

The Epistle to the Hebrews

الرِّسَالَةُ إِلَى الْعِبْرَانِيِّينَ

Christ the Son of God

المسيح كلمة الله وابنه

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

⁵For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture

الله، بعد ما كلم الآباء بالأنبياء قديماً، بأنواع وطرق كثيرة، كلمنا في هذه الأيام الأخيرة في ابنه - الذي جعله وارثاً لكل شيء، الذي به أيضاً عمل العالمين. الذي، وهو بهاء مجده، ورسم جوهره، وحامل كل الأشياء بكلمة قدرته، بعد ما صنع بنفسه تطهيراً لخطايانا، جلس في يمين العظمة في الأعالي، صائراً أعظم من الملائكة بمقدار ما ورث اسماً أفضل منهم. لأنه لمن من الملائكة قال قط: «أنت ابني أنا اليوم ولدتك؟» وأيضا: «أنا أكون له أباً وهو يكون لي ابناً؟» وأيضا متى أدخل البكر إلى العالم يقول: «ولتسجد له كل ملائكة الله». وعن الملائكة يقول: «الصانع ملائكته رياحاً وخدامه لهيب نار». وأما عن الأبن: «كرسيك يا الله إلى دهر الدهور. قضيب استقامة قضيب ملكك. أحببت البر وأبغضت الإثم. من أجل ذلك مسحك الله إلهك بزيت الإبتهاج أكثر من شركائك». و«أنت يا رب في البدء أسست الأرض، والسماوات هي عمل يديك. هي تبيد ولكن أنت تبقى، وكلها كتوب تبلى، وكرداء تطوبها فتتغير. ولكن أنت أنت، وسنوك لن تفتى». ثم لمن من الملائكة

shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. ¹³But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ¹⁴Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Danger of Ignoring Christ

2 ¹Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. ²For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; ³How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; ⁴God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

The Word Became Flesh

⁵For unto the angels hath he not put in subjection the world to come, whereof we speak. ⁶But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? ⁷Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: ⁸Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.

قَالَ قَطُّ: «إِجْلِسْ عَن يَمِينِي حَتَّى أَضَعْ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟» ^٤ أَلَيْسَ جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً مُرْسَلَةً لِلْخِدْمَةِ لِأَجْلِ الْعَتِيدِينَ أَنْ يَرِثُوا الْخَلَاصَ!

خطورة رفض المسيح

٢ ^١لِذَلِكَ يَجِبُ أَنْ نَتَّبِعَهُ أَكْثَرَ إِلَى مَا سَمِعْنَا لئَلَّا نَفُوتَهُ، لِأَنَّهُ إِنْ كَانَتْ الْكَلِمَةُ الَّتِي تَكَلَّمَ بِهَا مَلَائِكَةٌ قَدْ صَارَتْ ثَابِتَةً، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ مُجَازَاةَ عَادِلَةٍ، ^٢فَكَيْفَ نَنْجُو نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا هَذَا مَقْدَارُهُ، قَدْ أَبْتَدَأَ الرَّبُّ بِالتَّكَلُّمِ بِهِ، ثُمَّ تَثَبَّتْ لَنَا مِنَ الَّذِينَ سَمِعُوا، ^٤شَاهِدًا اللَّهُ مَعَهُمْ بِآيَاتٍ وَعَجَائِبٍ وَقَوَاتٍ مُتَنَوِّعَةٍ وَمَوَاهِبِ الرُّوحِ الْقُدُسِّ، حَسَبَ إِرَادَتِهِ؟

تجسد المسيح

^٥فَإِنَّهُ لِمَلَائِكَةٍ لَمْ يُخَضِعِ «الْعَالَمَ الْعَتِيدَ» الَّذِي تَتَكَلَّمُ عَنْهُ. ^٦لَكِنْ شَهِدَ وَاحِدٌ فِي مَوْضِعٍ قَائِلًا: «مَا هُوَ الْإِنْسَانُ حَتَّى تَذْكُرَهُ، أَوْ ابْنُ الْإِنْسَانِ حَتَّى تَفْتَقِدَهُ؟» ^٧وَضَعْتَهُ قَلِيلًا عَنِ الْمَلَائِكَةِ. بِمَجْدٍ وَكَرَامَةٍ كَلَلْتَهُ، وَأَقَمْتَهُ عَلَى أَعْمَالٍ يَدِيكَ. ^٨أَخَضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ. لِأَنَّهُ إِذْ أَخَضَعَ الْكُلَّ لَهُ لَمْ يَتْرُكْ شَيْئًا غَيْرَ خَاضِعٍ لَهُ - عَلَى أَنَّنَا الْآنَ لَسْنَا نَرَى الْكُلَّ بَعْدُ مُخَضَعًا

But now we see not yet all things put under him. ⁹But we see Jesus, who was made a little lower than the angels of the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

¹⁰For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

¹¹For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, ¹²Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. ¹³And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

¹⁴Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; ¹⁵And deliver them who through fear of death were all their lifetime subject to bondage.

¹⁶For verily he took not on him the nature of angels; but he took on him the seed of Abraham. ¹⁷Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. ¹⁸For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

لَهُ - ^٩ وَلَكِنَّ الَّذِي وُضِعَ قَلِيلاً عَنْ
الْمَلَائِكَةِ، يَسُوعَ، نَرَاهُ مُكَلَّلاً بِالْمَجْدِ
وَالْكَرَامَةِ، مِنْ أَجْلِ أَلَمِ الْمَوْتِ، لِكَيْ
يَذُوقَ نِعْمَةَ اللَّهِ الْمَوْتِ لِأَجْلِ كُلِّ وَاحِدٍ.
^{١٠} لِأَنَّهُ لَأَقْبَدُكَ الَّذِي مِنْ أَجْلِهِ أَلْكُلُّ وَبِهِ
الْكُلُّ، وَهُوَ آتٍ بِأَبْنَاءٍ كَثِيرِينَ إِلَى الْمَجْدِ
أَنْ يُكْمَلَ رَئِيسَ خَلَاصِهِمْ بِالْأَلَامِ. ^{١١} لِأَنَّ
الْمَقْدَسَ وَالْمَقْدَسِينَ جَمِيعَهُمْ مِنْ وَاحِدٍ،
فَلِهَذَا السَّبَبِ لَا يَسْتَحِي أَنْ يَدْعُوهُمْ
إِخْوَةً، ^{١٢} قَائِلاً: «أَخْبَرُ بِاسْمِكَ إِخْوَتِي،
وَفِي وَسَطِ الْكَنِيسَةِ أَسْبِّحُكَ». ^{١٣} وَأَيْضاً:
«أَنَا أَكُونُ مُتَوَكِّلاً عَلَيْهِ». وَأَيْضاً: «هَا أَنَا
وَالْأَوْلَادُ الَّذِينَ أَعْطَانِيهِمُ اللَّهُ». ^{١٤} فَإِذَا قَدْ
تَشَارَكَ الْأَوْلَادُ فِي اللَّحْمِ وَالْدَّمِ اشْتَرَكَ
هُوَ أَيْضاً كَذَلِكَ فِيهِمَا، لِكَيْ يُبِيدَ بِالْمَوْتِ
ذَلِكَ الَّذِي لَهُ سُلْطَانُ الْمَوْتِ، أَيِ إِبْلِيسَ،
^{١٥} وَيَعْتَقَ أَوْلِيَاءَ الَّذِينَ خَوْفاً مِنَ الْمَوْتِ
كَانُوا جَمِيعاً كُلَّ حَيَاتِهِمْ تَحْتَ الْعُبُودِيَّةِ.
^{١٦} لِأَنَّهُ حَقًّا لَيْسَ يُمَسِّكُ الْمَلَائِكَةَ، بَلْ
يُمَسِّكُ نَسْلَ إِبْرَاهِيمَ. ^{١٧} مِنْ تَمَّ كَانَ يَنْبَغِي
أَنْ يُشَبَّهَ إِخْوَتَهُ فِي كُلِّ شَيْءٍ، لِكَيْ يَكُونَ
رَحِيماً، وَرَئِيسَ كَهَنَةٍ أَمِيناً فِي مَا لِلَّهِ حَتَّى
يُكْفِرَ خَطَايَا الشَّعْبِ. ^{١٨} لِأَنَّهُ فِي مَا هُوَ قَدْ
تَأَلَّمَ مُجْرَباً يَقْدِرُ أَنْ يُعِينَ الْمُجْرَبِينَ.

Christ Greater than Moses

3 ¹Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ²Who was faithful to him that appointed him, as also Moses was faithful in all his house. ³For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. ⁴For every house is builded by some man; but he that built all things is God. ⁵And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Do not Harden your Hearts

⁷Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, ⁸Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: ⁹When your fathers tempted me, proved me, and saw my works forty years. ¹⁰Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. ¹¹So I swear in my wrath, They shall not enter into my rest.) ¹²Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. ¹³But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. ¹⁴For we are made partakers of Christ, if we hold

المسيح أعظم من موسى

٣ ^١ مِنْ نَمَّ أَيُّهَا الإِخْوَةُ الْقَدِيسُونَ،
شُرَكَاءَ الدَّعْوَةِ السَّمَاوِيَّةِ،
لأَحْظُوا رَسُولَ اعْتِرَافِنَا وَرَيْسَ كَهَنَتِهِ
الْمَسِيحِ يَسُوعَ، ^٢ أَحَالَ كَوْنَهُ أَمِينًا لِلَّذِي
أَقَامَهُ، كَمَا كَانَ مُوسَى أَيْضًا فِي كُلِّ بَيْتِهِ.
^٣ فَإِنَّ هَذَا قَدْ حَسِبَ أَهْلًا لِمَجْدٍ أَكْثَرَ مِنْ
مُوسَى، بِمِقْدَارِ مَا لِبَانِي الْبَيْتِ مِنْ كَرَامَةٍ
أَكْثَرَ مِنَ الْبَيْتِ. ^٤ لِأَنَّ كُلَّ بَيْتٍ يَبْنِيهِ إِنْسَانٌ
مَا، وَلَكِنَّ بَانِي الْكُلِّ هُوَ اللَّهُ. ^٥ وَمُوسَى
كَانَ أَمِينًا فِي كُلِّ بَيْتِهِ كَخَادِمٍ، شَهَادَةً
لِلْعَتِيدِ أَنْ يَتَكَلَّمَ بِهِ. ^٦ وَأَمَّا الْمَسِيحُ فَكَابَنٌ
عَلَى بَيْتِهِ. وَيَبْنِيهِ نَحْنُ إِنْ تَمَسَّكْنَا بِثِقَةٍ
الرَّجَاءِ وَافْتِحَارِهِ ثَابِتَةً إِلَى التَّهَائِيَةِ.

