them and so blames, accuses and reproaches them, He says and teaches, maintains and affirms, directs and exhorts, advises and points out,

4 (cont)

- 7

8:5a From *Exodus 25:40*

**“ Behold, look and see! Days, ages and seasons are coming to be and are arising, appearing and become known in history’** says and teaches, maintains and affirms, directs and exhorts, advises and points out *Yahuweh\**, **‘And I will completely and entirely fulfil and accomplish, achieve and contribute, carry out and reach, render and perform, execute and perfect, make and effect, bring about and establish, produce and celebrate a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior covenant and agreement, treaty and testament, disposition and arrangement, compact and contract upon the household of Yisra’el and the household of Yahuwdah, and not according to and with regards to,**

8:8a From the placeholder *KΣ*

**in relation to and with respect to the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract that I made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought about with their fathers on the day that I took possession of and attained, seized and laid hold of, grasped and firmly cleaved to them by the hand to help, aid and rescue them by leading and bringing them from out of the land and country, territory and region of Egypt. For concerning this, they themselves did not remain and abide in, persevere and continue in, hold fast to, keep to and stay in**

**My covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, and so I neglected and became unconcerned about, disregarded, rejected and ignored them,’** says and teaches, maintains and affirms, directs and exhorts, advises and points out *Yahuweh\**, **‘so concerning this, this is the covenant and agreement,**

8:9a From the placeholder *KΣ*

**treaty and testament, disposition and arrangement, compact and contract that I will arrange and appoint, make and determine, establish and set, ordain and designate, set forth and compose, describe and settle in a future time with the household of Yisra’el after those days, ages and seasons,’** says and teaches, maintains and affirms, directs and exhorts,

8:10a From the placeholder *KΣ*

**advises and points out *Yahuweh\**, ‘I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, appoint and assign, entrust and put, place and establish My Laws, My teachings and precepts, instructions and commandments of the Torah into their senses and understandings, intelligences and minds, thoughts and impulses, intentions and purposes, notions and feelings, dispositions and plans, attitudes and comprehensions, ideas and opinions, judgements and perceptions, and I will write and inscribe, record and carve, engrave and set them upon their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, and I will be confirmed as *God\** to them, and they shall be confirmed as**

8:10b From the placeholder *ΘN*

**My people and nation, and so there might be no need for each and every one to teach or instruct, impart or explain to his other citizen or fellow countrymen and to his brother and fellow brethren to know and understand, recognise and respect, perceive and observe, comprehend and appreciate *Yahuweh\**, for concerning this,**

8:11a From the placeholder *KV*

**all things individually and collectively will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate Me, from the smallest and least in rank and influence, importance and authority and the most insignificant of them up until the greatest and most powerful, mightiest and most splendid, and I will never, ever again remember or recall to mind, think about or mention their sins and errors, misses of the mark and mistakes, their violations of the Torah of the Supreme One and their wanderings from the Way and from the state of uprightness.”** \*

8:12a From *YirmeYahu (Jeremiah) 31:31-34*

8 - 12



In, by and with the saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out of "new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior," He has made the first, chief and principle one in influence, rank and honour old and declared ancient and obsolete because it has been used and learned, and the one being made old and declared ancient and obsolete because it has been used and learned and that is growing old, its disappearance is near and close at hand.

## Chapter 9 The Tabernacle

Then and therefore, accordingly, consequently and these things being so, the first, chief and principle one in influence, rank and honour indeed, truly and surely had and held, acquired and received, owned and possessed righteous, faultless and established acts and ordinances, commandments and requirements, laws and decrees, statutes, deeds and regulations of service and the earthly and worldly set-apart and cleansed sanctuary. For a Tabernacle Tent is built and constructed, erected and created, prepared and made, the first, chief and principle *section* in which there is both the lamp stand, the implement for radiating light in the darkness and the table with the bread and loaves of deliberation and resolve, design and plan, counsel and intention, determination and aim, purpose and presentation; this place is said and taught, maintained and advised, directed and affirmed, exhorted and pointed out as the "The Set-apart and Cleansed, Set-apart and Cleansed Sanctuary," and after and behind the second veil and curtain *is a* Tabernacle Tent that is said and taught, maintained and advised, directed and affirmed, exhorted and pointed out as "The Set-Apart and Cleansed Sanctuary," *that* has and holds, owns and possesses the golden altar of incense and the box and ark of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract that is entirely covered and surrounded everywhere on all sides with gold, in which was a golden jug and jar that had and held, owned and possessed the manna and the rod and staff of Aharon that had sprouted and produced buds and the stone tablets of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract. And up above it were the Karubiym of glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty overshadowing the mercy seat, the place where the Supreme One forgives sins and brings about reconciliation. About and concerning, regarding and on account of, because of and with respect to this it is and exists no longer *possible for us* now, at this present moment in time, to speak and teach, maintain and affirm, direct and exhort, advise and point out *things* in accordance with and with regards to, in relation to and with respect to any sort of detail, part or point. Moreover, these things having been built and constructed, erected and created, prepared and made in this manner and way, thus and so, indeed, truly and surely, the priests always, continuously and constantly go and enter into the first, chief and principle Tabernacle Tent, completely, totally and successfully accomplishing and perfecting, establishing and concluding, ending and finishing the services and ministries, but nevertheless, into the second one, the high and chief, principle and leading priest *goes into* once during the year by himself, alone and without anyone else, not separate from and without, apart from and independent from blood which and what he brings, presents and offers on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for himself and of the peoples and nations unknown, ignorant and unrecognised sins and mistakes made through their void of understanding and clueless minds. This the Set-Apart and Cleansed Spirit makes known and declares by relating, indicates and signifies, imparts knowledge of and demonstrates, shows and gives evidence of, reveals and explains, clarifies and makes plain: the way and path of the Set-Apart and Cleansed Sanctuary has not yet been revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown as the first, chief and principle *Tabernacle Tent* still has and holds, acquires and receives, owns and possesses firm standing and position, station and state, appointment and steadfast uprightness, stability and unchanged existence, which and what is a comparison and likeness, similitude and example, perception and illustration, symbol and type, figure and archetype for and on behalf of the present season, age and fixed time, according to and with regards to, in relation to and with respect to which both gifts and offerings, presents and sacrifices are being brought, presented and offered that have no authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish the goal of the conscience and the moral judgement, perception and discernment, the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly *that is* according to and with regards to, in relation to and with respect to the one who is working and serving, ministering and officiating, *relating* only upon foods and drinks and different and excellent, varied and outstanding, manifold and distinguished, useful and advantageous, interesting and valuable, important and profitable immersions and submersions in water laid upon and ordained upon righteous, faultless and established acts and ordinances, commandments and requirements, laws and decrees, statutes, deeds and regulations of flesh up until the season, age and fixed time of correction and planned arrangement, setting straight and amendment.

9:5a Karubiym, incorrectly known as Cherubim and means Blessing. A Karub (singular of Karubiym) is the name of a select group of Heavenly Messengers

9:8a From the placeholder ΠΝΣ

9:11a From the placeholder ΧΡΣ

## Yahushua Enters Through The Tabernacle

Moreover, Messiah, having arrived and made His public appearance, come and appeared as an established High and Chief, Principle and Leading Priest full and complete of what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, *He entered* through and via the great and mighty, important and outstanding, extraordinary and splendid and complete and fulfilled, perfect and fully developed, whole and mature Tabernacle Tent, not made with human hands, this is and exists as not of this creation or foundation, establishment or institution; He went and entered once for all into the eternal and never ending, unbroken and perpetual Set-Apart and Cleansed Sanctuary, but not through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the life blood of goats and calves, but nevertheless, *He entered* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His own life blood, having found and discovered, observed and recognised, detected and learned about, understood and come to know, obtained and procured, acquired and secured ransom and redemption, deliverance, liberation and freedom. For if those who have been made common and have been defiled, profaned and desecrated, polluted and made impure are made sanctified and set-apart, cleansed and separated from what is profane, freed from the guilt of sin and made acceptable and acknowledgeable to the Supreme One by sprinkling and purifying, cleansing and purging them with the life blood of goats and bulls and the ashes of a red heifer to the advantage of the purification and acceptability of the flesh, how much more willingly and more readily to a far greater degree will the life blood of the Anointed Messiah, He who through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the eternal and never ending, unbroken and perpetual spirit brought, offered and presented Himself without blemish, faultless, guiltless and without defect to God, clean and cleanse, purify and free, remove and rid our consciences and moral judgements, perceptions and discernments, our ability to distinguish right from wrong, truth from lies, good from bad, and our awareness to choose rightly, separating us from dead and lifeless, destitute and inanimate works and businesses, employments and undertakings, acts and deeds, tasks and labours for and on behalf of the work and service, ministry and officiating the living God.

