

τον αἰωνα \* [του αἰωνος.] ῥαβδος ευθυτητος ἡ  
the age [of the age:] a sceptre of rectitude the  
ῥαβδος της βασιλειας σου. <sup>9</sup> Ἠγαπησας δικαιο-  
sceptre of the kingdom of thee. Thou didst love right-  
οσυνην, και εμισησας ανομιαν· δια τουτο  
ousness, and thou didst hate lawlessness; on account of this  
εχρισε σε ὁ θεος σου, ελαιον αγαλλιασεως  
anointed thee the God of thee, oil of extreme joy  
παρα τους μετῶχους σου. <sup>10</sup> Καὶ Σὺ κατ'  
beyond the associates of thee. And, Thou in  
αρχας, κυριε, την γην εθεμελιωσας, και εργα  
a beginning, O Lord, the earth didst form, and works  
των χειρων σου εισιν οἱ ουρανοι. <sup>11</sup> Αυτοι απο-  
of the hands of thee are the heavens. They shall  
λουνται, συ δε διαμενεῖς· και παντες ὡς ἱμα-  
perish, thou but remainest; and all as a gar-  
τιον παλαιωθησονται, <sup>12</sup> και ὡσει περιβολαιον  
ment shall become old, and like an upper garment  
ἐλιξεις αυτους, και αλλαγησονται· συ δε ὁ  
thou wilt fold them, and they shall be changed; thou but the  
αυτος εἰ, και τα ετη σου ουκ εκλειψουσι.  
same art, and the years of thee not will fail.  
<sup>13</sup> Προς τινα δε των αγγελων ειρηκε ποτε· Κα-  
To which but of the messengers did he say ever; Do  
θου εκ δεξιων μου, ἕως ανθω τους εχθρους  
thou sit a right of me, till I may place the enemies  
σου ὑποποδιον των ποδων σου; <sup>14</sup> Ουχι παντες  
of thee onstol for the feet of thee? Not all  
εισι λειτουργικα πνευματα, εις διακονιαν αποσ-  
are public serving spirits, for service being  
τελλομενα δια τους μελλοντας κληρονο-  
sent forth on account of those being about to inherit  
μειν σωτηριαν; ΚΕΦ. β'. 2. <sup>1</sup> Δια τουτο  
salvation? On account of this  
δει περισσοτερωσ ἡμας προσεχειν τοις ακουσ-  
it behoves more earnestly us to attend to the things hav-  
θεισι, μηποτε παραρρυωμεν. <sup>2</sup> Εἰ γαρ ὁ  
ing been heard, lest perhaps we should glide away, If for the  
δι' αγγελων λαληθεις λογος εγενετο βεβαι-  
through messengers having been spoken word was firm  
ος, και πασα παραβασις και παρακοη ελαβεν  
and every deviation and imperfect hearing received  
ενδικον μισθαποδοσιαν· <sup>3</sup> πως ἡμεῖς εκφενξο-  
a just retribution; how we shall es-

"is for the AGE; \* and  
"the SCEPTRE of RECTI-  
"TUD is the Sceptre of  
"thy KINGDOM.  
9 "Thou didst love  
"Righteousness, and hate  
"Lawlessness; therefore,  
"thy GOD † anointed thee,  
"O GOD, with the oil of  
"Exultation beyond thy  
"ASSOCIATES."  
10 Also, ‡ "Thou, O  
"Lord, at First didst lay  
"the foundation of the  
"EARTH; and the HEA-  
"VENS are Works of thy  
"HANDS;  
11 † "they shall perish,  
"but thou remainest;  
"and they all shall be-  
"come old like a Gar-  
"ment;  
12 "and like a Mantle  
"thou wilt fold them up;  
" \* like a Garment also  
"they shall be changed;  
"but thou art the SAME,  
"and thy YEARS shall not  
"fail."  
13 But to which of the  
ANGELS did he ever say,  
† "Sit thou at my Right  
"hand, till I put thine  
"ENEMIES underneath thy  
"FEET?"  
14 ‡ Are they not all  
Ministering Spirits, sent  
forth for Service, on ac-  
count of † THOSE BEING  
ABOUT to inherit Salva-  
tion?

## CHAPTER II.

1 On this account it be-  
hoves us to attend more  
earnestly to the THINGS  
HEARD, lest we should  
ever let them glide away.  
2 For if the word  
† spoken through Angels  
was firm, and ‡ Every De-  
viation and Disobedience  
received a Just Retribu-  
tion;  
3 † how shall we escape.

\* VATICAN MANUSCRIPT.—8. of the AGE—omit. 8. and the SCEPTRE of RECTITUDE  
is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.

‡ 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 38. § 10. Psa. cii. 25.  
§ 11. Isa. xxxiv. 4; ii. 6; Matt. xxiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. † 13. Psa. cx. 1;  
Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. † 14. Psa. xxxiv. 7; xci. 11; ciii. 20, 21.  
§ 14. James ii. 5. ‡ 2. Deut. xxxiii. 2; Acts vii. 53. ‡ 3. Num. xv. 30, 31; Deut.  
v. 3; xvii. 2, 5, 12; xxvii. 26. † 3. Heb. x. 28, 29; xii. 35.

μεθα τηλικαυτης αμελησαντες σωτηριας; ἥτις  
 cape so great having disregarded a salvation. † which  
 αρχην λαβουσα λαλεισθαι δια τῷ κυρίου,  
 a beginning having received to be spoken through the Lord,  
 ὑπο τῶν ακουσαντων εἰς ἡμας εβεβαιωθη  
 by those having heard for us was confirmed.  
 4 συνεπιμαρτυρουντος τοῦ θεοῦ σημείοις τε καὶ  
 co-attesting the God by signs both and  
 τερασι, καὶ ποικίλαις δυναμεσι, καὶ πνευματος  
 by prodigies, and by various powers, and of spirit  
 ἁγίου μερισμοῖς, κατα τὴν αὐτοῦ θελήσιν.  
 holy by distributions, according to the of himself will.  
 5 Οὐ γὰρ ἀγγελοῖς ὑπέταξε τὴν οἰκουμένην τὴν  
 Not for to messengers he did subject the habitable that  
 μελλούσαν, περὶ ἧς λαλούμεν. 3 Διεμαρτυ-  
 about coming, concerning which we speak. Testified  
 ρατο δὲ πού τις, λέγων· Τι ἐστὶν ἄνθρωπος,  
 but somewhere one, saying; What is man,  
 ὅτι μὴ μνησκήσῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι  
 that thou dost remember him; or a son of man, that  
 ἐπισκεπτήσῃ αὐτόν; 7 Ἡλαττώσας αὐτόν βραχύ  
 thou dost observe him? Thoudidst make less him a little while  
 τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφανώ-  
 than messengers; with glory and with honor thou didst  
 σας αὐτόν. 8 πάντα ἔπειταξας ὑποκάτω τῶν  
 crown him; all things thou didst place under the  
 ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποταξάσθαι \* [αὐτῷ]  
 feet of him. In for the to be subjected [to him]  
 τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυποτακ-  
 the things all, nothing is left to him unsubject-  
 τόν· νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα  
 ed; now but not yet we see to him the things all  
 ὑποτεταγμένα. 9 Τὸν δὲ βραχύ τι παρ' ἀγγε-  
 having been placed. The but a short time than messen-  
 λους ἡλαττώμενον βλέπομεν Ἰησοῦν διὰ το  
 gers having been made less we see Jesus on account of the  
 παθήματα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφα-  
 suffering of the death with glory and with honor having been  
 νωμένον· ὅπως χάριτι θεοῦ ὑπὲρ πάντος γε-  
 crowned; so that by favor of God on behalf of all he  
 σῇται θανάτου. 10 Ἐπρεπε γὰρ αὐτῷ, δι' ὃν  
 might taste of death. It was fitting besides for him, for whom  
 τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς  
 the things all and through whom the things all, many  
 υἱοὺς εἰς δόξαν ἀγαγοντα τὸν ἀρχηγὸν τῆς  
 sons into glory leading the prince of the  
 σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.  
 salvation of them through sufferings to perfect.

having disregarded So  
 great a Salvation? which  
 † beginning to be spoken  
 by the LORD, was † con-  
 firmed for Us by THOSE  
 who HEARD him;

4 † GOD co-attesting  
 † both by Signs and Won-  
 ders and various Mighty  
 works, and † Distributions  
 of Holy Spirit, according  
 to HIS Will?

5 For to Angels he did  
 not subject † the FUTURE  
 HABITABLE, concerning  
 which we speak.

6 But one somewhere  
 testified, saying, † "What  
 "is a Man That thou dost  
 "remember him? or a  
 "Son of Man, That thou  
 "dost regard him?"

7 "Thou didst make  
 "him for a little while in-  
 "ferior to Angels; thou  
 "didst crown him with  
 "Glory and Honor;

8 "thou didst subject  
 "All things under his  
 "FEET;"—for in SUB-  
 JECTING ALL THINGS, he  
 left Nothing unsubjected  
 to Him; but, at present,  
 we do not see that ALL  
 things have actually been  
 placed under Him.

9 But we behold JESUS,  
 on account of the SUFFER-  
 ING of DEATH † crowned  
 with Glory and Honor,  
 † HAVING BEEN MADE for  
 a little while INFERIOR to  
 Angels, so that, by God's  
 Favor, † he might taste of  
 Death on behalf of every  
 one.

10 For it was becoming  
 him, † on account of whom  
 are ALL things, and  
 through whom are ALL  
 things, in conducting  
 Many Sons to Glory, † to  
 perfect the † PRINCE of  
 their SALVATION through  
 Sufferings.

\* VATICAN MANUSCRIPT.—8. to him—omit.

† 3. Matt. iv. 17; Mark i. 14. † 3. Luke i. 2. † 4. Mark xvi. 20; Acts xiv. 8;  
 xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 4. Acts ii. 22, 43. † 4. 1 Cor. xii. 4, 7, 11.  
 † 5. Heb. vi. 5; 2 Pet. iii. 13. † 6. Ps. viii. 4. † 9. Acts ii. 33. † 9. Phil.  
 ii. 7—9. † 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. † 10.  
 Rom. xi. 36. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 15; v. 31; Heb. xii. 2.

11 Ὁ τε γὰρ ἁγιαζὼν καὶ οἱ ἁγιαζόμενοι, ἐξ  
He both for sanctifying and those being sanctified, out of  
ένος πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχυνεται  
one all; for which cause not he is ashamed  
ἀδελφούς αὐτοὺς καλεῖν, <sup>12</sup> λέγων· Ἀπαγγελω  
brethren them to call, saying; I will announce  
τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-  
the name of thee to the brethren of me, in midst of a  
κλησίας ὑμνήσω σε. <sup>13</sup> Καὶ παλιν· Ἐγὼ ἐσο-  
congregation I will praise thee. And again; I will  
μαί πεποιθὼς ἐπ' αὐτῷ· καὶ παλιν· Ἰδοὺ ἐγώ,  
be having trusted in him; and again; Lo I,  
καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. <sup>14</sup> Ἐπει οὖν  
and the children which to me gave the God. Since then  
τὰ παῖδια κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ  
the children have been sharers of flesh and blood, also  
αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα  
he in like manner partook of the of them, so that  
διὰ τοῦ θανάτου καταργήσῃ τὸν το  
by means of the death he might make powerless him the  
κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν  
strength having of the death, that is the  
διαβολόν, <sup>15</sup> καὶ ἀπαλλάξῃ τοὺς ὅσοι φοβῶ  
accuser, and might set free them as many as by fear  
θανάτου διὰ παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-  
of death through all of the life held in were slav-  
λείας. <sup>16</sup> Οὐ γὰρ δηποῦ ἀγγέλων ἐπιλαμβάνε-  
ery. Not for in any manner of messengers he takes hold,  
ται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.  
but of seed of Abraam he takes hold.  
<sup>17</sup> Ὅθεν ὠφείλε κατὰ πάντα τοῖς ἀδελφοῖς  
Hence he was obliged in all things to the brethren  
ὁμοιωθῆναι, ἵνα ἐλεημῶν γενῆται καὶ πιστὸς  
to be made like, so that merciful he might be and faithful  
ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλασκεσθαι  
high-priest the things as to the God, in order to the to expiate  
τὰς ἁμαρτίας τοῦ λαοῦ. <sup>18</sup> Ἐν ᾧ γὰρ πεπονθεν  
the sins of the people. By what for he has suffered  
αὐτὸς πειρασθεὶς, δυνάται τοῖς πειραζομένοις  
himself having been tried, he is able to those being tried  
βοηθῆσαι.  
to render aid.

### ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλησέως ἐπουρανίου  
Whence, brethren holy, of a calling heavenly  
μετοχοῖς κατανοήσατε τὸν ἀποστόλον καὶ ἀρ-  
partakers do you attentively regard the apostle and high-

11 For † both the SANC-  
TIFIER and the SANCTI-  
FIED are from one; for  
Which Cause he is not  
‡ ashamed to call Them  
Brethren;

12 saying, † "I will  
" announce thy NAME to  
" my BRETHREN; in the  
" Midst of the Congre-  
" gation I will praise thee."

13 And again, † " I will  
" confide in him." And  
again, † " Behold, † and  
" the CHILDREN whom  
‡ " GOD gave Me."

14 Since, then, the  
CHILDREN have one com-  
mon nature of \* Blood and  
Flesh, he ‡ also, in like  
manner, partook of these;  
‡ in order that, by means  
of his DEATH, he might  
vanquish HIM POSSESSING  
the POWER of DEATH—  
that is, the ENEMY—

15 and might liberate  
THOSE who, ‡ by Fear of  
Death, were throughout  
their Whole LIFE held in  
Slavery.

16 † Besides, he does not  
in any way take hold of  
Angels, but he takes hold  
of the Seed of Abraham;

17 hence, he was obliged  
to be assimilated to his  
BRETHREN in all things,  
so that he might be ‡ a  
Merciful and Faithful  
High priest as to things  
relating to GOD, in order  
to EXPIATE the SINS of  
the PEOPLE.

18 For by what he has  
suffered, having been  
tried, ‡ he is able to assist  
THOSE who are TRIED.

### CHAPTER III.

1 Therefore, holy Breth-  
ren, Associates of a heav-  
enly ‡ Calling, attentively  
regard Jesus, ‡ the APOS-

\* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or  
seize on "angels, but of the seed of Abraham it does lay hold."—*Theolog. Rep. and Kneeland.*

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 29. † 12.  
Psa. xxii. 22, 25. † 13. Psa. xviii. 2; Isa. xii. 2.. † 13. Isa. viii. 18. † 13.  
John x. 29; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14.  
1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7.  
† 17. Heb. iv. 15; v. 1, 2. † 18. Heb. vii. 25. † 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv.  
1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc

χιερεα της ὁμολογιας ἡμων, Ἰησουν· <sup>2</sup> πιστιν  
 priest of the profession of us, Jesus; faithful  
 οντα τῷ ποιησαντι αὐτον, ὡς και Μωυσης εν  
 being to the one having appointed him, as even Moses in  
 \* [ὅλῳ] τῷ οἰκῷ αὐτου. <sup>3</sup> Πλειονος γαρ οὗτος  
 [whole] the house of him. Of more for this  
 δοξης παρα Μωυσην ηξιωται, καθ' ὅσον  
 glory than Moses has been esteemed worthy, so far as  
 πλειονα τιμην εχει τοῦ οἴκου ὁ κατασκευασας  
 more honor he has of the house the one having built  
 αὐτον. <sup>4</sup> (Πας γαρ οἶκος κατασκευάζεται ὑπο  
 itself. (Every for house is built by  
 τινος· ὁ δε \* [τα] παντα κατασκευασας, θεος.)  
 some one; he but [the things] all having built, God.)  
<sup>5</sup> Καὶ Μωυσης μὲν πιστος εν ὅλῳ τῷ οἰκῷ  
 And Moses indeed faithful in whole to the house  
 αὐτου, ὡς θεραπων, εἰς μαρτυριον των λαληθη-  
 of him, as a servant; for a testimony of the things going  
 σομενων· <sup>6</sup> Χριστος δε, ὡς υἱος ἐπὶ τον οἶκον  
 to be spoken: Anointed but, as a son over the house  
 αὐτου· οὐ οἶκος ἐσμεν ἡμεῖς, εἰπερ την παρ-  
 of him; of whom a house are we, if indeed the con-  
 ῥησιαν και το καυχημα της ἐλπίδος \* [μεχρι  
 fidence and the boasting of the hope [till  
 τελους βεβαιαν] κατασχωμεν. <sup>7</sup> Διο, καθως  
 end firm] we should hold fast. Therefore, as  
 λεγει το πνευμα το ἅγιον· Σημερον, εἰν της  
 says the spirit the holy; To-day, if the  
 φωνης αὐτου ακουσητε, <sup>8</sup> μη σκληρυνητε τας  
 voice of him you will hear, not you should harden the  
 καρδιας ὑμων, ὡς εν τῷ παραπικρασμῷ, κατα  
 hearts of you, as in the bitter provocation, in  
 την ἡμεραν του πειρασμου εν τη ἐρημῳ, <sup>9</sup> ου  
 the day of the temptation in the desert, not  
 ἐπειρασαν \* [με] οἱ πατερες ὑμων, ἐδοκιμασαν  
 tempted [me] the fathers of you, proved  
 \* [με,] και εἶδον τα εργα μου, τεσσαρακοντα  
 [me,] and saw the works of me, forty  
 ετη· <sup>10</sup> διο προσωχθισα τη γενεᾳ ἐκείνῃ, και  
 years. therefore I was provoked with the generation that, and  
 εἶπον· Αἰι πλανωντα τη καρδιᾳ· αυτοι δε ουκ  
 said; Always they wander in the heart; they but not  
 ἐγνώσαν τας ὁδους μου· <sup>11</sup> ὡς ὤμοσα εν τη  
 they acknowledged the ways of me; so I swore in the  
 ὀργῇ μου· Εἰ εἰσελευσονται εἰς την καταπαυσιν  
 wrath of me; If they shall enter into the rest  
 μου. <sup>12</sup> Βλεπετε, ἀδελφοι, μηποτε εἰσται εν  
 of me. Take you heed, brethren, lest ever shall be in  
 τινι ὑμων καρδια πονηρα ἀπιστίας, εν τῷ ἀποσ-  
 any one of you a heart evil of unbelief, in the to fal-

TLE and High-priest of our  
 CONFESSION;

2 who is Faithful to  
 HIM who APPOINTED him,  
 even as † Moses was in his  
 HOUSE.

3 For he has been es-  
 teemed worthy of More  
 Glory than Moses, as much  
 as the BUILDER has More  
 Honor than the HOUSE it-  
 self.

4 (For every House is  
 built by some one; but  
 † THE HAVING BUILT all  
 things is God.)

5 And Moses, indeed,  
 was faithful in his Whole  
 HOUSE, as † a Servant,  
 † for a Testimony of the  
 THINGS to be SPOKEN;

6 but Christ as a Son  
 over his HOUSE, † Whose  
 House we are, if we should  
 hold fast † the CONFIDENCE  
 and the EXULTATION  
 of the HOPE.

