

## Epistula Ad Hebraeos - Chapter 1

- 1** Multifariam et multis modis olim Deus loquens patribus in prophetis
- 2** novissime diebus istis locutus est nobis in Filio quem constituit heredem universorum per quem fecit et saecula
- 3** qui cum sit splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae purgationem peccatorum faciens sedit ad dexteram Maiestatis in excelsis
- 4** tanto melior angelis effectus quanto differentius prae illis nomen hereditavit
- 5** cui enim dixit aliquando angelorum Filius meus es tu ego hodie genui te et rursum ego ero illi in Patrem et ipse erit mihi in Filium
- 6** et cum iterum introducit primogenitum in orbem terrae dicit et adorent eum omnes angeli Dei
- 7** et ad angelos quidem dicit qui facit angelos suos spiritus et ministros suos flammam ignis
- 8** ad Filium autem thronus tuus Deus in saeculum saeculi et virga aequitatis virga regni tui
- 9** dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis
- 10** et tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli
- 11** ipsi peribunt tu autem permanebis et omnes ut vestimentum veterescent
- 12** et velut amictum involves eos et mutabuntur tu autem idem es et anni tui non deficient
- 13** ad quem autem angelorum dixit aliquando sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum
- 14** nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hereditatem capient salutis
- 1** God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,
- 2** In these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.
- 3** Who being the brightness of his glory and the figure of his substance and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high:
- 4** Being made so much better than the angels as he hath inherited a more excellent name than they.
- 5** For to which of the angels hath he said at any time: Thou art my Son, to-day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son?
- 6** And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him.
- 7** And to the angels indeed he saith: He that maketh his angels spirits and his ministers a flame of fire.
- 8** But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.
- 9** Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
- 10** And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.
- 11** They shall perish: but thou shalt continue: and they shall all grow old as a garment.
- 12** And as a vesture shalt thou change them, and they shall be changed. But thou art the selfsame: and thy years shall not fail.
- 13** But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool?
- 14** Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?

## Epistula Ad Hebraeos - Chapter 2

- 1** Propterea abundantius oportet observare nos ea quae audivimus ne forte pereffluamus
- 2** si enim qui per angelos dictus est sermo factus est firmus et omnis praevaricatio et inoboedientia accepit iustam mercedis retributionem
- 3** quomodo nos effugiemus si tantam neglexerimus salutem quae cum initium accepisset enarrari per Dominum ab eis qui
- 1** Therefore ought we more diligently to observe the things which we have heard lest perhaps we should let them slip.
- 2** For if the word spoken by angels became steadfast and every transgression and disobedience received a just recompense of reward:
- 3** How shall we escape if we neglect so great salvation? Which, having begun to be declared by the Lord, was confirmed unto us by them that

audierunt in nos confirmata est

**4** contestante Deo signis et portentis et variis virtutibus et Spiritus Sancti distributionibus secundum suam voluntatem

**5** non enim angelis subiecit orbem terrae futurum de quo loquimur

**6** testatus est autem in quodam loco quis dicens quid est homo quod memor es eius aut filius hominis quoniam visitas eum

**7** minuisti eum paulo minus ab angelis gloria et honore coronasti eum et constituisti eum super opera manuum tuarum

**8** omnia subiecisti sub pedibus eius in eo enim quod ei omnia subiecit nihil dimisit non subiectum ei nunc autem necdum videmus omnia subiecta ei

**9** eum autem qui modico quam angeli minoratus est videmus Iesum propter passionem mortis gloria et honore coronatum ut gratia Dei pro omnibus gustaret mortem

**10** decebat enim eum propter quem omnia et per quem omnia qui multos filios in gloriam adduxerat auctorem salutis eorum per passiones consummare

**11** qui enim sanctificat et qui sanctificantur ex uno omnes propter quam causam non confunditur fratres eos vocare dicens

**12** nuntiabo nomen tuum fratribus meis in medio ecclesiae laudabo te

**13** et iterum ego ero fidens in eum et iterum ecce ego et pueri mei quos mihi dedit Deus

**14** quia ergo pueri communicaverunt sanguini et carni et ipse similiter participavit hisdem ut per mortem destrueret eum qui habebat mortis imperium id est diabolus

**15** et liberaret eos qui timore mortis per totam vitam obnoxii erant servituti

**16** nusquam enim angelos adprehendit sed semen Abrahae adprehendit

**17** unde debuit per omnia fratribus simile ut misericors fieret et fidelis pontifex ad Deum ut repropitiaret delicta populi

**18** in eo enim in quo passus est ipse temptatus potens est eis qui temptantur auxiliari

heard him.

**4** God also bearing them witness by signs and wonders and divers miracles and distributions of the Holy Ghost, according to his own will.

**5** For God hath not subjected unto angels the world to come, whereof we speak.

**6** But one in a certain place hath testified, saying: What is man, that thou art mindful of him? Or the son of man, that thou visitest him?

**7** Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour and hast set him over the works of thy hands.

**8** Thou hast subjected all things under his feet. For in that he hath subjected all things to him he left nothing not subject to him. But now we see not as yet all things subject to him.

**9** But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God he might taste death for all.

**10** For it became him for whom are all things and by whom are all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.

**11** For both he that sanctifieth and they who are sanctified are all of one. For which cause he is not ashamed to call them brethren, saying:

**12** I will declare thy name to my brethren: in the midst of the church will I praise thee.

**13** And again: I will put my trust in him. And again: Behold I and my children, whom God hath given me.

**14** Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil:

**15** And might deliver them, who through the fear of death were all their lifetime subject to servitude.

**16** For nowhere doth he take hold of the angels: but of the seed of Abraham he taketh hold.

**17** Wherefore, it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of the people.

**18** For in that wherein he himself hath suffered and been tempted he is able to succour them also that are tempted.

## Epistula Ad Hebraeos - Chapter 3

**1** Unde fratres sancti vocationis caelestis participes considerate apostolum et pontificem confessionis nostrae Iesum

**2** qui fidelis est ei qui fecit illum sicut et Moses in omni domo illius

**1** Wherefore, holy brethren, partakers of the heavenly vocation consider the apostle and high priest of our confession, Jesus:

**2** Who is faithful to him that made him, as was also Moses in all his house.

<b>3</b> amplioris enim gloriae iste prae Mose dignus habitus est quanto ampliore honorem habet domus qui fabricavit illam	<b>3</b> For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house hath greater honour than the house.
<b>4</b> omnis namque domus fabricatur ab aliquo qui autem omnia creavit Deus	<b>4</b> For every house is built by some man: but he that created all things is God.
<b>5</b> et Moses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quae dicenda erant	<b>5</b> And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:
<b>6</b> Christus vero tamquam filius in domo sua quae domus sumus nos si fiduciam et gloriam spei usque ad finem firmam retineamus	<b>6</b> But Christ, as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.
<b>7</b> quapropter sicut dicit Spiritus Sanctus hodie si vocem eius audieritis	<b>7</b> Wherefore, as the Holy Ghost saith: To-day if you shall hear his voice,
<b>8</b> nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto	<b>8</b> Harden not your hearts, as in the provocation, in the day of temptation in the desert,
<b>9</b> ubi temptaverunt me patres vestri probaverunt et viderunt opera mea	<b>9</b> Where your fathers tempted me, proved and saw my works,
<b>10</b> quadraginta annos propter quod infensus fui generationi huic et dixi semper errant corde ipsi autem non cognoverunt vias meas	<b>10</b> Forty years: for which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways.
<b>11</b> sicut iuravi in ira mea si introibunt in requiem meam	<b>11</b> As I have sworn in my wrath: If they shall enter into my rest.
<b>12</b> videte fratres ne forte sit in aliquo vestrum cor malum incredulitatis discedendi a Deo vivo	<b>12</b> Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.
<b>13</b> sed adhortamini vosmet ipsos per singulos dies donec hodie cognominatur ut non obduretur quis ex vobis fallacia peccati	<b>13</b> But exhort one another every day, whilst it is called to day, that none of you be hardened through the deceitfulness of sin.
<b>14</b> participes enim Christi effecti sumus si tamen initium substantiae usque ad finem firmum retineamus	<b>14</b> For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end.
<b>15</b> dum dicitur hodie si vocem eius audieritis nolite obdurare corda vestra quemadmodum in illa exacerbatione	<b>15</b> While it is said: To day, if you shall hear his voice, harden not your hearts, as in that provocation.
<b>16</b> quidam enim audientes exacerbaverunt sed non universi qui profecti sunt ab Aegypto per Mosen	<b>16</b> For some who heard did provoke: but not all that came out of Egypt by Moses.
<b>17</b> quibus autem infensus est quadraginta annos nonne illis qui peccaverunt quorum cadavera prostrata sunt in deserto	<b>17</b> And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert?
<b>18</b> quibus autem iuravit non introire in requiem ipsius nisi illis qui increduli fuerunt	<b>18</b> And to whom did he swear, that they should not enter into his rest: but to them that were incredulous?
<b>19</b> et videmus quia non potuerunt introire propter incredulitatem	<b>19</b> And we see that they could not enter in, because of unbelief.

## Epistula Ad Hebraeos - Chapter 4

<b>1</b> Timeamus ergo ne forte relictæ pollicitatione introeundi in requiem eius existimetur aliqui ex vobis deesse	<b>1</b> Let us fear therefore lest, the promise being left of entering into his rest, any of you should be thought to be wanting.
<b>2</b> etenim et nobis nuntiatur est quemadmodum et illis sed non profuit illis sermo auditus non admixtis fidei ex his quae audierunt	<b>2</b> For unto us also it hath been declared in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.
<b>3</b> ingrediemur enim in requiem qui credidimus	<b>3</b> For we, who have believed, shall enter into rest; as he said: As I have sworn in my wrath: If

quemadmodum dixit sicut iuravi in ira mea si introibunt in requiem meam et quidem operibus ab institutione mundi factis

**4** dixit enim quodam loco de die septima sic et requievit Deus die septima ab omnibus operibus suis

**5** et in isto rursum si introibunt in requiem meam

**6** quoniam ergo superest quosdam introire in illam et hii quibus prioribus adnuntiatur est non introierunt propter incredulitatem

**7** iterum terminat diem quendam hodie in David dicendo post tantum temporis sicut supra dictum est hodie si vocem eius audieritis nolite obdurare corda vestra

**8** nam si eis Iesus requiem praestitisset numquam de alio loqueretur posthac die

**9** itaque relinquitur sabbatismus populo Dei

**10** qui enim ingressus est in requiem eius etiam ipse requievit ab operibus suis sicut a suis Deus

**11** festinemus ergo ingredi in illam requiem ut ne in id ipsum quis incidat incredulitatis exemplum

**12** vivus est enim Dei sermo et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae ac spiritus compagum quoque et medullarum et discretor cogitationum et intentionum cordis

**13** et non est ulla creatura invisibilis in conspectu eius omnia autem nuda et aperta sunt oculis eius ad quem nobis sermo

**14** habentes ergo pontificem magnum qui penetraverit caelos Iesum Filium Dei teneamus confessionem

**15** non enim habemus pontificem qui non possit conpati infirmitatibus nostris temptatum autem per omnia pro similitudine absque peccato

**16** adeamus ergo cum fiducia ad thronum gratiae ut misericordiam consequamur et gratiam inveniamus in auxilio oportuno

they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.

**4** For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all his works.

**5** And in this place again: If they shall enter into my rest.

**6** Seeing then it remaineth that some are to enter into it, and they to whom it was first preached did not enter because of unbelief:

**7** Again he limiteth a certain day, saying in David; To day, after so long a time as it is above said: To day if you shall hear his voice, harden not your hearts.

**8** For if Jesus had given them rest he would never have afterwards spoken of another day.

**9** There remaineth therefore a day of rest for the people of God.

**10** For he that is entered into his rest, the same also hath rested from his works, as God did from his.

**11** Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief.

**12** For the word of God is living and effectual and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow: and is a discernor of the thoughts and intents of the heart.