لا تقسوا قلوبكم

^٧ لِذَلِكَ كَمَا يَقُولُ الرُّوحُ الْقُدُسُ:
«الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ ^٨ فَلَا تُقْسُوا
قُلُوبَكُمْ، كَمَا فِي الإِسْحَاطِ، يَوْمَ التَّجْرِبَةِ
فِي الْفَقْرِ ^٩ حَيْثُ جَرَّبَنِي آبَاؤُكُمْ. ائْتَجَرُونِي
وَأَبْصَرُوا أَعْمَالِي أَرْبَعِينَ سَنَةً. ^{١٠} لِذَلِكَ
مَقَّتْ ذَلِكَ الْجِيلَ، وَقُلْتُ إِنَّهُمْ دَائِمًا
يَضِلُّونَ فِي قُلُوبِهِمْ، وَلَكِنَّهُمْ لَمْ يَعْرِفُوا
سُبُلِي. ^{١١} حَتَّى أَقْسَمْتُ فِي غَضَبِي لَنْ
يَدْخُلُوا رَاحَتِي». ^{١٢} انظُرُوا أَيُّهَا الإِخْوَةُ أَنْ
لَا يَكُونَ فِي أَحَدِكُمْ قَلْبٌ شَرِيرٌ بَعْدَ إِيمَانٍ
فِي الْإِرْتِدَادِ عَنِ اللَّهِ الْحَيِّ، ^{١٣} بَلْ عَظُوا
أَنْفُسَكُمْ كُلَّ يَوْمٍ، مَا دَامَ الْوَقْتُ يُدْعَى
الْيَوْمَ، لِكَيْ لَا يُقْسَى أَحَدٌ مِنْكُمْ بِغُرُورٍ

the beginning of our confidence steadfast unto the end; ¹⁵While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

¹⁶For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. ¹⁷But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? ¹⁸And to whom sware he that they should not enter into his rest, but to them that believed not? ¹⁹So we see that they could not enter in because of unbelief.

الْحَظِيَّةِ. ^{١٤} لِأَنَّنا قَدْ صِرْنَا شُرَكَاءَ الْمَسِيحِ،
إِنْ تَمَسَّكْنَا بِبِدَاءِ الثَّقَةِ ثَابِتَةً إِلَى النِّهَائَةِ،
^{١٥} إِذْ قِيلَ: «الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ فَلَا
تُقْسُوا قُلُوبَكُمْ، كَمَا فِي الْإِسْحَاطِ».
^{١٦} فَمَنْ هُمْ الَّذِينَ إِذْ سَمِعُوا أُسْحَطُوا؟
أَلَيْسَ جَمِيعَ الَّذِينَ خَرَجُوا مِنْ مِصْرَ
بِوَسْطَةِ مُوسَى؟ ^{١٧} وَمَنْ مَقَّتْ أَرْبَعِينَ
سَنَةً؟ أَلَيْسَ الَّذِينَ أَحْطَأُوا، الَّذِينَ جَشُّهُمْ
سَقَطَتْ فِي الْفَقْرِ؟ ^{١٨} وَلِمَنْ أَقْسَمَ لَنْ
يَدْخُلُوا رَاحَتَهُ، إِلَّا لِلَّذِينَ لَمْ يُطِيعُوا؟
^{١٩} فَفَرَى أَنَّهُمْ لَمْ يَقْدِرُوا أَنْ يَدْخُلُوا لِعَدَمِ
الْإِيمَانِ.

The Promise of Divine Rest

الوعد بالراحة

4 ¹Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. ²For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

³For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. ⁴For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. ⁵And in this place again, If they shall enter into my rest.

⁶Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: ⁷Again, he limiteth a certain day, saying in

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فَلْتَخَفْ، أَنَّهُ مَعَ بَقَاءِ وَعْدِ
بِالدُّخُولِ إِلَى رَاحَتِهِ، يُرَى أَحَدًا
مِنْكُمْ أَنَّهُ قَدْ خَابَ مِنْهُ! لِأَنَّنا نَحْنُ أَيْضًا
قَدْ بَشَّرْنَا كَمَا أَوْلَيْتُكَ، لَكِنْ لَمْ تَنْفَعِ كَلِمَةُ
الْخَبَرِ أَوْلَيْتِكَ. إِذْ لَمْ تَكُنْ مُمْتَرِجَةً بِالْإِيمَانِ
فِي الَّذِينَ سَمِعُوا. ^٣ لِأَنَّنا نَحْنُ الْمُؤْمِنِينَ
نَدْخُلُ الرَّاحَةَ، كَمَا قَالَ: «حَتَّى أَقْسَمْتُ
فِي غَضَبِي لَنْ يَدْخُلُوا رَاحَتِي!» مَعَ كَوْنِ
الْأَعْمَالِ قَدْ أَكْمِلَتْ مِنْذُ تَأْسِيسِ الْعَالَمِ.
^٤ لِأَنَّهُ قَالَ فِي مَوْضِعٍ عَنِ السَّابِعِ هَكَذَا:
«وَأَسْتَرَحَ اللَّهُ فِي الْيَوْمِ السَّابِعِ مِنْ جَمِيعِ
أَعْمَالِهِ». وَفِي هَذَا أَيْضًا: «لَنْ يَدْخُلُوا
رَاحَتِي». فَإِذْ بَقِيَ أَنَّ قَوْمًا يَدْخُلُونَهَا،
وَالَّذِينَ بَشَّرُوا أَوْلًا لَمْ يَدْخُلُوا لِسَبَبِ
الْعَصِيانِ، ^٧ يَعِينُ أَيْضًا يَوْمًا قَائِلًا فِي دَاوُدَ:

David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. ⁸For if Jesus had given them rest, then would he not afterward have spoken of another day. ⁹There remaineth therefore a rest to the people of God. ¹⁰For he that is entered into his rest, he also hath ceased from his own works, as God did from his. ¹¹Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

¹²For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Jesus the Great High Priest

¹⁴Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Jesus and Melchisedec

5 ¹For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

«الْيَوْمَ» بَعْدَ زَمَانٍ هَذَا مَقْدَارُهُ، كَمَا قِيلَ: «الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ فَلَا تُقْسُوا قُلُوبَكُمْ». ^٨ لِأَنَّهُ لَوْ كَانَ يَسُوعُ قَدْ أَرَاهُمْ لَمَا تَكَلَّمَ بَعْدَ ذَلِكَ عَنْ يَوْمٍ آخَرَ. ^٩ إِذَا بَقِيَتْ رَاحَةٌ لِشَعْبِ اللَّهِ! ^{١٠} لِأَنَّ الَّذِي دَخَلَ رَاحَتَهُ اسْتَرَاحَ هُوَ أَيْضًا مِنْ أَعْمَالِهِ، كَمَا اللَّهُ مِنْ أَعْمَالِهِ. ^{١١} فَلَنَجْتَهِدْ أَنْ نَدْخُلَ تِلْكَ الرَّاحَةَ، لِئَلَّا يَسْقُطَ أَحَدٌ فِي عِبْرَةِ الْعَصِيانِ هَذِهِ عَيْنِهَا. ^{١٢} لِأَنَّ كَلِمَةَ اللَّهِ حَيَّةٌ وَفَعَالَةٌ وَأَمْضَى مِنْ كُلِّ سَيْفٍ ذِي حَدَّيْنِ، وَخَارِقَةٌ إِلَى مَفْرَقِ النَّفْسِ وَالرُّوحِ وَالْمَفَاصِلِ وَالْمِخَاحِ، وَمُمَيِّزَةٌ أَفْكَارَ الْقَلْبِ وَنِيَّاتِهِ. ^{١٣} وَلَيْسَتْ خَلِيقَةً غَيْرَ ظَاهِرَةٍ قَدَامَهُ، بَلْ كُلُّ شَيْءٍ عُرْيَانٌ وَمَكْشُوفٌ لِعَيْنِي ذَلِكَ الَّذِي مَعَهُ أَمْرُنَا.

يسوع رئيس الكهنة العظيم

^{١٤} فَإِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ أَجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلْنَتَمَسَّكْ بِالْإِقْرَارِ. ^{١٥} لِأَنَّ لَيْسَ لَنَا رَئِيسُ كَهَنَةٍ غَيْرِ قَادِرٍ أَنْ يَرْتَبِي لِضَعْفَاتِنَا، بَلْ مُجْرَبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا، بِإِلَّا خَطِيئَةٍ. ^{١٦} فَلْنَتَقَدَّمْ بِثِقَةٍ إِلَى عَرْشِ النُّعْمَةِ لِكَيْ نَنَالَ رَحْمَةً وَنَجِدَ نِعْمَةً عَوْنًا فِي حِينِهِ.

على رتبة ملكي صادق

٥ ^١ لِأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأْخُودٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لَهُ، لِكَيْ يُقَدَّمَ قَرَايِنَ وَذَبَائِحَ عَنْ

²Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

⁴And no man taketh this honour unto himself, but he that is called of God, as was Aaron. ⁵So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. ⁶As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

⁷Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; ⁸Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him; ¹⁰Called of God an high priest after the order of Melchisedec.

¹¹Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ¹²For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. ¹³For every one that useth milk is unskilful in the word of righteousness: for he is a babe. ¹⁴But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

الْحَطَايَا، ^٢قَادِرًا أَنْ يَتَرَاقَ بِالْجُهَالِ وَالضَّالِّينَ، إِذْ هُوَ أَيْضًا مُحَاطٌ بِالضَّعْفِ. ^٣وَلِهَذَا الضَّعْفِ يَلْتَزِمُ أَنَّهُ كَمَا يُقَدِّمُ عَنِ الْحَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا أَيْضًا لِأَجْلِ نَفْسِهِ. ^٤وَلَا يَأْخُذُ أَحَدٌ هَذِهِ الْوَطِيفَةَ بِنَفْسِهِ، بَلِ الْمَدْعُوُّ مِنَ اللَّهِ، كَمَا هَارُونَ أَيْضًا. ^٥كَذَلِكَ الْمَسِيحُ أَيْضًا لَمْ يَمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ: «أَنْتَ ابْنِي أَنَا الْيَوْمَ وَلَدْتُكَ». كَمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ: «أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ». ^٧الَّذِي، فِي أَيَّامِ جَسَدِهِ، إِذْ قَدَّمَ بِصَرَاحٍ شَدِيدٍ وَدُمُوعِ طِلْبَاتٍ وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يُخَلِّصَهُ مِنَ الْمَوْتِ، وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ، ^٨مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ بِهِ. ^٩وَإِذْ كَمَّلَ صَارَ لِجَمِيعِ الَّذِينَ يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ، ^{١٠}مَدْعُوًّا مِنَ اللَّهِ رَئِيسَ كَهَنَةٍ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ. ^{١١}الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا، وَعَسِرُ التَّفْسِيرِ لِنُنْطِقَ بِهِ، إِذْ قَدْ صِرْتُمْ مُتَبَاطِئِي الْمَسَامِعِ. ^{١٢}لَأَنَّكُمْ إِذْ كَانَ يَنْبَغِي أَنْ تَكُونُوا مُعَلِّمِينَ لِسَبَبِ طُولِ الزَّمَانِ، تَحْتَاجُونَ أَنْ يُعَلِّمَكُمُ أَحَدًا مَا هِيَ أَرْكَانُ بَدَاءَةِ أَقْوَالِ اللَّهِ، وَصِرْتُمْ مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامِ قَوِيٍّ. ^{١٣}لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبْنَ هُوَ عَدِيمُ الْخَبْرَةِ فِي كَلَامِ الْبَرِّ لِأَنَّهُ لَطْفٌ، ^{١٤}وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ، الَّذِينَ بِسَبَبِ التَّمَرُّنِ قَدْ صَارَتْ لَهُمُ الْحَوَاسُّ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ الْخَيْرِ وَالشَّرِّ.

