

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 was, unto whom even the patriarch Abraham gave the tenth of the spoils.⁵And 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.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

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¹لَأَنَّ مَلِكِي صَادِقَ هَذَا، مَلِكَ سَالِيمَ، كَاهِنَ اللَّهِ الْعَلِيِّ، الَّذِي اسْتَقْبَلَ إِبْرَاهِيمَ رَاجِعاً مِنْ كَسْرَةِ الْمُلُوكِ وَبَارَكَهُ،²الَّذِي قَسَمَ لَهُ إِبْرَاهِيمُ عُشْرًا مِنْ كُلِّ شَيْءٍ، الْمُتَرْجَمَ أَوَّلًا: مَلِكِ الْبِرِّ، ثُمَّ أَيْضًا: مَلِكِ سَالِيمَ، أَيْ مَلِكِ السَّلَامِ،³يَلَا أَبَ، يَلَا أُمَّ، يَلَا نَسَبَ، لَا بَدَأَةَ أَيَّامَ لَهُ وَلَا نِهَائَةَ حَيَاتِهِ بَلْ هُوَ مُشَبَّهٌ بِابْنِ اللَّهِ، هَذَا يَبْقَى كَاهِنًا إِلَى الْأَبَدِ. ثُمَّ انْظُرُوا مَا أُعْطِمَ هَذَا الَّذِي أُعْطَاهُ إِبْرَاهِيمُ، رَئِيسُ الْآبَاءِ، عُشْرًا أَيْضًا مِنْ رَأْسِ الْعَنَائِمِ.⁵وَأَمَّا الَّذِينَ هُمْ مِنْ بَنِي لَآوِي، الَّذِينَ يَأْخُذُونَ الْكَهَنُوتَ، فَلَهُمْ وَصِيَّةٌ أَنْ يُعَسِّرُوا الشَّعْبَ بِمُقْتَضَى النَّامُوسِ، أَيْ إِخْوَتَهُمْ، مَعَ أَنَّهُمْ قَدْ حَرَجُوا مِنْ صُلْبِ إِبْرَاهِيمَ. وَلَكِنَّ الَّذِي لَيْسَ لَهُ نَسَبٌ مِنْهُمْ، قَدْ عَسَّرَ إِبْرَاهِيمَ وَبَارَكَ الَّذِي لَهُ الْمَوَاعِظُ.⁷وَيَذُونَ كُلَّ مُشَاجَرَةٍ الْأَصْغَرُ يُبَارِكُ مِنَ الْأَكْبَرِ.⁸وَهُنَا أَتَانِسُ مَاثُيُونَ يَأْخُذُونَ عُشْرًا، وَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. حَتَّى أَقُولَ كَلِمَةً، إِنَّ لَآوِي أَيْضًا، الْآخِذَ الْأَعْشَارَ، قَدْ عَسَّرَ بِإِبْرَاهِيمَ،¹⁰لَأَنَّهُ كَانَ بَعْدُ فِي صُلْبِ أَبِيهِ حِينَ اسْتَقْبَلَهُ مَلِكِي صَادِقَ.¹¹فَلَوْ كَانَ بِالْكَهَنُوتِ اللَّائِي كَمَالًا، إِذِ الشَّعْبُ أَحَدَ النَّامُوسِ عَلَيْهِ، مَاذَا كَانَتِ الْحَاجَةُ بَعْدُ إِلَى أَنْ يَقُومَ كَاهِنٌ آخَرُ عَلَى رُتْبَةِ مَلِكِي صَادِقَ وَلَا يُقَالُ عَلَى رُتْبَةِ هَارُونَ؟¹²لَأَنَّهُ إِنْ تَغَيَّرَ الْكَهَنُوتُ فَيَا لَصَرُورَةٍ بِصِيرٍ تَغْيِيرٍ لِلنَّامُوسِ أَيْضًا.¹³لَأَنَّ الَّذِي يُقَالُ عَنْهُ هَذَا، كَانَ شَرِيكًا فِي سَبْطٍ آخَرَ لَمْ يَلِزَمْ أَحَدٌ مِنْهُ الْمَذْبَحَ،¹⁴فَإِنَّهُ وَاضِحٌ أَنَّ رَبَّنَا قَدْ طَلَعَ مِنْ سَبْطِ يَهُودَا الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى سَبْئًا مِنْ جِهَةِ الْكَهَنُوتِ.¹⁵وَذَلِكَ أَكْثَرُ وُضُوحًا أَيْضًا إِنْ كَانَ، عَلَى سَبْطِ مَلِكِي صَادِقَ، يَقُومُ كَاهِنٌ آخَرُ¹⁶قَدْ صَارَ لَيْسَ بِحَسَبِ نَامُوسِ وَصِيَّةِ جَسَدِيَّةٍ بَلْ بِحَسَبِ قُوَّةِ حَيَاتِهِ لَا تَزُولُ،¹⁷لَأَنَّهُ يَشْهَدُ: "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي صَادِقَ".