7 Therefore, as the  
 HOLY SPIRIT says, † "To-  
 day, if you will hear his  
 VOICE,

8 "harden not your  
 HEARTS, as in the BIT-  
 TER PROVOCATION, in  
 the DAY of the TRIAL in  
 the DESERT;

9 "where your FA-  
 THERS tried, proved, and  
 saw my WORKS Forty  
 Years.

10 "Therefore, I was  
 provoked with \* that  
 GENERATION, and said,  
 "They always err in  
 HEART;" but they did  
 not acknowledge my  
 WAYS;

11 "so I swore in my  
 INDIGNATION—" If they  
 "shall enter my REST!"

12 Beware, Brethren,  
 lest there should ever be in  
 any one of you an evil, Dis-  
 believing Heart, by APOS-  
 TATIZING from the living  
 God;

\* VATICAN MANUSCRIPT.—2. Whole—omit.  
 the End—omit.

9. me—omit twice.

4. the things—omit.

6. Firm to

10. this GENERATION.

† 2. Num. xii. 7; verse 5.  
 xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31.  
 iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.  
 Vol. i. 23; Heb. x. 35.

† 4. Eph. ii. 10; iii. 9.

† 5. Exod. xiv. 31; Num.

† 5. Deut. xviii. 15, 18, 19.

† 6. 1 Cor.

† 6. Rom. v. 2;

† 7. Psa. xcv. 7—11.

τηναι απο θεου ζωντος· <sup>13</sup> αλλα παρακαλειτε  
away from God living; but do you exhort  
εαυτους καθ' εκαστην ημεραν, αχρις ου  
yourselves in each day, till of which  
το σημερον καλειται, ινα μη σκληρυνθη εξ  
the to-day it is called, so that not may be hardened from  
υμων τις απατη της αμαρτίας. <sup>14</sup> Μετοχοι  
of you any one by a delusion of the sin. Partakers  
γαρ του Χριστου γεγοναμεν, εανπερ την αρ-  
for of the Anointed we have become, if perhaps the begin-  
χην της υποστασεως μεχρι τελους βεβαιαν  
ning of the confidence till an end firm  
κατασχωμεν. <sup>15</sup> Εν τω λεγεσθαι· Σημερον,  
we hold fast. In respect to the to be said; To-day,  
εαν της φωνης αυτου ακουσητε· μη σκληρυνη-  
if the voice of him you may hear; not harden you  
τε τας καρδιας υμων, ως εν τω παραπικρασμω.  
the hearts of you, as in the bitter provocation.  
<sup>16</sup> Τινες γαρ ακουσαντες παρεπικραναν; αλλ'  
Some for having heard did provoke? but  
ου παντες οι εξελθοντες εξ Αιγυπτου δια Μου-  
not all those having come out from Egypt by means of Mo-  
σεως; <sup>17</sup> Τισι δε προσωχθισε τεσσαρακοντα  
ses? With whom but was he vexed forty  
ετη; ουχι τοις αμαρτησασιν; ων τα κωλα  
years? not with those having sinned? of whom the members  
επεσεν εν τη ερημω. <sup>18</sup> Τισι δε ωμοσε μη εισε-  
fell in the desert. To whom but did he swear not to en-  
λευσεσθαι εις την καταπαυσιν αυτου, ει μη  
ter into the rest of himself, if not  
τοις απειθησασιν; <sup>19</sup> Και βλεπομεν, οτι ουκ  
to those having disbelieved? And we see, that not  
ηδυνηθησαν εισελθειν δι' απιστιαν. ΚΕΦ.  
they were able to enter because of unbelief.  
δ'. 4. <sup>1</sup> Φοβηθωμεν ουν, μηποτε, καταλειπο-  
We may fear then, lest ever, being  
μενης επαγγελιας εισελθειν εις την καταπαυ-  
left a promise to enter into the rest  
σιν αυτου, δοκη τις εξ υμων υστερηκεναι.  
of him, should seem any one from of you to have failed.  
<sup>2</sup> Και γαρ εσμεν ευηγγελισμενοι, καθαπερ  
Also for we are having been addressed with glad tidings, even as  
κακεινοι· αλλ' ουκ ωφελησεν ο λογος της  
also they; but not did profit the word of the  
ακοης εκεινους, μη συγκεκραμενος τη πιστει  
hearing them, not having been mixed with the faith  
τοις ακουσασιν. <sup>3</sup> Εισερχομεθα γαρ εις την  
in those hearing. We enter for into the  
καταπαυσιν οι πιστευσαντες, καθως ειρηκεν·  
rest those having believed, as he has said;  
Ως ωμοσα εν τη οργη μου· Ει εισελευσονται  
So I swore in the wrath of me; If they shall enter  
εις την καταπαυσιν μου· καιτοι των εργαων απο  
into the rest of me; namely from the works from

<sup>13</sup> but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

<sup>14</sup> for we have become Associates of the ANOINTED, †if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

<sup>15</sup> With regard to the DECLARATION—†“To-day, “if you should hear his “VOICE, harden not your “HEARTS, as in the BIT- “TER PROVOCATION;”—

<sup>16</sup> †for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo- ses?

<sup>17</sup> And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—† Whose CORPSES fell in the DES- ERT?

<sup>18</sup> And †to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

<sup>19</sup> †And we see That they were not able to en- ter because of Unbelief.

#### CHAPTER IV.

<sup>1</sup> Therefore, †we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

<sup>2</sup> For we also have been evangelized even as they were; but the word of the REPORT did not profit them, not being mingled with FAITH in the HEAR- ERS.

<sup>3</sup> † We, however, HAV- ING BELIEVED, enter the REST; according as he has said, † “So I swore in my “INDIGNATION—“ If they “shall enter my REST;”<sup>5</sup> namely, from the WORKS

† 14. verse 6. † 15. verse 7. † 16. Num. xiv. 2, 4, 11, 34, 30; Deut. i. 34, 38, 39.  
† 17. Num. xiv. 22, 29, etc.; xxvi. 65; Psal. cvi. 20; 1 Cor. x. 5; Jude 5. † 18. Num. xiv.  
30; Deut. i. 34, 35. † 19. Heb. iv. 6. † 1. Heb. xii. 15. † 3. Heb. iii. 14,  
† 3. Psal. xciv. 11; Heb. iii. 11.

καταβολης κοσμου γεννηθεντων. <sup>4</sup> Ειρηκε γαρ  
a laying down of a world having been done. It has been spoken for  
που περι της εβδομης ούτω. Και κατε-  
somewhere concerning the seventh thus; And rested  
παυσεν ο θεος εν τη ημερα τη εβδομη απο παν-  
the God on the day the seventh from all  
των των εργαων αυτου. <sup>5</sup> και εν τούτω παλιν.  
of the works of himself; and in this again;  
Ει εισελουσονται εις την καταπαυσιν μου.  
If they shall enter into the rest of me.  
<sup>6</sup> Επει ουν απολειπεται τινας εισελθειν εις  
Since then it is left some to enter into  
αυτην, και οι προτερον ευαγγελισθεντες ουκ  
her, and those formerly having received glad tidings not  
εισηλθον δι' απειθειαν. <sup>7</sup> παλιν τινα οριζει  
entered on account of unbelief; again certain he defines  
ημεραν, Σημερον, εν Δαυιδ, λεγων, μετα το-  
a day, To-day, by David, saying, after so  
σθυτον χρονον. (καθως ειρηται.) Σημερον, εαν  
long a time, (as it has been said,) To-day, if  
της φωνης αυτου ακουσητε, μη σκληρυνητε τας  
the voice of him you may hear, not harden you the  
καρδιας υμων. <sup>8</sup> Ει γαρ αυτους Ιησους κατε-  
hearts of you. If for them Jesus caused  
παυσεν, ουκ αν περι αλλης ελαλει μετα  
to rest, not would concerning another have spoken after  
ταυτα ημερας. <sup>9</sup> Αρα απολειπεται σαββατισ-  
this of a day. Therefore remains a keeping of a  
μος τω λαω του θεου. <sup>10</sup> Ο γαρ εισελθων  
sabbath for the people of the God. The for one having entered  
εις την καταπαυσιν αυτου, και αυτος κατεπαυ-  
into the rest of him, also himself caused to  
σεν απο των εργαων αυτου, ωσπερ απο των ιδιων  
rest from the works of himself, like as from the own  
ο θεος. <sup>11</sup> Σπουδασωμεν ουν εισελθειν εις  
the God. We should earnestly endeavor therefore to enter into  
εκεινην την καταπαυσιν, ινα μη εν τω αυτω  
that the rest, so that not by the same  
τις υποδειγματι πεση της απειθειας. <sup>12</sup> Ζων  
any one example may fall of the unbelief. Living  
γαρ ο λογος του θεου, και ενεργης, και τομωτε-  
for the word of the God, and energetic, and more cut-  
ρος υπερ πασαν μαχαιραν διστομον, και διικ-  
ting beyond every sword two-mouthed, even cut-  
νουμενος αχρι μερισμου ψυχης \* [τε] και πνευ-  
ting through to a division of life [both] and of  
ματος, αρμων τε και μυελων, και κριτικος ενθυ-  
breath, of joints both and of marrows, and able to judge of  
μησεων και εννοιων καρδιας. <sup>13</sup> και ουκ εστι  
thoughts and of intentions of heart; and not is  
κτισις αφανης ενωπιον αυτου, παντα δε γυμνα  
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been some-where spoken concerning the SEVENTH day, thus, † "And GOD rested on the "SEVENTH day from all his "works "

5 And again, in this manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter, † and THOSE who formerly re-ceived glad tidings did not enter on account of Unbelief,—

7 he again defines a cer-tain Day, "To-day," say-ing by David, after So long a Time, (as \* it has been said before,) † "To-day, "if you will hear his "voice, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOP-LE of GOD.

10 For HE HAVING EN-TERED his REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly en-deavor, therefore, to enter That REST, that no one may fall † by the SAME Ex-ample of UNBELIEF.

12 For the WORD of GOD is † living, and ener-getic, and † more cutting than Any † two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, † and able to judge the Thoughts and Intentions of the Heart;

13 † and no Creature is concealed in his sight, but all things are naked

\* VATICAN MANUSCRIPT.—7. it has been said before.

12. both—omit.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. † 6. Heb. iii. 19. † 7. Psa. xcv. 7; Heb. iii. 7. † 11. Heb. iii. 12, 18, 19. † 12. Isa. xlix. 2; Jer. xxiii. 29; 2 Cor. x. 4, 5; 1 Pet. i. 23. † 12. Prov. v. 4. † 12. Eph. vi. 17; Rev. i. 10; ii. 16. † 12. 1 Cor. xiv. 24, 25. † 13. Psa. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12.

και τετραχηλισμενα τοις οφθαλμοις αυτου, and having been laid open to the eyes of him, προς ον ημιν ο λογος. with whom for us the word.

<sup>14</sup> Εχοντες ουν αρχιερεα μεγαν, διεληλυθοτα Having therefore a high-priest great, having passed through τους ουρανους, Ιησουν τον υιον του θεου, κρα- the heavens, Jesus the son of the God, we should τωμεν της ομολογιας. <sup>15</sup> Ου γαρ εχομεν αρ- lay hold of the profession. Not for we have a χιερεα μη δυναμενον συμπαθησαι ταις ασθε- high-priest not being able to suffer with the weak- νειαις ημων, πεπειρασμενον δε κατα παντα nesses of us, having been tempted but in all things καθ' ομοιοτητα, χωρις αμαρτίας. <sup>16</sup> Προσερχω- according to a likeness, apart from sin. We should

μεθα ουν μετα παρρησιας τω θρονω της χαρι- come therefore with confidence to the throne of the favor, τος, ινα λαβωμεν ελεον, και χαριν \* [εὕρωμεν] so that we may receive mercy, and favor [we may find] εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. <sup>1</sup> Πας for seasonable help. Every

γαρ αρχιερευσ εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken, υπερ ανθρωπων καθισπαται τα προς τον on behalf of men is placed over the things relating to the θεον, ινα προσφερη δωρα τε και θυσιας υπερ God, so that he may offer gifts both and sacrifices on behalf αμαρτιων. <sup>2</sup> μετριοπαθειν δυναμενος τοις αγνοου- of sins; to suffer in a measure being able with the ignorant σι και πλανωμενοις, επει και αυτος περικειται ones and erring ones, since also himself surrounds ασθενηιαν. <sup>3</sup> και δια ταυτην οφειλει, καθως weakness; and on account of this it is fitting, as

περι του λαου, οὕτω και περι εαυτου προσ- concerning the people, so also concerning himself to φερειν υπερ αμαρτιων. <sup>4</sup> Και ουχ εαυτω offer on behalf of sins. And not to himself τις λαμβανει την τιμην, αλλα καλουμενος any one takes the honor, but he being called υπο του θεου, καθαπερ και Ααρων. <sup>5</sup> Οὕτω και by the God, as even Aaron. Thus and ο Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχιε- the Anointed not himself did glorify to become a high- ρεα, αλλ' ο λαλησας προς αυτον. Τίος μου ει priest, but the one having spoken to him; A son of me art συ, εγω σημερον γεγεννηκα σε. <sup>6</sup> καθως και εν thou, I to-day have begotten thee; as also in ετερω λεγει. Συ ιερευσ εις τον αιωνα, κατα another he says; Thou a priest for the age, according to

and † exposed to his EYES, whose WORD is addressed to us.

<sup>14</sup> Having, therefore, † a great High-priest, † who has passed through the HEAVENS, Jesus, the SON of GOD, † we should firmly retain the CONFESSION.

<sup>15</sup> For † we have not a High-priest unable to sympathize with our WEAKNESSES; but one † having been tried in all respects like ourselves, † apart from Sin.

<sup>16</sup> † We should therefore, approach with Con- fidence to the THRONE of FAVOR, that we may re- ceive Mercy and Favor for seasonable help.

#### CHAPTER V.

<sup>1</sup> For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS re- lating to GOD, † that he may offer both Gifts and Sacrifices for Sins,

<sup>2</sup> being able to deal gen- tly with the IGNORANT and Erring, since he him- self is also surrounded by Infirmary;

<sup>3</sup> and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer \* for Sins.

<sup>4</sup> † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

<sup>5</sup> † And thus the ANOINTED one did not glorify himself to become a High-priest; but he who SPOKE concerning him, † “Thou art my Son, “To-day have I begotten thee.”

<sup>6</sup> as also in another place he says, † “Thou “art a Priest for the AGE,

\* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxvi. 6; xxxiv. 21; Prov. xv. 11.

† 14. Heb. iii. 1.

† 14. Heb. vii.

26; ix. 12, 24.

† 14. Heb. x. 23.

† 15. Heb. ii. 18.

† 15. Luke xxi. 28.

† 2 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5.

† 16. Eph. ii. 18; iii. 12; Heb.

x. 19, 21, 22.

† 1. Heb. viii. 3, 4; ix. 9; x. 11.

† 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17;

vii. 27.

† 4. 2 Chron. xxvi. 18; John iii. 27.

† 4. Exod. xxvii. 1; Num. xvi. 5,

40; 1 Chron. xxiii. 13.

† 5. John viii. 54.

† 5. Psa. ii. 7; Heb. i. 5.

† 6. Psa.

ex. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. 7 Ὁς ἐν ταῖς ἡμέραις  
the order of Melchizedek. Who in the days  
της σαρκος αὐτου, δεῖσεις τε καὶ ἱκετηρίας  
of the flesh of himself, prayers both and supplications  
προς τὸν δυναμενον σωζειν αὐτον ἐκ θανατου,  
to him being able to deliver him out of death,  
μετα κραυγῆς ισχυρας καὶ δακρυων προσενεγ-  
with a cry strong and tears having offered,  
κας, καὶ εἰσακουσθεις ἀπο τῆς εὐλαβειας, 8 (καὶ-  
and having been heard from the piety, (though  
περὶ ὧν υἱος,) ἐμαθεν, ἀφ' ὧν ἐπαθε, τὴν  
being a son,) learned, from what things he suffered, the  
ὑπακοήν. 9 καὶ τελειωθείς ἐγένετο τοῖς ὑπα-  
obedience; and having been perfected he became to those obey-  
κουουσιν αὐτῷ πασιν αἰτίος σωτηρίας αἰωνίου,  
ing him to all a cause of salvation age-lasting,  
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ  
having been declared by the God a high-priest according to  
την ταξιν Μελχισεδεκ. 11 Περὶ οὗ πολὺς  
the order of Melchizedek. Concerning whom great  
ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λεγέιν, ἐπεὶ  
to us the word and hard to be explained to say, since  
νῶθροι γεγόνατε ταῖς ἀκοαῖς. 12 Καὶ γὰρ οφεί-  
sluggish ones you have become in the hearing. Even for being  
λόντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,  
obligated to be teachers on account of the time,  
παλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα  
again need you have of the to teach you, certain  
τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ·  
the elements of the beginning of the oracles of the God;  
καὶ γεγόνατε χρεῖαν ἔχοντες γαλακτος, καὶ οὐ  
and you have become need having of milk, and not  
στερεας τροφῆς. 13 Πᾶς γὰρ ὁ μετεχὼν γαλακ-  
of solid food. Every one for the partaking of milk,  
τος, ἀπειρος λόγου δικαιοσύνης· νηπίος γὰρ  
unskilled of a word of righteousness; a babe for  
ἐστὶ. 14 τελείων δὲ ἐστὶ ἡ στερεὰ τροφή, τῶν  
he is; for perfect ones but is the solid food, for those  
διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα  
by the habit the perceptions having been exercised  
ἐχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.  
having for a discrimination of good both and evil.  
ΚΕΦ. 5'. 6. 1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς  
Therefore leaving the of the beginning  
τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώ-  
of the Anointed word, towards the perfection we should  
μεθὰ· μὴ παλιν θεμελίον καταβαλλόμενοι μετὰ-  
progress; not again a foundation laying down for re-  
νοίας ἀπο νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ θεόν,  
formation from dead works, and of faith in God,

“according to the ORDER  
“of Melchizedek.”

7 He (who in the DAYS  
of his FLESH, having † offered up both Prayers and  
Supplications, † Crying a-  
loud with Tears to HIM  
who was ABLE to deliver  
him out of Death, and was  
heard for his DEVOTION,)

8 † though, being a Son,  
learned † OBEEDIENCE from  
what he suffered;

9 and † having been per-  
fected, became a Cause of  
aionian Salvation to all  
THOSE who OBEY him;

10 having been declared  
by GOD, a High-priest,  
† according to the ORDER  
of Melchizedek;

11 concerning whom in  
Our DISCOURSE † we have  
Much to say, and of diffi-  
cult interpretation, since  
you have become sluggish  
HEARERS.

12 For even when you  
ought, by this TIME, to be  
Teachers, you again have  
Need of one to TEACH you  
certain † FIRST ELEMENTS  
of the ORACLES of GOD;  
and have become such as  
have Need of † Milk, and  
not of Solid Food.

13 EVERY ONE, how-  
ever, PARTAKING of Milk,  
is unskilled in the Word of  
Righteousness; for he is  
† an Infant;

14 but the SOLID Food  
is for Adults—for THOSE  
possessing FACULTIES HA-  
BITUALLY EXERCISED † for  
the discrimination both of  
Good and Evil.

