

Foreword

Following completion of the study of 1 and 2 Peter it was suggested by one of my students that we study Hebrews; this series of booklets is the result.

As with some other projects upon which I have embarked, this was another example of scope creep; as I explored this epistle further it was necessary, I felt, to add extracts from the following:

- Genesis 14 from the Old Testament referring to Melchisedek; this is in Hebrew, Greek, Latin and Syriac. This is from Liber 1002.
- Psalm 109 (110) from the Old Testament referring to Melchisedek; this is in Hebrew, Greek, Latin and Syriac. This is from Liber 1059.
- An extract from the Dead Sea Scrolls from 11QMelchisedek
- From Philo of Alexandria three extracts:
 - Legum Allegoriae – Liber 1504
 - De Congressu – Liber 1518
 - De Abrahamo – Liber 1523
- From Clement of Alexandria, Stromata Tomus IV, Κεφάλιον κε. This is from Liber 3046.
- From Epiphanius Haereses Κεφάλιον νε. This is from Liber 3603.
- From Chrysostom:
 - De Melchisedeco (Liber 3837)
 - Homiliae XXXIV in Epistolam ad hebraeos (Liber 3866). This last is from Homilia XII only.
- From Jacob of Seroug, two homilies:
 - ‘You are a priest for ever’ – Homily 41 – Liber 7341
 - Melchisedek – Homily 155 – Liber 7455

Generally, in this book, only the original text is quoted; the various notes and translations are in the other books referred to above.

For the Syriac translation of Genesis, Psalms and Hebrews, Serto Script (West Syriac) has been used; for Jacob of Seroug, Nestorian Script (East Syriac) has been used.

Acknowledgments

I am grateful to all my students, now scattered over the British Isles in several different locations for their encouragement and continual zeal to extend their knowledge.

As always, I would also like to acknowledge the encouragement and assistance of Bishop Andrew Shergold of the Philippine Independent Catholic Church.

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1 Introduction

1.1 Sources for the Greek text of the Ἐπιστολὴ πρὸς Ἑβραίους

1.1.1 Papyri and Manuscripts

For the text of Ἐπιστολὴ πρὸς Ἑβραίους these are the papyri and manuscripts that are used:

Symbol	Date	Content	Name	Location
Papyri				
ⲡ ¹²	III	p		
ⲡ ¹³	III/IV	p		
ⲡ ¹⁷	IV	p		
ⲡ ⁴⁶	c. 200	p		
ⲡ ⁷⁹	III	p		
ⲡ ⁸⁹	III/IV	p		
ⲡ ¹¹⁴	c. 400	p		
ⲡ ¹¹⁶	VI/VII	p		
ⲡ ¹²⁶	IV	p		
Uncials				
Ⲭ	IV	eapr	Codex Sinaiticus	London
A	V	eapr	Codex Alexandrinus	London
B	IV	eap	Codex Vaticanus	Vatican
C	V	eapr	Codex Ephraimi Rescriptus	Paris
D	VI	p		
H	VI	p		
I	V	p		
K	IX	cath pK		
L	IX	ap		
P	VI	act *cath *p *r		
Ψ	IX/X	eap	Athous Lavrensis	Athos
048	V	p		Vatican
0122	IX	p		
0227	V	p		
0228	IV	p		
0243	X	p		
0252	V	p		
0278	IX	p		
0285	VI	cath p		

Miniscules consistently used				
33	IX	eap		Paris
81	1044	ap		London
104	1087	a *p r		
365	X	act *cathK		Paris
630	XIII	act *cath p		Vatican
1175	X	ap		Patmos
1241	XII	eap		
1505	XII	e *act cath *p		
1506	XI	e *pK		
1739	X	ap		Athos
1881	XIV	a *p		Sinai
2464	IX	a *p		
1 249				
1 846				
Miniscules frequently used				
6				
323	XII	*a p		
326				
424				
614	XIII	*a p		
629				
945	XI	e *act cath p		
2495				

1.2 Sources for the Vulgate text of Epistula Ephesios

The Vulgate text has been derived from the ‘Biblia Sacra Vulgata’ published by the Deutsche Bibelgesellschaft, ISBN 978 3 438 05303 9. The Vulgate itself is attested by numerous manuscripts; for the text for Epistula ad Ephesios, the manuscripts are as follows:

Symbol	Date	Name	Location
Primary Witnesses			
G	VI-VII	Sangermansis	Paris
A	VIII	Codex Amiatinus	Firenze
R	VIII	Reginensis	Verona
Secondary Witnesses			
F	VIII	Fuldensis	Paris
S	VIII	Sangallensis	St. Gallen

K	IX		Karlsruhe
C	IX	Cavensis	Archivo della Badia, Hispania
Λ	960 AD	Legoniensis	León
Φ		consensus codicum iuxta exemplar Alcuini exaratorum	
Editions			
τ	1592	Editio Clementina	Roma
ω	1911	H. I. White	Oxford
ο	1889	Wordsworth & White	Oxford
β	1962	Vetus Latina	Freiburg

1.3 Sources for the Syriac Text of Hebrews

I have included the Syriac Text in this booklet, and I have derived the manuscripts upon which the Syriac Text is based, and the critical notes; from the full critical edition published by De Gruyter; but the text has been taken from the edition published by the British and Foreign Bible Society in 1906 and has not been updated since; according to ‘The Syriac Peshitta Bible’ published by Gorgias Press, ‘the BFBS is the most reliable of all the editions of the Syriac that have been published thus far since the *edition princeps* of 1555’. It has also been recently republished by Gorgias Press, a beautifully presented edition but at a rather forbidding price; the printing has also been significantly improved from that published by the British and Foreign Bible Society.

The following information is derived from the Nestlé-Aland Novum Testament Graecae; as my acquaintance with Syriac improves, I hope to be able expand on this information. It is worth noting that three ancient translations, Latin, Syriac and Coptic provide important witnesses for establishing the text of the New Testament. They were compiled at a very early stage and were derived directly from Greek originals. Other translations (Armenian, Ethiopic, Old Church Slavonic for example) were made at a much later date.

There are four main Syriac Versions:

- Vetus Syra – 3rd/4th century A.D.
- Peshitta – 4th/5th century A.D.
- Philoxeniana – A.D. 507/508
- Harklensis – A.D. 615/616

These four versions are characterised by different translation principles ranging from a very free idiomatically correct rendering at the beginning to a degree of fidelity to the Greek text so extreme that it violates natural Syriac idiom. As an example of what that means compare the Greek of Galatians 1:18 or 2:4 with the Vulgate (Liber 2020 in this series). Perhaps a more relevant example would be to compare the story of Naaman in 2 Kings 5 – 15 in Hebrew with the LXX.

There follows a brief overview of these versions.

1.3.1 Peshitta – 4th/5th century A.D.

The Peshitta is the most widely accepted of the Syriac versions, but it lacks the shorter Catholic letters and Revelation. There are two main editions one of which has critical notes but the other does not, both published in the early twentieth century. Recent editions (noted in the Harklean section) document the whole Syriac tradition. The edition of the British and Foreign Bible Society (printed here) uses this version.

The manuscripts used for Ephesians (these manuscripts contain Paul’s epistles) are:

Symbol	Name	Date	Location	Comments
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P2	Ms Sin. Syr 5	VI and X	Sinai	A much supplemented parchment codex of 178 leaves, the older part is 6th century parchment the newer part is 10th century paper Contains the following: Older part: Rom (from 11:22), 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr (up to 10:28) Newer part: Acts, 7 Catholic Letters
P4	British Library 14470	V/VI	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P10	British Library 14476	V/VI	London	Contains the following: Rom (from 6:22), 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P11	British Library 14480	V/VI	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr There are many supplementary pages duplicating parts of the above.
P12	British Library 14479	V	London	Dated 845 A.Gr which is 533/534 A.D. Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr There are a few supplementary pages duplicating parts of the above
P13	British Library 14475	VI	London	Contains the following: Rom (from 1:7), 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P14	British Library 17122	VI	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P15	British Library 14477	VI/VII	London	Contains the following:

				Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr There is one supplementary page duplicating part of 1 Cor.
P16	Ms syr 8	VI	München	Mutilated Parchment Codex. It contains the following: Acts 21:39 – 22:25, 28:11 – 31, 1 Cor (from 9;17), 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm (incomplete), Hebr (incomplete), James 1:1 – 2.
P17	British Library 14481	VI/VII	London	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr 2:5 - end
P19	Ms Vat syr 16	XIII	Vatican	Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr
P20	British Library 7157	VIII	London	Dated 1079 A. Gr which is 767/768 A.D. Contains the following: Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2Thess, 1 Tim, 2 Tim, Tit, Philm, Hebr

1.3.2 Philoxeniana – A.D. 507/508

The first Monophysite Syriac Bible, commissioned by Bishop Mabbug in A.D. 507/508 has not survived in its entirety. The shorter Catholic letters (2 Peter, 2/3 John, Jude and Revelation) have been preserved in a group of manuscripts, but their assignment to Philoxeniana is not certain. There are two editions, both by the same editor and were published in the late nineteenth and early twentieth century. They have been republished recently, but not, as far as I can determine, revised, but see below in the note to the Harklean version.

1.3.3 Vetus Syra – 3rd/4th century A.D.

The Vetus Syra is preserved in two manuscripts:

- Syrus Sinaiticus
- Syrus Curetonianus

These two manuscripts exhibit textual differences and are always quoted individually. The Curetonianus offers a revised form of the translation preserved by the Sinaiticus. Both were published at the beginning of the twentieth century.

1.3.4 Harklensis – A.D. 615/616

The Harklean version is the only Syriac version containing the entire New Testament and is available in a recent comparative edition; 4 volumes for the Gospels, and three parts for the Pauline Letters. Acts has still to

be quoted according to the Edition Princeps based mainly on the manuscript New College Oxford 333. This was published by J. White at Oxford in 1799 – 1803, but was erroneously assigned to the Philoxeniana.

Though the text of the Harklensis is not given here, the manuscripts are as follows:

Symbol	Name	Date	Location	Comments
H1	Ms New College	XII/XIII	Oxford (Bodleian)	It breaks off at Hebrews 11:27
H3	University Library Cambridge 1700	1169/70	Cambridge	New Testament including Hebrews, 1 Clement and the so-called 2 Clement
H4	Ms syr 37	VIII/IX	Jerusalem	A parchment Codex that breaks off at Hebrews 2:5

1.4 Outline of the Epistle

Chapter	Verses	Brief Description
1		
2		
3		
4		
5		
6		
7		

1.5 Bibliography

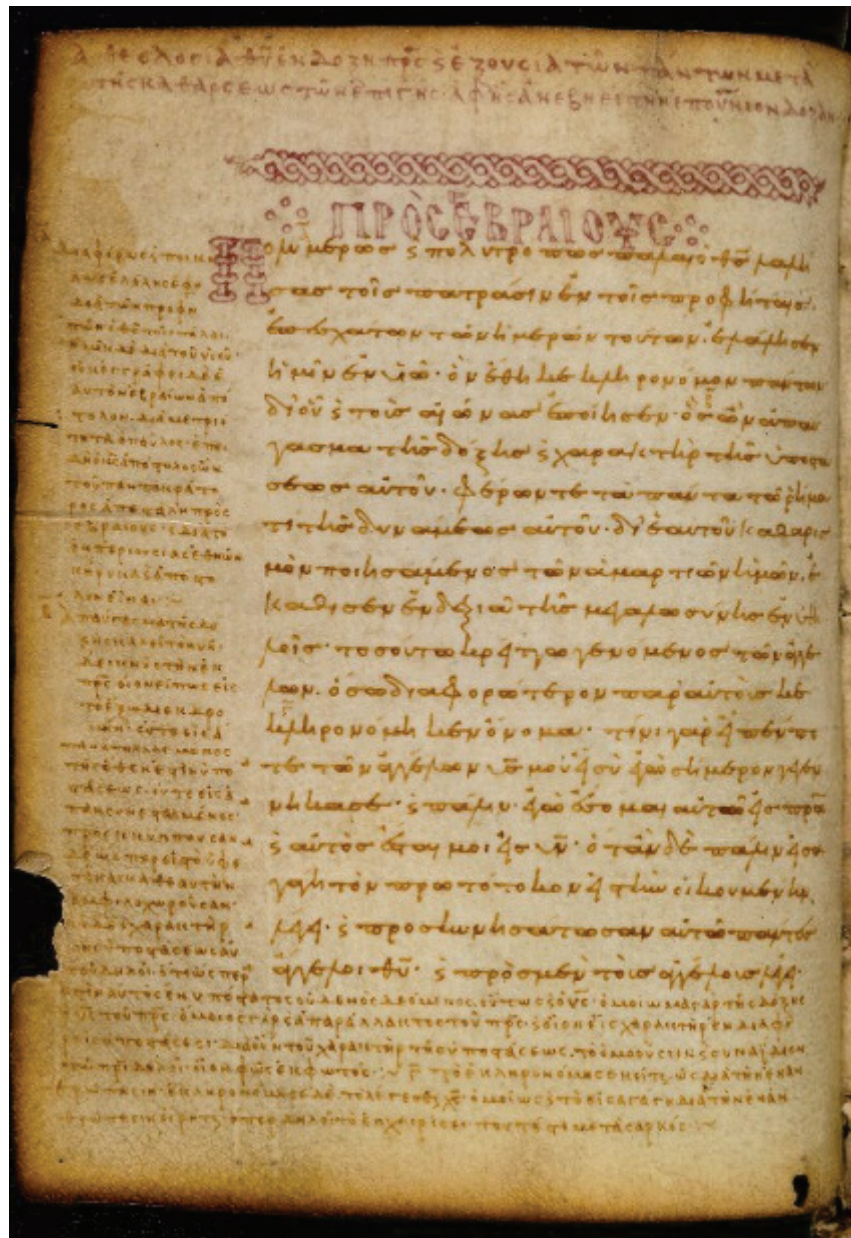
Ref	Author	Title	Publisher	ISBN
1	Abbott & Mansfield	A Primer of Greek Grammar	Duckworth	0 7156 1258 1
2	Aland B. and Juckel A.	Die Paulinischen Briefe Band II Teil 3	De Gruyter	3 11 017387 5

3	Arndt W. F. and Gingrich F. Wilbur	A Greek-English Lexicon of the New Testament and Other Early Christian Literature 2 nd Edition	University of Chicago Press	0 226 03932 3
4		Barocci 3, a manuscript	Bodleian Library, Oxford	
5	Bedjan, Paul	Homilies of Mar Jacob of Sarug Volume II	Gorgias Press 2006	1 59333 329 3
6	Bedjan, Paul	Homilies of Mar Jacob of Sarug Volume V	Gorgias Press 2006	1 59333 332 3
7		Biblia Sacra Vulgata	Deutsche Bibelgesellschaft	978 3 438 05303 9
8		The New Testament in Syriac	British and Foreign Bible Society	978 1 48235648 9
9	Brown F., Driver S. R. and Briggs C. A.	A Hebrew and English Lexicon of the Old Testament	Oxford University Press	
10	Dindorf, G.	Epiphanii episcopi constantiae Opera Volume II	T. O. Weigl, Leipzig, 1860	
11	Gildersleeve and Lodge	Latin Grammar	Macmillan, 3 rd edition	
12	Goodwin, W. W.	A Greek Grammar	Bristol Classical Press	1853995223 978 1853995224
13	Hatch & Redpath	A Concordance to the Septuagint and Other Greek Versions of the Old Testament	Clarendon Press, Oxford, 1897 – 1906	
14	Jennings, William	Lexicon to the Syriac New Testament	LWM Publications	978 0 9820085 3 9
15	Kennedy B. H.	Kennedy's Revised Latin Primer	Longman	0 582 36240 7
16	Kiraz, George A. and Childers, Jeff W.	The Syriac Peshitta Bible, Galatians - Philemon	Gorgias Press, 2013	978 1 61143 893 2
17	Lampe G. W. H	A Patristic Greek Lexicon	Oxford University Press	978 0 19 864213 8
18	Lewis & Short	A Latin Dictionary	Oxford University Press	978 0 19 864201 5
19	Lewis & Short	Elementary Latin Dictionary	Oxford University Press	978 0 19 910205 1
20	Lejeune, Michel	Précis d'Accentuation Grecque 6ème tirage	Librairie Hachette 1953	
21	Liddell & Scott	Greek-English Lexicon 9 th Edition, 1996	Oxford University Press	0 19 864226 1
22	Liddell & Scott	Intermediate Greek Lexicon	Oxford University Press	978 0 19 901206 8

23	Marinone, N	All the Greek Verbs	Duckworth	0 7156 1772 9
24	Martinez Garcia et al	Discoveries in the Judaeen Desert Vol. XXIII	Clarendon Press, Oxford, 1998	0 19 826959 5
25	Migne Jacques - Paul	Patrologiae Graecae Tomus VIII cols 1363 – 1371		
26	Migne Jacques - Paul	Patrologiae Graecae Tomus XLI cols 971 - 989		
27	Migne Jacques - Paul	Patrologiae Graecae Tomus LVI cols 257 - 261		
28	Migne Jacques - Paul	Patrologiae Graecae Tomus LXIII cols 9 - 236	Brepols 1862	
29	Montefiore, H. W.	The Epistle to the Hebrews	Bloomsbury, 2000	978 0 7136 1284 4
30	Moule, C. F. D.	An Idiom-Book of New Testament Greek 2 nd Edition	Cambridge University Presss	
31	Moulton, J. H	A Grammar of New Testament Greek	T & T. Clark, 3 rd Edition 1908	
32	Moulton and Geden	Concordance to the Greek New Testament 6 th Edition	T & T Clark	0 567 08571 6
33	Nestle-Aland	Novum Testamentum Graece 28 th Edition	Deutsche Bibelgesellschaft	978 3 438 05156-1
34	Nöldeke, Theodor	Compendious Syriac Grammar	Wipf and Stock	1 59244 355 9
35	R Payne Smith & J. Payne Smith (Ed)	Compendious Syriac Dictionary	Henry Frowde 1903	
36	Pollux	Onomasticon, Libri I – X and Index, ed. Ericus Bethe	Verlag B. G. Teubner, Stuttgart	
37	Probert, Philomen	A New Short Guide to the Accentuation of Ancient Greek	Bristol Classical Press 2003	1 8539959 9 1
38	Rahlfs-Hanhart	Septuaginta Editio Altera	Deutsche Bibelgesellschaft	978 3 438 05119 6
39	Quast Udo	Deuteronomium	Vandenhoeck & Ruprecht 1977	3 525 53410 8
40	Roberts, John (Ed.)	Oxford Dictionary of the Classical World	Oxford University Press	978 0 19 280145 6
41	Rutherford, W. G.	The New Phrynichus	Macmillan & Co. 1881	
42	Sokoloff, M.	A Syriac Lexicon	Gorgias Press	978 1 57506 180 1
43	Stelten, Leo F.	Dictionary of Ecclesiastical Latin	Hendrickson	978 1 56563 131 1
44	Souter, Alexander	A Pocket Lexicon to the New Testament	Oxford University Press	
45	Thackeray, Henry St. John	A Grammar of the Old Testament in Greek	Forgotten Books (Reprinted, orig. 1909)	978 1 330 60844 9

46	Ulrich E. and others	Discoveries in the Judean Desert Volume XIV	Oxford University Press	0 19 826366 X
47	Weingreen, J.	A Practical Grammar for Classical Hebrew	Oxford University Press 2 nd Edition 1959	0 19 815422 4
48	Zerwyck Maximilian S. J.	Biblical Greek	Scripta Pontificii Instituti Biblici	

1.6 Some manuscript images



Folio 222v from Barocci 3, courtesy of the Bodleian Library

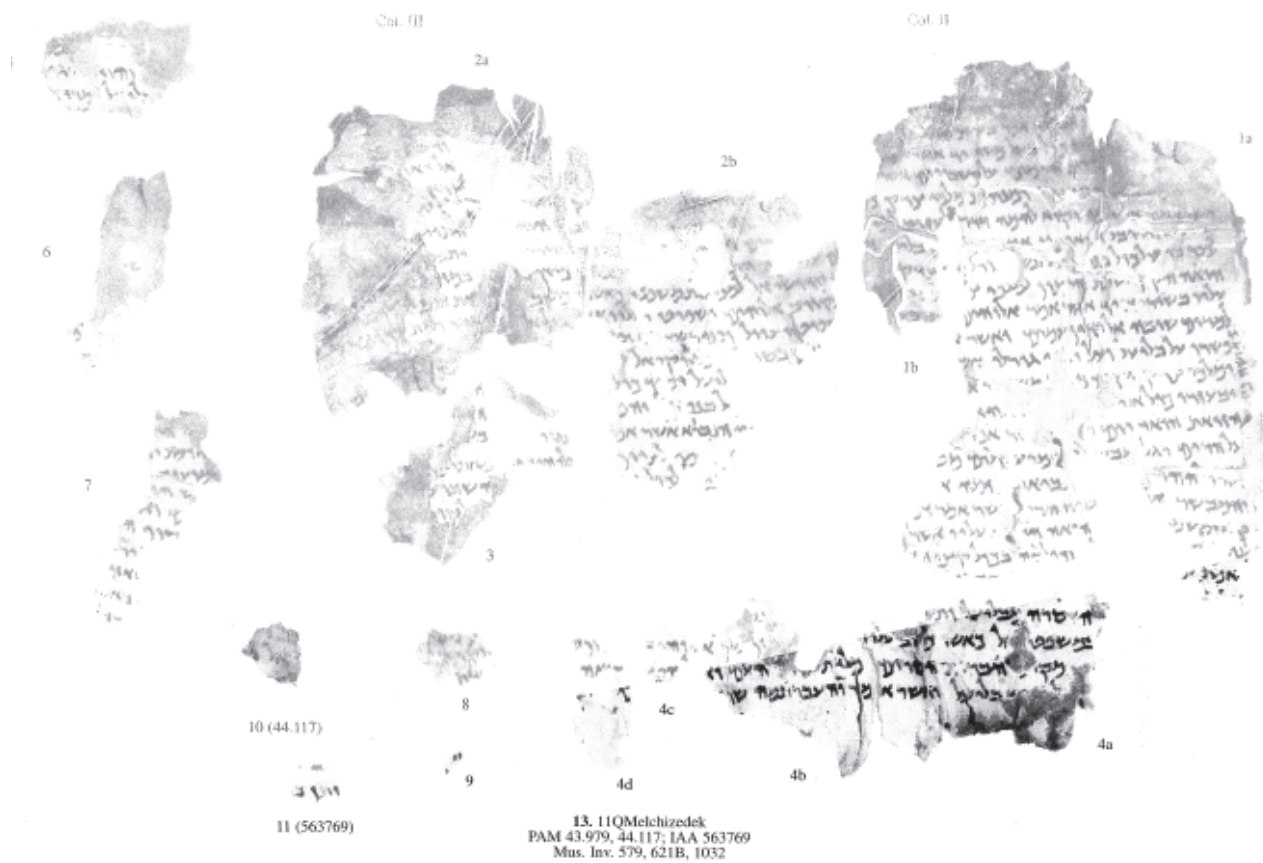


PLATE XXVII

11QMelchidesek, from the Dead Sea Scrolls

from Discoveries in the Judaean Desert Vol. XXIII
Clarendon Press, Oxford, 1998

3 Latin Text

3.1 Vetus Latina

3.1.1 Caput I

¹ Multifariam, multisque modis ante Deus locutus patribus in Prophetis: in novissimis

² diebus his locutus est nobis in filio, quem posuit haeredem omnium, per quem etiam fecit saecula:

³ qui est splendor gloriae, et imago substantiae eius, ferens omnia verbo virtutis suae, per ipsum purificatione peccatorum facta, sedit in dexteram magnitudinis in excelsis:

⁴ tanto melior facto Angelis, quanto procellentius possidet nomen.

⁵ Cui enim aliquando Angelorum: **Filius meus es tu, ego hodie generavi te?** Et iterum, **Ego ero illi patrem, et ipse erit mihi in filio?**

⁶ Deinde iterum cum inducit primogenitum in creatione, dicit: **Et adorent illum omnes Angeli Dei.**

⁷ Et Angelus ipsius quidem dicit : Qui facit Angelus suos spiritum, et ministros suos ignem urentem.

⁸ Ad filium autem: **Thronus tuus Deus, in aeterno aeterni: et virga aequitatis, virga regni tui.**

⁹ **Dilexisti aequitatem, et odisti iniquitatem: ideo linivit te Deus, Deus tuus oelum laetitiae prae psrticipes tuos.**

¹⁰ Et: **Tu initiis Domine fluundasti terram: et opera manuum tuarum sunt coeli.**

¹¹ **Ipsi perient, tu autem permanebis, et omnes tanquam vestimentum veterascent:**

¹² **et tanquam amictum mutabis illos,** et tanquam vetimentum mutabuntur tu autem ipse es, et anni tui non deficient.

¹³ Ad quem autem Angelorum dixit aliquando: **Sede a dextris meis, donec ponam inimicos tuo sub pedes tuos?**

¹⁴ Non enim omnes sunt ministri spiritus, in ministerio qui mittuntur propter possessuros salutem aeternam?

3.1.2 Caput II

¹ Ideo oportet nos amplius introeri quae audita sunt, ne casu lebemur.

² Si enim per Angelos praedicatum verbum, certissimum factum est, et omnis praevaricatio, et contumacia accepit iustam remunerationem.

³ quomodo nos effugiemus, si tantam neglexerimus salutem? Quaecunque accepissent praedicandi Deum, ab his, qui audierunt, in nobis confirmata est,

⁴ adseverante Deo signis quoque, et prodigiis, et variis virtutibus, et Spiritus sancti divisionibus secundum ipsius voluptatem.

⁵ Non enim Angelis subdidit saeculum futurum, de quo loquimur.

⁶ Contestatus est autem quodam loco quis, dicens: **Quis est homo quod memor es eum? aut filius hominis, qui visitas eum?**

⁷ **Minorasti eum paulo minus ab Angelis: gloria et honore coronasti eum: et constituisti eum super opera manum tuarum.**

⁸ **Omnia subiecisti sub pedibus eius.** Subiiciendo autem omnia, nihil reliquit non subiectum. Modo autem nondum videmus omnia euis subiecta.

⁹ Nam paulo quam Angelos minoratum videmus Iesum propter passionem mortis, gloria et honore coronatum: ut gratia Dei, pro omnibus gustaret mortem.

¹⁰ Decebat enim eum, pro quo omnia, et per quem omnia, multis filiis in gloriam adductis, ducem salutis eorum per passionem consummare.

¹¹ Qui enim sanctificat, et qui sanctificantur, omnes ex uno. Quam ob causam non pudet eum fratres eius vocare, dicens:

¹² **Renuntiabo nomen tuum fratribus meis: in media Ecclesia cantabo tibi.**

¹³ Et iterum: **Ego ero fidens in illo.** Et iterum: **Ecce ego, et filii, quos mihi dedit Deus.**

¹⁴ Ergo quia filii participes subit sanguinis, et carnis, similiter et ipse particeps factus eorumdem passione: ut per mortem, mortem destrueret, qui imperium habebat mortis, hoc est, diabolum:

¹⁵ et liberaret hos, quodquod ii metu mortis semper vivendo obnoxii erant servituri.

¹⁶ Nec enim statim Angelos adsumpsit, sed semen Abrahae suscepit.

¹⁷ Unde debuit per omnia fratribus similari, ut misericors fieret, et fidelis summus sacerdos ad Deum, ut expiaret peccata populi.

¹⁸ In quo enim ipse expertus passus est, potest experientes adiuvare.

3.1.3 Caput III

¹ Propter quod fratres sanctissimi, coelestis vocationis participes, intuimini Apostolum et principem consitutionis nostrae Iesum:

² fidelem esse creatori suo, sicut et Moyses in omni domo eius.

³ Ampliorem enim hoc gloriam, quam Moyses, consecutus est, quanto maiorem honorem habet domus ista, qui praeparavit ipsam.

⁴ Omnis enim domus aedificatur ab aliquo: qui autem omnis creavit, Deus.

⁵ Et Moyses quidem fidelis in tota domo eius tanquam servus, in testimonio loquendorum:

⁶ Christus autem tanquam filius in domo eius: quae domus nos sumus, si libertatem, et exultationem spei usque ad finem, firmam tenuerimus.

⁷ Propter quod sicut dicit Spiritus sanctus:

Hodie si vocem eius audieritis

⁸ Nolite obdurare corda vestra, sicut in exacerbationem secundum diem tentationis in solitudinem,

⁹ ubi tentaverunt patres in experimento, et viderunt opera mea

¹⁰ xl annis: ideo perosa est mihi gens ista, et dixi: Semper errant in corde. Hi autem noncognoverunt vias meas,

¹¹ sicut iuravi in ira mea: Si intrabunt in requiem meam.

¹² Videte itaque fratres, ne sit in aliquo vestrum cor malignum iniquitatis, discedendi a Deo vivente:

¹³ sed consolamini vosmetipsos quotidie, donec Hodie vicatus, nec praeduretur ex vobis aliquis in errore peccati.

¹⁴ Participes enim Christi facto sumus: si quidem principium substantiae usque ad finem firmum tenuerimus.

¹⁵ Cum dicitur: Hodie si vocem eius audieritis, nolite praedurare corda vestra, sicut in exacerbatione.

¹⁶ Quidam enim audito exacerbaverunt: sed non omnes, qui exierunt de Aegypto per Moysen.

¹⁷ Quibus autem et perosus fuit xl annis? Nonne his, qui peccaverunt, quorum ossa ceciderunt in solitudine?

¹⁸ Quibus autem iuravit non introituros in requiem suam, nisi contumaces?

¹⁹ Et videmus, quia non potuerunt intrare propter incredulitatem.

3.1.4 Caput IV

¹ Timeamus itaque ne derelicto mandato, intrare in requiem eius neglexisse quis videatur.

² Nam et adnuntiatum nobis est, quemadmodum et illis: sed non profuit illis verbum auditus, non temperatum fide auditorum.

³ Intramus enim in requiem, qui credimus: ut dixit: sicut iuravi in ira mea: Si intrabunt in requiem meam: et cum opera ab origine mundi facta sunt.

⁴ Dixit iam alicubi de die septima sic: Et requievit Deus in die septima ab omnibus operibus suis.

⁵ Et in hoc iterum sic: Et intrabunt in requiem meam.

⁶ Ergo quia superest reliquos intrare in illam, et hi quidem primum, quibus praedictum est, non intraverunt propter contumaciam:

⁷ rursus aliam praefinivit diem, Hodie, in David dicendo, post tantum temporis, sicut antea dictum est: Hodie si vocem eius audieritis, nolite praedurare corda vestra.

⁸ Quoniam si Iesus requiem dedisset illi, non de alio dixisset, Postera die.

⁹ Ergo restat requies populo Dei.

¹⁰ Qui enim intravit in requiem eius: et ipse requievit ab operibus suis, sicut a suis Deus.

¹¹ Festinemus itaque intrare, fratres, in illam requiem: ne in eodem exemplo cadat a veritate.

¹² Vivum enim verbum Dei, et validum, et acutum omni gladio acutissimum et penetrans usque ad divisionem animae ac spiritus, artuumque et medullarum, et scrutator animi, et cogitationis, et cogitationis cordis.

¹³ Et non est ulla creatio quae non pareat ante illum: omnia autem nuda, et aperta oculis eius, ante quam nobis oratio est.

¹⁴ Habentes itaque sacerdotum magum, egressum caelos, Iesum filium Dei: teneamus confessionem.

¹⁵ Non enim habemus sacerdotem, qui non possit adsici in infirmitatibus nostris: expertum in omnibus secundum similitudinem sine peccato.

¹⁶ Accedamus itaque cum fiducia ad sedem gratiae: ut accipiamus misericordiam, et pacem, ut inveniamus auxilium.

3.1.5 Caput V

¹ Omnis enim Sacerdos de hominibus electus, pro hominibus constitutus quae sunt Deo, ut offerat munera, et hostias pro peccatis:

² qui possit ignorantibus, et errantibus: quoniam ipse gestat infirmitatem:

³ et propter illam debet, sicut populo, sic et pro se offerre pro peccatis.

⁴ Et non quis sibi sumit honorem, sed qui vocatur a Deo, non quemadmodum Aaron.

⁵ Sic et Christus non se magnificavit fieri summum sacerdotem: sed qui locutus est ad illum:

Filius meus est tu, ego hodie genui te.

⁶ Sicut et alio loco dicit: Tu es sacerdos in aeternum, secundum ordinem Melchisedech.

⁷ Qui in diebus carnis suae, precibus et supplicationis huic, qui possit eliberare eum de morte, cum voce magna et lacrymis oblatis, et exauditis a metu.

⁸ Quanquam esset Filius, didicit a quibus passus est, subdilectionem:

⁹ et perfectus, et omnibus operantibus sibi, causa salutis aeternae,

¹⁰ vocatus a Deo summus sacerdos secundum ordinem Melchisedech.

¹¹ De quo nobis magnus sermo, et laboriosa quae interpretatio est: quoniam imbecilles facti estis auribus.

¹² Et cum deberetis esse magistri secundum tempus: iterum necesse est doceri vos quae sint elementa principii verborum Dei: et facti estis egentes lacte, et non solidae escae.

¹³ Omnis enim, qui percipit lacte, peritus verborum iustitiae est: parvulus enim adhuc est.

¹⁴ Perfectorum est autem solida esca: quia propter habitum sensus exercitatos habent ad discrimina boni et mali.

3.1.6 Caput VI

¹ Relicto igitur Christo verbo, ad perfectum tendamus, non iterum fundamentum diruentes poenitentiae ab operibus mortuis, et fidei ad Deum,

² baptismorum doctrinae, impositionis manuum, et recurrentinis mortuorum, et iudicii aeterni.

³ Et hoc faciemus, si quidem permiserit Deus.

⁴ Difficile est enim, hos, qui semel inluminati sunt, et gustaverunt donum coeleste, particepsque facti sunt Spiritus sancti.

⁵ Et bonum gustaverunt Dei verbum, et virtutes futuri saeculi,

⁶ et lapsos eos, iterum renovare in poenitentiam, recrucienses in eis filium Dei, et populare.

⁷ Terra enim sitiens, bibens venientem in se saepe imbrem, generans herbam utilem his, propter quos colitur; recipit benedictionem a Deo:

⁸ nam quae promittit spinas et tribulos, reproba, et devotioni prosuma: cuius finis incendium.

⁹ Fidertus autem de vobis, carissimi, et meliora, et proximiora saluti: nam et sic loquimur.

¹⁰ Nec enim iniquis Deus, ut oblivificatur opus vestrum, et amorem quem ostendistis in nomine eius, ministrando sanctis, et audimus.

¹¹ Cupimus enim unumquemque vestrum eandem exhibere sollicitudinem ad confirmationem spei in sempiterno:

¹² ne sitis aegri, imitatores autem horum, qui per fidem, et patientiam potiuntur repromissiones.

¹³ Cum enim Abrahae repromisisset Deus, quoniam nullum alium habuit maiorem, per quem iuraret, iuravit seipsum,

¹⁴ dicens: Nisi benedicendo benedixero te, et multiplicando multiplicabo te.

¹⁵ Et sic per patientem potitus est promissionem.

¹⁶ Homines enim per maiorem iurant: et omni controversia eorum novissimum, in observationem, iurandum intervenit.

¹⁷ In quo primum Deus volens ostendere haeredibus repromissionis immobilitatem voluntatis suae, interposuit iusiurandum:

¹⁸ ut per duas res immobiles, in quibus impossibile est mentiri Deum, forissimum solatium habeamus, qui confugimus tenere propositam spem:

¹⁹ quam ut anchoram habemus animae tutam et fortissimam, et incedentem usque in interiora velaminis:

²⁰ ubi procurator pro nobis intravit Iesus Christus, secundum ordinem Melchisedech sacerdos factus in perpetuum.

3.1.7 Caput VII

¹ Hic enim Melchisedech, rex Salem, sacerdos Dei altissimi, qui obviavit Abrahae regresso a caede regum: cumque eum benedixisset, et Abraham benedictus ab eo:

² cui et decimam omnium divisit eum: primum quidem interpretatur rex iustitiae: deinde rex Salem, quod, rex pacis,

³ sine patre, sine matre, sine genealogia, neque initium dierum, neque vitae finem habens, similatus autem Filio Dei, manet sacerdos in perpetuum.

⁴ Videtis autem quantus sit hic, cui decimas Abraham dedit de primitivis patri.

⁵ Et hi, qui de filiis Levi sunt, sacerdotium accipientes, mandatum habent decimas sumere a populo secundum legem, id est, fratres suos: quanquam qui exierunt de semine Abrahae.

⁶ Qui autem non enumeratur de his, decimas sumsit Abraham, et hunc, qui habebat repromissiones, benedixit.

⁷ Sine ulla autem controversia, quod minimum est, a meliore benedicatur.

