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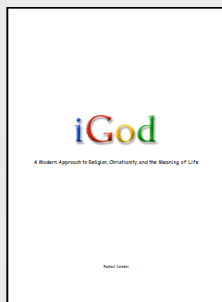
[Holy Bible](#)

George M. Lamsa

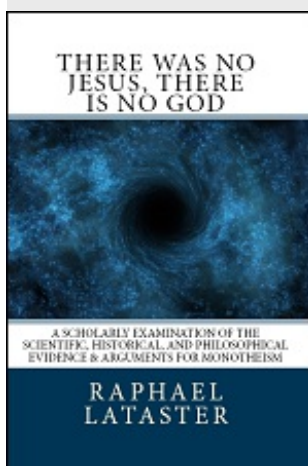
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## Etheridge Translation - Hebrews

### The Epistle To The Ebroyee.

#### I. 1:1

IN manifold portions,<sup>1</sup> and in all manners, spake Aloha with our fathers by the prophets from the first: but in these last days he hath spoken with us by his Son; whom he constituted the heir of every thing, and by whom he made the worlds; who himself is the resplendence of his glory, and the image of his Being, and upholdeth all (things) by the power of his word; and he, in his (own) person, hath made purification of sins, and hath sat down at the right hand of the Majesty on high.<sup>2</sup>

And this (person) is altogether more excellent than the angels, by so much as the name he hath inherited (is) more excellent than theirs. For unto which one from (among) the angels at any time said Aloha, Thou art MY SON; I to-day have begotten thee? And again, I will be to him the Father, and he shall be to me the Son? But again, when bringing in the Firstbegotten into the world, he said, Let all the angels of Aloha worship him. But concerning the angels, thus hath he spoken: Who hath made his angels spirit, and his ministers a flaming fire. But concerning the Son he hath said, Thy throne, Aloha, (is) for ever and ever, a right 3 sceptre (is) the sceptre of thy kingdom. Thou hast loved righteousness, and hast hated iniquity; therefore Aloha thy God hath anointed thee with the oil of exultation more (abundantly) than thy fellows. And again, Thou in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They pass away, but thou art enduring; and all they as vestments shall become old, and as a garment thou shalt fold them up, they shall be changed; but thou (shalt be) as Thou Art, and thy years shall not fail.<sup>4</sup> But to which from (among) the angels hath he said at any time, Sit at my right hand, until I put thine adversaries a footstool beneath thy feet? Are not all they spirits of ministration, who (are) sent forth in service on behalf of those who are hereafter to inherit salvation?

Therefore we are obligated to be more exceedingly heedful in what we have heard, that we fall not. For if the word which was uttered by angels was confirmed, and every one who heard it, and transgressed against it, received a just retribution,<sup>5</sup> how shall we escape if we despise those (words) which themselves are our salvation? those [namely] which began by our Lord to be spoken, and by them who from him heard them in us were confirmed, when Aloha witnessed concerning them by signs, and by miracles, and by various powers, and by distributed gifts <sup>6</sup> of the Spirit of Holiness, that were bestowed according to his will.

1 B'cull manon, in all portions. "Omnibus partibus, i. e., omnifariam, multifariam." SCHAFF. 2 The Greatness in the high places. 3 Or, perfect, true. 4 Or, shall not complete. 5 A retribution in righteousness. 6 Distributions, or dividings.

#### II. 2:5

FOR it was not to the angels he subjected the world which is future,<sup>7</sup> of which we discourse. But, as the scripture testifieth and saith, What is man, that thou rememberedst him, and the Son of man, that thou didst visit him? Thou didst

humble him (to be) less than the angels; glory and honour hast thou placed upon his head, and hast empowered him over the work of thy hands, and every thing hast thou put in subjection under his feet.

[Now] in this, that he subjected every thing to him, he hath left nothing which he hath not subjected. Yet hitherto we see not that every thing is subjected to him. But him who was humbled to be less than the angels, we see to be JESHU himself, for the sake of the passion of his death; and glory and honour set upon his head; for He Aloha,<sup>8</sup> in his grace, for every man hath tasted death !

For it was proper to him by whose hand are all, and on account of whom all are, (and who) would lead many sons to his glory, that the Prince <sup>9</sup> of their salvation by sufferings should be perfected. For he who sanctified, and they who are sanctified, are all from one: wherefore he has not been ashamed to call them his brethren. (As) when he saith, I will announce thy name unto my brethren, and in the midst of the church I will praise thee. And again, I will put my confidence in him. And again, Behold me, and the sons whom thou hast given me, Aloha.

7 Olmo dathid,- Heb. Olam habo. 8 Hu ger Aloho. 9 Or, Head.

### III. 2:14

FORASMUCH as the sons have been made to participate in flesh and blood, he also likewise was made a partaker of these very things; that by his death he might abolish him who held the power of death, who is Satana, and set loose them who in the fear of death had been all their lives subjected to servitude. For not from the angels he took,<sup>1</sup> but from the seed of Abraham he took. Therefore it was right that in every thing he should be rendered like unto his brethren, that he might be compassionate, and a High Priest faithful in [things pertaining] to Aloha, and become an expiation for the sins of the people. For in this, that he hath suffered and been tempted, he is able to help those who are tempted.

