

Epistola Pauli Ad Hebraeos

1:1 multifariam et multis modis olim Deus loquens patribus in prophetis 1:2 nouissime diebus istis locutus est nobis in Filio quem constituit heredem uniuersorum per quem fecit et saecula 1:3 qui cum sit splendor gloriae et figura substantiae eius portansque omnia uerbo uirtutis suae purificationem peccatorum faciens sedit ad dexteram Maiestatis in excelsis 1:4 tanto melior angelis effectus quanto differentius prae illis nomen hereditauit 1:5 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 1:6 et cum iterum introducit primogenitum in orbem terrae dicit et adorent eum omnes angeli Dei 1:7 et ad angelos quidem dicit qui facit angelos suos spiritus et ministros suos flammam ignis 1:8 ad Filium autem thronus tuus Deus in saeculum saeculi et uirga aequitatis uirga regni tui 1:9 dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis 1:10 et tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli 1:11 ipsi peribunt tu autem permanebis et omnes ut uestimentum ueterescent 1:12 et uelut amictum inuolues eos et mutabuntur tu autem idem es et anni tui non deficient 1:13 ad quem autem angelorum dixit aliquando sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum 1:14 nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hereditatem capient salutis

2:1 propterea abundantius oportet obseruare nos ea quae audiuius ne forte pereffluamus 2:2 si enim qui per angelos dictus est sermo factus est firmus et omnis praeuaricatio et inoboedientia accepit iustam mercedis retributionem 2:3 quomodo nos effugiemus si tantam neglexerimus salutem quae cum initium accepisset enarrari per Dominum ab eis qui audierunt in nos confirmata est 2:4 contestante Deo

1:1 God, who at sundry times and in diuers manners spake in time past unto the fathers by the prophets,

1:2 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;

1:3 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:

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1:5 For 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?

1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

1:8 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.

1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

2:3 How 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;

2:4 God also bearing them witness, both with signs and wonders, and with diuers miracles, and gifts of the Holy Ghost, according to his own will?

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2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

2:6 But 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?

2:7 Thou 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:

2:8 Thou 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. But now we see not yet all things put under him.

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

2:10 For 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.

2:11 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,

2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

2:14 Forasmuch 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;

2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

2:17 Wherefore 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.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3:3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

signis et portentis et uariis uirtutibus et Spiritus Sancti distributionibus secundum suam uoluntatem 2:5 non enim angelis subiecit orbem terrae futurum de quo loquimur 2:6 testatus est autem in quodam loco quis dicens quid est homo quod memor es eius aut filius hominis quoniam uisitas eum 2:7 minuisti eum paulo minus ab angelis gloria et honore coronasti eum et constituisti eum super opera manuum tuarum 2:8 omnia subiecisti sub pedibus eius in eo enim quod ei omnia subiecit nihil dimisit non subiectum ei nunc autem necdum uidemus omnia subiecta ei 2:9 eum autem qui modico quam angeli minoratus est uidemus Iesum propter passionem mortis gloria et honore coronatum ut gratia Dei pro omnibus gustaret mortem 2:10 decebat enim eum propter quem omnia et per quem omnia qui multos filios in gloriam adduxerat auctorem salutis eorum per passiones consummare 2:11 qui enim sanctificat et qui sanctificantur ex uno omnes propter quam causam non confunditur fratres eos uocare dicens 2:12 nuntiabo nomen tuum fratribus meis in medio ecclesiae laudabo te 2:13 et iterum ego ero fidens in eum et iterum ecce ego et pueri mei quos mihi dedit Deus 2:14 quia ergo pueri communicauerunt sanguini et carni et ipse similiter participauit hisdem ut per mortem destrueret eum qui habebat mortis imperium id est diabolum 2:15 et liberaret eos qui timore mortis per totam uitam obnoxii erant seruituti 2:16 nusquam enim angelos adprehendit sed semen Abrahae adprehendit 2:17 unde debuit per omnia fratribus simile ut misericors fieret et fidelis pontifex ad Deum ut repropitiaret delicta populi 2:18 in eo enim in quo passus est ipse temptatus potens est eis qui temptantur auxiliari

3:1 unde fratres sancti uocationis caelestis participes considerate apostolum et pontificem confessionis nostrae Iesum 3:2 qui fidelis est ei qui fecit illum sicut et Moses in omni domo illius 3:3 amplioris enim gloriae iste prae Mose di-