## CHAPTER VI.

1 Therefore, † leaving  
the FIRST principles of the  
DOCTRINE of the ANOINT-  
ED one, we should progress  
towards MATURITY; not  
again laying down a Foun-  
dation for Reformation  
from, † Works causing

† 7. Mat. xxvi. 30, 42, 44; Mark xiv. 36, 39; John xvii. 1.  
xxvii. 46, 50; Mark xv. 34, 37. † 8. Heb. iii. 6.  
ii. 10; xi. 40. † 10. verse 6; Heb. vi. 20.  
† 12. Heb. vi. 1. † 12. 1 Cor. iii. 1—3. † 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;  
1 Pet. ii. 2. † 14. Isa. vii. 15; 1 Cor. ii. 14, 15. † 1. Phil. iii. 12—14; Heb. v. 12;  
† 1. Heb. ix. 14

† 7. Ps. xxii. 1; Matt.  
† 8. Phil. ii. 8. † 9. Heb.  
† 11. John xvi. 12; 2 Pet. iii. 16.  
† 1. Phil. iii. 12—14; Heb. v. 12.



<sup>2</sup> βαπτισμων διδαχης, επιθεσεως τε χειρων,  
of dippings teaching, of laying on and of hands,  
αναστασεως τε νεκρων, και κριματος αιωνιου.  
of a resurrection and of dead ones, and of a judgment age-lasting.  
<sup>3</sup> Και τουτο ποιησομεν, εανπερ επιτρεπη ο θεος.  
And this we will do, if may permit the God.  
<sup>4</sup> Αδυνατον γαρ, τους απαξ φωτισθεντας, γευ-  
Impossible for, those once having been enlightened, hav-  
σαμενους τε της δωρεας της επουρανιου, και  
ing tasted and of the gift of the heavenly, and  
μετοχους γεννηθεντας πνευματος αγιου, <sup>5</sup> και  
partakers having become of spirit holy, and  
καλον γευσασμενους θεου ρημα, δυναμεις τε  
good having tasted of God word, powers and  
μελλοντος αιωνος, <sup>6</sup> και παραπεσοντας, παλιν  
about coming of an age, and having fallen away, again  
ανακαινιζειν εις μετανοιαν, ανασταυρουντας  
to renew for reformation, having crucified again  
εαυτοις τον υιον του θεου και παραδειγματι-  
for themselves the son of the God and exposing to  
ζοντας. <sup>7</sup> Γη γαρ η ποιουσα τον επ' αυτης  
shame. Earth for that having drank the on her  
πολλακις ερχομενον υετον, και τικτουσα βοτα-  
often coming rain, and producing her-  
νην ευθετον εκεινοις, δι' ους και γεωργειται,  
bage useful to them, for whom also it is tilled,  
μεταλαμβανει ευλογιας απο του θεου. <sup>8</sup> εκφε-  
receives a blessing from the God, produc-  
ρουσα δε ακανθας και τριβολους, αδοκιμος και  
ing but thorns and thistles, rejected and  
καταρας εγγυς, ης το τελος εις καυσιν.  
a curse near, of which the end for burning.  
<sup>9</sup> Πειτουμεθα δε περι υμων, αγαπητοι, τα  
Having been persuaded but concerning you, beloved ones, the things  
κρειττονα και εχομενα σωτηριας, ει και ουτω  
better and being possessed of salvation, though even thus  
λαλουμεν. <sup>10</sup> Ου γαρ αδικος ο θεος, επιλαθεσ-  
we speak. Not for unjust the God, to be for-  
θαι του εργου υμων και της αγαπης, ης ενεδει-  
getful of the work of you and of the love, which you  
ξασθε εις το ονομα αυτου, διακονησαντες τοις  
manifested for the name of him, having ministered to the  
αγιοις και διακονουντες. <sup>11</sup> Επιθυμουμεν δε,  
holy ones and are ministering. We desire but,  
εκαστον υμων την αυτην ενδεικνυσθαι σπουδην  
each of you the same to show diligence  
προς την πληροφοριαν της ελπιδος αρχι τελους.  
for the full assurance of the hope till an end;

Death, and of Faith in God;

<sup>2</sup> \* of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the aionian Judgment.

<sup>3</sup> And This we will do, † if God should permit.

<sup>4</sup> For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

<sup>5</sup> and having tasted the Good Word of God and the Powers of † the Coming Age,

<sup>6</sup> and having fallen away, † it is impossible to renew again to Reformation, † they having re-crucified and are exposing to contempt the SON of GOD.

<sup>7</sup> For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

<sup>8</sup> † but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

<sup>9</sup> But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

<sup>10</sup> For GOD is not unjust, so as to be forgetful of † your WORK, and the LOVE which you manifested for his NAME, † having served the SAINTS and are serving.

<sup>11</sup> But we earnestly desire each one of you to show the SAME Diligence † for the FULL COMPLETION of the HOPE to the End;

\* VATICAN MANUSCRIPT.—2. of—omit.

† 2. Acts xix. 4, 5. † 2. Acts viii. 14—17; xix. 6. † 2. Acts xvii. 31, 22. † 2. Acts xxiv. 25; Rom. ii. 16. † 3. Acts xviii. 11; 1 Cor. iv. 10. † 4. Heb. x. 32.  
† 4. Gal. iii. 2, 5; Heb. ii. 4. † 5. Heb. ii. 5. † 6. Matt. xii. 31, 32; Heb. x. 26.  
2 Pet. ii. 20, 21; 1 John v. 16. † 6. Heb. x. 29. † 8. Isa. v. 6. † 10. 1 Thess. i. 3.  
† 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18. † 11. Col. ii. 2.

12 *ἵνα μη νωθροὶ γεννησθε, μιμηταὶ δὲ τῶν δια*  
 so that not sluggish ones you may become, imitators but of those through  
*πιστεως καὶ μακροθυμίας κληρονομοῦντων τὰς*  
 faith and long endurance are inheriting the  
*ἐπαγγελίας.* 13 *Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμε-*  
 promises. To the for Abraam having promised  
*νος ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος*  
 the God, since by no one he had greater  
*ομοσῆαι, ὡμοσε καθ' ἑαυτοῦ,* 14 *λεγων· Ἡ μὴν*  
 to swear, he swore by himself, saying; Surely  
*εὐλογῶν εὐλογήσω σέ, καὶ πληθύνων πληθύνω*  
 blessing I will bless thee, and multiplying I will multiply  
*σε.* 15 *Καὶ οὕτω μακροθυμήσας ἐπετύχε τῆς*  
 thee. And so having waited long he obtained the  
*ἐπαγγελίας.* 16 *Ἄνθρωποι \* [μὲν] γὰρ κατὰ*  
 promise. Men [indeed] for by  
*τοῦ μείζονος ὀμνῶσιν, καὶ πάσης αὐτοῖς ἀντι-*  
 the greater swear, and all to them contra-  
*λογίας περὶ εἰς βεβαίωσιν ὁ ὄρκος.* 17 *Ὡς*  
 diction an end for confirmation the oath. In which  
*περισσότερον βουλομένος ὁ θεὸς ἐπιδείξει τοῖς*  
 more abundantly wishing the God to show to the  
*κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταθέτου τῆς*  
 heirs of the promise the unchangeableness of the  
*βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ,* 18 *ἵνα διὰ δύο*  
 purpose of himself, interposed with an oath, so that by two  
*πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψευ-*  
 transactions unalterable, in which impossible to de-  
*σασθαι θεόν, ἰσχυρὰν παρακλήσιν ἐχόμεν οἱ*  
 ceive God, strong consolation we might have those  
*καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπι-*  
 having fled away to lay hold of the being placed before hope;  
*δος.* 19 *ἣν ὡς ἀγκυρὰν ἐχομεν τῆς ψυχῆς ἀσφα-*  
 which as an anchor we have of the life sure  
*λη τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ*  
 both and firm, and entering into the  
*ἐσωτερον τοῦ καταπετασματος,* 20 *ὅπου προδρο-*  
 within the vail, where a fore-  
*μος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν*  
 runner on behalf of us entered Jesus, according to the  
*ταξιν Μελχισεδεκ ἀρχιερεὺς γενομένος εἰς τὸν*  
 order of Melchisedek a high-priest having become for the  
*αἰῶνα.* ΚΕΦ. Ζ'. 7. 1 *Οὗτος γὰρ ὁ Μελχισεδ-*  
 age. This for the Melchize-  
*δεκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίσ-*  
 dek, king of Salem, priest of the God of the most  
*του, (ὁ συναντήσας Ἀβραὰμ ὑποστρεφόντι ἀπὸ*  
 high, (the one having met Abraam returning from  
*τῆς κοπῆς τῶν βασιλεῶν καὶ εὐλογήσας αὐτόν,*  
 the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, † he swore by himself,

14 saying, "Surely, "blessing I will bless "thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, WE might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VAIL,

20 † where Jesus, a Forerunner on our behalf, entered, † having become a High-priest for the AGE, according to the ORDER of Melchizedek.

## CHAPTER VII.

1 For This person, † MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (HE who MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

\* VATICAN MANUSCRIPT.—16. indeed—omit.

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the vail." See Lev. xvi. 2.

† 13. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73. † 16. Exod. xxii. 11. † 17. Heb. xi. 9. † 17. Rom. xi. 29. † 19. Lev. xvi. 2, 15; Heb. ix. 7. † 20. Heb. iv. 14; viii. 1; ix. 24. † 20. Heb. iii. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

2 ὧι και δεκατην απο παντων εμερισεν  
to whom also a tenth from of all divided  
Αβρααμ,) πρωτον μεν ἑρμηνευομενος βασιλευς  
Abraam,) first indeed being translated a king  
δικαιοσυνης, επειτα δε και βασιλευς Σαλημ, (ὁ  
of righteousness, then and also a king of Salem, (which  
εστι, βασιλευς ειρηνης,) 3 απατωρ, αμητωρ,  
is, a king of peace,) without a father, without a mother,  
αγενεαλογητος, μητε αρχην ἡμερων μητε ζωης  
without a genealogy, neither a beginning of days nor of life  
τελος εχων, αφωμοιωμενος δε τῷ υἱῷ του θεου,  
an end having, having been made like but to the son of the God,  
μενει ιερευσ εις το διηνεκες. 4 Θεωρειτε ὃδε,  
remains a priest for the continuance. Consider you but,  
πηλικος οὗτος, ᾧ και δεκατην Αβρααμ εδωκεν  
how great this, to whom even a tenth Abraam gave  
εκ των ακροθινιων, ὁ πατριαρχεις. 5 Και οἱ  
out of the choice spoils, the patriarch. And those  
μεν εκ των υἱων Λευι την ιερατειαν λαμβανοντες,  
indeed from the sons of Levi the priesthood receive-  
οντες, εντολην εχουσι αποδεκατου τον λαον  
ing, a commandment have to tithe the people  
κατα τον νομον, τουτ' εστι, τους αδελφους  
according to the law, this is, the brethren  
αὐτων, καιπερ εξεληλυθοτες εκ της οσφυος  
of them, though having come out of the loins  
Αβρααμ. 6 ὁ δε μη γενεαλογουμενος εξ αυτων,  
of Abraam; he but not deriving an origin from them,  
δεδεκατωκε \* [τον] Αβρααμ, και τον εχοντα τας  
has tithed [the] Abraam, and the one having the  
επαγγελιας ευλογηκε. 7 Χωρις δε πασης αντι-  
promises he has blessed. Without but all contra-  
λογιας, τον ελαττον ὑπο του κρειττονος ευλο-  
diction, the less by the greater is blessed.  
γειται. 8 Και ὧδε μεν δεκατας αποθνησκοντες  
And here indeed tithes dying  
ανθρωποι λαμβανουσιν· εκει δε, μαρτυρουμενος  
men receive; there but, being testified  
ὅτι ζῇ. 9 Και, ὡς ἐπος ειπειν, δια Αβρααμ και  
that he lives. And, so a word to speak, through Abraham even  
Λευι ὁ δεκατας λαμβανων δεδεκατωται. 10 ετι  
Levi tho tithes receiving has been tithed; yet  
γαρ εν τη οσφύι του πατρος ην, ὅτε συνητησε  
for in the loins of the father he was, when met  
αυτῷ ὁ Μελχισεδεκ. 11 Εἰ μεν ουν τελειωσις  
him the Melchizedek. If indeed then perfection  
δια της Λευιτικης ιερωσυνης ην· (ὁ λαος γαρ  
through the Levitical priesthood was, (the people for  
ἐπ' αὐτῇ νομοθετητο·) τις ετι χρεια, κατα  
with her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, ‡ to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed † THOSE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, ‡ and has blessed † HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of HIS FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

\* VATICAN MANUSCRIPT.—ὁ. the—omit.

† 8. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Ver.

‡ 4. Gen. xiv. 20. iv. 13; Gal. iii. 16.

‡ 5. Num. xviii. 21, 26.

‡ 11. Gal. ii. 21; verses 18, 19; Heb. viii. 7.

‡ 6. Gen. xiv. 19.

‡ 6. Rom.

την ταξιν Μελχισεδεκ ἕτερον ἀνίστασθαι ἱερεα,  
the order of Melchizedek another to arise a priest,  
καὶ οὐ κατὰ τὴν ταξιν Ααρων λεγεσθαι;  
and not according to the order of Aaron to be named?

<sup>12</sup> Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀναγ-  
Being changed for the priesthood, from necessity  
κῆς \* [καὶ νομοῦ] μεταθεσις γινεται. <sup>13</sup> Εφ' ὃν  
[also of law] a change occurs. Concerning whom

γὰρ λεγεται ταῦτα, φυλῆς ἑτέρας μετεσχῆκεν,  
for is spoken these things, of a tribe another has been a partaker,  
ἀφ' ἧς οὐδεὶς προσεσχῆκε τῷ θυσιαστηρίῳ.  
from which no one has attended to the altar;

<sup>14</sup> προδηλον γὰρ, ὅτι ἐξ Ἰουδα ἀνατείλλαν ὁ  
evident for, that from Juda has sprung the  
κύριος ἡμῶν, εἰς τὴν φυλὴν οὐδὲν περὶ ἱερωσύ-  
Lord of us, respecting which tribe nothing concerning priest-

νης Μωσῆς ἐλάλησε. <sup>15</sup> Καὶ περισσοτέρῳ ἐτι  
hood Moses spoke. And more yet

καταδηλον ἐστίν, εἰ κατὰ \* [τὴν] ὁμοιοτητα  
evident it is, if according to [the] likeness

Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, <sup>16</sup> ὃς οὐ  
of Melchizedek arises a priest another, who not

κατὰ νομὸν ἐντολῆς σαρκίνης γεγενῆσθαι, ἀλλὰ  
according to a law of a commandment fleshly has become, but

κατὰ δυνάμιν ζωῆς ἀκαταλύτου. <sup>17</sup> Μαρτυρεῖ  
according to a power of life enduring. It testifies

γὰρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
for; That thou a priest for the age according to the

ταξιν Μελχισεδεκ. <sup>18</sup> Ἀθετησις μὲν γὰρ γινέ-  
order of Melchizedek. An abrogation indeed for takes

ται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσ-  
place of a preceding commandment, on account of the her weak-

θενες καὶ ἀνωφελές·  
ness and unprofitableness;

<sup>19</sup> (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπεισα-  
(nothing for perfected the law;) after in-

γῶγῃ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγιζο-  
introduction but of a better hope, through which we draw

μὲν τῷ θεῷ. <sup>20</sup> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο-  
near to the God. And in as much as not without swearing;

σι (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-  
they indeed for without swearing are priest,

ρεῖς γεγονότες· <sup>21</sup> ὁ δὲ μετὰ ὀρκωμοσίας, διὰ  
having become; he but with swearing, through

τοῦ λεγοντος πρὸς αὐτὸν· Ὡμοσε κύριος, καὶ οὐ  
the one saying to him; Swore a Lord, and not

μεταμεληθεῖσθαι· Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
will change; Thou a priest for the age

\* [κατὰ τὴν ταξιν Μελχισεδεκ·]) <sup>22</sup> κατὰ  
[according to the order of Melchizedek;]) by

τοσούτου κρείττονος διαθήκης γεγενῆσθαι ἐγγυος  
so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

<sup>12</sup> For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

<sup>13</sup> For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

<sup>14</sup> for it is very plain that our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

<sup>15</sup> And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

<sup>16</sup> who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

<sup>17</sup> For \*it is testified, † "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

<sup>18</sup> For indeed an Abrogation of the Preceding Commandment takes place, on account of its † being WEAK and Unavailing;

<sup>19</sup> for the † LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to GOD.

<sup>20</sup> And inasmuch as it was not without an Oath,—

<sup>21</sup> for then, indeed, have become Priests, without an Oath; but HE with an Oath, through HIM who says to him, † "The Lord swore, and will not change, 'Thou art a Priest for the AGE.'"

<sup>22</sup> but by so much has Jesus become a Pledge of a Better Covenant.

\* VATICAN MANUSCRIPT.—12. also of Law—omit.  
testified.

15. the—omit.

17. it is

21. according to the ORDER of Melchizedek—omit.

† 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5.  
Heb. v. 6, 10; vi. 20. † 18. Rom. viii. 3; Gal. iv. 9.

† 17. Psal. cx. 4;

† 19. Acts xiii. 39; Rom. iii.

20, 21, 28; viii. 3; Gal. ii. 16; Heb. ix. 9.

† 19. Heb. vi. 18; viii. 6.