Wherefore, my holy brethren, who have been called with the calling that [is] from heaven, contemplate this Apostle and High Priest of our confession, JESHU MESHIHA! who was faithful to him who made him, as (was) Musha in all his house. For greater is the glory of this (One) by far than (the glory) of Musha, even as the honour of him who built the house is far greater than [that of] his building. For every house by some man is builded; but He who built all [things] is Aloha. And Musha, as a servant, was faithful in all his house, for the testimony of those [things] that were to be announced by him; <sup>2</sup> but the Meshiha as THE SON over his [own] house: and his house are we, if, unto the end, we shall hold fast our confidence,<sup>3</sup> and the triumph <sup>4</sup> of his hope. Therefore the Spirit of Holiness hath said, To-day if ye will hear his voice, harden not your hearts unto the angering of him, as (did) the embitterers,<sup>5</sup> and as the day of temptation in the desert, when your fathers tempted me, and proved (and) saw my works forty years. On which account I was wearied with that generation; and said, It is a people that doth err (in) their heart, and that hath not known my ways. So that I sware in my wrath, that they should not enter into my rest.

Beware, therefore, my brethren, lest there be in any man among you an evil heart which believeth not, and ye depart from Aloha the living. But examine yourselves all the days, until the day which is called THAT DAY,<sup>6</sup> lest any one of you be hardened by the deceptiveness of sin.

1 Men malakee nasab. 2 By his hand. 3 Retain our openness of faces. 4 The glorying.

IV. 3:14

FOR we are made participators with 7 the Meshiha, if, from the beginning and unto the end, in this very standing we steadfastly persist. As that it is said, To-day, if ye will hear his voice,<sup>8</sup> harden not your hearts to provoke him. For who are they who heard and provoked him ? Not all they who came out of Metsreen by the hand of Musha. And with whom was he wearied forty years, but with them who sinned, and whose bones fell in the desert ? And of whom did he swear that they should not enter into his rest, but of them who would not be persuaded ? And we see that they were not able to enter in, because they did not believe.

Let us fear, therefore, lest, while there is a confirmed promise of an entrance into his rest, any one shall be found among you remaining from entering in. For we have been evangelized as well as they: but the word which they heard did not profit them, because not contempered with faith in them who heard it. But we enter into the rest, we (being of) those (who) have believed. But as He hath said, So I swear in my wrath, that they should not enter into my rest: for, behold, the works of Aloha from the beginning of the world were. As he said concerning the shabath, God rested on the seventh day from all his works. Yet here again he saith, They shall not enter into my rest. Therefore, because there was a place <sup>9</sup> into which every one of them might have entered, and they who had it announced first did not enter in, forasmuch as they would not be persuaded; moreover, (as) another day he appointeth, after much time; as above it is written, that David hath said, To-day if his voice ye will hear, harden not your hearts; but if Jeshu-bar-Nun had established them in rest, 1 he [would] not have spoken afterwards of another day: Therefore, yet to enjoy a shabathism <sup>2</sup> is confirmed to the people of Aloha. For he who is entered into his rest hath also reposed himself from his works, as Aloha (did) from his. Let us, therefore, anxiously endeavour to enter into that rest, that we fall not after the manner of those who were not persuaded. For living is the Word of Aloha, and all-acting, and more penetrating than a two-edged sword,<sup>3</sup> and entereth to the separation of the soul and the spirit, and of the joints, and of the marrow, and the bones, and discerneth the reasonings and counsel of the heart. Neither is there any creature that is concealed from before him; but every thing (is) naked and manifest before his eyes, to whom they shall give account.<sup>4</sup>

7 Or, are conjoined with. 8 Bath-Koleh, the sound of his voice. 9 Athro, a region. 1 Given them rest. 2 Lemashbothu. Inf. Aphel of shabath, Quievit; celebravit diem sabbathi. 3 The sword of two mouths. 4 D'leh yohbin pethgomo, to whom giving the answer.

V. 4:14

THEREFORE having such a great High Priest, Jeshu Meshiha, the Son of Aloha, who hath ascended to heaven, let us persevere in the confession of him. For we have not an high priest who cannot suffer along with our infirmity, but (one) who, [having been] tempted in every thing as we, (was) separate from sin. Let us therefore approach with confidence <sup>5</sup> to the throne of his grace, that we may receive mercy,<sup>6</sup> and find grace for help in the time of affliction. For every high priest who is from among men, on the behalf of men, standeth over those things which are of Aloha, to offer oblation and sacrifices for sins: and (is one)

who can humble himself, and suffer with those who know not and err, since he also himself with infirmity is clothed. And on this account he is obligated as on the behalf of the people, so (also) for himself, to offer up for his sins. Yet no man to himself taketh the honour, but he who is called by Aloha, as of Aharun.<sup>7</sup> Thus also the Meshiha glorified not himself to be a High Priest; but He [invested him with that office] who said to him, Thou art my Son, I to-day have begotten thee. So, too, in another place he saith, Thou art the Priest for ever, after the likeness of Malki-Zedek.