Warning against Falling Away

التحذير من الارتداد

6 ¹Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ²Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³And this will we do, if God permit.

⁴For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵And have tasted the good word of God, and the powers of the world to come, ⁶If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

⁷For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: ⁸But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.

⁹But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. ¹⁰For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. ¹¹And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: ¹²That ye be not slothful, but followers of them who through faith and patience inherit the promises.

٦ ^١لِلذِّكَ وَنَحْنُ تَارِكُونَ كَلَامَ
بِدَاءِ الْمَسِيحِ لِنَتَقَدَّمَ إِلَى
الْكَمَالِ، غَيْرَ وَاضِعِينَ أَيْضاً أَسَاسَ التَّوْبَةِ
مِنَ الْأَعْمَالِ الْمَيِّتَةِ، وَالْإِيمَانَ بِاللَّهِ، ^٢تَعْلِيمَ
الْمَعْمُودِيَّاتِ، وَوَضَعَ الْأَيْدِي، قِيَامَةَ
الْأَمْوَاتِ، وَالْدِّيُونَةَ الْأَبَدِيَّةَ - وَهَذَا
سَنَفْعَلُهُ إِنْ أَذِنَ اللَّهُ. ^٤لَأَنَّ الَّذِينَ اسْتَنِيرُوا
مَرَّةً، وَذَاقُوا الْمَوْهَبَةَ السَّمَاوِيَّةَ وَصَارُوا
شُرَكَاءَ الرُّوحِ الْقُدُسِ، ^٥وَذَاقُوا كَلِمَةَ اللَّهِ
الصَّالِحَةِ وَقَوَاتِ الدَّهْرِ الْآتِي، ^٦وَسَقَطُوا،
لَا يُمْكِنُ تَجْدِيدُهُمْ أَيْضاً لِلتَّوْبَةِ، إِذْ هُمْ
يَصَلِّبُونَ لَأَنْفُسِهِمْ ابْنَ اللَّهِ ثَانِيَةً وَيَشَهَّرُونَهُ.
^٧لَأَنَّ أَرْضاً قَدْ شَرِبَتْ الْمَطَرَ الْآتِي عَلَيْهَا
مِرَاراً كَثِيرَةً، وَأَنْتَجَتْ عُشْباً صَالِحاً لِلَّذِينَ
فُلِحَتْ مِنْ أَجْلِهِمْ، تَنَالُ بَرَكَةً مِنَ اللَّهِ.
^٨وَلَكِنْ إِنْ أُخْرِجَتْ شَوْكاً وَحَسَكاً، فَهِيَ
مَرْفُوضَةٌ وَقَرِيبَةٌ مِنَ اللَّعْنَةِ، الَّتِي نَهَيْتَهَا
لِلْحَرِيقِ. ^٩وَلَكِنَّا قَدْ تَيْقَنَّا مِنْ جَهَنَّمَ أَيُّهَا
الْأَحِبَّاءُ أَمْوَرًا أَفْضَلَ، وَمُخْتَصَةً بِالْخِلَاصِ،
وَإِنْ كُنَّا نَتَكَلَّمُ هَكَذَا. ^{١٠}لَأَنَّ اللَّهَ لَيْسَ
بِظَالِمٍ حَتَّى يَنْسَى عَمَلَكُمْ وَتَعَبَ الْمَحَبَّةِ
الَّتِي أَظْهَرْتُمُوهَا نَحْوَ اسْمِهِ، إِذْ قَدْ خَدَمْتُمْ
الْقُدَيْسِينَ وَتَخَدِمُونَهُمْ. ^{١١}وَلَكِنَّا نَسْتَهْيِي أَنْ
كُلِّ وَاحِدٍ مِنْكُمْ يَظْهَرُ هَذَا الْاجْتِهَادَ عَيْنَهُ
لِقِيَنِ الرَّجَاءِ إِلَى النَّهَائِيَّةِ، ^{١٢}لِكَيْ لَا تَكُونُوا
مُتَبَاطِئِينَ بَلْ مُتَمَثِّلِينَ بِالَّذِينَ بِالْإِيمَانِ
وَالْأَنَاءَةِ يَرْتُونَ الْمَوَاعِيدَ.

The Certainty of God's Promise

¹³For when God made promise to Abraham, because he could swear by no greater, he swore by himself, ¹⁴Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. ¹⁵And so, after he had patiently endured, he obtained the promise.

¹⁶For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

¹⁷Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

¹⁸That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: ¹⁹Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; ²⁰Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Melchisedec Prinst and King

7 ¹For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; ²To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; ³Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

⁴Now consider how great this man

وعد الله الصادق

^{١٣} فَإِنَّهُ لَمَّا وَعَدَ اللَّهُ إِبْرَاهِيمَ، إِذْ لَمْ يَكُنْ لَهُ أَكْبَرُ يُقْسِمُ بِهِ، أَقْسَمَ بِنَفْسِهِ، ^{١٤} قَائِلًا: «إِنِّي لأَبَارِكُكَ بِرَكَّةٍ وَأَكْثُرُكَ تَكْثِيرًا». ^{١٥} وَهَكَذَا إِذْ تَأْتَى نَالَ الْمَوْعِدِ. ^{١٦} فَإِنَّ النَّاسَ يُقْسِمُونَ بِالْأَكْبَرِ، وَنَهَايَةُ كُلِّ مُشَاجِرَةٍ عِنْدَهُمْ لِأَجْلِ التَّثْبِيتِ هِيَ الْقَسْمُ. ^{١٧} فَلِذَلِكَ إِذْ أَرَادَ اللَّهُ أَنْ يُظْهِرَ أَكْثَرَ كَثِيرًا لَوْرَثَةِ الْمَوْعِدِ عَدَمَ تَغْيِيرِ قَضَائِهِ، تَوَسَّطَ بِقَسْمٍ، ^{١٨} حَتَّى بِأَمْرَيْنِ عَدِيمِي التَّغْيِيرِ، لَا يُمْكِنُ أَنْ اللَّهُ يَكْذِبَ فِيهِمَا، تَكُونَ لَنَا تَعْزِيَةٌ قَوِيَّةٌ، نَحْنُ الَّذِينَ التَّجَأْنَا لِنُمْسِكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا، ^{١٩} الَّذِي هُوَ لَنَا كِمِرْسَاةٍ لِلنَّفْسِ مُؤْتَمِنَةٌ وَثَابِتَةٌ، تَدْخُلُ إِلَى مَا دَاخِلَ الْحِجَابِ، ^{٢٠} حَيْثُ دَخَلَ يَسُوعُ كَسَابِقٍ لِأَجْلِنَا، صَائِرًا عَلَى رُتْبَةِ مَلِكِي صَادِقٍ، رَيْسِ كَهَنَةٍ إِلَى الْأَبَدِ.

ملكي صادق كاهن وملك

٧ ^١ لِأَنَّ مَلِكِي صَادِقَ هَذَا، مَلِكِ سَالِيمٍ، كَاهِنِ اللَّهِ الْعَلِيِّ، الَّذِي اسْتَقْبَلَ إِبْرَاهِيمَ رَاجِعًا مِنْ كَسْرَةِ الْمُلُوكِ وَبَارَكَهُ، ^٢ الَّذِي قَسَمَ لَهُ إِبْرَاهِيمُ عَشْرًا مِنْ كُلِّ شَيْءٍ. الْمَتْرَجَمُ أَوْلًا «مَلِكِ الْبِرِّ» ثُمَّ أَيْضًا «مَلِكِ سَالِيمٍ» أَي مَلِكِ السَّلَامِ ^٣ بِلَا أَبِ بِلَا أُمٍّ بِلَا نَسَبٍ. لِأَبْدَاءَةِ أَيَّامٍ لَهُ وَلَا نَهَايَةَ حَيَاةٍ. بَلْ هُوَ مُشَبَّهٌ بِابْنِ اللَّهِ. هَذَا يَبْقَى كَاهِنًا إِلَى الْأَبَدِ. ^٤ ثُمَّ أَنْظُرُوا مَا أَكْبَرُ هَذَا الَّذِي أَعْطَاهُ إِبْرَاهِيمُ رَيْسَ الْأَبَاءِ عَشْرًا

was, unto whom even the patriarch Abraham gave the tenth of the spoils.⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: ⁶But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

⁷And without all contradiction the less is blessed of the better.

⁸And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

⁹And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. ¹⁰For he was yet in the loins of his father, when Melchisedec met him.

Priesthood from Levi to Melchisedec

¹¹If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹²For the priesthood being changed, there is made of necessity a change also of the law. ¹³For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. ¹⁴For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

¹⁵And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, ¹⁶Who is made, not after the law of a carnal commandment, but

أَيْضاً مِنْ رَأْسِ الْعَنَائِمِ. ° وَأَمَّا الَّذِينَ هُمْ مِنْ بَنِي لَأْوِي، الَّذِينَ يَأْخُذُونَ الْكَهَنُوتَ، فَلَهُمْ وَصِيَّةٌ أَنْ يُعَشِّرُوا الشَّعْبَ بِمُقْتَضَى النَّامُوسِ - أَيِ إِخْوَتِهِمْ، مَعَ أَنَّهُمْ قَدْ خَرَجُوا مِنْ صُلْبِ إِبْرَاهِيمَ. ٦ وَلَكِنَّ الَّذِي لَيْسَ لَهُ نَسَبٌ مِنْهُمْ قَدْ عَشَّرَ إِبْرَاهِيمَ، وَبَارَكَ الَّذِي لَهُ الْمَوَاعِيدُ! ٧ وَبَدُونَ كُلِّ مُشَاجِرَةٍ: الْأَصْغَرُ يُبَارِكُ مِنَ الْأَكْبَرِ. ٨ وَهُنَا أَنَسٌ مَا تَوْتُونَ يَأْخُذُونَ عَشْرًا، وَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. ٩ حَتَّى أَقُولُ كَلِمَةً: إِنَّ لَأْوِي أَيْضاً أَخَذَ الْأَعْشَارَ قَدْ عَشَّرَ بِإِبْرَاهِيمَ! ١٠ لِأَنَّهُ كَانَ بَعْدُ فِي صُلْبِ أَبِيهِ حِينَ اسْتَقْبَلَهُ مَلَكِي صَادِقٌ.

الكهنوت من لاوي إلى ملكي صادق

١١ فَلَوْ كَانَ بِالْكَهَنُوتِ الْأَوِيِّ كَمَالٌ - إِذِ الشَّعْبُ أَحَدَ النَّامُوسِ عَلَيْهِ - مَاذَا كَانَتْ الْحَاجَةُ بَعْدُ إِلَى أَنْ يَقُومَ كَاهِنٌ آخَرَ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ، وَلَا يُقَالُ «عَلَى رُتْبَةِ هَارُونَ»؟ ١٢ لِأَنَّهُ إِنَّ تَغْيَرَ الْكَهَنُوتِ فَالضَّرُورَةُ يَصِيرُ تَغْيِيرٌ لِلنَّامُوسِ أَيْضاً. ١٣ لِأَنَّ الَّذِي يُقَالُ عَنْهُ هَذَا كَانَ شَرِيكًا فِي سِبْطِ آخَرَ لَمْ يَلِازِمَ أَحَدٌ مِنْهُ الْمَدْبَحِ. ١٤ فَإِنَّهُ وَاضِحٌ أَنَّ رَبَّنَا قَدْ طَلَعَ مِنْ سِبْطِ يَهُوذَا، الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى شَيْئًا مِنْ جِهَةِ الْكَهَنُوتِ. ١٥ وَذَلِكَ أَكْثَرُ وَضُوحًا أَيْضاً إِنَّ كَانَ عَلَى شِبْهِ مَلَكِي صَادِقٍ يَقُومُ كَاهِنٌ آخَرَ، قَدْ صَارَ لَيْسَ بِحَسَبِ

after the power of an endless life.
¹⁷For he testifieth, Thou art a priest for ever after the order of Melchisedec.