† 21. Psal. cx. 4

Ἰησους. <sup>23</sup> Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες  
 Jesus. And they indeed, many are having become  
 ἱερεῖς, διὰ το θανάτῳ κωλευεσθαι παραμενεῖν·  
 priests, on account of the death to be hindered to continue;  
<sup>24</sup> ὁ δὲ, διὰ το μενεῖν αὐτὸν εἰς τὸν αἰῶνα,  
 he but, on account of the to continue him for the age,  
 ἀπαραβάτον ἔχει τὴν ἱερωσύνην· <sup>25</sup> ὁθεν καὶ  
 unchangeable he has the priesthood; hence and  
 σωζειν εἰς τὸ παντελὲς δυναταὶ τοὺς προσερχο-  
 to save for the completely is able those drawing  
 μένους δι' αὐτοῦ τῷ θεῷ, παντοτε ζῶν,  
 near through him to the God, always living,  
 εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. <sup>26</sup> Τοιούτος  
 in order to the interpose in behalf of them. Such  
 γὰρ ἡμῖν ἐπρεπεῖν ἀρχιερεὺς, ὁσίος, ἀκακός,  
 for to us was proper a high-priest, holy, free from sin,  
 ἀμικτός, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν,  
 unstained, having been separated from the sinners,  
 καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος· <sup>27</sup> ὃς  
 and more exalted of the heavens having become; who  
 οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιε-  
 not has every day necessity, as the high-  
 ρεῖς, προτερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας  
 priests, first on behalf of the own sins sacrifices  
 ἀναφέρειν, ἐπεὶ τὰ τῶν τοῦ λαοῦ· τοῦτο γὰρ  
 to offer, then for those of the people; this for  
 ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενεγκας. <sup>27</sup> Ὁ νο-  
 he did at once, himself having offered. The law  
 μος γὰρ ἀνθρώπους καθιστῆσιν ἀρχιερεῖς, ἐχον-  
 for men appoints high-priests, having  
 τας ἀσθενείαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς  
 weakness; the word but of the swearing of that  
 μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τελειωμένον.  
 after the law, a son for the age having been perfected.  
 ΚΕΦ. 8. <sup>1</sup> Κεφαλαιὸν δὲ ἐπὶ τοῖς λεγομένοις,  
 A head thing but to those being spoken,  
 γοιούτον ἐχομεν ἀρχιερεῖα, ὃς ἐκάθισεν ἐν δεξιᾷ  
 such we have a high-priest, who sat down at right  
 τοῦ θρόνου τῆς μεγαλῶσυνης ἐν τοῖς οὐρανοῖς,  
 of the throne of the majesty in the heavens,  
<sup>2</sup> τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς  
 of the holy things a public servant, and of the tabernacle of the  
 ἀληθινης, ἣν ἐπηξεν ὁ κύριος, \* [καὶ] οὐκ  
 true, which fixed the Lord, [and] not  
 ἀνθρώπος. <sup>3</sup> Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσ-  
 man. Every for high-priest in order to the to  
 φερεῖν δῶρα τε καὶ θυσίας καθίσταται· ὁθεν  
 offer gifts both and sacrifices is appointed; hence  
 ἀναγκαῖον, εἶναι τι καὶ τοῦτον ὃ προσενεγ-  
 necessary, to have something also this which he might offer.

23 And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

24 but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not;

25 and, hence, he is able to save COMPLETELY THOSE DRAWING NEAR to GOD through him, always living † to INTERPOSE on their behalf.

26 For such a High-priest \* also was proper for Us,—† holy, harmless, undefiled, separated from SINNERS, and having become † more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIESTS, † first, to offer Sacrifices for their own Sins, † then for THOSE of the PEOPLE; for † This he did once for all, having offered Himself.

28 For the LAW appoints † Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, † who has been perfected for the AGE.

## CHAPTER VIII.

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, † who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

2 a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the LORD fixed, not Man.

3 For † Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence † it was necessary for this one also to have something which he might offer.

\* VATICAN MANUSCRIPT.—26. also was proper.

2. and—omit.

† 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. † 26. Heb. iv. 15. † 26  
 Eph. i. 20; iv. 10; Heb. viii. 1. † 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. † 27  
 Lev. xvi. 15. † 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. † 28. Heb. v. 1, 2  
 † 28. Heb. ii. 10; v. 9. † 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2. † 2  
 Heb. ix. 8, 12, 24. † 2. Heb. ix. 11. † 3. Heb. v. 1. † 3. Eph. v. 2; Heb. ix. 14

κη. <sup>4</sup> Εἰ μὲν γὰρ ἦν ἐπιγῆς, οὐδ' ἂν ἦν ἱερεὺς,  
 If indeed for he was on earth, not even could he be a priest,  
 οντων \* [των ἱερέων] των προσφεροντων κατα  
 being [of the priests] those offering according to  
 τον νομον τα δωρα. <sup>5</sup> (οἵτινες ὑποδειγματι και  
 the law the gifts; (who in an example and  
 σκια λατρουουσιν των επουρανιων, καθως  
 in a shadow serve of the heavenne., even as  
 κεχρηματισται Μωυσης, μελλων επιτελειν την  
 had been divinely warned Moses, being about to finish the  
 σκηνην. 'Ορα γαρ, φησι, ποιησῃς παντα  
 tabernacle; See thou for, he says, thou mayest make all things  
 κατα τον τυπον τον δειχθεντα σοι εν τῳ  
 according to the pattern that having been shown to thee in the  
 ορει.) <sup>6</sup> νυνι δε διαφορωτερας τετευχε λειτουρ-  
 mount;) now but more excellent he has obtained a service  
 γιας, ὅσῳ και κρειττονος εστι διαθηκης μεσι-  
 by as much also of a better he is covenant a media-  
 της, ἥτις ἐπὶ κρειττοσιν επαγγελιας νενομο-  
 tor, which on better promises has been  
 θετηται. <sup>7</sup> Εἰ γὰρ ἡ πρωτη ἐκεινη ἦν ἀμεμπ-  
 instituted. If for the first that was faultless,  
 τος, οὐκ ἂν δευτερας ἐζητειτο τοπος. <sup>8</sup> Μεμ-  
 not would a second be seeking a place. Find-  
 φομενος γὰρ αυτοις λεγει. Ἰδου, ἡμεραι ἐρχον-  
 ing fault for to them he says; Lo, days are com-  
 ται, λεγει κυριος, και συντελεσω ἐπὶ τον οικον  
 ing, says a Lord, and I will finish with the house  
 Ἰσραηλ και ἐπὶ τον οικον Ἰουδα διαθηκην καινην.  
 Israel and with the house of Judah a covenant new;  
<sup>9</sup> οὐ κατα την διαθηκην ἣν ἐποίησα τοις πατρα-  
 not according to the covenant which I made with the fathers  
 σιν αυτων, ἐν ἡμερᾷ ἐπιλαβομενου μου της  
 of them, in a day having laid hold of me of the  
 χειρος αυτων, ἐξαγαγειν αυτους ἐκ γῆς Αἰγυπ-  
 hand of them, to lead out them out of land of Egypt.  
 του· ὅτι αυτοι οὐκ ἐνεμειναν ἐν τῇ διαθηκῇ  
 because they not did abide in the covenant  
 μου, καὶ γὰρ ἡμελησα αυτων, λεγει κυριος.  
 of me, and I cared not for them, says a Lord.  
<sup>10</sup> Ὅτι αὕτη ἡ διαθηκη ἣν διαθησομαι τῷ οἴκῳ  
 For this the covenant which I will covenant with the house  
 Ἰσραηλ μετα τας ἡμερας ἐκεινας, λεγει κυριος,  
 of Israel after the days those, says Lord,  
 διδους νομους μου εἰς την διανοιαν αυτων, και  
 giving laws of me into the mind of them, and  
 ἐπὶ καρδιας αυτων ἐπιγραψω αυτους· και εσομαι  
 on hearts of them I will write them; and I will be  
 αυτοις εἰς θεον, και αυτοι εσονται μοι εἰς λαον.  
 to them for a God, and they shall be to me for a people.

4 \* If then, indeed, he were on Earth, he could not be a Priest, there being THOSE who OFFER GIFTS according to the LAW;

5 (who perform divine service for a Symbol and † Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See," says he, "that thou make "all things according to "THAT PATTERN shown to thee on the MOUNT;")

6 but now † he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 † For if that FIRST one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, † "Behold! "Days are coming, says "the Lord, when I will "complete a new Cove- "nant with the HOUSE of "Israel and the HOUSE of "Judah;

9 "not according to the "COVENANT which I "made with their FATH- "ERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Be- "cause they did not abide "in my COVENANT, & "also slighted them, says "the Lord.

10 "For † this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their " \* Heart will I inscribe "them; and † I will be "to them for a God, and "they shall be to me for a "People.

\* VATICAN MANUSCRIPT.—4. If then.

4. the PRIESTS—omit.

10. Heart.

† 5. Col. ii. 17; Heb. ix. 23; x. 1.

† 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii.

4; Acts vii. 44.

† 6. 2 Cor. iii. 6, 8, 9; Heb. vii. 22.

† 7. Heb. vii. 11, 18.

† 8.

Jer. xxxi. 31—34.

† 10. Heb. x. 16.

† 10. Zech. viii. 8.

<sup>11</sup> Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην  
And not not they may teach each one the fellow-citizen  
αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων·  
of himself, and each one the brother of himself, saying;  
Γνωθὶ τὸν κυρίον· ὅτι πάντες εἰδήσουσι με,  
Know you the Lord; because all shall know me,  
ἀπο μικροῦ \* [αὐτῶν] ἕως μεγάλου αὐτῶν.  
from least [of them] even to greatest of them.

<sup>12</sup> Ὅτι ἰλεὺς εἶσομαι ταῖς ἀδικίαις αὐτῶν, καὶ  
Because merciful I will be to the unrighteousnesses of them, and  
τῶν ἁμαρτιῶν αὐτῶν \* [καὶ τῶν ἀνομιῶν αὐτῶν]  
of the sins of them [and of the iniquities of them]  
οὐ μὴ μνησθῶ ἐτι. <sup>13</sup> Ἐν τῷ λέγειν καινὴν,  
not not I will remember more. By the to say new,  
πεπαλαιώκε τὴν πρώτην· τὸ δὲ παλαιούμενον  
he has declared old the first; that but becoming old  
καὶ γηρασκόν, ἐγγὺς ἀφανισμοῦ. ΚΕΦ. Θ'. 9.  
and advancing in age, near disappearing.

<sup>1</sup> Εἶχε μὲν οὖν \* [καὶ] ἡ πρώτη δίκαια λα-  
Had indeed then [both] the first ordinances of  
τρεῖας, τὸ, τε ἅγιον κοσμικόν. <sup>2</sup> Σκηνὴ γὰρ  
service, the, and holy furniture. A tabernacle for  
κατεσκευασθῇ ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία  
was prepared the first, in which indeed both a lamp-stand  
καὶ ἡ τραπεζα καὶ ἡ προθεσὶς τῶν ἄρτων, ἥτις  
and the table and the setting forth of the loaves, which  
λεγεται ἅγια· <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπε-  
is named holies; behind but the second veil  
τασμα σκηνῇ, ἡ λεγομένη ἅγια ἁγίων <sup>4</sup> \* [χρυ-  
a tabernacle, that being named holies of holies, [a gold-  
σούν] ἐχούσα \* [θυμιατήριον, καὶ] τῇ κιβωτῶν  
en] having [censer, and] the ark  
τῆς διαθήκης περιεκαλυμμένην παντοθεν χρυ-  
of the covenant having been covered on all sides with  
σιῶ, ἐν ᾗ σταμνος χρυσεῖ ἐχούσα τὸ μάννα,  
gold, in which a pot golden having the manna,  
καὶ ἡ ῥαβδος Ααρὼν ἡ βλαστήσασα, καὶ α.  
and the rod of Aaron that having budded, and the  
πλακές τῆς διαθήκης· <sup>5</sup> ὕπερανω δὲ αὐτῆς Χερ-  
tablets of the covenant; above but her cheru-  
ουβιμ δόξης κατασκιάζοντα τὸ ἱλαστήριον·  
bim of glory overshadowing the mercy-seat;  
περὶ ὧν οὐκ ἐστὶ νυν λέγειν κατὰ μέρος.  
concerning which things not it is now to speak in part.

<sup>11</sup> "And †they shall  
not teach each one his  
"FELLOW-CITIZEN, and  
"each one his BROTHER,  
"saying, 'Know you the  
"Lord; Because all  
"shall know me, from the  
"least even to the greatest  
"of them.

<sup>12</sup> "For I will be merci-  
ful to their UNRIGHTE-  
"OUSNESS, and †their  
"SINS will I remember no  
"more."

<sup>13</sup> † By SAYING "New,"  
he has rendered the FIRST  
one old; now, THAT which  
is DECAYING and growing  
old is near vanishing away.

### CHAPTER IX.

<sup>1</sup> Then, indeed, the  
FIRST one had Ordinances  
of Worship, and †the  
SANCTUARY furnishad;

<sup>2</sup> † for a Tabernacle was  
prepared—the FIRST—† in  
which were both †the  
LAMP-STAND, and †the  
TABLE, and the LOAVES  
of the PRESENCE, \* † and  
† the GOLDEN Altar of in-  
cense; this is named, "The  
HOLY place."

<sup>3</sup> † And behind the SEC-  
OND Vail, THAT (Taber-  
nacle which is NAMED,  
"The HOLY of the HO-  
LIES;"

<sup>4</sup> having † the ARK of  
the COVENANT, covered on  
all sides with Gold, in  
which was † a golden Vase  
containing the MANNA, and  
† the ROD of Aaron which  
BLOSSOMED, and † the TAB-  
LETS of the COVENANT;

<sup>5</sup> and † above it were the  
Cherubs of Glory; overshadow-  
ing the MERCY-SEAT;  
concerning which things it  
is not necessary now to  
speak particularly.

\* VATICAN MANUSCRIPT.—11. of them—omit.

1. both—omit.

2. and the GOLDEN Altar of incense.

4. and GOLDEN Censer—omit.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknow-  
ledged difficulty, and as perfectly harmonizing with the Mosaic account.

† 11. Isa. liv. 13; John vi. 45; 1 John ii. 27. † 12. Rom. xi. 27; Heb. x. 17. † 13.  
2 Cor. v. 17. † 1. Exod. xxv. 8. † 2. Exod. xxvi. 1. † 2. Exod. xxvi. 35;  
xl. 4. † 2. Exod. xxv. 31. † 2. Exod. xxv. 23, 30; Lev. xxiv. 5, 6. † 2. Exod.  
xxx. 1—10. † 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 19. † 4. Exod. xxv. 10;  
xxvi. 33. † 4. Exod. xvi. 33, 34. † 4. Num. xvii. 10. † 4. Exod. xxv. 16, 21;  
xxxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 9, 21; 2 Chron. v. 10. † 5. Exod. xxv. 18;  
22; Lev. xvi. 2; 1 Kings viii. 6, 7.

12. and their INIQUITIES—omit.

3. The HOLY of the HOLIES.

<sup>6</sup> Τούτων δε οὕτω κατεσκευασμένων, εἰς μὲν τὴν  
Of these now thus having been prepared, into indeed the  
πρωτὴν σκηνὴν διαπαντός εἰσίσιν οἱ ἱερεῖς,  
first tabernacle always goes in the priests,  
τὰς λατρείας ἐπιτελοῦντες· <sup>7</sup> εἰς δὲ τὴν δευτε-  
the services performing; into but the second  
ραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ  
once of the year alone the high-priest, not  
χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ  
without blood, which he offers on behalf of himself and  
τῶν τοῦ λαοῦ ἀγνοημάτων· <sup>8</sup> τοῦτο δὲ φανερὸν  
for the of the people ignorances; this showing  
τοῦ πνεύματος τοῦ ἁγίου, μὴ πῶς πεφανερῶσθαι  
of the spirit of the holy, not yet to have been manifested  
τὴν τῶν ἁγίων ὁδόν, ἐπὶ τῆς πρώτης σκηνῆς  
the of the holies way, while of the first tabernacle  
ἐχούσης στάσιν· <sup>9</sup> ἥτις παραβολὴ εἰς τὸν και-  
having a standing; which a parable for the sea-  
ρον τοῦ ἐνεστήκοτα, καθ' ὃν δῶρα τε καὶ  
son that having been present, according to which gifts both and  
θυσαίαι προσφέρονται μὴ δυναμέναι κατὰ  
sacrifices are offered not being able according to  
συνείδησιν τελειῶσαι τὸν λατρευόντα, <sup>10</sup> μόνον  
conscience to perfect the one serving, only  
ἐπὶ βρώμασι καὶ πομασι, καὶ διαφόροις βαπτισ-  
as to foods and drinks, and various dippings,  
μοις, δικαιομασι σαρκός, μέχρι καιροῦ διορθω-  
righteousnesses of flesh, till a season of correc-  
σεως ἐπικείμενα.  
tion is being imposed.  
<sup>11</sup> Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν  
Anointed but having come, a high-priest of the  
μελλοντῶν ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-  
future good things, by means of the greater and more  
λειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'  
perfect tabernacle, not made by hand, (that  
ἐστίν, οὐ ταύτης τῆς κτίσεως,) <sup>12</sup> οὐδὲ δι'  
is, not of this the creation,) not indeed by means of  
αἵματος τραγῶν καὶ μοσχῶν, διὰ δὲ τοῦ  
blood of goats and young bullocks, by means of but of the  
ἰδίου αἵματος, εἰσῆλθεν ἐφ' ἅπαξ εἰς τὰ ἁγία,  
own blood, entered once for all into the holies,  
αἰωνίαν λυτρώσιν εὗραμενος. <sup>13</sup> Εἰ γὰρ τὸ  
age-lasting redemption having found. If for the  
αἷμα ταύρων καὶ τραγῶν, καὶ σποδὸς δαμαλεως  
blood of bulls and of goats, and ashes of a heifer  
ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς  
sprinkling the polluted ones, cleanses for  
τὴν τῆς σαρκὸς καθαρότητα· <sup>14</sup> πόσῳ μᾶλλον  
the of the flesh purification; how much more

6 Now these things hav-  
ing been thus prepared,  
† the PRIESTS performing  
SERVICES enter the FIRST  
Tabernacle, at all times;  
7 but into the SECOND,  
the HIGH-PRIEST alone,  
once † ANNUALLY,—not  
without Blood, which † he  
offers on behalf of himself,  
and the SINS OF IGNO-  
RANCE of the PEOPLE;  
8 † the HOLY SPIRIT  
showing This, that the  
WAY into the HOLIES has  
not yet been brought to  
view, while the FIRST Tab-  
ernacle has a Standing;  
9 (which was a Figura-  
tive representation for  
THAT SEASON which was  
then PRESENT;) according  
to which both Gifts and  
Sacrifices are offered,  
† which are not able to per-  
fect the WORSHIPPER as to  
the Conscience;  
10 being imposed (to-  
gether with † Meats and  
Drinks and † Various Im-  
mersions,—\* fleshly † Ordi-  
nances,) only till a Period  
of Emendation.  
11 But Christ having  
become a High priest of  
† the FUTURE GOOD things,  
† by means of the GREATER  
and More perfect Taber-  
nacle, not made by hands,  
that is, not of This CREA-  
TION;  
12 he entered, once for  
all, into the HOLY places,  
not indeed by means of  
† the Blood of Goats and  
of Bullocks, but † by  
means of his own Blood,  
† having found Aionian Re-  
demption.  
13 For if † the BLOOD of  
\* Goats and of Bulls, and  
† the ASHES of a Heifer,  
sprinkling the POLLUTED,  
cleanses for the PURIFICA-  
TION of the FLESH;

\* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 6. Num. xxviii. 3; Dan. viii. 11. † 7. Heb. v. 3; vii. 27. † 8. Heb. x. 19, 20.  
† 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. † 10. Lev. xi. 2; Col. ii. 16. † 10. Num.  
xix. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. † 11. Heb. x. 1. † 11.  
Heb. vii. 2. † 12. Heb. x. 4. † 12. Acts xx. 28. † 12. Eph. i. 7; Col. i. 14;  
1 Pet. i. 19. † 13. Lev. xvi. 14, 16. † 13. Num. xix. 2, 17.