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gnus habitus est quanto ampliorem honorem habet domus qui fabricauit illam 3:4 omnis namque domus fabricatur ab aliquo qui autem omnia creauit Deus 3:5 et Moses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quae dicenda erant 3:6 Christus uero tamquam filius in domo sua quae domus sumus nos si fiduciam et gloriam spei usque ad finem firmam retineamus 3:7 quapropter sicut dicit Spiritus Sanctus hodie si uocem eius audieritis 3:8 nolite obdurare corda uestra sicut in exacerbatione secundum diem temptationis in deserto 3:9 ubi temptauerunt me patres uestri probauerunt et uiderunt opera mea 3:10 quadraginta annos propter quod infensus fui generationi huic et dixi semper errant corde ipsi autem non cognouerunt uias meas 3:11 sicut iurauit in ira mea si introibunt in requiem meam 3:12 uidete fratres ne forte sit in aliquo uestrum cor malum incredulitatis discedendi a Deo uiuo 3:13 sed adhortamini uosmet ipsos per singulos dies donec hodie cognominatur ut non obduretur quis ex uobis fallacia peccati 3:14 participes enim Christi effecti sumus si tamen initium substantiae usque ad finem firmum retineamus 3:15 dum dicitur hodie si uocem eius audieritis nolite obdurare corda uestra quemadmodum in illa exacerbatione 3:16 quidam enim audientes exacerbauerunt sed non uniuersi qui profecti sunt ab Aegypto per Mosen 3:17 quibus autem infensus est quadraginta annos nonne illis qui peccauerunt quorum cadauera prostrata sunt in deserto 3:18 quibus autem iurauit non introire in requiem ipsius nisi illis qui increduli fuerunt 3:19 et uidemus quia non potuerunt introire propter incredulitatem

4:1 timeamus ergo ne forte relictas pollicitationes introeundi in requiem eius existimetur aliqui ex uobis desisse 4:2 etenim et nobis nuntiatum est quemadmodum et illis sed non profuit illis sermo auditus non admixtis fidei ex his quae

3:4 For every house is builded by some man; but he that built all things is God.

3:5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

3:6 But 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.

3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

3:9 When your fathers tempted me, proved me, and saw my works forty years.

3:10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

3:11 So I swear in my wrath, They shall not enter into my rest.)

3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

3:18 And to whom swore he that they should not enter into his rest, but to them that believed not?

3:19 So we see that they could not enter in because of unbelief.

4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

4:2 For 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.

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4:3 For 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.

4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

4:5 And in this place again, If they shall enter into my rest.

4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

4:9 There remaineth therefore a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

4:12 For 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.

4:13 Neither 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.

4:14 Seeing 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.

4:15 For 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.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5:1 For 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:

5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

audierunt 4:3 ingrediemur enim in requiem qui credidimus quemadmodum dixit sicut iuravi in ira mea si introibunt in requiem meam et quidem operibus ab institutione mundi factis 4:4 dixit enim quodam loco de die septima sic et requieuit Deus die septima ab omnibus operibus suis 4:5 et in isto rursum si introibunt in requiem meam 4:6 quoniam ergo superest quosdam introire in illam et hii quibus prioribus adnuntiatum est non introierunt propter incredulitatem 4:7 iterum terminat diem quendam hodie in Daudid dicendo post tantum temporis sicut supra dictum est hodie si uocem eius audieritis nolite obdurare corda uestra 4:8 nam si eis Iesus requiem praestitisset numquam de alio loqueretur posthac die 4:9 itaque relinquitur sabbatismus populo Dei 4:10 qui enim ingressus est in requiem eius etiam ipse requieuit ab operibus suis sicut a suis Deus 4:11 festinemus ergo ingredi in illam requiem ut ne in id ipsum quis incidat incredulitatis exemplum 4:12 uiuus est enim Dei sermo et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad diuisionem animae ac spiritus compagum quoque et medullarum et discretor cogitationum et intentionum cordis 4:13 et non est ulla creatura inuisibilis in conspectu eius omnia autem nuda et aperta sunt oculis eius ad quem nobis sermo 4:14 habentes ergo pontificem magnum qui penetrauerit caelos Iesum Filium Dei teneamus confessionem 4:15 non enim habemus pontificem qui non possit conpati infirmitatibus nostris temptatum autem per omnia pro similitudine absque peccato 4:16 adeamus ergo cum fiducia ad thronum gratiae ut misericordiam consequamur et gratiam inueniamus in auxilio oportuno

5:1 omnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad Deum ut offerat dona et sacrificia pro peccatis 5:2 qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infir-

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mitate 5:3 et propter eam debet quemadmodum et pro populo ita etiam pro semet ipso offerre pro peccatis 5:4 nec quisquam sumit sibi honorem sed qui uocatur a Deo tamquam Aaron 5:5 sic et Christus non semet ipsum clarificauit ut pontifex fieret sed qui locutus est ad eum Filius meus es tu ego hodie genui te 5:6 quemadmodum et in alio dicit tu es sacerdos in aeternum secundum ordinem Melchisedech 5:7 qui in diebus carnis suae preces supplicationesque ad eum qui possit saluum illum a morte facere cum clamore ualido et lacrimis offerens et exauditus pro sua reuerentia 5:8 et quidem cum esset Filius didicit ex his quae passus est oboedientiam 5:9 et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae 5:10 appellatus a Deo pontifex iuxta ordinem Melchisedech 5:11 de quo grandis nobis sermo et ininterpretabilis ad dicendum quoniam inbecilles facti estis ad audiendum 5:12 etenim cum deberetis magistri esse propter tempus rursum indigetis ut uos doceamini quae sint elementa exordii sermonum Dei et facti estis quibus lacte opus sit non solido cibo 5:13 omnis enim qui lactis est particeps expers est sermonis iustitiae paruulus enim est 5:14 perfectorum autem est solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali

6:1 quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacentes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum 6:2 baptismatum doctrinae inpositionis quoque manuum ac resurrectionis mortuorum et iudicii aeterni 6:3 et hoc faciemus siquidem permiserit Deus 6:4 impossibile est enim eos qui semel sunt inluminati gustauerunt etiam donum caeleste et participes sunt facti Spiritus Sancti 6:5 gustauerunt nihilominus bonum Dei uerbum uirtutesque saeculi uenturi 6:6 et prolapsi sunt renouari rursus ad paenitentiam rursus cru-

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5:5 So 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.

5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

5:7 Who 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;

5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

5:10 Called of God an high priest after the order of Melchisedec.

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

5:12 For 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.

5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

5:14 But 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.

6:1 Therefore 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,

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this will we do, if God permit.

6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

6:5 And have tasted the good word of God, and the powers of the world to come,

6:6 If 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.

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6:7 For 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:

6:8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6:10 For 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.

6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself.

6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

6:15 And so, after he had patiently endured, he obtained the promise.

6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

6:18 That 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:

6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedech.

7:1 For this Melchisedech, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

7:2 To 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;

7:3 Without 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.

cifigentes sibimet ipsis Filium Dei et ostentui habentes 6:7 terra enim saepe uenientem super se bibens imbrem et generans herbam oportunam illis a quibus colitur accipit benedictionem a Deo 6:8 proferens autem spinas ac tribulos reproba est et maledicto proxima cuius consummatio in combustionem 6:9 confidimus autem de uobis dilectissimi meliora et uiciniora saluti tametsi ita loquimur 6:10 non enim iniustus Deus ut obliuiscatur operis uestri et dilectionis quam ostendistis in nomine ipsius qui ministrastis sanctis et ministratis 6:11 cupimus autem unumquemque uestrum eandem ostentare sollicitudinem ad expletionem spei usque in finem 6:12 ut non segnes efficiamini uerum imitatores eorum qui fide et patientia hereditabunt promissiones 6:13 Abrahae namque promittens Deus quoniam neminem habuit per quem iuraret maiorem iurauit per semet ipsum 6:14 dicens nisi benedicens benedicam te et multiplicans multiplicabo te 6:15 et sic longanimiter ferens adeptus est repromissionem 6:16 homines enim per maiorem sui iurant et omnis controuersiae eorum finis ad confirmationem est iuramentum 6:17 in quo abundantius uolens Deus ostendere pollicitationis heredibus immobilitatem consilii sui interposuit iusiurandum 6:18 ut per duas res immobiles quibus impossibile est mentiri Deum fortissimum solacium habeamus qui confugimus ad tenendam propositam spem 6:19 quam sicut anchoram habemus animae tutam ac firmam et incedentem usque in interiora uelaminis 6:20 ubi praecursor pro nobis introiit Iesus secundum ordinem Melchisedech pontifex factus in aeternum

7:1 hic enim Melchisedech rex Salem sacerdos Dei summi qui obuiauit Abrahae regresso a caede regum et benedixit ei 7:2 cui decimas omnium diuisit Abraham primum quidem qui interpretatur rex iustitiae deinde autem et rex Salem quod est rex pacis 7:3 sine patre sine matre sine genealogia

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neque initium dierum neque finem uitae habens adsimilatus autem Filio Dei manet sacerdos in perpetuum 7:4 inueniuntur autem quantus sit hic cui et decimam dedit de praecipuis Abraham patriarcha 7:5 et quidem de filiis Leui sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem id est a fratribus suis quamquam et ipsi exierunt de lumbis Abrahae 7:6 cuius autem generatio non adnumeratur in eis decimas sumpsit Abraham et hunc qui habebat repromissiones benedixit 7:7 sine ulla autem contradictione quod minus est a meliore benedicatur 7:8 et hic quidem decimas morientes homines accipiunt ibi autem contestatus quia uiuit 7:9 et ut ita dictum sit per Abraham et Leui qui decimas accipit decimatus est 7:10 adhuc enim in lumbis patris erat quando obuiauit ei Melchisedech 7:11 si ergo consummatio per sacerdotium leuiticum erat populus enim sub ipso legem accepit quid adhuc necessarium secundum ordinem Melchisedech alium surgere sacerdotem et non secundum ordinem Aaron dici 7:12 translato enim sacerdotio necesse est ut et legis translatio fiat 7:13 in quo enim haec dicuntur de alia tribu est de qua nullus altario praesto fuit 7:14 manifestum enim quod ex Iuda ortus sit Dominus noster in qua tribu nihil de sacerdotibus Moses locutus est 7:15 et amplius adhuc manifestum est si secundum similitudinem Melchisedech exurgit alius sacerdos 7:16 qui non secundum legem mandati carnalis factus est sed secundum uirtutem uitae insolubilis 7:17 contestatur enim quoniam tu es sacerdos in aeternum secundum ordinem Melchisedech 7:18 reprobatio quidem fit praecedentis mandati propter infirmitatem eius et inutilitatem 7:19 nihil enim ad perfectum adduxit lex introductio uero melioris spei per quam proximamus ad Deum 7:20 et quantum est non sine iureiurando alii quidem sine iureiurando sacerdotes facti sunt 7:21 hic autem cum iureiurando per eum qui dixit