⁸ Et hic quidem, decimas morientes homines accipiunt: ibi autem contestatur, quia vivit.

⁹ Et (quemadmodum dicam) Abraham, et Levi, qui decimas accepit, decimatus est:

¹⁰ adhuc enim in utero patris erat, quando obviavit eum Melchisedech.

¹¹ Si ergo consummatio per sacerdotum Levitarum erat (populus enim in illos legem accepit) quid adhuc necesse est secundum ordinem Melchisedech alium sacerdotum surgere, et non secundum Aaron dici?

¹² Translato enim sacerdotio, necesse est et legis translatio fiat.

- ¹³ In quo enim haec dicitur, de alia tribu est, de qua tribu nullus praesto fuit ad aram.
- ¹⁴ Manifestum enim quoniam de Iuda ortus est Dominus noster: in qua tribu de sacerdotibus nihil Moses locutus est.
- ¹⁵ Et amplius adhuc manifestum est; si, secundum similitudinem Melchisedech surgit alius sacerdos:
- ¹⁶ non secundum legem mandatum carnis factum est, sed secundum virtutem vitae infatigabilis.
- ¹⁷ Contestatur enim: Quoniam tu es sacerdos in perpetuum, secundum ordinem Melchisedech.
- ¹⁸ Intermittitur igitur praecedens mandatum, propter suam infirmitatem, et inutilitatem;
- ¹⁹ quoniam nihil consummavit lex: introductio autem melioris spei, per quam, accedimus ad Deum.
- ²⁰ Nec quantum sine iureiurando sunt sacerdotes facti;
- ²¹ his autem qui iureiurando, per eum, qui dixit ad illum: iuravit Dominus, et non poenitebit: tu es sacerdos in perpetuum secundum ordinem Melchisedech.
- ²² Et ideo tanto melior testamenti factus est sponsor Iesus.
- ²³ Edt illi quidem plures sacerdotes facti sunt, ideo quod morte prohiberentur permanere:
- ²⁴ is autem, eo quod maneat in aeternum, sempiternum habet sacerdotium.
- ²⁵ Unde at salvos in perpetuum potest facere accedentes per ipsum ad Deum: semper vivens ad exorandum pro his.
- ²⁶ Talis enim nobis decebat sacerdos, iustus, innocens, immaculatus, segregatus a peccatoribus, et excelsior coelis factus:
- ²⁷ qui non hebet quotidie necesse, quemadmodum sacerdotes, prius suis delictis hostiam offerre, deinde prop populi: hoc enim fecit semel, se offerendo.
- ²⁸ Lex enim constituit sacerdotes homines habentes infirmitatem: verbum autem iurisiurando, quod post legem est, Filium in aeternum perfectum.

3.2 Vulgate

3.2.1 Caput I

- ¹ Multifariam et multis modis olim Deus loquens patribus in prophetis
- ² novissime diebus istis locutus est nobis in Filio
quem constituit heredem universorum per quem fecit et saecula
- ³ qui cum sit splendor gloriae et figura substantiae eius
portansque omnia verbo virtutis suae
purgationem peccatorum faciens
sedit ad dexteram Maiestatis in excelsis
- ⁴ tanto melior angelis effectus
quanto differentius prae illis nomen hereditavit
- 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
- ⁶ et cum iterum introducit primogenitum in orbem terrae dicit
et adorent eum omnes angeli Dei
- ⁷ et ad angelos quidem dicit
qui facit angelos suos spiritus et ministros suos flammam ignis
- ⁸ ad Filium autem

4 Syriac Text

4.1 ܡܩܠܬܗ ܐ

- 1 ܚܒܠܐ ܡܢܬܐ ܕܚܒܠܐ ܕܩܬܐ. ܡܠܟܐ ܐܚܪܐ ܚܡ ܐܒܝܬܐ ܚܬܝܬܐ ܡܥ ܡܝܡ.
2 ܕܗܝܬܐ ܡܥ ܡܠܟܐ ܐܚܪܐ ܡܠܟܐ ܚܡ ܚܬܐ. ܕܗܝܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
3 ܕܗܝܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
4 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
5 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
6 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
7 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
8 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
9 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
10 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
11 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
12 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
13 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
14 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.

4.2 ܡܩܠܬܗ ܐ

- 1 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
2 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.
3 ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ. ܡܠܟܐ ܚܬܐ ܡܥ ܡܠܟܐ ܚܬܐ.

4 ثُمَّ هُوَ يَحْكُمُهُ اَكْهًا. خَلَاةً اِلًا. هَجَلًا وَمَحَلًا. هَجَسْتَلًا مَعْسَتَلًا. هَجْفَةً كَجَلًا وَوَسَلًا
وَقَهْرًا: وَابْلَاةً جَعْلًا اَبِي وَحُتْلَةً.

5 لَا يَهَا كَيْنَ حَقْلًا قَلْبًا مَحْجَبًا حُكْمًا وَحَلَبًا. وَحَكَمًا مَحْجَاكَيْمًا:

6 اَلَا اَبِي وَصَحَّةً وَخَلْبًا هَلَمًا. مَحْنَةً كَحْنًا وَحَدَةً وَنَمَسًا: هَدَنًا وَابْنًا وَهَدَنًا اَبِي.

7 اَلْمَحْبَلُ اَبِي مَكَلًا مَحْمَلًا. اَلْمَحْبَسُ اَبِي هَلَمًا مَحْمَلًا خَمَعًا. هَلَمَكَلًا اَبِي جَحْبَلًا
وَابْنًا.

8 هَجَلًا مَحْبَرًا مَحْبَرًا اَسْبَلًا وَجَلَمًا. خَمَسًا. خَمَسًا وَبَلًا مَحْبَرًا مَحْبَرًا كَهًا: لَا عَجَفَ
مَحْبَرًا وَلَا مَحْبَرًا. اَبِي اَبِي لَا حَبَبًا سُرَسًا: وَبَلًا مَحْبَرًا مَحْبَرًا كَهًا.

9 اَبِي وَبَحْرًا هَكَلًا مَحْمَلًا. سُرَسًا: وَهَدَنًا مَحْمَلًا مَحْمَلًا سَعًا وَهَدَنًا. هَلَمَكَلًا اَبِي هَلَمًا
مَحْمَلًا خَمَعًا. اَبِي كَيْنَ خَلْبَةً اَبِي اَكْهًا سَلَبًا خَدَاعًا هَلَمًا مَحْمَلًا.

10 اَلَا يَهَا كَيْنَ كَهًا وَبَلًا جَابِلًا هَجَلًا مَحْمَلًا: هَجَسْتَلًا اَبِي حَلَمَكَلًا
وَخَمَعًا وَسْتَنَةً خَمَعًا نَجْمَةً.

11 اَبِي كَيْنَ وَبَحْرًا هَدَنًا وَابْنًا مَحْمَلًا: مَحْمَلًا اَبِي خَدَاعًا. مَحْمَلًا اَبِي لَا جَبَلًا وَنَمَعًا اَبِي
اَبِي:

12 ثُمَّ اَمَنًا. اَمَنًا مَحْمَلًا لَأَسْتًا: هَجَجَةً وَخَبَلًا اَمَنًا.

13 هَلَمًا. وَابْنًا اَبِي اَبِي حَكَمًا. هَلَمًا. اَبِي اَبِي هَجَسْتَلًا وَنَمَسًا: كَب اَكْهًا.

14 مَحْمَلًا كَيْنَ وَنَمَسًا اَبِي اَبِي خَمَعًا: هَلَمًا: اَبِي اَبِي جَبَلًا اَبِي اَبِي خَمَعًا
خَمَعًا: وَجَمَعًا اَبِي مَحْمَلًا حَمَمًا وَاسْبًا مَحْمَلًا وَهَدَنًا. وَابْنًا مَحْمَلًا:

15 هَدَنًا خَدَاعًا اَبِي اَبِي وَجَمَعًا اَبِي وَهَدَنًا جَمَعًا سَتَنَةً مَحْمَلًا هَدَنًا حَكَمًا اَبِي.

16 لَا يَهَا كَيْنَ اَبِي مَحْمَلًا مَحْمَلًا اَبِي اَبِي: اَبِي اَبِي اَبِي وَابْنًا مَحْمَلًا اَبِي.

17 مَحْمَلًا اَبِي اَبِي: وَجَمَعًا مَحْمَلًا اَبِي: وَنَمَسًا مَحْمَلًا لَأَسْتًا: وَنَمَسًا مَحْمَلًا هَدَنًا مَحْمَلًا
جَبَلًا: هَدَنًا مَحْمَلًا اَبِي مَحْمَلًا.

18 خَمَسًا كَيْنَ وَهَدَنًا سَعًا هَلَمًا: مَحْمَلًا وَنَمَسًا لَأَسْتًا وَنَمَسًا.

4.3 مَحْمَلًا

1 مَحْمَلًا اَبِي مَحْمَلًا وَابْنًا اَبِي حَمَمًا وَنَمَسًا: سَلَبًا اَبِي حَمَمًا هَدَنًا هَدَنًا
وَابْنًا: نَمَعًا مَحْمَلًا:

2 وَنَمَسًا حَمَمًا وَنَمَسًا اَبِي مَحْمَلًا جَبَلًا خَمَمًا.

3 مَحْمَلًا اَبِي كَيْنَ اَبِي اَبِي وَنَمَسًا: اَبِي اَبِي وَنَمَسًا: اَبِي اَبِي وَنَمَسًا وَنَمَسًا
مَحْمَلًا.

4 فَلَا خُذْلًا مَعَهُ إِنْ بَعَثَ مِنْهُ مُدْبِخًا: هُوَ ذُو مِمْصُورٍ وَخُذْلًا جَلًّا: الْكَلْبُ الْكَبِيرُ.

5 هَمَّعَهَا أَبُو حَجُّبٍ الْإِسْمَاعِيلِيُّ خَبِيرًا جَدًّا: حَمَاهُ وَهَذَا وَالْأَمْرُ وَحَدَّثَنِي يَحْيَى عَنْ هِشَامِ بْنِ حَسَنٍ عَنْ أَبِي حَجُّبٍ:

6 مَعْنَا ۖ بِمَ أَبُو ذُنَّالْ خَلَّاءِ ۖ ؕ اَللّٰهُمَّ خَلِّهِ سَمَ: ۙ حَبِّهَا حَسْبُهَا تَامَهُ ۖ كَلَّهَا ۙ اَقْلَا مَعَجَبُهُ ۙ وَهَجَبُهُ ۙ.

7 مَلَا وَامْنًا وَهَامًا وَفَعِيلًا وَفَعِيلًا فَعَلَهُ بِعَصَةٍ:

9 وَنَسْتَعِيزُ بِالْحَبِيبِ الْوَدِيعِ: هَجَّاهُ سَاهُ حَبِيبٌ أَوْخَمٌ عَتَمٌ.

10 مَعْلُومًا مَّا جَبُّوا هَـ وَاصْبِرْ: وَخَصَلَا هَـ وَهَذَا كَخَصَمَ هَـ. لَا تَبْخَعُ
لَهُمْ سُلَيْبٌ.

11 هَـٰٓأَيُّكُمْ يُمْنُهُ ذَهَبٌ وَلَا تَكُنْ خَسْفٌ ۖ

12 **أَوْبَاهُ** وَهِيَ **جَبَلٌ** أَمْتٌ: وَحَمَلُ نَهْهٍ جَائِعٍ مُجْبَعٍ خَلًا جَمْعًا وَلَا مَدَّةً مَعَهُ: هَلْ جَاءَهُ مَعَهُ كَلَامٌ سَلًا.

13 أَلَا جَعَلَ مِنْ تَجْعَلِهِ خُدَّاهُ تَقْضِيًّا. جِئْنَا حَمِيًّا وَمَحَلًّا مَحْنًا: وَلَا تَجْعَلْ لِي مَحَبَّةً خُلُقِيًّا وَسَلَامًا.

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14 أَفَبِكُلِّ ذِي حِمٍّ مَعْسُورٍ: لَمْ يَمْسُحْ بِوَجْهِهِ وَلَا لِيَسْتَبْشِرْ: فَهَذَا خُصْمُكَ يَا عَزَّازُ
سَمْعِي.

15 اٰمَنَّا وَابْتَدَيْنَا ۚ وَبَعَثْنَا فِيْ خَلْقٍ مِّنْهُ اُمَّةً مِّنْهُ لِيُبَيِّنَ لَهُمْ اٰيَاتِنَا وَيُصَدِّقَهُمْ بِكَلِمَاتِنَا وَيُزَكِّيَهُمْ ذَاتِنَا وَيُصَوِّرُهُمْ فِيْ اَشْهُرٍ مُّضِيٍّ ۚ لَا تَجْعَلْ لِّخَلْقِكَ عُقْبَةً ۚ

16 مِمَّ أُنْفِئُكُمْ وَيُعْصِدِيهِ الْوَحْدَانَةُ. لَا جُدَاهَا، إِنْ كُمْ يُجْمَعُ مِنْ قُرُونٍ خَبْرًا مُعَمَّرًا:

17 هَجَاكُم مَّاءٌ كَذِبٌ أَوْ كَيْفَ عَنْتُمْ. أَلَا جَاهِلٌ وَسُلَاسٌ مَّجِيئُهُمْ بِقَوْلِ خُضَيْدٍ:

18 عَدَا اِلٰهِيٍّ مُّطَاعٍ وَلَا تَكُ مِنْ خٰسِرِيْنَ: اَلَا خَلَا اِنَّهٗ وَلَا اِلٰهَ اِلَّا هُوَ:

19 سُرْمَةٍ وَلَا لُغْصَةٍ حَصْلًا حَصْلًا وَلَا اِمْمَصِيَةٍ ❖

4.4 مَقْلُوبٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَخَلَقَا جَبْرَئِيلَ مِنْ مَّاءٍ خَضِرٍ وَصَلَّاهُ وَخَسَّاهُ: تَعَذَّبَ إِيَّاهُ مُبِجَهُ، وَفَأَلَمَ مِنْ وَاقِعَتِهِ.

2 أَفِ سَمِ خُتْمِ أَمَّا خُتْمُ. أَمِوْ وَافِ بَعْدَ: أُلَا أَمَّا وَفَا أَمِ حَمِ مُجَلِّدَا وَبُعْصَمِ: مُجَلِّدَا
وَلَا مَحْصَرُكَ يَهُوْ بِ خَمِ مَحْصَرُكَ حَمِ تَمِ وَبُعْصَمِ.

³ خَالِكِيْنَ وَمِنْ حَسْبَا سَبَّ اَمْكَمْ وَهَقْمِ. اَمْلًا وَمِنْ اَمْنٍ. اَمَجِبْصَحْلَا ذَهَابَ وَلَا تُكَلِّمُ
حَسْبَا. وَبِلَا حُبَّةٍ يَوْمَ الْاَوَّلَا مَعَهُ وَهُوَ وَحْدًا هُوَ.

4 ^{أَبُو} وَابْنُ ^{حَالٍ} عَجَلًا. ^{وَالْأَنْتَ} اللَّهُ ^{جَبَّ مُلَا} عَجَبًا ^{مَع} حُجَّةٍ ^{فُلُوهَ}.

5 هُوَ ذَا الْجَبِّ الْمُعْنِ. وَلَا تَحْكَمَ حَسْبُكَ.

[illegible][illegible]

8 اَللّٰهُمَّ إِنِّي أَعُوذُكَ أَلَسْتُ بِكَ أَلَسْتُ بِكَ أَلَسْتُ بِكَ لَا أُضَيِّدُكَ مَعَهُ خَلَوْضُ خَلَا مَعَهُ إِسْنًا.

9 مُجِبٌ مُنْ يَوْمٍ لِّمَعْبُدِهِ لِحَمْدِهِ وَالْأُولَا.

10 اَمَّا جِبْنٌ فَخَلَا حَسْبُهُ: اَلْاَنَسُ اَوْ اِهَ هُم حُبَّةٌ: اَبُو وَالدُّهَا هُم وَمَلَهُ.

¹¹ تَسْفِهْهُ اُجْبَلْ وَتَعْمَلْ اَحَدٌ سَأَلَا: وَلَا تَقْلَا خُبْرَهُ اِلَّا بِوَعْدِي وَلَا اَنْزِلْ فِصْفِي.

12 مَلَأْنَا كَهْمًا وَاجْتَلَا هَجْرًا. مَسَّيْنَا لُجَّ مَمْحُورَاتٍ وَالْوُحُوشَ قَذَا قَذَا. حَبَّطُوا خِمْمًا وَبَعَا هَوَاهُ هَوَاهُ. هَوَاهُ مَسْجُورَاتٍ وَالْوُحُوشَ قَذَا.

13 وَكَلِمَةً خَاسِئًا وَيُعَمِّدُ الْمَعْمَدَ: أَلَا جُلًّا مَعَكُمْ خَالِفًا ذَٰلِكَ جُؤْدَاءُ: وَكَلِمَةً خَاسِئًا فَلْيُكَلِّمُوا

14 قُلْ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ صُلُوكَ لِيَذَرَ الْبَاطِلَ يُهْلِكَ ۚ وَصَلِّ لِيَذَرَ الْفَاسِقَ يُضَلَّ سَبِيلَهُ ۚ إِنَّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۚ

15 لَا تَجْنِبْ أُمَّكَ وَذَٰ فَهَمَّزًا وَلَا مَحْزًا وَتَسَعِ حَمْرَ ذَهَبِهِ لِي: أَلَا وَصَفَّيْكُمْ خَجَلًا فَخُومَ أَرْجَعُ لِي.
هَلْ تَعْلَمُ مَسْئِدًا.

16 تَبَيَّنَ لِي أَجَلٌ خَلِيلًا مِمَّ حُجَّتِهِمْ هَهُنَا وَهُنَا: وَتَهَبْ وَمَقَامُ تَعَصُّ هُنَا أَلَا: حَكْمُهُمْ وَأَنَا جَارِئًا وَأَنَا حُرٌّ.

4.5 مَقْلُوبٌ

1 لَا زُفْ فُحْمَةً لَّيْ وَهِيَ حَسْبُهَا ۝۱۰: سَكَبَ حَسْبُهَا فَاَمَ حَلَا لَكُمْ وَيُكَلِّدَا
 ۱۱: تَنَ: وَيَعْبُدُ فُهْ وَحَلَا هُوجِمَا سَكَبَ سَهْدَا:

2 لَمَّا وَصَعْتَ وَيَجْرُ نَجْعُهُ: هَيْسَ حَمُّ لَكُمْ وَلَا بُيُوتُكُمْ هُكْمٌ: مَهْلًا وَأَجْأَةً
حَذَرُهُ إِنْ جِئْتُمْ:

3 مَحَلُّكَ لَهُ سُبُّ يَهُو. وَانْخَلَا وَسَلِّمْ خَلَا: اِهْجُرْ اَوْ سَلِّمْ نَفْسَهُ نَفْسُ خَلَا
سَلِّمُهُ يَت.

4 هَلَا يَهْدِي خَلْقَهُ اِنِّى نَهَبْتُ اَمْرًا: اَلَا لَمَّا وَجَدْنَاهَا مَعَ الْاَمْرِ اَلَمْ نَكُنْ وَاهِدًا.

٥ اُجِبْنَا اِيَّاهُ مَعْصِيًا لِّاِيَّاهُ نَجْعًا مَّخْبُورًا وَنُفِثَ فِي قُلُوبِهِمْ وَلَئِنْ اُنْزِلَتْ اٰيٰتُنَا لَنَنَزِّلَنَّ بِهَا سُلٰلٰتًا وَلَئِنْ اُنْزِلَتْ اٰيٰتُنَا لَنَنَزِّلَنَّ بِهَا سُلٰلٰتًا وَلَئِنْ اُنْزِلَتْ اٰيٰتُنَا لَنَنَزِّلَنَّ بِهَا سُلٰلٰتًا وَلَئِنْ اُنْزِلَتْ اٰيٰتُنَا لَنَنَزِّلَنَّ بِهَا سُلٰلٰتًا

[illegible]

هَجَبٌ لِّجَدِّكَ أُمِّهِ هَبْ مِمَّا رَزَقَكَ رَبُّكَ عَلٰى حَقٍّ لَّا تُسْوِىَ بَيْنَهُمَا فَمَنْ لَّا يَفْعَلْ فَمَنْ يَضِلْ
 هَبْ أَهْلَ الْبَيْتِ هَبْ لِيْ مِنْ دُونِهِمْ خَبَرْتُ ذُنُوْدَهُمْ ذُكِّرْتَهُمْ سَمِعْتُكَ لَقَدْ كَلَّمْتَ كُنْزَ الْكَافِرِينَ
 هَبْ لِيْ مِنْ دُونِهِمْ خَبَرْتُ ذُنُوْدَهُمْ ذُكِّرْتَهُمْ سَمِعْتُكَ لَقَدْ كَلَّمْتَ كُنْزَ الْكَافِرِينَ
 هَبْ لِيْ مِنْ دُونِهِمْ خَبَرْتُ ذُنُوْدَهُمْ ذُكِّرْتَهُمْ سَمِعْتُكَ لَقَدْ كَلَّمْتَ كُنْزَ الْكَافِرِينَ

هَلْ يَكْفِيهِمْ يَوْمَئِذٍ مَا كَانُوا يَكْفُرُونَ: فَخَلَّالًا يَوْمَئِذٍ حُمَاهُمْ حَمَاهُمْ
لَمَّا جُعِلَ قُلُوبُهُمْ خَلًّا: وَإِنَّهُمْ لَكَاذِبُونَ لَمَّا كَانُوا يَكْفُرُونَ.

سَجِبَ هَـٰذَا، كَيْفَ مَحَبَّتًا حَقَّقَهُ: قُلُوبًا وَأَجْنًا حَبَّ، حَتَّى حَفِنَا: أَعْلَا وَبِمَ لَهَبٍ
 هَتَّقَمَ إِيَّاهُ، وَالْأَحْفَ: أَمَّحَ أُنْتِجَ حَبَّ جُبَّالًا مَبْجُوبًا، وَوَعَى مَكَمَّوَتَ وَكَلَّوَا. هَـٰذَا هَـٰذَا
 حَبَّ، هَتَّقَمَ خَلَا مَحَبًّا: هَلَا خَلَا مَحَابَّةَ خَلَا عَنَّا لَ.

فَلَمَّا رَأَىٰ أَنَّهُ لَا يُفِيدُهُ تَلَا هَٰذَا ۖ لَا يُفِيدُهُ ۖ هَٰذَا هِيَ الْحَقَّةُ ۚ لَئِنْ رَأَىٰ مِنَ الْمُؤْمِنِينَ كُفْرًا كَثِيرًا لَّا يَأْتِيَنَّكَ السَّاعَةُ ۖ وَذُقْ ۚ لَئِنْ كَانَ بِكَ إِلَّا إِشْرَارٌ ۖ لَّا يَأْتِيَنَّكَ السَّاعَةُ ۖ وَذُقْ ۚ إِنَّكَ أَنتَ الْعَذِّيبُ ۚ

4.6 مَقْلُوبٌ

1 قُلْ إِنَّمَا نَعْبُدُ اللَّهَ وَنَحْنُ عِبَادُهُ وَنُحِبُّهُ نَالًا حَقِيقَةً إِلَّا لَهُ حُكْمًا أَوْ جَعَلْنَا
إِسْمًا مِنْ مَعْبُودَاتِهِ: كَلْبُجَةً إِلَّا مَعَ حُجَّةٍ صَدَقَ اللَّهُ حَقَّهُ وَحُكْمُهُ.

2 هَكَاهُ خُفَا وَصَحْمَهُ يَبَا ۝ وَيَهُمُّ لُيَا ۝ لَحْمُهَا وَمَع حَب مَبَا ۝ هَجِيْنَا وَحَكْم ۝
3 لِي مَنَّا مَقَف: تَحَبُّ اُولَا ۝

4 لَا لَّا مَعْصِيَةُ اللَّهِ وَإِنَّمَا كَانَتْ هُدًى لِّلرَّاسِخِينَ ۖ وَإِنَّمَا كُنَّا لَكَ فِتْنَةً ۖ وَتَوَّابٌ إِلَيْنَا ۖ وَفَعَلْنَا بِكَ مَا نَشَاءُ لِمَن نَّشَاءُ بِغَيْرِ حِسَابٍ ۖ

5 هَيِّمَهُ مَدْبَأُ هُجْبَأُ وَالْأَوَّلُ: هَسْلًا وَخَلْمًا وَجَدَبٌ:

⁶ وَأَبِئْسَ لَكُمْ سُلُوكًا : وَمِمَّ يُدْعَىٰ عَلَيْهِمْ كَلْبُهُمْ بِالْإِسْمِ : هُمْ وَوَعْدُكَ لَهُم بِالْحَقِّ وَالْكُنَّةَ أَكُنَّا .

7 لَوْ كُنَّا نَعْلَمُ أَنَّكَ مَقُولٌ بِإِلَهِ الْغَيْبِ لَأَرْسَلْنَا بِكَ خَلِيفَةً مِنْكَ لَتَأْتِيَكَ بِهِ كَثِيرٌ مِنْ أَهْلِ الْغَيْبِ وَلَئِنْ أَرَادْنَا بِكَ الْكَلْبَةَ الْكَافِرَةَ لَآتَيْنَاكَ مِنْ خَلْفِكَ الْكَاهِلِينَ

٨ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي هِيَ سُبُلَ الْكُفْرِ الَّتِي سَلَكُوا لَعَلَّكُمْ تُفْلِحُونَ﴾

9 مَفْصُصَتُمْ وَبِمِ حَكْمَتِهِ أَسْت. أَلَكُم بِعَفْتِي مَقْتَبِعُ حَسَنًا: أَلَيْسَ أَوْجَلُ مَصْحُكِكُمْ.

10 لَا يَهْدِي أَلَيْسَ حَكْمًا أَلَيْسَ: وَتَهْدِي حَكْمَتُهُ. مَعْقُصَةٍ. أَلَيْسَ وَتَهْدِي حَكْمَتُهُ: وَتَهْدِي حَكْمَتُهُ حَقْبَتَا مَعْقُصَتِهِ.

11 رُجْبَتُمْ وَبِمِ: وَبِمِ أَلَيْسَ مَقْتَبِعُ أَلَيْسَ أَوْجَلُ مَقْتَبِعُهُ أَلَيْسَ: حَقْمُ حَكْمًا وَتَهْدِي حَكْمَتُهُ حَقْمًا حَسَنًا:

12 هُوَ أَلَيْسَ أَلَيْسَ حَكْمًا: أَلَيْسَ وَتَهْدِي حَكْمَتُهُ أَلَيْسَ وَتَهْدِي حَكْمَتُهُ أَلَيْسَ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ.

13 لَأَجْنُومَ حَكْمًا حَقْمُ حَكْمًا أَلَيْسَ: مَقْتَبِعُ حَكْمًا وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ: مَقْتَبِعُ حَقْمَتُهُ:

14 هُوَ أَلَيْسَ. وَتَهْدِي حَكْمَتُهُ أَلَيْسَ: مَقْتَبِعُ حَكْمَتُهُ أَلَيْسَ.

15 هُوَ أَلَيْسَ أَلَيْسَ: وَتَهْدِي حَكْمَتُهُ مَقْتَبِعُ حَكْمَتُهُ.

16 حَقْمَتُهُ حَكْمًا حَقْمُ حَقْمَتُهُ مَقْتَبِعُ. مَقْتَبِعُ حَكْمًا وَتَهْدِي حَكْمَتُهُ: مَقْتَبِعُ حَقْمَتُهُ حَقْمَتُهُ أَلَيْسَ حَقْمَتُهُ.

17 مَقْتَبِعُ أَلَيْسَ أَلَيْسَ أَلَيْسَ: وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ: وَتَهْدِي حَكْمَتُهُ لَا مَقْتَبِعُ حَقْمَتُهُ: مَقْتَبِعُ حَقْمَتُهُ أَلَيْسَ:

18 وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ: وَلَا مَقْتَبِعُ حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ: حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ: وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ:

19 أَلَيْسَ وَتَهْدِي حَكْمَتُهُ حَقْمُ أَلَيْسَ. وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ: أَلَيْسَ وَتَهْدِي حَكْمَتُهُ: وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ:

20 حَقْمُ وَتَهْدِي حَكْمَتُهُ حَقْمُ حَقْمَتُهُ حَقْمُ حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ.

4.7 فَعْلَتُهُ ١

1 أَلَيْسَ وَبِمِ مَقْتَبِعُ حَقْمَتُهُ حَقْمُ حَقْمَتُهُ. حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ. أَلَيْسَ وَتَهْدِي حَكْمَتُهُ: حَقْمُ حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ.

2 هُوَ حَقْمُ حَقْمَتُهُ حَقْمَتُهُ حَقْمُ حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ. حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ.

3 وَلَا أَلَيْسَ حَقْمُ أَلَيْسَ حَقْمَتُهُ حَقْمَتُهُ. هُوَ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ هُوَ وَتَهْدِي حَكْمَتُهُ: أَلَيْسَ حَقْمَتُهُ وَتَهْدِي حَكْمَتُهُ وَتَهْدِي حَكْمَتُهُ.

4 سَرَهُ وَبِمِ: حَقْمُ وَبِمِ: وَتَهْدِي حَقْمَتُهُ وَتَهْدِي حَقْمَتُهُ وَتَهْدِي حَقْمَتُهُ.

5 أَلَيْسَ حَقْمُ حَقْمُ حَقْمُ وَتَهْدِي حَقْمَتُهُ: حَقْمَتُهُ وَتَهْدِي حَقْمَتُهُ وَتَهْدِي حَقْمَتُهُ وَتَهْدِي حَقْمَتُهُ: وَتَهْدِي حَقْمَتُهُ وَتَهْدِي حَقْمَتُهُ.

6 اُولَٰئِكَ وَلَا جُنْدٍ لَهُمْ ۖ قَتَلْتُمُوهُمْ ۖ فَصَلُّوا عَلَيْهِمْ ۖ هَٰذَا جَنَّةُ جَهَنَّمَ ۖ وَفُتِلَ

7 وَلَا تَنْتَظِرْ لَهُمْ يَوْمَ وَجْيَتِنَا: فَاجْزِبْ عَنْهُمْ وَمِنْهُمْ وَمِنْهُمْ.

⁸ هُوَ ذَا حُسْنًا وَمُحَدِّثٌ يُخَبِّرُ مُحَدَّثًا: ذَا لَا وَهْمٍ هَهُوَ وَأَمَّا هُوَ فَكَلِمَاتٌ حُلْجَا: وَسَّ يُوهُ.

9. اَبِي اِي نَامَنْ. حَبِّ اَجْنَم اَبِي كَلَّهْ ۝ وَمَحْضَةً نُحْبِ ۝ اَبِي ۝ اَلْحَقَّ.

10 جَمْعًا لَمْ يَصْرِهِ هُوَ وَالْجَمْعُ: جَمْعٌ أَوْ جَمْعٌ لَمْ يَصْرِهِ هُوَ.

11 **لَهُ أَجَلٌ مُّدَدُهُ بِمَا كُنتُمْ تَعْمَلُونَ ۚ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ وَجَدَ لَهُمْ تَصَدِّقًا مِّمَّا كُنتُمْ تُحْمِلُونَ ۚ**

[illegible]

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12 ^{لَا} ^{أَمْرًا} ^{وَهُوَ} ^{عَسَلًا} ^{حَمْدُهُ} ^{إِنَّا} ^{وَجَبْنَا} ^{هُوَ} ^{عَسَلًا} ^{أَوْ} ^{حُفْمَهُ}.

¹³ هَـ كُنْ وَالْبَاغِزَ حَكَهَ يَوْمَ الْحُكْمِ: قُمْ عَزَّاجِلًا هَـ اِسْأَلِ الْبَائِسَ: وَائْتِ مَحَصِلَهُمْ مَحْصِلُهُ لَّا

مَقَامِ حَقِّ خُصَالِ.

14 كُلُّهَا يَوْمَئِذٍ: وَمَعَهُمْ سَوَاحِلُهَا وَبَنُو مُصْرَ: مِمَّنْ عَمِلُوا وَلَا تُنْفِكُوا عَنْهُ قَوْمًا فَجُورًا

مَعْمُودٌ

15 مِّنْهُ لَبَّ اٰهَجٌ يَّبْحَدُ دَعُوْا وَاٰخِرُ: وَجِبْ مَعْلُوْمٌ وَمُخْضَرُوْفٌ قُلُوْبٌ فَهَذَا اِسْمُنَا:

16 وَلَا يَزَالُ خُفِّعُهَا، فَعَمِيَّتَا فَيَنْتَهِمَا: لَا حَسْلًا وَنَتًّا وَلَا مَعْلُومًا.

17 مَحْصُورٌ، لَمْ يَكُنْ خَالِئًا: وَإِلَيْهِ يَوْمَ تَمُوتُ أَرْجَاؤُكُمْ حُكْمٌ، جَمْعُ إِلَهٍ، وَمَحْضَرٌ، وَهُوَ:

18 **مَعَكُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حَافِيَكُمْ مِنْ بُحْبُوحَاتِ الْمَدِينِ وَكُلُوا وَشَرِبُوا وَلَا تُخْشَعُوا لِحُكْمِهَا هَٰذَا هِيَ الْبُحْبُوحَةُ الَّتِي كُنْتُمْ تُسْأَلُونَ.**

19 مَجْرَمٌ لَّنْ لَا نَعْفُوهُ. خَلَا وَهَمٌ سَكْفِيهِ: هَجْرًا وَمَحْلًا وَمَحَلًا. وَدَحَى مَحْلًا: جَبَمٌ

لَا تُؤْمِنُ

20 هَمَزُهُمْ كَمْ حَمَمُهُمْ جَزْزٌ.

21 **قُلْ** **لَا مَعْرُوفٌ** **لَهُمْ** **فَصَحَّتْ:** **أُولَٰئِكَ** **مَعَهُمْ** **مُجَلَّاتٌ:** **أُولَٰئِكَ** **حَبِّ** **وَهُبِّ** **وَمُحَلَّاتٌ**

مَنْ لَمْ يَلِدْ يَمُتْ وَبِئْسَ الْمَوْتَ

22 أُولَٰئِكَ مَخْلُوفًا وَبِئْسَ مَا أُولَٰئِكَ يَفْعَلُونَ

23 **وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ** وَمِنْهُمْ مَّنْ يَمُوتُ بَلَىٰ وَهُوَ كَافٍ ۖ يَتَذَكَّرُ أَلَمْ يَكُنْ لَّيْلَتَانِ ۚ

24 **أُولَٰئِكَ بِمِصْرَ مُصَىٰٓ أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْبِطُوا صَفَاهُ:**

25 وَمَعْنَى حَقِّقْهُ لَكُمْ: لَأَكْمِ بِمُحَافَظَتِهِ كَامِلَةً لَكُمْ. مَدَّ يَدَهُ خَارِجَ

مَنْ يَرْجُ الْغُلَامَ لَا يَصْلِحْ لَهُ زَوْجٌ أُولَٰئِكَ هُمُ الرَّاغِبُونَ إِلَىٰ الْحَرْبِ يُخَالِفُونَ بِأَنفُسِهِمْ مَا نَجَّىٰ لَهُمُ طَائِفَةٌ مِّنْهُم يَوْمَ ذَا الْحَرِّ

26 وَأَبُو أُنَاسٍ لَّمْ يَكُنْ لَّهُمْ خُزَيْنًا لِّئَلَّا يَعْلَمَ سَهْوًا لَّهُمْ هَٰذَا وَجَبَلْنَا لَهُمُ الْغَنَاءَ لِيَشْكُرُوا لِقَاءَ رَبِّهِمْ ۚ وَجَبَلْنَا لَهُمُ الْغَنَاءَ لِيَشْكُرُوا لِقَاءَ رَبِّهِمْ ۚ وَجَبَلْنَا لَهُمُ الْغَنَاءَ لِيَشْكُرُوا لِقَاءَ رَبِّهِمْ ۚ

27 وَكَانَ كَيْدُ الْفِتْنَةِ يَحْمِلُونَهَا ۚ إِنَّ الْفِتْنَةَ حَالٌ مُّجْتَمِعٌ ۚ وَكَانَ كَيْدُ الْفِتْنَةِ يَحْمِلُونَهَا ۚ إِنَّ الْفِتْنَةَ حَالٌ مُّجْتَمِعٌ ۚ وَكَانَ كَيْدُ الْفِتْنَةِ يَحْمِلُونَهَا ۚ إِنَّ الْفِتْنَةَ حَالٌ مُّجْتَمِعٌ ۚ

28 ثُمَّ مَا لَكُمْ لِيُتَىٰ بِهِ ۚ إِنَّكُمْ كُنْتُمْ شَاقِطِينَ لِّلْبَٰئِطِ ۚ إِنَّكُمْ كُنْتُمْ شَاقِطِينَ لِّلْبَٰئِطِ ۚ إِنَّكُمْ كُنْتُمْ شَاقِطِينَ لِّلْبَٰئِطِ ۚ إِنَّكُمْ كُنْتُمْ شَاقِطِينَ لِّلْبَٰئِطِ ۚ

5 Notes for the Greek Text

References to the Psalms use the numbering in the LXX.