9:14a From the placeholder ΧΡΥ

9:14b From the placeholder ΘΩ

9:14c From the placeholder ΘΩ

Covenants Are  
Established  
Upon Death

And through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, He is and exists as it's mediator and witness, arbiter and intermediary, so that in the manner that a death and separation, the separation of the soul from the body has come to be and exist, arise and appear for and on behalf of the ransom and redemption, deliverance, release and liberation of the transgressions and violations of the Torah, wrongdoings and disregarding of the Law based upon the first, chief and principle covenant and agreement, treaty and testament, disposition and arrangement, compact and contract in influence, rank and honour, those who have been called and appointed, summoned and invited may receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain the promise and gracious pledge, offer and vow of the eternal and never ending, unbroken and perpetual inheritance, for the reason that wherever there is a covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, the death and separation, the separation of the soul from the body of the one who arranged and appointed, made and determined, established and set, ordained and designated, set forth and composed, described and settled it is necessary and inevitable, forced and compelled to be brought about and produced, issued and established, presented and validated, proven and shown for the reason that a covenant and agreement, treaty and testament, disposition and arrangement, compact and contract is made trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated upon death and lifelessness, since and because of the fact that in no way at any time is it in force or valid, have any meaning or influence whenever and as long as the one who arranged and appointed, made and determined, established and set, ordained and designated, set forth and composed, described and settled it *still* lives and breathes. For this reason and on this account, no one, nobody and nothing renewed and initiated, inaugurated and consecrated, brought into effect and dedicated, established and ratified the first, chief and principle *covenant* in influence, rank and honour separate from and without, apart from and independent from blood. For when each and every individual and collective charge and precept, injunction and prescribed rule, mandate and order, regulation and commission according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah had been spoken by Moshe to all the individual and collective people in the nation, he received and seized, grasped and ascertained, took and collected, acquired and obtained the life blood of the calves together with water and scarlet wool and hyssop, and he sprinkled and purified, cleansed and purged the book itself and all the individual and collective people in the nation, saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out,

15 - 19

**“This is the life blood of the covenant and agreement,  
treaty and testament, disposition and arrangement,  
compact and contract which and what God\* ordered and commanded,  
commissioned and directed, ordained and made,  
charged and accomplished, enjoined and authorised for your advantage.” \***

20

9:20a From the placeholder ⓀΣ

9:20b From Exodus 24:8

And likewise, similarly and in the same way, he sprinkled and purified, cleansed and purged both the Tabernacle Tent and all the individual and collective vessels, pots and equipment of the work and service, ministry and officiating with the life blood. And indeed, according to and with regards to, in relation to and with respect to the Law, the teachings and precepts, instructions and commandments of the Torah, almost and nearly every individual and collective thing is cleansed and purified, dedicated and consecrated in, by and with blood, and separate from and without, apart from and independent from the shedding forth and pouring, distribution and spilling of blood, forgiveness and pardon, remission and the release from bondage and imprisonment to sin does not come to be or exist, arise or appear.

21 - 22

The Torah  
Mirrors The  
Heavenly

Then and therefore, accordingly, consequently and these things being so, it was indeed, truly and surely necessary and inevitable for the example and model, image and imitation, sign and representation, copy and exhibit, outline and sketch, symbol and proof, pattern, illustration and figure of the things in the heavens to be cleansed and purified, dedicated and consecrated this way, but nevertheless, the heavenly things themselves *were to be cleansed* with superior and better, higher and more important, more prominent and more excellent sacrifices besides to and in comparison to these. For the reason that Messiah did not enter or go into Set-Apart and Cleansed Sanctuaries made with human hands, *which are* corresponding copies and reproductions, impressions and counterparts, figures and images of the true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid ones, but nevertheless, notwithstanding and on the contrary, *He entered* into heaven itself, the abode of the Supreme One, now, at this present time to manifest and exhibit, show and declare, become visible to and appear, reveal and bring *Himself* in the presence of and before the face of God on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us all; but not so that and in order that He might bring, offer and present Himself often and frequently at many times, just as and exactly as the high and chief, principle and leading priest comes and enters into the Set-Apart and Cleansed Sanctuary in accordance with and with regards to, in relation to and with respect to *each* year with the blood that is not his own; since it would have been necessary and behoved Him, right, proper and would have been His duty to experience and undergo, receive and endure suffering often and frequently at many times from the laying down, foundation and beginning of the world and cosmos. But nevertheless, now, at this present time, once and for all at the complete and entire fulfilment and accomplishment, achievement and perfection, end and finish of the opportune seasons, ages and fixed definite times, He has been revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown for and on behalf of the annulling and setting aside, removing and cancelling, abrogating and rejecting of sin and error, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His sacrifice. And according to and with regards to, in relation to and with respect to the fact that as far as it is laid down and reserved, appointed and destined for human beings to die and have their soul separated from their body for all time, and after this *comes* separation and selection, pruning and sundering, division and dissension that leads to judgement and condemnation, just verdicts and sentences, decisions of eternal destiny and righteous justice, in this manner and way, thus and so, the Anointed Messiah has also been brought, presented and offered once and for all time for and on behalf of bearing and enduring, sustaining, carrying and taking on the sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness of a great number and vast quantity of many *people*, He will be seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated a second time, separate from and without, apart from and independent from sin and error, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness for and on behalf of the deliverance and preservation, salvation and safety of those who are eagerly watching and anxiously expecting, looking for and waiting to accept and

23 - 28

9:24a From the placeholder ΧΡΣ

9:24b From the placeholder ⓀΥ

9:28a From the placeholder ΧΣ

receive Him. • For this reason, the Law, the teachings and precepts, instructions and commandments of the Torah have and hold, acquire and receive, own and possess the archetype foreshadow and reflection, sketch and outline, mirror-image, prototype and adumbration of good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable things about to and inevitable, determined and intended to come, and also the image and representation, form and likeness of these affairs and events, circumstances and causes, deeds and matters, accomplished facts and practices, undertakings and obligations, tasks and acts, but it never had the authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish the goal of those who are coming and moving towards, approaching and drawing near, proceeding and appearing to continually and endlessly, perpetually and uninterruptedly bring, present and offer the same sacrifices which *are offered* accordingly *each* year, since and because of this, if they ceased and desisted, stopped and ended from bringing, offering and presenting them, then through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the workers and servers, ministers and officiators, they would be sanctified and set-apart, cleansed and separated from what is profane, freed from the guilt of sin and made acceptable and acknowledgeable to the Supreme One once and for all, not one of them still having or holding, acquiring or receiving, owning or possessing the conscience or moral judgement, perception or discernment, nor the ability to distinguish what is right from wrong, truth from lies, good from bad, or the awareness to choose rightly regarding sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness. But nevertheless, notwithstanding and on the contrary, in, by and with those *sacrifices* there is a remembrance and recollection, memorial, reminder and conscious commemoration of sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness according to and with regards to, in relation to and with respect to *each* year. For this reason, the life blood of goats and bulls have no authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to take away and remove, carry off and eliminate sins and errors, misses of the mark and mistakes, the violations of the aw of the Supreme One and the wanderings from the Way and from the state of uprightness. Therefore, for this reason and for this purpose, having come and entered into the world and cosmos, He says and teaches, maintains and affirms, directs and exhorts, advises and points out,

1 - 5

**“Sacrifices and offerings, gifts and presents You did not will or desire, choose or wish, purposely intend or decide, resolve or prefer, decree or endeavour with active volition to obtain, but nevertheless, You have ordered and arranged, perfected and completed, equipped and prepared a body for Me; And You have taken no pleasure or delight in nor are You pleased with a whole burnt offering about and concerning, regarding and on account of, because of and with respect to sin and error, a miss of the mark and a mistake, a violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness.’**

6 - 7

**Then, at that time, I said ‘Behold, look and see! I have come, arrived and am present to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish Your will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, O God \*, for the reason that it has been written and inscribed, recorded and engraved about and concerning, regarding and on account of, because of and with respect to Me in the heading and highest part of the book and scroll.’ \* \***