το αίμα του Χριστου, ὃς δια πνευματος αι-  
 the blood of the Anointed one, who by means of a spirit age-  
 νιου ἑαυτον προσηνεγκεν αμωμον τῷ θεῷ, καθα-  
 lasting himself offered spotless to the God, shall  
 ριει την συνειδησιν ὑμων ἀπο νεκρων εργα-  
 cleanse the conscience of you from of death works,  
 εις το λατρευειν θεῷ ζῶντι. 15 Καὶ δια  
 for the to serve God living. And on account of  
 τουτο διαθηκης καινης μεσιτης εστιν, ὅπως  
 this of a covenant new a mediator he is, so that  
 θανατου γενομενου, εις ἀπολυτρωσιν των επ-  
 of a death having taken place, for a redemption of the unde-  
 τη πρωτη διαθηκη παραβασεων, την επαγγε-  
 the first covenant transgressions, the promise  
 λιαν λαβωσιν οἱ κεκλημενοι της αιωνιου κλη-  
 might receive those having been called of the age-lasting inherit-  
 ρονομιας. 16 Ὅπου γὰρ διαθηκη, θανατον αναγ-  
 ance. Where for a covenant, death neces-  
 κη φέρεσθαι του διαθεμενου. 17 διαθηκη γὰρ  
 sary to be produced of that having been appointed; a covenant for  
 επι νεκροῖς βεβαια, ἐπει μὴ ποτε ισχυει ὅτε ζῇ  
 over dead ones firm, since never it is strong when lives  
 ὁ διαθεμενος. 18 Ὅθεν οὐδ' ἡ πρωτη χωρις  
 that having been appointed. Hence not even the first without  
 αίματος ἐγκεκαινισται. 19 Λαληθεισης γὰρ  
 blood has been dedicated. Having spoken for  
 πασης ἐντολης κατὰ νόμον ὑπο Μωσέως  
 every commandment according to law by Moses  
 παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα των μόσχων  
 to all the people, having taken the blood of the young bullocks  
 καὶ τραγῶν μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ  
 and of goats with water and wool scarlet and  
 ὕσσου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν  
 hyssop, itself both the book and all the  
 λαὸν ἐρράντισε, 20 λέγων· Τοῦτο τὸ αἷμα της  
 people he sprinkled, saying; This the blood of the  
 διαθηκης, ἧς ἐνετειλατο πρὸς ὑμᾶς ὁ θεός·  
 covenant, which enjoined on you the God;  
 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκευὴ της  
 also the tabernacle and and all the vessels of the  
 λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε.  
 public service with the blood in like manner he sprinkled.  
 22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται  
 And almost by blood all things are cleansed

14 how much more  
 † shall the BLOOD of the  
 ANOINTED one, † who,  
 through an aionian Spirit,  
 offered Himself spotless to  
 God, † cleanse \* your CON-  
 SCIENCE from Works of  
 Death, for the SERVICE of  
 the living \* God? †

15 And on this account,  
 † he is Mediator of a new  
 Covenant, † so that Death  
 having taken place for a  
 redemption of the TRANS-  
 GRESSIONS against the  
 FIRST Covenant, THOSE  
 having been INVITED  
 might receive the PROM-  
 ISE of the AIONIAN Inher-  
 itance.

16 For where a Cove-  
 nant exists, the Death of  
 that which has RATIFIED  
 it is necessary to be pro-  
 duced;

17 because † a Covenant  
 is firm over dead victims,  
 since it is never valid when  
 that which RATIFIES it is  
 alive.

18 † Hence not even the  
 FIRST has been instituted  
 without Blood.

19 For Every Command-  
 ment in \* the LAW having  
 been spoken by Moses to  
 All the PEOPLE, taking the  
 BLOOD of † BULLOCKS and  
 of \* GOATS, † with Water,  
 and scarlet Wool, and Hys-  
 sop, he sprinkled both the  
 BOOK itself, and All the  
 PEOPLE,

20 saying, † "This is the  
 "BLOOD of the COVENANT  
 "which GOD enjoined on  
 "you."

21 And he in like man-  
 ner † sprinkled with the  
 BLOOD, the TABERNACLE  
 also, and All the UTENSILS  
 of the PUBLIC SERVICE.

22 And, according to the  
 LAW, almost all things are

\* ALEXANDRIAN MANUSCRIPT.—14. our.  
 19. GOATS.

14. and true God.

19. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various read-  
 ings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

† 14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14.  
 Heb. i. 3; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 6;  
 1 Pet. iii. 18. † 17. Gal. iii. 15. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 5,  
 6, 8; Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 6, 7, 40, 51, 52. † 20. Exod. xxiv. 8;  
 Matt. xxvi. 28. † 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14—19.

κατα τον νομον, και χωρις αιματεκχυσιας ου  
according to the law, and without blood-shedding not

γινεται αφεσις. <sup>23</sup> Αναγκη ουν τα μεν υπο-  
takes place forgiveness. A necessity then the indeed copies

δειγματα των εν τοις ουρανοις, τουτοις καθα-  
of those in the heavens, by these to be

ριζεσθαι· αυτα δε τα επουρανια κρειττοσι  
cleansed; themselves but the things heavenly with better

θυσιας παρα ταυτας. <sup>24</sup> Ου γαρ εις χειροποιη-  
sacrifices than these. Not for into made by hands

τα αγια εισηλθεν ο Χριστος, αντιτυπα των  
holies entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-  
true ones, but into itself the heaven, now to

φανισθηναι τω προσωπω του θεου υπερ ημων.  
appear in the presence of the God on behalf of us.

<sup>25</sup> Ουδ', ινα πολλakis προσφερη εαυτον, ωσπερ  
Not indeed, that often he should offer himself, even as

ο αρχιερευς εισερχεται εις τα αγια κατ' ενιαν-  
the high-priest goes into the holies every year

τον εν αιματι αλλοτριω· <sup>26</sup> (επει εδει αυτον  
with blood other; (since it was necessary him

πολλakis παθειν απο καταβολης κοσμου·) νυν  
often to have suffered from a laying down of a world;) now

δε απαξ επι συντελεια των αιωνων, εις αθετη-  
but once for all at an end of the ages, for a remo-

σιν αμαρτιας δια της θυσιας αυτου πεφανε-  
val of sin by means of the sacrifice of himself he has been

ρωται. <sup>27</sup> Και καθ' οσον αποκειται τοις ανθρω-  
manifested. And as it awaits the men

ποις απαξ αποθανειν, μετα δε τουτο κρισις·  
once to die, after but this a judgment;

<sup>28</sup> ούτω και ο Χριστος απαξ προσενεχθεις εις το  
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-  
many to carry away sin, a second time with-

ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-  
out sin will be seen, by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. <sup>1</sup> Σκιαν  
for salvation. A shadow

γαρ εχων ο νομος των μελλοντων αγαθων, ουκ  
for having the law of the about coming good things, not

αυτην την εικονα των πραγματων, κατ' ενιαν-  
very the image of the things, every year

τον ταις αυταις θυσιας ας προσφερουσιν εις  
by the same sacrifices which they offer for

purified by Blood, and  
‡ without an Effusion of  
Blood no Forgiveness takes  
place.

<sup>23</sup> It was necessary  
then, indeed, for ‡ the  
COPIES of the THINGS in  
the HEAVENS to be cleansed  
by These, but the  
HEAVENLY things them-  
selves with Better Sacri-  
fices than these.

<sup>24</sup> For ‡ the ANOINTED  
one did not enter Holy  
places made by hands, the  
Antit-ypes of ‡ the TRUE  
ones, but into HEAVEN it-  
self, ‡ to appear now in the  
PRESENCE of GOD on our  
behalf.

<sup>25</sup> Not indeed that he  
should present himself of-  
ten, even as the HIGH-  
PRIEST who enters the  
HOLY places Annually with  
Other Blood;

<sup>26</sup> (since, in that case,  
he must have suffered of-  
ten from the Foundation  
of the World; but now  
‡ once for all, at a ‡ Com-  
pletion of the AGES, he  
has been manifested for a  
Removal of \* Sin by the  
SACRIFICE of himself.

<sup>27</sup> ‡ And as it awaits  
MEN to die once, but after  
this ‡ a Judgment;

<sup>28</sup> so also the ANOINTED  
one, having been once for  
all offered for ‡ the MANY,  
to bear away Sin, will  
appear a Second time with-  
out a Sin-offering, to  
THOSE who are ‡ EXPECT-  
ING Him, in order to \* Sal-  
vation.

## CHAPTER X.

<sup>1</sup> Moreover, the LAW  
having ‡ a Shadow of the  
‡ FUTURE GOOD things,  
not the Very IMAGE of the  
THINGS, is by ‡ no means  
able with the SAME Annual  
Sacrifices which they offer

\* ALEXANDRIAN MANUSCRIPT.—24. the—omit.  
Faith.

26. SIN.

28. Salvation by

‡ 22. Lev. xvii. 11.

‡ 23. Heb. viii. 5.

‡ 24. Heb. vi. 20.

‡ 24. Heb. viii.

2. ‡ 24. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1.

‡ 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10.

‡ 26. Heb. vii. 27; verse 12;

x. 10; 1 Pet. iii. 18.

‡ 27. 2 Cor. v. 10.

‡ 27. Gen. iii. 19;

Ecc. iii. 20.

‡ 28. Matt. xxvi. 28;

Rom. v. 15.

ii. 13; 2 Pet. v. 12.

‡ 1. Col. ii. 17; Heb. viii. 5; ix. 23.

‡ 1. Heb. ix. 11.

Heb. ix. 9.

‡ 1.

το διηνεκες, ουδεποτε δυναται τους προσερχο-  
 the continuance, never is able the ones drawing  
 μενους τελειωσαι. <sup>2</sup> Επει ουκ αν επαυσαντο  
 near to perfect. Otherwise not would they cease  
 προσφερομεναι, δια το μηδεμιαν εχειν ετι  
 to be offered, because that no one to have longer  
 συνειδησιν ἁμαρτιων τους λατρευοντας, ἀπαξ  
 a consciousness of sins those publicly serving, once  
 κεκαθαρμενους; <sup>3</sup> ἀλλ' εν αυταις αναμνησις  
 having been cleansed? but in these a remembrance  
 ἁμαρτιων κατ' ενιαυτον. <sup>4</sup> Αδυνατον γαρ αίμα  
 of sins every year. Impossible for blood  
 ταυρων και τραγων αφαιρειν ἁμαρτίας. <sup>5</sup> Διο  
 of bulls and of goats to take away sin. Therefore  
 εισερχομενος εις τον κοσμον, λεγει· Θυσιαν  
 coming into the world, he says; Sacrifice  
 και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-  
 and offering not thou didst desire, a body but thou didst  
 τισω μοι· <sup>6</sup> ὅλοκαυτωματα και περι ἁμαρτίας  
 provide for me; whole burnt offerings even for sin  
 ουκ ευδοκησας. <sup>7</sup> Τότε ειπον· Ιδου ἡκω, (εν  
 not thou didst delight in. Then I said; Lo I come, (in  
 κεφαλιδι βιβλιου γεγραπται περι εμου,) <sup>8</sup>  
 a head of a book it has been written concerning me,  
 του ποιησαι, ὁ θεος, το θελημα σου. <sup>9</sup> Ανωτε-  
 of the to do, the God, the will of thee. Above  
 ρον λεγων· Ὅτι θυσιαν και προσφορας και ὅλο-  
 saying; That a sacrifice and offering and whole  
 καυτωματα και περι ἁμαρτίας ουκ ηθελησας,  
 burnt offerings even for sin not thou didst desire,  
 ουδε ευδοκησας· (αίτινες κατα \* [τον] νομον  
 nor didst delight in; (which according to [the] law  
 προσφερονται·) <sup>9</sup> τότε ειρηκεν· Ιδου, ἡκω του  
 are offered;) then he said; Lo, I come of the  
 ποιησαι το θελημα σου. Αναρει το πρωτον,  
 to do the will of thee. He takes away the first,  
 ινα το δευτερον στηση. <sup>10</sup> Εν ᾧ θεληματι  
 so that the second he may establish. By which will  
 ἡγιασμενοι εσμεν δια της προσφορας του  
 having been sanctified we are through the offering of the  
 σωματος Ιησου Χριστου εφάπαξ. <sup>11</sup> Και πας  
 body of Jesus Anointed once for all. And every  
 μεν ιερεus ἐστήκε καθ' ἡμεραν λειτουργων, και  
 indeed priest has stood every day publicly serving, and  
 τας αυτας πολλακις προσφερων θυσιας, αίτινες  
 the same often offering sacrifices, which  
 ουδεποτε δυναντι περιελειν ἁμαρτίας. <sup>12</sup> Αυ-  
 never are able to take away sin. He  
 τος δε μιαν ὑπερ ἁμαρτιων προσενεγκας θυσιαν,  
 but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-  
 perfect THOSE WHO DRAW  
 NEAR.

2 Otherwise, would they  
 not cease being offered?  
 because THOSE SERVING,  
 having been once cleansed,  
 would no longer HAVE any  
 Consciousness of Sins.

3 † But in these there is  
 an Annual Remembrance  
 of Sins;

4 for † it is impossible  
 for the Blood of Bulls and  
 of Goats to take away Sin.

5 Therefore, entering  
 the WORLD, he says,  
 † "Sacrifice and Offering  
 "thou didst not desire,  
 "but a Body didst thou  
 "provide for me;

6 "in Whole burnt of-  
 ferings, even for Sin,  
 "thou didst not delight;

7 "then I said, 'Behold,  
 "I come, O God, to PER-  
 FORM thy WILL!' In  
 "the volume of the Book  
 "it has been written con-  
 "cerning me."

8 Having said above,  
 \* "Sacrifice and Offering  
 "and Whole burnt offerings,  
 "even for Sin, thou didst  
 "not desire, nor didst de-  
 "light in," (which are of-  
 fered according to Law;)

9 then he said, "Behold,  
 "I come to PERFORM thy  
 "WILL!" He takes away  
 the FIRST, that he may es-  
 tablish the SECOND;

10 † by Which Will we  
 have been sanctified  
 † through the OFFERING  
 of the BODY of Jesus  
 Christ once for all.

11 And indeed every  
 \* Priest has † daily stood  
 publicly serving and offer-  
 ing frequently the SAME  
 Sacrifices, which are never  
 able to take away Sin;

12 but † he, having of-  
 fered One ENDURING Sac-  
 rifice on behalf of Sins, sat

\* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.  
 11. High-priest.

8. the—omit.

† 1. verse 14. † 3. Lev. xvi. 21; Heb. ix. 7. † 4. Micah vi. 6, 7; Heb. ix. 13;  
 verse 11. † 5. Psa. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. † 10. John  
 xvii. 19; Heb. xiii. 12. † 10. Heb. ix. 12. † 11. Num. xxviii. 3; Heb. vii. 27  
 † 12. Heb. i. 8; Col. iii. 1.

eis to dihnekēs ekaθισεν εν δεξια του θεου,  
for the continuance sat down at right of the God,

13 το λοιπον εκδεχομενος εως τεθωσιν οι  
thenceforth waiting till may be placed the

εχθροι αυτου υποποδιον των ποδων αυτου.  
enemies of him a footstool for the feet of him.

14 Μια γαρ προσφορα τετελειωκεν εις το διηνε-  
By one for offering he has perfected for the continu-

κες τους αγιαζομενους. 15 Μαρτυρει δε ημιν  
ance those being sanctified. Testifies but to us

και το πνευμα το αγιον. Μετα γαρ το προει-  
also the spirit the holy. After for that to have

ρηκεναι. 16 αυτη η διαθηκη, ην διαθησομαι προς  
said before; this the covenant, which I will ratify to

αυτους μετα τας ημερας εκεινας. λεγει κυριος.  
them after the days those; says a Lord;

Διδους νομους μου επι καρδιας αυτων, και επι  
Giving laws of me in hearts of them, and on

των διανοιων αυτων επιγραψω αυτους, 17 και  
the minds of them I will write them, and

των αμαρτιων αυτων και των ανομιων αυτων ου  
of the sins of them and of the iniquities of them not

μη μνησθω ετι. 18 Οπου δε αφεσις τουτων,  
not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτιας. 19 Εχοντες  
no longer offering for sin. Having

ουν, αδελφοι, παρρησιαν εις την εισοδον των  
therefore, brethren, confidence for the entrance of the

αγιων εν τω αιματι Ιησου, 20 ην ενεκαινισεν  
holies by the blood of Jesus, which he consecrated

ημιν οδον προσφατον και ζωσαν, δια του  
for us a way recently killed and yet living, through the

καταπετασματος, (τουτ' εστι, της σαρκος  
vail, (that is, the flesh

αυτου,) 21 και ιερεα μεγαν επι τον οικον του  
of himself,) and a priest great over the house of the

θεου. 22 προσερχωμεθα μετα αληθινης καρδιας  
God; let us approach with a true heart

εν πληροφορια πιστεως, ερβαντισμενοι τας καρ-  
in full conviction of faith, having been sprinkled the hearts

διας απο συνειδησεως πονηρας. 23 και λελουμε-  
from a consciousness of evil; and having been

νοι το σωμα υδατι καθαρω, κατεχωμεν την  
bathed the body in water pure, we should hold fast the

ομολογιαν της ελπιδος ακλινη. (πιστος γαρ ε  
confession of the hope without declining; (faithful for the

down at the Right hand of  
GOD;

13 HENCEFORTH wait-  
ing † till his ENEMIES may  
be placed UNDERNEATH  
his FEET.

14 For by One Offering  
† he has PERMANENTLY  
perfected THOSE BEING  
SANCTIFIED.

15 Moreover, the HOLY  
SPIRIT also testifies [this]  
to us, for after it HAD  
\* SAID,

16 † "This is the COVE-  
NANT which I will cove-  
nant with them; After  
those DAYS, says the  
"Lord, I will put my  
"Laws in their Hearts,  
"and on their \*MINDS  
"will I inscribe them;"

17 [it adds,] "and their  
"SINS and INIQUITIES I  
"will remember no more."

18 Now where there is  
a Forgiveness of these, an  
Offering for Sin is no lon-  
ger needed.

19 Having, therefore,  
Brethren, † Confidence re-  
specting † the ENTRANCE  
of the HOLIES, by the  
BLOOD of Jesus,

20 which † Way he con-  
secrated for us, through  
the VAIL, (that is, his  
FLESH, recently killed and  
yet is living;)

21 and having † a great  
Priest over † the HOUSE of  
GOD;

22 † we should approach  
with a True Heart, † in  
Full conviction of Faith,  
our HEARTS having been  
sprinkled † from a Consci-  
ousness of evil.

23 † The BODY, also  
having been bathed in pure  
Water, † we should firmly  
hold the CONFESSON of  
the HOPE, without declin-  
ing; (for † HE is Faithful  
who PROMISED;)

\* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

16. MIND.

† 13. Psa. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13.

† 16. Jer. xxxi. 33, 34; Heb.

viii. 10, 12. † 19. Rom. v. 2; Eph. ii. 18, iii. 22.

† 19. Heb. ix. 8, 12. † 20.

John x. 9; xiv. 6; Heb. ix. 8. † 21. Heb. iv. 14.

† 21. 1 Tim. iii. 15. † 22.

Heb. iv. 16. † 22. Eph. iii. 12; James i. 6; 1 John iii. 21.

† 22. Heb. ix. 14.

† 23. Eph. v. 26; Titus iii. 5. † 23. Heb. iv. 14.