5.1 Κεφάλαιον α'

1	Πολυμερῶς – in many parts; the AV has the translation ‘At sundry times’. πολυτρόπως – in many ways the AV has the translation ‘divers manners’ The Authorised version translates (strictly speaking inaccurately) as follows: ‘God, who at sundry times and in divers manners spake in time past through the prophets, ² hath in these last days spoken to us by his son. This magnificent clause begins with the word ‘God’ and ends with the word ‘son’ and gives a very neat and concise picture of the Trinity; God the Father begetting the Son and Holy Ghost proceeding. Note that the Holy Ghost proceeds from the Father <i>and the Son</i>, not as the Eastern church would have it, from the Father <i>only</i>. Qui ex patre filioque procedit, as the Nicene creed puts it at least in the version from the Roman Catholic church. It is an unfortunate fact that, as I noted above, this version is not accurate; the word order has been changed but it is, in my view, an inspired translation for which we must thank William Tyndale. Nestlé-Aland refer to the following passages: Κατὰ Λοῦκαν 1:55: καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. Ὡσῆε 12:11: καὶ λαλήσω πρὸς προφήτας, καὶ ἐγὼ ὁράσεις ἐπλήθυνα καὶ ἐν χερσὶν προφητῶν ὁμοιώθην.
2	κληρονόμον – inheritor, heir αἰῶνας The word occurs 122 times in the New Testament and 13 times in this Epistle, at 1:2, 8, 5:6, 6:5, 20, 7:17, 21, 24, 28, 9:26, 11:3, 13:8 and 21. Arndt & Gingrich [3, pp. 27 – 28] list the following meanings: I. A very long time, eternity, (a) of time gone by, the past, (b) of time to come II. A segment of time, an age, (a) the present age (nearing its end), (b) the age to come III. The world as a spatial concept IV. The Aeon as a person LSJ [20, p. 45] list the following meanings: I. Lifetime, (a) life, (b) age, generation, (c) one’s life, destiny II. Long space of time, (a) age, eternity (b) space of time clearly defined, the ages III. Spinal marrow, perhaps regarded as the seat of life Lampe [16, p 55 – 56] lists the following meanings: I. Lifetime (from LSJ) II. Time III. A long but definite period IV. Period of indefinite duration V. Eternity VI. With prepositions, for ever etc. VII. Aeon. Derived from Greek mysteries VIII. Totality of aeons <i>or</i> whole invisible spiritual world

The following meanings may also be noted from the Latin and Syriac:

Both the Vetus Latina and the Vulgate translate this as ‘saecula’

The Syriac translates this as ܡܕܢܐ the world, temporal life (Payne Smith), but, like the Greek, it is used as a plural. Sokoloff gives three meanings (i) eternity, (ii) world, (iii) people

The choice of αἰῶνας at this point I find rather intriguing. Arndt & Gingrich [3, p. 28, 3] adopt the meaning ‘the world as a spatial concept’; This does make sense in the context but I wonder whether the *whole* of creation, the material world which we inhabit and the spiritual world ‘inhabited’ by angels and other spiritual beings is also intended.

Nestlé-Aland refer to the following passages:

Πρὸς Ἑβραίους 9:26

ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

Ἐπιστολὴ Πέτρου Α 1:20

προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,

φανερωθέντος δὲ ἐπ’ ἐσχάτου τῶν χρόνων

δι’ ὑμᾶς

Ἱερεμίας 23:20

ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ἰουδας, καὶ Ἰσραὴλ κατασκηνώσει πεποιθώς, καὶ τοῦτο τὸ ὄνομα αὐτοῦ, ὃ καλέσει αὐτὸν κύριος Ἰωσεφ.

Ψαλμὸς 2:8

αἵτησαι παρ’ ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου

καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς·

Κατὰ Μάρκον 12:7

ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία

Κατὰ Ἰωάννην 1:3

πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

3 ἀπαύγασμα – radiance.

An hapax legomenon. It is not found in the LXX but is found (once) in the Apocrypha at Σοφία Σαλωμῶνος 7:26.

Arndt & Gingrich [3, p. 82] give the meaning radiance, effulgence (from Latin fulgeo, I flash, lighten, glitter, gleam, glare) with a passive meaning of reflection. The meaning, according to Arndt & Gingrich ‘cannot always be determined with certainty’. The word has been used by Philo (De Opificio Mundi §146) and is used by him as the relation of the Logos to God.

LSJ [20, p. 181] gives the meaning radiance, effulgence, of light streaming from a luminous body; two quotations are noted, Πρὸς Ἑβραίους 1:3 and Σοφία Σαλωμῶνος 7:26

Lampe [16, p 178] lists the following meanings:

- I. Trinitarian, (a) generation of the Son as eternal ἀπαύγασμα, (b) co-eternity of persons (c) consubstantiality
- II. Divine irradiations and influences
- III. Of demons

χαρακτήρ – impress, reproduction, representation.

An hapax legomenon.

Arndt & Gingrich [3, p. 876] lists the following meanings:

- I. (a) impress, reproduction, representation, (b) used figuratively of God
- II. characteristic trait or manner, distinctive mark
- III. outward appearance, form

The meaning here is that of I(b).

LSJ [20, p. 1977] list the following meanings

- I. (a) One who engraves, mints coins, (b) garving tool, (c) die, stamp, (d) branding iron
- II. (a) Mark engraved, impress, stamp on coin, (b) especially of letters *or* figures, (c) *metaphorically*, distinctive mark *or* token impressed, (d) type *or* character, (e) style

Lampe [16, p 1513] lists the following meanings:

- I. impress, stamp
- II. picture, image
- III. face, countenance
- IV. features
- V. form, figure
- VI. person
- VII. carved *or* chased figure
- VIII. written document
- IX. mood of a verb

ὑποστάσεως – substantial nature, essence, actual being, reality, situation, condition.

Used 5 times in the New Testament and 3 times in this epistle.

Arndt & Gingrich [3, p. 847] lists the following meanings:

- I. substantial nature, essence, actual being, reality, in contrast to what merely *seems* to be
- II. situation, condition
- III. realisation; this is the meaning that fits best in 11:1; see Liber 2030.

For this passage the meaning that is best is (I).

LSJ [20, p. 1895] lists the following meanings:

- I. As an active, (a) standing under, supporting, (b) resistance, (c) lying in ambush
- II. As a thing (a) in liquids, that which settles at the bottom, (b) cloud cumuli, (c) a kind of jelly *or* thick soup, (d) metaphorically of time, duration, quoting *Ψαλμὸς* 88:48, (e) coming into existence, origin
- III. Foundation *or* substructure of a temple, etc. (b) metaphorically of a narrative or speech, ground work, subject matter (c) plan, purpose, (d) confidence, courage, resolution, (e) undertaking, promise
- IV. (a) substantial nature, (b) substance, actual existence, reality, real nature
- V. Rhetorical figure, full expression or expansion of an idea
- VI. Wealth, substance, property

Lampe [16, pp. 1454 - 1461] devotes seven pages to this word and groups the meanings or interpretations as follows:

- I. general usages (a) based on the transitive tenses of *ὑφίστημι*, (i) origination, (ii) support, sustenance, (iii) giving substance to, (iv) an exegesis of 11:1; (b) based on the *intransitive* tenses of *ὑφίστημι*, (i) settling, (ii) source, ground, (iii) statement, argument, (iv) substance, stuff, material, (v) original existence, (vi) being, substance, reality (two pages are devoted to this)
- II. Trinitarian, (a) substantive existence, (b) one having substantive existence, subsistent entity, (c) as an exegesis of 1:3, (d) as equivalent to *οὐσία*, substance

	III. Christological, (a) (before Council of Chalcedon 451 A.D.) (i) state of being, constitution, (ii) nature, (iii) concrete instance of an abstract essence (iv) substantive existence, concrete reality, (b) (after Council of Chalcedon 451 A.D.) (i) rarely in the sense of (a)(i), (ii) monophysite, (iii) orthodox
	ῥήματι – that which is said, word, saying, expression Used 68 times in the New Testament and 4 times in this epistle. Arndt & Gingrich [3, p. 735] lists the following meanings: I. that which is said, word, saying II. from Hebrerw, thing, object matter, event The meaning here is that of I. LSJ [20, p. 1569] lists the following meanings: I. (a) That which is said <i>or</i> spoken, word, saying (b) phrase, subject of speech, matter; LSJ remarks that this is an Hebraism in LXX and NT, quoting Γένεσις 15:1, 22:1, Κατὰ Λοῦκαν 1:37, 65 II. Grammatically, a verb as opposed to ὄνομα, a noun Lampe [16, p 1216] gives the meaning, word, saying, that which is spoken, especially of prophecy or revelation.
	καθαρισμὸν – purification
	ἐκάθισεν – 3rd person singular aorist from καθίζω, I sit down
	μεγαλωσύνης – majesty, greatness, used only of God himself, here, used as a periphrasis of God himself Used 3 times in the New Testament and twice in this epistle. LSJ [20, p. 1088] greatness, majesty, quoting Βασιλειῶν Β 7:21 Lampe [16, p. 836] refers to μεγαλωσύνη which gives: I. Majesty, greatness, used in general II. Of God (a) his power, (b) his person Nestlé-Aland refer to the following passages: Σοφία Σολωμῶνος 7:25 Πρὸς Κορινθίους Β 4:4 Πρὸς Κορινθίους Β 3:14 Πρὸς Κολοσσαεῖς 1:17 Ψαλμὸς 7:21
4	κρείττων – comparative adjective, more prominent, higher in rank, preferable, better. Also spelt κρείσσων διαφορώτερον – comparative adjective from διάφορος, different, outstanding, excellent, so more outstanding, more excellent κεκληρονόμηκεν – 3rd person singular perfect from κληρονομέω, I inherit, acquire, obtain, come into possession of Nestlé-Aland refer to the following passages: Πρὸς Φιλιππησίους 2:9
5	ποτε – enclitic particle of time; once, formerly, at some time or other υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; A precise quotation from Ψαλμός 2:7 see also Πρὸς Ἑβραίους 5:5, Πράξεις Ἀποστόλων 13:33

ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,

καὶ αὐτὸς ἔσται μοι εἰς υἱόν

A precise quotation from Βασιλειῶν Β 7:14, Παραλειπομένων Α 17:13

6 **εἰσαγάγη** - 3rd person singular aorist subjunctive from εἰσαγω, I bring *or* lead in

πρωτότοκον – first-born. See also §9.2 verse 6.

Used 8 times in the New Testament and 3 times in this epistle.

Arndt & Gingrich [3, pp. 726 – 727] lists the following meanings:

- I. Literally, first-born, as in Γένεσις 25:25 ἐξῆλθεν δὲ ὁ υἱὸς ὁ πρωτότοκος πυρράκης, ὅλος ὥσει δὸρὰ δασύς· ἐπώνομασεν δὲ τὸ ὄνομα αὐτοῦ Ησάυ, or Γένεσις 48:18 εἶπεν δὲ Ἰωσηφ τῷ πατρὶ αὐτοῦ Οὐχ οὕτως, πάτερ· οὗτος γὰρ ὁ πρωτότοκος· ἐπίθες τὴν δεξιάν σου ἐπὶ τὴν κεφαλὴν αὐτοῦ.
- II. Figuratively, (a) of Christ, as the first born of a new humanity, (b) of men, of just men made perfect.

LSJ [20, p. 1545] list the following meanings:

- I. Bearing or having born her first born; accented paroxytone
- II. First-born, accented proparoxytone, quoting Γένεσις 22:21, Κατὰ Λοῦκαν 2:7

Lampe [16, pp. 1201 - 1203] lists the following meanings:

- III. in general, first, first born as in Γένεσις 25:25
- IV. of the first-born in Egypt
- V. of Wisdom
- VI. of Logos
- VII. of Christ
- VIII. Naassene, of nous
- IX. Sethian
- X. of an exegesis of 12:23
- XI. of Israel
- XII. as an epithet of heretic, noted in Epistula Polycarpi ad Philippenses 7:1; see liber 3005.
- XIII. Metaphorically, first

οἰκουμένην – the inhabited earth, the world

Used 15 times in the New Testament and twice in this epistle.

Arndt & Gingrich [3, p. 561] lists the following meanings:

- I. (a) The inhabited earth, the world, (b) the world in the sense of its inhabitants, humankind
- II. The Roman Empire
- III. An unusual use

LSJ [20, p. 1205] lists the following meanings:

- I. Inhabited region, inhabited world (including non-Greek lands such as India Scythia, Ethiopia)
- II. The Roman World
- III. The world to come; this is the meaning in 2:5.

Lampe [16, p. 944]

- I. Inhabited land
- II. World
- III. Earth, world, used loosely or generally
- IV. The whole world, i.e. everybody
- V. Of the inhabited world as opposed to desert
- VI. Of another world

καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ

A close quotation from Δευτερονόμιον 32:43 Rahlfs-Hanhart has:

καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ

However, while it can be seen that the writer of Hebrews has referred to Δευτερονόμιον 32:43 from the LXX, The Stuttgartensia Hebrew text is somewhat different:

LXX:

εὐφράνθητε, οὐρανοί, ἅμα αὐτῷ,
καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ·
εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ,
καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ·
ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται,
καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς
καὶ τοῖς μισοῦσιν ἀνταποδώσει,
καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.
Rejoice, o heavens with him,
and let all the sons of God worship him,
Rejoice o nations with his people
let all the angels of God strengthen in him,
that the blood of his sons is avenged
and he will avenge and requite justice to his enemies
and to those who hate
the Lord has purified the land of his people

Hebrew (Stuttgartensia):

הִרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עַבְדָּיו יִקּוּם וְנָקָם יֵשִׁיב לְצָרָיו וְכִפֶּר אֶדְמָתוֹ עַמּוֹ: פ

Rejoice o nations, his people, because he will avenge the blood of his servants and avenged turned back

הִרְנִינוּ hiphil imperative from רָנַן he gave a ringing cry

יִקּוּם qal imperfect from נָקָם he avenged

וְנָקָם and +

יֵשִׁיב hiphil imperfect from שָׁב he turned back, returned

לְצָרָיו enemies

וְכִפֶּר and + he covered over

אֶדְמָתוֹ the ground, land

עַמּוֹ people

Hebrew (Dead Sea Scrolls [45, pp. 141 – 142]):

i 43 הרנינו שמים עמו

ii והשתחוּ לו כל אלהים

iii כי דם בניו יקום

iv ונקם ישיב לצריו

v ולמשנאיו ישלם

vi ויכפר אדמת עמו

Vulgate:

laudate gentes populum eius

quia sanguinem servorum suorum ulciscetur

et vindictam retribuet in hostes eorum

et propitius erit terrae populi sui

Praise o nations of his people
because he has avenged the blood of his servants
and has returned vengeance to his enemies
and he will be gracious to the land of his people

Vetus Latina

Laetamini coeli cum eo, et adoremini eum omnes angeli Dei: laetamini gentes cum populo eius, et confirmet eum omnes angeli, Dei filii: quoniam sanguis filiorum eius defendetur: et defendet, et retribuet iudicium inimicis, et his qui oderunt reddet; et emundabit Dominus terram populi sui.

Rejoice with him ye heavens, and may all ye angels of God worship him:
Rejoice ye nations with his people, let all the angels, sons of God strengthen him
because the blood of his sons will be defended, and will defend
and will repay the judgment of enemies and to those who hate
and he will clean out the land of his people

Syriac

ܡܢܚܠܐ ܡܚܨܐ ܚܦܝܠܐ ܚܡܕܐ: ܡܠܐ ܕܥܡܐ ܕܚܦܝܠܐ ܡܚܦܝܠܐ ܡܚܦܝܠܐ:
ܡܚܦܝܠܐ ܡܚܦܝܠܐ ܡܚܦܝܠܐ: ܡܚܦܝܠܐ ܡܚܦܝܠܐ ܡܚܦܝܠܐ.

Thence, sing praises, o peoples, with him: because

Notes for the Dead Sea Scrolls Hebrew, Stuttgartensia Hebrew and the Septuagint.

1. The LXX has a double rendering of lines (i) and (ii)

2. The LXX manuscripts interchange υἱοὶ and ἄγγελοι and there is no discernible pattern
3. The reading ἄγγελοι seems to be the older form of the LXX text for בְּנֵי אֱלֹהִים; it also stands in Ψαλμὸς 96:7
4. It could be posited that καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ with several ancient texts (BAFM, La, Arm, Boh and Sa) represents the oldest form of the text in Greek; the introduction of προσκυνησάτωσαν and υἱοὶ θεοῦ is the result of very early recensional activity (1st century BC or AD)
5. The double rendering in the LXX shows that the LXX knew two Hebrew forms of the text; the first agrees with 4Qdeut^q (Dead Sea Scrolls) and the second with the Maoretic text.

Notes for the LXX and the Vetus Latina:

It is noticeable that the LXX and the Vetus Latina are similar, and that the Vetus Latina differs from the Vulgate. Whether the Vetus Latina was derived from the Vulgate or from a version of the Hebrew similar to that found in the Dead Sea Scrolls is not easy to say. The various MSS underlying the Vetus Latina show quite a few differences, but the edition which I consult was published in 1742, somewhat earlier than the discovery of the Dead Sea Scrolls.

Notes for the LXX

For the LXX Quast [38, p. 359] has an extensive critical note on this verse; the main manuscripts are:

A	IV	Codex Alexandrinus	London
B	IV	Codex Vaticanus	Roma
F	V	Ambr. S. P. 51	Milano
M	VII	Coislinianus 1	Paris
V	VIII	Vat. Gr. 2106	Roma

Or from Ψαλμὸς 96:7; Rahlfs-Hanhart has:

προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι θεοῦ

προσκυνησάτωσαν – 3rd person plural present imperative from προσκυνέω, I worship

Nestlé-Aland refer to the following passages:

Πρὸς Κολοσσαεῖς 1:18

Ψαλμὸς 89:28

- 7 **ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα**

A close quotation from Ψαλμὸς 103:4; Rahlfs-Hanhart has:

**ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα
καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον**

λειτουργοὺς – servant.

Used 5 times in the New Testament and twice in this epistle.

Arndt & Gingrich [3, pp. 471] list the following meanings:

- I. Literally of Graeco-Roman officials, but here as heavenly beings as *servants* of God
- II. Of priests (see Κλεμέντος Πρὸς Κορινθίους A 41:2 Liber 3002); at 8:2 the reference is to Christ, the true High Priest
- III. Figuratively of Epaphroditus, see Ἐπιστολὴ πρὸς Φίλιππείους 2:25 Liber 2022.

LSJ [20, pp. 1036 – 1037] list the following meanings

- I. One who performs a λειτουργία, a public service performed by private citizens at their own expense
- II. (a) Public servant, (b) private servant
- III. In a religious sense, minister; LSJ quotes Ψαλμός 102:21, Πρὸς Ῥωμαίους 13:6

Lampe [16, p. 796] lists the following meanings:

- I. Servant, in general and related to διάκονος
- II. Of servants of God

πυρὸς – fire

Used 71 times in the New Testament and 5 times in this epistle

Arndt & Gingrich [3, pp. 729 – 730] list the following meanings

- I. Literally, (a) of earthly fire, (b) of fire that is heavenly in origin
- II. Figuratively, (a) fire of love, (b) fire of discord

The meaning here is that of I(b)

LSJ [20, pp. 1555] list the following meanings:

- I. (a) fire, (b) funeral-fire, (c) sacrificial-fire, (d) hearth-fire, (e) lightning, (f) flame of torches, (g) fever-heat, violent fever
- II. In phrases, to be consumed, come to nothing, (b) of anxious hope, (c) of love

Lampe [16, pp. 1208 – 1211] list the following meanings:

- III. As an element
- IV. Referring to the idea of the divinity of fire
- V. Fire as man's servant
- VI. As a means of testing and purifying
- VII. Hell fire
- VIII. Eschatologically; (a) pagan idea of the end of the world in fire, (b) Christian, (c) Gnostic
- IX. Baptism of fire
- X. Fire as an image of God and divine things
- XI. Various forms of fire contrasted, (a) purging fire, (b) material and spiritual fire
- XII. Metaphorically of wrath
- XIII. Fire leading to true worship by destroying pagan sanctuaries

φλόγα – flame

φλέγον – present participle from φλέγω, I burn

8 – **ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος,**
 9 **καὶ ἡ ῥάβδος τῆς ἐνθύτητος ῥάβδος τῆς βασιλείας σου.**
ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

A close quotation from Ψαλμός 44:7 – 8; Rahlfs-Hanhart has:

ὁ θρόνος σου, ὁ θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος,
ῥάβδος ἐνθύτητος ἡ ῥάβδος τῆς βασιλείας σου.
ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου
ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

The line

ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος

Is punctuated in the LXX as:

ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος

ἔλαιον – oil

αἰῶνα - See also §9.2 verse 2

ράβδος – rod, staff

εὐθύτητος – straightness

ἔχρισέν – 3rd person singular aorist from χρίω, I anoint

ἀγαλλιάσεως – exultation, gladness

παρὰ – here used in a comparative sense (see Arndt & Gingrich [3, p. 611, §3])

μετόχους – partner, companion

Nestlé-Aland refer to the following passages:

Ψαλμὸς 44:7 quoted above

10 σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,

– καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί

12 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις,

καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

καὶ ὥσεὶ περιβόλαιον ἐλίξεις αὐτούς

καὶ ἀλλαγήσονται·

σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν

A very close quotation from Ψαλμός 101:26 – 28; Rahlfs-Hanhart has

σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,

...

καὶ ὥσεὶ περιβόλαιον ἀλλάξεις αὐτούς

ἐθεμελίωσας – 2nd person singular aorist from θεμελιόω, I lay the foundations of, found

ἀπολοῦνται – 3rd person plural future passive from ἀπόλλυμι, I am destroyed, lost

διαμένεις – 2nd person singular present from διαμένω, I remain, continue

παλαιωθήσονται – 3rd person plural future passive from παλαιόω, I become old, with the connotation becoming useless

περιβόλαιον – covering, wrap, cloak, robe

ἐλίξεις – 2nd person singular future from ἐλίσσω, I roll up

ἀλλάξεις – 2nd person singular future from ἀλάσσω, I change, alter

ἀλλαγήσονται – 3rd person plural future passive from ἀλάσσω, I change, alter

ἐκλείψουσιν – 3rd person plural future from ἐκλείπω, I fail, die out

13 ποτε – enclitic particle of time; once, formerly, at some time or other

κάθου ἐκ δεξιῶν μου,

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

an exact quotation from Ψαλμὸς 109:1

θῶ - 1st person singular aorist subjunctive from τίθημι, I place

ὑποπόδιον – footstool

Psalm 98:5 - LXX

⁵ ὑψοῦτε κύριον τὸν θεὸν ἡμῶν
καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ,
ὅτι ἅγιός ἐστιν.

Vulgate

⁵ **exaltate Dominum Deum nostrum**

et adorete scabillum pedum eius quia sanctus est

Psalm 109:1 - LXX

¹ **Τῷ Δαυιδ ψαλμός.**

Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Vulgate

¹ **David canticum**

dixit Dominus Domino meo sede a dextris meis

donec ponam inimicos tuos scabillum pedum tuorum

Psalm 131:7 – LXX

⁷ εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ,
προσκυνήσομεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ.

Vulgate

⁷ intremus in tabernacula eius adoremus scabillum pedum eius

Lamentations 2:1 - LXX

¹ Πῶς ἐγνόφωσεν ἐν ὀργῇ αὐτοῦ κύριος τὴν θυγατέρα Σιων;
κατέρριπεν ἐξ οὐρανοῦ εἰς γῆν δόξασμα Ἰσραὴλ
καὶ οὐκ ἐμνήσθη ὑποποδίου ποδῶν αὐτοῦ ἐν ἡμέρᾳ ὀργῆς αὐτοῦ.

Vulgate

¹ **aleph Quomodo obtexit caligine in furore suo Dominus filiam Sion
proiecit de caelo terram inclitam Israhel**

et non recordatus est scabilli pedum suorum in die furoris sui

14 **λειτουργικὰ** - engaged in holy service.

μέλλοντας – present participle from μέλλω, I intend.

Used 109 times in the New Testament and 10 times in this epistle

Arndt & Gingrich [3, pp. 500 – 501] list the following meanings

- I. Used with a following infinitive (usually present, rarely with the future) to denote (a) be on the point of, be about to, (b) be destined, be inevitable, (c) in a weakened sense simply as a periphrasis for the future, (d) an intended action, (e) an action that necessarily follows
- II. The participle is used in the meaning the future, to come
- III. Delay

LSJ [20, pp. 1099] list the following meanings:

- I. To be destined *or* likely to, indicating an estimated certainty or strong probability in the present, past or future
- II. To be about to in a purely temporal sense
- III. To be always going to do without ever doing
- IV. (a) The participle is used quasi-adjectivally such as future time, (b) grammatically, ὁ μέλλων, the future tense

Lampe [14] does not notice the word.:

κληρονομεῖν – present infinitive from κληρονομέω, I inherit, acquire, obtain, come into possession of

The words ‘οὐχὶ πάντες εἰσὶν’ refers to a nominative masculine plural and, since the writer (Chrysostom, by the way, asserts that the writer is ‘ὁ ἀπόστολος’ or Paul) has just been speaking about ἄγγελοι or angels, this must refer to angels and one needs to infer this from the context. If one makes this inference then the remainder of the verse does make sense even though λειτουργικὰ πνεύματα is neuter plural. Both the Vetus Latina and the Vulgate adopt this course.

5.2 Κεφάλαιον β'

1 **περισσοτέρως** – comparative adverb from περισσός, extraordinary, remarkable

προσέχειν – present infinitive from προσέχω, I turn my mind to, pay attention to, give heed, follow

ἀκουσθεῖσιν – aorist passive participle from ἀκούω, I hear

παραρῶμεν – 1st person plural aorist passive subjunctive from παραρρέω, I flow by, slip away, *figuratively*, I am washed away, drift away

2 – This enormous sentence, ending with a question, may be best understood as follows:

4 Verse 2 - εἰ γὰρ ὁ δι' ἁγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν – this is the protasis

Verse 3 – starts the apodosis with a direct question πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας?

Verse 3 continues with a description of the origin of σωτηρίας introduced by a relative pronoun ἥτις: ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων. Note that ἥτις is the subject of the participle λαβοῦσα

Verse 4 – begins with a genitive absolute clause συνεπιμαρτυροῦντος τοῦ θεοῦ

Verse 4 – continues with the means by which God has testified σημείοις τε καὶ τέρασιν

Verse 4 – continues with the activities of God through the Holy Spirit ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς

Verse 4 – ends with κατὰ τὴν αὐτοῦ θέλησιν according to his will

2 **βέβαιος** – strong, secure

Used 9 times in the New Testament and 5 times in this epistle at 2:2, 3:6, 14, 6:19 and 9:17.

Arndt & Gingrich [3, p. 138] list the following meanings:

- I. Literally, strong, secure
- II. Figuratively, reliable, dependable, certain

At 2:2, 3:6, 14, 9:17 the meaning is II, valid, confidence

At 6:19 the meaning is I

LSJ [20, p. 312] lists the following meanings:

- I. Firm, steady, steadfast, durable
- II. Of persons, steadfast, constant
- III. Certainty, firmness, resolution

Lampe [16, pp. 294 - 295] list the following meanings

- I. Firm, steadfast, reliable
- II. Of the faithful, confident, sure

	III. Of the church, firmly established, secure, valid
	παράβασις – overstepping, transgression
	παρακοή - unwillingness to hear, disobedience
	ἐνδικον – based on what is right, <i>hence</i> , just deserved
	μισθαποδοσίαν – reward. The word occurs 3 times in the New Testament and all of them are in this epistle. Arndt & Gingrich [3, p. 523] list the following meanings: I. Reward. This can be used in a favourable sense, or, as in 2:2 an unfavourable sense. LSJ [20, p. 1136] lists the following meaning: I. Payment of wages, recompense and quotes this passage only Lampe does not list the word
3	ἐκφρευξόμεθα – 1 st person plural future middle from ἐκφεύγω, I escape τηλικαύτης – so great, so large ἀμελήσαντες – aorist participle from ἀμελέω, I neglect, am unconcerned about τινός Used four times in the New Testament and twice in this epistle. Arndt & Gingrich [3, pp. 44 – 45] list the following meanings: I. Neglect, be unconcerned about someone or something. LSJ [20, p. 80] list the following meanings: I. (a) Have no care for, be neglectful of, (b) be careless, negligent II. Passive, be slighted, overlooked, III. Passive in a middle sense, careless IV. From imperative ἀμέλει, never mind, do not trouble yourself Lampe [18, p. 85] list the following meanings: I. Be careless <i>or</i> neglectful of moral indifference
	λαβοῦσα – aorist participle from λαμβάνω, I take, receive, agreeing with ἡτις ἐβεβαιώθη – 3 rd person singular aorist passive from βεβαιόω, I make firm, establish Used 8 times in the New Testament and twice in this epistle 2:3 and 6:16 Arndt & Gingrich [3, p. 138] list the following meanings: I. Of things, confirm, such as preaching, faith II. Of persons, establish, strengthen At 2:3 the meaning is II At 6:16 the meaning is I LSJ [20, p. 312] lists the following meanings: I. (a) Confirm, establish, make good, (b) middle, secure one's ground II. Intransitive, determine, show itself positively Lampe does not list the word
4	συνεπιμαρτυροῦντος – present participle from συνεπιμαρτυρέω, I testify at the same time Used once in the New Testament but not in the LXX or other Greek translations of the Old Testament. It is used by other authors such as Polybius, Sextus Empiricus, Athenagoras, Philo and 1 Clement. Arndt & Gingrich [3, p. 787] list the following meanings: I. Testify at the same time.

LSJ [20, p. 1710] list the following meanings:

- I. Join in attesting, quoting this passage
- II. Astrologically, to be also configurate, of planets

Lampe [16, p. 1323] lists the following meaning:

- I. Join in attesting. This is listed under συνεπιμαρτύρομαι

τέραςιν – prodigy, portent, omen, wonder

ποικίλαις – of various kinds, diversified, manifold

μερισμοῖς – division, separation, distribution, apportionment

θέλησιν – will. According to Pollux [, p. 304, 5:165] (not 5:47 according to Arndt & Gingrich, p.) ἡ γὰρ θέλησις ἰδιώτου, a common or ‘vulgar word’. Phrynichus (see §CCCVII in ‘The New Phrynichus’) does not mention the word as such contenting itself with a discussion on θέλω, ἐθέλω and βούλομαι. It is an hapax legomenon

5 **ὑπέταξεν** – 3rd person singular aorist from ὑποτάσσω, I subject, subordinate.

Used 38 times in the New Testament and 4 times in this epistle

Arndt & Gingrich [3, pp. 847 – 848] list the following meanings

- I. Subject, subordinate, (a) bring someone to subjection, τινί τινά (b) become subject to τινί, (c) subject oneself
- II. In literary compositions *or* documents, attach *or* append them. Not used in this sense in the New Testament, but see Liber 3005 Τοῦ Ἁγίου Πολυκάρου Πρὸς Φιλιππησίους 13:2 for an example.

LSJ [20, p. 1897] list the following meanings:

- I. Place or arrange under
- II. (a) post in the shelter of, (b) subject, subdue, make subject
- III. Put after

Lampe [16, pp. 1462 – 1463] lists the following meaning:

- I. Active (a) God subjecting all things to Christ, (b) his subjection of creation to man, (c) of Christ, (d) of man
- II. Passive (a) be submissive, obedient *or* made subject,

οἰκουμένην – the inhabited world. See §5.1 verse 6

6 – **διαμαρτύρατο** – 3rd person singular aorist middle from διαμαρτύρομαι, I bear witness

8 **πού** - enclitic particle (note the accentuation of δέ)

Used 5 times in the New Testament and three times in this epistle

Arndt & Gingrich [3, p. 696]

LSJ [20, p. 1456] list the following meanings:

- I. Anywhere, somewhere
- II. Without reference to place, in some degree
- III. πού is often added to other particle as in δήπου

Lampe does not list the word

τί ἐστιν ἄνθρωπος ὅτι μιμήσκη αὐτοῦ,

ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;

ἡλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους,

δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ

A very close quotation from Ψαλμος 8:5 – 7; Rahlfs-Hanhart adds as the penultimate line:

καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου

Refer to the Hebrew

κατέστησας – weak aorist participle (and hence transitive) from καθίστημι I appoint, put in charge. Used 21 times in the New Testament and 4 times in this epistle at 2:7, 5:1, 7:28, 8:3; it is also listed as καθιστάνω.

Arndt & Gingrich [3, p. 390] list the following meanings

- I. Bring, conduct, take someone somewhere
- II. Appoint, put in charge, (a) some one over something, either τινὰ ἐπὶ τίνος or τινὰ ἐπὶ τινι, (b) authorise, appoint τινά
- III. Make *or* cause someone to become something

At 2:7 the meaning is II (a)

At 5:1, 7:28, 8:3 the meaning is II (b)

LSJ [20, pp. 854 – 855] list the following meanings:

- I. In a causal sense (a) place, station, bring down, (b) set in order, array (c) appoint, establish, (c) bring into a certain state, (d) make, render so and so, (e) Middle, get for oneself
- II. Intransitive, (a) set, set oneself down, settle, (b) deposit *a sediment* (c) stand, become quiet *or* calm, (d) come into a certain state, (e) be established *or* instituted, prevail

Lampe [16, p. 690] lists the following meanings:

- I. Transitive (a) appoint, esp. clergy, (b) middle, devote
- II. Intransitive (a) deposit (b) stand *or* become calm, quiet, (c) come into a certain state

μυμνήσκη – 2nd person singular present passive from μυμνήσκομαι, I remember, think of, care for

ἐπισκέπτῃ – 2nd person singular present middle from ἐπισκέπτομαι, I am concerned about, regard

ἡλάττωσας – 2nd person singular aorist from ἡλαττώω, I make lower, make inferior

βραχύ – short, little. Can be used of space, time or quantity; here, of time

ἐστεφάνωσας – 2nd person singular aorist from στεφανόω, I wreath, crown

ὑπέταξας – 2nd person singular aorist from ὑποτάσσω, I subject, subordinate. See also §9.3 verse 5

ὑποκάτω – under, below. In Attic Greek used as an adverb, in Koine as an improper preposition with the genitive

8 **ἀφῆκεν** – 3rd person singular aorist from ἀφίημι, I let go, send away, cancel, remit, leave

Used 143 times in the New Testament and twice in this epistle.