10:7a From the placeholder ΘΣ

10:7b From Psalm 40:6-8

When He said and taught, maintained and advised, directed and affirmed, exhorted and pointed out above concerning this, **“And You did not will or desire, choose or wish, purposely intend or decide, resolve or prefer, decree or endeavour with active volition to obtain sacrifices and offerings, gifts and presents, and neither have You taken pleasure or delight in, nor are you pleased with whole burnt offerings about and concerning, regarding and on account of, because of and with respect to sin and error, a miss of the mark and a mistake, a violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness,”** \* which and what are brought, offered and presented according to and with regards to, in relation to and with respect to law and commandment, custom and rule, tradition and order, statute and ordinance, then, at that time, He has said, **“Behold, look and see! I have come, arrived and am present to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish Your will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination,”** \* He takes away and removes, abolishes and does away with the first so that and in order that the second might stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised. In, by and with His, *God’s*, will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination we are and exist as having been made set-apart and cleansed through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the bringing, presentation and offering of the body of Yahushua<sup>\*</sup> the Anointed Messiah<sup>\*</sup> once and for all time. And indeed, truly and surely, each individual and collective priest has stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised accordingly every day, working and serving, ministering and officiating and also bringing, offering and presenting the same sacrifices often and frequently at many times, which and what never have the authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to lift up or take away, remove or abandon, strip off or cancel sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness. But nevertheless, when this one, *Yahushua*, had brought, offered and presented one sacrifice on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness for and on behalf of all time, perpetually and always, forever and endlessly, He **“sat down and was appointed, authorised and established at the right hand of God\*,”** \* the rest of the time waiting and expecting, looking and watching **“up to the time when His hostile and opposed, hated and odious enemies and adversaries might be set and placed, stood and established, appointed and ordained, fixed and provided as a footstool for His feet, subjecting them to His authority and power,”** \* for the

8 - 14

10:8a From Psalm 40:6

10:9a From Psalm 40:7

10:10a From the placeholder 7FY.

10:10b From the placeholder XPY.

10:12a From the placeholder ΘΥ

10:12b From Psalm 110:1

10:13a From Psalm 110:1



14 (cont)  
- 15

reason that in one offering and presentation, He has completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished the aim, purpose and goal of those who are being delivered and preserved, saved and rescued for all time, perpetually and always, forever and endlessly. Moreover, the Set-Apart and Cleansed Spirit also witnesses and affirms, shares and testifies, declares and reports, confirms and approves to us, for after saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out,

10:15a From the placeholder *᠒᠒A*

16

**“This is the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract that I will arrange and appoint, make and determine, establish and set, ordain and designate, set forth and compose, describe and settle in a future time with them after those days, ages and seasons,’ says and teaches, maintains and affirms, directs and exhorts, advises and points out Yahuweh\*, ‘I will give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, appoint and assign, entrust and put, place and establish My Laws, My teachings and precepts, instructions and commandments of the Torah upon their hearts, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, and I will write and inscribe, record and carve, engrave and set them upon their senses and understandings, intelligences and minds, thoughts and impulses, intentions and purposes, notions and feelings, dispositions and plans, attitudes and comprehensions, ideas and opinions, judgements and perceptions,” \***

10:16a From the placeholder *᠒᠒*

10:16b From *Yirme Yahu 31:33*

And also,

17

**“I will never, ever again remember or recall to mind, think about or mention their sins and errors, misses of the mark and mistakes, their violations of the Torah of the Supreme One and their wanderings from the Way and from the state of uprightness and their lawlessness, their willing disobedience and violation of the Torah and when they treated it with contempt and opposition.” \***

10:17a From *Yirme Yahu 31:34*

18

And where there is forgiveness and pardon, remission and the release of these, a setting free from bondage and imprisonment to sin, these is no longer and no more any offering, gift or present about and concerning, regarding and on account of, because of and with respect to sins and errors, misses of the mark and mistakes, the violations of the Torah of the Supreme One and the wanderings from the Way and from the state of uprightness.

Enter The Sanctuary

Then and therefore, accordingly, consequently and these things being so, brothers and fellow brethren, having and holding, acquiring and receiving, owning and possessing courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness for and on behalf of entering the entrance of the Set-Apart and Cleansed Sanctuary by the life blood of Yahushua', by the fresh and new, different and living way and road which He renewed and initiated, inaugurated and consecrated, brought into effect and dedicated, established and ratified for and on behalf of us through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the veil and curtain, that is and exists *through* His flesh, and *having* a great and mighty, important and outstanding, extraordinary and splendid High and Chief, Principle and Leading Priest over the household of God' we might come to and move towards, approach and draw near to, proceed towards and appear with a true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid heart in, by and with full assurance and absolute certainty, complete conviction and confidence of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, having *our* hearts sprinkled and purified, cleansed and purged, separating *us* from a evil or troublesome, sorrowful or poor, pitiable or unfit, unattractive or useless, worthless or morally reprehensible, morally corrupt or wicked, annoying or unethical, diseased or blind, perilous or criminal, vicious or malignant, harmful or incompetent, bad or wretched, pernicious or noxious conscience and moral judgement, perception and discernment and so be imbued with the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly, and also having *our* mortal body washed in clean, pure and undefiled water we might hold fast to and firmly possess, own and keep secure, strongly adhere to and retain the agreement and acceptance, confession and profession, recognition, acknowledgement and open declaration of the hope, the expectation, confidence and trust in the future prospect of salvation without wavering, never being moved and always standing firm, for the reason that He who made and declared, professed and announced the promise and gracious pledge, offer and vow is trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated, and we might perceive and observe, understand and consider attentively, fix your eyes and mind upon, notice and envisage, think about and contemplate, study, examine and reflect on each other with brotherly love and affection, good will, esteem and benevolence and good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable works and businesses, employments and undertakings, acts and deeds, tasks and labours to keep one another from being provoked to anger and have sharp disagreements, be irritated, incensed and stirred up to anger, not forsaking or abandoning, leaving or departing from, disregarding or separating from, neglecting or avoiding to come to our synagogue, our gathering and assembly, congregation and place of meeting, just as and exactly as it is the custom and habit of some certain ones, but nevertheless, notwithstanding and on the contrary, exhort and encourage, admonish and console, comfort and give solace *to one another*, and to such a far greater and larger degree as much as you see and observe, discern and discover, perceive and understand, contemplate and examine the Day coming and moving, approaching and appearing, proceeding and drawing near. If we continued to sin and err, miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness willingly and voluntarily, deliberately, purposely and intentionally after *we* received and seized, grasped and ascertained, took and collected, acquired and obtained the precise and correct knowledge, perception and discernment, intellectual understanding and insight of the reality and disclosure, expression and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty of the truth and the facts, then no longer, no more and no further is there a sacrifice that is left and reserved or that still stands and remains about and concerning, regarding and on account of, because of and with respect to sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and

10:19a From the placeholder *᠒᠒Y*

10:21a From the placeholder *᠒᠒*

19 - 26



wanderings from the Way and from the state of uprightness, but nevertheless, *there would be* a fearful and dreadful terror and alarm that expects, looks for and waits to accept and receive separation and selection, pruning and sundering, division and dissension that leads to judgement and condemnation, just verdicts and sentences, decisions of eternal destiny and righteous justice and a fierce and zealous fury and indignation of fire that is about to and determined to, is inevitable and intended to eat and consume the hostile adversaries and opponents. Anyone who has set aside or disregarded, violated or ignored, annulled or invalidated, broken or revoked, denied or despised, abrogated or abolished, made void or got rid of, insulted or offended, condemned, rejected or refused to recognise and accept the validity of Moshe's law and commandment, custom and rule, tradition and order, statue and ordinance, he or she dies and perishes without mercy or pity, compassion or sympathy **“upon the evidence of two or three witnesses, affirmations and testimonies.”** \* how much worse, grievous and severe do you think and presume, suppose and regard, deem and judge, decide, believe and consider the vengeance and punishment, penalty and retribution the one who has walked over and trampled on, insulted and spurned, despised and shown disdain for, denied and shown contempt for the Son of God will be regarded and deemed as worthy and deserving of, and who has also thought and considered, seemed and deemed, reckoned and regarded the life blood of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract as common and profane, defiled and unclean, impure, of little value and worthless, in by and with which he was sanctified and set-apart, cleansed and separated from what is profane, freed from the guilt of sin and made acceptable and acknowledgeable to the Supreme One, and who has insulted and outraged, reproached and despised, scorned and maltreated, abused and reviled, mocked and humiliated the Spirit of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness? For this reason, we perceive and realise, know and see, notice and discern, observe and understand, recognise and respect, honour and comprehend, pay attention to and appreciate the One who said,

10:28a From Numbers 35:30

10:29a From the placeholder YIN  
10:29b From the placeholder OY

10:29c From the placeholder TINA

**“Vengeance and punishment, retribution and the execution of justice is Mine; I myself will repay and return, render and pay it back.”** \*