¹⁸فَإِنَّهُ بِصِيرٍ إِنْطَالَ الْوَصِيَّةِ السَّابِقَةِ مِنْ أَجْلِ ضَعْفِهَا وَغَدَمِ نَفْعِهَا،¹⁹إِذِ النَّامُوسُ لَمْ يُكْمَلْ سَبْئًا، وَلَكِنْ بِصِيرٍ إِحْضَالٍ رَجَاءٍ أَفْضَلَ بِهِ تَغْتَرَّبُ إِلَى اللَّهِ.²⁰وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِذُونَ قَسَمٍ،²¹لَأَنَّ أَوَّلِيكَ يَذُونَ قَسَمَ قَدْ صَارُوا كَهَنَةً، وَأَمَّا هَذَا فَيُقَسَّمُ مِنَ الْقَائِلِ لَهُ: "أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ: أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي صَادِقَ"،²²عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ ضَامِنًا لِعَهْدٍ أَفْضَلَ.²³وَأَوَّلِيكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ لَأَنَّ الْمَوْتَ

he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.¹⁴ For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.¹⁵ And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,¹⁶ Who is made, not after the law of a carnal commandment, but after the power of an endless life.¹⁷ For he testifieth, Thou art a priest for ever after the order of Melchisedec.¹⁸ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.¹⁹ For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.²⁰ And 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:)²² By so much was Jesus made a surety of a better testament.²³ And they truly were many priests, because they were not suffered to continue by reason of death:²⁴ But this man, because he continueth ever, hath an unchangeable priesthood.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.²⁶ For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins,

مَنْعَهُمْ مِنَ التَّبَاءِ،²⁴ وَأَمَّا هَذَا، فَلَا تَنْتَقِي إِلَى الْأَبَدِ، لَهُ كَهَنُوتٌ لَا يَزُولُ.²⁵ فَمِنْ تَمَّ يَقْدِرُ أَنْ يُخْلَصَ أَيْضاً إِلَى التَّمَامِ، الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ، إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَسْقَعَ فِيهِمْ.²⁶ لِأَنَّهُ كَانَ يَلِيْقُ بِنَا رَئِيسُ كَهَنَةٍ مِثْلُ هَذَا، قُدُّوسٌ، يَلَا سَرَّ وَلَا دَنَسٍ، قَدْ انْقَضَى عَنْ الْخُطَايَةِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ،²⁷ الَّذِي لَيْسَ لَهُ اضْطِرَازٌ كُلَّ يَوْمٍ، مِثْلُ رُؤَسَاءِ الْكَهَنَةِ، أَنْ يُقَدَّمَ ذَبَائِحٌ أَوَّلًا عَنْ خُطَايَا نَفْسِهِ ثُمَّ عَنْ خُطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً إِذْ قَدَّمَ نَفْسَهُ.²⁸ فَإِنَّ التَّامُوسَ يُقِيمُ أَنْاسًا بِهِمْ صَعْفُ رُؤَسَاءِ كَهَنَةٍ، وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعَدَ التَّامُوسَ فَتُقِيمُ ابْنًا مُكَمَّلًا إِلَى الْأَبَدِ.

and then for the people's: for this he did once, when he offered up himself.²⁸ For 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.