Arndt & Gingrich [3, pp. 125 – 126] list the following meanings

- I. (a) let go, send away, (b) give up, (c) (legally) divorce
- II. Cancel, remit, pardon
- III. Leave, abandon (a) leave in the sense of give as here, leave as in the sense of leave behind as at 6:1
- IV. Let go, tolerate

LSJ [20, pp. 289 – 290] list the following meanings:

- I. (a) send forth, discharge, let loose, (b) send away, (c) let go, dissolve, (d) of things, get rid of, leave alone, pass by, neglect
- II. Middle, (a) send forth from oneself, (b) let loose of one's own, let go

Lampe [16, p. 278] remarks that this is also used for ἀφίω; lists the following meanings:

- I. Middle let loose *tongue, voice, etc.*
- II. Stretch out

	III. Forgive IV. Reserve
	ἀνυπότακτον – not made subject, independent
	οὕτω – adverb of time
	ὑποτεταγμένα – perfect passive participle from ὑποτάσσω, I subject, subordinate. See also §5.2 verse 5
9	βραχύ – short, little. Can be used of space, time or quantity; here, of time
	ἡλαττωμένον – perfect passive participle from ἡλαττώ, I make lower, make inferior
	διὰ πάθημα τοῦ θανάτου A straightforward translation of this would be ‘because of the suffering of death. This suggests that the crowning (ἐστεφανωμένον) is a result of the suffering. The Vetus Latina has propter passionem mortis The Vulgate has: propter passionem mortis The Syriac has: ܡܕܢܐ ܕܡܪܬܐ ܕܡܝܬܐ all of which are a straightforward, almost literal version of the Greek Arndt & Gingrich [3, p. 602] note that the use of πάθημα in the singular is the only use of the singular of this noun in the New Testament and go on to say that θανάτου is an example of the <i>epexegetic</i> genitive. An epexegetic genitive limits a substantive (in this case πάθημα) by specifying, defining, explaining, or clarifying it. Arndt & Gingrich then give the translation ‘because of the death he suffered’ or perhaps ‘because of the death he endured’.
	ἐστεφανωμένον – perfect passive participle from στεφανώω, I crown, honour, reward Used 3 times in the New Testament and twice in this epistle. Arndt & Gingrich [3, p. 767] list the following meanings I. Literally, crown someone II. Figuratively, honour, reward, crown LSJ [20, p. 1642] list the following meanings: I. In Homer, passive, (a) put round in a circle or border, wreathed, (b) be surrounded II. After Homer, (a) active, crown, wreath, (b) passive, be crowned, (c) middle, crown oneself, (d) crown as an honour Lampe [16, p. 1258] lists the following meanings: I. Surround II. Crown <i>or</i> wreath, especially as nuptial wreath III. Crown <i>as victor</i> IV. Crown <i>or</i> honour V. Bedeck, adorn
	ὅπως – in order that Used 53 times in the New Testament and twice in this epistle. Arndt & Gingrich [3, pp. 576 -577] list the following meanings I. As an adverb, how in what way

	II. As a conjunction, (a) with the subjunctive, (i) without ἄν to indicate purpose, (ii) with ἄν often with indefinite clauses, (b) more and more replacing the infinitive after verb of asking LSJ [20, pp. 1243 - 1244] lists the following meanings: I. Adverb of manner, how, as II. Final conjunction, introducing a final clause with the subjunctive or optative Lampe [16, p. 967] lists the following meanings: I. In order that, with ἄν and present indicative II. So that with the result that III. In phrase οὐχ ὅπως ... ἀλλὰ καί not only ... but also
	γεύσεται – 3rd person singular aorist middle subjunctive from γεύω, I taste, partake of, enjoy Used 15 times in the New Testament and three times in this epistle. Arndt & Gingrich [3, p. 157] list the following meanings I. Taste, partake of, enjoy II. Figuratively, come to know something LSJ [20, p. 346] list the following meanings: I. Give a taste of II. Middle and passive, (a) taste, (b) take food, dine, (c) metaphorically, taste, make proof of, feel, Lampe [16, p. 313] lists the following meanings: I. Taste, experience II. Spiritually taste
10	Ἔπρεπεν – 3rd person singular imperfect from πρέπω, it is fitting, seemly, suitable ἀγαγόντα – aorist participle from ἄγω, I lead, bring ἀρχηγόν – leader, ruler, prince, originator, founder Used 4 times in the New Testament and twice in this epistle. Arndt & Gingrich [3, p. 112] list the following meanings I. Leader, ruler, prince II. One who begins something III. Originator, founder LSJ [20, p. 252] list the following meanings: I. Beginning, originating, primary, leading, chief II. (a) founder, founder of a family, (b) prince, chief, (c) first cause, originator Lampe [16, p. 236] lists the following meanings: I. Adjective originative II. Founder (a) of a family, (b) leader, (c) first cause, author, (d) in general, cause The grammatical construction here is dependent on the verb Ἔπρεπεν, which is used in an impersonal sense like δεῖ or χρή; hence the use of accusatives ἀγαγόντα, ἀρχηγόν and an infinitive τελειῶσαι.
11	ὁ - not a relative pronoun but the definite article with ἀγιάζων; the accent has been thrown back because of the enclitic τε. ἀγιάζων – present participle from ἀγιάζω, I make holy, consecrate. ἀγιαζόμενοι – present passive participle from ἀγιάζω Used 28 times in the New Testament and 6 times in this epistle.

Arndt & Gingrich [3, pp. 8 – 9] list the following meanings

- I. Of things, set aside and make suitable for ritual purposes
- II. O persons, consecrate, deciate, sanctify
- III. Treat as holy, revere
- IV. Purify

LSJ [20, p. 252] list the following meanings (under ἁγίζω):

- I. Hallow, make sacred

Lampe [16, pp. 16 – 17] lists the following meanings:

- I. Generally, (a) agents and means of sanctifying, (i) God generally, (ii) especially of the Holy Ghost, (iii) sacraments (iv) virtues (b) recipients of sanctification (i) angels, (ii) human beings, (iii) of particular persons, (iv) of things
- II. Consecrate (a) set apart, (b) persons, (c) objects
- III. Glorify, undersand of God
- IV. In exegesis ‘our Father’
- V. Regards as holy
- VI. Officiate as priest

αἰτίαν – cause, reason

ἐπαισχύνεται – 3rd person singular present from ἐπαισχύνομαι, I am ashamed.

Used 11 times in the New Testament and twice in this epistle.

Arndt & Gingrich [3, p. 282] list the following meanings

- I. Be ashamed τινά of a person
- II. Be ashamed ἐπὶ τινι of a thing
- III. Used with a following infinitive; this is the usage in 11:16 in this epistle

LSJ [20, p. 604] list the following meanings:

- I. Be ashamed at or of,
- II. Make ugly, mar

Lampe [16, pp. 506] lists the following meaning:

- I. Be ashamed

- 12 **ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε**

A close quotation from Ψαλμός 21:23; Rahlfs-Hanhart has:

**διηγέσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε**

ἀπαγγεῶ - 1st person singular future from ἀπαγγέλλω, I report, announce, tell, proclaim

διηγέσομαι – 1st person singular future from διηγέομαι, I relate, describe τί

ὑμνήσω – 1st person singular future from ὑμνέω, I sing the praise of, sing praises to τινά

- 13 **ἐγὼ ἔσομαι πεποιθὼς ἐπ’ αὐτῷ**

A close quotation from Ἡσαΐας 8:17, 12:2, Βασιλειῶν Β 22:3; Rahlfs-Hanhart has, respectively:

καὶ πεποιθὼς ἔσομαι ἐπ’ αὐτῷ

πεποιθὼς ἔσομαι ἐπ’ αὐτῷ

πεποιθὼς ἔσομαι ἐπ’ αὐτῷ

πεποιθὼς – perfect participle from πείθω, I persuade

ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός

A precise quotation from Ἡσαΐας 8:18

πειποιθῶς – perfect participle from πείθω, I persuade, depend on trust in, put one's confidence in .
Used 52 times in the New Testament and 4 times in this epistle.

Arndt & Gingrich [3, pp. 639 – 640] list the following meanings

- I. Active, (a) convince, (b) persuade, appeal to, also in a bad sense, cajole, mislead, (c) win over, strive to please, (d) conciliate, pacify, set at ease
- II. Strong perfect (as here) (a) depend on, trust in, put one's confidence in, (b) be convinced, be sure certain
- III. Passive (not Perfect) (a) be persuaded, be convinced, come to believe, (b) obey, follow τινί either person or thing, (c) sometimes either (a) or (b) is possible
- IV. Perfect Passive, be convinced, certain

Usages in this epistle:

2:13 II – depend on put one's trust in

6:9

13:17 III (b) obey, follow

13:18 IV – be convinced

LSJ [20, pp. 1353 – 1354] list the following meanings:

- I. Active, (a) persuade, prevail upon, (b) prevail on by treaty
- II. In a bad sense, (a) talk over, mislead, (b) bribe (c) (of food) tempt
- III. Passive and Middle, (a) be prevailed upon, won over, persuaded, (b) listen to one, obey him (c) believe, trust in, trust, rely on τινί

Lampe [16, pp. 1055] lists the following meanings:

- I. Transitive, persuade
- II. Intransitive (a) trust, (b) beconvinced, (c) be resolved, (d) be ableiever, converted, (e) obey

14 **κεκοινωνήκεν** – 3rd person singular perfect from κοινωνέω, I share, have a share in τινός.

Used 8 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 438] list the following meanings

- I. Share, have a share in (a) τινός in something, (as at 2:14) (b) τινί in something, share, participate in the deeds of others
- II. Give or contribute a share

LSJ [20, pp. 969 – 970] list the following meanings:

- I. (a) Have or do in common with, share, have a share of take part in a thing, (c) go shares with, (d) form a community
- II. Of sexual intercourse

Lampe [16, p. 762] lists the following meanings:

- I. Take part, be involved in τινί
- II. Receive a share of, partake of τινός
- III. Associate, have fellowship with τινί (a) with a person, (b) sacramentally with Christ, (c) associate in Christain fellowship with, (d) administer communion
- IV. Admit to communion τινά
- V. Absolutely, in Trinitarian sense be associated with, united
- VI. Absolutely, communicate, receive communion

παραπλησίως – similarly, likewise

μετέσχεν – 3rd person singular aorist from μετέχω, I share, have a share participate τινός.

Used 8 times in the New Testament and 3 times in this epistle at 2:14, 5:13, 7:13

Arndt & Gingrich [3, p. 514] list the following meanings

- I. Share, participate τινός, in or of something

LSJ [20, p. 1120] list the following meanings:

- I. Partake of share in τινός
- II. The part *or* share that is added
- III. In Platonic philosophy, participate in universal

Lampe [16, p. 864] lists the following meanings:

- I. Partake of, have ashare in
- II. Have a right to
- III. With reference to the Father and the Son
- IV. Of relationship between God and man

καταργήση – 3rd person singular aorist subjunctive from καταργέω, I make ineffective, powerless, abolish, wipe out, set aside

κράτος – power, rule, sovereignty.

Used 12 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 449] list the following meanings

- I. Power, might, of God's power or Jesus' power
- II. Mighty deed
- III. Strength, intensity
- IV. Power, rule, sovereignty; as in 2:15

LSJ [20, p. 992] list the following meanings:

- I. Strength, might
- II. (a) power, (b) power over τινός, authority
- III. Mastery
- IV. Medicinal, in plural, ligaments
- V. Pythagoras, name for ten

Lampe [16, pp. 776 – 777] lists the following meanings:

- I. Might, (a) strength, (b) power of God, (c) power of devil
- II. Imperial majesty, (a) sovereign power, (b) as a form of address, (c) kin address to office of the crown

15 **ἀπαλλάξῃ** – 3rd person singular aorist subjunctive from ἀπαλλάσσω, I free, release.

Used 3 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 80] list the following meanings

- I. Active, transitive, free, release, as at 2:15
- II. Passive, (a) be released, be cured, (b) intransitive, leave, depart

LSJ [20, p. 176] list the following meanings:

- I. Active, (a) a set free, deliver from a thing, (b) put away from, remove from, (c) put away, remove, (d) legal, give a release, discharge
- II. Intransitive, get off free, escape
- III. Passive and middle, (a) be set free I or I released from, get rid of, (b) remove, depart from, (c) be divorced, (d) leave, (e) depart from, leave off from

Lampe [16, p. 172] lists the following meanings:

- I. Turn out, make
- II. Passive, recover from leprosy

ὅσοι – all those who

Used 110 times in the New Testament and 8 times in this epistle.

Arndt & Gingrich [3, p. 586] list the following meanings

- I. Of space and time, how great, how long, how far
- II. Of quantity and number, (a) how much, how many, (b) with οὔτοι preceding (as at 2:15), all those who, (c) everything that, whatever, (d)
- III. Of measure and degree

LSJ [20, pp. 1261 – 1262] list the following meanings:

- I. (a) of size, as great as, (b) of quantity as much as, (c) of space, as far as, (d) of time, as long as (e) of number, as many as
- II. For ὅτι τοσοῦτος
- III. Followed by particles, ὅσος ἄν how great (many) soever ὅσος δὲ of such and such a size or number, ὅσοσπερ precisely as great as
- IV. Adverbial usages, so far as, so much as, so long as
- V. (a) ὅσῳ, ὅσῳπερ, by so much, (b) ὅσῳ with comparative followed by another comparative with τοσοῦτῳ the more ... so much the more

Lampe [16, p. 976] lists the following meanings:

- I. All over, entire
- II. Adverbially, as (much) ... so (much), with comparatives, the more ... the more

ζῆν – present infinitive from ζάω, I live

Used 110 times in the New Testament and 11 times in this epistle

Arndt & Gingrich [3, pp. 336 - 337] list the following meanings

- I. Live, (a) of physical life as opposed to death, (b) with a precise mention of the *sphere* of life or living, (c) with mention of that upon which life depends
- II. Live of the sanctified life of the child of God
- III. Live of the conduct of life
- IV. The participle is used figuratively with respect to things, such as spring water

LSJ [20, p. 758] list the following meanings:

- I. (a) Properly of animal life plants, live, (b) live, pass one's life, (c) *causal* quicken
- II. Live in the fullest sense, of things be in full vigour

Lampe [16, pp. 590 – 591] lists the following meanings:

- I. Live, be alive, as a divine characteristic, (a) in general, (b) of Christ
- II. Referring to the difference between divine and human life
- III. Referring to spiritual life
- IV. Referring to eternal life
- V. Of spiritual things
- VI. ζῶν ὕδωρ literally referring to baptism
- VII. ζώσης φωνῆς viva voce

ἐνοχοῖ – subject to

Used 10 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 572] list the following meanings

- I. Held in, bound by
- II. Liable, answerable, guilty, used as a legal term τινί to denote the court, also τινός to denote (a) the punishment, (b) the crime, (c) the person against whom the sin has been committed

LSJ [20, p. 572] list the following meanings:

	I. Held in, bound by II. (a) as a law term, liable to, subject to, (b) liable to action for, (c) less frequently with prepositions, (d) guilty, liable to the penalty for Lampe does not list the word but does list (on page 479) ἐνοχοποιέω, I pledge
16	δήπου – of course, surely ἐπιλαμβάνεται – 3rd person singular present passive from ἐπιλαμβάνομαι, I take hold of, grasp, catch, be concerned with, take an interest in. Used 19 times in the New Testament and 3 times in this epistle. Arndt & Gingrich [3, p. 295] list the following meanings I. Take hold of, grasp, catch, sometimes with violence, τινός II. Figuratively (a) catch with a double genitive, someone in something, (b) take hold of to make one's own, (c) be concerned with, take an interest in; this is the meaning in 2:16 LSJ [20, p. 642 (as ἐπιλαμβάνω)] list the following meanings: I. (a) Take or get besides, (b) take, receive II. (a) lay hold of, seize, attack, (b) attain to come within reach of, (c) seize, stop, (d) occupy <i>space</i> (e) undertake τινός, (e) <i>intransitive</i>, succeed follow III. Middle, (a) hold oneself on by, lay hold of τινός, (b) attack τινός (c) make a seizure of, arrest (d) lay hold of, get, obtain, (e) <i>of place</i> reach Lampe does not list the word
17	ὀφείλεν – 3rd person singular aorist from ὀφείλω, I owe, am indebted Used 35 times in the New Testament and 3 times in this epistle. Arndt & Gingrich [3, pp. 598 – 599] list the following meanings I. Literally, of financial debts, owe something to someone, τινί τι II. Figuratively, (a) generally, (i) owe, be indebted, (ii) be obliged, must, ought, (b) rabbinic usage (i) he is obliged, (ii) commit a sin In this epistle the meaning is II (a) (ii) be obliged LSJ [20, p. 1277] list the following meanings: I. (a) owe, pay account for, (b) as a legal term, bound to render, (c) <i>passive of persons</i> be due or liable to II. (a) be bound, obliged to do (b) used to indicate something one ought to do (but has not done) (c) used in wishes that something were or were not the case in the opast III. Impersonally, it behoves Lampe [16, p. 988] lists the following meanings: I. owe, hence a passive participle, appointed, deserved II. be bound to, be bound to, be obliged to III. ὀφελον ἦν, introuducing a wish that somethnig had happened in the past, would that! ὁμοιωθῆναι – aorist passive infinitive from ὁμοιόω, I make like τινά τι. Used 15 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 567] list the following meanings III. Make like τινά τι IV. Compare τινά τι LSJ [20, p. 1225] list the following meanings: I. (a) make like, (b) be made like II. <i>Intransitive</i> be like

Lampe [16, p. 956] lists the following meanings:

- I. Liken
- II. (passive) be made like, become *or* be like

ἐλεήμων – merciful, sympathetic

ἀρχιερεὺς – high priest.

Used 122 times in the New Testament and 18 times in this epistle.

Arndt & Gingrich [3, pp. 112 – 113] list the following meanings

- I. Literally, (a) pagan, high priest, (b) Jewish, high priest
- II. Figuratively, (a) of Christ as at 2:17, (b) of Christian prophets

LSJ [20, p. 252] list the following meanings:

- I. Arch-priest, chief priest
- II. *Jerusalem* high-priest

Lampe [16, pp. 238 – 239] lists the following meanings:

- I. Jewish, (a) belonging to the tribe of Levi, (b) life-tenure of office, (c) existence of one (d) in Βασιλειῶν Γ 1:34, interpreted as demonstrating precedence of of high priest over prophet, (e) high priest can remit sins, (f) possessed gift of prophecy by virtue of office, (g) high priest's robes, (g) of Melchisedek as high priest, (h) as Zaxharias as great high priest, (i) as type of Christ, (k) in comparison of OT with chritian ministry, (l) apparent mistaken identification of ἀρχιερεὺς with ἀρχισυνάγωγος
- II. Of Jewish high priests
- III. Of Christ; Lampe here presents 21 'meanings' or uses
- IV. Of archangels as high priests
- V. Title applied to Christian ministers
- VI. Title applied to emperor
- VII. Title of pagan priests
- VIII. Metaphorically, (a) of Christians in general, (b) of the soul

εἰς τὸ ἰλάσκεσθαι – a purpose clause (in Latin *ut repropitiaret ...*)

ἰλάσκεσθαι – present infinitive from ἰλάσκομαι, I propitiate, conciliate, expiate.

Used twice in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 375] list the following meanings

- I. Propitiate, conciliate
- II. expiate of Christ as high priest

LSJ [20, p. 828] list the following meanings:

- I. (a) appease, in Homer, always of the Gods (b) *of men*, conciliate, (c) expiate; LSJ here quotes Πρὸς Ἑβραίους 2:17
- II. Be merciful, gracious

Lampe [16, p. 673] lists the following meanings:

- I. (passive) be merciful, gracious
- II. (passive with active meaning) forgive
- III. worship

18 **ἐν ᾧ** - because, see Arndt & Gingrich [3, p. 261 IV 6 d]

πέπονθεν – 3rd person singular perfect from πάσχω, I suffer

Used 42 times in the New Testament and 4 times in this epistle.

Arndt & Gingrich [3, p. 633 – 634] list the following meanings

- I. experience, rarely of a pleasant experience, see Πρὸς Γαλάτας 3:4
- II. similarly, there is one occurrence of a neutral meaning see Κατὰ Μαθθαῖον 17:15
- III. suffer, (a) (i) suffer something (ii) suffer at the hands of someone, (b) endure, undergo, something

LSJ [20, pp. 1346 – 1347] list the following meanings

- I. have something done to one, suffer
- II. (a) have something happen to one, (b) influence of a passion or feeling, be affected, (c) used of things, this is the way with, (d) Grammatically, of words subject to certain changes
- III. With adverbs such as κακῶς, be in an evil plight

Lampe [16, pp. 1049 – 1050] lists the following meanings:

- I. Suffer, (a) of martyrs, (b) of Christ (c) of God (d) of pagan gods
- II. Experience, hence, receive, obtain

πειρασθεῖς – aorist passive participle from πειράζω, I try, attempt, make trial of, put to the test.

Used 35 times in the New Testament and 5 times in this epistle.

Arndt & Gingrich [3, p. 640] list the following meanings

- I. try, attempt with an infinitive
- II. try, make a trial of (a) to discover what kind of a person someone is (b) in a good sense of God or Christ, to prove someone true, (c) in a bad sense to bring something out against the one is tried, (d) also in a bad sense of enticement to sin

The meaning here is II (b).

LSJ [20, p. 1354] list the following meanings

- I. (a) make proof *or* trial of, (b) with infinitive, attempt to do
- II. (a) try tempt τινά, put to the test, (b) in a bad sense, seduce, tempt

Lampe [16, p. 1055] lists the following meanings:

- I. Test, put to trial
- II. Tempt, seduce
- III. Try, afflict
- IV. Make an attempt

πειραζόμενοις – present passive participle from πειράζω, I try, attempt, make trial of, put to the test

5.3 Κεφάλαιον γ'

1 κλήσεως – call, calling, invitation

Used 11 times in the New Testament and once in this epistle

Arndt & Gingrich [3, pp. 435 – 436] list the following meanings

- I. Call, calling, invitation
- II. Station in life, position, vocation

LSJ [20, p. 960] list the following meanings:

- I. (a) calling, call, (b) calling into court, summons, prosecution, (c) invitation, (d) invocation, (e) calling to aid
- II. Name, appellation
- III. In grammar, the nominative case
- IV. Equivalent to Latin *classis*, a fleet

Lampe [16, pp. 757 - 758] lists the following meanings:

- I. Calling, (a) of Abraham, (b) of Christian vocation
- II. Name, appellation

ἐπουρανίου – heavenly

μέτοχοι – sharing in, participating in, partner, companion

κατανοήσατε – 2nd person plural aorist imperative from κατανοέω, I notice, observe carefully, look at, consider, contemplate, consider, notice *in a spiritual sense*

ἀρχιερέα – high priest. See also §5.2 verse 17.

ὁμολογίας – confession.

Used 6 times in the New Testament and 3 times in this epistle

Arndt & Gingrich [3, pp. 569 – 570] list the following meanings

- I. Confessing as an action,
- II. Passive, confession, acknowledgment

LSJ [20, p. 1226] list the following meanings:

- I. Agreement
- II. Assent, admission, concession
- III. Agreement, compact
- IV. Vow
- V. In Stoic philosophy, conformity with nature

Lampe [16, pp. 957 - 958] lists the following meanings:

- I. Confession, profession
- II. Profession, vow, monastic sense
- III. Confession *of sins*
- IV. Acknowledgement *of gratitude*
- V. Legal, recognizance, undertaking
- VI. Agreement, correspondence

2 **πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν**

This clause is translated as follows:

Vetus Latina – fidelem esse creatori suo

Vulgate – qui fidelis est ei qui fecit illum

Syriac - ܡܫܝܚܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The Vulgate is a literal translation of the Greek whereas the Vetus Latina has interpreted τῷ ποιήσαντι as creatori

Arndt & Gingrich quote this verse [3, p. 681] and interpret it as the relation of Jesus to God. A reference is also made to Ἡσαΐας 17:7:

τῇ ἡμέρᾳ ἐκείνῃ πεποιθὼς ἔσται ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτόν, οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἰς τὸν ἅγιον τοῦ Ἰσραὴλ ἐμβλέψονται

Βασιλειῶν Α 12:6

καὶ εἶπεν Σαμουὴλ πρὸς τὸν λαὸν λέγων Μάρτυς κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ααρὼν

οἶκος - household, family. See Arndt & Gingrich [3, p. 562] which draws a distinction between the οἶκος of which Moses was a member and the οἶκος over which Christ presides.

3 **παρὰ** - used in a comparative sense, than. See Arndt & Gingrich [3, p. 611 III (3)]

ἡξιῶται – 3rd person singular imperfect passive from ἡξιόω, I consider worth, deserving, fitting, suitable

	κατασκευάσας – aorist participle from κατασκευάζω, I make ready, prepare, build, construct, erect, create
4	κατασκευάζεται – 3 rd person singular present passive from κατασκεάζω, I make ready, prepare, build, construct, erect, create
5	θεράπων – servant
	λαληθησομένων – future participle from λαλέω, I speak, say
6	ἐάν[περ] – περ is an enclitic particle with intensive and extensive force. Here, joined to ἐάν, has the meaning if only, if indeed, supposing that. παρρησίαν – outspokenness, frankness, plainness of speech. Used 31 times in the New Testament and 4 times in this epistle Arndt & Gingrich [3, pp. 630 – 631] list the following meanings I. outspokenness, frankness, plainness of speech II. openness, openness to the public III. courage, confidence, boldness, fearlessness, (a) in association with men, (b) in relation to God LSJ [1818, p. 1344] list the following meanings: I. outspokenness, frankness, freedom of speech II. in a bad sense, licence of tongue III. freedom of action IV. liberality, lavishness Lampe [16, pp. 1044 – 1045] lists the following meanings: I. freedom of speech (a) civic freedom, (b) <i>in a bad sense</i>, impudence, familiarity II. confidence, boldness, liberty of approach, (a) in relationship between God and man, (b) boldness, liberty of speech III. confidence, trust (a) trust in Christ, (b) in prayer IV. = ἐξουσία, authority, especially of speech V. Phrases, μετὰ παρρησίας, παρρησία openly There is a critical note that adds after ἐλπίδος: μεχρι τελους βεβαιαν The Vetus Latina has: si libertatem, et exultationem spei usque ad finem, firmam tenuerimus The Vulgate has: si fiduciam et gloriam spei usque ad finem firmam retineamus καύχημα – boast, object of boasting Used 11 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 426] list the following meanings I. boast, object of boasting II. boast, what is said in boasting LSJ [20, p. 932] list the following meanings: I. a boast, a vaunt II. subject of boasting Lampe [16, p. 739] lists the following meanings: I. boast II. vainglorious speech

III. occasion of boasting *or* pride

κατάσχωμεν – 1st person plural aorist subjunctive from κατέχω, I hold back, restrain, check.

Used 18 times in the New Testament and 3 times in this epistle

Arndt & Gingrich [3, pp. 422 – 423] list the following meanings

- I. transitive (a) hold back, hold up, hinder, (b) hold fast, (c) take into one's possession (d), passive be bound
- II. intransitive in nautical sense, make for, head for steer toward

LSJ [20, p. 926] list the following meanings

- I. transitive, (a) hold fast, (b) hold back, withhold, check, restrain, bridle, (c) detain, (d) inhibit, (e) place under arrest
- II. (a) possess, occupy, dwell in, occupy, (b) of sound, fill, (c) be spread over, (d) of the grave, confine, (e) of circumstances, hold fast, hold in their power, (f) seize, occupy, (g) achieve, effect an object, (h) master, understand,
- III. Intransitive, (a) control oneself, (b) stop cease, (c) come from the high sea to the shore, (d) prevail, (e) gain the upper hand
- IV. Middle, (a) keep back for one self, embezzle, (b) cover oneself, (c) hold, contain, (d) passive, subdued, seized with

Lampe [16, p. 731] lists the following meanings:

- I. Transitive (a) hold fast, keep, hold down, (b) keep back, withhold (c) possess, occupy (d) exegesis
- II. Intransitive, (a) be current, (i) of present time, (ii) of reports, (b) last, continue

7 - Διό - inferential conjunction, therefore, for this reason

11 σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,
9 οὗ ἑπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ
καὶ εἶδον τὰ ἔργα μου ¹⁰ τεσσαράκοντα ἔτη·
διὸ προσώχθισα τῇ γενεᾷ ταύτῃ
καὶ εἶπον· ἀεὶ πλανῶνται τῇ καρδίᾳ,
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,
¹¹ ὡς ὥμοσα ἐν τῇ ὀργῇ μου·
εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

A close quotation from Ψαλμὸς 94:7 – 11. Rahlfs-Hanhart has:

σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,
9 οὗ ἑπείρασαν οἱ πατέρες ὑμῶν,
ἐδοκίμασαν καὶ εἶδον τὰ ἔργα μου.
¹⁰ τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ
καὶ εἶπα Ἀεὶ πλανῶνται τῇ καρδίᾳ
καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,
¹¹ ὡς ὥμοσα ἐν τῇ ὀργῇ μου
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

σκληρύνετε – 2nd person plural aorist subjunctive from σκληρύνω, I harden.

Used 6 times in the New Testament and 3 times in this epistle

Arndt & Gingrich [3, p. 756] list the following meanings

- I. harden; this is the meaning throughout this epistle
- II. *passive* be *or* become hardened

LSJ [20, p. 1612] lists the following meanings:

- I. (a) harden, (b) passive, grow hard, be hardened, quotiung this verse

Lampe [16, p. 1240] lists the following meanings:

- I. harden, make hard, (a) active, metaphorically, impenitence, (b) be hardened, obstinate
- II. Make harsh or severe

παραπικρασμῷ - embitterment, revolt, rebellion against God

οὗ - really the genitive singular of οὗς, but here an adverb of place, where, in which

ἐπείρασαν – 3rd person plural aorist from πειράζω, I try, attempt. See also §5.2 verse 18

δοκιμασία - testing, examination, put to the test.

An hapax legomenon

Arndt & Gingrich [3, p. 756] list the following meanings

- I. testing, examination, put to the test

LSJ [20, p. 442] list the following meanings:

- I. examination, scrutiny, of magistrates after election,
- II. pass muster
- III. before admission to the rights of manhood
- IV. a judicial process to determine the right to speak
- V. examination of recruit
- VI. generally, test

Lampe [16, p. 379] lists the following meanings:

- I. test, testing, eschatological
- II. test, testing, of temptations
- III. test, testing, of self-examination

τεσσεράκοντα ἔτη – accusative of extent

προσώχθισα – 1st person singular aorist from προσοχθίζω, I am angry, offended, provoked.

Used twice in the New Testament, both times in this epistle

Arndt & Gingrich [3, p. 717] list the following meanings

- I. be angry, offended, τινί, both person (here and at 3:17) and the thing

LSJ [20, p. 1522] list the following meanings:

- I. to be wroth with, quoting Ψαλμός 94:10
- II. to be treated with contumely quoting Βασιλειῶν B 1:21

Lampe [16, p 1180] lists the following meaning:

- I. be angry at

ὅμοσα – 1st person singular aorist from ὀμνύω, I swear, take an oath, τί τινά. ὀμνύω is a by-form of ὀμνομι and is predominant in Hellenistic Greek and hence the New Testament.

Used 26 times in the New Testament and 7 times in this epistle at 3:11, 18, 4:3, 6:13 (twice), 16, 7:21,

Arndt & Gingrich [3, pp. 565 – 566] list the following meanings

- I. Swear, take an oath (a) with accusative of the person or thing by which one swears, (b) also followed by indirect speech; in Attic Greek ὅμνυμι would take a future infinitive (c) instead of the accusative ἐν with the dative is used
- II. At 3:11 and 4:3 the direct discourse is preceded by εἰ
- III. At 3:18 there is the use of the dative with the future infinitive
- IV. At 6:13, 'since he had no one greater (using the genitive of comparison), he swore by himself
- V. At 7:21 the direct discourse is introduced by ὅτι

LSJ [20, p. 1224], listed under ὅμνυμι list the following meanings:

- I. Swear
- II. Swear to a thing, confirm *or* affirm by oath

Lampe [16, p. 952] noted under ὅμνυμι lists the following meanings:

- I. Swear, exegetical
- II. Swear, pagan oaths forbidden to Christians

εἰ - an example of aposiopesis, a rhetorical figure of speech in which the conclusion of a thought is suppressed; here this amounts to a strong negation, *they shall certainly not come into my rest*.

See Arndt & Gingrich [3, p. 219 §IV]. The phrase is repeated at 4:3 and 4:5

εἰσελεύσονται – 3rd person plural future from ἔρχομαι, I come.

κατάπαυσίν – rest, place of rest.

Used 9 times in the New Testament and 8 times in this epistle

Arndt & Gingrich [3, pp. 415 – 416] list the following meanings

- I. rest
- II. abstract for a concrete place of rest

LSJ [20, p. 904] list the following meanings:

- I. (a) stopping (b) metaphorically, pulling down, deposing
- II. Rest, calm, quoting Ἡαίας 66:1

Lampe [16, p. 714] lists the following meanings:

- I. place of rest, halting place
- II. rest, *of Sabbath, after Creation*

- 12 **βλέπετε** – 2nd person plural present imperative from βλέπω, I see. See Arndt and Gingrich [3, p. 143 §7], though I think §6 may also be appropriate here. The use of the *present* imperative should be noted here, take care *and keep on taking care*

ἐν τινι – as far as, it is concerned; see Arndt & Gingrich [3, p.261 §IV]

ἀπιστίας – unbelief, lack of belief

ἀποστήναι – strong aorist (intransitive) infinitive from ἀφίστημι, I go away, withdraw.

Used 14 times in the New Testament and once in this epistle

Arndt & Gingrich [3, pp. 126 – 127] list the following meanings:

- I. Transitive, cause to revolt, mislead
- II. Intransitive, (a) go away, withdraw, fall away, become apostate, (b) keep away, (c) figuratively, depart, withdraw

LSJ [20, p. 291] also noted as ἀφιστάνω list the following meanings:

- I. Transitive, (a) put away, remove, keep out of the way, (b) cause to revolt, (geometrically), cut off, (c) weigh out, (d) middle, give a final decision

	II. Intransitive, (a) stand away <i>or</i> aloof from, keep far from, (b) τινί, make way for another, (c) τινός, shrink from (d) stand aloof, recoil Lampe [16, p. 278] lists the following meanings: I. Withdraw from communion <i>with Church</i> II. Apostatize
13	παρακαλεῖτε – 2nd person plural present imperative from παρακαλέω, I encourage ἄχρις – until, as long as; here used as a conjunction. Used 52 times in the New Testament and 3 times in this epistle Arndt & Gingrich [3, pp. 128 – 129] note that the form ἄχρι is Attic but the form noted here (Hellenistic) only occurs in Πρὸς Ῥωμαίους 11:25, Πρὸς Γαλάτας 3:19 and Πρὸς Ἑβραίους 3:13. The following meanings are listed: I. Improper preposition with genitive of time, place <i>or</i> manner II. Conjunction (a) with relative, (b) with aorist subjunctive LSJ [20, pp. 297 – 298] also noted as ἄχρις list the following meanings: I. Adverb, to the uttermost II. Preposition with genitive, even to, as far as III. As a conjunction, until Lampe [16, p. 379] noted as ἄχρι lists the following meanings: I. Until, as far as καλεῖται – 3rd person singular present passive from καλέω, σκληρυνθῇ – 3rd person singular aorist passive subjunctive from σκληρύνω, I harden. See also §5.3 verse 8 ἀπάτη - deception, deceitfulness. Used 7 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 82] list the following meanings I. Deception, deceitfulness II. Pleasure, pleasantness that involves one in sin LSJ [20, p. 181] list the following meanings: I. Trick fraud, deceit II. Guile, treachery III. Beguiling of time IV. Name of a plant Lampe [16, p. 178] lists the following meanings: I. Fraud, deceit, treachery II. (subjective) deception, delusion, error
14	μέτοχοι – sharing in, participating in, partner, companion ἐάνπερ – περ is an enclitic particle with intensive and extensive force. Here, joined to ἐάν, has the meaning if only, if indeed, supposing that. ὑποστάσεως – substantial nature, essence, actual being, reality. See also §5.1 verse 3 τέλους – end Used 40 times in the New Testament and four times in this epistle at 3:14, 6:8, 6:11 and 7:3 Arndt & Gingrich [3, pp. 811 – 812] list the following meanings:

- I. End (a) in the sense of termination, (b) the last part, close, conclusion, (c) end *or* goal towards which a movement is directed, outcome, (d) adverbial expressions, (i) finally, (ii) to the end, to the last, (iii) in the end, finally
- II. Rest, remainder
- III. Indirectly, tax, customs duties

At 3:14 and 6:11 the meaning is I (d) (ii)

At 6:8 the meaning is I (c)

At 7:3 the meaning is I (a)

LSJ [20, pp. 1772 - 1774] lists the following meanings:

- I. (a) Coming to pass, performance, consummation (b) Power of deciding, supreme power, (c) Magistracy or office (d) Decision, doom, (e) Something done *or* ordered to be done, (f) Plural, services or offering to the gods, (g) Service rendered by a citizen, (h) Dues exacted by the state (i) Financial means (j) A military station (k) Troops or columns, (l) a territorial division
- II. Degree of completion *or* attainment, (a) degree of maturity, (b) length of time *or* space, state of completion, finish, at last
- III. (a) Achievement or attainment, (b) winning-post, (c) Philosophical, full realisation, highest point, ideal

Lampe does not notice the word

κατάσχωμεν 1st person plural aorist subjunctive from κατέχω, I hold back, restrain, check. See also §5.3 verse 6

- 15 **σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ**
A exact quotation from Ψαλμὸς 94:7

- 16 **παρεπίκραναν** – 3rd person plural aorist from παραπικραίνω, I embitter, make angry, provoke. Here used intransitively.