7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

7:5 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:

7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

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

7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

7:10 For he was yet in the loins of his father, when Melchisedech met him.

7:11 If 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 Melchisedech, and not be called after the order of Aaron?

7:12 For the priesthood being changed, there is made of necessity a change also of the law.

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

7:15 And it is yet far more evident: for that after the similitude of Melchisedech there ariseth another priest,

7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedech.

7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

7:20 And inasmuch as not without an oath he was made priest:

7:21 (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 Melchisedech:)

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ad illum iuravit Dominus et non paenitebit tu es sacerdos in aeternum 7:22 in tantum melioris testamenti sponsor factus est Iesus 7:23 et alii quidem plures facti sunt sacerdotes idcirco quod morte prohiberentur permanere 7:24 hic autem eo quod maneat in aeternum sempiternum habet sacerdotium 7:25 unde et saluare in perpetuo potest accedentes per semet ipsum ad Deum semper uiuens ad interpellandum pro eis 7:26 talis enim decebat ut nobis esset pontifex sanctus innocens inpollutus segregatus a peccatoribus et excelsior caelis factus 7:27 qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre deinde pro populi hoc enim fecit semel se offerendo 7:28 lex enim homines constituit sacerdotes infirmitatem habentes sermo autem iurisiurandi qui post legem est Filium in aeternum perfectum

8:1 capitulum autem super ea quae dicuntur talem habemus pontificem qui consedit in dextera sedis Magnitudinis in caelis 8:2 sanctorum minister et tabernaculi ueri quod fixit Dominus et non homo 8:3 omnis enim pontifex ad offerenda munera et hostias constituitur unde necesse est et hunc habere aliquid quod offerat 8:4 si ergo esset super terram nec esset sacerdos cum essent qui offerrent secundum legem munera 8:5 qui exemplari et umbrae deseruiunt caelestium sicut responsum est Mosis cum consummaret tabernaculum uide inquit omnia facito secundum exemplar quod tibi ostensum est in monte 8:6 nunc autem melius sortitus est ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum est 8:7 nam si illud prius culpa uacasset non utique secundi locus inquireretur 8:8 uituperans enim eos dicit ecce dies ueniunt dicit Dominus et consummabo super domum Israhel et super domum Iuda testamentum nouum 8:9 non secundum testamentum quod feci patribus eorum in die qua adprehendi ma-

7:22 By so much was Jesus made a surety of a better testament.

7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

7:25 Wherefore 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.

7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

7:27 Who 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.

7:28 For the law maketh men high priests which are infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

8:1 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 the Majesty in the heavens;

8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

8:5 Who 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.

8:6 But 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.

8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

8:8 For 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:

8:9 Not 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.

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num illorum ut educerem illos de terra Aegypti quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit Dominus 8:10 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 8:11 et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce Dominum quoniam omnes scient me a minore usque ad maiorem eorum 8:12 quia propitius ero iniquitatibus eorum et peccatorum illorum iam non memorabor 8:13 dicendo autem nouum ueterauit prius quod autem antiquatur et senescit prope interitum est

9:1 habuit quidem et prius iustificationes culturae et sanctum saeculare 9:2 tabernaculum enim factum est primum in quo inerant candelabra et mensa et propositio panum quae dicitur sancta 9:3 post uelamentum autem secundum tabernaculum quod dicitur sancta sanctorum 9:4 aureum habens turibulum et arcam testamenti circumtectam ex omni parte auro in qua urna aurea habens manna et uirga Aaron quae fronduerat et tabulae testamenti 9:5 superque eam cherubin gloriae obumbrantia propitiatorium de quibus non est modo dicendum per singula 9:6 his uero ita conpositis in priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes 9:7 in secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorantia 9:8 hoc significante Spiritu Sancto nondum propalatam esse sanctorum uiam adhuc priore tabernaculo habente statum 9:9 quae parabola est temporis instantis iuxta quam munera et hostiae offeruntur quae non possunt iuxta conscientiam perfectum facere seruientem 9:10 solummodo in cibis et in potibus et uariis baptismis et iustitiis carnis usque ad tempus correctionis inpositis 9:11 Christus autem adsistens pontifex futurorum bonorum per

8:10 For this is the covenant that I will make with the house of Israel 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:

8:11 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.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

9:3 And after the second veil, the tabernacle which is called the Holiest of all;

9:4 Which 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;

9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

9:8 The 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:

9:9 Which 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;

9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

9:11 But 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;

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9:12 Neither 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.

