

## Chapter 5

For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

**2** Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

**3** And therefore he ought, as for the people, so also for himself, to offer for sins.

**4** Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

**5** So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: Thou art my Son, this day have I begotten thee.

**6** As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.

**7** Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence.

**8** And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

**9** And being consummated, he became, to all that obey him, the cause of eternal salvation.

**10** Called by God a high priest according to the order of Melchisedech.

**11** Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear.

**12** For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat.

**13** For every one that is a partaker of milk, is unskillful in the word of justice: for he is a little child.

**14** But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil.

## Chapter 6

Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

**2** Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment.

**3** And this will we do, if God permit.

**4** For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

**5** Have moreover tasted the good word of God, and the powers of the world to come,

**6** And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery.

**7** For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God.

**8** But that which bringeth forth thorns and briers, is reprobate, and very near unto a curse, whose end is to be burnt.

**9** But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus.

**10** For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

**11** And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end:

**12** That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

**13** For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself,

**14** Saying: Unless blessing I shall bless thee, and multiplying I shall multiply thee.

**15** And so patiently enduring he obtained the promise.

**16** For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

**17** Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

**18** That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us.

**19** Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil;

**20** Where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.

## Chapter 7

For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

**2** To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is,

king of peace:

**3** Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

**4** Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

**5** And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

**6** But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.

**7** And without all contradiction, that which is less, is blessed by the better.

**8** And here indeed, men that die, receive tithes: but there he hath witness, that he liveth.

**9** And (as it may be said) even Levi who received tithes, paid tithes in Abraham:

**10** For he was yet in the loins of his father, when Melchisedech met him.

**11** If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?

**12** For the priesthood being translated, it is necessary that a translation also be made of the law.

**13** For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar.

**14** For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing con-

cerning priests.

**15** And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest,

**16** Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:

**17** For he testifieth: Thou art a priest for ever, according to the order of Melchisedech.

**18** There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:

**19** (For the law brought nothing to perfection,) but a bringing in of a better hope, by which we draw nigh to God.

**20** And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath;

**21** But this with an oath, by him that said unto him: The Lord hath sworn, and he will not repent, Thou art a priest for ever.)

**22** By so much is Jesus made a surety of a better testament.

**23** And the others indeed were made many priests, because by reason of death they were not suffered to continue:

**24** But this, for that he continueth for ever, hath an everlasting priesthood,

**25** Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us.

**26** For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens;

**27** Who needeth not daily (as the other priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once, in offering himself.

**28** For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

## Chapter 8

Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens,

**2** A minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man.

**3** For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer.

**4** If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law,

**5** Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shewn thee on the mount.

**6** But now he hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises.

**7** For if that former had been faultless, there should not indeed a place have been sought for a second.

**8** For finding fault with them, he saith: Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament:

**9** Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my tes-