¹⁸For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. ¹⁹For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

²⁰And inasmuch as not without an oath he was made priest: ²¹(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) ²²By so much was Jesus made a surety of a better testament.

²³And they truly were many priests, because they were not suffered to continue by reason of death: ²⁴But this man, because he continueth ever, hath an unchangeable priesthood. ²⁵Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

²⁶For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; ²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. ²⁸For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

نَامُوسٍ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ بِحَسَبِ قُوَّةِ حَيَاةٍ لَا تَزُولُ. ^{١٧} لِأَنَّهُ يَشْهَدُ أَنَّكَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ. ^{١٨} فَإِنَّهُ يَصِيرُ إِبْطَالُ الْوَصِيَّةِ السَّابِقَةِ مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا، ^{١٩} إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلَ بِهِ نَقْتَرِبُ إِلَى اللَّهِ. ^{٢٠} وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ - ^{٢١} لِأَنَّ أَوْلَيْكَ بِدُونِ قَسَمٍ قَدْ صَارُوا كَهَنَةً، وَأَمَّا هَذَا فَيُقَسَمُ مِنَ الْقَائِلِ لَهُ: «أُقَسَمُ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِي صَادِقٍ». ^{٢٢} عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ ضَامِنًا لِعَهْدِ أَفْضَلِ. ^{٢٣} وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ مِنْ أَجْلِ مَنَعِهِمْ بِالْمَوْتِ عَنِ الْبَقَاءِ، ^{٢٤} وَأَمَّا هَذَا فَمِنْ أَجْلِ أَنَّهُ يَبْقَى إِلَى الْأَبَدِ، لَهُ كَهَنُوتٌ لَا يَزُولُ. ^{٢٥} فَمِنْ تَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى الْتِمَامِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ، إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَسْتَفْعَ فِيهِمْ. ^{٢٦} لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَئِيسُ كَهَنَةٍ مِثْلَ هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ ^{٢٧} الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ أَوْلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ. ^{٢٨} فَإِنَّ النَّامُوسَ يُقِيمُ أَنَاثًا بِهِمْ ضَعْفُ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتُقِيمُ أَبْنَاءَ مُكْمَلًا إِلَى الْأَبَدِ.

Jesus, High Priest in Heaven

8 ¹Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; ²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

³For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. ⁴For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: ⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. ⁶But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

⁷For if that first covenant had been faultless, then should no place have been sought for the second. ⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: ⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. ¹⁰For this is the covenant that I will make with the house of Israel

٨ ^١وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا رَئِيسَ كَهَنَةٍ مِثْلَ هَذَا ، قَدْ جَلَسَ فِي يَمِينِ عَرْشِ الْعَظْمَةِ فِي السَّمَاوَاتِ أَحَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانَ. ^٢لَأَنَّ كُلَّ رَئِيسِ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ. فَمِنْ ثَمَّ يَلْزَمُ أَنْ يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ. ^٣فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ يُقَدِّمُونَ قَرَابِينَ حَسَبَ التَّامُوسِ، ^٤الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ وَظِلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى وَهُوَ مُرْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ. لِأَنَّهُ قَالَ: «انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي الْجَبَلِ». ^٥وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ أَفْضَلٍ بِمِقْدَارِ مَا هُوَ وَسِيطٌ أَيْضًا لِعَهْدِ أَعْظَمَ، قَدْ تَبَيَّنَ عَلَى مَوَاعِيدِ أَفْضَلٍ. ^٦فَإِنَّهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ لَمَا طُلِبَ مَوْضِعٌ لثَانٍ. ^٧لِأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: «هُوَذَا أَيَّامٌ تَأْتِي يَقُولُ الرَّبُّ، حِينَ أَكْمَلُ مَعَ بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُوذَا عَهْدًا جَدِيدًا. ^٨لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأَخْرَجَهُمْ مِنْ أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَتَّبِعُوا فِي عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ. ^٩لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أَعَاهَدُهُ مَعَ بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي أَدْهَانِهِمْ، وَآكْتُبُهَا عَلَى قُلُوبِهِمْ، وَأَنَا أَكُونُ لَهُمْ إِلَهًا

after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ¹¹And 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. ¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

¹³In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Christ the Mediator of the New Covenant

9 ¹Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. ²For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. ³And after the second veil, the tabernacle which is called the Holiest of all; ⁴Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; ⁵And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

⁶Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. ⁷But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for

وَهُمْ يَكُونُونَ لِي شَعْبًا. ^{١١} وَلَا يَعْلَمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ وَاحِدٍ أَخَاهُ قَائِلًا: أَعْرِفِ الرَّبَّ، لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ صَغِيرِهِمْ إِلَى كَبِيرِهِمْ. ^{١٢} لِأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ، وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي مَا بَعْدَ. ^{١٣} فَإِذْ قَالَ «جَدِيدًا» عَتَقَ الْأَوَّلَ. وَأَمَّا مَا عَتَقَ وَشَاخَ فَهُوَ قَرِيبٌ مِنَ الْأَضْمِحْلَالِ.

المسيح وسيط العهد الجديد

٩ ^١ ثُمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضًا فَرَائِضُ خِدْمَةِ وَالْقُدْسُ الْعَالَمِيُّ، لِأَنَّهُ نُصِبَ الْمَسْكَنُ الْأَوَّلُ الَّذِي يُقَالُ لَهُ «الْقُدْسُ» الَّذِي كَانَ فِيهِ الْمَنَارَةُ، وَالْمَائِدَةُ، وَخَبِزُ التَّقْدِيمَةِ. ^٢ وَوَرَاءَ الْحِجَابِ الثَّانِي الْمَسْكَنُ الَّذِي يُقَالُ لَهُ «قُدْسُ الْأَفْدَاسِ» فِيهِ مِبْحَرَةٌ مِنْ ذَهَبٍ، وَتَابُوتُ الْعَهْدِ مُعَشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قِسْطٌ مِنْ ذَهَبٍ فِيهِ الْمَنُّ، وَعَصَا هَارُونَ الَّتِي أَفْرَخَتْ، وَلَوْحَا الْعَهْدِ. ^٣ وَفَوْقَهُ كُرُوبَا الْمَجْدِ مُظْلَلِينَ الْعِطَاءِ. أَشْيَاءٌ لَيْسَ لَنَا الْآنَ أَنْ نَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ. ^٤ ثُمَّ إِذْ صَارَتْ هَذِهِ مُهَيَّأَةً هَكَذَا، يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلِّ حِينٍ، صَانِعِينَ الْخِدْمَةَ. ^٥ وَأَمَّا إِلَى الثَّانِي فَرَتِيسُ الْكَهَنَةِ فَقَطُّ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ يُقَدَّمُهُ عَنْ نَفْسِهِ وَعَنْ

the errors of the people: ⁸The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ⁹Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; ¹⁰Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

¹¹But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; ¹²Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. ¹³For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: ¹⁴How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

¹⁵And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

¹⁶For where a testament is, there must also of necessity be the death of the testator. ¹⁷For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

جَهَالَاتِ الشَّعْبِ، ^٨مُعَلِّناً الرُّوحَ الْقُدُسُ
بِهَذَا أَنَّ طَرِيقَ الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ، مَا
دَامَ الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةً، ^٩الَّذِي هُوَ
رَمَزٌ لِلْوَقْتِ الْحَاضِرِ، الَّذِي فِيهِ تَقَدَّمَ
قَرَابِينَ وَذَبَائِحُ لَا يُمْكِنُ مِنْ جِهَةِ الضَّمِيرِ
أَنْ تُكَمَّلَ الَّذِي يَخْدُمُ، ^{١٠}وَهِيَ قَائِمَةٌ
بِاطْعَمَةٍ وَأَشْرَبَةٍ وَعَسَلَاتٍ مُخْتَلِفَةٍ
وَفَرَائِضَ جَسَدِيَّةٍ فَقَطْ، مَوْضُوعَةٍ إِلَى
وَقْتِ الْإِصْلَاحِ. ^{١١}وَأَمَّا الْمَسِيحُ، وَهُوَ قَدْ
جَاءَ رَئِيسَ كَهَنَةٍ لِلْخَيْرَاتِ الْعَتِيدَةِ،
فَبِالْمَسْكَنِ الْأَعْظَمِ وَالْأَكْمَلِ، غَيْرِ
الْمَصْنُوعِ بِيَدٍ، أَيِ الَّذِي لَيْسَ مِنْ هَذِهِ
الْخَلِيقَةِ. ^{١٢}وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ، بَلْ
بِدَمِ نَفْسِهِ، دَخَلَ مَرَّةً وَاحِدَةً إِلَى
الْأَقْدَاسِ، فَوَجَدَ فِدَاءً أَبَدِيًّا. ^{١٣}لَأَنَّهُ إِنْ كَانَ
دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عِجَلَةٍ مَرَشُوشٌ
عَلَى الْمُنَجِّسِينَ يَقْدَسُ إِلَى طَهَارَةِ الْجَسَدِ،
^{١٤}فَكَمْ بِالْحَرِيِّ يَكُونُ دَمُ الْمَسِيحِ، الَّذِي
بِرُوحِ أَزَلِيٍّ قَدَّمَ نَفْسَهُ لِلَّهِ بِلَا عَيْبٍ، يُظَهِّرُ
ضَمَائِرَكُمْ مِنْ أَعْمَالٍ مَيِّتَةٍ لِتَخْدِمُوا اللَّهَ
الْحَيَّ! ^{١٥}وَلَا جُلْ هَذَا هُوَ وَسِيطَ عَهْدِ
جَدِيدٍ، لِكَيْ يَكُونَ الْمَدْعُوعُونَ - إِذْ صَارَ
مَوْتٌ لِفِدَاءِ التَّعَدِّيَاتِ الَّتِي فِي الْعَهْدِ الْأَوَّلِ
- يَنَالُونَ وَعَدَّ الْمِيرَاثِ الْأَبَدِيِّ. ^{١٦}لَأَنَّهُ
حَيْثُ تُوجَدُ وَصِيَّةٌ يَلْزَمُ بَيَانُ مَوْتِ
الْمُوصِي. ^{١٧}لَأَنَّ الْوَصِيَّةَ نَاتِبَةٌ عَلَى
الْمَوْتِ، إِذْ لَا قُوَّةَ لَهَا الْبَتَّةَ مَا دَامَ
الْمُوصِي حَيًّا. ^{١٨}فَمِنْ تَمَّ الْأَوَّلُ أَيْضًا لَمْ
يُكْرَسْ بِلَا دَمٍ، ^{١٩}لَأَنَّ مُوسَى بَعْدَ مَا كَلَّمَ

¹⁸Whereupon neither the first testament was dedicated without blood. ¹⁹For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ²⁰Saying, This is the blood of the testament which God hath enjoined unto you. ²¹Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. ²²And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Christ's Sacrifice Once and For All

²³It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ²⁴For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: ²⁵Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; ²⁶For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. ²⁷And as it is appointed unto men once to die, but after this the judgment: ²⁸So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

جَمِيعَ الشَّعْبِ بِكُلِّ وَصِيَّةٍ بِحَسَبِ
النَّمُوسِ، أَخَذَ دَمَ الْعُجُولِ وَالْتِيُوسِ، مَعَ
مَاءٍ وَصُوفًا قَرْمِزِيًّا وَزَوْفًا، وَرَشَّ الْكِتَابَ
نَفْسَهُ وَجَمِيعَ الشَّعْبِ، ^{٢٠}قَاتِلًا: «هَذَا هُوَ
دَمُ الْعَهْدِ الَّذِي أَوْصَاكُمْ اللَّهُ بِهِ».
^{٢١}وَالْمَسْكَنَ أَيْضًا وَجَمِيعَ أَنْبِيَاءِ الْخِدْمَةِ
رَشَّهَا كَذَلِكَ بِالدَّمِ. ^{٢٢}وَكُلُّ شَيْءٍ تَقْرِيْبًا
يَتَطَهَّرُ حَسَبَ النَّمُوسِ بِالدَّمِ، وَبِدُونِ
سَفْكِ دَمٍ لَا تَحْصُلُ مَغْفِرَةٌ!