When also with flesh he had been clothed, prayer and supplication, with a powerful cry, and with tears, he offered up unto Him who was able from death to revive him, and was heard. And though he was the Son, yet from the fear and the sufferings which he sustained he learned obedience. And so was he perfected, and became unto all them who obey him the Cause of eternal salvation; and was named by God, The High Priest after the likeness of Malki-Zedek. But concerning this Malki-Zedek himself, we have much discourse to utter, and [which is] hard to explain, because ye are infirm in your hearing.

5 With revealed eye. 6 Mercies. 7 Methkree men Aloha aicano d'Aharun.

VI. 5:12

FOR ye ought to be teachers, on account of the time [occupied] by you in learning; but now ye have need again to be taught those which are the first scriptures of the beginning words of Aloha; and need have ye for milk, and not for solid food. But every one whose food is milk is not versed in the doctrine of righteousness, because he is a babe. But for the perfect is solid food; those, (namely,) who, because exercised, have trained their senses to distinguish the good and the evil. Wherefore let us leave the beginning of the word of the Meshiha, and let us come unto perfection. Or why again another foundation lay you for repentance from dead works, and for faith which is in Aloha, and for the doctrine of ablution,<sup>8</sup> and of imposition of the hand,<sup>9</sup> and for the resurrection from the place 1 of the dead, and for the judgment which is eternal? 2 If the Lord permit, we will do this. But they who once unto baptism have descended,<sup>3</sup> and have tasted the gift which is from heaven, and have received the Spirit of Holiness, and have tasted the good word of Aloha, and the power of the world to come, (and) who again shall sin, cannot again be renewed unto conversion, who would afresh crucify and put to shame the Son of God. For the earth that hath drank the rain which hath come upon it many times, and shall have brought forth the herb that is useful for them on whose account it is cultured, receiveth blessing from Aloha; but that which shall produce thorns and briers hath reprobation; nor is it far from the curse, but its end is burning. But we are persuaded concerning you, my brethren, those things which are good, and that draw nigh unto salvation, though thus we speak. For not unrighteous is Aloha, that he should forget your works and your charity which ye have manifested in his name, who have ministered unto the saints, and do minister. But we desire that every one of you manifest the same diligence for the full completion of your hope until the end; and that it be not cut off from you,<sup>4</sup> but that ye be imitators of them who by fidelity and patience <sup>5</sup> have become heirs of the promise.

For when to Abraham Aloha gave promise, because there was no one greater than himself to swear by, he swore by his own Self, and said, Blessing I will bless thee, and multiplying I will multiply thee. And so he waited patiently, and obtained the promise. For men swear by one greater than themselves: and every controversy which occurs among them hath a sure conclusion in the oath. On

this account Aloha, willing abundantly to manifest to the heirs of the promise that his engagement is changeless, hath bound it in an oath: that by two things that are not changed, in which it cannot be that Aloha should lie, great consolation should be ours who have fled unto him: and that we may retain the hope that is promised to us, [and] which we have as an anchor that holdeth our soul, that it may not be moved, and entereth within the veil, where Jeshu hath first entered for us, and become the Priest for ever in the likeness of MALKI-ZEDEK.

8 Compare chap. ix. 10: Exod. xxix. 4; Num. viii. 7; xix. 7.

9 Lev. iv. 4; xvi. 21; Num. xxvii. 18; Deut. xxxiv. 9.

1 House of the dead. Isaiah xxvi. 19; Ezek. xxxvii.

2 Dan. xii. 2.

3 Honun d'chado zaban l'mahmuditho nechathu. The Greek reads, Tous apax photisthentas, " they who have been once enlightened." The rendering of the Peschito here harmonizes with the emblematical way of speaking of baptism, as the mysterion photismatos, " the sacrament of illumination, " that prevailed in the ancient church; and to which an allusion is made so early as the middle of the second century, in the Apology of Justin Martyr. (Apol. i. cap. 80.) The epithet of "the illuminated" might have been applied to the baptized, in primitive days, both because the administration of the ordinance betokened a recognition, on the part of the church, of a certain measure of divine knowledge in the candidate, as well as that it was in itself a medium through which the BELIEVER had the privilege of receiving more of the illuminating grace of the Holy Spirit. Still we have no evidence that, in the tous photisthentus of the Greek text, there was any specific allusion to baptism. In this and the parallel place, in chap. x. 32, the Greek phrase plainly refers to inward and spiritual illumination,-or, as it is expressed in the explanatory terms of verse 26 of that chapter, the receiving the knowledge of the truth.