**13** Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

**14** Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession.

**15** For we have not a high priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

**16** Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid.

## Epistula Ad Hebraeos - Chapter 5

**1** Omnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad Deum ut offerat dona et sacrificia pro peccatis

**2** qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate

**3** et propter eam debet quemadmodum et pro populo ita etiam pro semet ipso offerre pro peccatis

**4** nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron

**1** 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

**5** sic et Christus non semet ipsum clarificavit ut pontifex fieret sed qui locutus est ad eum Filius meus es tu ego hodie genui te

**6** quemadmodum et in alio dicit tu es sacerdos in aeternum secundum ordinem Melchisedech

**7** qui in diebus carnis suae preces supplicationesque ad eum qui possit saluum illum a morte facere cum clamore valido et lacrimis offerens et exauditus pro sua reverentia

**8** et quidem cum esset Filius didicit ex his quae passus est oboedientiam

**9** et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae

**10** appellatus a Deo pontifex iuxta ordinem Melchisedech

**11** de quo grandis nobis sermo et ininterpretabilis ad dicendum quoniam inbecilles facti estis ad audiendum

**12** etenim cum deberetis magistri esse propter tempus rursum indigetis ut vos doceamini quae sint elementa exordii sermonum Dei et facti estis quibus lacte opus sit non solido cibo

**13** omnis enim qui lactis est particeps expers est sermonis iustitiae parvulus enim est

**14** perfectorum autem est solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali

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 unskilful 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.

## Epistula Ad Hebraeos - Chapter 6

**1** Quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacentes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum

**2** baptismatum doctrinae inpositionis quoque manuum ac resurrectionis mortuorum et iudicii aeterni

**3** et hoc faciemus siquidem permiserit Deus

**4** impossibile est enim eos qui semel sunt illuminati gustaverunt etiam donum caeleste et participes sunt facti Spiritus Sancti

**5** gustaverunt nihilominus bonum Dei verbum virtutesque saeculi venturi

**6** et prolapsi sunt renovari rursus ad paenitentiam rursum crucifigentes sibimet ipsi Filium Dei et ostentui habentes

**7** terra enim saepe venientem super se bibens imbrem et generans herbam opportunam illis a quibus colitur accipit benedictionem a Deo

**8** proferens autem spinas ac tribulos reproba est et maledicto proxima cuius consummatio in combustionem

**1** 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** confidimus autem de vobis dilectissimi meliora et viciniore salutis tametsi ita loquimur
- 10** non enim iniustus Deus ut obliviscatur operis vestri et dilectionis quam ostendistis in nomine ipsius qui ministrastis sanctis et ministratis
- 11** cupimus autem unumquemque vestrum eandem ostentare sollicitudinem ad expletionem spei usque in finem
- 12** ut non segnes efficiamini verum imitatores eorum qui fide et patientia hereditabunt promissiones
- 13** Abrahae namque promittens Deus quoniam neminem habuit per quem iuraret maiorem iuravit per semet ipsum
- 14** dicens nisi benedicens benedicam te et multiplicans multiplicabo te
- 15** et sic longanimiter ferens adeptus est repromissionem
- 16** homines enim per maiorem sui iurant et omnis controversiae eorum finis ad confirmationem est iuramentum
- 17** in quo abundantius volens Deus ostendere pollicitationis hereditatem in mobilitatem consilii sui interposuit iusiurandum
- 18** ut per duas res immobiles quibus impossibile est mentiri Deum fortissimum solacium habeamus qui confugimus ad tenendam propositam spem
- 19** quam sicut anchoram habemus animae tutam ac firmam et incedentem usque in interiora velaminis
- 20** ubi praecursor pro nobis introiit Iesus secundum ordinem Melchisedech pontifex factus in aeternum
- 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 promises 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, we 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.

## Epistula Ad Hebraeos - Chapter 7

- 1** Hic enim Melchisedech rex Salem sacerdos Dei summi qui obviavit Abrahae regresso a caede regum et benedixit ei
- 2** cui decimas omnium divisit Abraham primum quidem qui interpretatur rex iustitiae deinde autem et rex Salem quod est rex pacis
- 3** sine patre sine matre sine genealogia neque initium dierum neque finem vitae habens adsimilatus autem Filio Dei manet sacerdos in perpetuum
- 4** intuemini autem quantus sit hic cui et decimam dedit de praecipuis Abraham patriarcha
- 5** et quidem de filiis Levi sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem id est a fratribus suis
- 1** 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

quamquam et ipsi exierunt de lumbis Abrahæ	brethren: though they themselves also came out of the loins of Abraham.
<b>6</b> cuius autem generatio non adnumeratur in eis decimas sumpsit Abraham et hunc qui habebat repromissiones benedixit	<b>6</b> But he, whose pedigree is not numbered among them, received tithes of Abraham and blessed him that had the promises.
<b>7</b> sine ulla autem contradictione quod minus est a meliore benedicitur	<b>7</b> And without all contradiction, that which is less is blessed by the better.
<b>8</b> et hic quidem decimas morientes homines accipiunt ibi autem contestatus quia vivit	<b>8</b> And here indeed, men that die receive tithes: but there, he hath witness that he liveth.
<b>9</b> et ut ita dictum sit per Abraham et Levi qui decimas accipit decimatus est	<b>9</b> And (as it may be said) even Levi who received tithes paid tithes in Abraham:
<b>10</b> adhuc enim in lumbis patris erat quando obviavit ei Melchisedech	<b>10</b> For he was yet in the loins of his father when Melchisedech met him.
<b>11</b> si ergo consummatio per sacerdotium leviticum erat populus enim sub ipso legem accepit quid adhuc necessarium secundum ordinem Melchisedech alium surgere sacerdotem et non secundum ordinem Aaron dici	<b>11</b> 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?
<b>12</b> translato enim sacerdotio necesse est ut et legis translatio fiat	<b>12</b> For the priesthood being translated, it is necessary that a translation also be made of the law,
<b>13</b> in quo enim hæc dicuntur de alia tribu est de qua nullus altario praesto fuit	<b>13</b> For he of whom these things are spoken is of another tribe, of which no one attended on the altar.
<b>14</b> manifestum enim quod ex Iuda ortus sit Dominus noster in qua tribu nihil de sacerdotibus Moses locutus est	<b>14</b> For it is evident that our Lord sprung out of Iuda: in which tribe Moses spoke nothing concerning priests.
<b>15</b> et amplius adhuc manifestum est si secundum similitudinem Melchisedech exurgit alius sacerdos	<b>15</b> And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest,
<b>16</b> qui non secundum legem mandati carnalis factus est sed secundum virtutem vitae insolubilis	<b>16</b> Who is made, not according to the law of a law of a carnal commandment, but according to the power of an indissoluble life.
<b>17</b> contestatur enim quoniam tu es sacerdos in aeternum secundum ordinem Melchisedech	<b>17</b> For he testifieth: Thou art a priest for ever according to the order of Melchisedech.
<b>18</b> reprobatio quidem fit praecedentis mandati propter infirmitatem eius et inutilitatem	<b>18</b> There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:
<b>19</b> nihil enim ad perfectum adduxit lex introductio vero melioris spei per quam proximamus ad Deum	<b>19</b> For the law brought nothing to perfection: but a bringing in of a better hope, by which we draw nigh to God.
<b>20</b> et quantum est non sine iureiurando alii quidem sine iureiurando sacerdotes facti sunt	<b>20</b> And inasmuch as it is not without an oath (for the others indeed were made priests without an oath:
<b>21</b> hic autem cum iureiurando per eum qui dixit ad illum iuravit Dominus et non paenitebit tu es sacerdos in aeternum	<b>21</b> 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).
<b>22</b> in tantum melioris testamenti sponsor factus est Iesus	<b>22</b> By so much is Jesus made a surety of a better testament.
<b>23</b> et alii quidem plures facti sunt sacerdotes idcirco quod morte prohiberentur permanere	<b>23</b> And the others indeed were made many priests, because by reason of death they were not suffered to continue:
<b>24</b> hic autem eo quod maneat in aeternum sempiternum habet sacerdotium	<b>24</b> But this, for that he continueth for ever, hath an everlasting priesthood:
<b>25</b> unde et salvare in perpetuo potest accedentes per semet ipsum ad Deum semper vivens ad interpellandum pro eis	<b>25</b> Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us.