ذبيحة المسيح مرة وإلى الأبد

^{٢٣}فَكَانَ يَلِزَمُ أَنْ أَمْثَلَةَ الْأَشْيَاءِ الَّتِي فِي
السَّمَاوَاتِ تُطَهَّرُ بِهِذِهِ، وَأَمَّا السَّمَاوِيَّاتُ
عَيْنَهَا فَبِذَبَائِحٍ أَفْضَلُ مِنْ هَذِهِ. ^{٢٤}لَأَنَّ
الْمَسِيحَ لَمْ يَدْخُلْ إِلَى أَقْدَاسٍ مَصْنُوعَةٍ بِيَدِ
أَشْبَاهِ الْحَقِيقِيَّةِ، بَلْ إِلَى السَّمَاءِ عَيْنَهَا،
لِيُظْهَرَ الْآنَ أَمَامَ وَجْهِ اللَّهِ لِأَجْلِنَا. ^{٢٥}وَلَا
لِيَقْدَمَ نَفْسَهُ مَرَارًا كَثِيرَةً، كَمَا يَدْخُلُ رَئِيسُ
الْكَهَنَةِ إِلَى الْأَقْدَاسِ كُلِّ سَنَةٍ بِدَمٍ آخَرَ.
^{٢٦}فَإِذْ ذَاكَ كَانَ يَجِبُ أَنْ يَتَأَلَّمَ مَرَارًا كَثِيرَةً
مُنْذُ تَأْسِيسِ الْعَالَمِ، وَلَكِنَّهُ الْآنَ قَدْ أُظْهِرَ
مَرَّةً عِنْدَ انْقِضَاءِ الدُّهُورِ لِيُبْتَطَلَ الْخَطِيئَةُ
بِذَبِيحَةِ نَفْسِهِ. ^{٢٧}وَكَمَا وَضِعَ لِلنَّاسِ أَنْ
يَمُوتُوا مَرَّةً ثُمَّ بَعْدَ ذَلِكَ الدَّيْنُونَةُ، ^{٢٨}هَكَذَا
الْمَسِيحُ أَيْضًا، بَعْدَ مَا قُدِّمَ مَرَّةً لِكَيْ
يَحْمَلَ خَطَايَا كَثِيرِينَ، سَيُظْهَرُ ثَانِيَةً بِلا
خَطِيئَةٍ لِلخَلَاصِ لِلَّذِينَ يَنْتَظِرُونَهُ.

10 ¹For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ²For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. ³But in those sacrifices there is a remembrance again made of sins every year. ⁴For it is not possible that the blood of bulls and of goats should take away sins.

⁵Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: ⁶In burnt offerings and sacrifices for sin thou hast had no pleasure. ⁷Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

⁸Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; ⁹Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. ¹⁰By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

¹¹And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: ¹²But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; ¹³From henceforth expecting till his enemies be made his footstool. ¹⁴For by one offering he

١٠ **١** لِأَنَّ النَّامُوسَ، إِذْ لَهُ ظِلٌّ
الْخَيْرَاتِ الْعَتِيدَةِ لَا نَفْسُ صُورَةَ
الْأَشْيَاءِ، لَا يَقْدِرُ أَبَدًا بِنَفْسِ الذَّبَائِحِ كُلِّ
سَنَةٍ، الَّتِي يَقْدَمُونَهَا عَلَى الدَّوَامِ، أَنْ
يُكْمَلَ الَّذِينَ يَتَقَدَّمُونَ. ^٢ وَإِلَّا، أَفَمَا زَالَتْ
تُقَدَّمُ؟ مِنْ أَجْلِ أَنْ الْخَادِمِينَ، وَهُمْ
مُطَهَّرُونَ مَرَّةً، لَا يَكُونُ لَهُمْ أَيْضًا ضَمِيرٌ
خَطَايَا. ^٣ لَكِنْ فِيهَا كُلِّ سَنَةٍ ذِكْرٌ خَطَايَا.
^٤ لِأَنَّهُ لَا يُمْكِنُ أَنْ دَمُ ثِيرَانٍ وَثِيُوسٍ يَرْفَعُ
خَطَايَا. ^٥ لِذَلِكَ عِنْدَ دُخُولِهِ إِلَى الْعَالَمِ
يَقُولُ: «ذَبِيحَةٌ وَقُرْبَانًا لَمْ تُرَدْ، وَلَكِنْ
هَيَاتِ لِي جَسَدًا. ^٦ بِمُحْرَقَاتٍ وَذَّبَائِحِ
لِلْخَطِيئَةِ لَمْ تُسَّرْ. ^٧ ثُمَّ قُلْتُ: هَتَّنَدَا أَجِيءُ.
فِي دَرَجِ الْكِتَابِ مَكْتُوبٌ عَنِّي، لِأَفْعَلَ
مَشِيئَتِكَ يَا اللَّهُ». ^٨ إِذْ يَقُولُ أَنفَاءً: «إِنَّكَ
ذَبِيحَةٌ وَقُرْبَانًا وَمُحْرَقَاتٍ وَذَّبَائِحِ لِلْخَطِيئَةِ
لَمْ تُرَدْ وَلَا سُرَرْتَ بِهَا». الَّتِي تُقَدَّمُ حَسَبَ
النَّامُوسِ. ^٩ ثُمَّ قَالَ: «هَتَّنَدَا أَجِيءُ لِأَفْعَلَ
مَشِيئَتِكَ يَا اللَّهُ». ^{١٠} يَنْزِعُ الْأَوَّلَ لِكَيْ يَثْبُتَ
الثَّانِي. ^{١١} فِيهِذِهِ الْمَشِيئَةِ نَحْنُ مُقَدَّسُونَ
بِتَقْدِيمِ جَسَدِ يَسُوعَ الْمَسِيحِ مَرَّةً وَاحِدَةً.
^{١٢} وَكُلُّ كَاهِنٍ يَفْعَلُ كُلَّ يَوْمٍ يَخْدُمُ وَيُقَدِّمُ
مَرَارًا كَثِيرَةً تِلْكَ الذَّبَائِحِ عَيْنَهَا، الَّتِي لَا
تَسْتَطِيعُ الْبَتَّةَ أَنْ تَنْزِعَ الْخَطِيئَةَ. ^{١٣} وَأَمَّا هَذَا
فَبَعْدَ مَا قَدَّمَ عَنِ الْخَطَايَا ذَبِيحَةً وَاحِدَةً،
جَلَسَ إِلَى الْأَبَدِ عَنْ يَمِينِ اللَّهِ، ^{١٤} مُتَّظِرًا
بَعْدَ ذَلِكَ حَتَّى تَوْضَعَ أَعْدَاؤُهُ مَوْطِنًا
لِقَدَمَيْهِ. ^{١٥} لِأَنَّهُ بِقُرْبَانٍ وَاحِدٍ قَدْ أَكْمَلَ إِلَى
الْأَبَدِ الْمُقَدَّسِينَ. ^{١٥} وَيَشْهَدُ لَنَا الرُّوحُ

hath perfected for ever them that are sanctified.

¹⁵Whereof the Holy Ghost also is a witness to us: for after that he had said before, ¹⁶This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; ¹⁷And their sins and iniquities will I remember no more. ¹⁸Now where remission of these is, there is no more offering for sin.

Results of the Sacrifice of Christ

¹⁹Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ²⁰By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; ²¹And having an high priest over the house of God; ²²Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. ²³Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) ²⁴And let us consider one another to provoke unto love and to good works: ²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Consequences of Rejecting Christ

²⁶For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. ²⁸He that despised Moses' law died without mercy under

الْقُدُّسُ أَيْضًا. لِأَنَّهُ بَعْدَ مَا قَالَ سَابِقًا:
^{١٦}«هَذَا هُوَ الْعَهْدُ الَّذِي أَعَاهَدُهُ مَعَهُمْ بَعْدَ
 تِلْكَ الْأَيَّامِ، يَقُولُ الرَّبُّ، أَجْعَلُ نَوَامِيسِي
 فِي قُلُوبِهِمْ وَأَكْتُبُهَا فِي أَدْهَانِهِمْ» ^{١٧}و: «لَنْ
 أَذْكَرَ خَطَايَاهُمْ وَتَعْدِيَاتِهِمْ فِي مَا بَعْدَ».
^{١٨}وَلِنَّمَا حَيْثُ تَكُونُ مَغْفِرَةٌ لِهَذِهِ لَا يَكُونُ
 بَعْدَ قُرْبَانٍ عَنِ الْخَطِيئَةِ.