4 Tethkatao lecun. [Katao, abscidit. Ethpaal, abscissus est.]

5 Prolongedness of spirit.

VII. 7:1

FOR this Malki-Zedek is king of Sholim, the priest of Aloha the Most High. And he (it was who) met Abraham when he returned from the slaughter of the kings, and blessed him. And to him Abraham separated the tenth from every thing which he had with him. Now his name, being expounded, (is,) the King of Righteousness; and again, MalekSholem, which is, King of peace: whose father and mother were not written in the genealogies; neither the beginning of his days, nor the conclusion of his life; but in the likeness (of that) of THE SON OF ALOHA standeth his priesthood for ever.

But see how great this (person was,) that Abraham, head of the fathers, gave to him the tenths and the choicest things. For they of the sons of Levi who have received the priesthood, have a commandment of the law to receive tenths from the people, they from their brethren, they also from the loins of Abraham having sprung. But he who is not written in their genealogies took tithes from ABRAHAM, and blessed him who had received the promise. But, without controversy, he who is less is blessed by one who is Greater than himself. And here the sons of men who die receive the tithes; but there [it was] he concerning whom the scripture testifieth that he liveth. And as one may say, by the hand of Abraham, even Levi, he who taketh tithes, himself also is tithed. For he was yet in the loins of his father when he met Malki-Zedek.

If, therefore, Perfection 6 were to be through the priesthood of the Levoyee, by

which the law has been put upon the people, why was there another Priest required, who should arise in the resemblance of Malki-Zedek ? For he had said, In the likeness of Aharun he shall be. But as a change hath been made in the priesthood, so is there also a change made in the law. For he concerning whom these things are said was born from another tribe, from which no man hath ministered at the altar. For it is manifest that from Jihuda arose our Lord, from the tribe of whom Musha hath said nothing concerning priesthood. And again: it is more fully known by that which [Aloha] hath said, In the likeness of MalkiZedek ariseth another Priest; who was made not by the law of bodily commandments, but in the power of a life which is indissoluble. For he testifieth concerning him, Thou art a Priest for evermore according to the likeness of Malki-Zedek.

6 Or, the consummation.

VIII. 7:18

BUT the change which was made in the first institution was on account of its powerlessness, and because profit was not in it. For the law perfected nothing: but instead of it a hope has entered which is more excellent, (and) by which we are brought nigh unto Aloha. And he hath confirmed it unto us in an oath. For they were made priests without an oath; but this [one] with an oath: as he said unto him by the hand of David, The Lord hath sworn and will not lie, that thou art the Priest for ever in the likeness of Malki-Zedek. In all this more excellent is the covenant of (which) Jeshu is the sponsor.<sup>7</sup> There were (moreover) many [high] priests, because they were dying, and were not permitted to remain. But because this (one) standeth for ever, his priesthood passeth not away. And he is able to save for eternity them who approach by him unto Aloha; for he liveth through all time, and offereth up prayers on their behalf. For such an High Priest as this was adequate for us; pure, and without evil, and without spot; who was separate from sins, and exalted higher than heaven. With him there was no necessity daily, like the chief of the priests, that first for his own sins he should offer sacrifices, and then on behalf of the people: for this [last] he did once when in himself he offered. For the law constituted infirm men priests; but the word of the oath, which was subsequent to the law, (hath constituted) THE SON perfect for evermore.

7 Arobo, Gr. egguos.

IX. 8:1

BUT the sum <sup>8</sup> of them all (is) We have a High Priest who hath sat down at the right hand of the throne of the Majesty in heaven; and who hath become a Minister of the holy place, and of the true tabernacle, which Aloha hath framed, and not man. And every high priest is appointed <sup>9</sup> to offer oblations and victims: hence it was right that this one should also have that which he might offer. But were he upon the earth, he would not be a priest, because there were priests who offered oblations as by the law; they, (namely,) who minister at <sup>1</sup> an emblem and shadow of those (things) that are in heaven. As it was said unto Musha when he made the tabernacle, See and make every thing according to the pattern which was showed to thee in the mountain. But now a ministry which is better than that hath Jeshu Meshiha received, by so much as that covenant of which he is made the Mediator <sup>2</sup> is better, and was given with better promises, than that. For if the

first covenant had been faultless, no place had there been for this second. For reprehending them he saith, Behold, the days are coming, saith the Lord, and I will complete with 3 the family of the house of Israel, and with the family of the house of Jihuda, THE NEW COVENANT: not as was that covenant which I gave to their fathers in the day that I took them by their hand, and led them from the land of Metsreen; because they did not persevere in my covenant, therefore I have neglected them, saith the Lord. But this is the covenant that I will give to the family of the house of Israel after these days, saith the Lord: I will in-give my law in their minds, and upon their hearts will I inscribe it; and I will be to them, even I, Aloha, and they shall be unto me the people: and no man shall (have need to) teach the son of his city, nor his brother, and say, Know the Lord; because all shall know me, from the least of them to the eldest of them. And I will purify them from their unrighteousness, and their sins again will I not remember unto them. In that he said, THE NEW, he hath made the former old: and that which is antiquated, and hath grown old, is nigh unto decay.