10:30a From Deuteronomy 32:35

30 And again, anew and furthermore *He says,*

**“Yahuweh\* will separate and sunder, judge and decide, select and assess, resolve and determine, choose and consider His people and nation.”** \*

10:30b From the placeholder KZ  
10:30c From Deuteronomy 32:36

31 It is a fearful and dreadful terror and alarm for the one who falls into the power of the hands of the living God.

10:31a From the placeholder OY

Continue To Persevere

But nevertheless, remind yourselves and recollect, memorise and consciously commemorate the former and earlier days, in by and with which you bravely, patiently and calmly beared and endured, put up with and persevered through much, many and numerous contests and struggles, challenges, trials and conflicts of suffering and persecutions, afflictions and sorrows after you had been enlightened, made clear and illuminated with the truth and imbued and imparted with the ability to understand; indeed, truly and surely, this spectacle and public exposure to both insult and reproach, reviling and disgrace, and oppression and affliction, tribulation and distress, trouble and persecution, and sometimes coming to be and existing, arising and publically appearing as sharers and partakers, participators and companions, partners and associates of those treated in this manner and way, thus and so. And for this reason, you showed sympathy for and compassion towards those chained and held in bondage in prison and you accepted and received, admitted and welcomed the plundering and seizure, robbery and confiscation of your possessions, property and goods together with joy and gladness, delight and rejoicing, knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, being aware of and comprehending, learning and distinguishing, judging and thinking, acknowledging and recognising that you have and hold, acquire and receive, own and possess a superior and better, higher and more important, more prominent, more excellent and remaining, staying and lasting, continuous and abiding, surviving and living possession and property for yourselves, so then and therefore, accordingly, consequently and these things being so, you might not throw off or cast away, take off or do away with your courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness which and what has and holds, acquires and receives, owns and possesses a great and large recompense and reward. For this reason, you have and hold, own and possess a need and necessity of consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience, so that and in order that after you have done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God you may receive and obtain, acquire and attain the promise and pledge, offer and vow. For in addition to this,

10:36a From the placeholder OY

32 - 37

38 **“In a very little while, He who is coming to be and existing, arising and appearing in view of the public will come and be here, in this place, and He will not be late or delay His arrival, fail to come or prolong His appearance. But nevertheless, My righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted One will live His life from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Me, and if He might draw and shrink back, hesitate, lower Himself or keep silent, My soul has no pleasure or delight, joy or gladness in, by or with Him.”** \*

10:38a From Khabaqquwq (Habakkuk) 2:3-4

39 But nevertheless, we do not exist as *those* who draw and shrink back, hesitate, lower themselves and keep silent for and on behalf of *their own* complete and utter destruction and ruin, waste, obliteration and annihilation, but nevertheless, notwithstanding and on the contrary, *we exist as those who* have trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* for and on behalf of the acquiring and keeping, obtaining and saving, possessing and preserving of *our* soul.

Chapter 11 Live By Trust

Now, trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* is and exists as the trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated firmness and boldness, confidence and substance, assurance, courage and reality of hope, the expectation, confidence and trust in the future prospect of salvation; the proof and evidence, persuasion, certainty and verification

of the affairs and events, circumstances and causes, deeds and matters, accomplished facts and practices, undertakings and obligations, tasks and acts not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood, comprehended or appreciated. For in, by and with this the men of old, our forefathers and ancestors received their commendation and approval, reputation and confirmation, favourable testimony and good report. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* we mindfully perceive and understand, gain insight into and apprehend the meaning of, comprehend and acknowledge, heed and ponder upon, consider and observe that the ages, times and seasons of the universe were ordered and arranged, perfected and completed, equipped and prepared, rendered and put in order, setup and created, established and made by the word and saying, statement and message, proclamation and subject matter of God<sup>l</sup>, for the fact that what is seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated has not come to be or exist, arise or appear from out of what is visible or radiant, exposed to the eyes or viewable. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* Hebel brought, offered and presented a superior and greater, more excellent and far better sacrifice than compared to Qayin<sup>l</sup>, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which he was commended and testified, confirmed, affirmed and approved to be and exist as righteous and just, upright and virtuous, faultless and guiltless, fair and acceptable, God<sup>l</sup> Himself giving commendation and approval, reputation and confirmation, favourable testimony and good report upon his gifts and presents, and having died and suffered death, he still speaks through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of it, *his trust in the Supreme One*. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* Khanowk<sup>l</sup> was transferred and changed, moved from one place to another and fixed, transported and taken away so that he would not see or perceive, observe or witness, know or experience, recognise or respect, understand, comprehend or appreciate death and separation, the separation of the soul from the body, **“And he was never found or discovered, observed, detected or recognised through enquiry and examination, scrutiny, investigation and perception for the reason that, on the account that and because God\* transferred and changed him, moved him from one place to another and fixed, transported and took him.”** \* For the reason it was affirmed and shared, testified, confirmed and witnessed that before and ahead of the time when he was transferred and changed, moved from one place to another and fixed, transported and taken away that he had pleased and gratified God<sup>l</sup>. Moreover, separate from and without, apart from and independent from trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* it is impossible and incapable, powerless and unable *for us* to please and gratify *Him*, for the reason that it is necessary and behoves, is right, proper and it should be the duty of those who come and move towards, approach and draw near to, proceed towards and appear before God<sup>l</sup> to trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the fact that He is and exists, and He also comes to be and exists, arises and appears as the recompense and reward of those who carefully and diligently seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire Him. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* Noah<sup>l</sup>, having been divinely instructed and commanded, admonished and taught, revealed and given a message, declared and petitioned, directed and warned, advised and imparted with divine knowledge about and concerning, regarding and on account of, because of and with respect to that which had not yet been seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood, comprehended or appreciated, in concern and vigilance, reverence and awe he built and constructed, erected and created, prepared and made a ship, boat and ark for and on behalf of delivering, saving and preserving of his family and household. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, he evaluated and separated, sundered and judged, condemned and sentenced the world of men, pronouncing doom upon them and declaring them to be guilty, and he came to be and exist, arise and appear as one who inherits and acquires, obtains and receives the righteousness and validation, acceptance, vindication and uprightness, justification and acquittance that is according to and with regards to, in relation to and with respect to the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*.

- 11:3a From the placeholder ØY
- 11:4a *Hebel*, incorrectly known as *Abel*, the 2nd son of Adam and Chawah, and his name means *Breath*
- 11:4b *Qayin*, incorrectly known as *Cain*, the oldest son of Adam and Chawah who killed his younger brother *Hebel* (see their story in Genesis 4) *Qayin* means *Product*
- 11:4c From the placeholder ØY
- 11:5a *Khanowk*, incorrectly known as *Enoch* and means *Dedicated*
- 11:5b From the placeholder ØΣ
- 11:5c From Genesis 5:22-24
- 11:5d From the placeholder ØΩ
- 11:6a From the placeholder ØΩ
- 11:7a *Noakh*, incorrectly known as *Noah* and means *Rest*

1 (cont)  
- 7

Abraham's Trust

By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, the one called and addressed, named and designated as Abraham obeyed and listened, submitted to and complied *with Him and* went out and departed, came out of and proceeded to go into a place and space, spot and location, district and territory, region and land which and what he was about to and was inevitable, determined and intended *for him* to receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain as an inheritance and eternal possession. And he went out and departed, came out of and proceeded to go somewhere he did not know or understand, recognise or comprehend just exactly where he was going and departing to, coming out to and proceeding towards. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, he lived, dwelt and sojourned as a stranger within the land and country, territory and region of the promise and gracious pledge, offer and vow as, like and similar to one who lives in a land that doesn't belong to him, residing and living, inhabiting and dwelling in tents and tabernacles together with Yitschaq<sup>l</sup> and Ya'qob<sup>l</sup>, the ones who inherit and receive, obtain and acquire the exact same promise and gracious pledge, offer and vow. For the reason that he was waiting and expecting, looking forward to and watching for the city that has and holds, owns and possesses the foundations which have God<sup>l</sup> as their craftsman and maker, designer and artist, architect, creator and builder. And by trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Sarah<sup>l</sup> herself, even though she was sterile and barren and past the suitable and right age and proper time, received and seized, grasped and ascertained, took and collected, acquired and obtained authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance for and on behalf of laying down the foundation for seed, the power to conceive and therefore bear children, since and because she thought and considered, seemed and deemed, reckoned and regarded He who made and declared, professed and announced the promise and gracious pledge, offer and vow as trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated. And therefore, for this reason and for this purpose, separated from one *person, he himself* is dead and lifeless, inanimate and deceased, and these *descendants* came into being and were raised, appeared and arose **“just as and exactly as the stars of heaven are in number and large in quantity, magnitude and amount, and as, like and similar to the innumerable and countless grains of sand along and besides the shore of the sea.”** \*