نتائج ذبيحة المسيح

^{١٩}فَإِذْ لَنَا أَيُّهَا الْإِخْوَةُ ثَقَّةٌ بِالذُّخُولِ إِلَى
 «الْأَقْدَاسِ» بِدَمِ يَسُوعَ، ^{٢٠}طَرِيقًا كَرَّسَهُ لَنَا
 حَدِيثًا حَيًّا، بِالْحِجَابِ، أَيْ جَسَدِهِ،
^{٢١}وَكَاهِنٌ عَظِيمٌ عَلَى بَيْتِ اللَّهِ، لِنَتَقَدَّمَ
 بِقَلْبٍ صَادِقٍ فِي يَقِينِ الْإِيمَانِ، مَرَشُوشَةً
 قُلُوبِنَا مِنْ ضَمِيرٍ شَرِيرٍ، وَمُعْتَسِلَةً أَجْسَادِنَا
 بِمَاءٍ نَقِيٍّ. ^{٢٢}لِنَتَمَسَّكَ بِإِقْرَارِ الرَّجَاءِ رَاسِحًا،
 لِأَنَّ الَّذِي وَعَدَ هُوَ آمِنٌ. ^{٢٣}وَلِنُتَلَحَّظْ
 بَعْضُنَا بَعْضًا لِلتَّحْرِيزِ عَلَى الْمَحَبَّةِ
 وَالْأَعْمَالِ الْحَسَنَةِ، ^{٢٤}غَيْرَ تَارِكِينَ
 اجْتِمَاعِنَا كَمَا لِقَوْمٍ عَادَةٍ، بَلْ وَاعِظِينَ
 بَعْضُنَا بَعْضًا، وَبِالْأَكْثَرِ عَلَى قَدْرِ مَا تَرَوْنَ
 الْيَوْمَ يَقْرُبُ،

عاقبة رفض المسيح

^{٢٦}فَإِنَّهُ إِنْ أَحْطَأْنَا بِاخْتِيَارِنَا بَعْدَ مَا
 أَخَذْنَا مَعْرِفَةَ الْحَقِّ، لَا تَبْقَى بَعْدَ ذَبِيحَةٍ
 عَنِ الْخَطَايَا، ^{٢٧}بَلْ قُبُولُ دَيْتُونَةٍ مُخِيفَةٍ،
 وَغَيْرَةِ نَارٍ عَيْدَةٍ أَنْ تَأْكُلَ الْمُضَادِّينَ. ^{٢٨}مَنْ
 خَالَفَ نَامُوسَ مُوسَى فَعَلَى شَاهِدِينَ أَوْ

two or three witnesses: ²⁹Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

³⁰For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. ³¹It is a fearful thing to fall into the hands of the living God.

³²But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; ³³Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. ³⁴For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

³⁵Cast not away therefore your confidence, which hath great recompence of reward. ³⁶For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. ³⁷For yet a little while, and he that shall come will come, and will not tarry. ³⁸Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. ³⁹But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

ثَلَاثَةً شُهُودٌ يَمُوتُ بِدُونِ رَافِعَةٍ. ^{٢٩} فَكَمْ عِقَابًا أَشْرَّ تَطْتُونُ أَنَّهُ يُحْسَبُ مُسْتَحَقًّا مَنْ دَاسَ ابْنَ اللَّهِ، وَحَسِبَ دَمَ الْعَهْدِ الَّذِي قُدِّسَ بِهِ دِنْسًا، وَأَزْدَرَى بِرُوحِ النِّعْمَةِ؟ ^{٣٠} فَإِنَّا نَعْرِفُ الَّذِي قَالَ: «لِي الْإِنْتِقَامُ، أَنَا أَجَازِي، يَقُولُ الرَّبُّ». وَأَيْضًا: «الرَّبُّ يَدِينُ شَعْبَهُ». ^{٣١} مُخِيفٌ هُوَ الْوُقُوعُ فِي يَدَيِ اللَّهِ الْحَيِّ! ^{٣٢} وَلَكِنْ تَذَكَّرُوا الْأَيَّامَ السَّالِفَةَ الَّتِي فِيهَا بَعْدَ مَا أُنزِمْتُمْ صَبْرْتُمْ عَلَى مُجَاهَدَةِ الْأَمِّ كَثِيرَةٍ. ^{٣٣} مِنْ جِهَةٍ مَشْهُورِينَ بِتَعْيِيرَاتٍ وَضِيقَاتٍ، وَمِنْ جِهَةٍ صَائِرِينَ شُرَكَاءَ الَّذِينَ تُصْرَفُ فِيهِمْ هَكَذَا. ^{٣٤} لِأَنَّكُمْ رَتَبْتُمْ لِقِيُودِي أَيْضًا، وَقَبِلْتُمْ سَلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالًا أَفْضَلَ فِي السَّمَاوَاتِ وَبَاقِيًا. ^{٣٥} فَلَا تَطْرَحُوا ثِقَتَكُمْ الَّتِي لَهَا مُجَازَاةٌ عَظِيمَةٌ. ^{٣٦} لِأَنَّكُمْ تَحْتَاجُونَ إِلَى الصَّبْرِ، حَتَّى إِذَا صَنَعْتُمْ مَشِيئَةَ اللَّهِ تَنَالُونَ الْمَوْعِدَ. ^{٣٧} لِأَنَّهُ بَعْدَ قَلِيلٍ جَدًّا «سَيَأْتِي الْآتِي وَلَا يُبْطِئُ». ^{٣٨} أَمَّا الْبَارُّ فَبِالْإِيمَانِ يَحْيَا، وَإِنْ أَرْتَدَّ لَا تُسْرَبُ بِهِ نَفْسِي. ^{٣٩} وَأَمَّا نَحْنُ فَلَسْنَا مِنْ الْإِرْتِدَادِ لِلْهَلَاكِ، بَلْ مِنْ الْإِيمَانِ لِإِقْتِنَاءِ النَّفْسِ.

Faith

11 ¹Now faith is the substance of things hoped for, the evidence of things not seen.

²For by it the elders obtained a good report.

³Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Faith: The Basis for Righteousness

⁴By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

⁵By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

⁶But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

⁷By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Abraham's Faith

⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ⁹By faith he sojourned in the land of

الإيمان

١١ ^١وَأَمَّا الْإِيمَانُ فَهُوَ الثَّقَّةُ بِمَا يُرْجَى وَالْإِيقَانُ بِأُمُورٍ لَا تُرَى. ^٢فَإِنَّهُ فِي هَذَا شُهِدَ لِلْقُدَمَاءِ. ^٣بِالْإِيمَانِ نَفْهَمُ أَنَّ الْعَالَمِينَ أُثْقِنْتَ بِكَلِمَةِ اللَّهِ، حَتَّى لَمْ يَتَكَوَّنْ مَا يَرَى مِمَّا هُوَ ظَاهِرٌ.

الإيمان أساس البر

^٤بِالْإِيمَانِ قَدَّمَ هَابِيلُ لِلَّهِ ذَبِيحَةً أَفْضَلَ مِنْ قَايِنَ، فِيهِ شُهِدَ لَهُ أَنَّهُ بَارٌّ، إِذْ شَهِدَ اللَّهُ لِقَرَائِبِهِ. وَبِهِ، وَإِنْ مَاتَ، يَتَكَلَّمُ بَعْدًا ^٥بِالْإِيمَانِ نُقِلَ أَخْنُوحُ لِكَيْ لَا يَرَى الْمَوْتَ، وَلَمْ يُوجَدْ لِأَنَّ اللَّهَ نَقَلَهُ - إِذْ قَبْلَ نَقْلِهِ شُهِدَ لَهُ بِأَنَّهُ قَدْ أَرْضَى اللَّهَ. ^٦وَلَكِنْ بَدُونَ إِيْمَانٍ لَا يُمْكِنُ إِرْصَاؤُهُ، لِأَنَّهُ يَجِبُ أَنْ الَّذِي يَأْتِي إِلَى اللَّهِ يُؤْمِنُ بِأَنَّهُ مَوْجُودٌ، وَأَنَّهُ يُجَازِي الَّذِينَ يَطُوبُونَهُ. ^٧بِالْإِيمَانِ نُوحٌ لَمَّا أُوحِيَ إِلَيْهِ عَنْ أُمُورٍ لَمْ تُرَ بَعْدُ خَافَ، فَبَنَى فُلْكَاً لِحَلَاصِ بَيْتِهِ، فِيهِ دَانَ الْعَالَمَ، وَصَارَ وَارِثًا لِلْبِرِّ الَّذِي حَسَبَ الْإِيمَانَ.

إيمان إبراهيم والآباء

^٨بِالْإِيمَانِ إِبْرَاهِيمُ لَمَّا دُعِيَ أَطَاعَ أَنْ يَخْرُجَ إِلَى الْمَكَانِ الَّذِي كَانَ عَتِيداً أَنْ يَأْخُذَهُ مِيرَاثاً، فَخَرَجَ وَهُوَ لَا يَعْلَمُ إِلَى أَيْنَ يَأْتِي. ^٩بِالْإِيمَانِ تَعَرَّبَ فِي أَرْضِ الْمُوعَدِ

promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ¹⁰For he looked for a city which hath foundations, whose builder and maker is God.

¹¹Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

¹²Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

¹³These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

¹⁴For they that say such things declare plainly that they seek a country. ¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. ¹⁶But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

¹⁷By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸Of whom it was said, That in Isaac shall thy seed be called: ¹⁹Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

²⁰By faith Isaac blessed Jacob and Esau concerning things to come.

²¹By faith Jacob, when he was a dying, blessed both the sons of

كَأَنَّهَا غَرِيبَةٌ، سَاكِنًا فِي خِيَامٍ مَعَ إِسْحَاقَ وَيَعْقُوبَ الْوَارِثَيْنِ مَعَهُ لِهَذَا الْمَوْعِدِ عَيْنِهِ.

^{١٠}لِأَنَّهُ كَانَ يَنْتَظِرُ الْمَدِينَةَ الَّتِي لَهَا الْأَسَاسَاتُ، الَّتِي صَانِعُهَا وَبَارِئُهَا اللَّهُ.

^{١١}بِالْإِيمَانِ سَارَةُ نَفْسُهَا أَيْضًا أَخَذَتْ قُدْرَةً عَلَى إِثْنَاءِ نَسْلِ، وَبَعْدَ وَقْتِ السَّنِّ

وَلَدَتْ، إِذْ حَسِبَتْ الَّذِي وَعَدَ صَادِقًا.

^{١٢}لِذَلِكَ وُلِدَ أَيْضًا مِنْ وَاحِدٍ، وَذَلِكَ مِنْ مُمَاتٍ، مِثْلَ نُجُومِ السَّمَاءِ فِي الْكَثْرَةِ،

وَكَالرَّمْلِ الَّذِي عَلَى شَاطِئِ الْبَحْرِ الَّذِي لَا يُعَدُّ.

^{١٣}فِي الْإِيمَانِ مَاتَ هَؤُلَاءِ أَجْمَعُونَ، وَهُمْ لَمْ يَنَالُوا الْمَوْاعِدَ، بَلْ مِنْ بَعِيدٍ

نَظَرُوهَا وَصَدَّقُوهَا وَحَيَّوهَا، وَأَقْرَبُوا بِأَنَّهُمْ غُرَبَاءَ وَنَزَلَاءَ عَلَى الْأَرْضِ.

^{١٤}فَإِنَّ الَّذِينَ يَقُولُونَ مِثْلَ هَذَا يُظْهِرُونَ أَنَّهُمْ يَطْلُبُونَ وَطَنًا.

^{١٥}فَلَوْ ذَكَرُوا ذَلِكَ الَّذِي خَرَجُوا مِنْهُ، لَكَانَ لَهُمْ فُرْصَةٌ لِلرُّجُوعِ.

^{١٦}وَلَكِنْ الْآنَ يَبْتَغُونَ وَطَنًا أَفْضَلَ، أَيَّ سَمَاوِيًّا.

لِذَلِكَ لَا يَسْتَحِجِي بِهِمُ اللَّهُ أَنْ يُدْعَى إِلَهُهُمْ، لِأَنَّهُ أَعَدَّ لَهُمْ مَدِينَةً.

^{١٧}بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجْرَبٌ - قَدَّمَ الَّذِي قَبْلَ الْمَوْاعِدِ، وَحِيدَهُ ^{١٨}الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».