- 17 **προσώχθισεν** – 3rd person singular aorist from προσοχθίζω, I am angry, offended, provoked. See also §5.3 verse 10

ἁμαρτήσασι – aorist participle from ἁμαρτάνω, I transgress, sin

Used 43 times in the New Testament and twice in this epistle

Arndt & Gingrich [3, p. 82] list the following meanings

- I. Deception, deceitfulness
- II. Pleasure, pleasantness that involves one in sin

LSJ [20, p. 77] lists the following meanings:

- I. miss the mark
- II. fail of one's purpose
- III. fail of having, be deprived of τινός
- IV. fail to so, neglect
- V. do wrong, err
- VI. passive, be frustrated
- VII. as adjective, wrong, mistaken

Lampe [16, pp. 80 – 81] lists the following meanings:

- I. Sin, definition and general characteristics,
- II. Causes
- III. Referring to the difference in gravity of sin

	IV. Effects of sinning V. Referring to the forgiveness of sin VI. Referring to post-baptismal sin VII. Prevention of sin by baptism VIII. Referring to the Christian attitude to sin and sinners
	κῶλα – dead body, corpse
	ἁμαρτήσασιν – referring back to τίσιν in the previous clause
18	ὅμοσεν – 3rd person singular aorist from ὀμνύω, I swear, take an oath, τί τινά. See also §5.3 verse 11 κατάπαυσιν – rest, place of rest. See also §5.3 verse 11 ἀπειθήσασιν – aorist participle from ἀπειθέω, I disobey, am disobedient, disbelieve Used 14 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 82] list the following meanings I. Disobey, disbelieve τινί II. In an absolute sense, the disobedient III. In the view of the early Christians the supreme disobedience was the refusal to believe their gospel, so in some passages the interpretation is disbelieve, be an unbeliever. This interpretation is ‘greatly disputed’. LSJ [20, p. 182] lists the following meanings: I. Be disobedient, refuse compliance, disobey τινί Lampe [16, p. 179] lists the following meanings: I. Be disobedient, disobey II. Disbelieve, reject III. Refuse IV. Not comply with
19	

5.4 Κεφάλαιον δ'

1	Φοβηθῶμεν – 1st person plural aorist subjunctive from φοβέομαι, I am afraid Used 95 times in the New Testament and four times in this epistle at 4:1, 11:23, 11:27, 13:6 Arndt & Gingrich [3, pp. 862 – 863] list the following meanings: I. Afraid, (a) intransitive, (b) transitive, fear someone or something, II. Revere, respect (a) for God, (b) for men <i>who command respect</i> At 4:1, the meaning is I (a) LSJ [20, p. 1946] lists the following meanings: I. Homer (not Odysseus) (a) put to flight, (b) terrify, alarm II. Passive and middle (a) Homer, put to flight, (b) be seized with fear, (c) be afraid, (d) fear lest a thng will be, (d) with infinitive fear to do, (e) stand in awe of dread, (f) fear about a thing Lampe [16, p. 1486] lists the following meanings: I. Active, fear II. Middle (usual) (a) fear of Christ, (b) fear of God καταλειπομένης – present passive participle from καταλείπω, I leave behind, leave over.
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Used 24 times in the New Testament and twice in this epistle

Arndt & Gingrich [3, p. 413] list the following meanings:

- I. (a) leave someone (τινά) behind, (b) die and leave behind, (c) leave over, see to it that something is left, (d) leave without help, abandon
- II. (a) leave something behind, (b) leave a place, (c) leave to one side, give up, (d) leave, abandon, give up, (e) leave something as it is, (f) leave over in the sense of incomplete, unfinished, open, (g) leave behind of an inheritance.

The meaning at 4:1 is that of II(f), at 11:27 the meaning is that of II(b).

LSJ [20, p. 898] lists the following meanings:

- I. (a) Leave behind, passive, be left (b) middle leave in a certain state
- II. (a) Forsake, abandon, (b) let drop, give up
- III. Leave remaining

Lampe [16, p. 1710] lists the following meanings:

- I. Leave
- II. Leave to
- III. Relinquish, leave behind
- IV. Abandon, forsake
- V. Give up, renounce

ὕστερηκέναι – perfect infinitive from ὕστερέω, I come too late, be in need of lack τινός.

Used 16 times in the New Testament and three times in this epistle at 4:1, 11:37 and 12:15.

Arndt & Gingrich [3, p. 849] list the following meanings:

- I. (a) come too late, fail to reach, be excluded (b) be in need, lack of τινός something, (c) be less than, inferior to, with a genitive of comparison, (d) fail, give out, lack
- II. Passive, be lacking go without, come short of τινός

This is the meaning in all occurrences in this epistle (3:9, 2:4 and 11:27).

LSJ [20, p. 1905] lists the following meanings:

- I. Be behind, *or* later, come late
- II. Come later than τινός, come too late for
- III. Metaphorical, lag behind, be inferior to
- IV. (a) Fail to obtain, lack (b) fail, come to grief

Lampe [16, p. 1466] lists the following meanings:

- I. Be behind, occur later
- II. Fall short, be wanting
- III. Be in need
- IV. Make to fail of

2 **εὐηγγελισμένοι** – perfect passive participle from εὐαγγελίζομαι, I have preach good news

Used 54 times in the New Testament and twice in this epistle

Arndt & Gingrich [3, p. 317] observes that the active εὐαγγελίζω is only found at Ἀποκάλυψις Ἰωάννου 10:7 and 14:6 and Πράξεις Ἀποστόλων 16:17 (only in D*), and belongs to later Greek, though there are some references in the LXX. It does not differ much in meaning from the much more common εὐαγγελίζομαι. The following meanings are listed:

- I. Generally, τί τινι as at Κατὰ Λουκᾶν 1:19
- II. Mostly, specifically of the divine message of salvation (a) middle, (i) noting both the thing proclaimed and the person who receives, (ii) mentioning the object of the proclamation, (iii) mentioning the one who receives the message, (iv) absolutely, preach (b) passive (i) as a subject to be preached (ii) have the good news preached to one

The meaning here is that of II (b) (ii)

LSJ [20, pp. 704 – 705] lists the following meanings:

- I. Bring good news, announce them
- II. Preach *or* proclaim as glad tidings

Lampe [16, p. 555] lists the following meanings:

- I. Intransitive, (a) utter good news, (b) bring good news preach the gospel, evangelise (c) write a gospel, (d) read the gospel of the day
- II. Transitive, (a) bring good news to, preach the gospel to, evangelise (b) preach as good news, preach as gospel,
- III. Passive, (a) be given good news, (b) evangelised, (c) be given good news about, (d) be announce be preached

συγκεκερασμένους – perfect passive participle from συγκεράννυμι, I mix together, blend, unite. The best interpretation of this is the meaning ‘unite’.

The syntax here can be a little tricky. Arndt and Gingrich [3, p. 773] interpret this as:

‘the word which they heard did not benefit them because it was not united by faith with the hearers’

This, it seems to me, comes from

ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκερασμένος τῇ πίστει τοῖς ἀκούσασιν
which is the reading from **Ⲙ** and 104.

Souter [38] also has readings of συγκεκερασμένος and συγκεκερασμένους in the footnotes but has the same reading as Nestlé-Aland 28 in the text.

The difference here is that the text from **Ⲙ** and 104 implies that συγκεκερασμένος agrees with λόγος whereas Nestlé-Aland 28 (and Souter) imply that συγκεκερασμένους agrees with ἐκείνους, which is how I interpreted it. Arndt & Gingrich also give a different interpretation based on A, B, C, D (Nestlé-Aland list numerous other MSS as well as the Vulgate and the Syriac).

A further point may be made about ὁ λόγος τῆς ἀκοῆς. Moule [29, p. 175] this construction is called ‘the Descriptive Genitive’ and may be due to semitic influence, hence a good interpretation of this would be ‘the word which they heard’.

- 3 **ὥς ὅμοσα ἐν τῇ ὀργῇ μου·
εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου**

An exact quotation from Ψαλμὸς 94:11

καίτοι – and yet

καταβολῆς – foundation, beginning.

Used 11 times in the New Testament and three times in this epistle

Arndt & Gingrich [3, p. 409] list the following meanings:

- I. Foundation, beginning
- II. As a technical term for the sowing of the seed

The meaning at 4:3 and 9:26 is that of I and it could also be the meaning at 11:11. With regard to the latter if the meaning II is applicable to 11:11 then Arndt & Gingrich assert that there may be some error in the text since this expression could not be used of Sarah, only of Abraham.

LSJ [20, p. 885] lists the following meanings:

- I. Throwing down, hence sowing
- II. Paying down, by instalments
- III. Laying of foundations
- IV. Periodical attack of illness

	Lampe [16, p. 705] lists the following meanings: I. Throwing down, especially of seed II. Beginning, foundation III. Sending forth, descent
	γενηθέντων - aorist pssive participle from γίνομαι,
4	πού - enclitic adverb (note the accent of γάρ), somewhere καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ An exact quotation from Γένεσις 2:2
5	εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου An exact quotation from Ψαλμὸς 94:11
6	ἀπολείπεται – 3rd person singular present passive from ἀπολείπω, I leave behind, remain, desert, put aside, give up with an accusative and infinitive following (as here) it is reserved, it is certain. Used 7 times in the New Testament and three times in this epistle at 4:6, 4:9 and 10:26 Arndt & Gingrich [3, p. 94] list the following meanings: I. Leave behind II. Passive, (a) remain (b) with accusative and infinitive following, it is certain, reserved, <i>or</i> the fact remains III. Desert IV. Put aside give up At 4:6 the meaning is II(b) At 4:9 and 10:26 the meaning is II(a) LSJ [20, p. 206] lists the following meanings: I. Leave over <i>or</i> behind, (a) bequeath, (b) leave hold of, (c) leave behind in the distance, (d) leave undisputed, (e) leave, allow II. Desert, abandon III. Leave open, leave a space IV. Cease, fail V. Middle, bequeath to posterity VI. Be left behind, stay behind Lampe does not notice the word
	ἀπειθείαν – disobedience, disbelief
7	ὀρίζει – 3rd person singular present from ὀρίζω, I determine, appoint, fix, set. See also §9.5 verse 7 προεῖρηται – 3rd person singular perfect from προλέγω, I tell beforehand, say above, state above σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν A exact quotation from Ψαλμὸς 94:7,8
8	
9	ἀπολείπεται – 3rd person singular present passive from ἀπολείπω, I leave behind, remain, desert, put aside. See also §9.5 verse 6 σαββατισμός – Sabbath rest, Sabbath observance
10	
11	σπουδάσωμεν – 1st person plural aorist subjunctive from σπουδάζω, I hasten, hurry, be zealous or eager.

ὑποδείγματι – example, model, pattern, copy, imitation

πέση - 3rd person singular aorist subjunctive from πίπτω, I fall

ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας

would read more clearly as

ἵνα μὴ τις πέσῃ ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας

according to Moule [29, p.168]

12 **ἐνεργῆς** – effective, active, powerful

τομώτερος – comparative adjective from τομός, sharp, cutting

μάχαιραν – sword, sabre.

Used 29 times in the New Testament and three times in this epistle

Arndt & Gingrich [3, p. 496] list the following meanings

- I. Literally, a sword
- II. Figuratively, a violent death as at Πρὸς Ῥωμαίους 8:35, or a symbol of the power of authorities to punish evil-doers as at Πρὸς Ῥωμαίους 13:4

The meaning in this epistle is that of I.

LSJ [20, p. 1085] lists the following meanings:

- I. Large knife *or* dirk
- II. Short sword, dagger
- III. Shears *or* scissors
- IV. Name of a precious stone
- V. Part of the liver

Lampe [16, p. 834] lists the following meanings:

- I. Sword

δίστομον – double-edged

διϊκνούμενος – present participle from διϊκνέομαι, I pierce, penetrate.

An hapax legomenon.

Arndt & Gingrich [3, p. 195] list only the meaning given above.

LSJ [20, p. 428] lists the following meanings:

- I. Go through, penetrate
- II. In speaking, go through
- III. Of time, intervene

Lampe does not notice the word

μερισμοῦ - division, separation. See also §9.5 verse 12

Used twice in the New Testament and both times in this epistle

Arndt & Gingrich [3, p. 505] list the following meanings:

- I. (a) Division, separation, (b) in Ignatius with reference to the heretics who have separated themselves see Liber 3004 §2.5 2:1, 3:1, 8:1 or §2.6 8:1 (Arndt & Gingrich say 7:2, but I can't find the reference there)
- II. Distribution, apportionment

At 4:12 the meaning is I, at 2:4 the meaning is II

LSJ [20, p. 1104] lists the following meanings:

	I. (a) Dividing, division, apportionment, (b) Partition, (c) Share of taxation, (d) Role, part assigned, (e) Kind of gymnastic II. (a) Rhetoric, division of subjects, (b) Logic, assignment of the elements of contradiction, (c) Grammar, classification of parts of speech, (d) Metric, division into feet, scansion, mathematics, quotient Lampe [16, p. 844] lists the following meanings: I. Dividing, division (a) theologically, (b) schism, (c) separation II. Assignment of functions III. Sharing, participation
	ἄρμων – joint
	μυελῶν – marrow
	κριτικὸς – able to discern, critical
	ἐνθυμήσεων – thought, reflection, idea
	ἐννοιῶν – thought, knowledge, insight.
	Used twice in the New Testament and once in this epistle
	Arndt & Gingrich [3, p. 267] list the above meanings and list several philosophers and their works, Plato, Phaedo; Aristotle, Ethica Nichomachea.
	LSJ [20, p. 570] lists the following meanings:
	I. (a) act of thinking, (b) notion, conception, (c) intent, (d) good sense, better judgement II. Sense of a word III. Rhetoric, thought, as opposed to diction
	Lampe [16, p. 476] lists the following meanings:
	I. Thought, idea, concept II. Sense <i>or</i> meaning of a word, phrase <i>or</i> passage III. Wisdom
13	κτίσις – creation ἀφανής – invisible, hidden An hapax legomenon. Arndt & Gingrich [3, p. 124] list only the meaning given above. LSJ [20, p. 286] lists the following meanings: I. Unseen, starless II. Disappear, disappeared, runaway, absconded III. Unnoticed, secret IV. Of person and thngs, unnoticed, obscure V. Prersonal property which can be secreted amd made away with Lampe does not notice the word
	τετραχηλισμένα – perfect passive participle from τραχηλίζω, I open and lay bare
14	ἀρχιερέα – high priest. See also §5.2 verse 17. διεληλυθότα – perfect passive participle from διέρχομαι, I come <i>or</i> go through κρατῶμεν – 1st person plural present subjunctive from κρατέω, I take into possession or custody, take hold of, grasp, attain. Used 47 times in the New Testament and twice in this epistle at 4:14 and 6:18 Arndt & Gingrich [3, p. 448] list the following meanings

- I. Take into one's possession or custody, (a) arrest, apprehend *τινά*, (b) take hold of, grasp, seize forcibly *τινά*, (c) attain *τινός*
- II. (a) hold fast *τινά*, (b) hold, (c) hold upright, support *τί*, (d) hold back *or* restrain from, hinder, (e) hold fast and prevent (i) hold in one's power, (ii) hold fast to *τινά or τί or τινός*, (iii) hold fast, keep hold of

At 4:14 and 6:18 the meaning is II (e) (ii)

LSJ [20, p. 991] lists the following meanings:

- I. Ruler, hold sway
- II. Conquer, prevail, get the upper hand
- III. Become master of, get possession
- IV. Lay hold of
- V. Control, command
- VI. Repair, make good

Lampe [16, pp. 775 – 776] lists the following meanings:

- I. Rule (a) rule over, (b) be strong, powerful
- II. Conquer (a) gain victory, (b) surpass, (c) achieve, accomplish, (d) prevail
- III. Lay hold of (a) seize, (b) detain, (c) hold fast, (d) hold in the hand, (e) hold *so as to lead*, (f) maintain, uphold, support, (g) endure, put up with, (h) hold, possess

ὁμολογίας – confession. See also §5.3 verse 1

15 **συμπαθεῖν** – aorist infinitive from *συμπαθέω*, I show sympathy with *τινί*.

Used twice in the New Testament and both times in this epistle

Arndt & Gingrich [3, pp. 778 - 779] list the following meanings

I sympathise with *or* show sympathy with *τινί or τί*

LSJ [20, p. 1680] lists the following meanings:

- I. Be sympathetically affected
- II. Sympathise with
- III. Sympathise in, feel for
- IV. Feel sympathy

Lampe [16, p. 1285] lists the following meanings:

- I. Be sympathetically affected
- II. Have an attachment to

ἀσθενείαις – weakness.

Used 24 times in the New Testament and four times in this epistle

Arndt & Gingrich [3, p. 115] list the following meanings:

- I. Literally, (a) of bodily weakness, (b) any kind of weakness, (c) frailty to which all human flesh is heir
- II. Figuratively, timidity, used with *φόβος* and *τρόμος*

At 4:15 the meaning is II, at 5:2, 7:28 I(c), at 11:34 I(b)

LSJ [20, p. 256] lists the following meanings:

- I. Want of strength, weakness
- II. Disease, sickness
- III. Poverty
- IV. In moral sense, feebleness, weakness

Lampe [16, p. 243] lists the following meanings:

- I. Want of strength, weakness

	II. Frailty of the flesh, not necessarily denoting sin III. Of tribulations
	πεπειρασμένον – perfect passive participle from πειράζω, I try, attempt. See also §5.3 verse 9
	ὁμοιότητα – likeness, similarity, agreement
16	προσερχόμεθα – 1st person plural present subjunctive from προσέρχομαι, I come <i>or</i> go towards Used 86 times in the New Testament and seven times in this epistle Arndt & Gingrich [3, p. 713] list the following meanings: I. Literally, approach τινί either person <i>or</i> thing II. (a) coming to <i>or</i> approaching a deity τινί (7:35) <i>or</i> a place (4:16), (b) turn to <i>or</i> occupy oneself with a thing, agree with <i>or</i> accede to, (c) also of inanimate things LSJ [20, p. 1511] lists the following meanings: I. Come <i>or</i> go to τινί II. In hostile sense, attack III. Come in, surrender, capitulate IV. Come forward to speak V. Appear VI. Come in, of revenue VII. Have sexual intercourse Lampe [16, p. 1169] lists the following meanings: I. Draw near, approach II. Come forward, III. Apply oneself IV. Strive towards V. Go forward, take place
	παρρησίας – outspokenness, frankness, plainness of speech. See also §5.3 verse 6
	εὐκαιρον – well-timed, suitable

5.5 Κεφάλαιον ε'

1	καθίσταται – 3rd person singular present middle from καθίστημι I appoint, put in charge. The verb is here used <i>transitively</i>. See also §5.2 verse 6
	προσφέρῃ - 3rd person singular present subjunctive from προσφέρω, I bring τινά <i>or</i> τί to. Used 47 times in the New Testament and 19 times in this epistle. Arndt & Gingrich [3, pp. 719 - 720] list the following meanings: I. Active and passive (a) bring (to) τινά τινι (b) bring (to) τινά <i>or</i> τί τινι II. Bring, offer, present offerings, gifts (a) bring something with or without τινί person, (b) figuratively, of a poor girl III. Passive, meet, deal with, τινί At 5:1, 7:27, 9:7, 9:28, 10:11, 10:12, 11:4 the meaning is II (a) At 5:7 the meaning is II (b) At 12:7 the meaning is III LSJ [20, pp. 1529 – 1523] list the following meanings: I. (a) hold out one's hands in a hostile and friendly sense, (b) Add, bear in addition, (c) Present, offer, (d) Address

- II. Contribute, pay
- III. Intransitive, resemble
- IV. Bear in addition

Lampe [16, pp. 1183 – 1184] lists the following meanings:

- I. Bring to
- II. Bring forward, bring to one's notice
- III. Contribute
- IV. Attribute
- V. Bring up against, urge against
- VI. Administer *oath*
- VII. Win over
- VIII. Produce of the procession of the Holy Ghost
- IX. Passive, approach, enter upon
- X. Middle, set forth
- XI. Middle, address
- XII. Offer, several different meanings are listed

2 **μετριοπαθεῖν** – aorist infinitive from μετριοπαθέω, I moderate my feelings, deal gently with τινί
An hapax legomenon.

Arndt & Gingrich [3, pp. 514 - 515] list only the meanings given above.

LSJ [20, p. 1122] lists the following meanings:

- I. Feel moderately, bear reasonably with, quoting this verse

Lampe [16, p. 867] lists the following meanings:

- I. Be humble

ἄγνοοῦσιν – present participle from ἄγνοέω, I do not know, am ignorant.

Used 22 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 11] list the following meanings:

- I. Not to know, be ignorant of, with ὅτι following
- II. Not to know τινά of the person
- III. Not to understand
- IV. Do wrong, sin in ignorance

The meaning here is IV

LSJ [20, pp. 11 – 12] lists the following meanings:

- I. Often used with a negative (he was not ignorant of...)
- II. (a) Fail to understand, (b) passive, not to be known, not recognised
- III. Go wrong, make a false step

Lampe does not list the word

πλανωμένοις – present participle from πλανάω, I lead astray, cause to wander.

Used 39 times in the New Testament and three times in this epistle.

Arndt & Gingrich [3, p. 665] list the following meanings:

- I. Active, (a) lead astray, cause to wander (b) figuratively, mislead, deceive τινά
- II. Passive, go astray, be misled, wander about, (a) literally, become lost, (b) figuratively, as a symbol of men who had strayed from the right way, (c) figuratively, without preserving the symbolism, (i) go astray, be misled, deluded, (ii) wander away (iii) be mistaken, deceive oneself, (iv) be deceived, misled

At 3:10 the meaning is II (c) (i); at 5:2 the meaning is II, at 11:38 the meaning is II (a)

LSJ [20, p. 1411] lists the following meanings:

- I. (a) cause to wander, (b) lead from the subject, (c) lead astray, mislead, deceive
- II. Passive, (a) wander, stray, (b) wander in speaking, (c) miss the right moment, (d) do something irregularly or with variation, (e) be in doubt *or* at a loss, be misled

Lampe [16, pp. 1088 – 1089] lists the following meanings:

- I. Transitive, (a) lead astray, (b) deceive, (c) passive, go astray
- II. Intransitive, (a) lead in wrong direction, (b) middle, wander

περίκειται – 3rd person singular present from **περίκειμαι**, I lie *or* place around.

Used 5 times in the New Testament and twice in this epistle.

Arndt & Gingrich [3, pp. 647 - 648] list the following meanings:

- I. Lie *or* be placed around, (a) literally as in *Κατὰ Μαθθαῖον* 9:43 *or* *Κατὰ Λουκᾶν* 17:2, (b) figuratively of a crowd of people as at 12:1
- II. As a passive of **περιτίθημι** τινί τι (a) literally put something on someone, wear something, (b) figuratively be clothed in *or* surrounded by
- III. The reading in *Liber 3004* §2.3 12:3, suggest the lot which it is incumbent upon me to obtain

At 5:2 the meaning is II (b), at 12:1 the meaning is I (b)

LSJ [20, p. 1376] lists the following meanings:

- I. Lie round about,
- II. Have round one

Lampe [16, p. 1066] lists the following meanings:

- I. Be set around, enclose
- II. Be clothed with, wear
- III. Be invested with
- IV. Be afflicted with disease
- V. Be shed round

3 **προσφέρειν** – present infinitive from **προσφέρω**, I bring *τινά or τί* to. See also §5.5 verse 1

4 **καθόσπερ** – just as

Used twice in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 391] list the meaning above

LSJ [20, p. 857] remarks that this is the same as **καθώς** and lists the following meanings:

- I. How, as when

Lampe [16, p. 692] lists the following meanings:

- I. Just as

Ἀαρών – Aaron

5 **γεννηθῆναι** – aorist passive infinitive from **γίνομαι**, I happen *or* become

υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε

An exact quotation from *Ψαλμός* 2:7

6 **σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ**

A very close quotation from *Ψαλμός* 109:4

In addition to the quotation above also note *Μακκαβαίων* A 14:41:

⁴¹ καὶ ὅτι οἱ Ἰουδαῖοι καὶ οἱ ἱερεῖς εὐδόκησαν τοῦ εἶναι αὐτῶν Σιμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφήτην πιστὸν

δεήσεις – entreaty, prayer.

Used 17 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, pp. 171 - 172] remark that in Christian literature and almost always in the LXX (the exception is Μακκαβαίων A 11:49) refers exclusively as an entreaty to God.

LSJ [20, p. 372] lists the following meanings:

- I. (a) Entreaty, (b) petition
- II. Want, need

Lampe [16, p. 334] lists the following meanings:

- I. Entreaty, supplication, petition,
- II. Supplication, expressed in words
- III. Intercessory prayer
- IV. Combined with other terms denoting petition

ἰκετηρίας – supplication.

An hapax legomenon.

Arndt & Gingrich [3, p. 375] list only the above meaning and remark that the word is derived from the adjective ἰκετήριος with ἐλαία or ῥάβδος to be supplied, the olive branch was the sign of the suppliant. The adjective occurs twice in the LXX at Ιώβ 40:27 and Μακκαβαίων B 9:18:

²⁷ λαλήσει δέ σοι δεήσει, ἰκετηρία μαλακῶς;

¹⁸ οὐδαμῶς δὲ ληγόντων τῶν πόνων, ἐπεληλύθει γὰρ ἐπ' αὐτὸν δικαία ἢ τοῦ θεοῦ κρίσις, τὰ κατ' αὐτὸν ἀπελπίσας ἔγραψεν πρὸς τοὺς Ἰουδαίους τὴν ὑπογεγραμμένην ἐπιστολὴν ἰκετηρίας τάξιν ἔχουσιν, περιέχουσιν δὲ οὕτως

There are several uses in Philo of Alexandria

LSJ [20, p. 826] notes that the word is derived from the adjective and is used to describe a suppliant having an olive branch held in his hand. The supplement (p. 157) refers to the Papayri Oxyrinchi.

Lampe does not list the word but does list (on page 673) ἰκετηρικός, suppliant

κραυγῆς – shouting, clamour

ἰσχυρᾶς – strong, mighty, powerful.

Used 29 times in the New Testament and three times in this epistle.

Arndt & Gingrich [3, p. 383] list the following meanings:

- I. Of living beings, in either physical *or* mental strength (a) applied to superhuman beings, (b) applied to human beings
- II. Of things, applied to wind, violent, to stone, solid, mighty, to a famine, severe, to letters, weighty, effective

LSJ [20, p. 843 – 844] lists the following meanings:

- I. Strong, of food, indigestible
- II. Powerful
- III. Forcible, violent, severe
- IV. Of literary style, vigorous

Lampe [16, p. 679] lists the following meanings:

- I. Strong, referring to God *or* virtues

προσενέγκας – aorist participle from προσφέρω, I bring τινά *or* τί to. See also §5.1 verse 1

εἰσακουσθεῖς – aorist participle from εἰσακούω, I hear

Used 5 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 232] list the following meanings:

- I. Obey
 - II. Of God, hear (a) referring to the person making the request, (b) referring to the prayer
- The meaning here is II (a)

LSJ [20, p. 493] lists the following meanings:

- I. (a) Hearken *or* give ear to one, give way, yield to a request
- II. Poetically, simply hear
- III. Perceive

Lampe does not list the word but does list (on page 423) εἰσάκουσις, listening to, attention

ἀπό - Arndt & Gingrich [3, p. 87] V 1.

ἐνλαβείας – fear of God

Used twice in the New Testament and both times in this epistle.

Arndt & Gingrich [3, p. 321] remark that it is used in Christian literature only of reverent awe of God or fear of God. It occurs three times in the LXX at Ἰώβ 22:24, Παροιμίαι 23:14 and Σοφία Σαλωμωνος 17:8

LSJ [20, p. 720] lists the following meanings:

- I. Discretion, caution
- II. Caution *or* discretion in a thing
- III. Reverence, piety
- IV. In a bad sense, over-caution, timidity

Lampe [16, p. 567] lists the following meanings:

- I. Cautious fear, (a) discretion, (b) fear, (c) godly fear, reverence, (d) reverence, respect, (e) reverence, as a title of honour, (f) religious scruple
- II. Piety
- III. Religion
- IV. The religious life

8 **καίπερ** – although

ὕπακοήν – obedience

9 **τελειωθεῖς** – aorist passive participle from τελειόω, I bring to an end, finish, accomplish, fulfill.

Used 23 times in the New Testament and 9 times in this epistle at 2:10, 5:9, 7:19, 28, 9:9, 10:1, 14, 11:40, 12:23

Arndt & Gingrich [3, pp. 809 – 810] list the following meanings:

- I. Complete, bring to an end, finish, accomplish
- II. Bring to an end, bring to its goal or to accomplishment (a) of Jesus, (b) bring to full measure, (c) fulfill of prophecies etc., (d) of the perfection of just men, (e) make perfect
- III. As a term of the mystery religions initiate, be consecrated

At 2:10, 5:9, 7:28 the meaning is II (a)

At 9:9, 10:1, also 10:14 and 7:19 the meaning is II (e)

At 7:19, 11:40 and 12:23 the meaning is II (d)

LSJ [20, p. 1770] lists the following meanings:

- I. Of things, acts, works, make complete, perfect
- II. Bring to perfection, consummation
- III. Bring fruit to maturity, come to maturity

Lampe [16, pp. 1382 – 1383] lists the following meanings:

- I. Fulfil, perform

- II. Fulfil phrophecies
- III. Finish, accomplish,
- IV. Complete, perfect
- V. Passive, come to completion
- VI. Passive, be completed
- VII. Perfect through sacramental agency
- VIII. Be perfected by death

αἴτιος – cause, source

An hapax legomenon

Arndt & Gingrich [3, p. 26] remark that this is from a adjective but that in Christian literature it is only used a substantive. The references at Κατὰ Λοῦκαν 23:4, 14, 22 and Πράξεις Ἀποστόλων 19:40 use the neuter.

LSJ [20, pp. 44 – 45] lists the following meanings:

- I. (a) culpable, responsible, (b) thwe accused, the culprit
- II. (a) Responsible for τινός, (b) neuter, cause

Lampe [16, p. 54] lists the following meanings:

- I. Causing, (a) God as first cause, (b) of Father as causative principle of Son (c) of Logos as cause of union of natures, (d) of Logos as creative cause, (e) refutation of Platonic theory that God is not the cause of matter, (f) denial that God is cause of evil, (g) angels not cause of creative activity
- II. blameworthy

αἰώνιον – eternal, without beginning, without beginning or end.

Used 71 times in the New Testament and 6 times in this epistle at 5:9, 6:2, 9:12, 14, 15, 13:20

Arndt & Gingrich [3, p. 28] list the following meanings:

- I. Without beginning
- II. Without beginning or end
- III. Without end

At 5:9, 6:2, 9:12, 15, 13:20 the meaning is III

At 9:14 the meaning is II

LSJ [20, p. 45] lists the following meanings:

- I. Lasting ofr san age, perpetual, eternal
- II. Holding an office *or* title for life

Lampe [16, pp. 56 – 57] lists the following meanings:

- I. Eternal, in full sense without beginning or end, (a) of the divine nature, (b) of the Trinity, (c) of God, (d) of the Son, (e) of things eternal and spiritual, (f) of natural *or* revealed law, (g) according to pagans and heretics, various meanings are adduced for Epicureans, Gnostics and Docetists
- II. Eternal in the future, immortal, (a) of spiritual beings, (b) of the world hereafter
- III. (a) Lasting for an indefinitely long period, but not fully eternal, (b) immortal, lasting, permanent

10 **προσαγορευθεῖς** – aorist passive participle from προσαγορεύω, I greet, call, name, designate

11 **δυσερμήνευτος** – difficult to describe, hard to explain.

An hapax legomenon

Arndt & Gingrich [3, p. 26] only list the above meaning and it does not appear to be a very common word; it is used bt Artemidorus (2nd century) and Philo.

LSJ [20, p. 1647] gives the meanings:

- I. In a form of sun-dial, the shadow of the gnomon, the length of which in feet indicated the time of day,
- II. (i) a simple sound of speech, the first component of the syllable, (ii) in Physics, στοιχεῖα were the components into which matters is ultimately divisible, (iii) the elements of proof, (iv) generally elementary or fundamental principle

Lampe [16, pp. 1260 – 1261] give the following meanings:

- I. Ultimate component into which anything is divisible (i) simple sound, (ii) element of matter, (iii) ultimate principle, a feature of the Marcosian heresy; see Ieraeus 1:14 (Migne Patrologiae Graecae Volume VII 596A – 713A,
- II. More generally, component part, element, principle, (i) rudiments of education, (ii) heavenly body, (iii) demonic principle *or* power, (iv) sign of the cross

λογίων – saying; here ‘promises’; see Arndt & Gingrich [3, p. 476]

στερεῶς – firm, hard, solid, strong

τροφῆς – nourishment, food

- 13 **μετέχων** – present participle from μετέχω, I share, have a share, participate in τινός. See also §5.2 verse 14.

ἄπειρος – unacquainted with, unaccustomed to

An hapax legomenon.

Arndt & Gingrich [3, p. 83] give the following meanings:

- I. (from ἀπειράομαι) unacquainted with, unaccustomed to
- II. (from πέρας) boundless

The meaning here is that of I.

LSJ [20, p. 184] gives TWO entries for this word and lists the following meanings:

- I. (a) Without trial or experience of a thing, unused to, unacquainted with (b) inexperienced, ignorant
- II. (a) boundless, infinite, (b) in Tragedy, often of garments, inescapable, (c) endless, i.e. circular

Lampe [16, p. 180] give the following meanings:

- I. Infinite, used in general, (b) of God, (c) of Logos, (d) of eternity
- II. Unlimited, innumerable

νήπιος – of very young children, also used figuratively, as here.

Used 9 times in the New Testament and once in this epistle at 5:13

Arndt & Gingrich [3, p. 537] give the following meanings:

- I. (a) literally of very young children, (b) the transition to the figurative sense is found here at 5:13, in this connexion the **νήπιος** is one who views spiritual things from the point of view of a child in contradistinction to the more advanced Christian, see for example Πρὸς Ἐφεσίους 4:14. There is also between the concepts σοφός, συνετός and then the νήπιοι are child-like and innocent, unspoiled by learning; see Κατὰ Μαθθαῖον 11:25 or Κατὰ Λουκᾶν 10:21.
- II. In the legal sense minor, not yet of age

LSJ [20, p. 1174] lists the following meanings:

- I. Literally, (a) infant, child, (b) less frequently of animals, young, (c) also used of plants
- II. Metaphorically, (a) of the understanding, childish, silly, without foresight, blind, (b) of bodily strength, like that of a child

Lampe [16, p. 908] give the following meanings:

- I. Infant, child, literally, (a) of Christ, (b) neuter as a substantive
- II. Metaphorical, (a) of those uninstructed in full mysteries of Christianity, beginners, (b) of those who lived under the dispensation of the Law, (c) of the innocent and simple, (d) feeble, in rudimentary state (e) foolish, unstable

14 **τελείων** – having attained the end *or* purpose, complete, perfect

Used 18 times in the New Testament and twice in this epistle at 5:14 and 9:11

Arndt & Gingrich [3, p. 809] list the following meanings:

- I. Of things (a) in a good sense, complete, perfect, (b) in a bad sense, *full measure of the sins*
- II. Of persons, (a) of age, full grown, adult, mature, (b) as a technical term for the mystery religions, someone initiated into the mystic rites, (c) of persons fully up to standard in a certain respect (d) perfect fully developed in a moral sense, (e) God is termed as τέλειος

The meaning here is that of II (a)

LSJ [20, pp. 1769 – 1770] lists the following meanings:

- I. Literally, (a) perfect entire, without blemish, (b) of animals, full-grown, (c) of persons, accomplished, perfect in his kind, (d) of prayers, vows, fulfilled, accomplished, (e) of numbers full, complete
- II. Of the gods, having power to fulfil prayer
- III. Last
- IV. A royal banquet
- V. The full point
- VI. The name of a month at Epidaurus
- VII. Finally, absolutely completely thoroughly
- VIII. Can be used comparatively and superlatively, cf. *tutissimo* in *Così fan tutte*.

Lampe [16, pp. 1379 – 1381] give the following meanings:

- I. Perfect, (a) referring to God, (i) in general, (ii) creation, (iii) as Father, (iv) of Logos, (v) of Holy Ghost, (b) of Christ, (i) in Godhead, (ii) in manhood, (iii) in both natures, (iv) but with manhood imposing limitations on Godhead, (v) referring to the controversy with Apollinarians, (vi) of incarnate Son's knowledge of Father, (vii) of things relating to Christ (c) of man (i) relativity of human perfection, (ii) reached by progress, (iii) Christians in general called τέλειος (iv) of the perfect (d) of Christian virtues and doctrines, (e) referring to Adam (i) created perfect, (ii) created immature, (f) fully instructed, ironically, (g) of numbers, (h) of evil things, (i) full stop
- II. Neuter used as substantive, (a) perfection, (b) completion, consummation (c) of baptism, (d) in plural, sublime things

ἔξιν – exercise, practice

αἰσθητήρια – sense, faculty.

An hapax legomenon.

Arndt & Gingrich [3, p. 25] remark that this is literally 'the organ of sense' but figuratively sense or faculty of the ability to make moral decisions:

LSJ [20, p. 42] lists the following meanings:

- I. Organ of sense, the faculties, quoting this verse

Lampe [16, pp. 52 – 53] give the following meanings:

- I. Organ of sense
- II. Intellectual faculty
- III. Mystical, spiritual organ of the soul

γεγυμνασμένα – perfect passive participle from γυμνάζω, I exercise naked, train.