- 11:9a *Yitschaq*, incorrectly known as *Isaac* and means *He Laughs*
- 11:9b *Ya'qob*, incorrectly known as *Jacob* and means *Holder Of The Heel*
- 11:10a From the placeholder ØΣ
- 11:11a *Sarah* means *Noblewoman*
- 11:12 From Genesis 22:17

8 - 12

All of these individually and collectively died and became deceased and lifeless in trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* without receiving and seizing, grasping and ascertaining, taking and collecting, acquiring and obtaining the promises and gracious pledges, offers and vows, but nevertheless, notwithstanding and on the contrary, having seen and perceived, observed and witnessed, known and experienced, recognised and respected,

13 (cont)  
- 16

understood, comprehended and appreciated them and having greeted and saluted, embraced and welcomed them from long before they were fulfilled and far ahead of time, and having publically professed and confessed, declared and openly acknowledged, borne witness and stated, admitted and agreed that concerning this, they are and exist as foreigners, strangers and sojourners upon the earth and land, ground and inhabited regions. For the reason that those who say and teach, maintain and affirm, direct and exhort, advise and point out in a way such as this, they manifest and exhibit, show and declare, make visible and inform, reveal and indicate, disclose and bring the realisation that concerning this, they diligently seek and strive after, crave and wish, desire and demand, require and enquire to find a fatherland and native country. And indeed, truly and surely, if they are remembering and being mindful of, recalling, keeping in mind and talking about that former place from which they had walked out and left, departed from and separated themselves from, they had and held, acquired and received, owned and possessed an opportune and seasonable time, age and season to turn back and return there. But nevertheless, now, at this present moment in time, they reach and seek after, desire, aspire to acquire and long for a superior and better, higher and more important, more prominent and more excellent *land*; this is and exists as a heavenly one, a home that abides in heaven, the abode of the Supreme One. Therefore, for this reason and for this purpose, He is not ashamed or embarrassed for them to call upon and invoke, summon and appeal to Him and therefore address Him as their God, for the reason that He has prepared and arranged, provided and made a city ready for them.

11:16a From the placeholder ⓀΣ

Abraham,  
Yitschaq,  
Ya'qob and  
Yahuwseph

By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, he, *Abraham*, as he was being put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain his genuineness, behavioural response and character, brought, offered and presented Yitschaq, and he who had received and accepted, taken up and welcomed, experienced and admitted, acknowledged and embraced the promises and gracious pledges, offers and vows was in the act of bringing and leading, offering up and presenting his only begotten and one true son, to the advantage of whom it was said, **"In, by and with Yitschaq your seed and offspring will be called and named, designated and addressed."** \* Having claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and been of the opinion, determined and evaluated, purposed and reckoned, accounted and concluded that concerning this, God had the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance to also raise and lift up, awaken and restore *the* dead and lifeless, inanimate and the deceased, therefore and for this reason, on this account, in consequence of this and because of this he received and took him back, obtained and recovered him as in, by and with this comparison and likeness, similitude and example, perception and illustration, symbol and type, figure and archetype. And by trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Yitschaq bestowed and provided Ya'qob and Esau with a blessing, benefit and favour with reference to and in regards to, with respect to and concerning, on account of and because of what was about and was inevitable to, determined and intended to, certain and expected to, should and would happen in a future and later time. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Ya'qob, when he was about to die and perish, bestowed and provided a blessing, benefit and favour to each one of the sons and children of Yahuwseph as he **"bowed and knelt down over the head of his rod and staff."** \* By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Yahuwseph, as he was coming to his end and at the point of death, was also mindful of and so mentioned about and concerning, regarding and on account of, because of and with respect to the exodus and departure of the sons and children of Yisra'el and gave orders and commands, commissions and enjoined and authorised directions, ordination and charges about and concerning, regarding and on account of, because of and with respect to his bones.

11:18a From Genesis 21:12

11:19a From the placeholder ⓀΣ

11:20a Esau, the oldest of the two twins and first son of Yitschaq. See his story in Genesis 25:19-28:9

11:21a Yahuwseph, incorrectly known as Joseph and means Yahuweh has increased. See his story in Genesis 37-50  
11:21b From Genesis 47:31

11:22a From Genesis 50:24-26

17 - 22

Moshe's Trust  
In Yahuweh

By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Moshe, when he had been born, for three months he was hidden and concealed, protected, kept safe and kept in secret by the authority of his parents for the reason that, because that and on the account that they saw and perceived, observed and witnessed, knew and understood, recognised and respected, comprehended and appreciated that the small child was well formed and beautiful; they were not afraid, alarmed or terrified of the king and leader, prince and commander's edict and command, mandate and decree. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Moshe, when he had come to be and exist, arise and appear as great and excellent, splendid and powerful, mighty, important and fully grown, denied and refused, rejected and abnegated, abjured and disregarded, renounced and declined to be said and taught, maintained and affirmed, advised and directed, exhorted and pointed out as the son of Pharaoh's daughter, having chosen and elected, selected, decided and preferred rather and instead, more willingly, readily and sooner to a far greater degree to be mistreated and suffer affliction, endure trouble and tribulation together with the people, family and nation of God rather than have and hold, acquire and receive, own and possess a time and season, age and opportunity of enjoying and taking pleasure in sin and error, misses of the mark and mistakes, violations of the Torah of the Supreme One and wandering from the Way and from the state of uprightness. He thought and considered, seemed and deemed, reckoned and regarded the insult and reproach, reviling and disgrace of the Anointed Messiah greater and better, superior and more excellent riches and wealth than the treasures and valuables of Egypt, for the reason that he was looking attentively at and concentrating on, paying attention to and carefully thinking about, neglecting to consider anything else and fixed his eyes towards the reward and recompense. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, he departed from and forsook, abandoned, disregarded and left Egypt behind him, not fearing or being alarmed or terrified of the king and leader, prince and commander's anger and fury, hostility and intense rage; he was strong and steadfast, courageous and beard, persevered and endured for the reason that before his eyes, he had Him who is unseen and invisible as, like and similar to one who seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood, comprehended and appreciated. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, he has made and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, manufactured and created, formed and produced, appointed and ordained, prepared and constituted, accomplished and celebrated the Passover and *carried out* the sprinkling of the blood, so that and in order that the Destroyer might not touch, harm or kill their firstborn sons. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, they went and passed through the Red Sea as, like and similar to going via dry land and arable ground, which the Egyptians received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the trial and so made an attempt at doing the same thing, but ended up being swallowed and absorbed, overpowered and devoured, overcome and destroyed *by the sea*.

11:24a See the story in Exodus 2

11:25a From the placeholder ⓀΥ

11:26a From the placeholder ΧΡΥ

11:28a See the enactment of this Passover in Exodus 12, and then see the fulfilment of the Passover in MatthiYah 26-27; Marcus 14-15; Lucas 22-23; Yahuhanon 13-19