9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

9:14 How 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?

9:15 And 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.

9:16 For where a testament is, there must also of necessity be the death of the testator.

9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

9:18 Whereupon neither the first testament was dedicated without blood.

9:19 For 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,

9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

9:23 It 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.

9:24 For 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:

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For 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.

9:27 And as it is appointed unto men once to die, but after this the judgment:

amplius et perfectius tabernaculum non manufactum id est non huius creationis 9:12 neque per sanguinem hircorum et uitulorum sed per proprium sanguinem introiuit semel in sancta aeterna redeptione inuenta 9:13 si enim sanguis hircorum et taurorum et cinis uitulae aspersus inquinatos sanctificat ad emundationem carnis 9:14 quanto magis sanguis Christi qui per Spiritum Sanctum semet ipsum obtulit immaculatum Deo emundabit conscientiam uestram ab operibus mortuis ad seruiendum Deo uiuenti 9:15 et ideo noui testamenti mediator est ut morte intercedente in redeptionem earum praeuaricationum quae erant sub priore testamento repromissionem accipiant qui uocati sunt aeternae hereditatis 9:16 ubi enim testamentum mors necesse est intercedat testatoris 9:17 testamentum enim in mortuis confirmatum est alioquin nondum ualet dum uiuit qui testatus est 9:18 unde ne primum quidem sine sanguine dedicatum est 9:19 lecto enim omni mandato legis a Mose uniuerso populo accipiens sanguinem uitulorum et hircorum cum aqua et lana coccinea et hysopo ipsum quoque librum et omnem populum aspersit 9:20 dicens hic sanguis testamenti quod mandauit ad uos Deus 9:21 etiam tabernaculum et omnia uasa ministerii sanguine similiter aspersit 9:22 et omnia paene in sanguine mundantur secundum legem et sine sanguinis fusione non fit remissio 9:23 necesse est ergo exemplaria quidem caelestium his mundari ipsa autem caelestia melioribus hostiis quam istis 9:24 non enim in manufactis sanctis Iesus introiit exemplaria uerorum sed in ipsum caelum ut appareat nunc uultui Dei pro nobis 9:25 neque ut saepe offerat semet ipsum quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno 9:26 alioquin oportebat eum frequenter pati ab origine mundi nunc autem semel in consummatione saeculorum ad destitutionem peccati per hostiam suam apparuit 9:27 et quemadmodum statutum est

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hominibus semel mori post hoc autem iudicium 9:28 sic et Christus semel oblatus ad multorum exhaurienda peccata secundo sine peccato apparebit expectantibus se in salutem

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 10:2 alioquin non cessassent offerri ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati 10:3 sed in ipsis commemoratio peccatorum per singulos annos fit 10:4 impossibile enim est sanguine taurorum et hircorum auferri peccata 10:5 ideo ingrediens mundum dicit hostiam et oblationem noluit corpus autem aptasti mihi 10:6 holocaustomata et pro peccato non tibi placuit 10:7 tunc dixi ecce uenio in capitulo libri scriptum est de me ut faciam Deus uoluntatem tuam 10:8 superius dicens quia hostias et oblationes et holocaustomata et pro peccato noluit nec placita sunt tibi quae secundum legem offeruntur 10:9 tunc dixit ecce uenio ut faciam Deus uoluntatem tuam aufert primum ut sequens statuatur 10:10 in qua uoluntate sanctificati sumus per oblationem corporis Christi Iesu in semel 10:11 et omnis quidem sacerdos praesto est cotidie ministrans et easdem saepe offerens hostias quae numquam possunt auferre peccata 10:12 hic autem unam pro peccatis offerens hostiam in sempiternum sedit in dextera Dei 10:13 de cetero expectans donec ponantur inimici eius scabillum pedum eius 10:14 una enim oblatione consummauit in sempiternum sanctificatos 10:15 contestatur autem nos et Spiritus Sanctus postquam enim dixit 10:16 hoc autem testamentum quod testabor ad illos post dies illos dicit Dominus dando leges meas in cordibus eorum et in mente eorum superscribam eas 10:17 et peccatorum et iniquitatum eorum iam non recordabor amplius 10:18 ubi autem horum remissio iam non oblatio pro

9:28 So 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.

10:1 For 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.

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 For it is not possible that the blood of bulls and of goats should take away sins.

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by one offering he hath perfected for ever them that are sanctified.

10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

10:16 This 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;

10:17 And their sins and iniquities will I remember no more.

10:18 Now where remission of these is, there is no more offering for sin.