But in the first there were ordinances of ministry, and a worldly 4 sanctuary. For in the first tabernacle that was made there were the candelabrum, and the table, and the presencebread;<sup>5</sup> and this was called the Holy place. But the interior tabernacle, that was within the second veil, was called the Holy of Holies: in it were the incense-vessel <sup>6</sup> of gold, and the ark of the covenant, which was altogether covered with gold; and within it were the golden urn, in which was the manna, and the rod of Aharun that budded, and the tablets of the covenant: and above this the cherubim of glory overshadowing the mercy-seat. But time there is not to speak upon every one of these which were thus ordained.

Now, into the outer sanctuary at all times entered the priests, and fulfilled their offices; but into the tabernacle which was within, one day in the year, alone, entered the high priest, with that blood which he offered for himself and the sins of the people. By this the Spirit of Holiness made known that the way of the holies <sup>7</sup> was not yet manifested, so long as <sup>8</sup> was the standing of the first tabernacle. And this was a figurative representation <sup>9</sup> for the time in which oblations and victims have been offered;-those which have not been able to perfect the consciousness of him who offered them; but (have consisted) in meat and drink only, and in various kinds of baptism, being institutions of the flesh appointed until the time of setting right.

8 Risho, the chief. 9 Or, standeth that he might offer. 1 Or, unto an emblem and shadow.

2 Metsoya. 3 Upon. 4 Olmonoyo, secular; mundana.-SCHAFF. 5 Bread of faces.

6 The house of perfumes. 7 Urcho dakadishee. 8 What time was the standing of the first, &c. 9 Or, parable.

X. 9:11

BUT the Meshiha who hath come was a High Priest of good things which he wrought out, and hath entered into the great and perfect tabernacle (which was) not made with hands, nor made from these creatures. Nor entered he with the blood of goats and calves, but with the blood of himself he entered once the holy place, and hath found eternal redemption. For if the blood of goats and of calves, and the dust of an heifer, sprinkled upon those who were unclean, sanctifieth them for the purification of their flesh, how much more then shall the blood of the Meshiha, who, by the Eternal Spirit, himself hath offered without spot unto Aloha, purify our conscience from dead works, to serve the Aloha the Living ?

For this was he made the Mediator of the new covenant, that by his death he might become the ransom for those who had transgressed against the first covenant, (and) that they might receive the promise, they, who are called unto the inheritance which is eternal.

#### XI. 9:16

FOR where a covenant 1 is, there is indicated the DEATH of that which made it. For upon death only is it confirmed; because while he who made it lived there is no value in it. Wherefore neither the first without blood was confirmed. For when every precept had been enjoined by Musha to the whole people according to the law, Musha took the blood of the heifer, and water, with the scarlet wool, and hyssop, and sprinkled upon the books and upon all the people, and said to them, This is the blood of that covenant which is commanded by Aloha. Also upon the tabernacle and upon all the vessels of the service from it with blood he sprinkled. Because every thing with blood was purified under the law; and without shedding of blood there is no remission.

For it was necessary that these which are a type of the heavenlies, with (these) things should be purified; but the heavenlies themselves with sacrifices that are more excellent than they. For not into the sanctuary made with hands hath the Meshiha entered, which is an emblem of the true one, but into heaven itself hath he entered, that he might appear before the face of Aloha for us. Nor [was it needful] that he should offer himself many times, as did the chief of the priests, entering every year into the holy place with blood not his own; otherwise he would have been obligated many times to suffer from the beginning of the world. But now, in the end of the world, once hath he offered himself, that by his sacrifice he might abolish sin. And as it is ordained to the sons of men, that they must once die, and after their death the judgment; so also the Meshiha was once offered, and in his (own) person sacrificed (for) the sins of many; but the second time 2 without sins he appeareth for the salvation of them who expect him.

1 Diathike. 2 Or, two times: tarteem zabneen.

#### XII. 10:1

FOR there was in the law the shadow of good things to come, not the subsistence of the very things, therefore (though) every year the same sacrifices were offered they could never perfect those who offered them. For if they had perfected, they would have ceased afterward from the presentation of them; because the conscience of those who had been once purified by them would not henceforth have been troubled by (such) sins. But in those sacrifices their sins are brought to remembrance every year. For it is impossible for the blood of bulls and of goats to purify (from) sins. Wherefore when he cometh into the world he saith, Sacrifices and oblations thou hast not willed, but with a body hast thou clothed me: and entire burnt-offerings for sins thou hast not required. Then said I, Behold, I come; in the sum 3 of the books it is written concerning me, that I shall do thy will, Aloha. Above 4 he said, Victims, and oblations, and entire burnt-offerings for sin thou hast not willed; those which are offered in the law. And afterwards he said, Behold, I come, that I may do thy will, Aloha. In this he hath done away with the first, that he may establish the second. For by this his will we are sanctified by the offering of the body of Jeshu Meshiha, which was once.