11:29a See Exodus 14:26-31

23 - 29



By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, the city walls of Yariychuw fell down and became ruined after they had been surrounded, encompassed and encircled over a period of seven days. By trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, Rachab<sup>†</sup> the prostitute, whore and harlot was not destroyed together with those who were unfaithful and incredulous, unbelievable and unreliable, untrustworthy and those who refused to obey as she welcomed and embraced, favourably received and approved of the spies and scouts with peace and tranquillity, harmony and concord, security and safety, prosperity, felicity and freedom. And what else shall I say and teach, maintain and affirm, direct and exhort, advise and point out? For the reason that time itself and the occasion and opportunity will run out and fail me if I narrate and describe, recount and fully relate about and concerning, regarding and on account of, because of and with respect to Gid'own<sup>†</sup>, Baraq<sup>†</sup>, Shimshown<sup>†</sup>, Yiptach<sup>†</sup>, both David and Shamuw'el<sup>†</sup> and the prophets, the men and women who made the Supreme One known by declaring His thoughts in the presence of mankind, those who through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* defeated, conquered and overcame kingdoms and royal powers, dominions and rulers, kingships and authorities; accomplished and executed, brought about and constructed, established and worked, produced, acquired and enforced righteousness and validation, acceptance, vindication and uprightness, justice and acquittance; found and obtained, gained and attained, achieved and acquired promises and gracious pledges, offers and vows; stopped and closed, silenced and shut the mouths of lions; extinguished and quenched, suppressed and put out, stilled and dissipated the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance of fire and flames; escaped and avoided the edges of the sword; were made strong, empowered and were strengthened from weakness and frailty, feebleness, inadequacy and need; came to be and existed, arose and appeared as strong and powerful, mighty and great in war and battle, fights and disputes; bowed and defeated, put to flight and routed foreign and enemy barracks, armies and encampments. Women received and seized, grasped and ascertained, took and collected, acquired and obtained their dead and lifeless, inanimate and deceased from out of resurrection and by their raising up again; and others were beaten, hit and tortured with rods and clubs, refusing to accept or receive, admit or welcome ransom or redemption, deliverance, release or liberation so that and in order that they might obtain and receive, reach, attain and gain a superior and better, higher and more important, more prominent and more excellent resurrection and raising up. Moreover, other people received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted a trial and so experienced mocking and scoffing, derisions and also suffered whipping and scourging, and in addition to this, *they experienced* chains and bands, bonds and imprisonment, being held captive and under the watchful eye of guards. They were stoned to death, sawn and cut in two, violently murdered and killed in, by and with the sword; they walked around and wandered about in sheepskins and in goatskins, were needy and lacked resources, being deficient in possessions and inferior in wealth, suffered tribulation and distress, oppression, affliction and harassment, mistreated and persecuted - the world and entire realm of man was not worthy or deserving, befitting, fitting nor valuable enough for them - they wandered and roamed across solitude wastelands and uninhabited deserts, and hills and mountains, and in dens and the caves, hols and fissures of the earth and land, ground and region. And all, individually and collectively, though they were commended and testified, confirmed, affirmed and approved through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of *their* trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, did not receive or obtain, acquire or attain the promise and pledge, offer and vow of God<sup>†</sup>, having gazed at and looked upon, regarded and appreciated something better, higher and more important, more prominent and more excellent about and concerning, regarding and on account of, because of and with respect to us, so that and in order that without and separate from, independent of and apart from us they might not be complete or perfect, accomplished or fulfilled, never executing or carrying out, performing or establishing, achieving or concluding, ending or finishing their aim, goal and purpose.

30 - 40

Therefore, consequently and for this very reason, since we also and have and hold, received and acquired, own and possess such a vast, great and large cloud and multitude, mass and throng of witnesses and affirmers, sharers and testifiers set around us, encompassing us and enveloping us, having put off and gotten rid of, stopped and removed, laid aside and disregarded, buried and quelled all individual and collective weight and burden, encumbrance and conceit, impediment, pride and hindrance, and also *having removed* the easily distracting and mentally disturbing sin and error, the invisible thing that causes us to miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience, we might therefore run and rush, hasten, progress and advance along the race and contest set and placed, laid and appointed before us, looking with undivided attention, staring intently and fixing our eyes towards Yahushua<sup>†</sup>, the beginner and originator, pioneer and author, leader and prince, founder and hero, initiator and completer, establisher and perfecter, concluder and executor, accomplishment and fulfilment, finish and end, achievement and aim, goal and purpose of our trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, He who instead of and in opposition to the joy, delight and gladness set and placed, laid and appointed before Him endured and bravely beard, suffered and firmly persevered the upright stake<sup>†</sup>, having shown contempt and disdain for, despised and disregarded, looked down on and scorned its confusion and humiliation, shame and disgrace, indecency and dishonour, embarrassment, reproach and ignominy, He was sat down and placed, appointed and fixed at the right hand of the throne, seat and chair of God<sup>†</sup>. For this reason, carefully think about and suppose, accurately judge and deem, distinctly believe and consider, attentively evaluate and ponder over He who endured and bravely beard, suffered and firmly persevered through such contradiction and opposition, dispute, argument and rebellion by and subject to the power and control of those sinners and those who err, miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of uprightness who are against themselves, so that and in order that you might not grow weary, become distressed or suffer affliction, nor becoming weakened or exhausted, tired out or discouraged, losing heart or giving up within the soul. In the contest and struggle, fight and battle, striving and endeavour with strenuous zeal against sin and error, the invisible thing that causes the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, you have not yet and have still not stood firm against and resisted, withstood and opposed it as far as blood, and you have also completely and entirely forgotten about the exhortation and encouragement, admonition and consolation, comfort and solace, that which He addresses and speaks, discourses and reasons with you as, like and similar to sons and children,

1 - 4

**11:30a** Yariychuw, incorrectly known as Jericho and means City Of The Moon. See the story in Yahushua (Joshua) 6  
**11:31a** Rachab, incorrectly known as Rahab and means Wide. See Yahushua 6:25

**11:32a** Gid'own, incorrectly known as Gideon and means Hewer.  
**11:32b** Baraq, incorrectly known as Barak and means Lightning Flash  
**11:32c** Shimshown, incorrectly known as Samson and means Like The Sun  
**11:32d** Yiptach, incorrectly known as Jephthah and means He Opens. See the stories of these four Great men in the book of Judges  
**11:32e** Shamuw'el, incorrectly known as Samuel and means He is called God. See his story in 1 Shamuw'el

**11:40a** From the placeholder ØY

**12:2a** From the placeholder TAN

**12:2b** From the placeholder ΣTPN

**12:2c** From the placeholder ØY



**“My son and child; Do not disparage or care little for, think lightly of, consider or regard the child-like training and education, discipline and correction, upbringing and counsel, admonition and advice, encouragement and reproof of Yahuweh\* as of little account, nor become weak or exhausted, tired out or discouraged, lose heart or give up when being refuted and admonished, rebuked and reproofed, exposed and corrected, reprehended and chided, chastened and convicted by Him.**

12:5a From the placeholder KY

5 - 6

**For this reason, those whom Yahuweh\* loves dearly and welcomes, entertains and looks fondly upon, cherishes with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal to and greatly adores, He trains and educates, disciplines and corrects, brings up and counsels, admonishes and advises, encourages and reproves like a child, and He chastises and corrects each and every individual and collective son and child whom He receives and accepts, embraces and brings up, educates and welcomes, acknowledges and takes up as His own.” \***

12:6a From the placeholder KΣ

12:6b From Proverbs 3:11-12

For and on behalf of *this* child-like training and education, discipline and correction, upbringing and counsel, admonition and advice, encouragement and reproof you are to remain and abide, persevere and endure, bear bravely and calmly; God<sup>r</sup> is treating and dealing with you, behaving and acting towards you as, like and similar to the way He does to sons, children and offspring. For this reason, what son or child is there whom his or her father does not train and educate, discipline and correct, bring up and counsel, admonishes and advise, encourage and reprove like a child? But nevertheless, if you are and exist without and separate from, independent of and apart from child-like training and education, discipline and correction, upbringing and counsel, admonition and advice, encouragement and reproof, in which each and everyone, individually and collectively, has come to be and exist, arise and appear as sharers and partakers, participators and companions, partners and fellow workers, then and therefore, accordingly and as a result of this, you are and exist as illegitimates and bastards and not as sons, children and offspring. Indeed, truly and surely, after and besides this, we had and held, acquired and received, owned and possessed earthly fathers who gave us child-like training and education, discipline and correction, upbringing and counsel, admonition and advice, encouragement and reproof and we revered, respect and had regard for them; but nevertheless, will we not much more willingly, readily and sooner to a far greater degree be ordered and arranged, subordinated, governed and placed under the control of the Father of the spirits and so will live and breathe, having a true and active, blessed and endless life that is worthy of the name of the Supreme One? Indeed, truly and surely, for the reason that they gave us child-like training and education, discipline and correction, upbringing and counsel, admonition and advice, encouragement and reproof for a few days and a short and small amount of time in accordance with and with regards to, in relation to and with respect to their way of thinking and their presumption, what they supposed and regarded, deemed and judged, decided, believed and considered to be the right amount of time, but nevertheless, He does so for the purpose of and because of, on the basis of and for the direction of what is useful and profitable, beneficial and advantageous towards helping us receive and seize, grasp and ascertain, take and collect, acquire and obtain, choose and select, accept, claim and procure a participation and share in His set-apartness, awesomeness and sanctification. And indeed, truly and surely, all individual and collective child-like training and education, discipline and correction, upbringing and counsel, admonition and advice, encouragement and reproof for the advantage of that which is present and at hand is not thought or presumed, supposed or regarded, deemed or judged, decided, believer or considered to be and exist as joyful and delightful, grateful and pleasurable, but nevertheless, notwithstanding and on the contrary, *it is deemed to be* sorrowful and painful, annoying and troublesome, but nevertheless, later and afterwards it delivers and gives back, discharges and restores, repay's and bestows peaceful and salutary, wholesome and harmonious fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to those who have been vigorously trained and toned, disciplined and controlled through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of it. Therefore, for this reason and for this purpose, **“straighten up and erect, lift up and restore, rebuild and strengthen, establish and set right the weakened and relaxed, exhausted and drooping hands and the feeble and paralyzed, disjointed and tired knees,” \*** and **“make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring about straight and upright tracks, courses and paths for your feet,” \*** so that and in order that what is lame and crippled may not be turned out or dislocated, but nevertheless may rather and instead, more willingly, readily and sooner to a far greater degree be cured and healed, delivered and restored.