Used 4 times in the New Testament and twice in this epistle at 5:14 and 12:11

Arndt & Gingrich [3, p. 167] list the following meanings:

- I. Literally, exercise naked, train
- II. Figuratively, train in mental and spiritual powers, this can be used in both a good (see Πρὸς Τιμόθεον A 4:7) and a bad (see Πέτρου Επιστολή B 2:14) sense

LSJ [20, p. 362] lists the following meanings:

- I. Train naked, train in gymnastic exercise
- II. Middle, exercise for oneself, practise
- III. Metaphorically, (a) wear out, harass,
- IV. Investigate
- V. like γυμνόω

Lampe [16, p. 324] give the following meanings:

- I. Train, exercise
- II. Dispute
- III. Discuss
- IV. Examine
- V. Explain
- VI. Meditate on
- VII. Investigate legally

διάκρισις – distinguishing, differentiation. See also

Used 3 times in the New Testament and once in this epistle at 5:14

Arndt & Gingrich [3, p. 185] list the following meanings

- I. Distinguishing, differentiation of good and evil
- II. Quarrel

LSJ [20, p. 399] lists the following meanings:

- I. (a) Separation, dissolution, (b) in concrete sense, resolved form
- II. (a) Decision, determination, examination *or* revision of accounts
- III. Decision by battle
- IV. Space between the eyes in dogs
- V. (a) Separation of tumour from blood-vessels, (b) secretion
- VI. Bandage

Lampe [16, p. 354] give the following meanings:

- I. Separation, distinction
- II. Of distinction of person in the Godhead
- III. Of the two natures in Christ

5.6 Κεφάλαιον ς'

- 1 **ἀφέντες** – present participle from ἀφίημι, I give up, abandon, neglect

τελειότητα – perfection, completeness

An hapax legomenon.

Arndt & Gingrich [3, p. 809] only give the meaning above and remark that it is of maturity in contrast to the stage of elementary knowledge

LSJ [20, p. 1770] lists the following meanings:

- I. Completeness, perfection

Lampe [16, pp. 1381 – 1382] give the following meanings:

- I. Perfection
- II. Of divine perfection
- III. In man, (a) as God's guide to perfection, (b) Christ its pattern; there follow 12 more different meanings

φερώμεθα – 1st person plural present middle subjunctive from φέρω, I bring, be driven, be moved; see Arndt & Gingrich [3, p. 855, §3]

θεμέλιον – foundation, basis

καταβαλλόμενοι – present passive participle from καταβάλλω, I found, lay (a foundation)

Used twice in the New Testament and once in this epistle at 6:1

Arndt & Gingrich [3, p. 408] list the following meanings:

- I. Active and passive, throw, down, strike down
- II. Middle found, lay θεμέλιον

The meaning here is that of II.

LSJ [20, p. 884] lists the following meanings:

- I. (a) throw, down, overthrow, (b) throw oneself down to sleep, (c) strike down, (d) throw into prison, (e) overthrow, refute, (f) abuse, bully, (g) cast down *or* away, cast off, reject
- II. (a) let fall, drop, (b) lay down, set down, (c) lay down, lay in stores, (d) pay down, (e) put in, deposit, (f) throw down seed, sow, (g) lay down as a foundation
- III. Passive, (a) lie down, (b) like καταβαίνω, arrive

Lampe does not notice this word.

μετανοίας – change of mind, remorse, repentance

2 **ἐπιθέσεως** – laying on

ἀναστάσεως – resurrection

κρίματος – dispute, lawsuit

Used 28 times in the New Testament and once in this epistle at 6:2

Arndt & Gingrich [3, pp. 450 - 451] list the following meanings:

- I. Dispute, lawsuit
- II. Decision, decree
- III. Judging, judgment
- IV. Judicial verdict

The meaning here is that of III

LSJ [20, p. 995] lists the following meanings:

- I. (a) decision, judgement, (b) decree, resolution, (c) legal decision
- II. (a) matter for judgement, question, (b) law-suit
- III. Judging, judgment, like κρίσις, quoting Κατὰ Ἰωάννην 9:39

Lampe [16, pp. 771 – 772] give the following meanings:

- I. Judgement
- II. Decision, decree
- III. Sentence of condemnation, condemnation

αἰωνίου – see §5.1 verse 2

3	ἐάνπερ – περ is an enclitic particle with intensive and extensive force. Here, joined to ἐάν, has the meaning if only, if indeed, supposing that. ἐπιτρέπη - 3rd person singular present subjunctive from ἐπιτρέπω, I allow, permit Used 18 times in the New Testament and once in this epistle at 6:3 Arndt & Gingrich [3, p. 303] list the following meanings: I. Allow, permit τινί. In this passage the word is used absolutely, almost intransitively II. Order instruct The meaning here is that of I. LSJ [20, pp. 667 – 668] lists the following meanings: I. (a) turn to <i>or</i> towards, (b) turn over to, transfer, bequeath, (c) commit entrust to, (d) rely upon, leave to τινί, (e) entrust oneself to, leave one's case to τινί, (f) to be entrusted II. (a) give up, yield, (b) intransitive, give way, III. command Lampe does not notice this word but does list (on page 538) ἐπιτρέπιζω, I prepare
4	φωτισθέντας – aorist passive participle from φωτίζω, I shine, give light to The word occurs 11 times in the New Testament and twice in this Epistle Arndt & Gingrich [3, pp. 872 – 873] list the following meanings: I. Intransitive, shine II. Transitive, (a) give light to, light up, illuminate, (b) figuratively, heavenly light granted to the enlightened one, (c) bring to light, reveal The meaning here is that of II (b) LSJ [20, p. 1969] lists the following meanings: I. shine, give light II. transitive, (a) illuminate, (b) bring to light, make known, (c) enlighten, instruct, teach, (d) illuminate with spiritual light, (e) throw light upon, illustrate Lampe [16, pp. 1508 – 1509] give the following meanings I. Literally, of physical illumination, (a) shine, shine upon, make bright, (b) Enlighten, make to see, (c) Bring to light, make manifest II. Metaphorically, (a) enlightenment of the mind, illustrate, explain (b) spiritual enlightenment, (i) reveal, make manifest, (ii) enlighten, enable to see, (c) illuminate, make bright, (iii) of inward illumination and enlightenment of the soul γευσάμενους – aorist middle participle from γεύομαι, I taste, partake of enjoy. ἐπουρανίου – heavenly μετόχους – partner, companion
5	ῥῆμα – word, matter, thing The word occurs 68 times in the New Testament and four times in this Epistle Arndt & Gingrich [3, p. 735] list the following meanings: I. That which is said, word, saying, expression II. Thing, object, matter, event The meaning here is that of I. Arndt & Gingrich note several different uses of this, such as 'teachings', 'gospel' or 'confession'. LSJ [20, p. 1569] lists the following meanings: I. (a) that which is said, word, (b) phrase, (c) subject of speech, matter II. Grammar, verb as opposed to ὄνομα (noun)

- I. That which is said *or* spoken, word, saying
- II. Of prophecy and revelation

- I. Fall beside, go astray, miss
- II. Fall away, commit apostasy

I. Go astray, fall into sin, (a) be delinquent, (b) results for Israel, (c) results among Christians
II. Be mislaid

- I. Renew
- II. Divine renewal, (a) of mankind, (b) of divine gifts

وَمِنْهُمْ رُفُؤٌ مُّؤْمِنٌ وَاللَّهُ يَخْتَارُ .

- I. Crucify, (a) of Christ (b) metaphorically, of Christ destroying death
- II. Crucify Christ again, afresh

89

An hapax legomenon.

Arndt & Gingrich [3, p. 614] lists the meanings above

LSJ [20, p. 1308] lists the following meanings:

- I. Make an example of quoting 1:10
- II. Show by example

Lampe does not notice the word.

The clause **τοὺς ἅπαξ φωτισθέντας ... παραδειγματίζοντα** is a construction known as accusative and infinitive and is used in indirect speech.

ἀνασταυροῦντας ... παραδειγματίζοντας – probably best to interpret this concessively

7 **πιοῦσα** – aorist participle from πίνω, I drink

ὕετον - rain

τίκτουσα – present participle from τίκτω, I bear, give birth to

Used 17 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, pp. 816 - 817] lists the following meanings:

- I. Literally give birth τινά
- II. Symbolically of the earth, bring forth

The meaning here is that of II.

LSJ [20, p. 1792] lists the following meanings:

- I. Bring into the world, engender; of the father, beget, of the mother, bring forth
- II. Of female animals, bear young, breed
- III. Of the earth, bear, produce

Lampe [16, p. 1393] give the following meanings:

- I. Bear *or* beget, of Son's generation
- II. Of Christ's birth
- III. Of generation of all things
- IV. Of the birth of Blessed Virgin Mary
- V. Of spiritual birth
- VI. Metaphorically, produce, generate

βοτάνην – fodder, herb, plant

An hapax legomenon.

Arndt & Gingrich [3, p. 145] list the following meanings:

- I. Plant; with εὔθετον (next), useful plant
- II. Figuratively of evil persons, see Liber 3004 §2.1 10:3, §2.5 3:1, §2.3 6:1

The meaning here is that of I

LSJ [20, p. 323] lists the following meanings:

- I. Pasture
- II. Fodder
- III. Herbs
- IV. Plants
- V. Weeds

Lampe [16, p. 301] give the following meanings:

- I. Herbage, plant

εὔθετον – well-placed, fit, suitable, convenient

Used 3 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 320] remark that originally the word meant ‘well-placed’ from εὖ and τίθημι but later, it meant, fit, suitable convenient τινί

LSJ [20, p. 714] lists the following meanings:

- I. Well-arranged, conveniently placed
- II. Of persons, well-adapted, quick, able

Lampe [16, p. 564] give the following meanings:

- I. Well-arranged, well-fitted, hence, good, virtuous

γεωργεῖται – 3rd person singular present passive from γεωργέω, I cultivate, till

An hapax legomenon.

Arndt & Gingrich [3, p. 157] remark that the literal usage is at 6:7; in Liber 3004 §2.5 3:1 there is a more figurative use.

LSJ [20, p. 347] lists the following meanings:

- I. Be a husbandman, farmer
- II. Till, plough, cultivate

Lampe [16, p. 314] gives the following meanings:

- I. Be a husbandman, cultivate, metaphodrically, (a) of Christ’s work, (b) cultivate virtues
- II. Implant
- III. Harvest, metaphorically of reaping evil
- IV. Used substantively, farmers

μεταλαμβάνει – 3rd person singular present from μεταλαμβάνω, I receive my shgare, share in, receive a guest

Used 7 times in the New Testament and twice in this epistle at 6:7 and 12:10

Arndt & Gingrich [3, p. 511] give the following meanings:

- I. With genitive of the thng, receive a share of the crops
- II. With accusative of the thing take possession of what God has created

LSJ [20, p. 1113] lists the following meanings:

- I. (a) Have *or* get a share of, partake, τινός (b) also used with τινά, (c) Platonic, share in the universal, (d) have part in, share society, τινός, (e) receive notice *or* infomration
- II. (a) Receive in succession or afterwards, (b) come after, come on
- III. (a) take instead, yake in exchange, substitute
- IV. Passive, (a) to be changed (b) medicine, to be transferred conveyed, blood, humours (c_ grammatical, to be changed
- V. (a) Take words, in another sense, (b) translate interpret

Lampe 14, pp. 852 – 853] gives the following meanings:

- I. Partake of, participate in
- II. Partake of food, (a) generally, (b) of Eucharist
- III. Suppose
- IV. Receive next, later
- V. Receive instead
- VI. Translate
- VII. Interpret, render

8 **ἐκφέρουσα** – present participle from ἐκφέρω, I carry *or* bring out, lead out, send out

Used 8 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 246] list the following meanings:

- I. Carry *or* bring out
- II. Lead (out) *or* send (out)
- III. Figuratively, produce of all things that nature causes to grow

The meaning here is that of III

LSJ [20, pp. 524 – 525] lists the following meanings:

- I. (a) carry out, (b) carry away, (c) carry ashore
- II. Bring forth, (a) of women, bring ot birth, (b) bring about, (c) publish, deliver, (d) produce, exhibit (e) disclose, (f) put forth, exert, (g) wage war, (h) show the marks of
- III. Carry beyond bounds, carried away
- IV. Bring to one's end
- V. Intransitive, (a) shoot forth, run away, (b) come to fulfilment

Lampe [16, p. 442] give the following meanings:

- I. Bring out referring to the Trinity
- II. (a) revealing, (b) revelaing mysteries not ot be revealed to non-believers
- III. Of giving opinion *or* judgement

ἀκάνθας – thorn-plant

Used 11 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 246] remark that the word is used of such plants in general especially the common weed in contradistinction to useful plants.

LSJ [20, p. 47] lists the following meanings:

- I. Thorny *or* prickly plant
- II. (a) Prickles *or* spines of a hedgehog *or* certain fish, (b) figuratively, thorny questions

Lampe [16, p. 442] give the following meanings:

- I. Thorny plant, thorn, thistle, applied metaphorically to temporal affairs

τριβόλους – thistle

Used twice in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 826] remark that the word refers to prickly weeds, especially the thistle and it could also apply to the blackberry bush.

LSJ [20, p. 1817] lists the following meanings:

- I. Name of various prickly plants
- II. A threshing machine, a board with sharp stones fixed at the bottom
- III. Caltrop, a four spiked implement throan on the ground to lame the enemy's horses
- IV. Part of the bit of the bridle

Lampe does not notice the word but does list (on page 1407) τριβολώδης full of briers

ἄδοκιμος – not standing the test, unqualified

Used 11 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 18] list the following meanings:

- I. Of persons, unqualified, not standing the test, worthless, base
- II. Of things barren soil
- III. At Πρὸς Ῥωμαίους 1:28 there is a play on words

LSJ [20, p. 24] lists the following meanings:

- I. Not legal tender, not current, of coin
- II. Unsatisfactory, unconvincing
- III. Disreputable
- IV. Of persons, discredited, reprobate

Lampe [16, p. 36] give the following meanings:

- I. Spurious
- II. Worthless
- III. Of persons, discredited, reprobate

κατάρας – curse, imprecation

Used 6 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 417] remark upon the following meanings:

- I. Curse, imprecation; this is one of the uses in the LXX where it occurs frequently
- II. Of infertile land, full of thorns and thistles
- III. Of persons accursed see Ἐπιστολή Πέτρου B 2:14
- IV. In Paul adherents of the law ὑπὸ κατάραν εἰσίν

The meaning here is that of II

LSJ [20, p. 24] lists the following meanings:

- I. Curse, lay curses upon τινί

Lampe [16, pp. 715 – 716] give the following meanings:

- I. Incurred through sin
- II. Person *or* people accursed
- III. Referring to Πρὸς Γάλατας 3:13

καῦσιν – burning

9 **Πεπείσμεθα** – 1st person plural perfect passive from πείθω, I persuade

Used 52 times in the New Testament and 4 times in this epistle at 2:13, 6:9, 13:17 and 13:18.

Arndt & Gingrich [3, pp. 639 - 640] in a lengthy article list the following meanings

- I. (i) convince τινά, (ii) persuade, appeal to, in both a good sense and a bad sense, (iii) win over, strive to please, (iv) conciliate, pacify, set at ease,
- II. the (strong) perfect has a present meaning (i) depend on, trust in, put confidence in, (ii) be convinced, sure, certain
- III. (passive) (i) be persuaded, be convinced, come to believe, believe (ii) obey τινί (iii) some passages and can be interpreted either as (i) or (ii), see Πράξεις Ἀποστόλων 5:36, 39
- IV. perfect passive be convinced, certain.

At 2:13 the meaning is II (i)

At 6:9 and 13:18 the meaning is II (ii)

At 13:17 the meaning is

LSJ [20, pp. 1353 – 1354] list the meanings

- I. active (i) prevail upon, persuade, usually by fair means, (ii) bribe, (iii) (of food) tempt,
- II. passive and middle (i) to be prevailed upon, won over, persuaded, (ii) listen to one, τινί, (iii) believe τινί, (iv) trust, rely τινί (v) after Homer, perfect passive believe, trust τινί

Lampe [16, p. 1055] list the following meanings:

- I. (transitive) persuade,
- II. (intransitive) (i) trust, (ii) be convinced, (iii) be resolved, (iv) (as a believer) be converted

κρείσσονα – better

Used 18 times in the New Testament and 12 times in this epistle at 1:4, 6:9, 7:7, 19, 22, 8:6, 9:23, 10:34, 11:16, 35, 40 and 12:24.

Arndt & Gingrich [3, pp. 449 - 450] list the following meanings:

- I. More prominent, higher in rank, preferable
- II. More useful, advantageous
- III. Adverbially, better

At 6:9 the meaning is II

At 1:4, 7:7, 19, 22, 8:6, 9:23, 10:34, 11:16, 35, 40 the meaning is I

At 12:24. the meaning is III

LSJ [20, p. 993] list the meanings

- I. Stronger, mightier having the upper hand
- II. Too great for, surpassing, beyond
- III. Having control over, master of
- IV. Better, more excellent

Lampe [16, p. 777] list the following meanings:

- I. Mightier, stronger, οἱ κ. The higher powers
- II. As a neuter singular, the Almighty
- III. As a neuter plural, higher things

10 **ἄδικος** – unjust

ἐπιλαθέσθαι – aorist middle infinitive from ἐπιλανθάνομαι, I forget, neglect, overlook, care nothing about τινός

ἦς – an example of the ‘attraction of the relative’

ἐνεδείξασθε – 2nd person plural aorist middle from ἐνδείκνυμι, I show, demonstrate

11 **ἐπιθυμοῦμεν** – 1st person plural present from ἐπιθυμέω, I desire, long for

ἐνδείκνυσθαι – present middle infinitive from ἐνδείκνυμι, I show, demonstrate

σπουδῇν – haste, diligence, eagerness

Used 12 times in the New Testament and once in this epistle 6:11.

Arndt & Gingrich [3, p. 763] list the following meanings:

- I. Haste, speed, in haste, in a hurry
- II. Eagerness, earnestness, diligence

Here, the meaning is II

LSJ [20, pp. 1630 – 1631] list the meanings

- I. Haste, with all despatch
- II. Zeal, pains, trouble, effort
- III. Earnestness, seriousness

Lampe does not notice the word but does list (on page 1250) σπούδασμα, serious pursuit, duty, office, zeal, energy

πληροφορίαν – full assurance, certainty

τέλους – end. See also §5.3 verse 14

12 **νωθοὶ** - lazy, sluggish. See also §5.5 verse 11

μακροθυμίας – patience, steadfastness, endurance

Used 14 times in the New Testament and once in this epistle at 6:12.

Arndt & Gingrich [3, p. 488] list the following meanings:

- I. patience, steadfastness, endurance
- II. forbearance, patience *towards* others

The first meaning seems most appropriate here.

	LSJ [20, p. 1074] list the meanings I. long-suffering, patience II. forbearance Lampe [16, p. 825] list the following meanings: I. long-suffering, patience, endurance II. forbearance
	κληρονομοῦντων – present participle from κληρονομέω, I inherit, acquire, obtain, come into possession of
13	ἐπαγγειλάμενος – aorist middle participle from ἐπαγγέλλομαι, I promise, offer μείζωνος – comparative adjective from μέγας, big, great ὀμῶσαι – aorist infinitive from ὀμνύω, I swear, take an oath, τί τινά. See also §5.3 verse 11
14	εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε A close quotation from Γένεσις 22:17. Rahlfs-Hanhart has: ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης, καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων· εἰ μὴν – surely, certainly. See Arndt & Gingrich [3, p. 220] πληθύνων – present participle from πληθύνω, I increase, multiply Used 8 times in the New Testament and once in this epistle at 6:14. Arndt & Gingrich [3, p. 669] list the following meanings: I. Transitive, (a) active, I increase, multiply, (b) passive be multiplied, grow II. Intransitive, grow, increase. The use here is that of I. LSJ [20, p. 1418] list the meanings: I. (a) Increase, multiply, (b) make multiple, (c) use the plural II. (a) to be in the majority, (b) grammatical, plural Lampe [16, p. 1092] list the following meanings: I. Intransitive, increazse in number, multiply The use (twice in this verse) of a participle followed by the same finite verb perhaps needs some explanation. This is the text from Genesis 22:17 כִּי־בָרַךְ אֲבִרְכָּךָ וְהִרְבָּה אֲרֻבָּה אֶת־זַרְעֲךָ כְּכֹכְבֵּי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֹׁפַת הַיָּם וַיֵּרָשׁ זַרְעֲךָ אֶת שְׂעֵר אֲבִיו
15	μακροθυμήσας – aorist middle participle from μακροθυμέω, I have patience, am forbearing ἐπέτυχεν – 3rd person singular aorist from ἐπιτυγχάνω, I obtain, attain to reach τινός
16	ὀμνύουσι – 3rd person plural present from ὀμνύω, I swear, take an oath, τί τινά. See also §5.3 verse 11 ἀντιλογίας – contradiction, dispute, hostility, rebellion πέρας – end, limit, boundary βεβαίωσιν – confirmation ὄρκος – oath

17	περισσότερον – comparative adjective from περισσός, extraordinary, remarkable, abundant, profuse; here used as an adverb, modifying ἐπιδείξαι; more clearly ἐπιδείξαι – aorist infinitive from ἐπιδείκνυμι, I show, point out ἀμετάθετον – unchangeable, here used as a substantive, unchangeableness, steadfastness, permanence ἐμεσίτευσεν – 3rd person singular aorist from μεσιτεύω, I mediate, act as surety ὄρκῳ – oath
18	ἀμεταθέτων – unchangeable; here used as an adjective ψεύσασθαι – aorist infinitive from ψεύδομαι, I lie παράκλησιν – encouragement, exhortation, appeal, request, comfort, consolation Used 29 times in the New Testament and 3 times in this epistle at 6:18, 12:5 and 13:22. Arndt & Gingrich [3, p. 618] list the following meanings: I. encouragement, exhortation II. appeal, request III. comfort, consolation At 6:18 the meaning is At 12:5 and 13:22 the meaning is I LSJ [20, p. 1313] list the meanings: I. (a) calling to one's aid, (b) imploring, appealing, (c) invocation, (d) demand, request II. Exhortation III. Consolation, quoting this verse Lampe [16, p. 1018] list the following meanings: I. (a) comfort, consolation, (b) of spiritual comfort II. Exhortation III. (a) entreaty, (b) of prayer to God, (c) intercession, advocacy καταφυγόντες – aorist participle from καταφεύγω, I flee, take refuge Used twice in the New Testament and one in this epistle Arndt & Gingrich [3, p. 420] list the following meanings: I. flee II. take refuge The meaning here is that of II. LSJ [20, p. 919] list the meanings: I. flee for refuge II. escape from III. have recourse IV. fall back upon Lampe [16, p. 725] list the following meanings: I. flee for protection to, have recourse to, appeal II. fall back upon, appeal κρατῆσαι – aorist infinitive from κρατέω, I take into possession or custody, take hold of, grasp, attain. See also §5.4 verse 14. προκειμένης – present participle from πρόκειμαι, I expose, lie before Used 5 times in the New Testament and three times in this epistle at 6:18, 12:1, 2.

Arndt & Gingrich [3, p. 618] list the following meanings:

- I. Expose to public view
- II. Lie before, be present
- III. Lie before *or* set before τινί

At 6:18 the meaning is II

At 12:1, 2 the meaning is III, at 12:2 the meaning could also be II

LSJ [20, p. 1485] list the meanings:

- I. (a) set before, (b) lie exposed, (c) to be set before competitors, (d) to be set forth, settled, prescribed, appointed, (e) to be first stated
- II. Lie before
- III. precede

Lampe [16, p. 1153] list the following meanings:

- I. Be set forth, of eucharistic elements on altar
- II. As a substantive, proper antiphon *or* gradual

The two unchangeable things mentioned here are the promise (ἐπαγγελίας) and the oath (ὄρκῳ)

19 ἄγκυραν – anchor, used either literally or figuratively, as here

ἀσφαλῇ – firm, safe, secure, accusative singular (m/f) from ἀσφαλῆς agreeing with ἄγκυραν

βεβαίαν – strong, secure. See also §5.2 verse 2

εἰσερχομένην – present participle from εἰσερχομαι, I go *or* come in. Here used figuratively ‘reach into’

ἐσώτερον – comparative adjective from ἔσω, inner

καταπετάσματος – curtain

20 πρόδρομος – going before

αἰῶνα – eternity. See also §5.1 verse 2

5.7 Κεφάλαιον ζ'

1 – Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ

2 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν, ² ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ

A reference and partial quotation from Γένεσις 14:18 – 20; Nestlé-Aland say Γένεσις 14:17 – 20.

From the LXX there is the following:

¹⁸ καὶ Μελχισεδεκ βασιλεὺς Σαλήμ ἐξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου. ¹⁹ καὶ ὑλόγησεν τὸν Ἀβραμ καὶ εἶπεν Εὐλογημένος Ἀβραμ τῷ θεῷ τῷ ὑψίστῳ, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν, ²⁰ καὶ εὐλογητὸς ὁ θεὸς ὁ ὑψιστος, ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι. καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.

Σαλήμ – Salem.

συναντήσας – aorist participle from συναντάω, I meet

ὑποστρέφοντι – present participle from ὑποστρέφω, I turn back, return

κοπῆς – cutting down, slaughter

An hapax legomenon.

Arndt & Gingrich [3, p. 702] remark that defeat is intimated here.

LSJ [20, p. 978] list the meanings:

- I. Cutting
- II. Cutting in pieces, quoting this verse
- III. Tax levied
- IV. Breaking up
- V. Pounding in a mortar
- VI. Dressing of stone
- VII. Striking, minting
- VIII. Divorce

Lampe [16, p. 768] list the following meanings:

- I. Curtailing, denying
- II. Cutting down, slaughter
- III. Hilt of a sword

δεκάτην – tenth

ἐμέρισεν – 3rd person singular aorist from μερίζω, I divide, distribute

Used 14 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 504] list the following meanings:

- I. (a) Active and passive, divide into its component parts, (b) middle, share something with someone
- II. (a) distribute, (b) deal out, assign, apportion

The meaning here is that of II (b)

LSJ [20, p. 1103] list the meanings:

- I. (a) divide, distribute, make a division (b) assign a part, allot, pay only a part, (c) sever, cut off, (d) apply by turns
- II. Middle, (a) divide among themselves, (b) get a portion of τινός
- III. Passive, (a) be divided, (b) be dispersed

Lampe [16, p. 843] list the following meanings:

- I. Divide, separate
- II. Share, (a) middle, take a share in, (b) passive, be shared
- III. Passive metaphorical, (a) of the mind, be distracted, (b) have receive in scattered portions

ἐρμηνεύμενος – present passive participle from ἐρμηνεύω, I explain, interpret, translate

βασιλεὺς Σαλήμ – King of Salem. Interpreted as ‘King of Peace’.

3 **ἄπατωρ** – fatherless

ἄμήτωρ – motherless, without a mother

ἄγενεαλόγητος – without genealogy

ἄφομοιωμένος – aorist passive participle from ἀφομοιόω, I make like *or* similar, become like

διηνεκές – continuous, uninterrupted

4 **θεωρεῖτε** – 2nd person plural present imperative from θεωρέω, I look at, observe, perceive, notice; the sense here is to perceive by the mind, so ‘consider’ would work well

πηλίκος – how great; this introduces an indirect question hence οὗτος is nominative

ὧ [καὶ] δεκάτην Ἀβραὰμ ἔδωκεν

A close quotation from Γένεσις 14:20

ἀκροθινίων – first-fruits

	πατριάρχης – father of a nation
5	ιερατεῖαν – priestly office ἀποδεκατοῦν – present infinitive from ἀποδεκατόω, I tithe, give one-tenth Used 4 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 89] list the following meanings: I. Tithe, give a tenth of something II. Collect a tithe (one-tenth) from someone The meaning here is that of II. LSJ [20, p. 196] list the meanings: I. Tithe, take a tenth of, quoting this verse II. Pay a tithe of quoting LXX Γένεσις 28:22 Lampe [16, p. 768] list the following meanings: I. Take a tithe of II. Pay a tithe of
	ἐξεληλυθότας – perfect participle from ἐξέρχομαι, I go <i>or</i> come out
	ὀσφύος – waist, loins
6	ὁ δὲ - referring to Melchisedek; see Moule [29, p.14] γενεαλογούμενος – present participle from γενεαλογέομαι, I trace descent δεδεκάτωκεν – 3rd person singular perfect from δεκατόω, I collect, receive tithes τινὰ from someone
7	ἀντιλογίας – contradiction, dispute, hostility, rebellion ἐλαττον – lesser, inferior. The neuter here is used also of persons, if the emphasis is on quality. See Zerwyck [47, §141] κρείττονος – comparative adjective, more prominent, higher in rank, preferable, better. Also spelt κρείσσων εὐλογεῖται – 3rd person singular present passive from εὐλογέω, I speak well of, praise
8	ὧδε μὲν ... ἐκεῖ δὲ - in one case ... the the other. See Arndt & Gingrich [3, p. 895] ὧδε 2(b) ἀποθνήσκοντες – present participle from ἀποθνήσκω, I die. Used 111 times in the New Testament and 7 times in this epistle. Arndt & Gingrich [3, p. 91] list the following meanings: I. Die, (a) literally, die a natural death, (i) of person, (ii) animal and plants, (b) figuratively, (i) losing the true, eternal life, (ii) mystical death with Christ, (iii) with a dative of the person <i>or</i> thing from which one is separated by death II. Be about to die, be mortal The meaning at 7:8 is that of II, specifically being mortal LSJ [20, p. 199] list the meanings: I. Die II. Serving as a passive of ἀποκτείνω, to be put to death III. Renounce, quoting Πρὸς Γάλατας 2:19 Lampe [16, p. 193] list the following meanings: I. Die, metaphorically at baptism II. τινί, die to, renounce

μαρτυρούμενος – present passive participle from μαρτυρέω, I bear witness

Used 76 times in the New Testament and 8 times in this epistle.

Arndt & Gingrich [3, pp. 492 – 493] list the following meanings:

- I. Active (a) bear witness, be a witness, (b) be a witness, declare, confirm, testify favourably, speak well of, (d) (ecclesiastical usage with regard to martyrdom_ bear witness, testify
- II. Passive (a) be witnessed, have witness borne, (b) be well spoken of

The meaning at 7:8 is that of II (a)

LSJ [20, p. 1082] list the meanings:

- I. Bear witness, give evidence
- II. Bear witness to *or* in favour of another, confirm what is said
- III. Testify to a thing
- IV. Witness concerning a thing, *περὶ τινός*
- V. Testify that a thing is

Lampe [16, p. 193] list the following meanings:

- I. (a) Bear witness, testify, (b) of divine witness, (c) of human witness
- II. (a) be martyred, suffer martyrdom, (b) desire for martyrdom, (c) for Christ and the faith, (d) necessary conditions, (e) in the teaching of Basilides
- III. Passive, (a) be testified to by martyrs,

9 **ἔπος** – word

ὥς ἔπος εἶπεν – so to speak, as one might say; **see** Arndt & Gingrich [3, p. 305]

δεδεκάτωται – 3rd person singular perfect passive from δεκατόω, I collect, receive tithes

10 **ὀσφύϊ** – waist, loins

συνήντησεν – 3rd person singular aorist from συναντάω, I meet

11 **τελείωσις** – perfection

Λευιτικῆς – Levitical

ἱερωσύνης – priestly office, priesthood

νενομοθέτηται – 3rd person singular perfect passive from νομοθετέω, I function as a law-giver, legislate

Used twice in the New Testament and both times in this epistle at 7:11 and 8:6

Arndt & Gingrich [3, pp. 541 – 542] list the following meanings:

- I. (a) (active) function as a law-giver, legislate of Moses, (b) (passive) receive laws
- II. Ordain, enact, found by law,

At 7:11 the meaning is I

At 8:6 the meaning is II

LSJ [20, p. 1180] list the meanings:

- I. Frame laws
- II. Ordain by law, passive, be ordained by law quoting Πρὸς Ἑβραίους 8:6

Lampe [16, p. 919] list the following meanings:

- I. Legislate, lay down by law, frame *or* ordain laws
- II. Furnish with laws
- III. Instruct
- IV. prescribe, lay down, ordain

ἀνίστασθαι – present middle infinitive from ἀνίστημι, I raise, erect, raise up; used transitively

ἱερέα – priest

Used 31 times in the New Testament and 14 times in this epistle at 5:6, 7:1, 3, 11, 14, 15, 17, 20, 21, 23, 8:4, 9:6 and 10:11

Arndt & Gingrich [3, p. 372] list the following meanings:

- I. Literally, (a) of pagan priests, (b) of Jewish priests (i) of ordinary priests, (ii) of the high priest
- II. Figuratively (a) of Christ, who (in Hebrews) is called ἱερεύς in the sense of I (b) (ii) above (b) of the Christians

LSJ [20, p. 821] list the meanings:

- I. Priest, sacrificer, diviner
- II. Metaphorically, minister of woe

Lampe [16, pp. 669 – 670] list the following meanings:

- I. Priest, (a) of OT priests
- II. Of Christ as priest
- III. Christian priests (a) major orders of clergy, (b) common term for bishops and priests, (cl) of bishops, (d) of presbyters, (e) of Christians in general

12 **μετατιθεμένης** – present middle participle from μετατίθημι, I convey to another place, put in another place

Used 5 times in the New Testament and twice in this epistle at 7:12 and 11:5

Arndt & Gingrich [3, p. 513] list the following meanings:

- I. Literally, (active) convey to another place put in another place, transfer, (passive) taken up, translated
- II. Non-literally, (a) change, alter, (b) (middle) change one's mind, turn away, desert turn apostate

At 7:12 the meaning is II (b)

At 11:5 the meaning is I (passive)

LSJ [20, p. 1117] list the meanings:

- I. Place among
- II. Place differently, (a) transpose, change the place of, (b) in Logic, change a conclusion to its contrary
- III. Change, alter a treaty
- IV. Change what is one's own
- V. Passive, to be changed

Lampe [16, p. 862] list the following meanings:

- I. Transfer a share
- II. Place differently, (a) transfer, (b) translate persons (c) change

ἱερωσύνης – priestly office, priesthood

μετατιθεμένης ... ἱερωσύνης – genitive absolute clause

ἀνάγκης – necessity, pressure

μετάθεσις – removal, change, transformation

13 **ἐφ'ὃν** – crasis for ἐπὶ ὃν, about whom, or concerning whom. See Arndt & Gingrich [3, p. 289 ζ]

φυλῆς – tribe

μετέσχηκεν – 3rd person singular perfect from μετέχω, I share, have a share, participate τινός. See also §5.2 verse 14.

	προσέσχηκεν – 3rd person singular perfect from προσέχω, I turn my mind to, pay attention to τινί θυσιαστηρίῳ - altar Used 23 times in the New Testament and twice in this epistle at 7:13 and 13:10 Arndt & Gingrich [3, pp. 366 – 367] list the following meanings: I. Literally, (a) of the altar of burnt-offering in the inner forecourt of the temple at Jerusalem, (b) of the altar of incense (i) in the temple at Jerusalem, (ii) the heavenly altar described in Ἀποκάλυψις Ἰωάννου (c) of an altar generally II. Figuratively in various ways, (a) the place of sacrifice (b) Ignatius in Ἐπιστολὴ πρὸς Ῥωμαίους 2:2 speaks of an altar that is ready to receive his sacrifice; see Liber 3004 §2.4, in Ἐπιστολὴ Πολυκάρπου πρὸς τοὺς Φιλιππησίους Christian widows are called θυσιαστήριον θεοῦ; see Liber 3005 §2 IV:3, (d) the passage at 13:10 is more difficult according to Arndt & Gingrich [3, pp. 366 – 367] LSJ [20, p. 812] list the meanings: I. Altar, quoting Ἐξοδος 27:1 Lampe [16, p. 660] list the following meanings: I. Altar, (a) as used in OT, (b) Christian, (c) of heavenly altar, (d) metaphorically of Christ II. Altar-precincts, sanctuary, (a) of OT temple, (b) Christian
14	πρόδηλον – clear, evident, known to all Ἰούδα – the tribe of Judah ἀνατέταλκεν – 3rd person singular perfect from ἀνατέλλω, I cause to spring up <i>or</i> rise Used 9 times in the New Testament and once in this epistle Arndt & Gingrich [3, p. 62] list the following meanings: I. Transitive, cause to spring up <i>or</i> rise II. Intransitive, rise, spring up, of one's origin be descended Here, the meaning is II LSJ [20, p. 123] list the meanings: I. (a) Make to rise up, (b) bring forth, give birth to II. (a) Intransitive, rise, appear above the horizon, (b) of a river take its rise Lampe does not notice the word
15	περισσότερον – comparative adjective from περισσός, extraordinary, remarkable, abundant, profuse, here used adverbially κατάδηλόν – very clear, quite plain ὁμοιότητα – likeness, similarity, agreement ἀνίσταται – 3rd person singular present middle from ἀνίστημι, I raise, erect, raise up; used transitively
16	ὃς – it is probably more idiomatic in English to render this as 'he' ἐντολῆς – command, order, commandment; see also §5.7 verse 18 σαρκίνης – fleshly, belonging to the realm of the flesh, physical ἀκαταλύτου – indestructible, endless
17	σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ A quotation from Ψαλμός 109:4
18	ἀθέτησις – annulment, removal

Used twice in the New Testament and both times in this epistle at 6:18 and 9:26.