For every high priest who stood and ministered every day, offered the same sacrifices, which can never purify (from) sins. But this [High Priest] one sacrifice

hath offered for sins, and hath sat down at the right hand of Aloha for ever: waiting from henceforth until his adversaries are set as a footstool beneath his feet. For by one offering he hath perfected those who are sanctified through him for ever.

3 Or, head, chief. 4 From above.

#### XIII. 10:15

Now the witness unto us is the Spirit of Holiness, when he saith, This is the covenant that I will give to them from after those days, saith the Lord: I will give my law in their minds, and upon their hearts will I inscribe it; and their iniquity and their sins I will not remember against them. BUT WHERE THERE IS REMISSION OF SINS, THERE IS NOT REQUIRED AN OFFERING FOR SINS.

We have, therefore, my brethren, confidence <sup>5</sup> to enter <sup>6</sup> the holy place through the blood of Jeshu; and a way of life which he hath now made new to us through the veil, which is his flesh; and we have the High Priest over the house of God. Let us, therefore, draw near with a confirmed heart, and the full security of faith, with our hearts sprinkled and cleansed from an evil conscience, and our body washed with pure waters; and let us persevere in the confession of our hope, and not swerve; for faithful is He who hath promised us. And let us consider one another <sup>7</sup> with incitement to charity and good works. And let us not forsake our congregation, as is the custom with some; but pray one with another; (and) so much the more as ye see that day to be approaching.

<sup>5</sup> Openness of faces. <sup>6</sup> In the entrance of. <sup>7</sup> One in the other.

#### XIV. 10:26

FOR if with his will any man shall sin after he hath received the knowledge of the truth, there is not still a victim to be offered for sins; but a fearful judgment to come, and burning fire which devoureth the adversaries. For if he who transgressed the law of Musha, upon the mouth of two or three witnesses, without mercy died; how much greater punishment, think ye, shall he receive who hath trampled upon the Son of Aloha, and hath counted the blood of the covenant of him by which he had been sanctified as that of every man and hath insulted the Spirit of grace ? We know him who hath said, Retribution is mine, and I will repay: and again, The Lord shall judge his people. How terrible <sup>8</sup> to fall into the hands of Aloha the Living !

Be mindful, therefore, of the first days, those in which ye received baptism; and when ye sustained a great agony of sufferings, with ignominy and affliction; and when ye were made gazing-stocks, and were associated with men who also endured these (things). And it afflicted you on account of them who were bound; and the pillage of your goods with joy ye sustained, as knowing that ye have a possession in heaven, which is better, and passeth not away. Destroy not, therefore, the confidence which you have, for which there is a great reward. But patience is needed by you, that ye may do the will of Aloha, and receive the promise. Because (yet) a little time, and a very little, and He who cometh shall come, and not be slow. But the just by the faith of me shall live; but if he become weary,<sup>9</sup> my soul delighteth not in him.

<sup>8</sup> Or, that fear (how) great of falling, &c. <sup>9</sup> Or, be cut off. ejq, absceidit, defecit,

viribus defectus fuit. Ethpa. Excissus fuit; taedio affectus fuit.-SCHAFF.

#### XV. 10:39

BUT we are not of the weariness 1 which bringeth 2 to perdition, but of the faith which maketh us to possess our soul. Now FAITH is the persuasion concerning things which are in hope, as if they were in reality,<sup>3</sup> and a revelation of those which are not seen. And for this was the testimony concerning the elders.

For by faith we perceive that the worlds were ordained by the word of Aloha, and (how) these (things) which are seen were from those which are not seen.

By faith Habel offered a sacrifice which was far better than that of Koen unto Aloha; and because of it there is respecting him a testimony that he was righteous; and Aloha gave witness concerning his oblation; and on account thereof also while dead he is speaking.

Through faith Hanak was translated,<sup>4</sup> and did not taste death; nor was he found, because Aloha had translated him: for before that he would translate him, there was respecting him the testimony that he pleased Aloha. But without faith it is not possible for man to please Aloha; for he who draweth near unto Aloha must believe that he is, and that of those who seek him he will be the rewarder.

By faith Nuch, when spoken with upon those things which had not been seen, feared, and made him the ark for the salvation of his family; <sup>5</sup> by which he condemned the world, and was an heir of the righteousness which is by faith.

1 Or, the excision. 2 Or, leadeth. 3 In act. 4 Or, changed. 5 The sons of his house.

#### XVI. 11:8

BY faith Abraham, when he was called, heard that he was to go forth to a place which he should receive for an inheritance; and he went out, while he knew not whither he was going. By faith he was a sojourner in the land that was promised to him, as in an alien state, and dwelt in tabernacles with Ishok and Jakub, sons of the inheritance which was his by the promise: for he was expecting the city which hath foundations, whose builder and maker is Aloha.