^{١٩}إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ أَخَذَهُ أَيْضًا فِي مِثَالِ.

^{٢٠}بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.

^{٢١}بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ عَلَى رَأْسِ عَصَاهُ.

Joseph; and worshipped, leaning upon the top of his staff.

²²By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

The Faith of Moses and His Parents

²³By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

²⁴By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

²⁵Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

²⁶Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. ²⁷By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

²⁸Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Faith and Miracles

²⁹By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

³⁰By faith the walls of Jericho fell down, after they were compassed about seven days.

³¹By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

مَوْتِهِ ذَكَرَ خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ جِهَةِ عِظَامِهِ.

إيمان موسى وأبويه

^{٢٣} بِالْإِيمَانِ مُوسَى، بَعْدَ مَا وُلِدَ، أَخْفَاهُ آبَاؤُهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشِيَا أَمْرَ الْمَلِكِ. ^{٢٤} بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ، ^{٢٥} مُفَضَّلًا بِالْآخَرَى أَنْ يَذُلَّ مَعَ شَعْبِ اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا بِالْخَطِيئَةِ، ^{٢٦} حَاسِبًا عَارَ الْمَسِيحِ غِنَىٰ أَعْظَمَ مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى الْمَجَازَةِ. ^{٢٧} بِالْإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ يَرَى مَنْ لَا يَرَى. ^{٢٨} بِالْإِيمَانِ صَنَعَ الْفِصْحَ وَرَشَّ الدَّمَ لَيْلًا يَمْسَهُمُ الَّذِي أَهْلَكَ الْأَبْكَارَ.

الإيمان ومعجزاته

^{٢٩} بِالْإِيمَانِ اجْتَازُوا فِي الْبَحْرِ الْأَحْمَرِ كَمَا فِي الْيَابِسَةِ، الْأَمْرَ الَّذِي لَمَّا شَرَعَ فِيهِ الْمِصْرِيُّونَ غَرَفُوا. ^{٣٠} بِالْإِيمَانِ سَقَطَتِ أَسْوَارُ أَرِيحَا بَعْدَ مَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ. ^{٣١} بِالْإِيمَانِ رَاحَبُ الزَّانِيَةِ لَمْ تَهْلِكْ مَعَ الْعَصَاةِ، إِذْ قَبِلَتْ الْجَاسُوسِينَ بِسَلَامٍ.

Faith of the Judges and Prophets

³²And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: ³³Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, ³⁴Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

³⁵Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: ³⁶And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: ³⁷They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; ³⁸(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

³⁹And these all, having obtained a good report through faith, received not the promise: ⁴⁰God having provided some better thing for us, that they without us should not be made perfect.

12 ¹Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and

إيمان القضاة والأنبياء

^{٣٢} وَمَاذَا أَقُولُ أَيضًا؟ لِأَنَّهُ يُعَوِّزُنِي
الْوَقْتُ إِنْ أَخْبِرْتُ عَنْ جِدْعُونَ، وَبَارَاقَ،
وَسَمْشُونَ، وَيَفْتَحَ، وَدَاوُدَ، وَصَمُوئِيلَ،
وَالْأَنْبِيَاءِ، ^{٣٣} الَّذِينَ بِالْإِيمَانِ قَهَرُوا مَمَالِكَ،
صَنَعُوا بِرًّا، نَالُوا مَوَاعِيدَ، سَدُّوا أَفْوَاهَ
أُسُودَ، ^{٣٤} أَطْفَأُوا قُوَّةَ النَّارِ، نَجَّوْا مِنْ حَدِّ
السَّيْفِ، تَقَوُّوا مِنْ ضَعْفٍ، صَارُوا أَشْدَاءَ
فِي الْحَرْبِ، هَزَمُوا جِيُوشَ غُرَبَاءَ،
^{٣٥} أَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِقِيَامَةٍ. وَآخَرُونَ
عَذَّبُوا وَلَمْ يَقْبَلُوا النَّجَاةَ لِكَيْ يَنَالُوا قِيَامَةً
أَفْضَلَ. ^{٣٦} وَآخَرُونَ تَجَرَّبُوا فِي هُزْءٍ
وَجَلْدٍ، ثُمَّ فِي قُبُودٍ أَيضًا وَحَبْسٍ.
^{٣٧} رُجِمُوا، نُشِرُوا، جُرِبُوا، مَاتُوا قَتْلًا
بِالسَّيْفِ، طَافُوا فِي جُلُودٍ غَنَمٍ وَجُلُودِ
مِعْزَى، مُعْتَازِينَ مَكْرُوبِينَ مُدْلِينَ، ^{٣٨} وَهُمْ
لَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ. تَاهَبِينَ فِي
بَرَارِيٍّ وَجِبَالٍ وَمَعَايِرَ وَشُقُوقِ الْأَرْضِ.
^{٣٩} فَهَوَّلَاءَ كُلَّهُمْ، مَشْهُودًا لَهُمْ بِالْإِيمَانِ،
لَمْ يَنَالُوا الْمَوْعِدَ، ^{٤٠} إِذْ سَبَقَ اللَّهُ فَنظَرَ لَنَا
شَيْئًا أَفْضَلَ، لِكَيْ لَا يَكْمَلُوا بِدُونِنَا.

١٢ لِذَلِكَ نَحْنُ أَيضًا إِذْ لَنَا سَحَابَةٌ
مِنَ الشُّهُودِ مَقْدَارٌ هَدَاهِ مُحِيطَةٌ
بِنَا، لِنَطْرَحَ كُلَّ ثِقَلٍ وَالْخَطِيئَةَ الْمَحِيطَةَ بِنَا

let us run with patience the race that is set before us, ²Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. ³For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

⁴Ye have not yet resisted unto blood, striving against sin. ⁵And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: ⁶For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

⁷If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ⁸But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

⁹Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? ¹⁰For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. ¹¹Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

¹²Wherefore lift up the hands which hang down, and the feeble knees;

¹³And make straight paths for your

بِسُهُولَةٍ، وَلِنَحَاضِرٍ بِالصَّبْرِ فِي الْجِهَادِ
الْمَوْضُوعِ أَمَامَنَا، ^٢نَاظِرِينَ إِلَى رَئِيسِ
الْإِيمَانِ وَمُكْمَلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ
السَّرُورِ الْمَوْضُوعِ أَمَامَهُ أَحْتَمَلَ الصَّلِيبَ
مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ فِي يَمِينِ عَرْشِ
اللَّهِ. ^٣فَتَفَكَّرُوا فِي الَّذِي أَحْتَمَلَ مِنَ الْخَطَاةِ
مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِئَلَّا تَكَلُّوا
وَتَحْزَنُوا فِي نَفْسِكُمْ. ^٤لَمْ تَقَاوِمُوا بَعْدَ
حَتَّى الدَّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيئَةِ، ^٥وَقَدْ
نَسِيتُمْ الْوَعْدَ الَّذِي يُخَاطِبُكُمْ كَبِينِينَ: «يَا
أَبْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا تَحْزَنْ إِذَا
وَبَحَّكَ. ^٦لَأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ،
وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ». ^٧إِنْ كُنْتُمْ تَحْتَمِلُونَ
التَّأْدِيبَ بِعَامِلِكُمْ اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا
يُؤَدِّبُهُ أَبُوهُ؟ ^٨وَلَكِنْ إِنْ كُنْتُمْ بِلا تَأْدِيبٍ،
قَدْ صَارَ الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نَعُولٌ
لَا بَنُونَ. ^٩نَمْ قَدْ كَانَ لَنَا آبَاءُ أَجْسَادِنَا
مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ. أَفَلَا نَحْضَعُ بِالْأَوْلَى
جِدًّا لِأَبِي الأَرْوَاحِ، فَنَحْيَا؟ ^{١٠}لَأَنَّ أَوْلَيْكَ
أَدَّبُونَا أَيَّامًا قَلِيلَةً حَسَبَ اسْتِحْسَانِهِمْ، وَأَمَّا
هَذَا فَلْأَجْلِ الْمَنْفَعَةِ، لِكَيْ نَشْتَرِكَ فِي
قَدَاسَتِهِ. ^{١١}وَلَكِنْ كُلُّ تَأْدِيبٍ فِي الْحَاضِرِ
لَا يَرَى أَنَّهُ لِلْفَرْحِ بَلْ لِلْحَزَنِ. وَأَمَّا آخِرًا
فَيُعْطِي الَّذِينَ يَتَدَرَّبُونَ بِهِ ثَمَرٌ بَرٌّ لِلسَّلَامِ.
^{١٢}لِذَلِكَ قَوْمُوا الْيَادِي الْمُسْتَرْخِيَةَ
وَالرُّكْبَ الْمُخْلَعَةَ، ^{١٣}وَأَصْنَعُوا لِرِجْلِكُمْ
مَسَالِكَ مُسْتَقِيمَةً، لِكَيْ لَا يَعْتَسِفَ
الْأَعْرَجُ، بَلْ بِالْحَرِيِّ يُسْتَقَى. ^{١٤}اِتَّبِعُوا
السَّلَامَ مَعَ الْجَمِيعِ، وَالْقَدَاسَةَ الَّتِي بَدُونَهَا

feet, lest that which is lame be turned out of the way; but let it rather be healed.

¹⁴Follow peace with all men, and holiness, without which no man shall see the Lord:

¹⁵Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

¹⁶Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

¹⁷For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Our God is a Consuming Fire

¹⁸For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

¹⁹And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

²⁰(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: ²¹And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

²²But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴And to Jesus the mediator of the new covenant, and to the blood

لَنْ يَرَى أَحَدًا الرَّبَّ. ^{١٥}مَلَاخِظِينَ لَيْلًا يَخِيبَ أَحَدٌ مِنْ نِعْمَةِ اللَّهِ. لَيْلًا يَطْلُعُ أَصْلُ مَرَارَةٍ وَيَصْنَعُ انْزِعَاجًا، فَيَتَنَجَّسُ بِهِ كَثِيرُونَ. ^{١٦}لَيْلًا يَكُونُ أَحَدٌ زَانِيًا أَوْ مُسْتَبِيحًا كَعِيسُو، الَّذِي لِأَجْلِ أَكْلَةٍ وَاحِدَةٍ بَاعَ بَكُورِيَّتَهُ. ^{١٧}فَإِنَّكُمْ تَعْلَمُونَ أَنَّهُ أَيْضًا بَعْدَ ذَلِكَ، لَمَّا أَرَادَ أَنْ يَرِثَ الْبَرَكَةَ رُفِضَ، إِذْ لَمْ يَجِدْ لِلتَّوْبَةِ مَكَانًا، مَعَ أَنَّهُ طَلَبَهَا بِدُمُوعٍ.