**26** talis enim decebat ut nobis esset pontifex sanctus innocens inpollutus segregatus a peccatoribus et excelsior caelis factus

**27** qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre deinde pro populi hoc enim fecit semel se offerendo

**28** lex enim homines constituit sacerdotes infirmitatem habentes sermo autem iurisiurandi qui post legem est Filium in aeternum perfectum

**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.

## Epistula Ad Hebraeos - Chapter 8

**1** Capitulum autem super ea quae dicuntur talem habemus pontificem qui consedit in dextera sedis Magnitudinis in caelis

**2** sanctorum minister et tabernaculi veri quod fixit Dominus et non homo

**3** omnis enim pontifex ad offerenda munera et hostias constituitur unde necesse est et hunc habere aliquid quod offerat

**4** si ergo esset super terram nec esset sacerdos cum essent qui offerrent secundum legem munera

**5** qui exemplari et umbrae deserviunt caelestium sicut responsum est Mosi cum consummaret tabernaculum vide inquit omnia facito secundum exemplar quod tibi ostensum est in monte

**6** nunc autem melius sortitus est ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum est

**7** nam si illud prius culpa vacasset non utique secundi locus inquireretur

**8** vituperans enim eos dicit ecce dies veniunt dicit Dominus et consummabo super domum Israhel et super domum Iuda testamentum novum

**9** non secundum testamentum quod feci patribus eorum in die qua adprehendi manum illorum ut educerem illos de terra Aegypti quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit Dominus

**10** quia hoc testamentum quod disponam domui Israhel post dies illos dicit Dominus dando leges meas in mentem eorum et in corde eorum superscribam eas et ero eis in Deum et ipsi erunt mihi in populum

**11** et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce Dominum quoniam omnes scient me a minore usque ad maiorem eorum

**12** quia propitius ero iniquitatibus eorum et peccatorum illorum iam non memorabor

**13** dicendo autem novum veteravit prius quod

**1** 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 testament: and I regarded them not, saith the Lord.

**10** For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind: and in their heart will I write them. And I will be their God: and they shall be my people.

**11** And they shall not teach every man his neighbour and every man his brother, saying: Know the Lord. For all shall know me, from the least to the greatest of them.

**12** Because I will be merciful to their iniquities: and their sins I will remember no more.

**13** Now in saying a new, he hath made the former



autem antiquatur et senescit prope interitum est

old. And that which decayeth and groweth old is near its end.

## Epistula Ad Hebraeos - Chapter 9

**1** Habuit quidem et prius iustificationes culturae et sanctum saeculare

**1** The former indeed had also justifications of divine service and a sanctuary.

**2** tabernaculum enim factum est primum in quo inerant candelabra et mensa et propositio panum quae dicitur sancta

**2** For there was a tabernacle made the first, wherein were the candlesticks and the table and the setting forth of loaves, which is called the Holy.

**3** post velamentum autem secundum tabernaculum quod dicitur sancta sanctorum

**3** And after the second veil, the tabernacle which is called the Holy of Holies:

**4** aureum habens turibulum et arcam testamenti circumtectam ex omni parte auro in qua urna aurea habens manna et virga Aaron quae fronduerat et tabulae testamenti

**4** Having a golden censer and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna and the rod of Aaron that had blossomed and the tables of the testament.

**5** superque eam cherubin gloriae obumbrantia propitiatorium de quibus non est modo dicendum per singula

**5** And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

**6** his vero ita compositis in priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes

**6** Now these things being thus ordered, into the first tabernacle, the priests indeed always entered, accomplishing the offices of sacrifices.

**7** in secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorantia

**7** But into the second, the high priest alone, once a year: not without blood, which he offereth for his own and the people's ignorance:

**8** hoc significante Spiritu Sancto nondum propalatam esse sanctorum viam adhuc priore tabernaculo habente statum

**8** The Holy Ghost signifying this: That the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing.

**9** quae parabola est temporis instantis iuxta quam munera et hostiae offeruntur quae non possunt iuxta conscientiam perfectum facere servientem

**9** Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks,

**10** solummodo in cibis et in potibus et variis baptismis et iustitiis carnis usque ad tempus correctionis inpositis

**10** And divers washings and justices of the flesh laid on them until the time of correction.

**11** Christus autem adsistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manufactum id est non huius creationis

**11** But Christ, being come an high Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, that is, not of this creation:

**12** neque per sanguinem hircorum et vitulorum sed per proprium sanguinem introivit semel in sancta aeterna redemptione inventa

**12** Neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

**13** si enim sanguis hircorum et taurorum et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis

**13** For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

**14** quanto magis sanguis Christi qui per Spiritum Sanctum semet ipsum obtulit immaculatum Deo emundabit conscientiam vestram ab operibus mortuis ad serviendum Deo viventi

**14** How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

**15** et ideo novi testamenti mediator est ut morte intercedente in redemptionem earum praevaricationum quae erant sub priore testamento repromissionem accipiant qui vocati sunt aeternae hereditatis