By faith Saro, who was barren, received strength to conceive seed, and, which (thing) was not in the time of her years, gave birth (to a son); because she was sure that he who had promised to her was faithful. Therefore from one who had failed from old age, were there begotten multitudes as the stars of heaven, and as the sand upon the shores of the sea, which have no number. In faith died these all, not having gotten their promise, but from afar had beheld it, and exulted in it, and confessed that strangers they were, and sojourners in the earth. For they who these things say, make manifest that their city they are seeking. But if that city from which they had gone out they desired, they had opportunity to return and go to it. But now it is known that a better (one) than that they desired; that (namely) which is in heaven. Wherefore Aloha was not ashamed their God to be called; for he hath prepared for them a city.

By faith Abraham offered Ishok in his temptation and his only-born he lifted upon the altar, even him whom he had received by the promise: for it had been said to him, In Ishok shall be called to thee the seed. For he thought within himself, that Aloha could <sup>6</sup> even from the dead upraise [him]: and on account of this in a similitude he was given to him.

By faith in that which was to come, Ishok blessed Jakub and Isu.

By faith, when dying, Jakub blessed each of the sons of Jauseph; and worshipped upon the head of his staff.

By faith Jauseph, when dying, was mindful of the going forth of the sons of Israel,<sup>7</sup> and commanded concerning his bones.

6 Lit. that power was in the hand of Aloha to upraise. 7 The B'nai-Isroel.

#### XVII. 11:23

BY faith the parents of Musha concealed him when he had been born three months, because they saw that he was a beautiful child; and they feared not the edict of the king.

By faith Musha, when he became a man, refused to be called the son of the daughter of Pherun; and chose to himself to be in affliction with the people of Aloha, and not for a little time to delight (himself) in sin; and considered the riches of the reproach of Meshiha to be far greater than the treasures of Metsreen: for he contemplated the recompence of the reward. By faith he forsook Metsreen, and feared not the wrath of the king; and hoped, as one who beheld Aloha who is the invisible.

By faith they performed the passover, and the sprinkling of the blood, that he might not come near, -he, who was destroying the first-born.

By faith they traversed the sea of Sooph, as those who (march) upon dry land; but the Metsroyee were swallowed up in it, when they had dared to enter it.

By faith the ramparts of Jirichu fell down, after they had been encompassed seven days.

By faith Rachob the harlot perished not with those who would not hearken, because she had received the explorers in peace.

#### XVIII. 11:32

WHAT shall I yet say ? for (too) brief is the time for me to tell of Gedhun, and of Borok, and of Shemshun, and of Nephtoch, and of David, and of Shomuel, and of the rest of the prophets; they who through faith conquered kingdoms, and wrought righteousness, and received promises, and shut the mouths of lions, and quenched the powers of fire, and were delivered from the edge <sup>8</sup> of the sword, and were made strong from infirmities, and became valiant in battle, and overthrew the camps of the adversaries. And they gave unto women their sons by the resurrection of the dead; and others in torments died, nor hoped to be delivered, that the better resurrection they might have. But others went through mockings and scourgings; others unto chains and imprisonments were given up, others were stoned, others divided, others died by the edge of the sword, others wandered about clothed with skins of sheep and of goats, necessitous, afflicted, and driven out. Men, of whom the world was not worthy, became as wanderers in the desert, and in mountains, and in dens, and in caverns of the earth. And these all, of whom there hath been (such) a testimony concerning their faith, received not the promise; because Aloha had afore contemplated for our help, that without us they should not be made perfect.

Wherefore we also, having all these witnesses, who as clouds encompass us, will set ourselves loose from every weight, and <sup>9</sup> the sin which at all time is prepared for us, and with perseverance will we run this race <sup>1</sup> which is appointed to us. And let us look unto Jeshu, who hath become the chief and the perfecter of our faith; who, for the joy that was before him, endured the cross, and unto shame delivered himself, and at the right hand of the throne of Aloha hath sat

down.

8 Mouth of the sword. 9 Also. 1 Agony.

XIX. 12:3

CONSIDER, therefore, how much he endured from sinners who were adversaries to themselves, that ye weary not, nor fail in your souls. Not yet have ye come unto blood in the conflict which is against sin. And ye have forgotten the instruction of him who, as unto children, hath said to you, My son, contemn not the discipline of the Lord, and let not thy soul fail when by him thou art corrected: for whom the Lord loveth he chastiseth, and scourgeth those children in whom he taketh pleasure. Endure, therefore, correction, because Aloha acteth towards you as with children: for who is a son whom his father doth not correct ? And if ye be without the correction with which every one is corrected, ye are aliens, and not children. And if (when) the fathers of the flesh have chastised us we have revered them, how much more are we bound to be subject to our spiritual fathers,<sup>2</sup> that we may live ? For they, during a little time, as they willed, chastised us; but Aloha for our advantage, that we might partake of his holiness. For all chastisement, in its time, is not considered as joy, but as grief; but, in the end, the fruit of peace and righteousness it giveth unto them who with it have been exercised.