إنه نار آكلة

^{١٨}لَا تَكُونُوا لَمْ تَأْتُوا إِلَى جَبَلٍ مَلْمُوسٍ مُضْطَرِّمٍ بِالنَّارِ، وَإِلَى ضَبَابٍ وَظَلَامٍ وَزَوْبَعَةٍ، ^{١٩}وَهَتَافِ بُوقٍ وَصَوْتِ كَلِمَاتٍ، أَسْتَعْفَى الَّذِينَ سَمِعُوهُ مِنْ أَنْ تَزَادَ لَهُمْ كَلِمَةٌ، ^{٢٠}لَأَنَّكُمْ لَمْ يَحْتَمِلُوا مَا أَمْرِهِ، وَإِنْ مَسَّتِ الْجَبَلُ بِهَيْمَةٍ تُرْجَمُ أَوْ تُرْمَى بِسَهْمٍ. ^{٢١}وَكَانَ الْمَنْظَرُ هَكَذَا مُخِيفًا حَتَّى قَالَ مُوسَى: «أَنَا مُرْتَعِبٌ وَمُرْتَعِدٌ!». ^{٢٢}بَلْ قَدْ أَتَيْتُمْ إِلَى جَبَلٍ صِهْيُونِ، وَإِلَى مَدِينَةِ اللَّهِ الْحَيِّ: أورشليمَ السَّمَاوِيَّةِ، وَإِلَى رَبَوَاتٍ هُمْ مَحْفَلُ مَلَائِكَةٍ، ^{٢٣}وَكَنْيَسَةِ أَبْكَارٍ مَكْتُوبِينَ فِي السَّمَاوَاتِ، وَإِلَى اللَّهِ دِيَّانِ الْجَمِيعِ، وَإِلَى أَرْوَاحِ آبَرَارٍ مُكْمَلِينَ، ^{٢٤}وَإِلَى وَسِيطِ الْعَهْدِ الْجَدِيدِ: يَسُوعَ، وَإِلَى دَمِ رَشِّ يَتَكَلَّمُ أَفْضَلَ مِنْ هَابِيلَ. ^{٢٥}أَنْظُرُوا أَنْ لَا تَسْتَعْمُوا مِنَ الْمُتَكَلِّمِ. لِأَنَّهُ

of sprinkling, that speaketh better things than that of Abel.

²⁵See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: ²⁶Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. ²⁷And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

²⁸Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹For our God is a consuming fire.

Instructions

13 ¹Let brotherly love continue. ²Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. ³Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

⁴Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

⁵Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. ⁶So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

⁷Remember them which have the

إِنْ كَانَ أَوْلَيْكَ لَمْ يَنْجُوا إِذِ اسْتَعْفَوْا مِنْ
الْمَتَكَلِّمِ عَلَى الْأَرْضِ، فَبِأَوْلَى جِدًّا لَا
نَنْجُو نَحْنُ الْمُرْتَدِّينَ عَنِ الَّذِي مِنْ
السَّمَاءِ، ^{٢٦}الَّذِي صَوْتُهُ زَعَزَعَ الْأَرْضَ
حِينَئِذٍ، وَأَمَّا الْآنَ فَقَدْ وَعَدَ قَائِلًا: «إِنِّي
مَرَّةً أُيْضًا أُزَلِّزُ لَا الْأَرْضَ فَقَطْ بَلِ السَّمَاءَ
أَيْضًا». ^{٢٧}فَقَوْلُهُ «مَرَّةً أُيْضًا» يَدُلُّ عَلَى
تَغْيِيرِ الْأَشْيَاءِ الْمُنْتَزِعَةِ كَمَصْنُوعَةٍ، لِكَيْ
تَبْقَى الَّتِي لَا تَتَزَعَزَعُ. ^{٢٨}لِذَلِكَ وَنَحْنُ
قَابِلُونَ مَلَكَوْتًا لَا يَتَزَعَزَعُ لِيَكُنْ عِنْدَنَا شُكْرٌ
بِهِ نَخْدِمُ اللَّهَ خِدْمَةً مُرْضِيَةً، بِخُشُوعٍ
وَتَقْوَى. ^{٢٩}لِأَنَّ إِلَهَنَا نَارٌ آكِلَةٌ.

توصيات

١٣ ^١الْتَّبِثِ الْمَحَبَّةَ الْأَخَوِيَّةَ. ^٢لَا
تَنْسُوا إِضَافَةَ الْغُرَبَاءِ، لِأَنَّ بِهَِا
أَضَافَ أَنَاسٌ مَلَائِكَةً وَهَمْ لَا يَدْرُونَ.
^٣أَذْكُرُوا الْمُقِيدِينَ كَأَنَّكُمْ مُقِيدُونَ مَعَهُمْ،
وَالْمُذَلِّينَ كَأَنَّكُمْ أَنْتُمْ أَيْضًا فِي الْجَسَدِ.
^٤لِيَكُنَ الزَّوْجُ مَكْرَمًا عِنْدَ كُلِّ وَاحِدٍ،
وَالْمُضْجَعُ غَيْرَ نَجِسٍ. وَأَمَّا الْعَاهِرُونَ
وَالزَّنَاةُ فَسَيِّدِيْنَهُمُ اللَّهُ. ^٥لِتَكُنْ سِيرَتُكُمْ
خَالِيَةً مِنْ مَحَبَّةِ الْمَالِ. كُونُوا مُكْتَفِينَ بِمَا
عِنْدَكُمْ، لِأَنَّهُ قَالَ: «لَا أَهْمِلُكَ وَلَا
أُتْرِكُكَ» ^٦حَتَّىٰ إِنَّا نَقُولُ وَآثِقِينَ: «الرَّبُّ
مُعِينٌ لِي فَلَا أَخَافُ. مَاذَا يَصْنَعُ بِي

rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

⁸Jesus Christ the same yesterday, and to day, and for ever.

⁹Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. ¹⁰We have an altar, whereof they have no right to eat which serve the tabernacle.

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

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

¹³Let us go forth therefore unto him without the camp, bearing his reproach. ¹⁴For here have we no continuing city, but we seek one to come.

¹⁵By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. ¹⁶But to do good and to communicate forget not: for with such sacrifices God is well pleased.

¹⁷Obeys them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

¹⁸Pray for us: for we trust we have a good conscience, in all things willing to live honestly. ¹⁹But I beseech you the rather to do this, that I may be restored to you the sooner.

إِنْسَانًا؟^٧ اذْكُرُوا مُرْشِدِيكُمْ الَّذِينَ كَلَّمُوكُمْ بِكَلِمَةِ اللَّهِ. أَنْظُرُوا إِلَى نَهَايَةِ سِيرَتِهِمْ فَمَثَلُوا بِإِيمَانِهِمْ.^٨ يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ.^٩ لَا تَسَاقُوا بِتَعَالِيمٍ مُتَنَوِّعَةٍ وَعَرَبِيَّةٍ، لِأَنَّهُ حَسَنٌ أَنْ يُثَبَّتَ الْقَلْبُ بِالتَّعْمَةِ، لَا بِالبَّاطِعَةِ لَمْ يَنْتَفِعْ بِهَا الَّذِينَ تَعَاظَوْهَا. ^{١٠}لَنَا «مَذْبَحٌ» لَا سُلْطَانَ لِلَّذِينَ يَخْدُمُونَ الْمَسْكَنَ أَنْ يَأْكُلُوا مِنْهُ. ^{١١}فَإِنَّ الْحَيَوَانَاتِ الَّتِي يَدْخُلُ بِدَمِهَا عَنِ الْخَطِيئَةِ إِلَى «الْأَقْدَاسِ» بِيَدِ رَئِيسِ الْكَهَنَةِ تُحْرَقُ أَجْسَامُهَا خَارِجَ الْمَحَلَّةِ. ^{١٢}لِذَلِكَ يَسُوعُ أَيْضًا، لِكَيْ يُقَدِّسَ الشَّعْبَ بِدَمِ نَفْسِهِ، تَأَلَّمَ خَارِجَ الْبَابِ. ^{١٣}فَلْنُخْرُجْ إِذَا إِلَيْهِ خَارِجَ الْمَحَلَّةِ حَامِلِينَ عَارَهُ. ^{١٤}لَأَنَّ لَيْسَ لَنَا هُنَا مَدِينَةٌ بَاقِيَةٌ، لَكِنَّا نَطْلُبُ الْعَتِيدَةَ. ^{١٥}فَلْنُقَدِّمْ بِهِ فِي كُلِّ حِينٍ لِلَّهِ ذَبِيحَةَ التَّسْبِيحِ، أَي تَمْرَ شِفَاهِ مُعْتَرِفَةٍ بِاسْمِهِ. ^{١٦}وَلَكِنْ لَا تَنْسُوا فِعْلَ الْخَيْرِ وَالتَّوَزُّعِ، لِأَنَّهُ بِذَبَائِحٍ مِثْلِ هَذِهِ يُسَرُّ اللَّهُ. ^{١٧}أَطِيعُوا مُرْشِدِيكُمْ وَأَخْضَعُوا، لِأَنَّهُمْ يَسْهَرُونَ لِأَجْلِ نَفُوسِكُمْ كَأَنَّهُمْ سَوْفَ يُعْطُونَ حِسَابًا، لِكَيْ يَفْعَلُوا ذَلِكَ بِفَرَحٍ، لَا آتِينَ، لِأَنَّ هَذَا غَيْرٌ نَافِعٌ لَكُمْ. ^{١٨}صَلُّوا لِأَجْلَانَا، لِأَنَّنَا نَتَّقُ أَنْ لَنَا ضَمِيرًا صَالِحًا، رَاغِبِينَ أَنْ نَتَّصِرَ حَسَنًا فِي كُلِّ شَيْءٍ. ^{١٩}وَلَكِنْ أَطْلُبُ أَكْثَرَ أَنْ تَفْعَلُوا هَذَا لِكَيْ أَرُدَّ إِلَيْكُمْ بِأَكْثَرِ سُرْعَةٍ.

Prayer

²⁰Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, ²¹Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

صلاة

٢٠ وَإِلَهُ السَّلَامِ الَّذِي أَقَامَ مِنَ الْأَمْوَاتِ رَاعِي الْخِرَافِ الْعَظِيمِ، رَبَّنَا يَسُوعَ، بِدَمِ الْعَهْدِ الْأَبَدِيِّ، ^{٢١} لِيَكْمَلَكُم فِي كُلِّ عَمَلٍ صَالِحٍ لِتَصْنَعُوا مَشِيئَتَهُ، عَامِلًا فِيكُمْ مَا يُرْضِي أَمَامَهُ بِيَسُوعَ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

Final Greetings

²²And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

²³Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

²⁴Salute all them that have the rule over you, and all the saints. They of Italy salute you.

²⁵Grace be with you all. Amen.

تحية ختامية

٢٢ وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَنْ تَحْتَمِلُوا كَلِمَةَ الْوَعظِ، لِأَنِّي بِكَلِمَاتٍ قَلِيلَةٍ كَتَبْتُ إِلَيْكُمْ. ^{٢٣} اعْلَمُوا أَنَّهُ قَدْ أُطْلِقَ الْأَخُ تِيموثَاوُسُ، الَّذِي مَعَهُ سَوْفَ أَرَاكُمْ، إِنْ أَتَى سَرِيعًا. ^{٢٤} سَلِّمُوا عَلَى جَمِيعِ مُرْشِدِيكُمْ وَجَمِيعِ الْقَدِيسِينَ. يُسَلِّمُ عَلَيْكُمْ الَّذِينَ مِنْ إِيطَالِيَا. ^{٢٥} النِّعْمَةُ مَعَ جَمِيعِكُمْ. آمِينَ

(إِلَى الْعِبْرَانِيِّينَ، كَتَبْتُ مِنْ إِيطَالِيَا، عَلَى يَدِ تِيموثَاوُسَ)