**15** And therefore he is the mediator of the new testament: that by means of his death for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

**16** ubi enim testamentum mors necesse est intercedat testatoris

**16** For where there is a testament the death of the testator must of necessity come in.

- 17** testamentum enim in mortuis confirmatum est alioquin nondum valet dum vivit qui testatus est
- 18** unde ne primum quidem sine sanguine dedicatum est
- 19** lecto enim omni mandato legis a Mose universo populo accipiens sanguinem vitulorum et hircorum cum aqua et lana coccinea et hysopo ipsum quoque librum et omnem populum aspersit
- 20** dicens hic sanguis testamenti quod mandavit ad vos Deus
- 21** etiam tabernaculum et omnia vasa ministerii sanguine similiter aspersit
- 22** et omnia paene in sanguine mundantur secundum legem et sine sanguinis fusione non fit remissio
- 23** necesse est ergo exemplaria quidem caelestium his mundari ipsa autem caelestia melioribus hostiis quam istis
- 24** non enim in manufactis sanctis Iesus introiit exemplaria verorum sed in ipsum caelum ut appareat nunc vultui Dei pro nobis
- 25** neque ut saepe offerat semet ipsum quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno
- 26** alioquin oportebat eum frequenter pati ab origine mundi nunc autem semel in consummatione saeculorum ad destitutionem peccati per hostiam suam apparuit
- 27** et quemadmodum statutum est hominibus semel mori post hoc autem iudicium
- 28** sic et Christus semel oblatus ad multorum exhaurienda peccata secundo sine peccato apparebit expectantibus se in salutem
- 17** For a testament is of force after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.
- 18** Whereupon neither was the first indeed dedicated without blood.
- 19** For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people.
- 20** Saying: This is the blood of the testament which God hath enjoined unto you.
- 21** The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.
- 22** And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.
- 23** It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.
- 24** For Jesus is not entered into the Holies made with hands, the patterns of the true: but into Heaven itself, that he may appear now in the presence of God for us.
- 25** Nor yet that he should offer himself often, as the high priest entereth into the Holies every year with the blood of others:
- 26** For then he ought to have suffered often from the beginning of the world. But now once, at the end of ages, he hath appeared for the destruction of sin by the sacrifice of himself.
- 27** And as it is appointed unto men once to die, and after this the judgment:
- 28** So also Christ was offered once to exhaust the sins of many. The second time he shall appear without sin to them that expect him unto salvation.

## Epistula Ad Hebraeos - Chapter 10

- 1** Umbram enim habens lex bonorum futurorum non ipsam imaginem rerum per singulos annos hisdem ipsis hostiis quas offerunt indesinenter numquam potest accedentes perfectos facere
- 2** alioquin non cessassent offerri ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati
- 3** sed in ipsis commemoratio peccatorum per singulos annos fit
- 4** impossibile enim est sanguine taurorum et hircorum auferri peccata
- 5** ideo ingrediens mundum dicit hostiam et oblationem noluisti corpus autem aptasti mihi
- 6** holocaustomata et pro peccato non tibi placuit
- 7** tunc dixi ecce venio in capitulo libri scriptum
- 1** For the law, having a shadow of the good things to come, not the very image of the things, by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect.
- 2** For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer.
- 3** But in them there is made a commemoration of sins every year:
- 4** For it is impossible that with the blood of oxen and goats sin should be taken away.
- 5** Wherefore, when he cometh into the world he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me.
- 6** Holocausts for sin did not please thee.
- 7** Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will,

est de me ut faciam Deus voluntatem tuam

O God.

**8** superius dicens quia hostias et oblationes et holocaustumata et pro peccato noluisti nec placita sunt tibi quae secundum legem offeruntur

**8** In saying before, Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law.

**9** tunc dixit ecce venio ut faciam Deus voluntatem tuam aufert primum ut sequens statuatur

**9** Then said I: Behold, I come to do thy will, O God: He taketh away the first, that he may establish that which followeth.

**10** in qua voluntate sanctificati sumus per oblationem corporis Christi Iesu in semel

**10** In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

**11** et omnis quidem sacerdos praesto est cotidie ministrans et easdem saepe offerens hostias quae numquam possunt auferre peccata

**11** And every priest indeed standeth daily ministering and often offering the same sacrifices which can never take away sins.

**12** hic autem unam pro peccatis offerens hostiam in sempiternum sedit in dextera Dei

**12** But this man, offering one sacrifice for sins, for ever sitteth on the right hand of God,

**13** de cetero expectans donec ponantur inimici eius scabillum pedum eius

**13** From henceforth expecting until his enemies be made his footstool.

**14** una enim oblatione consummavit in sempiternum sanctificatos

**14** For by one oblation he hath perfected for ever them that are sanctified.

**15** contestatur autem nos et Spiritus Sanctus postquam enim dixit

**15** And the Holy Ghost also doth testify this to us. For after that he said:

**16** hoc autem testamentum quod testabor ad illos post dies illos dicit Dominus dando leges meas in cordibus eorum et in mente eorum superscribam eas

**16** And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts and on their minds will I write them:

**17** et peccatorum et iniquitatum eorum iam non recordabor amplius

**17** And their sins and iniquities I will remember no more.

**18** ubi autem horum remissio iam non oblatio pro peccato

**18** Now, where there is a remission of these, there is no more an oblation for sin.

**19** habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi

**19** Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ:

**20** quam initiavit nobis viam novam et viventem per velamen id est carnem suam

**20** A new and living way which he hath dedicated for us through the veil, that is to say, his flesh:

**21** et sacerdotem magnum super domum Dei

**21** And a high priest over the house of God:

**22** accedamus cum vero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda

**22** Let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water.

**23** teneamus spei nostrae confessionem indeclinabilem fidelis enim est qui repromisit

**23** Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised):

**24** et consideremus invicem in provocationem caritatis et bonorum operum

**24** And let us consider one another, to provoke unto charity and to good works:

**25** non deserentes collectionem nostram sicut est consuetudinis quibusdam sed consolantes et tanto magis quanto videritis adpropinquantem diem

**25** Not forsaking our assembly, as some are accustomed: but comforting one another, and so much the more as you see the day approaching.

