

¹لَأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ مَأْخُوذٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِي مَا لِلَّهِ، لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ عَنِ الْخَطَايَا قَادِرًا أَنْ يَتَرَفَّقَ بِالْجَهَالِ وَالضَّالِّينَ إِذْ هُوَ أَيْضًا مُخَاطَبُ الضَّعِيفِ،² وَلِهَذَا الضَّعِيفُ يَلْتَزِمُ أَنَّهُ كَمَا يَقَدِّمُ عَنِ الْخَطَايَا لِأَجْلِ الشَّعْبِ هَكَذَا أَيْضًا لِأَجْلِ نَفْسِهِ.³ وَلَا يَأْخُذُ أَخَذَ هَذِهِ الْوُطِيقَةَ يَنْفُسِهِ بَلِ الْمَدْعُوُّ مِنَ اللَّهِ، كَمَا هَارُونُ أَيْضًا.⁴ كَذَلِكَ الْمَسِيحُ أَيْضًا، لَمْ يُمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ بَلِ الَّذِي قَالَ لَهُ: "أَنْتَ ابْنِي، أَنَا الْيَوْمَ وَلَدْتُكَ"،⁵ كَمَا يَقُولُ أَيْضًا فِي مَوْضِعٍ آخَرَ: "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي صَادِقٍ".⁶ الَّذِي فِي آبَائِهِ جَسَدِهِ، إِذْ قَدَّمَ بِضُرَاحٍ شَدِيدٍ وَدُمُوعَ طَلِبَاتٍ وَتَضَرُّعَاتٍ لِلْقَادِرِ أَنْ يُخْلَصَهُ مِنَ الْمَوْتِ وَسَمِعَ لَهُ مِنْ أَجْلِ تَقْوَاهُ،⁷ مَعَ كَوْنِهِ ابْنًا تَعَلَّمَ الطَّاعَةَ مِمَّا تَأَلَّمَ بِهِ،⁸ وَإِذْ كُمِّلَ، صَارَ لِجَمِيعِ الَّذِينَ يُطِيعُونَهُ سَبَبَ خَلَاصٍ أَبَدِيٍّ.⁹ مَدْعُوًّا مِنَ اللَّهِ: "رَئِيسَ كَهَنَةٍ عَلَى رُتْبَةِ مَلِكِي صَادِقٍ".

التحذير من التباطئ والسقوط من الإيمان

¹⁰الَّذِي مِنْ جِهَتِهِ الْكَلَامُ كَثِيرٌ عِنْدَنَا وَعَسِرُ التَّفْسِيرِ لِنَسْطِقَ بِهِ، إِذْ قَدْ صِرْتُمْ مُتَبَاطِئِي الْمَسَامِحِ.¹¹ لَأَنَّكُمْ، إِذْ كَانَ يَنْبَغِي أَنْ تَكُونُوا مُعَلِّمِينَ لِسَبَبِ طُولِ الزَّمَانِ، تَحْتَاجُونَ أَنْ يُعَلِّمَكُمُ أَخَذَ مَا هِيَ أَرْكَانُ بَدَاءَةِ أَقْوَالِ اللَّهِ وَصِرْتُمْ مُحْتَاجِينَ إِلَى اللَّبَنِ لَا إِلَى طَعَامٍ قَوِيٍّ.¹² لَأَنَّ كُلَّ مَنْ يَتَنَاوَلُ اللَّبَنَ هُوَ عَدِيمُ الْخَبَرَةِ فِي كَلَامِ الْبِرِّ، لِأَنَّهُ طِفْلٌ،¹³ وَأَمَّا الطَّعَامُ الْقَوِيُّ فَلِلْبَالِغِينَ، الَّذِينَ يَسْتَبِيعُونَ التَّمَرُّنَ قَدْ صَارَتْ لَهُمْ الْخَوَاسِ مُدْرَبَةً عَلَى التَّمْيِيزِ بَيْنَ الْخَيْرِ وَالشَّرِّ.

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: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.