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10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

10:21 And having an high priest over the house of God;
10:22 Let 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.

10:23 Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;)

10:24 And let us consider one another to provoke unto love and to good works:

10:25 Not 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.

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

10:29 Of 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?

10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:33 Partly, whilst ye were made a gazestock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

10:34 For 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.

10:35 Cast not away therefore your confidence, which hath great recompense of reward.

10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

10:37 For yet a little while, and he that shall come will come, and will not tarry.

peccato 10:19 habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi 10:20 quam initiauit nobis uiam nouam et uiuentem per uelamen id est carnem suam 10:21 et sacerdotem magnum super domum Dei 10:22 accedamus cum uero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda 10:23 teneamus spei nostrae confessionem indeclinabilem fidelis enim est qui repromisit 10:24 et consideremus inuicem in prouocationem caritatis et bonorum operum 10:25 non deserentes collectionem nostram sicut est consuetudinis quibusdam sed consolantes et tanto magis quanto uideritis adpropinquantem diem 10:26 uoluntarie enim peccantibus nobis post acceptam notitiam ueritatis iam non relinquitur pro peccatis hostia 10:27 terribilis autem quaedam expectatio iudicii et ignis aemulatio quae consumptura est aduersarios 10:28 irritam quis faciens legem Mosi sine ulla miseratione duobus uel tribus testibus moritur 10:29 quanto magis putatis deteriora mereri supplicia qui Filium Dei conculcauerit et sanguinem testamenti pollutum duxerit in quo sanctificatus est et Spiritui gratiae contumeliam fecerit 10:30 scimus enim qui dixit mihi uindictam ego reddam et iterum quia iudicabit Dominus populum suum 10:31 horrendum est incidere in manus Dei uiuentis 10:32 rememoramini autem pristinos dies in quibus inluminati magnum certamen sustinuistis passionum 10:33 et in altero quidem obprobriis et tribulationibus spectaculum facti in altero autem socii taliter conuersantium effecti 10:34 nam et uinctis compassi estis et rapinam bonorum uestrorum cum gaudio suscepistis cognoscentes uos habere meliorem et manentem substantiam 10:35 nolite itaque amittere confidentiam uestram quae magnam habet remunerationem 10:36 patientia enim uobis necessaria est ut uoluntatem Dei facientes reportetis promissionem 10:37 adhuc enim modicum quantulum qui uenturus est ue-

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niet et non tardabit 10:38 iustus autem meus ex fide uiuit quod si subtraxerit se non placebit animae meae 10:39 nos autem non sumus subtractionis in perditionem sed fidei in adquisitionem animae

10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

11:1 est autem fides sperandorum substantia rerum argumentum non parentum 11:2 in hac enim testimonium consecuti sunt senes 11:3 fide intellegimus aptata esse saecula uerbo Dei ut ex inuisibilibus uisibilia fierent 11:4 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 11:5 fide Enoch translatus est ne uideret mortem et non inueniebatur quia transtulit illum Deus ante translationem enim testimonium habebat placuisse Deo 11:6 sine fide autem impossibile placere credere enim oportet accedentem ad Deum quia est et inquireribus se remunerator fit 11:7 fide Noe responso accepto de his quae adhuc non uidebantur metuens aptauit arcam in salutem domus suae per quam damnauit mundum et iustitiae quae per fidem est heres est institutus 11:8 fide qui uocatur Abraham oboediuit in locum exire quem accepturus erat in hereditatem et exiit nesciens quo iret 11:9 fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Isaac et Iacob coheredibus repromissionis eiusdem 11:10 expectabat enim fundamenta habentem ciuitatem cuius artifex et conditor Deus 11:11 fide et ipsa Sarra sterilis uirtutem in conceptionem seminis accepit etiam praeter tempus aetatis quoniam fidelem credidit esse qui promiserat 11:12 propter quod et ab uno orti sunt et haec emortuo tamquam sidera caeli in multitudinem et sicut harena quae est ad oram maris innumerabilis 11:13 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

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

11:2 For by it the elders obtained a good report.

11:3 Through 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.

11:4 By 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.

11:5 By 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.

11:6 But 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.

11:7 By 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.

11:8 By 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.

11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

11:10 For he looked for a city which hath foundations, whose builder and maker is God.

11:11 Through 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.

11:12 Therefore 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.

11:13 These 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.

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11:14 For they that say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

11:16 But 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.

11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

11:18 Of whom it was said, That in Isaac shall thy seed be called:

11:19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

11:23 By 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.

11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

11:29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.

11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

11:32 And 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:

11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

11:34 Quenched 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.