† 23. 1 Cor. i. 9; x. 13; 1 Thess.

v. 24; 2 Thess. iii. 2; Heb. xi. 11.

επαγγελιαμενος·) <sup>24</sup> και κατανοωμεν αλληλους  
 one having promised;) and we should bear in mind each other  
 εις παροξυσμον αγαπης και καλων εργων, <sup>25</sup> μη  
 for an excitement of love and of good works, not  
 εγκαταλειποντες την εισυναγωγην εαυτων,  
 leaving off the assembling together of ourselves,  
 καθως εθος τισιν, αλλα παρακαλουντες· και  
 as a custom with some, but exhorting; and  
 τοσountω μαλλον, οσφ βλέπετε εγγιζουσιν την  
 by much more, by so much you see drawing near the  
 ημεραν. <sup>26</sup> Εκουσιως γαρ αμαρτανοντων ημων  
 day. Voluntarily for sinning of us  
 μετα το λαβειν την επιγνωσιν της αληθειας,  
 after the to have received the knowledge of the truth,  
 ουκετι περι αμαρτιων απολειπεται θυσια· <sup>27</sup> φο-  
 no longer respecting sins is left a sacrifice; fear-  
 βερα δε τις εκδοχη κρισεως, και πυρος ζηλος,  
 ful but some expectation of judgment, and of a fire of indignation,  
 εσθιειν μελλοντος τους υπεναντιους. <sup>28</sup> Αθετη-  
 to eat up being about the opponents. Having vio-  
 σας τις νομον Μωυσεως, χωρις οικτιρμων επι  
 lated any one a law of Moses, without mercies by  
 δυσιν η τρισι μαρτυσιν αποθνησκει· <sup>29</sup> ποσφ,  
 two or three witnesses dies; by how much,  
 δοκειτε, χειρονος αξιωθησεται τιμωριας ο τον  
 think you, worse will he be deserving punishment he the  
 υιον του θεου καταπατησας, και το αιμα της  
 son of the God having trampled on, and the blood of the  
 διαθηκης κοινον ηγησαμενος, \* [εν ω ηγιασ-  
 covenant a common thing having esteemed, [by which he was sanc-  
 θη,] και το πνευμα της χαριτος ενυβρισας;  
 tified,] and the spirit of the favor having insulted?  
<sup>30</sup> Οιδαμεν γαρ τον ειποντα· Εμοι εκδικησις,  
 We know for the one saying; To me vengeance,  
 εγω ανταποδωσω, λεγει κυριος· και παλιν·  
 I will repay, says Lord; and again,  
 Κυριος κρινει τον λαον αυτου. <sup>31</sup> Φοβερον το  
 Lord will judge the people of himself. A fearful thing the  
 εμπεισιν εις χειρας θεου ζωντος. <sup>32</sup> Αναμιμνησ-  
 to fall into hands of God living. Remember you  
 κεςθε δε τας προτερον ημερας, εν αις φωτισ-  
 but the former days, in which having been  
 θεντες πολλην αθλησιν υπεμεινατε παθηματων·  
 enlightened a great contest you endured of sufferings;  
<sup>33</sup> τουτο μεν, ονειδισμοις τε και θλιψεσι θεατρι-  
 this indeed, by reproaches both and by afflictions being made  
 ζομενοι· τουτο δε, κοινωνοι των ουτως αναστρε-  
 a spectacle; this but, partners of those thus being over-

<sup>24</sup> and we should bear each other in mind, for an Incitement of Love and Good Works;

<sup>25</sup> † not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and † so much the more as you see † the DAY drawing near.

<sup>26</sup> For † if we should voluntarily sin † after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

<sup>27</sup> but some Terrible Expectation of Judgment, even of a † fiery Indignation which is about to consume the OPPONENTS.

<sup>28</sup> † Any one having violated a Law of Moses dies without Mercy, † by Two or Three Witnesses;

<sup>29</sup> † how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED ON the SON of GOD, † and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, † and insulted the SPIRIT of FAVOR?

<sup>30</sup> For we know HIM who SAYS, † "Retribution is Mine; † I will repay," says the Lord. And again, † "The Lord will judge his PEOPLE."

<sup>31</sup> † It is a fearful thing to FALL into the HANDS of the living God.

<sup>32</sup> But remember the FORMER Days, in which † having been enlightened, you sustained † a Great Contest of Sufferings;

<sup>33</sup> partly, indeed, by being made † a public spectacle both to Reproaches and to Afflictions; and partly, by † having become Joint-participators with

\* ALEXANDRIAN MANUSCRIPT.—29. by which he was sanctified—omit.

- † 25. Acts ii. 42; Jude 19. † 25. Rom. xiii. 11. † 25. 2 Pet. iii. 9, 11, 14.  
 † 26. Num. xv. 30; Heb. vi. 4. † 26. 2 Pet. ii. 20, 21. † 27. 2 Thess. i. 8; Heb. xii. 29.  
 † 28. Heb. ii. 2. † 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. † 29. Heb. ii. 3; xii. 25.  
 † 29. 1 Cor. xi. 20; Heb. xiii. 20. † 29. Matt. xii. 31, 32; Eph. iv. 30. † 30. Deut. xxxii. 35; Rom. xii. 19. † 30. Deut. xxxii. 36; Psa. l. 4; cxxxv. 14. † 31. Luke xii. 5.  
 † 32. Heb. vi. 4. † 32. Phil. i. 29, 30; Col. ii. 1. † 33. 1 Cor. iv. 9. † 33. Phil. i. 5.  
 † 33. 1 Thess. ii. 14.

φομενων γενηθεντες. <sup>34</sup> Και γαρ τοις δεσμοις  
turned having become. And for with the prisoners  
συνεπαθησατε, και την αρπαγην των υπαρχον-  
you sympathized, and the seizure of the goods  
των υμων μετα χαρας προσεδεξασθε, γνωσκον-  
of you with joy you submitted to, knowing  
τες εχειν εαυτοις κρειττονα υπαρξιν \* [εν ουρα-  
to have for yourselves better property [in heav-  
νοις] και μενουσαν. <sup>35</sup> Μη αποβαλητε ουν την  
ens] and abiding. Not do you cast away therefore the  
παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-  
confidence of you, which has a reward great.  
λην. <sup>36</sup> Υπομονης γαρ εχετε χρειαν· ινα το  
Of patience for you have need; so that the  
θελημα του θεου ποιησαντες, κομισησθε την  
will of the God having done, you may receive the  
επαγγελιαν. <sup>37</sup> Ετι γαρ μικρον οσον οσον, ο  
promise. Yet for a little while very very, the  
ερχομενος ηξει και ου χρονιει. <sup>38</sup> Ο δε δι-  
the coming one will come and not will delay. The but just  
καιος εκ πιστεως ζησεται· και εαν υποστειλη-  
one by faith shall live; and if he should draw  
ται, ουκ ευδοκει η ψυχη μου εν αυτω. <sup>39</sup> Ημεις  
back, not delights the soul of me in him. We  
δε ουκ εσμεν υποστολης, εις απωλειαν· αλλα  
but not are for shrinking back, to destruction; but  
πιστεως, εις περιποιησιν ψυχης.  
for faith, to a saving of life.

ΚΕΦ. ια'. 11.

<sup>1</sup> Εστι δε πιστις, ελπιζομενων υποστασις,  
Is but faith, of things being hoped for a basis,  
ραγματων ελεγχος ου βλεπομενων. <sup>2</sup> Εν ταυ-  
of things a conviction not being seen. By this  
τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. <sup>3</sup> Πισ-  
for were attested the ancients. In  
τει νοουμεν κατηρτισθαι τους αιωνας ρηματι  
faith we perceive to have been adjusted the ages by a word  
θεου, εις το μη εκ φαινομενων τα βλεπο-  
of God, in order that not out of things appearing the things being

those who are similarly treated.

<sup>34</sup> For indeed you sympathized with \* the PRISONERS, † and submitted to the SEIZURE of your POSSESSIONS with Joy, knowing that you have for yourselves ‡ Better and an enduring Possession.

<sup>35</sup> Therefore, cast not away your CONFIDENCE, † which has a Great Reward.

<sup>36</sup> For you have Need of Patience, so that having done the WILL of GOD, † you may receive the PROMISE.

<sup>37</sup> For † yet a very little while indeed, † the COMING one will come and will not delay \* “my † JUST

<sup>38</sup> but “one by Faith shall live; “and if he should shrink “back my SOUL does not “delight in him.”

<sup>39</sup> But we are not of those † shrinking back into destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

<sup>1</sup> But Faith is a Basis of things hoped for, a Conviction † of things unseen.

<sup>2</sup> For † by this the ANCIENTS were attested.

<sup>3</sup> In Faith we perceive that the † AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST \* the THINGS now SEEN have come to pass.

\* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS.  
38. my RIGHTEOUS one.

3. THAT which is SEEN did not arise.

34. in Heavens—omit.

† 3. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *aioones*, properly signifies, *ages*, or *periods of time*, and as justly observed by *Wakefield*, *Sykes*, *Kneeland*, and *Improved Version*, “there is no instance in the New Testament where more than this seems to be meant by the word,” and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as “a basis of things hoped for, and a conviction of things unseen,” must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *aioones*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41.  
xviii. 8; 2 Pet. iii. 9.  
2 Pet. ii. 20, 21.

† 35. Matt. v. 12.

† 37. Hab. ii. 3, 4.

† 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7.

† 36. Col. iii. 24; 1 Pet. i. 9.

† 38. Rom. i. 17; Gal. iii. 11.

† 37. Luke

† 39.

† 2. verse 39.

μενα γεγονεναι. <sup>4</sup> Πιστει πλειονα θυσιαν Αβελ  
seen to have happened. In faith more sacrifice Abel  
παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς ἐμαρ-  
than Cain offered to the God, through which he was  
τυρηθη εἶναι δικαίος, μαρτυρουντος ἐπὶ τοῖς  
attested to be righteous, testifying on the  
δωροῖς αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθα-  
gifts of him of the God; and through her having  
νων ἐτι λαλεῖ. <sup>5</sup> Πιστει Ἐνωχ μετετέθη, τοῦ  
died yet speaks. In faith Enoch was translated, of the  
μὴ ἰδεῖν θάνατον· καὶ οὐχ εὕρισκετο, διότι  
not to see death; and not he was found, because  
μετετέθηκεν αὐτὸν ὁ θεός· προ γὰρ τῆς μεταθε-  
translated him the God; before for the transla-  
σεως \* [αὐτοῦ] μεμαρτυρηται εὐηρεστήκεν αὐτῷ  
tion [of him] he had obtained testimony to have well pleased the  
θεῷ. <sup>6</sup> Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-  
God. Without but faith impossible to have pleased;  
σαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχομένον  
to believe for it is necessary the one coming near  
τῷ θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν  
to the God, because he is, and to those seeking him  
μισθαποδοτῆς γίνεταί. <sup>7</sup> Πιστει χρηματισθεῖς  
a rewarder he becomes. In faith being divinely warned  
Νῶε περὶ τῶν μὴδεπω βλέπομένων, εὐλαβη-  
Noe concerning the not yet things being seen, having been pi-  
theis κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ  
ously afraid built an ark for a preservation of the  
οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,  
house of himself; through which he condemned the world,  
καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κλη-  
and of the according to faith righteousness became an  
ρονομός. <sup>8</sup> Πιστει καλούμενος Ἀβραὰμ ὑπὸ  
heir. In faith being called Abraam was  
κουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἡμέλλε λαμ-  
obedient to go forth into the place, which he was about to re-  
βανεῖν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπισ-  
ceive for an inheritance, and he went forth, not knowing  
ταμένος πού ἐρχεται. <sup>9</sup> Πιστει παρῳκήσεν εἰς  
where he was going. In faith he sojourned in  
\* [τὴν] γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν  
[the] land of the promise as a stranger, in  
σκεναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν  
tents having dwelt, with Isaac and Jacob of the  
συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·  
joint-heirs of the promise of the same;  
<sup>10</sup> ἐξεδέχετο γὰρ τὴν τοῦ θεμελίου ἐχούσαν  
was waiting for that the foundations having  
πολὶν, ἧς τεχνίτης καὶ δημιουργός ὁ θεός·  
city, of which a designer and architect the God.  
<sup>11</sup> Πιστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβο-  
In faith also herself Sarah power for a laying

4 In Faith † Abel offered to God a Better Sacrifice than Cain, by means of which he was attested to be righteous, GOD testifying on his GIFTS; and through it, having died, † he still speaks.

5 In Faith † Enoch was translated so as not to SEE Death; and he was not found, because GOD translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to GOD.

6 But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to GOD to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

7 In Faith † Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTEOUSNESS according to Faith.

8 In Faith † Abraham was obedient, \* HE BEING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

10 for he was expecting † that CITY having the FOUNDATIONS, † of which GOD is the Designer and Architect.

11 In Faith, also, † Sarah herself received Power

\* ALEXANDRIAN MANUSCRIPT.—5. him—omit. to a Place. 9. the—omit.

8. HE BEING CALLED to go out in-

† 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24.  
† 7. Gen. vi. 13, 32. † 7. 1 Pet. iii. 20. † 7. Rom. iii. 22; iv. 13; Phil. iii. 9.  
† 8. Gen. xii. 1, 4; Acts vii. 2—4. † 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. † 9. Heb. vi. 17.  
† 10. Heb. xii. 22; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xvii. 19; xviii. 11, 14;  
xxi. 2.

λην σπερματος ελαβε, και παρα καιρον ηλικιας,  
down of seed received, even beyond a proper time of life,

επει πιστον ηγησατο τον επαγγειλαμενον.  
since faithful she regarded the one promising.

12 Διο και αφ' ενος εγεννηθησαν, και ταυτα  
Therefore even from one were born, and these things

νενεκαωμενου, καθως τα αστρα του ουρανου τω  
having been dead, like the stars of the heaven for the

πληθει, και ως η αμμος η παρα το χειλος της  
multitude, and like the sand that by the shore of the

θαλασσης η αναριθμητος. 13 Κατα πιστιν απε-  
sea the innumerable. In faith died

θανον ουτοι παντες, μη λαβοντες τας επαγγε-  
these all, not having received the promises,

λιας, αλλα πορρωθεν αυτας ιδοντες και ασπα-  
but far distant them having seen and having

σαμενοι, και ομολογησαντες, οτι ξενοι και  
saluted, and having confessed, that strangers and

παρεπιδημοι εισιν επι της γης. 14 Οί γαρ τοι-  
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσιν οτι πατριδα επιζη-  
things saying make known that a country they

τουσι. 15 Και ει μεν εκεινης εμνημονεουν αφ'  
seek. And if indeed that they remembered from

ης εξηλθον, ειχον αν καιρον ανακαμψαι·  
which they came forth, they would have had a season to have returned;

16 νυν δε κρειττονος ορεγονται, τουτ' εστιν,  
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυνεται αυτους ο  
heavenly. Therefore not is ashamed of them the

θεος, θεος επικαλεισθαι αυτων· ητοιμασε γαρ  
God, a God to be called of them; he prepared for

αυτοις πολιν. 17 Πιστει προσενηνοχεν Αβρααμ  
for them a city. In faith offered up Abraham

τον Ισαακ πειραζομενος, και τον μονογενη  
the Isaac being tried, and the only-begotten

προσφερεν ο τας επαγγελιας αναδεξαμενος,  
was offering up he the promises having received,

18 προς ον ελαληθη· 'Οτι εν Ισαακ κληρησεται  
to whom it was said; That in Isaac shall be called.

σοι σπερμα· 19 λογισαμενος, οτι και εκ νεκρω  
to thee a seed; inferring, that even out of dead ones

εγερειν δυνατος ο θεος· οθεν αυτον και εν παρ-  
to raise up is able the God; whence him also in a simi-

αβολω εκομισατο. 20 Πιστει περι μελλον-  
litude he recovered. In faith concerning things being

των ευλογησεν Ισαακ τον Ιακωβ και τον  
about to come blessed Isaac the Jacob and the

for Conception, even be-  
yond the proper period of  
Life, since she regarded  
HIM † faithful who PROM-  
ISED.

12 Therefore also \* were  
born from † one, who even  
as to these things had be-  
come lifeless, [a posterity]  
† like the STARS OF HEAVEN  
for MULTITUDE, and like  
THAT SAND ON the SHORE  
of the SEA, INNUMERABLE.

13 All these died in  
Faith, † not having re-  
ceived the PROMISED  
blessings, but † having  
seen and saluted them  
from a Distance, and † hav-  
ing confessed That they  
were Strangers and So-  
journers on the LAND.

14 For THOSE who SAY  
Such things † make known  
that they are seeking a  
Country.

15 And if indeed they  
were mindful of that from  
which they came forth,  
they would have had an  
Opportunity to have re-  
turned;

16 but now they long  
for a better, that is, a  
heavenly [country.] There-  
fore GOD is not ashamed of  
them † to be called their  
God; for † he is preparing  
for them a City.

17 In Faith † Abraham,  
being tried, offered up  
ISAAC; and HE who had  
RECEIVED the PROMISES  
† was offering up his ONLY-  
BEGOTTEN,

18 to whom it was said,  
† "For in Isaac shall Thy  
Seed be called;"

19 inferring that GOD  
† is able even to raise up  
from the dead; whence  
also, in a Similitude, he re-  
covered Him.

20 \* In Faith also con-  
cerning future things,  
† Isaac blessed Jacob and  
Esau.

\* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

† 11. Rom. ix. 21; Heb. x. 23. † 12. Rom. iv. 19. † 12. Gen. xxii. 17; Rom. ix. 18.  
† 13. ver. 39. † 13. John viii. 50. † 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix.  
15; cxix. 19; 1 Pet. i. 17; ii. 11. † 14. Heb. xiii. 14. † 16. Exod. iii. 6, 15; Matt.  
xxii. 32; Acts vii. 32. † 16. Phil. iii. 20; Heb. xiii. 14. † 17. Gen. xxii. 1, 9.  
† 17. James ii. 21. † 18. Gen. xxi. 12; Rom. ix. 7. † 19. Rom. iv. 17, 19, 21.  
† 20. Gen. xxvii. 27, 29.