**26** voluntarie enim peccantibus nobis post acceptam notitiam veritatis iam non relinquitur pro peccatis hostia

**26** For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins:

**27** terribilis autem quaedam expectatio iudicii et ignis aemulatio quae consumptura est adversarios

**27** But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

**28** irritam quis faciens legem Mosi sine ulla miseratione duobus vel tribus testibus moritur

**28** A man making void the law of Moses dieth without any mercy under two or three witnesses:

**29** How much more, do you think he deserveth

- 29** quanto magis putatis deteriora mereri supplicia qui Filium Dei conculcaverit et sanguinem testamenti pollutum duxerit in quo sanctificatus est et Spiritui gratiae contumeliam fecerit
- 30** scimus enim qui dixit mihi vindictam ego reddam et iterum quia iudicabit Dominus populum suum
- 31** horrendum est incidere in manus Dei viventis
- 32** rememoramini autem pristinos dies in quibus inluminati magnum certamen sustinuistis passionum
- 33** et in altero quidem obprobriis et tribulationibus spectaculum facti in altero autem socii taliter conversantium effecti
- 34** nam et vinctis compassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam
- 35** nolite itaque amittere confidentiam vestram quae magnam habet remunerationem
- 36** patientia enim vobis necessaria est ut voluntatem Dei facientes reportetis promissionem
- 37** adhuc enim modicum quantum qui venturus est veniet et non tardabit
- 38** iustus autem meus ex fide vivit quod si subtraxerit se non placebit animae meae
- 39** nos autem non sumus subtractionis in perditionem sed fidei in acquisitionem animae
- worse punishments, who hath trodden under foot the Son of God and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?
- 30** For we know him that hath said: Vengeance belongeth to me, and I will repay. And again: The Lord shall judge his people.
- 31** It is a fearful thing to fall into the hands of the living God.
- 32** But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions.
- 33** And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.
- 34** For you both had compassion on them that were in bands and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.
- 35** Do not therefore lose your confidence which hath a great reward.
- 36** For patience is necessary for you: that, doing the will of God, you may receive the promise.
- 37** For yet a little and a very little while, and he that is to come will come and will not delay.
- 38** But my just man liveth by faith: but if he withdraw himself, he shall not please my soul.
- 39** But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

## Epistula Ad Hebraeos - Chapter 11

- 1** Est autem fides sperandorum substantia rerum argumentum non parentum
- 2** in hac enim testimonium consecuti sunt senes
- 3** fide intellegimus aptata esse saecula verbo Dei ut ex invisibilibus visibilia fierent
- 4** fide plurimam hostiam Abel quam Cain obtulit Deo per quam testimonium consecutus est esse iustus testimonium perhibente muneribus eius Deo et per illam defunctus adhuc loquitur
- 5** fide Enoch translatus est ne videret mortem et non inveniebatur quia transtulit illum Deus ante translationem enim testimonium habebat placuisse Deo
- 6** sine fide autem impossibile placere credere enim oportet accedentem ad Deum quia est et inquiringibus se remunerator fit
- 7** fide Noe responso accepto de his quae adhuc
- 1** Now, faith is the substance of things to be hoped for, the evidence of things that appear not.
- 2** For by this the ancients obtained a testimony.
- 3** By faith we understand that the world was framed by the word of God: that from invisible things visible things might be made.
- 4** By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts. And by it he being dead yet speaketh.
- 5** By faith Enoch was translated that he should not see death: and he was not found because God had translated him. For before his translation he had testimony that he pleased God.
- 6** But without faith it is impossible to please God. For he that cometh to God must believe that he is: and is a rewarder to them that seek him.
- 7** By faith Noe, having received an answer concerning those things which as yet were not

non videbantur metuens aptavit arcam in salutem domus suae per quam damnavit mundum et iustitiae quae per fidem est heres est institutus

**8** fide qui vocatur Abraham oboedivit in locum exire quem accepturus erat in hereditatem et exiit nesciens quo iret

**9** fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Isaac et Iacob coheredibus repromissionis eiusdem

**10** expectabat enim fundamenta habentem civitatem cuius artifex et conditor Deus

**11** fide et ipsa Sarra sterilis virtutem in conceptionem seminis accepit etiam praeter tempus aetatis quoniam fidelem credidit esse qui promiserat

**12** propter quod et ab uno orti sunt et haec emortuo tamquam sidera caeli in multitudinem et sicut harena quae est ad oram maris innumerabilis

**13** iuxta fidem defuncti sunt omnes isti non acceptis repromissionibus sed a longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt supra terram

**14** qui enim haec dicunt significant se patriam inquirere

**15** et si quidem illius meminissent de qua exierunt habebant utique tempus revertendi

**16** nunc autem meliorem appetunt id est caelestem ideo non confunditur Deus vocari Deus eorum paravit enim illis civitatem

**17** fide obtulit Abraham Isaac cum temptaretur et unigenitum offerebat qui suscepit repromissiones

**18** ad quem dictum est quia in Isaac vocabitur tibi semen

**19** arbitrans quia et a mortuis suscitare potens est Deus unde eum et in parabola accepit

**20** fide et de futuris benedixit Isaac Iacob et Esau

**21** fide Iacob moriens singulis filiorum Ioseph benedixit et adoravit fastigium virgae eius

**22** fide Ioseph moriens de profectione filiorum Israel memoratus est et de ossibus suis mandavit

**23** fide Moses natus occultatus est mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum

**24** fide Moses grandis factus negavit se esse filium filiae Pharaonis

**25** magis eligens adfligi cum populo Dei quam temporalis peccati habere iucunditatem

**26** maiores divitias aestimans thesauro

seen, moved with fear, framed the ark for the saving of his house: by the which he condemned the world and was instituted heir of the justice which is by faith.

**8** By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out, not knowing whither he went.

**9** By faith he abode in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.

**10** For he looked for a city that hath foundations: whose builder and maker is God.

**11** By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised,

**12** For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude and as the sand which is by the sea shore innumerable.

**13** All these died according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth.

**14** For they that say these things do signify that they seek a country.

**15** And truly, if they had been mindful of that from whence they came out, they had doubtless, time to return.

**16** But now they desire a better, that is to say, a heavenly country. Therefore, God is not ashamed to be called their God: for he hath prepared for them a city.

**17** By faith Abraham, when he was tried, offered Isaac: and he that had received the promises offered up his only begotten son,

**18** (To whom it was said: In Isaac shalt thy seed be called:)

**19** Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.

**20** By faith also of things to come Isaac blessed Jacob and Esau.

**21** By faith Jacob, dying, blessed each of the sons of Joseph and adored the top of his rod.

**22** By faith Joseph, when he was dying, made mention of the going out of the children of Israel and gave commandment concerning his bones.