11:14 qui enim haec dicunt significant se patriam inquirere
11:15 et si quidem illius meminissent de qua exierunt habebant utique tempus reuertendi 11:16 nunc autem meliorem appetunt id est caelestem ideo non confunditur Deus uocari Deus eorum parauit enim illis ciuitatem 11:17 fide obtulit Abraham Isaac cum temptaretur et unigenitum offerebat qui susceperat repromissiones 11:18 ad quem dictum est quia in Isaac uocabitur tibi semen 11:19 arbitrans quia et a mortuis suscitare potens est Deus unde eum et in parabola accepit 11:20 fide et de futuris benedixit Isaac Iacob et Esau 11:21 fide Iacob moriens singulis filiorum Ioseph benedixit et adorauit fastigium uirgae eius 11:22 fide Ioseph moriens de profectioe filiorum Israhel memoratus est et de ossibus suis mandauit 11:23 fide Moses natus occultatus est mensibus tribus a parentibus suis eo quod uidissent elegantem infantem et non timuerunt regis edictum 11:24 fide Moses grandis factus negauit se esse filium filiae Pharaonis 11:25 magis eligens adfligi cum populo Dei quam temporalis peccati habere iucunditatem 11:26 maiores diuitias aestimans thesauro Aegyptiorum inproperium Christi aspiciebat enim in remunerationem 11:27 fide reliquit Aegyptum non ueritus animositatem regis inuisibilem enim tamquam uidens sustinuit 11:28 fide celebrauit pascha et sanguinis effusionem ne qui uastabat primitiua tangeret eos 11:29 fide transierunt mare Rubrum tamquam per aridam terram quod experti Aegyptii deuorati sunt 11:30 fide muri Hiericho ruerunt circuiti dierum septem 11:31 fide Raab meretrix non periit cum incredulis excipiens exploratores cum pace 11:32 et quid adhuc dicam deficiet enim me tempus enarrantem de Gedeon Barac Samson Iepthae Daud et Samuhel et prophetis 11:33 qui per fidem deuicerunt regna operati sunt iustitiam adepti sunt repromissiones obturauerunt ora leonum 11:34 extinxerunt impetum ignis effugerunt aciem gladii con-

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ualuerunt de infirmitate fortes facti sunt in bello castra uerturunt exterorum 11:35 acceperunt mulieres de resurrectione mortuos suos alii autem distenti sunt non suscipientes redemptionem ut meliorem inuenirent resurrectionem 11:36 alii uero ludibria et uerba experti insuper et uincula et carceres 11:37 lapidati sunt secti sunt temptati sunt in occisione gladii mortui sunt circumierunt in melotis in pellibus caprinis egentes angustiati adflicti 11:38 quibus dignus non erat mundus in solitudinibus errantes et montibus et speluncis et in cauernis terrae 11:39 et hii omnes testimonio fidei probati non acceperunt repromissionem 11:40 Deo pro nobis melius aliquid prouidente ut ne sine nobis consummarentur

11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

11:39 And these all, having obtained a good report through faith, received not the promise:

11:40 God having provided some better thing for us, that they without us should not be made perfect.

12:1 ideoque et nos tantam habentes inpositam nubem testium deponentes omne pondus et circumstans nos peccatum per patientiam curramus propositum nobis certamen 12:2 aspicientes in auctorem fidei et consummatorem Iesum qui pro proposito sibi gaudio sustinuit crucem confusione contempta atque in dextera sedis Dei sedit 12:3 recogitate enim eum qui talem sustinuit a peccatoribus aduersum semet ipsos contradictionem ut ne fatigemini animis uestris deficientes 12:4 nondum usque ad sanguinem restitistis aduersus peccatum repugnantes 12:5 et obliuisti estis consolationis quae uobis tamquam filiis loquitur dicens fili mi noli neglegere disciplinam Domini neque fatigeris dum ab eo argueris 12:6 quem enim diligit Dominus castigat flagellat autem omnem filium quem recipit 12:7 in disciplina perseuerate tamquam filiis uobis offert Deus quis enim filius quem non corripit pater 12:8 quod si extra disciplinam estis cuius participes facti sunt omnes ergo adulteri et non filii estis 12:9 deinde patres quidem carnis nostrae habuimus eruditores et reuerbamur non multo magis obtemperabimus Patri spirituum et uiuemus 12:10 et illi quidem in tempore paucorum dierum secundum uoluntatem suam erudiebant nos hic autem ad id

12:1 Wherefore 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 let us run with patience the race that is set before us,

12:2 Looking 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.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12:4 Ye have not yet resisted unto blood, striving against sin.

12:5 And 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:

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

12:9 Furthermore 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?

12:10 For 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.

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12:11 Now 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.

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

12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:17 For 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.