Arndt & Gingrich [3, p. 21] list the following meanings:

- I. Annulment, a legal technical term
- II. Generally, removal

At 6:18 the meaning is I.

At 9:26 the meaning is II.

LSJ [20, p. 31] list the meanings:

- I. Setting aside, abolition
- II. Rejection of a spurious passage
- III. Breach of faith

Lampe [16, p. 45] list the following meanings:

- I. Rejection, spurning
- II. Rejection as untrue, denial
- III. Putting away, annulment
- IV. Rejection

προαγωγή – present participle from προάγω, I lead forward, lead *or* bring out τινά

An hapax legomenon.

Arndt & Gingrich [3, p. 702] list the following meanings:

- I. Transitive, I lead forward, lead *or* bring out τινά
- II. Intransitive, I go before, lead the way, (a) (place) go before someone, (b) (time) go *or* come before τινά

The meaning here is that of II (b)

LSJ [20, p. 1466] list the meanings:

- I. (a) lead forward, (b) carry on, produce (c) bring forward, (d) lead on, induce, persuade, (e) carry forward, advance, (f) in Stoic philosophy, things neither good nor bad, (g) pronounce a discourse
- II. Intransitive, (a) lead the way, go before, (b) metaphorically, the preceding, (c) go on, advance, (d) excel τινός

Lampe does not notice the word but does list (on page 1133):

- I. Προαγωγεύς, one who leads forth
- II. Προαγωγή, attraction, allurement

ἐντολή – command, order

Used 67 times in the New Testament and four times in this epistle at 7:5, 16, 18 and 9:19.

Arndt & Gingrich [3, p. 269] list the following meanings:

- I. Of men, (a) of official decrees, (b) commands of other person in authority
- II. Of divine authorities, (a) of the commandments of OT law, (b) of diviner commandments generally, (c) of God's commands to Christ, (d) of the precepts of Jesus, (e) of the commands of the angel of repentance, (f) of the whole Christian religion

LSJ [20, p. 576] list the meanings:

- I. Injunction, order, command

Lampe [16, pp. 482 - 483] list the following meanings:

- I. Injunction, command, commandment; with numerous different uses
- II. Alms

ἀνωφελές – useless, harmful

	Used twice in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 77] list the following meanings I. Useless II. Harmful At 7:18 the meaning is I LSJ [20, p. 170] list the meanings: I. Unprofitable, useless II. Hurtful, prejudicial Lampe does not notice the word
19	ἐτελείωσεν – 3rd person singular aorist from τελείωω, I bring to an end, finish, accomplish, fulfill. See also §5.5 verse 9. ἐπεισαγωγῇ - bringing in, introduction An hapax legomenon. Arndt & Gingrich [3, p. 284] list the meaning above LSJ [20, pp. 614 – 615] list the meanings: I. Bringing in besides Lampe [16, p. 512] list the following meanings: I. Bringing in besides, introduction II. Means of bringing in
20	ὀρκωμοσίας – oath, taking an oath Used four times in the New Testament and all in this epistle at 7:20 (twice), 21 and 28 Arndt & Gingrich [3, p. 581] list the above meaning LSJ [20, p. 1252] list the meanings: I. Swearing, oath, quoting this vers Lampe does not notice the word.
21	ὥμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα. A quotation from Ψαλμός 109:4 μεταμεληθήσεται – 3rd person singular future passive from μετμέλωμαι, I regret, repent
22	διαθήκης – covenant, contract Used 33 times in the New Testament and 17 times in this epistle at 7:22, 8:6, 8, 9, 10, 9:4 (twice), 15 (twice), 16, 17, 20, 10:16, 29, 12:24, 13:20 Arndt & Gingrich [3, p. 183] list the following meanings I. Last will and testamenr II. Arndt & Gingrich have lengthy essay on the derivation of the meaning here and refer to most of the passages in Hebrews. The main meaning is covenant. III. Compact, contract are emaning that have been established since classical times; there are several references in Arndt & Gingrich to the LXX. LSJ [20, pp. 394 – 395] list the meanings: I. Disposition of property by will, testament II. (a) Mystic deposits upon which the common weal depended, (b) eyesalve III. Compact, covenant, disposition quoting Πρὸς Ἑβραίους 9:15 Lampe [16, p. 348] list the following meanings:

- I. Testament, will
- II. Compact, covenant
- III. Written covenant, scriptures of the Old and New Testaments
- IV. Record

ἔγγυος – under good security, guarantee; possibly the word ‘guarantor’ is more idiomatic here.

An hapax legomenon.

Arndt & Gingrich [3, p. 214] list the meaning above

LSJ [20, p. 458] list the meanings:

- I. Secured, under good security
- II. Reliable

Lampe does not notice the word.

23 **κωλύεσθαι** – present passive infinitive from κωλύω, I hinder, prevent

Used 23 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 461] list the following meanings:

- I. In relation to persons, hinder, prevent, forbid
- II. In relation to things, hinder, prevent, forbid

LSJ [20, p. 1017] list the meanings:

- I. Hinder, prevent
- II. Hinder from τινός
- III. Prevent τινά
- IV. Hinder τινά

Lampe [16, p. 789] list the following meanings:

- I. Prevent
- II. Check, prune, of plants

παραμένειν – present infinitive from παραμένω, I remain, stay

Used 4 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 620] list the following meanings:

- I. I remain, stay (a) absolutely, stay on, (b) stay *or* remain with τινί
- II. Continue in an occupation *or* office

The meaning here is II

LSJ [20, p. 1318] list the meanings:

- I. Stay beside *or* near
- II. (a) Stand one’s ground (b) stay at a place, (c) survive, remain alive, (d) of thngs, endure, last

Lampe [16, p. 1021] list the following meanings:

- I. Remain constant, persevere, persist
- II. Be concerned with have care of

It seems best to interpret **κωλύεσθαι παραμένειν** in a comparative sense

24 **ἀπαράβατον** – without a successor

An hapax legomenon.

Arndt & Gingrich [3, p. 80] remark that the meaning above is the usual interpretation but is found nowhere else. It rather has the meaning permanent, unchangeable, which is the interpretation (sempiternam) used in the Vulgate. See also Moule [29, p.109].

LSJ [20, p. 178] list the meanings:

- I. Unalterable, infallible
- II. Inviolable
- III. Permanent, perpetual, quoting this verse

Lampe [16, p. 173] list the following meanings:

- I. Unalterable
- II. Inviolable, not to be transgressed
- III. Eternal (referring to this verse)
- IV. Infallible

ἱερωσύνην – priestly office, priesthood

25 **παντελής** – complete, perfect, absolute

Used twice in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 608] list the following meanings:

- I. Completely, fully, wholly
- II. At all
- III. Of time, forever, all

The meaning here is that of I

LSJ [20, p. 1300] list the meanings:

- I. (a) all-complete, absolute, (b) perfect
- II. All-accomplishing
- III. Adverb, (a) altogether, utterly, (b) in answers, most certainly

Lampe [16, p. 1004] list the following meanings:

- I. Complete

ἐντυγχάνειν – present infinitive from ἐντυγχάνω, I obtain, attain to reach τινός

Used 5 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 270] list the following meanings:

- I. Meet, turn to, approach, appeal, petition (a) τινί, (b) since petitions are often to God, this can also mean pray
- II. Read

The meaning here is that of I (a)

LSJ [20, p. 578] list the meanings:

- I. (a) light upon, fall in with, meet with, (b) fall in the way, (c) chance persons, (d) obtain an audience *or* interview, (e) of thunder, strike
- II. (a) converse with, talk to, (b) petition, appeal to
- III. Of books, meet with

Lampe [16, p. 484] list the following meanings:

- I. Converse (a) with God, (b) intercede, make appeal, (c) appeal to, call to witness
- II. Read, peruse a letter or a book

26 **ἔπρεπεν** – 3rd person singular imperfect from πρέπω, it is fitting or suitable

ἄκακος – innocent, guileless

ἀμίαντος – undefiled; can be used of things, *or* as here, persons

κεχωρισμένος – perfect passive participle from χωρίζω, I divide, separate

Used 12 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 890] list the following meanings:

- I. Active, I divide, separate τί
- II. Passive, (a) separate oneself, be separated, (b) be taken away, takes one's departure, (c) separation of Christ

The meaning here is that of II (c)

LSJ [20, p. 2016] list the meanings:

- I. In place, separate, divide
- II. Separate in thought distinguish
- III. passive, divorced
- IV. [assive, depart, go away

Lampe [16, p. 1538] list the following meanings:

- I. Separate, divide,
- II. Passive, be exiled
- III. Exclude from church, excommunicate
- IV. Lead away from cut off
- V. Remove, delete

ὕψηλότερος – comparative adjective from ὕψηλός, high, possibly here interpreted as a superlative

27 **ἀνάγκη** – necessity, pressure of any kind

Used 17 times in the New Testament and 4 times in this epistle at 7:12, 27, 9:16, 23

Arndt & Gingrich [3, p. 52] list the following meanings:

- I. necessity, pressure of any kind
- II. distress, calamity
- III. concrete for abstract, the means of compulsion

The meaning at 7:12, 27, 9:16, 23 is that of I

LSJ [20, p. 101] list the meanings:

- I. (a) force, constraint, necessity, (b) necessity in the philosophical sense, (c) compulsion, (d) bodily pain, anguish
- II. tie of blood, kindred

Lampe [16, pp. 98 - 99] list the following meanings:

- I. necessity, in pagan belief, (a) its absurdity, (b) its impiety
- II. man not subject to it
- III. ἀνάγκη and the Christian life, (a) Christianity liberates from it, (b) virtue not a matter of, (c) in exegesis of Κατὰ Μαθθαῖον 18:7
- IV. In Arian controversy, referring to Son's generation, (b) subordination of the Son, (c) referring to Christ's sinlessness

ἀναφέρειν – present infinitive from ἀναφέρω, I bring *or* take up

Used 10 times in the New Testament and 4 times in this epistle at 7:27 (twice), 9:28, 13:15,

Arndt & Gingrich [3, p. 63] list the following meanings:

- I. literally, (a) active I lead up, (b) passive was led up, taken up
- II. a technical term of the sacrificial system, (a) offer sacrifices, (b) of Christ's sacrifice
- III. lay *or* impose a burden on someone

The meaning at 7:27, 13:15 is that of II

The meaning at 9:28 is that of III

LSJ [20, p. 125] list the meanings:

- I. a) bring, carry up, (b) bring up, pour forth, (c) uphold, take upon one, (d) offer in sacrifice, (e) raise up, yield

- II. (a) bring *or* carry back, (b) bring back tidings, report, (c) bring back from exile, (d) carry back, trace one's family, (e) refer a matter to another, (f) passive, refer to (g) bring back, restore, (h) bring into account

Lampe [16, p. 127] lists the following meanings:

- I. bring carry, lift up bring forth (a) hunch the shoulders, (b) take up to heaven, (c) raise uplift, (d) bear, take upon oneself, (e) bring up, raise a matter, (f) call to mind, recall, (g) raise, increase
- II. Offer, (a) for consideration, bring forward, present to the mind, prayer and thanksgiving, (c) offer a sacrifice, (d) of Christ's self offering, (e) eucharistic, (f) Collyridian (was an alleged Early Christian movement in Arabia whose adherents apparently worshipped the Virgin Mary, mother of Jesus, as a goddess), (g) set the oblation upon the altar
- III. Bring *or* carry back, (a) refer, transitive of persons, i.e. interpret, (b) report

ἐφάπαξ – once for all

ἀνενέγκας – aorist participle from ἀναφέρω, I bring *or* take up. See also §5.7 verse 27

28 **καθίστησιν** – 3rd person singular present and hence transitive from καθίστημι I appoint, put in charge. See also §5.2 verse 7.

τετελειωμένον – perfect passive participle from τελειόω, I bring to an end, finish, accomplish, fulfill. See also §5.5 verse 9.

6 Notes for the Vulgate Text

References to the Psalms use the numbering in the Vulgate.

6.1.1 Caput I

1	Multifariam – on many sides, in many places
2	
3	splendor – brightness, brilliance, lustre, splendour substantiae – that of which a thing consists, the being, essence portans – present participle from porto, I carry, bear purgationem – cleansing, purging
4	differentius – comparative adjective from differens, different
5	Filius meus es tu ego hodie genui te A quote from Psalmus 2:7 ego ero illi in Patrem et ipse erit mihi in Filium A close quote from Samuelis II 7:14
6	primogenitum – first-born
7	qui facit angelos suos spiritus et ministros suos flammam ignis A close quote from Psalmus 103:4 flammam – blaze, flame
8 – 9	thronus tuus Deus in saeculum saeculi et virga aequitatis virga regni tui ⁹ dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis A close quote from Psalmus 44:7
10 – 12	tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli ¹¹ ipsi peribunt tu autem permanebis et omnes ut vestimentum veterescent ¹² et velut amictum involves eos et mutabuntur tu autem idem es et anni tui non deficient A close quote from Psalmus 101:26 - 28
13	sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum A close quote from Psalmus 109:1
14	administratorii – performing the duties of an assistant, helper, serving, administering ministerium – attendance, employment, service, office hereditatem – inheritance, heirship

6.1.2 Caput II

1	pereffluamus – 1 st person plural present subjunctive from pereffluo, I forget
2	praevaricatio – a stepping out of the line of duty, violation of duty inoboedientia – disobedience mercedis – hire, pay, wages, salary, reward
3	neglexerimus – 1 st person plural future perfect from neglego, I do not trouble about, neglect, am indifferent to acceperisset – 3 rd person singular pluperfect subjunctive from accipio, I receive enarrari – present passive infinitive from enarro, I explain in detail, expound, interpret
4	contestante – present participle from contestor, I take <i>or</i> call to witness distributionibus – division, distribution
5	subiecit – 3 rd person singular perfect from subicio, I put under
6 – 7	quid est homo quod memor es eius aut filius hominis quoniam visitas eum ⁷ minuisti eum paulo minus ab angelis gloria et honore coronasti eum et constituisti eum super opera manuum tuarum ⁸ omnia subiecisti sub pedibus eius A close quotation from Psalmus 8:5 – 7
8	
9	minoratus est – 3 rd person singular perfect from minoro, I make smaller <i>or</i> less gustaret – 3 rd person singular imperfect subjunctive from gusto, I taste
10	
11	
12	¹² nuntiabo nomen tuum fratribus meis in medio ecclesiae laudabo te A close quotation from Psalmus 21:23
13	ego ero fidens in eum A quotation from Isaias 8:17 from the LXX ecce ego et pueri mei quos mihi dedit Deus A close quotation from Isaias 8:18
14	communicaverunt – 3 rd person plural perfect from communico, I partake, communicate, receive, share participavit – 3 rd person singular perfect from participo, I share, partake of, participate destrueret – 3 rd person singular imperfect subjunctive from destruo, I pull <i>or</i> tear down
15	obnoxii – subject to, submissive, liable, obedient to, exposed
16	nusquam – on no occasion, nowhere, at no time, never adprehendit – 3 rd person singular present from adprehendo (also apprehendo), I take hold of, seize, apprehend, lay hands on
17	debuisset – 3 rd person singular perfect from debeo, I ought, owe

	misericors – tender-hearted, compassionate, merciful pontifex – pontiff, high-priest repropitiaret – 3 rd person singular imperfect subjunctive from repropitio, I propitiate again, make propitiation for
18	temptantur – 3 rd person plural present passive from tempto, I handle, touch, feel, try, put to the test, attempt, assay a course of action

6.1.3 Caput III

1	vocationis – a citing before a court, bidding, invitation, calling considerate – 2 nd person plural imperative from considero, I look at closely, attentively, carefully
2	
3	amplioris – comparative adjective from amplus, more, large, spacious, ample, great fabricavit – 3 rd person singular present from fabrico, I frame, forge, construct, build
4	
5	famulus – servant, attendant
6	fiduciam – trust, confidence, reliance, assurance
7 – 11	hodie si vocem eius audieritis 8 nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto 9 ubi temptaverunt me patres vestri probaverunt et viderunt opera mea 10 quadraginta annos propter quod infensus fui generationi huic et dixi semper errant corde ipsi autem non cognoverunt vias meas 11 sicut iuravi in ira mea si introibunt in requiem meam A quotation from Psalmus 94:8 – 10
12	incredulitatis – disbelief, incredulity
13	adhortamini – 2 nd person plural imperative from adhortor, I encourage, exhort, urge vosmet – vos + met, -met is a pronominal suffix, here ‘yourselves’ cognominatur – 3 rd person singular present passive from cognomino, I denominate, name, call obduretur – 3 rd person singular present from obduro, I harden, render hard fallacia – deceitful, deceptive, fallacious
14	retineamus – 1 st person plural present subjunctive from retineo, I hold <i>or</i> keep back, detain, retain
15	hodie si vocem eius audieritis nolite obdurare corda vestra quemadmodum in illa exacerbatione A close quotation from Psalmus 94:8 quemadmodum – in what manner, how; used either interrogatively <i>or</i> relatively (as here)

16	exacerbaverunt – 3 rd person plural perfect from exacerbo, I exasperate, irritate, provoke, make angry
17	infensus – hostile, inimical, enraged
18	iuravit – 3 rd person singular perfect from iuro, I swear, take an oath

6.1.4 Caput IV

1	pollicitatione – a promising, promise introeundi – gerund from introeo, I go <i>or</i> come into existimetur – 3 rd person singular present passive subjunctive from existimo
2	sermo – talk, conversation, discourse admixtis – mingled, mixed
3	ingrediemur – 1 st person plural present from ingredior, I go into, enter sicut iuravi in ira mea si introibunt in requiem meam A quotation from Psalmus 94:8 instituzione – disposition, arrangement, custom, manner
4	et requievit Deus die septima ab omnibus operibus suis A quotation from Genesis 2:2 (LXX)
5	si introibunt in requiem meam A quotation from Psalmus 94:11
6	superest – 3 rd person singular present from supersum, I am over <i>or</i> above, am left, remain adnuntiatum – announcing, announcement incredulitatem – disbelief, incredulity
7	hodie si vocem eius audieritis nolite obdurare corda vestra A quotation from Psalmus 94:8
8	praestitisset – 3 rd person singular pluperfect subjunctive from praestituo, I determine <i>or</i> appoint beforehand
9	sabbatismus – Sabbath rest, day of rest, keeping the Sabbath
10	
11	festinemus – 1 st person plural present subjunctive from festino, I hasten, hurry incidat – 3 rd person singular present subjunctive from incido, I fall into, happen upon, meet
12	efficax – efficacious, effectual, powerful penetrabilior – comparative adjective from penetrabilis, that can be pierced <i>or</i> penetrated, penetrable conpagum – a joining together, connection, joint medullarum – marrow of bones
13	conspectu – sight, survey, view nuda – naked, bare, unclothed aperta – opened, open, free
14	penetraverit – 3 rd person singular future perfect from penetro, I place <i>or</i> set into

15	infirmatibus – want of strength, weakness, feebleness
16	adeamus – 1 st person plural present subjunctive from adeo, I go to, approach fiducia – trust, confidence, reliance, assurance consequamur – 1 st person plural present subjunctive from consequor, I follow, followup, press upon, go after

6.1.5 Caput V

1	adsumptus – perfect passive participle from assumo (also adsumo), I take up, receive, adopt, accept, take constituitur – 3 rd person singular present passive from constituo, I cause to stand, put <i>or</i> lay down, set, place, fix, station
2	condolere – present infinitive from condoleo, I feel severe pain, suffer greatly circumdatus est – 3 rd person singular perfect passive from circumdo,
3	semet – equivalent to sui
4	sumit – 3 rd person singular present from sumo, I take, take up, lay hold of, assume
5	clarificavit – 3 rd person singular perfect from clarifico, I extol, praise, glorify Filius meus es tu ego hodie genui te A quotation from Psalmus 2:7
6	tu es sacerdos in aeternum secundum ordinem Melchisedech A quotation from Psalmus 109:4
7	preces – prayer, request, entreaty supplicationes – public prayer, supplication valido – strong, stout, able, powerful, robust exauditus – perfect passive participle from exaudio, I hear <i>or</i> perceive clearly reverentia – reverence
8	oboedientiam – obedience
9	consummatus – perfect passive participle from consummo, I finish, end, complete, consummate, perfect obtemperantibus – present participle from obtempero, I comply with, attend to, conform to salutis – being safe and sound, sound <i>or</i> whole condition health, welfare, safety, deliverance
10	ordinem – row, line, methodical arrangement, order
11	grandis – full-grown, large, great, full, abundant ininterpretabilis – inexplicable inbecilles – weakness, feebleness; also imbecillis
12	deberetis – 2 nd person plural imperfect subjunctive from debeo, I ought, owe indigetis – 2 nd person plural present from indigeo, I am in need, want, elementa – element exordii – beginning, commencement lacte – milk solido – firm, dense, compact, solid

	cibo – food, fare, victuals
13	parvulus – small, little, youthful, child
14	consuetudine – being accustomed, custom, habit, use, usage exercitatos – perfect passive participle from <i>exercito</i> , I exercise diligently <i>or</i> frequently, practise discretionem – separation, distinction, difference

6.1.6 Caput VI

1	intermittentes – present participle from <i>intermitto</i> , I leave, let pass, interrupt, suspend, pause inchoationis – beginning iacientes – present participle from <i>iacio</i> , I throw fundamentum – foundation, ground-work, basis paenitentiae – repentance, penitence
2	inpositionis – imposition, laying on, application
3	siquidem – if, if indeed, for, because of, since, inasmuch as permiserit – 3 rd person singular future perfect from <i>permitto</i> , I let go, allow to pass through, permit
4	sunt inluminati – 3 rd person plural perfect passive from <i>illumino</i> (also <i>inlumino</i>), I light up, make light, illuminate
5	gustaverunt – 3 rd person plural perfect from <i>gusto</i> , I taste nihilominus – nothing
6	prolapsi sunt – 3 rd person plural perfect from <i>prolabor</i> , I glide forward, slide <i>or</i> slip along, fall down crucifigentes – present participle from <i>crucifigo</i> , I crucify ostentui – showing, exhibiting, display
7	bibens – present participle from <i>bibo</i> , I drink imbrem – rain, shower, storm
8	tribulos – thistle, thorn, brier reproba – 2 nd person singular imperative from <i>reprobo</i> , I disapprove, reject, condemn consummatio – consummation, ending, perfection combustionem – a burning, consuming
9	confidimus – 1 st person plural present from <i>confido</i> , I trust, confide, hope viciniora – comparative adjective from <i>vicinus</i> neighbouring, nearby, close, near tametsi – notwithstanding that, although, though
10	obliviscatur – 3 rd person singular present from <i>obliviscor</i> , I forget ministrastis – 2 nd person plural perfect from <i>ministro</i> , I attend, wait upon, serve; syncopated from <i>ministravistis</i>
11	ostentare – present infinitive from <i>ostento</i> , I show, present to view, exhibit sollicitudinem – uneasiness of mind, disquiet, care, anxiety, concern expletionem – expiration
12	segnes – slow, slothful, sluggish

	efficiamini – 2 nd person plural present passive from efficio, I make out, work out, effect, bring to pass, complete, accomplish patientia – patience, endurance hereditabunt – 3 rd person plural future from heredito, I inherit promissiones – promise
13	
14	nisi benedicens benedicam te et multiplicans multiplicabo te A quotation from Genesis 22:17
15	longanimiter – adverb, with long-suffering, patiently adeptus est – 3 rd person singular perfect from adipiscor, I arrive at, reach repromissionem – counter-promise, promise
16	controversiae – turning against, controversy, quarrel, dispute, debate confirmationem – securing, establishin, confirming iuramentum – oath
17	pollicitationis – a promising, promise heredibus – heir, heiress inmobilitatem – immobility
18	mentiri – present infinitive from mentior, I lie solacium – soothing, assuaging, comfort, relief confugimus – 1 st person plural present from confugio, I flee tenendam – gerund from teneo, I hold, keep propositam – passive participle from propono, I set before, propose, prefer, determine
19	anchoram – anchor incedentem – present participle from incedo, I go, step, arch along, move forwards velaminis – cover, covering, clothing, robe, garment
20	praecursor – forerunner, precursor

6.1.7 Caput VII

1	Melchisedech rex Salem sacerdos Dei summi qui obviavit Abrahae regresso a caede regum et benedixit ei ² cui decimas omnium divisit Abraham A quotation from Genesis 14:17 – 20
2	interpretatur – 3 rd person singular present passive from interpreto, I interpret, translate
3	genealogia – genealogy adsimilatus – perfect passive participle from adsimilo, I make similar, consider as similar; also spelt assimilo, assimulo
4	intuemini – 2 nd person plural present from intueor, I look upon, look at, look towards

	cui et decimam dedit de praecipuis Abraham A quotation from Genesis 14:20
5	sacerdotium – priesthood, the office <i>or</i> dignity of priests accipientes – present participle from accipio, I receive mandatum – command, mandate sumere – present participle from sumo, I take, take up, lay hold of, assume exierunt – 3 rd person plural perfect from exeo, I go out lumbis – loin
6	adnumeratur – 3 rd person singular present passive from adnumero, I count to, count out to, put to someone's account sumpsit – 3 rd person singular perfect from sumo, I take, take up, lay hold of, assume repromissiones – counter-promise, promise benedixit – 3 rd person singular perfect from benedico, I bless, praise
7	contradictione – reply, answer, objection, counter-argument
8	contestatus – perfect passive participle from contestor, I take <i>or</i> call to witness
9	
10	obviavit – 3 rd person singular perfect from obvio, I meet, withstand, resists, oppose, prevent, hinder, obviate
11	necessarium – unavoidable, inevitable, requisite, necessary surgere – present infinitive from surgo, I lift, raise up, erect, elevate sacerdotem – priest, priestess
12	
13	altario – sanctuary, altar praesto – I am at hand, wait upon attend, serve
14	
15	amplius – comparative adjective from amplius, more, large, spacious, ample, great similitudinem – likeness, resemblance, similitude
16	carnalis – fleshly, carnal insolubilis – that cannot be loosed, indissoluble
17	contestatur – 3 rd person singular present passive from contestor, I take <i>or</i> call to witness tu es sacerdos in aeternum secundum ordinem Melchisedech A quotation from Psalmus 109:4
18	reprobatio – rejection, reprobation praecedentis – present participle from praecedo, I go before, precede mandati – command, mandate infirmiorem – want of strength, weakness, feebleness inutilitatem – uselessness, unprofitableness
19	adduxit – 3 rd person singular perfect from adduco, I lead to, bring to, convey to, draw to introductio – a leading in, introduction, beginning proximamus – 1 st person plural present from proximo, I draw near, approach

20	iureiurando – gerund from iuroiuro, I swear. According to Lewis & Short [17, p.1018] this only occurs in a doubtful passage.
21	iuravit Dominus et non paenitebit tu es sacerdos in aeternum A quotation from Psalm 109:4
22	sponsor – a bondsman, surety, sponsor
23	prohiberentur – 3 rd person plural imperfect passive subjunctive from prohibeo, I hold back, keep in check, hinder, prevent permanere – present infinitive from permaneo, I hold out, stay to the end, last, continue
24	sempiternum – everlasting, perpetual, continual, imperishable
25	interpellandum – gerund from interpellare, I interrupt, disturb, molest
26	innocens – harmless, inoffensive, blameless, guiltless inpollutus – undefiled, spotless, perfect segregatus – perfect passive participle from segregare, I separate, set aside, segregate excelsior – comparative adjective from excelsus, highest, most high
27	delictis – perfect passive participle from deligo, I choose, select hostias – victim, sacrifice semel – once, single time offerendo – gerund from offero, I bring before, present, offer
28	iurisiurandi – gerund from iuroiuro, I swear.

7 Notes for the Syriac Text

7.1 ܡܩܠܐ ܐܪܡܝܐ

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8 Translation

8.1 Κεφάλαιον α'

¹ At many times and in many ways in the past God spoke to our forefathers through the prophets ² but in these last days he has spoken to us through his son, whom he has appointed the heir of all things through whom he made the heavens and the earth.

³ He is the radiance of his glory and the impress of his actual being, bearing all things by the word of his power, having achieved the purification of sins he sat at the right hand of God in the highest,

⁴ becoming so much greater than the angels,

So much more excellent than them he has inherited a name.

⁵ To which of the angels did he ever say:

You are my son,

I have born you today?

And again,

I shall be a father to you,

and you will be a son to me?

⁶ And when he led his first-born into the world he said:

‘And let all the angels of God worship him’

⁷ And to the angels he said

‘He who made his angels as spirits

And his servants a flame of fire’

⁸ But to his son:

‘your throne, O God, is for ever and ever

and the staff of straightness a staff of your kingdom

⁹ you love righteousness and hated lawlessness;

because of this God, your God has anointed you

with the oil of gladness rather than your partners.’

¹⁰ And,

‘You, O Lord, from the beginning, have founded the earth

And the heavens are the works of your hands

¹¹ they perish, but you remain

And all will be worn out like a garment,

¹² and like a robe you will roll them up;

like a garment and they will be changed;

But you are the same and your years do not fail.’

¹³ To which of the angels did he say at any time:

‘Sit at my right hand

Until I place your enemies as a footstool for your feet.’

¹⁴ Have they not all been sent out as spirits in holy service for the sake of those who are to inherit salvation?

8.2 Κεφάλαιον β'

¹ Because of this we must pay especial attention to things that have been heard lest we drift away. ² For if a word has been spoken through the angels that is certain and sure and every transgression and disobedience

receives a just penalty ³ how shall we escape having neglected so great a salvation, which, taking its beginning that it was spoken through the Lord by those who heard it, has been established in us, ⁴ when God testified it by signs and wonders and manifold powers by the distribution of the Holy Spirit according to his will?

⁵ Because he did not subject the coming inhabited world to the angels, about which we have spoken. ⁶ Someone testified about this at some point saying:

What is man that you think of him

Or the son of man that you regard him

⁷ You have made him a little lower than the angels

You have crowned him with glory and honour

⁸ you have set everything under his feet.

While subjecting everything (to him) he left nothing that was not made subject to him. But now we see that all things have not yet been subjected to him; ⁹ for a short while having been made lower than the angels we see Jesus, because of the death he endured, crowned with glory and honour, in order that by the grace of God he may taste death on behalf of all.

¹⁰ For it was right for him, for the sake of whom and through whom are all things, bringing many sons to glory, the originator of their salvation, to accomplish it through his sufferings. ¹¹ For both the one who sanctifies and all are sanctified from one; because of which cause he is not ashamed to call them brothers, ¹² saying:

I shall proclaim your name to my brothers

In the midst of the assembly I shall sing praises to you

¹³ And again:

I shall put my trust in him

and again:

Behold, I and my children which God gave to me

¹⁴ When therefore the children have a share in the blood and flesh, and he likewise has a share in them in order that he might abolish through death the sovereignty of death, which is the devil, ¹⁵ and that he might release them, all those who by fear of death during the whole of life were subject to slavery. ¹⁶ Naturally, he was not concerned with angels but with the seed of Abraham. ¹⁷ Hence he was obliged to become like the brothers in all things, that he may become merciful and a faithful high priest to all Godly things to expiate the sins of the people. ¹⁸ Because he has suffered, having been tested himself, he is able to assist those are being tested.

8.3 Κεφάλαιον γ'

¹ Wherefore, holy brothers, sharers in the invitation of heaven, consider the apostle and high priest of our faith, Jesus, ² who was faithful to the one who made him, like Moses in his whole house. ³ For he was considered worthy of more glory than Moses ⁴ for every house has been built by someone, but God has prepared all things. ⁵ Now Moses was a faithful in his whole household as a servant for a witness of what will be spoken, ⁶ but Christ is like the son in his household, of whose household are we, if we actually hold fast (to the end) the confidence and boast of the hope.

⁷ Therefore, just as the Holy Spirit says:

today if you hear his voice,

⁸ do not harden your hearts as in the revolt

Like the day of testing in the desert

⁹ where your fathers tried me by testing

And they saw my works ¹⁰ for forty years;

thus I was provoked by this generation

and I said: always they wander in their hearts

they did not know my ways

¹¹ so I swore in my wrath

They shall not come into my rest.

¹² Take care brothers that as far as your heart is concerned, there is no wicked unbelief in falling away from the living God, ¹³ but encourage yourselves every day as long as today lasts, lest someone of you is hardened by the deceit of sin. ¹⁴ For we have become partners of Christ if we actually retain the beginning of our condition until the sure end. ¹⁵ While it is said:

Today if you hear his voice

Do not harden your hearts as in the rebellion

¹⁶ Were not some who have heard embittered? Did not all those who came out of Egypt come through Moses? ¹⁷ Was he not offended by some for forty years? Was it not those who sinned, whose dead bodies fell in the desert? ¹⁸ To whom did he swear that they would not enter into his rest if not to those who were disobedient? ¹⁹ And so we see that they were not able enter through unbelief.

8.4 Κεφάλαιον δ'

¹ We would therefore fear lest some one of you seems, forsaking the promise to enter into his rest, is excluded.

² For we have preached the good news just as even they; but the word which was heard was of no use for those who have not been united with the faith of those who have heard. ³ For we, the believers have entered into into rest, just as he said:

I swore in my wrath

They shall not enter into my rest

And yet his works have been made from the foundation of the world.

⁴ For he has said thus somewhere about the seventh day **and God rested on the seventh day from all his works.** ⁵ And again here **if they will come into my rest.** ⁶ So, since it is certain that some enter into it, and those who have been evangelised formerly did not enter through disbelief, he has appointed a day, this very day, saying through David after such a great time, just as he said beforehand:

today if you hear his voice

do not harden your hearts.

⁸ For if Jesus brought them to rest he would not speak about this after these days. ⁹ So then, the Sabbath rest remains for the people of God. ¹⁰ For the one who came into his rest rested from his work, just as God rested from his own works. ¹¹ Therefore, let us hasten to come into that rest lest someone by the same example falls into disobedience. ¹² For the living word of God is both effective and more powerful than every double-edged sword piercing up to the division between the soul and the spirit, the joints and the marrow, critical ideas and thoughts of the heart. ¹³ And creation is not hidden before him, all things are bare and open to his eyes

¹⁴ Therefore, having such a great high priest, who has gone through the heavens, Jesus the son of God let us take hold of the confession. ¹⁵ Because we do not have a high priest unable to show sympathy with our weakness, since he has been tried according to our likeness yet without sin. ¹⁶ So let us approach with confidence the throne of grace, in order that we may receive mercy and find grace for proper assistance.

8.5 Κεφάλαιον ε'

¹ For every high priest from men being received on behalf of men appointed for Godly matters, in order that he may bring both gifts and sacrifices on behalf of sins, ² being able to deal gently with those who sin in ignorance and have gone astray or when they are worn out by weakness, ³ and because of this it is necessary, just as concerning the people, so concerning him to bring offerings concerning sins. ⁴ And someone does not receive honour for himself but is called by God just like Aaron.

⁵ Thus Christ did not glorify himself to be made high priest but the one who spoke to him

‘Thou art my son, this day have I begotten thee’

⁶ As he says in another place

‘Thou art a priest for ever, after the order of Melchisedek’.

⁷ Who, in the days of his flesh, offered prayers and supplications and tears to the one who is able to save him from death with strong cries and was heard because of the reverence of God, ⁸ although being the son he learned obedience through what he suffered, ⁹ and being completed he became for all those who are obedient to him the source of salvation without end, ¹⁰ having been designated by God as a high priest after the order of Melchisedek.

¹¹ About this the word has much to say to us but it is difficult to explain since you have become hard of hearing. ¹² Though you ought to be teachers because of experience, again you have a need of someone teaching you the fundamentals of the promises of God and you have become that you have need of milk and not of solid food. ¹³ Because all those who partake of milk are inexperienced in teaching of righteousness and are really children; ¹⁴ solid food is for those who are mature, for those who have through exercise the senses have been trained to distinguish between good and evil.

8.6 Κεφάλαιον ς'

¹ So leaving the beginning of the word of Christ let us move towards the perfecter, not laying again the foundations of repentance from the works of the dead and faith towards God, ² baptising of the teaching of the laying on of hands, of the resurrection of the dead and of the eternal judgement. ³ And this we shall do if indeed God permits.

⁴ For it is not possible that those who have once been enlightened, have tasted both of the gifts of heaven and have become sharers of the Holy Spirit ⁵ and have tasted that the word of God is good and the power and future eternity ⁶ and having fallen away to renew their repentance, while crucifying the son of God again and holding him up to contempt. ⁷ For the earth having drunk from the frequent rain that comes upon it brings forth useful plants to those through whom it is cultivated, ⁸ but it brings forth thorns and thistles almost barren and accursed, for which the end is into the fire.