**23** By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely babe, and they feared not the king's edict.

**24** By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter:

**25** Rather choosing to be afflicted with the people of God than to have the pleasure of sin for a time:

**26** Esteeming the reproach of Christ greater

Aegyptiorum inproperium Christi aspiciebat enim in remunerationem

**27** fide reliquit Aegyptum non veritus animositatem regis invisibilem enim tamquam videns sustinuit

**28** fide celebravit pascha et sanguinis effusionem ne qui vastabat primitiva tangeret eos

**29** fide transierunt mare Rubrum tamquam per aridam terram quod experti Aegyptii devorati sunt

**30** fide muri Hiericho ruerunt circuiti dierum septem

**31** fide Raab meretrix non periit cum incredulis excipiens exploratores cum pace

**32** et quid adhuc dicam deficiet enim me tempus enarrantem de Gedeon Barac Samson Iepthae David et Samuhel et prophetis

**33** qui per fidem devicerunt regna operati sunt iustitiam adepti sunt repromissiones obturaverunt ora leonum

**34** extinxerunt impetum ignis effugerunt aciem gladii convaluerunt de infirmitate fortes facti sunt in bello castra verterunt exterorum

**35** acceperunt mulieres de resurrectione mortuos suos alii autem distenti sunt non suscipientes redemptionem ut meliorem invenirent resurrectionem

**36** alii vero ludibria et verbera experti insuper et vincula et carceres

**37** lapidati sunt secti sunt temptati sunt in occisione gladii mortui sunt circumierunt in melotis in pellibus caprinis egentes angustati adflicti

**38** quibus dignus non erat mundus in solitudinibus errantes et montibus et speluncis et in cavernis terrae

**39** et hii omnes testimonio fidei probati non acceperunt repromissionem

**40** Deo pro nobis melius aliquid providente ut ne sine nobis consummarentur

riches than the treasure of the Egyptians. For he looked unto the reward.

**27** By faith he left Egypt, not fearing the fierceness of the king: for he endured, as seeing him that is invisible.

**28** By faith he celebrated the pasch and the shedding of the blood: that he who destroyed the firstborn might not touch them.

**29** By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.

**30** By faith the walls of Jericho fell down, by the going round them seven days.

**31** By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

**32** And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets:

**33** Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

**34** Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners.

**35** Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

**36** And others had trial of mockeries and stripes: moreover also of bands and prisons.

**37** They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:

**38** Of whom the world was not worthy: wandering in deserts, in mountains and in dens and in caves of the earth.

**39** And all these, being approved by the testimony of faith, received not the promise:

**40** God providing some better thing for us, that they should not be perfected without us.

## Epistula Ad Hebraeos - Chapter 12

**1** Ideoque et nos tantam habentes inpositam nubem testium deponentes omne pondus et circumstans nos peccatum per patientiam curramus propositum nobis certamen

**2** aspicientes in auctorem fidei et consummatorem Iesum qui pro proposito sibi gaudio sustinuit crucem confusionem contempta atque in dextera sedis Dei sedit

**3** recogitate enim eum qui talem sustinuit a peccatoribus adversum semet ipsos contradictionem ut ne fatigemini animis vestris deficientes

**4** nondum usque ad sanguinem restitistis adversus peccatum repugnantes

**1** And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:

**2** Looking on Jesus, the author and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.

**3** For think diligently upon him that endured such opposition from sinners against himself that you be not wearied, fainting in your minds.

**4** For you have not yet resisted unto blood, striving against sin.

<b>5</b> et obliti estis consolationis quae vobis tamquam filiis loquitur dicens fili mi noli negligere disciplinam Domini neque fatigeris dum ab eo argueris	<b>5</b> And you have forgotten the consolation which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.
<b>6</b> quem enim diligit Dominus castigat flagellat autem omnem filium quem recipit	<b>6</b> For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth.
<b>7</b> in disciplina perseverate tamquam filiis vobis offert Deus quis enim filius quem non corripit pater	<b>7</b> Persevere under discipline. God dealeth with you as with his sons. For what son is there whom the father doth not correct?
<b>8</b> quod si extra disciplinam estis cuius participes facti sunt omnes ergo adulteri et non filii estis	<b>8</b> But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons.
<b>9</b> deinde patres quidem carnis nostrae habuimus eruditores et verebamus non multo magis obtemperabimus Patri spirituum et vivemus	<b>9</b> Moreover, we have had fathers of our flesh for instructors, and we revered them. Shall we not much more obey the Father of spirits and live?
<b>10</b> et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos hic autem ad id quod utile est in recipiendo sanctificationem eius	<b>10</b> And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.
<b>11</b> omnis autem disciplina in praesenti quidem videtur non esse gaudii sed maioris postea autem fructum pacatissimum exercitatis per eam reddit iustitiae	<b>11</b> Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice.
<b>12</b> propter quod remissas manus et soluta genua erigite	<b>12</b> Wherefore, lift up the hands which hang down and the feeble knees:
<b>13</b> et gressus rectos facite pedibus vestris ut non claudicans erret magis autem sanetur	<b>13</b> And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.
<b>14</b> pacem sequimini cum omnibus et sanctimoniam sine qua nemo videbit Dominum	<b>14</b> Follow peace with all men and holiness: without which no man shall see God.
<b>15</b> contemplantes ne quis desit gratiae Dei ne qua radix amaritudinis sursum germinans impediat et per illam inquinentur multi	<b>15</b> Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder and by it many be defiled:
<b>16</b> ne quis fornicator aut profanus ut Esau qui propter unam escam vendidit primitiva sua	<b>16</b> Lest there be any fornicator or profane person, as Esau who for one mess sold his first birthright.
<b>17</b> scitote enim quoniam et postea cupiens hereditare benedictionem reprobatus est non enim invenit paenitentiae locum quamquam cum lacrimis inquisisset eam	<b>17</b> For know ye that afterwards, when he desired to inherit the benediction, he was rejected. For he found no place of repentance, although with tears he had sought it.
<b>18</b> non enim accessistis ad tractabilem et accessibilem ignem et turbinem et caliginem et procellam	<b>18</b> For you are not come to a mountain that might be touched and a burning fire and a whirlwind and darkness and storm,
<b>19</b> et tubae sonum et vocem verborum quam qui audierunt excusaverunt se ne eis fieret verbum	<b>19</b> And the sound of a trumpet and the voice of words, which they that had excused themselves, that the word might not be spoken to them.
<b>20</b> non enim portabant quod dicebatur et si bestia tetigerit montem lapidabitur	<b>20</b> For they did not endure that which was said: and if so much as a beast shall touch the mount, it shall be stoned.
<b>21</b> et ita terribile erat quod videbatur Moses dixit exterritus sum et tremebundus	<b>21</b> And so terrible was that which was seen, Moses said: I am frightened, and tremble.
<b>22</b> sed accessistis ad Sion montem et civitatem Dei viventis Hierusalem caelestem et multorum milium angelorum frequentiae	<b>22</b> But you are come to mount Sion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels,
<b>23</b> et ecclesiam primitivorum qui conscripti sunt in caelis et iudicem omnium Deum et spiritus	<b>23</b> And to the church of the firstborn who are written in the heavens, and to God the judge of