2 Abothain dāruchotho, a very questionable reading.

XX. 12:12

WHEREFORE your relaxed hands and your trembling knees make strong; and right ways make for your feet, that the member which is lame may not wander, but be healed. Follow after peace with every man, and after holiness, without which man our Lord seeth not. And be aware lest any one be found among you failing of the grace of Aloha; or lest any root of bitterness should put forth the flower and injure you, and many be contaminated: or lest there be found among you any fornicator, or dissolute, as Isu, who for one meal sold his birthright. For ye know, also, that afterward he desired to inherit the blessing, but was rejected; for place for repentance he found not, though with tears he sought it.

For ye have not drawn nigh to the burning fire, and to that which may be touched, neither to darknesses, to mist, and to tempest, nor to the voice of the trumpet, and the voice of words, which they who heard withdrew (from), that it might not be additionally spoken to them. For they could not endure that which was commanded. For if an animal should approach to the mountain, it was to be stoned: and so terrible was the sight, that Musha said, I fear and tremble. But ye have come nigh unto the Mount of Ziun, and to the city of Aloha the Living, to the Urishlem which is in heaven, and to the congregation of myriads of angels, and to the church of the firstborn (ones) who are written in heaven, and to Aloha the Judge of all, and to the spirits of the just who are perfected, and to Jeshu the Mediator of the new covenant, and to the sprinkling of his blood, which speaketh better [things] than that of Habel.

Beware, therefore, lest ye be averse from Him who hath spoken with you; for if they escaped not who were averse from one who spake with them on earth, how much less we, if we withdraw from one who hath spoken to us from heaven ? Him whose voice moved the earth ? But now hath he promised and said, Yet

once [more] I will move not only earth, but also heaven. But that which he hath said, ONCE, showeth the (final) changing of these which are moved, because they are made, that those may remain which are immutable.

#### XXI. 12:28

THEREFORE because we have received the kingdom which is immoveable,<sup>3</sup> let us hold the grace by which we may serve and please Aloha with reverence and with fear: for our God is a devouring fire.

Let the love of the brethren continue in you; and kindness to strangers forget not; for in this some who were made worthy, while not perceiving <sup>4</sup> it, have received angels. Remember those who are bound, as if with them ye were bound: be mindful of those who are afflicted, as men (should) who are clothed with flesh. Honourable is marriage among all, and their bed is undefiled; but whoremongers and adulterers Aloha judgeth. Let not your mind love money; but let whatever ye have suffice you: for the Lord hath said, I will not abandon thee, nor withhold from thee support.<sup>5</sup> And it is ours to say confidently, My Lord is my helper, I will not fear: what [can] a man do to me ?

Remember your leaders; those who have spoken to you the word of Aloha: reflect on the consummation of their course, and imitate their faith. Jeshu Meshiha is yesterday, and to-day, and for ever.

3 Not moved. 4 Or, feeling it. 5 Withhold from thee hands; that is, help, strength, &c.

#### XXII. 13:9

UNTO strange and variable doctrines be not led away; for it is good that with grace we confirm our hearts, and not by meats, because they have not been helped who have walked in them. But we have an altar of which it is not lawful for them to eat who minister in the tabernacle. For those animals, whose blood the high priest took into the sanctuary for sins, had their flesh burned without the camp. On this account Jeshu, that he might sanctify his people by his blood, without the city suffered. Therefore let us also go forth unto him without the camp, being, clothed with his ignominy. For we have no city which is permanent here; but one that is to come we are expecting. By him,<sup>6</sup> therefore, let us offer up at all time unto Aloha the sacrifices of praise, which are the fruits of the lips which give thanks to his name.

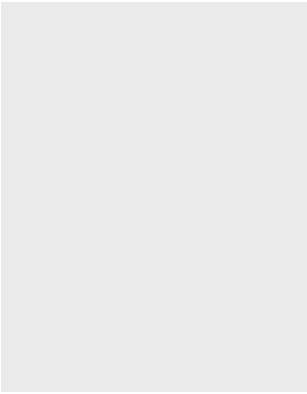
And forget not compassion and communication to the poor: for with these sacrifices a man pleaseth Aloha.

Be persuaded by your leaders, and obey them; for they watch for your souls as men who must render an account of you, that with joy they may do this, and not with groans; for that is not profitable for you.

Pray for us; for we are confident we have a good conscience, that in all things we desire to act aright. And more especially I ask from you to do this, that I may be turned to you quickly.

But the God of peace, who brought up from the house of the dead the great Shepherd of the flock, by the blood of the eternal covenant, who is Jeshu Meshiha, our Lord, make you perfect in every good work, that ye may do his will, and effect in you whatever is good before him, by Jeshu Meshiha: to him be glory unto the age of ages. Amen.

Now I request from you, my brethren, that ye prolong your minds on the word of exhortation; for in a few (words) I have written to you. But know that our



brother Timotheos is released; and if he come soon, with him I will see you. Ask for the peace of all your leaders, and of all the saints: they of Italia ask for your peace. Grace be with you all. Amen.

Finished is the Epistle which to the Ebroyee was written from Italia of Ruma, and sent by the hand of Timotheos.

6 By his hand.