Ἦσαν. <sup>21</sup> Πιστει Ἰακωβ αποθνησκων ἕκαστον  
Esau. In faith Jacob dying each  
των υἱων Ἰωσηφ ευλογησε· και προσεκυνησεν  
of the sons of Joseph blessed; and bowed down  
ἐπι το αρκον της ραβδου αὐτου. <sup>22</sup> Πιστει Ἰω-  
on the top of the staff of himself. In faith Jo-  
σηφ τελευτων περι της εξοδου των υἱων  
seph ending concerning the going out of the sons  
Ἰσραηλ ἐμνημονευσε, και περι των οστεων  
of Israel reminded, and concerning the bones  
αὐτου ενετειλατο. <sup>23</sup> Πιστει Μωυσης γεννη-  
of himself gave charge. In faith Moses being  
θεις ἐκρυβη τριμηνον ὑπο των πατερων αὐτου,  
born was hidden three months by the parents of himself,  
διότι ειδον αστειον το παιδιον· και ουκ εφοβη-  
because they saw beautiful the babe; and not they did  
θησαν το διαταγμα του βασιλεως. <sup>24</sup> Πιστει  
fear the mandate of the king. In faith  
Μωυσης μεγας γενομενος ηρνησατο λεγεσθαι  
Moses great having become refused to be called  
υἱος θυγατρος Φαραω, <sup>25</sup> μαλλον ἐλομενος συγ-  
a son of a daughter of Pharaoh, rather choosing to suf-  
κακουχεισθαι τῷ λαῷ του θεου, η προσκαιρον  
fer evil with the people of the God, than for a season  
εχειν ἁμαρτίας απολαυσιν· <sup>26</sup> μειζονα πλουτον  
to have of sin enjoyment, greater wealth  
ηγησαμενος των Αιγυπτου θησαυρων του ονει-  
having regarded of the Egypt treasures the re-  
δισμον του Χριστου· απεβλεπε γαρ εις την  
proach of the Anointed; he looked away for towards the  
μισθαποδοσιαν. <sup>27</sup> Πιστει κατελιπεν Αιγυπτον,  
reward. In faith he left Egypt,  
μη φοβηθεις του θυμον του βασιλεως· τον γαρ  
not fearing the wrath of the king· the for  
αορατον ὡς ὄρων ἐκαρτερησε. <sup>28</sup> Πιστει πε-  
unseen one as seeing he was strong. In faith he  
ποιηκε το πασχα και την προσχυσιν του αίμα-  
has made the passover and the pouring on of the blood,  
τος, ἵνα μη ὁ ολοθρευων τα πρωτοτοκα, θιγη  
so that not the one destroying the first-borns, might touch  
αυτων. <sup>29</sup> Πιστει διεβησαν την ερυθραν θαλασ-  
of them. In faith they passed through the red sea  
σαν ὡς δια ξηρας· ἧς πειραν λαβοντες οἱ Αἰ-  
as through a dry place; which a trial attempting the Eyp-  
γυπτιοι, κατεποθησαν. <sup>30</sup> Πιστει τα τειχη  
tians, were swallowed up. In faith the walls

21 In Faith Jacob, dy-  
ing, † blessed each of the  
SONS of Joseph; †† he  
bowed down also on the  
TOP of his STAFF.

22 In Faith † Joseph,  
at the close of life, re-  
minded the SONS of Israel  
concerning the DEPART-  
URE, † and gave orders  
about his BONES.

23 In Faith † Moses, be-  
ing born, was hidden three  
Months by his PARENTS,  
because they saw the  
CHILD was Beautiful; and  
they did not fear † the  
EDICT of the KING.

24 In Faith † Moses,  
having become mature, re-  
fused to be called a Son of  
Pharaoh's Daughter;

25 † choosing rather to  
suffer evil with the PEOPLE  
of GOD, than to have a Tran-  
sient Enjoyment of Sin;

26 having regarded † the  
REPROACH of the ANOINT-  
ED Greater Wealth than  
the TREASURES of Egypt  
for he looked off towards  
† the REWARD.

27 In Faith † he left  
Egypt, not fearing the  
WRATH of the KING; for  
he was strong as seeing the  
INVISIBLE one.

28 In Faith † he ap-  
pointed the PASSOVER, and  
the ASPERSION of the  
BLOOD, so that the DES-  
TROYER of the FIRST-  
BORNS might not touch  
them.

29 In Faith † they  
passed through the Red  
Sea as through a dry place;  
which the EGYPTIANS at-  
tempting, were swallowed  
up.

30 In Faith † the WALLS

† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a rod, also means ensign, because according to Lev. xvi. twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 5, 1, 20. † 21. Gen. xlvii. 31. † 22. Gen. i. 24, 25; Exod. xiii. 19. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22. † 24. Exod. ii. 10, 11. † 25. Psal. lxxiv. 10. † 26. Heb. xiii. 13. † 26. Heb. x. 35. † 27. Exod. x. 28, 29; xii. 37; xiii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 22, 29. † 30. Josh. vi. 20.

Ἰεριχώ ἐπεσε, κυκλωθεντα ἐπὶ ἑπτα ἡμέρας.  
of Jericho fell, having been encompassed for seven days.  
 31 Πιστεὶ Ῥααβ ἡ πόρνη οὐ συναπώλετο τοῖς  
in faith Rahab the harlot not was destroyed with those  
 ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦντας μετ'  
unbelieving, having received the spies with  
 εἰρήνης. 32 Καὶ τί ἐτι λέγω; Ἐπιλείψει γὰρ  
peace. And what further may I say? Will fail for  
 με διηγούμενον ὁ χρόνος περὶ Γεδεων, Βαρακ  
me relating the time concerning Gideon, Barak  
 \* [τε καὶ] Σαμψων, \* [καὶ] Ἰεφθαε, Δαυὶδ τε  
[also and] Samson, [and] Jephthah, David also  
 καὶ Σαμουὴλ, καὶ τῶν προφητῶν. 33 οἱ δὲ  
and Samuel, and the prophets; who by means of  
 πίστεως κατήγωνισαντο βασιλείας, εἰργάσαντο  
faith subdued kingdoms, performed  
 δικαιοσύνην, ἐπέτυχον ἐπαγγελίων, ἐφράξαν  
righteousness, obtained promises, closed up  
 στόματα λεοντῶν, 34 ἐσβέσαν δυνάμιν πυρός,  
mouths of lions, quenched power of fire,  
 ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν  
escaped mouths of sword, were made strong  
 ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
from weakness, became mighty ones in war,  
 παρεμβόλας ἐκλίναν αλλοτρίων. 35 ἐλάβον  
camps overturned of foreigners; received  
 γυναῖκες ἐξ ἀναστάσεως τῶν νεκρῶν αὐτῶν.  
women from a resurrection the dead ones of themselves;  
 ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι  
others but were beaten to death, not having accepted  
 τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως  
the redemption, so that a better resurrection  
 τυχῶσιν. 36 Ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστι-  
they might obtain. Others but of mockings and of scourges,  
 γῶν πειρὰν ἐλάβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς.  
a trial received, further but of bonds and of imprisonment;  
 37 ἑλίθασθησαν, ἐπρίσθησαν, ἐπειρασθησαν, ἐν  
they were stoned, they were sawn asunder, they were tempted, by  
 φονῇ μαχαίρας ἀπέθανον· περιήλθον ἐν μὴλω-  
slaughter of sword they died; they went about in sheep-  
 ταις, ἐν αἰγείοις δερμασιν, ὑστεροῦμενοι, θλι-  
skins, in goat skins, being in want, be-  
 βομενοὶ, κακουχούμενοι, 38 (ὧν οὐκ ἦν ἀξίος ὁ  
ing afflicted, being ill-treated, (of whom not was worthy the  
 κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὀρεσὶ, καὶ  
world,) in deserts wandering and in mountains, and  
 σπηλαίοις καὶ ταῖς ὅραις τῆς γῆς. 39 Καὶ οὗτοι  
in caves and in the holes of the earth. And these  
 πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ  
all having been attested by means of the faith, not

of Jericho fell down, hav-  
 ing been encompassed  
 Seven Days.

31 In Faith † Rahab, the  
 HARLOT, did not perish  
 with the UNBELIEVERS,  
 † having received the  
 SPIES in Peace.

32 And why should I  
 say more? for the TIME  
 will fail me to discourse  
 concerning † Gideon, † Bar-  
 rak, † Samson, † Jephthah;  
 † David also, and † Samuel,  
 and the PROPHETS;

33 who by means of  
 Faith subdued Kingdoms,  
 performed Righteousness,  
 † obtained Promises, † shut  
 Lions' Mouths,

34 † quenched the Power  
 of Fire, † escaped the  
 Edges of the Sword, † from  
 Weakness were made  
 strong, † overturned the  
 Camps of Foreigners.

35 † † Women received  
 their DEAD by a Resurrec-  
 tion; but others were  
 beaten to death, not ac-  
 cepting the DELIVERANCE  
 [offered,] in order that  
 they might obtain a Better  
 Resurrection.

36 And others received  
 a Trial of Mockings and  
 Scourges, and also † of  
 Bonds and Imprisonment.

37 † They were stoned,  
 sawn asunder, † tempted;  
 they died by slaughter of  
 the Sword; they went  
 about in Sheep-skins and  
 in Goat-skins, being des-  
 titute, afflicted, ill-treated;

38 (of whom the WORLD  
 was not worthy;) wander-  
 ing in Deserts, and in  
 Mountains, † and in Cav-  
 erns, and in the HOLES of  
 the EARTH.

39 And all these having  
 been attested by means of

\* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

32. and—omit.

† 35. For Women, is a reading of the Syriac.  
 theesau, peircd through, instead of the textual reading.

† 37. Some would read here *epeira-*  
 See Wakefield and Newcome.

† 31. Josh. vi. 23; James ii. 25. † 31. Josh. i. 1. † 32. Judges vi. 11.  
 † 32. Judges iv. 6. † 32. Judges xiii. 26. † 32. Judges xi. 1; xii. 7. † 32.  
 1 Sam. xvi. 1, 13; xvii. 45. † 32. 1 Sam. i. 20; xii. 20. † 33. 2 Sam. vii. 11.  
 † 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. † 34. Dan. iii. 25. † 34.  
 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16. † 34. 2 Kings xx. 7. † 34. Judges  
 xv. 8, 15; 1 Sam. xiv. 13. † 35. 1 Kings xvii. 22; 2 Kings iv. 35. † 36. Jer. xx.  
 2; xxvii. 15. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. † 38. 1 Kings xviii. 4; xix. 9.

εκομισαντο την επαγγελιαν, <sup>40</sup> του θεου περι  
did obtain the promise, the God concerning  
ημων κρειττον τι προβλεψαμενου, ινα μη  
us a better thing having foreseen, so that not  
χωρις ημων τελειωθωσι.  
apart from us they might be made perfect.

ΚΕΦ. ιβ'. 12.

<sup>1</sup>Τοιγαρουν και ημεις, τοσδουτον εχοντες  
Therefore also we, such having  
περικειμενον ημιν νεφος μαρτυρων, ογκον απο-  
surrounding us a cloud of witnesses, encumbrance hav-  
θμενοι παντα, και την ευπεριστατον αμαρτιαν,  
ing laid aside every, and the close-girding sin,  
δι' υπομονης τρεχωμεν τον προκειμενον  
by means of patient endurance we should run the being laid out  
ημιν αγωνα· <sup>2</sup>αφορωντες εις τον της πιστεως  
for us course; looking away to the of the faith  
αρχηγον και τελειωτην Ιησουν, ος αντι της  
leader and perfecter Jesus, who in return for the  
προκειμενης αυτω χαρας, υπεμεινε σταυρον,  
being placed before him joy, endured a cross,  
αισχυνης καταφρονησας, εν δεξια τε του θρονου  
shame disregarding, at right and of the throne  
του θεου κεκαθικεν. <sup>3</sup>Αναλογισασθε γαρ τον  
of the God has sat down. Attentively consider you for the  
τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων  
such one having endured from the sinners  
εις αυτον αντιλογιαν, ινα μη καμητε,  
towards himself opposition, so that not you may be wearied,  
ταις ψυχαις υμων εκλυομενοι. <sup>4</sup>Ουπω μεχρις  
in the souls of you being discouraged. Not yet even to  
αιματος αντικατεστητε προς την αμαρτιαν αν-  
blood you resisted with the sin con-  
ταγωνιζομενοι. <sup>5</sup>και εκλελησθε της παρακλη-  
tending against; and you have forgotten the exhortation,  
σεως, ητις υμιν ως υιοις διαλεγεται. Τιε μου,  
which with you as with sons reasons; O son of me,  
μη ολιγωρει παιδειας κυριου, μηδε εκλυου  
not do thou slight discipline of Lord, neither be thou discouraged  
υπ' αυτου ελεγχομενος. <sup>6</sup>ον γαρ αγαπα κυριος,  
by him being reproved; whom for loves Lord,  
παιδευει· μαστιγοι δε παντα υιον ον παρα-  
he disciplines; he scourges and every son whom he re-  
δεχεται. <sup>7</sup>Ει παιδειαν υπομενετε, ως υιοις  
ceives. If discipline you endure, as with sons  
υμιν προσφερεται ο θεος· τις γαρ εστιν υιος,  
with you deals the God; any for is son,  
ον ου παιδευει πατηρ; <sup>8</sup>Ει δε χωρις εστε  
whom not disciplines a father? If but without you are  
παιδειας, ης μετ' ου γεγονασι παντες, αρα  
discipline, of which partakers have become all, certainly  
νοθοι εστε και ουχ υιοι. <sup>9</sup>Ειτα τους μεν  
bastards you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.

<sup>40</sup> God having foreseen † something better concerning Us, so that not apart from Us † they might be made perfect.

CHAPTER XII.

<sup>1</sup> Therefore also we, having Such a Cloud of Witnesses surrounding us, † laying aside every Encumbrance, and the close-girding Sin, † should run † with Patience the Course MARKED OUT for us,

<sup>2</sup> looking away to the LEADER and Perfecter of the FAITH, Jesus, † who for the JOY set before him, endured the Cross, disregarding the Shame, and † has sat down at the Right hand of the THRONE of GOD.

<sup>3</sup> † For consider HIM attentively who has ENDURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your SOULS.

<sup>4</sup> † You did not yet resist to Blood, contending against SIN.

<sup>5</sup> And have you forgotten the EXHORTATION which reasons with you as with Sons? † “My Son, “slight not the Discipline “of the Lord, neither be “discouraged when re- “proved by him;

<sup>6</sup> “for † whom the Lord “loves, he disciplines, and “he scourges Every Son “whom he receives.”

<sup>7</sup> † If you endure Discipline, God deals with you as with Sons; for is there any Son whom a Father does not discipline?

<sup>8</sup> But if you are without Discipline, † of which all have become Partakers, then truly you are Spurious, and not Sons.

† 40. Heb. vii. 22; viii. 6. † 1. Col. iii. 8, 1 Pet. ii. 1. † 1. 1 Cor. ix. 24; Phil. iii. 13, 14. † 1. Rom. xii. 12; Heb. x. 36. † 2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. † 2. Ps. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. iii. 22. † 3. Matt. x. 24, 25; John xv. 20. † 4. Heb. x. 32-40. † 5. Prov. iii. 11. † 6. Ps. xciv. 12; cxix. 75; Prov. iii. 12; James i. 12; Rev. iii. 19. † 7. Prov. xiii. 24; xix. 18; xxi. 13. † 8. 1 Pet. v. 9.

της σαρκος ἡμῶν πατερας εἰχομεν παιδευτας,  
of the flesh of us fathers we have disciplinarians,  
και ἐνετρεπομεθα· ου πολλῶ μαλλον ὑποταγη-  
and we revered; not by much more shall we be sub-  
σόμεθα τῷ πατρὶ τῶν πνευματῶν, και ζήσομεν ;  
missive to the father of the spirits, and we shall live ;

<sup>10</sup> Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ το  
They indeed for for a few days, according to that

δοκουν αυτοις, ἐπαιδεουν· ὁ δὲ ἐπὶ το συμφερον,  
seeming right to them, disciplined; he but for that being profitable,  
εἰς το μεταλαβειν της ἁγιότητος αὐτου.  
in order that to partake of the holiness of him.

<sup>11</sup> Πασα δὲ παιδεία πρὸς μὲν το παρον ου δοκει  
All but discipline as to indeed that being present not seems

χαρας ειναι, ἀλλα λυπης· ὕστερον δὲ καρπον  
of joy to be, but of grief; afterwards but fruit

εἰρηνικον τοις δι' αὐτην γεγυμνασμενοις  
peaceful to those through her having been trained

αποδιδωσι δικαιοσύνης. <sup>12</sup> Διὸ τας παρειμενας  
it returns of righteousness. Therefore the having been wearied

χειρας και τα παραλελυμενα γονατα ἀνορθω-  
hands and the having been enfeebled knees do you brace

σατε· <sup>13</sup> και τροχίας ὀρθας ποιήσατε τοις ποσιν  
up; and paths level do you make for the feet

ὑμῶν, ἵνα μὴ το χῶλον ἐκτραπῇ, ἰαθῇ  
of you, so that not the lame may be turned out, may be healed

δὲ μαλλον. <sup>14</sup> Εἰρηνὴν διώκετε μετὰ πάντων,  
but rather. Peace do you pursue with all,

και τον ἁγιασμον, οὐ χωρὶς οὐδεὶς οἴεται τον  
and the holiness, which without no one shall see the

κυριον. <sup>15</sup> Ἐπισκοποῦντες, μὴ τις ὕστερον ἀπο  
Lord. Looking carefully, lest any one falling back from

της χάριτος τοῦ θεοῦ· μὴ τις ῥίζα πικρίας ἀνω  
the favor of the God, lest any root of bitterness upward

φύουσα ἐνοχλῇ, και διὰ ταύτης μὴ ἀνθῶσι  
springing may disturb, and by means of this may be polluted

πολλοί· <sup>16</sup> μὴ τις πόρνος, ἢ βεβήλος ὡς Ἡσαυ,  
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτότοκιά  
who on account of eating of one sold the birthrights

αὐτοῦ. <sup>17</sup> Ἰστε γὰρ, ὅτι και μετεπειτα θέλων  
of himself. You know for, that even afterwards wishing

κληρονομησαι τὴν εὐλογίαν, ἀπεδοκιμασθῇ·  
to inherit the blessing, he was rejected;

μετανοίας γὰρ τόπον οὐκ εὑρε, και περ μετὰ  
for a change of mind for a place not he found, though with

δακρυῶν ἐκζητήσας αὐτήν. <sup>18</sup> Οὐ γὰρ προσέ-  
tears having earnestly sought her. Not for you have

9 Have we then, indeed, received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to † the FATHER of SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, † in order that we may PARTAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns † the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, † brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 † and make level Paths for your FEET, so that † the LAME may not be turned aside, but rather be healed.

14 † Pursue Peace with all, and that HOLINESS † without which no one shall see the LORD;

15 † looking carefully, lest any one fall back from the FAVOR of GOD; † lest any Root of Bitterness springing up may disturb you, and through it \* Many be poisoned;

16 † lest there be any Fornicator, or Profane person, like Esau, † who for one Meal sold his BIRTHRIGHT.

17 For you know That † when, afterwards, he wished to inherit the BLESSING, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

\* ALEXANDRIAN MANUSCRIPT.—15. MANY.

† 9. Num. xvi. 22; xxvii. 16; Isa. xlii. 5; lvii. 16; Zech. xii. 1.  
† 10. Lev. xi. 44; xix. 2; 1 Pet. i. 15, 16. † 11. James iii. 18. † 12. Job iii. 4; Isa. xxiv. 3.  
† 13. Prov. iv. 26, 27. † 13. Gal. vi. 1. † 14. Psa. xxxiv. 14; Rom. xii. 18; xiv. 9.  
† 14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. † 15. 2 Cor. vi. 1.  
† 15. Gal. v. 4. † 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. † 16. Gen. xxv. 33.  
† 17. Gen. xxvii. 34, 36, 38.