iustorum perfectorum

**24** et testamenti novi mediatorem Iesum et sanguinis sparsionem melius loquentem quam Abel

**25** videte ne recusetis loquentem si enim illi non effugerunt recusantes eum qui super terram loquebatur multo magis nos qui de caelis loquentem nobis avertimur

**26** cuius vox movit terram tunc modo autem repromittit dicens adhuc semel ego movebo non solum terram sed et caelum

**27** quod autem adhuc semel dicit declarat mobilium translationem tamquam factorum ut maneant ea quae sunt immobilia

**28** itaque regnum immobile suscipientes habemus gratiam per quam serviamus placentes Deo cum metu et reverentia

**29** etenim Deus noster ignis consumens est

all, and to the spirits of the just made perfect,

**24** And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

**25** See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth, much more shall not we that turn away from him that speaketh to us from heaven.

**26** Whose voice then moved the earth; but now he promiseth, saying: Yet once more: and I will move, not only the earth, but heaven also.

**27** And in that he saith: Yet once more, he signifieth the translation of the moveable things as made, that those things may remain which are immoveable.

**28** Therefore, receiving an immoveable kingdom, we have grace: whereby let us serve, pleasing God, with fear and reverence.

**29** For our God is a consuming fire.

## Epistula Ad Hebraeos - Chapter 13

**1** Caritas fraternitatis maneat

**2** hospitalitatem nolite oblivisci per hanc enim latuerunt quidam angelis hospitio receptis

**3** mementote victorum tamquam simul victi et laborantium tamquam et ipsi in corpore morantes

**4** honorabile conubium in omnibus et torus immaculatus fornicatores enim et adulteros iudicabit Deus

**5** sint mores sine avaritia contenti praesentibus ipse enim dixit non te deseram neque derelinquam

**6** ita ut confidenter dicamus Dominus mihi adiutor non timebo quid faciat mihi homo

**7** mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei quorum intuentes exitum conversationis imitamini fidem

**8** Iesus Christus heri et hodie ipse et in saecula

**9** doctrinis variis et peregrinis nolite abduci optimum enim est gratia stabiliri cor non escis quae non profuerunt ambulanti in eis

**10** habemus altare de quo edere non habent potestatem qui tabernaculo deserviunt

**11** quorum enim animalium infertur sanguis pro peccato in sancta per pontificem horum corpora cremantur extra castra

**12** propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est

**13** exeamus igitur ad eum extra castra inproperium eius portantes

**1** Let the charity of the brotherhood abide in you.

**2** And hospitality do not forget: for by this some, being not aware of it, have entertained angels.

**3** Remember them that are in bands, as if you were bound with them: and them that labour, as being yourselves also in the body.

**4** Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge.

**5** Let your manners be without covetousness, contented with such things as you have. For he hath said: I will not leave thee: neither will I forsake thee.

**6** So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me.

**7** Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation,

**8** Jesus Christ, yesterday, and today: and the same for ever.

**9** Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.

**10** We have an altar whereof they have no power to eat who serve the tabernacle.

**11** For the bodies of those beasts whose blood is brought into the holies by the high priest for sin are burned without the camp.

**12** Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.

**13** Let us go forth therefore to him without the camp, bearing his reproach.



<b>14</b> non enim habemus hic manentem civitatem sed futuram inquirimus	<b>14</b> For, we have not here a lasting city: but we seek one that is to come.
<b>15</b> per ipsum ergo offeramus hostiam laudis semper Deo id est fructum labiorum confitentium nomini eius	<b>15</b> By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.
<b>16</b> beneficentiae autem et communionis nolite oblivisci talibus enim hostiis promeretur Deus	<b>16</b> And do not forget to do good and to impart: for by such sacrifices God's favour is obtained.
<b>17</b> oboedite praepositis vestris et subiacete eis ipsi enim pervigilant quasi rationem pro animabus vestris reddituri ut cum gaudio hoc faciant et non gementes hoc enim non expedit vobis	<b>17</b> Obey your prelates and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy and not with grief. For this is not expedient for you.
<b>18</b> orate pro nobis confidimus enim quia bonam conscientiam habemus in omnibus bene volentes conversari	<b>18</b> Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.
<b>19</b> amplius autem deprecor vos hoc facere ut quo celerius restituar vobis	<b>19</b> And I beseech you the more to do this, that I may be restored to you the sooner.
<b>20</b> Deus autem pacis qui eduxit de mortuis pastorem magnum ovium in sanguine testamenti aeterni Dominum nostrum Iesum	<b>20</b> And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,
<b>21</b> aptet vos in omni bono ut faciatis voluntatem eius faciens in vobis quod placeat coram se per Iesum Christum cui gloria in saecula saeculorum amen	<b>21</b> Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.
<b>22</b> rogo autem vos fratres sufferatis verbum solacii etenim perpaucis scripsi vobis	<b>22</b> And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words.
<b>23</b> cognoscite fratrem nostrum Timotheum dimissum cum quo si celerius venerit videbo vos	<b>23</b> Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.
<b>24</b> salutate omnes praepositos vestros et omnes sanctos salutant vos de Italia	<b>24</b> Salute all your prelates and all the saints. The brethren from Italy salute you.
<b>25</b> gratia cum omnibus vobis amen	<b>25</b> Grace be with you all. Amen.