12:7a From the placeholder ΘΣ

7 - 13

12:12a From Yasha'Yah 35:3

12:13a From Proverbs 4:26-27

### Do Not Reject Yahuweh's Favour

Eagerly pursue and endeavour to acquire, earnestly seek after and desire to obtain the exemption from chaos; this being peace and tranquility, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation together with everyone, individually and collectively, and also for the separation and cleanliness, purification and sanctification, that without and separate from, independent of and apart from no one, nobody and nothing will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate Yahuweh<sup>r</sup> looking upon or inspecting, looking after or carefully overseeing, giving attention to or regarding, examining or considering. Do not let anyone fall behind or miss, fail to reach or come short of the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of God<sup>r</sup>, becoming separated from it, nor let any root of bitterness and animosity, harshness and wickedness, resentment and spite shoot forth and spring up, be produced and be born in, by and with gall or bile, and then through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of it many and large amounts of people may become defiled and stained, depraved and corrupt, unclean and unacceptable, infected and polluted. Do not let anyone be a fornicator or an adulterer, sexually immoral or engage in bestiality, nor a desecrator or profaner, godless or pointless, worthless or completely devoid of a relationship with the Supreme One as, like and similar to Esau, he who delivered and gave up, sold and discharged, yielded and returned the rights and advantages of a firstborn son in exchange for and in place of a single meal<sup>r</sup>. For this reason, all of you perceive and realise, know and see, notice and discern, observe and understand, recognise and respect, honour and comprehend, pay attention to and appreciate that concerning this, even after he willed and desired, chose and wished, purposely intended and decided, resolved and preferred, took pleasure in and decreed, took delight in and endeavoured with active volition to inherit and receive, obtain and acquire the blessing and benediction, benefit and gift, he was rejected and thrown away, declared useless and regarded as unworthy, disapproved and through examination and testing was found to be unqualified of it, for the reason that he found and discovered, observed and recognised, detected and learned about, understood and came to know through enquiry and examination, thought and scrutiny, investigation and perception

12:14a From the placeholder KΣ

12:15a From the placeholder ΘY

12:16a From Genesis 25:33

14 - 17

that there was no place or occasion, condition or opportunity, spot or position for a change of mind or different thoughts, an amended life or attitude, nor a reconsideration or feeling of compunction, nor an abhorrence or repentance of past sins, even though he had carefully and diligently sought after and wished for, wanted and demanded, endeavoured to obtain and strove for, looked for and desired it together with tears and bitter weeping. For the reason that you have not come to and approached, drawn near to and moved towards something being tangibly touched and handled, felt and burning, consumed and ignited with blazing fire and gloom and darkness, obscurity and a storm and whirlwind, tempest and squall, and the sound and noise of a trumpet and a voice and tone, tongue and sound whose words and sayings, statements and messages, proclamations and subject matters *made* those who heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to it reject and avoid, shun and spurn, decline and avert, disown and repudiate it, refusing to accept and listen to it by begging and asking, entreating and requesting that no longer would a word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter be added or set, put or brought to them for the reason that they could not carry or bear, endure or uphold, establish or sustain the strict, enjoined and authorised order and charge, admonishment and commandment, **“Even if a beast or wild animal may touch or come into contact with the hill and mountain, it will be stoned to death.”** \* And indeed, in this manner and way, thus and so, the sight and appearance, visible spectacle and manifestation was and existed so terrible and formidable, dreadful and horrifying, Moshe said, **“I am and exists as fearful and afraid, terrified and frightened and am also trembling.”** \* But nevertheless, notwithstanding and on the contrary, you have come to and approached, drawn near to and moved towards the Mountain and Hill of Tsiyown and the city of the living, active and blessed God - the Heavenly Yarushalaim - and to myriads of Heavenly messengers, to the festive gathering and happy celebration, and to the called out Ekklesia, assembly and congregation of the firstborns who have been enrolled and registered, recorded, listed and entered into the public records in heaven, the abode of the Supreme One, and to God, the Judge and Arbiter, Separator and Evaluator of every individual and collective thing, and to the spirits of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance who have completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished their aim, goal and purpose, and Messiah Yahushua, the mediator and witness, arbiter and intermediary of a new and fresh, recent, renewed and superior covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, and to the sprinkled and purified, purged and cleansed life-blood that speaks of *something* superior and better, higher and more important, more prominent and more excellent than compared to Hebel. Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of, look and watch so that you might not reject or avoid, shun or spurn, decline or avert, disown or repudiate Him who is speaking and chatting, refusing to accept or listen to Him by begging and asking, entreating and requesting to be excused. For the reason that if those did not escape and avoid, flee away from and shun Him when they ejected and avoided, shunned and spurned, declined and averted, disowned and repudiated Him, refusing to accept and listen to Him by begging and asking, entreating and requesting to be excused by the One who divinely instructed and commanded, admonished and taught, revealed and gave a message to them, declared and petitioned, directed and warned, advised and imparted them with divine knowledge upon the earth and land, ground and inhabited region, much rather and sooner to a far greater degree *will we never escape if we turn away from and turn our backs towards, stop listening to and reject, refuse and repudiate the One who is from heaven, the abode of the Supreme One.* Then, at that time, the sound, tone and voice shook and disturbed the earth and land, ground and inhabited region, moving it to and fro, but nevertheless, now, at this present moment in time, He has made and declared, professed and announced a promise and gracious pledge, offer and vow, saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out,

17 (cont)  
- 25

**“Yet once more and once and for all I will not only shake and disturb the earth and land, ground and inhabited region, causing it to tremble and quake, but nevertheless, notwithstanding and on the contrary, I will also shake heaven, the abode of the Supreme One.”** \*

26

And this *phrase*, **“Yet once more and once and for all,”** \* makes known and declares by relating, indicates and signifies, imparts the knowledge and demonstrates, shows and gives the evidence, reveals and explains, clarifies and makes plain *that there will be* a transfer and change, a move from one place to another and a fixture somewhere else of the things that are shaken and disturbed, being caused to move to and fro - as, like and similar to things that have already been made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished and brought about - so that and in order that the things that are not shaken or disturbed, caused to move to and fro might remain and abide, endure and live, last and persist, continue on and never perish. Therefore, for this reason and for this purpose, we might have and hold, acquire and receive, own and possess favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness as we have accepted and acknowledged, associated with and taken, received and ascertained an unshakeable and immovable, firm and stable, fixed, unchangeable and enduring kingdom and royal power, dominion and ruler, kingship and authority, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of which we might work and serve, minister and officiate in a way and manner that is acceptable and pleasing to God together with devout reverence and veneration, vigilance, awe and respect, for the reason that our God is also an all-consuming fire.

27 - 29

### Chapter 13 Encouraged Behaviour

1 - 4

Let brotherly love and affection, good will, esteem and benevolence remain and abide, endure and live on, last and persist, continue on and never perish. Do not wilfully forget or neglect, no longer care for or overlook, disregard or be unconcerned about showing love, kindness and hospitality to strangers and foreigners, for the reason that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, some certain people have entertained and shown hospitality to, received and provided lodging for Heavenly Messengers and envoy's of the Supreme One unknowingly and unawares, being hidden from and escaping their notice. Remember and be mindful of, recall and keep in mind those who are chained and held in bondage in prison, as, like and similar to you being bound and tied together with them, those who suffer tribulation and distress, oppression, affliction and harassment, mistreatment and persecution, as, like and similar to the fact that you yourselves are also existing in the body. Let marriage *be* honoured and venerated, esteemed and highly regarded, valued and respected, prized and treasured among everyone, individually and collectively, and let the *marriage* bed *be* undefiled and clean, pure, spotless and free from moral dirt, for the reason that God Himself will evaluate and decide, select and assess, resolve and determine, choose and consider, separate, sunder and judge the fornicators and sexually immoral, lesbians and homosexuals, those who engage in bestiality and the