ἀηλυθατε ψηλαμφωμεν \* [ορει,] και κεκαυ-  
approached being touched [a mountain,] and having been  
μεν πυρι, και γνοφω, και σκοτω, και θυελλη,  
burnt with fire, and to a thick cloud, and to darkness, and to tempest,  
19 και σαλπιγγος ηχω, και φωνη ρημάτων ης  
and ora trumpet to a sound, and to a voice of words of which  
οι ακουσαντες παρητησαντο, μη προστεθηναι  
those having heard entreated, not to be added  
αυτοις λογον. 20 (ουκ εφερον γαρ το διαστελ-  
to them a word; (not they endured for that being en-  
λομενον. Καν θηριον θιγη του ορους, λιθοβο-  
joined; If even a wild-beast may touch the mountain, it shall  
ληθησεται. 21 και, [ουτω φοβερον ην το φαντα-  
be stoned; and, [so fearful was that being  
ζομενον,] Μωυσης ειπεν. Εκφοβος ειμι και  
seen,] Moses said; Affrighted I am and  
εντρομος.) 22 αλλα προσεληλυθατε Σιων ορει.  
tremble;) but you have approached Sion a mountain;  
και πολει θεου ζωντος, 'Ιερουσαλημ επουρανιω.  
and to a city of God living, Jerusalem heavenly;  
και μυριασιν, αγγελων 23 πανηγυρει. και εκκλη-  
and to myriads, of messengers an entire assembly; and to a congrega-  
σια πρωτοτοκων, απογεγραμμενων εν ουρανοις.  
gation of first-borns, having been enrolled in heavens;  
και κριτη θεω παντων. και πνευμασι δικαιων  
and to a judge God of all; and to spirits of just ones  
τετελειωμενων. 24 και διαθηκης νεας μεσιτηρ,  
having been perfected; and of a covenant new to a mediator,  
Ιησου. και αιματι ραντισμου, κρειττον λα-  
Jesus; and to blood of sprinkling, a better thing speak-  
λουντι παρα του Αβελ. 25 Βλεπετε, μη παροι-  
ing than the Abel. Beware you, not you should  
τησησθε τον λαλουντα. Ει γαρ εκεινοι ουκ  
refuse the ones speaking. If for those not  
εφυγον, τον επι γης παραιτησαμενοι χρηματι-  
escaped, him on earth having refused divinely ad-  
ζοντα, πολλω μαλλον ημεις οι τον απ' ουρανων  
menishing, by how much more we who him from heavens  
αποστρεφομενοι. 26 ου η φωνη την γην εσα-  
are turning away from; of whom the voice the earth shook  
λευσε τοτε. νυν δε επηγγελται, λεγων. Ετι  
then; now but it has been announced, saying; Yet  
απαξ εγω σειω ου μονον την γην, αλλα και τον  
once for all I shake not only the earth, but also the  
ουρανον. 27 Το δε, ετι απαξ δηλοι των σαλευ-  
heaven. The but, yet once for all denotes of the things be-

proached to a † Mountain, touched and scorched with Fire, and to a thick Cloud, and to Darkness, and to Tempest,

19 and to a Sound of a Trumpet, and to a Voice of Commands, the HEARERS of which † entreated that not another Word should be added to them;

20 (for they could not endure the INJUNCTION, † "If even a Beast should touch the MOUNTAIN it shall be stoned;")

21 † and so terrible was the SCENE, that Moses said, "I exceedingly fear and tremble."

22 But you have approached to Zion, a Mountain and City of the living God—† the heavenly Jerusalem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of † First-borns, † having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to † a Mediator of a new Covenant—Jesus; and to a † Blood of Sprinkling speaking something Better than † ABEL.

25 Beware, lest you should reject HIM who now SPEAKS; † for if those did not escape who rejected HIM who ADMONISHED them on Earth, how much less we, who TURN AWAY from HIM who admonishes us from Heaven;

26 † whose VOICE then shook the EARTH; but now it has been announced, saying, † "Yet once for all I \* will shake not only the EARTH, but the HEAVEN also."

27 Now THIS, "Yet once for all," denotes the

\* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

26. will shake.

† 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22.  
5, 25; xviii. 16. † 20. Exod. xix. 13. † 21. Exod. xix. 16. † 22. Gal. iv. 26;  
Rev. iii. 12; xxi. 2, 10. † 23. James i. 18; Rev. xiv. 4. † 24. Luke x. 20; Phil.  
iv. 3; Rev. xiii. 8. † 24. Heb. viii. 6; ix. 15. † 24. 1 Pet. i. 2. † 24. Gen.  
iv. 16; Heb. xi. 4. † 25. Heb. ii. 2, 3; iii. 17; x. 28, 29. † 26. Exod. xix. 18.  
† 26. Hag. ii. 6.

ομενων την μεταθεσιν, ὡς πεποιημενων, \* [ἵνα  
ing shaken the removal, as of things having been made, [so that  
μεινῇ τα μη σαλευόμενα.] 28 Διὸ βασιλείαν  
may remain the not things being shaken.] Therefore a kingdom  
ασαλευτον παραλαμβάνοντες, ἐχωμεν χάριν,  
unshaken receiving, may we hold fast favor,  
δι' ἧς λατρεῦωμεν εὐαρεστῶς τῷ θεῷ,  
by means of which we may serve acceptably to the God,  
μετα αἰδους καὶ εὐλαβείας. 29 Καὶ γὰρ ὁ θεὸς  
with reverence and piety. Even for the God  
ἡμῶν πυρὶ καταναλίσκον.  
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

1 Ἡ φιλαδελφία μενετω. 2 Τῆς φιλοξενίας  
The brotherly love let continue. Of the kindness to strangers  
μη ἐπιλανθανεσθε· δια ταυτης γὰρ ἐλαθον  
not be you neglectful; through this for without knowing  
τινες ξενισαντες ἀγγέλους. 3 Μιμνησκεσθε  
some having entertained messengers. Be you mindful  
των δεσμιων, ὡς συνδεδεμενοι· των κακου-  
of the prisoners, as if having been bound together; of those being ill-  
χουμενων, ὡς καὶ αὐτοὶ οὐτε ἐν σωματι.  
treated, as also yourselves being in body.  
4 Τιμιὸς ὁ γάμος ἐν πασι, καὶ ἡ κοίτη ἀμιαντος·  
Honorable the marriage among all, and the bed undefiled;  
πορνους δὲ καὶ μοιχοὺς κρίνει ὁ θεός. 5 Αἰφίλαρ-  
fornicators but and adulterers will judge the God. Not a love  
γυρὸς ὁ τροπὸς· ἀρκούμενοι τοῖς παροῦσιν·  
of money the turn of mind; being satisfied with the things being present;  
αὐτὸς γὰρ εἰρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ  
he for has said; Not not thee may I leave, not even not  
σε ἐγκαταλίπω. 6 ὥστε θαρρύνοντας ἡμᾶς λε-  
thee may I forsake; so that being confident us to  
γειν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι·  
say; A Lord for me a helper, and not I will fear;  
τί ποιήσει μοι ἄνθρωπος; 7 Μνημονεῦετε των  
what shall do to me a man? Remember you of those  
ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τοῦ  
leading of you, who spoke to you the  
λογὸν τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβα-  
word of the God; of whom viewing attentively the re-  
σιν τῆς ἀναστροφῆς, μιμεισθε τὴν πίστιν.  
sult of the mode of life, imitate you the faith.  
8 Ἰησοῦς Χριστὸς χθες καὶ σήμερον ὁ αὐτός, καὶ  
Jesus Anointed yesterday and to-day the same, and  
εἰς τοὺς αἰῶνας. 9 Διδαχαὶ ποικίλαι καὶ ξε-  
for the ages. By teachings various and strange

† REMOVAL of the THINGS  
SHAKEN, as of things  
made, so that the THINGS  
not SHAKEN may remain.  
28 Therefore, receiving  
an unshaken Kingdom,  
may we hold fast the Fa-  
vor, through which we may  
serve God acceptably with  
Reverence and Piety.  
29 For even † our God  
is a consuming Fire.

CHAPTER XIII.

1 Let † BROTHERLY-  
LOVE continue.  
2 † Be not neglectful of  
HOSPITALITY; for through  
this † some unconsciously  
entertained Angels.  
3 † Be mindful of the  
PRISONERS, as if bound  
with them; and of THOSE  
ILL-TREATED, as being  
yourselves also in the  
Body.  
4 Let MARRIAGE be  
honorable among all, and  
the BED be unpolluted  
†\* for Fornicators and  
Adulterers God will judge.  
5 Be not of an avari-  
cious DISPOSITION; † be  
satisfied with PRESENT  
THINGS, for he himself has  
said,—† “No, I will not  
“leave Thee; no, no, I  
“will not forsake Thee.”  
6 So that, taking cour-  
age, we may say, † “The  
“Lord is My Helper, and I  
“will not fear; what can  
“Man do to me?”  
7 † Remember your  
LEADERS,—those who  
spoke to you the WORD of  
GOD; and viewing atten-  
tively the RESULT of their  
CONDUCT, imitate their  
FAITH.  
8 Jesus Christ, Yester-  
day and To-day is † the  
SAME, and for the AGES  
9 † Be not you therefore  
led away by various and

\* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain—omit.  
4. for Fornicators.  
† 27. Heb. i. 10—12; 2 Pet. iii. 10. † 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3. Psa. l.  
3; xcvi. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. † 1. Rom. xii. 10; 1 Thess. iv. 9;  
1 Pet. i. 22; 2 Pet. i. 7. † 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.  
† 2. Gen. xviii. 3; xix. 2. † 3. Col. iv. 18. † 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6.  
† 5. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8. † 5. Gen. xxviii. 15; Deut. xxxi.  
6, 8; Josh. i. 5; Psa. xxxvii. 25. † 6. Psa. xxvii. 1; lvi. 4, 11, 12; cxviii. 6. † 7.  
verse 17. † 8. John viii. 56; Heb. i. 12; Rev. i. 4. † 9. Eph. iv. 15; v. 6; Col. ii.  
4, 8; 1 John iv. 1.

ναις μη παραφερεσθε· καλον γαρ χαριτι βεβαι-  
 not be you led away; good for by favor to be es-  
 ουσθαι την καρδιαν, ου βρωμασιν, εν οἷς ουκ  
 tablished the heart, not by provisions by which not  
 ωφελθησαν οἱ περιπατησαντες. <sup>10</sup> Εχομεν  
 were profited those having walked about. We have  
 θυσιαστηριον, εξ ου φαγειν ουκ εχουσιν εξου-  
 an altar, from which to eat not they have autho-  
 ριαν οἱ τη σκηνη λατρευοντες. <sup>11</sup> Ὡν γαρ εισ-  
 rity those in the tabernacle serving. Of whom for is  
 φερεται ζων το αιμα \* [περι ἁμαρτίας] εις τα  
 brought animals the blood [concerning sin] into the  
 ἁγια δια του αρχιερεως, τουτων τα σωματα  
 holies by means of the high-priest, of these the bodies  
 κατακαיעται εξω της παρεμβολης, <sup>12</sup> Διο και  
 are burned outside of the camp. Therefore also  
 ἰησους, ινα ἁγιαση δια του ιδιου αιματος  
 Jesus, so that he might sanctify through the own blood  
 τον λαον, εξω της πυλης επαθε. <sup>13</sup> Τουνυν  
 the people, outside of the gate suffered. Now then  
 εξερχωμεθα προς αυτον εξω της παρεμβολης,  
 let us go forth to him outside of the camp,  
 τον ονειδισμον αυτου φεροντες. <sup>14</sup> ου γαρ εχο-  
 the reproach for him bearing; not for we  
 μεν ὧδε μενουσαν πολιν, αλλα την μελλου-  
 have here abiding a city, but the one being about to  
 σαν επιζητουμεν. <sup>15</sup> Δι' αυτου ουν αναφερω-  
 come we seek. Through him therefore may we  
 μεν θυσιαν αινεσεως διαπαντος τῷ θεῷ, τουτ'  
 offer a sacrifice of praise continually to the God, this  
 εστι, καρπον χειλεων ὁμολογουντων τῷ ὀνο-  
 is, fruit of lips ascribing praise to the name  
 ρατι αυτου. <sup>16</sup> Της δε ευποιας και κοινωνιας  
 of him. Of the but doing good and fellowship  
 μη επιλανθανεσθε· τοιαυταις γαρ θυσiais ευα-  
 not be you neglectful; with such for sacrifices is  
 ρεσταιται ὁ θεος. <sup>17</sup> Πειθεσθε τοις ἡγουμενος  
 well-pleased the God. Be you obedient to those leading  
 ὑμων, και ὑπεικετε· αυτοι γαρ αγρυπνουσιν  
 you, and be you subject; they for watch  
 ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσουντες·  
 on behalf of the souls of you, as an account going to render;  
 ινα μετα χαρας τουτο ποιωσι, και μη στενα-  
 so that with joy this they may do, and not groan-  
 ζοντες· αλυσιτελες γαρ ὑμιν τουτο. <sup>18</sup> Προσ-  
 ings; disastrous for to you this. Pray  
 ευχεσθε περι ἡμων· πεποιθαμεν γαρ, οτι καλην  
 you for us; we have confidence for, because a good  
 συνειδησιν εχομεν, εν πασι καλως θελοντες  
 conscience we have, in all things well wishing

foreign Doctrines; for it  
 is an Excellent thing for  
 the HEART to be establish-  
 ed by Favor; † not by  
 Aliments, in which THOSE  
 were not profited who  
 WALKED in them.

10 † We have an Altar  
 from which THOSE who  
 SERVE in the TABERNACLE  
 have no Right to eat.

11 For † the BODIES of  
 those Animals, whose  
 BLOOD is brought into the  
 HOLY PLACES by the  
 HIGH-PRIEST, are burned  
 outside of the CAMP.

12 Therefore, Jesus al-  
 so, that he might sanctify  
 the PEOPLE through his  
 OWN Blood, † suffered out-  
 side of the GATE.

13 Let us, then, now go  
 forth to him outside of the  
 CAMP, † bearing REPROACH  
 for him;

14 † for we have not  
 here an Abiding City, but  
 we are seeking for the  
 FUTURE one.

15 † Through him, there-  
 fore, let us offer † a Sacrifice  
 of Praise to God continu-  
 ally, that is, the Fruit of  
 Lips celebrating his NAME.

16 † But do not forget  
 to be BENEFICENT and to  
 Distribute; for † with  
 Such Sacrifices God is  
 well-pleased.

17 † Obey your LEAD-  
 ERS, and be submissive;  
 for † they keep watch on  
 your behalf, as going to  
 render an Account; so  
 that they may do this with  
 Joy, and not with groan-  
 ings; for this would be  
 unprofitable to you.

18 † Pray for us; for  
 we have confidence, Be-  
 cause we have † a Good  
 Conscience, wishing to  
 conduct ourselves well  
 among all;

\* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

† 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. † 10. 1 Cor. ix. 13; x. 18. † 11.  
 Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3. † 12. John xix.  
 17, 18; Acts vii. 58. † 13. Heb. xi. 26; 1 Pet. iv. 14. † 14. Micah ii. 10; Phil. iii.  
 20; Heb. xi. 10, 16; xii. 22. † 15. Eph. v. 20; 1 Pet. ii. 5. † 16. 2 Cor. ix. 12;  
 1. 14, 23; lxi. 30, 31; cvii. 22; cxvi. 17. † 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; verse 7.  
 Phil. iv. 18; Heb. vi. 10. † 18. Rom. xv. 30; Eph. vi. 19; Col.  
 † 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 26, 28. † 18. Rom. xv. 30; Eph. vi. 19; Col.  
 iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. † 18. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12,

αναστρεφεισθαι. <sup>19</sup> περισσοτερας δε παρακαλω  
to conduct ourselves; more earnestly but I entreat  
τουτο ποιησαι, ινα ταχιον αποκατασταθω  
this to do, so that more quickly I may be restored  
υμιν. <sup>20</sup> 'Ο δε θεος της ειρηνης, ο αναγαγων  
of you. The now God of the peace, the one having led up  
εκ νεκρων τον ποιμενα των προβατων των  
out of dead ones the shepherd of the sheep the  
μεγαν εν αιματι διαθηκης αιωνιου, τον κυριον  
great by blood of a covenant age-lasting, the Lord  
ημων Ιησουν, <sup>21</sup> καταρτισαι υμας εν παντι εργω  
of us Jesus, knit together you in every work  
αγαθω, εις το ποιησαι το θελημα αυτου. ποιων  
good, in order the to do the will of him; doing  
εν υμιν το ευαρεστον ενωπιον αυτου, δια  
in you the well-pleasing thing in presence of himself, through  
Ιησου Χριστου. ω η δοξα εις τους αιωνας  
Jesus Anointed; to whom the glory for the ages  
των αιωνων. αμην.  
of the ages; so be it.

<sup>22</sup> Παρακαλω δε υμας, αδελφοι, ανεχεσθε του  
I entreat now you, brethren, bear you with the  
λογου της παρακλησεως. και γαρ δια βραχεων  
word of the exhortation; indeed for in few words  
επιστειλα υμιν. <sup>23</sup> Γινωσκετε τον αδελφον Τι-  
I sent to you. You know the brother Tim-  
μοθεον απολελυμενον, μεθ' ου, εαν ταχιον  
othy having been sent away, with whom, if quickly  
ερχεται, οψομαι υμας. <sup>24</sup> Ασπασασθε παντας  
he comes, I shall see you. Salute you all  
τους ηγουμενους υμων, και παντας τους αγιους.  
the leaders of you, and all the holy ones.  
Ασπαζονται υμας οι απο της Ιταλιας. <sup>25</sup> Η  
Salute you those from the Italy. The  
χαρις μετα παντων υμων. αμην.  
favor with all of you; so be it.

19 ‡ but more especially  
I entreat you to do This, so  
that I may more speedily  
be restored to you.

20 Now may ‡ THAT  
GOD of PEACE, ‡ who  
BROUGHT UP from the  
Dead ‡ THAT SHEPHERD  
of the SHEEP, (become  
GREAT by ‡ the Blood of  
an aionian Covenant,) even  
our LORD Jesus,

21 ‡ knit you together  
in Every Good \* Work, in  
order to DO his WILL;  
‡ producing in you THAT  
which is WELL-PLEASING  
in his presence, through  
Jesus Christ; ‡ to whom  
be the GLORY for the AGES  
of the AGES.

22 Now I entreat you,  
Brethren, bear the word of  
EXHORTATION; for indeed,  
I sent it to you in brief.

23 You know that  
‡ BROTHER Timothy has  
been sent away, with whom  
if he arrive soon, I shall  
see you.

24 Salute all your  
‡ LEADERS, and All the  
SAINTS. THOSE from  
ITALY salute you.

25 ‡ The FAVOR be with  
you all. Amen.

\* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his WILL, producing in you  
by Him THAT. Subscription—TO THE HEBREWS—WRITTEN FROM ROME.

† 19. Philemon 22. † 20. Rom. xv. 33; 1 Thess. v. 23. † 20. Acts ii. 24, 32;  
Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20. Isa.  
xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11;  
Heb. x. 22. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i.  
5; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.