

3 them that heard. ¹For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,

²They shall not enter into my rest:

although the works were finished from the foundation of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works; and in this place again.

²They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom ³the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day^{*}, ⁴saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

8 For if ⁵Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall ⁶after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another place,
Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the ⁸author of eternal salvation; named of God a high priest after the order of Melchizedek.

11 Of ⁹whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again ¹⁰that some one teach you the rudiments of the ¹¹first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for ¹²fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore let us ¹³cease to speak of the first principles of Christ, and press on unto ¹⁴perfection; not laying again a foundation of repentance from dead works, and of faith toward God, ¹⁵of the teaching of ¹⁶baptisms, and of laying on of hands, and of

1 Some ancient authorities read *We therefore.*

2 Gr. *If they shall enter.*

3 Or, *the gospel was*

4 Or, *To-day, saying in David, after so long a time, as it hath been &c.*

5 Gr. *Jesus.*

6 Or, *into Gr. in.*

7 Or, *out of*

8 Gr. *cause.*

9 Or, *which*

10 Or, *that one teach you which be the rudiments*

11 Gr. *beginning.*

12 Or, *perfect*

13 Gr. *leaveth the word of the beginning of Christ.*

14 Or, *full growth*

15 Some ancient authorities read, *even the teaching of.*

16 Or, *washings*

1 Or, *having both tasted of . . . and being made . . . and having tasted &c.*

2 Or, *tasted the word of God that it is good*

3 Or, *the while*

4 Or, *are near to**

5 Or, *full assurance*

6 Gr. *mediated.*

7 Or, *of law*

8 Gr. *hath partaken of.* See ch. ii. 14.

9 Gr. *indissoluble.*

resurrection of the dead, and of eternal judgement. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and ²tasted the good word of God, and the powers of the age to come, and ³then fell away, it is impossible to renew them again unto repentance; ⁴seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

But, beloved, we are persuaded better things of you, and things that ²accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may shew the same diligence unto the ³fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, ²interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said ²belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an ³endless life: for it is witnessed of him,

Thou art a priest for ever

After the order of Melchizedek.

For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness

* Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.—Am. Com.

† For "let us cease" etc. read "leaving the doctrine of the first principles of Christ, let us" with marg. 12 Gr. *the word of the beginning of Christ.*—Am. Com.

* In marg. 4 for "are near to" read "belong to"—Am. Com.