12:20a From Exodus 19:12-13

12:21a From Deuteronomy 9:19

12:22a Tsiyown, incorrectly known as Zion and means Dry Land

12:22b From the placeholder ØY

12:22c Yarushalaim, incorrectly known as Jerusalem, and means The Place Of Peace

12:23a From the placeholder ØΩ

12:24a From the placeholder XPS

12:24b From the placeholder IHS

12:26a From Khaggai (Haggai) 2:6

12:27a From Khaggai 2:6

12:28a From the placeholder ØΩ

12:29a From the placeholder ØΣ

13:4a From the placeholder ØΣ

4 (cont)

- 5

adulterers and those who do not place trust in the Supreme One. Coveting and loving money is to be away from every way and manner, fashion and mode of life, being content and satisfied with the sufficiency's and adequacies of the present time, for the reason that He Himself has said, "I will never, ever leave or dismiss, cease or abandon, desert or give up, omit or forsake you, neither will I ever totally disregard or separate from, depart from, neglect or completely avoid you," \* so then and therefore, for this reason and as a result of this, we are full of hope and confidence, trust and reliance, and are bold, cheerful and courageous enough to say and teach, maintain and affirm, direct and exhort, advise and point out,

13:5a From *Yahushua 1:5*

**"Yahuweh\* is and exists as my helper, and I will not be struck with fear or be afraid, be terrified or seized with alarm; what will man do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or declare to me?" \***

13:6a From the placeholder  $\text{K}\Sigma$

6

13:6b From *Psalms 118:6*

Remember and be mindful of, recall and keep in mind the leaders and overseers, chiefs and spokesmen who spoke and chatted the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God to you, imitating and mimicking, following and emulating the example and model of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* as, like and similar to the outcome and result, product and accomplishment, completion and termination, end and conclusion of the manner and way of life, behaviour and conduct which you looked at again and again, attentively examined and carefully observed, considered and reflected on, viewed, closely observed and accurately contemplated. Messiah Yahushua *is the* same yesterday and today and for eternity and forever, the unbroken age and the perpetuity of time. Do not be lead astray or mislead, blown about or carried away, moved or swept away, averted or overcome by various or diverse, intricate or complex, difficult or abstruse, manifold or unstable, foreign or alien, new or unheard of, out of place or unknown doctrines and teachings, instructions and discourses, for the reason that it is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable for the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses to be made trustworthy and certain, firm and reliable, verifiable and stable, dependable and guaranteed, steadfast and enforced, established and validated by favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, not in foods in, by and with which those who are walking and behaving, living, conducting and regulating their lives, works and actions *in them* were not assisted or profited, benefited or helped, advantaged or aided. We have and hold, acquire and receive, own and possess a sacrificial altar from which those who work and serve, minister and officiate in the tabernacle tent have and hold, acquire and receive, own and possess no authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to eat, consume and devour food. The life blood of the living animals and beasts that is brought and carried into the Set-Apart and Cleansed places through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the high and chief, principle and leading priest *as an offering* about and concerning, regarding and on account of, because of and with respect to sin and error, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness, their fleshy bodies are burned up and consumed by fire outside and away from the camp. Therefore, for this reason and for this purpose, Yahushua also experienced and underwent, received and endured suffering outside and away from the camp so that and in order that He might sanctify, cleanse and set-apart the people, tribe and nation through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His own life blood. Accordingly therefore and in agreement with this, we may go out and depart, leave and proceed towards Him outside and away from the camp, carrying and bearing, enduring and upholding, establishing and sustaining the insult and reproach, reviling and disgrace He suffered for the reason that here, in this place, we do not have or hold, acquire or receive, own or possess a city that remains and abides, endures and lives, lasts and persists, continues on and never perishes, but nevertheless, notwithstanding and on the contrary, we diligently seek and strive after, crave and wish, desire and demand, require and enquire to receive the one that is about and inevitable to, determined and intended to, certain and expected to come. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him we may always, continuously and constantly carry and bring, offer and lift up a sacrifice of praise and thanks to God, this being and existing as the fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards of lips and speech publically professing and confessing, agreeing and openly acknowledging, bearing witness to, stating and admitting to declare, praise and celebrate His name and title, character and person, reputation and authority. Do not wilfully forget or neglect, no longer care for or overlook, disregard or be unconcerned about both doing good and helping with kindness and the partnership and companionship, fellowship and friendship, communion, association and relationship, for the reason that God is pleased and delighted with such sacrifices of this kind and sort. Persuade and convince your leaders and overseers, chiefs and spokesmen to obey and listen to, comply with and have confidence and trust, reliance and dependence *in the Supreme One* and yield, submit to and do not resist them, for the reason that they themselves are continuously keeping watch and caring for, looking out for and are concerned on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for your souls, as, like and similar to those who will have to deliver and give back, discharge and restore, repay and bestow a word and saying, message and statement, declaration and thought, instruction and teaching, decree and mandate, matter and account, so that and in order that they may do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish this together with joy and gladness, delight and rejoicing and not *with* sighs and groans, complaints and mutterings, grumbling and discontentment, for the reason that this will be unprofitable and hurtful, pernicious and detrimental, dangerous and of no advantage to you. Pray and request, petition and plead about and concerning, regarding and on account of, because of and with respect to us for the reason that we are persuaded and convinced to obey and listen to, comply with and have confidence and trust, reliance and dependence *in the Supreme One*, for concerning this, we have and hold, acquire and receive, own and possess a good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable conscience and moral judgement, perception and discernment that imbues us with the ability to distinguish right from wrong, truth from lies, good from bad, and the awareness to choose rightly, willing and desiring, choosing and wishing, purposely intending and deciding, resolving and preferring, taking pleasure in and decreeing, taking delight in and endeavouring with active volition to walk and behave, act and live, conduct and occupy ourselves splendidly and fitly, appropriately and accurately, excellently and commendably, rightly and acceptably, honourably and correctly in, by and with all individual and collective things. And I exhort and encourage, admonish and

13:7a From the placeholder  $\Theta\Upsilon$

13:8a From the placeholder  $I\text{-}\Sigma$   
13:8b From the placeholder  $X\text{P}\Sigma$

13:12a From the placeholder  $I\text{-}\Sigma$

7 - 19

13:15a From the placeholder  $\Theta\Omega$

13:16a From the placeholder  $\Theta\Sigma$



console, comfort and urge, instruct and give solace to all of you especially, greatly and far more exceedingly to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish this same thing, so that and in order that I may be restored and returned, brought and sent back to, reinstated and be re-established into a relationship with all of you quickly and shortly, at once, speedily and without delay.

Final Message

Moreover, the God of the exemption from chaos; this being peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation, He who brought and lead, raised and transferred the great and mighty, important and outstanding, extraordinary and splendid shepherd and herdsman of the sheep, Yahushua, our Sovereign Master, from out of the dead and lifeless, inanimate and deceased in, by and with the life blood of the eternal and never ending, unbroken and perpetual covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, may He perfect and complete, equip and prepare, render and strengthen you in, by and with every individual and collective thing that is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable, for and on behalf of doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination; the same thing is done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established in, by and with us as it is well-pleasing and acceptable in the presence of and in the sight of, before and in front of Him through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah Yahushua, to Whom be the be the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty forever and ever, for the unbroken age, the perpetuity of time and for eternity. Yes, truly this is a firm and reliable statement of truth. Moreover, I exhort and encourage, admonish and console, comfort and urge, instruct and give solace to you, brothers and fellow brethren, receive and endure, bear and sustain, accept and listen to, lift up and exalt, uphold and admit, pay attention to and take up the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of exhortation and encouragement, admonition and consolation, comfort and solace for the reason that I have also written this letter to you briefly. You should know and understand, perceive and realise, notice and discern, discover and observe, experience and comprehend, acknowledge and recognise that Timotheos, our brother and fellow brethren, has been set free and released, let go and dismissed, granted the permission to depart and pardoned, together with him I will see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate you if he comes and appears, arrives and shows up quickly and shortly, at once, speedily and without delay. Greet and salute, embrace and welcome, pay respect to and wish your leaders and overseers, chiefs and spokesmen well, and all those individually and collectively who are set-apart and cleansed. Those from Italy greet and salute, embrace and welcome, pay respect to and wish you well. The favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of the Supreme One be together with all of you, individually and collectively.

13:20a From the placeholder ØΣ

13:20b From the placeholder ΤΑΝ.

13:20c From the placeholder ΚΝ

13:21a From the placeholder ΧΡΥ.

13:21b From the placeholder ΤΑΥ.

13:23a Timotheos, incorrectly known as Timothy and means He Who Honours God

# The End Of The Delegate Paul's Letter To The Hebrews

As Translated By: Stephen Walch