12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

12:19 And 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:

12:20 (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:

12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

12:23 To 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,

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

12:25 See 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:

12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

12:27 And 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.

quod utile est in recipiendo sanctificationem eius 12:11 omnis autem disciplina in praesenti quidem uidetur non esse gaudii sed maeroris postea autem fructum pacatissimum exercitatis per eam reddit iustitiae 12:12 propter quod remissas manus et soluta genua erigite 12:13 et gressus rectos facite pedibus uestris ut non claudicans erret magis autem sanetur 12:14 pacem sequimini cum omnibus et sanctimoniam sine qua nemo uidebit Dominum 12:15 contemplantes ne quis desit gratiae Dei ne qua radix amaritudinis sursum germinans inpediat et per illam inquinentur multi 12:16 ne quis fornicator aut profanus ut Esau qui propter unam escam uendidit primitiua sua 12:17 scitote enim quoniam et postea cupiens hereditare benedictionem reprobatus est non enim inuenit paenitentiae locum quamquam cum lacrimis inquisisset eam 12:18 non enim accessistis ad tractabilem et accensibilem ignem et turbinem et caliginem et procellam 12:19 et tubae sonum et uocem uerborum quam qui audierunt excusauerunt se ne eis fieret uerbum 12:20 non enim portabant quod dicebatur et si bestia tetigerit montem lapidabitur 12:21 et ita terribile erat quod uidebatur Moses dixit exterritus sum et tremebundus 12:22 sed accessistis ad Sion montem et ciuitatem Dei uiuentis Hierusalem caelestem et multorum milium angelorum frequentiae 12:23 et ecclesiam primitiuorum qui conscripti sunt in caelis et iudicem omnium Deum et spiritus iustorum perfectorum 12:24 et testamenti noui mediatorem Iesum et sanguinis sparsionem melius loquentem quam Abel 12:25 uidete ne recusetis loquentem si enim illi non effugerunt recusantes eum qui super terram loquebatur multo magis nos qui de caelis loquentem nobis auertimur 12:26 cuius uox mouit terram tunc modo autem repromittit dicens adhuc semel ego mouebo non solum terram sed et caelum 12:27 quod autem adhuc semel dicit declarat mobilium translationem tamquam

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factorum ut maneant ea quae sunt immobilia 12:28 itaque regnum immobile suscipientes habemus gratiam per quam seruiamus placentes Deo cum metu et reuerentia 12:29 etenim Deus noster ignis consumens est

12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

12:29 For our God is a consuming fire.

13:1 caritas fraternitatis maneat 13:2 hospitalitatem nolite obliuisci per hanc enim latuerunt quidam angelis hospitio receptis 13:3 mementote uinctorum tamquam simul uincti et laborantium tamquam et ipsi in corpore morantes 13:4 honorabile conubium in omnibus et torus immaculatus fornicatores enim et adulteros iudicabit Deus 13:5 sint mores sine auaritia contenti praesentibus ipse enim dixit non te deseram neque derelinquam 13:6 ita ut confidenter dicamus Dominus mihi adiutor non timebo quid faciat mihi homo 13:7 mementote praepositorum uestrorum qui uobis locuti sunt uerbum Dei quorum intuentes exitum conuersationis imitamini fidem 13:8 Iesus Christus heri et hodie ipse et in saecula 13:9 doctrinis uariis et peregrinis nolite abduci optimum enim est gratia stabiliri cor non escis quae non profuerunt ambulanti in eis 13:10 habemus altare de quo edere non habent potestatem qui tabernaculo deseruiunt 13:11 quorum enim animalium infertur sanguis pro peccato in sancta per pontificem horum corpora cremantur extra castra 13:12 propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est 13:13 exeamus igitur ad eum extra castra inproperium eius portantes 13:14 non enim habemus hic manentem ciuitatem sed futuram inquirimus 13:15 per ipsum ergo offeramus hostiam laudis semper Deo id est fructum labiorum confitentium nomini eius 13:16 beneficentiae autem et communionis nolite obliuisci talibus enim hostiis promeretur Deus 13:17 oboedite praepositis uestris et subiacete eis ipsi enim peruigilant quasi rationem pro animabus uestris reddituri ut cum gaudio hoc faciant et non gementes hoc enim non expedit uobis

13:1 Let brotherly love continue.

13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

13:5 Let 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.

13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

13:8 Jesus Christ the same yesterday, and to day, and for ever.

13:9 Be 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.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

13:14 For here have we no continuing city, but we seek one to come.

13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

13:17 Obey 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.

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13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

13:20 Now 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,

13:21 Make 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.

13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

13:25 Grace be with you all. Amen.

13:18 orate pro nobis confidimus enim quia bonam conscientiam habemus in omnibus bene uolentes conuersari 13:19 amplius autem deprecor uos hoc facere ut quo celerius restituar uobis 13:20 Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti aeterni Dominum nostrum Iesum 13:21 aptet uos in omni bono ut faciatis uoluntatem eius faciens in uobis quod placeat coram se per Iesum Christum cui gloria in saecula saeculorum amen 13:22 rogo autem uos fratres sufferatis uerbum solacii etenim perpaucis scripsi uobis 13:23 cognoscite fratrem nostrum Timotheum dimissum cum quo si celerius uenerit uidebo uos 13:24 salutate omnes praepositos uestros et omnes sanctos salutant uos de Italia 13:25 gratia cum omnibus uobis amen