⁹ However, I am certain about you, beloved, that you have a better salvation, if we speak thus. ¹⁰ For God is not unjust to forget your works and the love which you showed for his name having served and serving the saints. ¹¹ We long for each of you to demonstrate eagerness towards the full assurance of the hope unto the end, ¹² in order that you may not become sluggish, but imitators of those who inherit the promises through faith and endurance.

¹³ For God promised to Abraham, since he had no one greater, on behalf of himself ¹⁴ saying

Certainly I shall indeed bless you and definitely increase your number

¹⁵ And thus being patient he attained the promise.

¹⁶ For men swear by one who is greater, and an oath is a confirmation of a limit for every dispute among them; ¹⁷ by which, God, wishing to show even more clearly to the inheritors of the promise the steadfastness of his purpose mediated by an oath, ¹⁸ in order that through these two unchangeable things, in which it is not possible impossible that God should lie, we, having taken refuge, grasp hold of the hope that is set before us and may have a sure encouragement, ¹⁹ which hope is like a safe and strong anchor for our soul and reaches into the innermost curtain. ²⁰ Where, going before on our behalf, Jesus, according to the order of Melchisedek, has become our high priest for eternity.

8.7 Κεφάλαιον ζ'

¹ For this same Melchisedek, King of Salem, priest of God the highest, who met Abraham returning from the defeat of the kings and blessed him ² and to whom he assigned Abraham a tenth of everything, firstly the king was interpreted of righteousness, afterwards the king of Salem which is the king of peace, fatherless, motherless, without ancestry, having neither a beginning of the days nor the end of life, being like the son of God, he remains a priest continuously.

⁴ Notice how great this man is, to whom Abraham, a father of the nation, gave a tenth of his first fruits. ⁵ And those who take up the priestly office from the sons of Levi have a command to collect one-tenth from the people according to the law, this is their brothers, although they have come from the loins of Abraham. ⁶ But he, not being of their descent has received tithes from Abraham and has blessed the one who has the promise. ⁷ Without any dispute the lesser has been blessed by the greater. ⁸ And in one case mortal men receive a tithe, but on the other hand one is testified that he lives. ⁹ And one might say that the one receiving the tithe has collected the tithe through Abraham and Levi; ¹⁰ but yet he was the father in his loins when Melchisedek met him.

¹¹ So if there was perfection through the Levitical priestly office, for the people receive laws through it, what need is there, according to the order of Melchisedek, to raise up another priest and not according to the order of Aaron? ¹² For when the priesthood is changed of necessity and the law there occurs a change. ¹³ The one about whom these things are said, participates in another tribe of whom no one turns to the altar; ¹⁴ For it is clear that our Lord has sprung up out the tribe of Judah, for which tribe Moses said nothing concerning the priests. ¹⁵ And it is abundantly clear, if, according to the similarity to Melchisedek another priest is raised up, ¹⁶ who has not been born according to the law of a physical command but according to the power of indestructible life. ¹⁷ For it is testified that

you are a priest unto eternity according to the order of Melchisedek

¹⁸ For the annulment of the preceding command happened because it was weak and useless – ¹⁹ for the law accomplishes nothing – but it was the introduction of a greater hope through which we approach God.

²⁰ And to such a degree not without an oath; for those became priests without an oath, ²¹ but he with an oath through his word to him

The Lord has sworn and will not repent

You are a priest for ever.

²² To the same degree Jesus has become a guarantor of a better covenant. ²³ And more became priests than were hindered from continuing in office by death. ²⁴ But he, through remaining in eternity, has a priesthood which is eternal, ²⁵ whence he is even able to save completely those who approach God through him, everliving to appeal on their behalf.

²⁶ For such a high priest is fitting for us, holy, innocent, undefiled and separated from sinners and becoming higher than the heavens, ²⁷ who does not have daily pressure, just as the high priests formerly offered sacrifices on behalf of their own sins; because he has done this once and for all having offered himself. ²⁸ For the law appoints men as high priests who are weak, but the word of the oath

9 Hapax Legomena

	Translation	Occurrence
Πολυμερῶς	in various times	1:1
πολυτρόπως	in various ways	1:1
ἀπαύγασμα	radiance	1:3
χαρακτήρ	representation	1:3
εὐθύτης	uprightness	1:8
λειτουργικὰ	ministering	1:14
παραρυῶμεν	wash/drift away	2:1
συνεπιμαρτυροῦντος	to testify at the same time	2:4
θέλησιν	will	2:4
παραπλησίως	similarly	2:14
δήπου	of course, surely	2:16
θεράπων	servant	3:5
δοκιμασία	testing	3:9
παρεπίκραναν	to become angry	3:16
κῶλα	a limb; limb	3:17
σαββατισμός	sabbath rest	4:9
τομώτερος	sharp	4:12
διϊκνούμενος	to go through	4:12
ἀρμῶν	joint	4:12
μυελῶν	marrow	4:12
κριτικός	able to judge	4:12
ἀφανής	invisible, hidden	4:13
τετραχλισμένα	lay bear	4:13
μετριοπαθεῖν	deal gently	5:2
καθὼςπερ	even as	5:4
ἱκετηρίας	supplication	5:7
προσαγορευθεῖς	to call; to greet	5:10
δυσερμήνευτος	hard to explain	5:11
ἄπειρος	boundless	5:13
ἔξιν	maturity	5:14
αἰσθητήρια	faculty	5:14
παραπεσόντας	to fall away	6:6
ἀνακαινίζειν	to renew	6:6
ἀνασταυροῦντας	crucify	6:6
παραδειγματίζοντας	expose	6:6
βοτάνην	vegetation	6:7
γεωργεῖται	to cultivate	6:7

καῦσιν	burning	6:8
ἐμεσίτευσεν	guarantee	6:17
πρόδρομος	going before	6:20
κοπῆς	cutting down	7:1
ἀπάτωρ	without father	7:3
ἀμήτωρ	motherless	7:3
ἀγενεαλόγητος	without genealogy	7:3
ἀφωμοιωμένος	to make like	7:3
ἀκροθινίων	spoils	7:4
γενεαλογούμενος	trace descent	7:6
ἔπος	word	7:9
Λευιτικῆς	Levitical	7:11
κατάδηλόν	very clear	7:15
ἀκαταλύτου	perpetual	7:16
ἐπεισαγωγή	bringing in, introduction	7:19
ἔγγυος	reliable; secured	7:22
ἀπαράβατον	permanent, unchangeable	7:24

10 Melchisedech in the Old Testament and Patristic Literature

10.1 Qumran – 11QMelchisedek

Cave 13 at Qumran yielded the fifteen fragments known collectively as 11QMelchisedek or 11QMelch or even 11Q13. The manuscript can be interpreted in 3 columns; the first column is very short having only one line, the second is most extensive and the third column although containing 20 lines, can only be interpreted from 6 of those lines.

The preserved text of column II gives an eschatological description of the end of days, the tenth and last jubilee. Leviticus 25, Deuteronomy 15, Isaiah 52:7 and 61:1 – 3, Psalms 7:8 – 9 and 82:1 2 are quoted or an allusion is made to them and explained with regard to the tenth jubilee.

10.1.1 Column I

שׁוֹן מוֹשֶׁה בִּיאָ [] °° [] שׁ

10.1.2 Column II

עֲלִי מִן הַיָּם []
לִי []

10.1.3 Column III

10.2 Γένεσις ιδ

10.2.1 Hebrew Text

¹⁸ וּמִלְכִּי-צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיֵּיזֶן וְהָיָא כֹהֵן לְאֵל עֵלְיוֹן: ¹⁹ וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: ²⁰ וַבְּרוּךְ אֵל עֵלְיוֹן אֲשֶׁר-מִגֵּן צָרֶיךָ בְּיָדָךְ וַיִּתֵּן-לּוֹ מִעֶשֶׂר מִכָּל:

10.2.2 LXX Text

¹⁸ καὶ Μελχισεδεκ βασιλεὺς Σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου. ¹⁹ καὶ ἠυλόγησεν τὸν Ἀβραμ καὶ εἶπεν Εὐλογημένος Ἀβραμ τῷ θεῷ τῷ ὑψίστῳ, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν, ²⁰ καὶ εὐλογητὸς ὁ θεὸς ὁ ὑψιστος, ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι. καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.

10.2.3 Vulgate

¹⁸ at vero Melchisedech rex Salem proferens panem et vinum
erat enim sacerdos Dei altissimi
¹⁹ benedixit ei et ait
benedictus Abram Deo excelso qui creavit caelum et terram
²⁰ et benedictus Deus excelsus quo protegente hostes in manibus tuis sunt
et dedit ei decimas ex omnibus

10.2.4 Syriac

¹⁸ ܡܠܟܝܨܕܝܩ ܡܠܟܝ ܫܠܝܡ. ܐܦܝ ܚܬܝܡܐ ܫܡܝܢܐ. ܫܡܝܢܐ ܡܥܝܢܐ ܡܠܟܐ ܕܥܠܝܢܐ. ¹⁹ ܚܝܬܝܢ ܫܠܝܡܐ. ܚܝܬܝܢ ܠܐܠܗܐ ܡܠܝܡܝܢܐ ܡܠܐ ܡܥܠܐ ܫܠܝܡܐ. ²⁰ ܚܝܬܝܢ ܡܠܝܢܐ ܕܥܠܝܢܐ ܡܠܟܐ. ܠܥܠܡܐ ܩܠܝܢܐ ܕܝܬܝܢܐ. ܫܡܝܢܐ ܕܥܝܢܐ ܡܠܟܐ ܕܥܠܝܢܐ ܡܠܟܐ ܕܥܠܝܢܐ.

10.3 Ψαλμός ρθ

10.3.1 Hebrew Text – 110 Masoretic

¹ לְדָוִד מְזֻמָּר
יְהוָה אֱלֹהֵינוּ | לְאֹדְנֵי שֶׁב לְיַמֵּינוּ
עַד-אַשִׁית אֵיבֶיךָ הַדָּם לְרַגְלֶיךָ:
² מִטָּה-עֲזֻךְ יִשְׁלַח יְהוָה מַצִּיּוֹן רִיזָה בִּקְרֵב אֵיבֶיךָ:
³ עֲמֹךְ נִדְבַת בְּיוֹם חֵילֶךְ
בְּהַדְרִי-קָדֵשׁ מִרְחֹם מִשְׁחָר לְךָ טַל יִלְדְּתֶיךָ:
⁴ נִשְׁבַּע יְהוָה | וְלֹא יִנָּחֵם
אַתָּה-כֹּהֵן לְעוֹלָם עַל-דְּבָרְתִי מִלְכִּי-צֶדֶק:
⁵ אֲדֹנִי עַל-יְמִינֶךָ מִחֵץ בְּיוֹם-אַפּוֹ מְלָכִים:

6 יָדִין בְּגוֹיִם מִלֵּא גּוֹיֹת מִחַץ רֹאשׁ עַל-אַרְץ רַבָּה:

7 מִנְחָל בַּדְּרֹךְ יִשְׁתָּה עַל-כֵּן יָרִים רֹאשׁ:

10.3.2 LXX Text – Ψαλμός 109

¹ Τῷ Δαυιδ ψαλμός.

Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

² ῥάβδον δυνάμεώς σου ἐξαποστελεῖ κύριος ἐκ Σιων,
καὶ κατακυρίευσεν ἐν μέσῳ τῶν ἐχθρῶν σου.

³ μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου
ἐν ταῖς λαμπρότησιν τῶν ἁγίων·

ἐκ γαστροῦς πρὸ ἑωσφόρου ἐξεγέννησά σε.

⁴ ὥμοσεν κύριος καὶ οὐ μεταμεληθήσεται
Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.

⁵ κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς·

⁶ κρινεῖ ἐν τοῖς ἔθνεσιν, πληρώσει πτώματα,
συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν.

⁷ ἐκ χειμάρρου ἐν ὁδῷ πίεται·
διὰ τοῦτο ὑψώσει κεφαλὴν.

10.3.3 Vulgate – Psalmus 109

¹ David canticum

dixit Dominus Domino meo sede a dextris meis
donec ponam inimicos tuos scabillum pedum tuorum

² virgam fortitudinis tuae emittet Dominus ex Sion
dominare in medio inimicorum tuorum

³ populi tui spontanei erunt
in die fortitudinis tuae
in montibus sanctis quasi de vulva orietur tibi ros adolescentiae tuae

⁴ iuravit Dominus et non paenitebit eum
tu es sacerdos in aeternum secundum ordinem Melchisedech

⁵ Dominus ad dexteram tuam percussit in die
furoris sui reges

⁶ iudicabit in gentibus implebit valles
percutiet caput in terra multa

⁷ de torrente in via bibet propterea exaltabit caput

10.3.4 Syriac – Psalm 110

10.4 Philo of Alexandria

10.4.1 Legum Allegoriae 3.79-82

79 Καὶ Μελχισεδέκ βασιλέα τε τῆς εἰρήνης – Σαλήμ τοῦτο γὰρ ἐρμηνεύεται – <καὶ> ἱερέα ἑαυτοῦ πεποίηκεν ὁ θεός, οὐδὲν ἔργον αὐτοῦ προδιατυπώσας, ἀλλὰ τοιοῦτον ἐργασάμενος βασιλέα καὶ εἰρηναῖον καὶ ἱερωσύνης ἄξιον τῆς ἑαυτοῦ πρῶτον· καλεῖται γὰρ βασιλεὺς δίκαιος, βασιλεὺς δὲ ἐχθρὸν τυράννω. ὅτι ὁ μὲν νόμων, ὁ δὲ ἀνομίας ἐστὶν εἰσηγητής. **80** Ὁ μὲν οὖν τύραννος ωοῦς ἐπιτάγματα ἐπιτάττει τῇ τε ψυχῇ καὶ τῷ σώματι βίσιαι καὶ βλαβερά καὶ σφοδράς λύπας ἐργαζόμενα, τὰς κατὰ κακίαν λέγω πράξεις καὶ τὰς τῶν παθῶν ἀπολαύσεις· ὁ δὲ [δεύτερος] βασιλεὺς πρῶτον μὲν [οὖν] οὐκ ἐπιτάττει μᾶλλον ἢ πείθει, ἔπειτα τοιαῦτα παραγγέλλει, δι’ ὧν ὥσπερ σκάφος τὸ ζῶον εὐπλοία τῇ τοῦ βίου χρήσεται κυβερνώμενον ὑπὸ τοῦ ἀγαθοῦ [καὶ τεχνίτου] κυβερνήτου, οὗτος δὲ ἐστὶν ὁ ὀρθὸς λόγος. **81** Καλείσθω οὖν ὁ μὲν τύραννος ἄρχων πολέμου, ὁ δὲ βασιλεὺς ἡγγενμὼν εἰρήνης, Σαλήμ, καὶ προσφερέτω τῇ ψυχῇ τροφὰς εὐφροσύνης καὶ χαρὰς πλήρεις· ἄρτους γὰρ καὶ οἶνον προσφέρει, ἅπερ Ἀμμανῖται καὶ Μωαβῖται τῷ βλέποντι παρασχεῖν οὐκ ἠθέλησαν, οὐ χάριν ἐκκλησίας εἵργονται καὶ συλλόγου θείου· Ἀμμανῖται γὰρ οἱ ἐκ τῆς μητρὸς αἰσθήσεως καὶ Μωαβῖται οἱ ἐκ τοῦ πατρὸς ωοῦ φύντες τρόποι δύο ταῦτα τῶν ὄντων συνεκτικὰ νομίζοντες νοῦν καὶ αἴσθησιν, θεοῦ δὲ μὴ λαμβάνοντες ἔνοοιασιν, οὐκ εἰσελεύσονται φησὶ Μωυσῆς <εἰς ἐκκλησίαν> κυρίου, ... **παρὰ τὸ μὴ συναντῆσαι αὐτοὺς ἡμῖν μετ’ ἄρτων καὶ ὕδατος** ἐξιοῦσαν ἐκ τ[ψων παθῶν Αἰγύπτου. **82** Ἀλλ’ ὁ μὲν Μελχισεδέκ ἀντὶ ὕδατος οἶνον προσφερέτω καὶ ποτιζέτω καὶ ἀκρατιζέτω ψυχάς. ἵνα κατὰσχετοι γένωνται θεία μέθη νηφαλεωτέρᾳ νήψεως αὐτῆς· τοῦ γὰρ ὑψίστου – **ὁ γὰρ θεὸς εἷς ὢν ἐν τῷ οὐρανῷ ἄνω ἐστὶ καὶ ἐπὶ τῆς γῆς κάτω**, καὶ οὐλ’ ἐστὶν ἔτι πλὴν αὐτοῦ –, ἀλλὰ τὸ μὴ ταπεινῶς καὶ χαμαιζήλως ὑπερμεγέθως δὲ καὶ ὑπεραύλως καὶ ὑψηλῶς ὡσεὶν περὶ θεοῦ ἔμφασιν τοῦ ὑψίστου κινεῖ.

10.4.2 De Congressu 99

99 Ἐθένδε ὁ μὲν ἀσκητικὸς ὀρμηθεὶς εὐχόμενος εἶπε· **Πάντων ὧν ἂν μοι δῶς, δεκάτην ἀποδεκατώσω σοί**, ὁ δὲ χρησμὸς ὁ μετὰ τὰς ἐπινικίους εὐχαῖς ἀναγραφείς, ὃς ὁ τὴν αὐτομαθῆ καὶ αὐτοδίδακτον λαχὼν ἱεροσύνην ποιεῖται Μελχισεδέκ, **ἔδωκε γὰρ αὐτῷ** φησὶν **δεκάτην ἀπὸ πάντων**, ἀπὸ τῶν κατ’ αἴσθησιν τὸ καλῶς αἰσθάνεσθαι, ἀπὸ τῶν κατὰ λόγον τὸ εὖ λέγειν, ἀπὸ τῶν κατὰ νοῦμ τὸ εὖ διανοεῖσθαι.

10.4.3 De Abrahamo 235

235 ὃν θεασάμενος ὁ μέγας ἱερεὺς τοῦ ὑεγίστου θεοῦ ἐπανιόντα καὶ τροπαιοφοροῦντα σῶον μετὰ σφύου τῆς ἰδίας δυνάμεως - οὐδένα γὰρ τῶν συνόντων ἀπέβαλε - καταπλαγεὶς τὸ μέγεθος τῆς πράξεως. καὶ ὅπερ εἰκὸς ἐννοηθεῖς, ὡς οὐχ ἄνευ θείας ἐπιφροσύνης καὶ συμμαχίας κατορθώθη. τὰς χεῖρας ἀνατείνας εἰς τὸν οὐρανὸν εὐχαῖς αὐτὸν γεραίρει καὶ ἐπινίκια ἔθνε καὶ πάντας τοὺς συναραμένους τῷ ἀγῶνι λαυπρῶς εἰστία, γεγηθὼς καὶ συνηδόμενος ὡς ἐπ’ οἰκείῳ κατορθώματι· καὶ ἦν τῷ ὄντι οἰκεῖον αὐτῷ· κοινὰ γὰρ κατὰ τὴν παροιμίαν τὰ φίλων, πολὺ δὲ πλέον τὰ τῶν ἀγαθῶν, οἷς ἔν τελος εὐαρεστεῖν θεῷ

10.5 Clement of Alexandria Stromata IV:25

155 ¹ Ὀλβιος, ὅστις τῆς ἱστορίας
ἔσχε μάθησιν,
μήτε πολιτῶν ἐπὶ πημοσύνη,
μήτ' εἰς ἀδίκους πράξεις ὁρμῶν,
ἀλλ' ἀθανάτου καθορῶν φύσεως
κόσμον ἀγήρω, πῇ τε συνέστη,
καὶ ὄπη, καὶ ὅπως.
τοῖς δὲ τοιούτοις, οὐδέποτε' αἰσchrῶν
ἔργων μελέτημα προσίζει.

² Εἰκότως οὖν καὶ Πλάτων τὸν τῶν ἰδεῶν θεωρητικὸν θεὸν ἐν ἀνθρώποις ζήσεσθαί φησι· νοῦς δὲ (54) χώρα ἰδεῶν· νοῦς δὲ ὁ Θεός. τὸν <οὔν> ἀοράτου θεοῦ ἐν ἀνθρώποις ζῶντα εἶρηκεν καὶ ἐν τῷ Σοφιστῇ δὲ τὸν Ἑλεάτην ξένον διαέκτικόν ὄντα ὁ Σωκράτης θεὸν ὠνόμασεν, οἷους τοὺς θεοὺς **ξείνουσιν ἐοικότας ἀλλοδαποῖσιν** ἐπιφοιτῶντας τοῖς ἄστεσιν **. ³ ὅταν γὰρ ψυχὴ γενέσεως ὑπεξαναβάσῃ καθ' ἑαυτὴν τε ἥ καὶ ὁμιλῇ τοῖς εἶδεσιν, οἷός ἐστιν ὁ ἐν τῷ Θεαιτήτῳ **κορυφαῖος** (57)· οἷον ἄγγελος (58) ἤδη γενόμενος, σὺν Χριστῷ [τε] ἔσται, θεωρητικὸς ὢν, αἰεὶ τὸ βούλημα τοῦ θεοῦ σκοπῶν, τῷ ὄντι **οἷος (59) πεπνυμένος, τοὶ δ' ὡς σκιαί ἀίσσουσιν**· νεκροὶ (60) γὰρ τοὺς ἑαυτῶν θάπτουσι νεκρούς. ⁴ ὅθεν Ἱερεμίας λέγει· **πληρώσω αὐτὴν νεκρῶν γηγενῶν (61), οὓς ἔπαισεν ἡ ὀργή μου. 156** ¹ ὁ μὲν οὖν θεὸς (62), ἀναπόδεικτος ὢν οὐκ ἔστιν ἐπιστημονικός· ὁ δὲ υἱὸς σοφία τὲ ἐστὶ, καὶ ἐπιστήμη, καὶ ἀλήθεια, καὶ ὅσα ἄλλα τούτῳ συγγενῇ, καὶ δὴ καὶ ἀπόδειξιν ἔχει, καὶ διέξοδον. πᾶσαι δὲ αἱ δυνάμεις Ἰπνεύματος, συλλήβδην μὲν ἐν τι πράγμα γενόμεναι, συντελοῦσιν εἰς τὸ αὐτὸ, τὸν υἱόν, ἀπαρέμφατος δὲ ἐστὶ τῆς περὶ ἐκάστης αὐτοῦ τῶν δυνάμεων ἐννοίας. καὶ δὴ οὐ γίνεται ἀτεχνῶς ἐν ὧς ἐν, (63) οὐδὲ πολλὰ ὡς μέρη ὁ υἱὸς, ἀλλ' ὡς πάντα ἐν. ἐνθεν καὶ πάντα· κύκλος γὰρ [ὁ] αὐτὸς πασῶν τῶν δυνάμεων εἷς ἐν εἰλουμένων καὶ ἐνουμένων. **157** ¹ διὰ τοῦτο **ἄλφα καὶ ὦ** ὁ λόγος εἶρηται, οὐ μόνου τὸ τέλος ἀρχὴ γίνεται, καὶ τελευτᾷ πάλιν ἐπὶ τὴν ἄνωθεν ἀρχὴν, οὐδαμοῦ διάστασιν λαβών. διὸ δὴ καὶ τὸ εἷς αὐτὸν καὶ τὸ δι' αὐτοῦ πιστεῦσαι μοναδικόν (64) ἐστὶ γενέσθαι, ἀπερισπάστως ἐνούμενον ἂν αὐτῷ· τὸ δὲ ἀπιστῆσαι διστάσαι ἐστὶ, καὶ διαστῆναι, καὶ μερισθῆναι. ² **διὰ τοῦτο τάδε λέγει κύριος (65)· πᾶς υἱὸς ἀλλογενῆς, ἀπερίτμητος καρδίᾳ, καὶ ἀπερίτμητός [ἐστὶ] σαρκί·** τουτέστιν, ἀκάθαρτος σῶματί τε καὶ πνεύματι **οὐκ εἰσελεύσεται εἰς τὰ ἅγια ἀπὸ τῶν ἀλλογενῶν ἐν μέσῳ οἴκου Ἰσραὴλ, ἀλλ' ἡ οἱ Λευῖται.** ἀλλογενεῖς δὲ εἶρηκεν τοὺς μὴ πιστεῦσαι βουληθέντας, ἀλλ' ἀπιστεῖν ἐθέλοντας. **158** ¹ μόνοι τοίνυν οἱ καθαρῶς βιοῦντες ἱερεῖς ὄντως τοῦ θεοῦ. ² διὰ τοῦτο πασῶν περιτεμνομένων τῶν φυλῶν, ἀγιώτεραι ἐλογίσθησαν αἱ εἰς ἀρχιερεῖς τε καὶ βασιλεῖς καὶ προφῆτας χρίουσαι (66). ³ ὅθεν μὴδὲ ἄπτεσθαι (67) νεκρῶν αὐτοῖς κελεύει, μὴδ' ἐπεισιέναι κατοικομένους· οὐχ ὡς μισροῦ τοῦ σώματος ὄντος, ἀλλ' ὡς τῆς ἀμαρτίας καὶ ἀπειθείας σαρκικῆς τε οὔσης, καὶ ἐνσωμάτου, καὶ νεκρᾶς, καὶ διὰ τοῦτο βδελυκτῆς. ⁴ μόνῳ οὖν πατρὶ καὶ μητέρι, υἱῷ τε καὶ θυγατρὶ τελευτήσαντι ἐπιτέτραπται ἐπεισιέναι τὸν ἱερέα, ὅτι συγγενεῖς οὗτοι σαρκὸς καὶ σπέρματος μόνοι, παρ' ὧν τὴν προσεχῇ αἰτίαν τῆς εἰς τὸν βίον παρόδου καὶ ὁ ἱερεὺς εἴληφεν. ⁵ καθαρίζονται δὲ καὶ οὗτοι ἡμέραις ἐπτὰ, δι' ὧν ἡ γένεσις τελειοῦται· τῇ ἑβδόμῃ γὰρ ἡ ἀνάπαυσις θρησκεύεται τῇ δὲ ὀγδόῃ ἰλασμὸν προσφέρει, ὡς ἐν τῷ Ἰεζεκιήλ γέγραπται, καθ' ὃν ἰλασμὸν λαβεῖν ἐστὶ τὴν ἐπαγγελίαν. **159** ¹ τέλειος δ', οἶμαι, καθαρισμὸς, ἢ διὰ νόμου καὶ προφητῶν εἰς τὸ εὐαγγέλιον πίστις· ἰλασμός δὲ καὶ ἡ δι' ὑπακοῆς πάσης ἀγνεία, σὺν καὶ τῇ ἀποθέσει τῶν κοσμικῶν εἰς τὴν ἐκ τῆς ἀπολύσεως τῆς ψυχῆς εὐχάριστον τοῦ σκήκου (68) ἀπόδοσιν. εἴτ' οὖν ὁ χρόνος εἴη ὁ διὰ τῶν ἐπτὰ περιόδων (69) τῶν ἀριθμουμένων εἰς τὴν ἀκροτάτην ἀνάπαυσιν ἀποκαθιστάς· εἴτε ἐπτὰ οὐρανοὶ, οὓς τινες ἀριθμοῦσι κατ' ἐπανάβασιν· εἴτε καὶ ἡ ἀπλανὴς χώρα (70), ἡ πλησιάζουσα τῷ νοητῷ κόσμῳ ὀγδοᾶς λέγοιτο, πλην ἐξαναδῦναι γενέσεώς τε καὶ ἀμαρτίας χρῆναι λέγει τὸν γνωστικόν. ² ἐπὶ γοῦν ταῖς ἐπτὰ ἡμέραις τὰ ἱερεῖα ὑπὲρ ἀμαρτιῶν θύεται, ἔτι γὰρ τροπῆς εὐλάβεια· καὶ τῆς ἑβδόμης ἄπτεται περιφορᾶς.

160 ¹ Ἰὼβ (71) δὲ ὁ δίκαιος, **αὐτὸς, φησί, γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ,** οὐ κτημάτων γυμνός· (τοῦτο μὲν γὰρ μικρόν τε καὶ κοινόν) ἀλλ' ὡς δίκαιος γυμνός ἄπεισι κακίας τε καὶ ἀμαρτίας, καὶ τοῦ ἐπομένου τοῖς ἀδίκως βιώσασιν ἀειδοῦς εἰδώλου (72) τοῦτο γὰρ ἦν τὸ εἰρημένον **ἐὰν μὴ στραφέντες γέννησθε ὡς τὰ παῖδιά,** καθαροὶ μὲν τὴν σάρκα, ἅγιοι δὲ τὴν ψυχὴν, κατὰ

ἀποχὴν κακῶν ἔργων, δεικνύντος (74) ὅτι τοιούτους ἡμᾶς εἶναι βούλεται, οἷους καὶ γεγέννηκεν ἐκ μήτρας ὕδατος· γένεσις γὰρ γένεσιν διαδεχομένη, κατὰ προκοπὴν ἀπαθανατίζειν βούλεται, **τῶν δὲ ἀσεβῶν ὁ λύχνος (76) σβεσθήσεται. 161** ¹ ναὶ μὴν τὴν κατὰ τε σῶμα κατὰ τε ψυχὴν ἀγνείαν, ἣν μέτεισιν ὁ γνωστικός, ὁ πάνσοφος Μωϋσῆς, ἐκπρεπῶς τῇ ἐπαναλήψει χρησάμενος ἐμήνυσεν, τὸ ἀδιάφθορον τοῦ τε σώματος τῆς τῇ τε φυγῆς διαγραφῶν ἐπὶ τῆς Ῥεβέκκας ὧδέ πως· **ἡ δὲ παρθένος ἦν καλή (77), <παρθένος ἦν,> ἀνὴρ οὐκ ἔγνω αὐτήν.** ² Ῥεβέκκα (78) δὲ ἐρμηνεύεται θεοῦ δόξα, θεοῦ δὲ δόξα ἀφθαρσία. αὕτη ἡ τῷ ὄντι δικαιοσύνη, μὴ πλεονεκτεῖν ἐν θατέρῳ (79), ὅλον δὲ εἶναι ἡγιασμένον νεῶν τοῦ κυρίου. δικαιοσύνη οὖν ἐστὶν εἰρήνη βίου καὶ εὐστάθειαι ἐφ’ ἣν ὁ Κύριος ἀπέλυε λέγων· **ἀπελθε εἰς εἰρήνην (80)**· Σαλήμ γὰρ ἐρμηνεύεται εἰρήνη· ἥς ὁ σωτὴρ ἡμῶν, ἀναγράφεται βασιλεὺς ὃν φησι (82) Μωϋσῆς. ³ **Μελχισεδέκ, βασιλεὺς Σαλήμ, ὁ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,** ὁ τὸν οἶνον καὶ τὸν ἄρτον τὴν ἡγιασμένην διδοὺς τροφὴν εἰς τύπον εὐχαριστίας. (83). ⁴ καὶ δὴ ἐρμηνεύεται ὁ Μελχισεδέκ, βασιλεὺς δίκαιος, συνωνυμία δέ ἐστι δικαιοσύνης καὶ εἰρήνης (84). **162 1** Βασιλείδης δὲ ὑποστατὰς, Δικαιοσύνην δὲ καὶ τὴν θυγατέρα (85) αὐτῆς τὴν εἰρήνην ὑπολαμβάνει ἐν ὁδοῶδι μένειν ἐνδιατεταγμένας.

Μετιτέον δὴ ἀπὸ τῶν φυσικωτέρων (86) ἐπὶ τὰ προφανέστερα <τὰ> ἠθικά· ὁ γὰρ περὶ ἐκείνων λόγος, μετὰ τὴν ἐν χερσὶ πραγματείαν ἔψεται. ² αὐτὸς οὖν ἡμᾶς ὁ σωτὴρ ἀτεχνῶς κατὰ τὴν τραγωδίαν (87) μυσταγωγεῖ,

ὁρῶν ὁρῶντας, καὶ δίδωσιν ὄργια.

³ Κἂν πύθη,

τά δε ὄργια (88) εἴ’τιν’ εἰδέαν ἔχεται σοι,

ἀκούση πάλιν,

ἄρρητ’ ἀβακχεύτοισιν (89) εἰδέειν βροτῶν.

⁴ κἂν πολυπραγμονῇ τις ὅποια εἴη, αὐθις ἀκουσάτω·

Οὐ θέμις ἀκοῦσαί σε, ἐστι[ν] δ’ ἄξι’ εἰδέειν·

ἀσεβειαν ἀσκοῦντα ὄργι’ ἐχθαίρει θεοῦ.

⁵ ὁ θεὸς δὲ ἀναρχος. ἀρχὴ τῶν ὅλων (90) παντελὴς. ἀρχῆς ποιητικός. ἥ μὲν οὖν ἐστὶν οὐσία, ἀρχὴ τοῦ φυσικοῦ τόπου· καθ’ ὅσον ἐστὶ τὰγαθόν, τοῦ ἠθικοῦ· ἥ δ’ αὖ ἐστὶ νοῦς, τοῦ λογικοῦ καὶ κριτικοῦ· ὅθεν καὶ διδάσκαλος μόνος ὁ λόγος, υἱὸς τοῦ νοῦ πατρός, ὁ παιδεύων τὸν ἄνθρωπον.

10.6 Eriphanius Haeresis 55

10.6.1 Κεφάλιον α'.

¹ Μελχισεδεκianoὺς πάλιν ἕτεροι ἑαυτοὺς καλοῦσιν, ἀποσπασθέντες τάχα (73) ἀπὸ τῶν Θεοδοτιανῶν καλουμένων. ² οὗτοι τὸν Μελχισεδέκ τὸν ἐν ταῖς Γραφαῖς λεγόμενον δοξάζουσι μεγάλην τινὰ δύναμιν. εἶναι δὲ αὐτὸν ἄνω ἐν ἀκατονομάστοις τόποις· καὶ ὡς εἶναι τοῦτον οὐ μόνον δύναμιν τινα, ἀλλὰ καὶ μειζότερον τοῦ Χριστοῦ φάσκουσι. ³ Χριστὸν δὲ ἡγοῦνται ἀπλῶς ἐληλυθότα, καὶ καταξιοθέντα τῆς ἐκείνου τάξεως, δῆθεν ἐκ τοῦ ῥητοῦ τοῦ εἰρημένου· **Σὺ εἰ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ**· ὡς εἶναι, φησιν, αὐτὸν ἔτι ὑποδεέστερον τοῦ Μελχισεδέκ. εἰ μὴ γὰρ ἦν ἐν δευτέρα τινὶ ἀγωγῇ κείμενος, οὐκ ἂν τῆς ἐκείνου τάξεως ἐπέδεετο. ⁴ περὶ αὐτοῦ δὲ τοῦ Μελχισεδέκ, φασὶν, ὅτι **ἀμήτωρ, ἀπάτωρ** (74), **ἀγενεαλόγητος**, ἐκ τῆς πρὸς Ἑβραίους τοῦ Παύλου Ἐπιστολῆς παριστᾶν βουλόμενοι. ⁵ πλάττουσι δὲ ἑαυτοῖς καὶ βίβλους ἐπιπλάστους, ἑαυτοὺς ἀπατῶντες.

⁶ Ἐξ αὐτῶν δὲ τῶν ῥητῶν ἡ αὐτῶν ἀνατροπὴ γίνεται. ὡς γὰρ λέγει περὶ τοῦ Κυρίου ὁ Δαβὶδ, προφητεύων κατὰ τὴν τάξιν Μελχισεδέκ ἱερέα αὐτὸν καθίστασθαι, ἐν ταῦτῳ ἔσεσθαι τὸν Χριστὸν ἱερέα διηγεῖται ἡ θεία γραφή. ⁷ εὐρίσκεται δὲ εὐθὺς λέγων· **Ἀφομοιούμενος τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές**. εἰ δὲ ἀφομοιοῦται τῷ Υἱῷ τοῦ Θεοῦ, οὐκ ἴσος τυγχάνει τῷ υἱῷ τοῦ Θεοῦ. ⁸ πῶς γὰρ δύναται τὸ δοῦλον εἶναι ἴσον τῷ Δεσπότη; ὁ μὲν γὰρ Μελχισεδέκ ἄνθρωπος ἦν, τὸ δὲ **ἀπάτωρ, ἀμήτωρ**, οὐ διὰ τὸ μὴ ἔχειν αὐτὸν πατέρα, ἢ μητέρα, ἀλλὰ διὰ τὸ μὴ ἐν τῇ θείᾳ γραφῇ κατὰ τὸ φανερώτατον ἐπωνομάσθαι. ⁹ πολλοὺς γὰρ ἐφантаσίασε τὰ βαθύτατα τῆς θείας γραφῆς, καὶ ἐνδοξα, καὶ ὑπεραίροντα διάνοιαν ἀνθρωπίνης φύσεως. οἱ μὲν γὰρ ἐν τῇ Ὑδραβίᾳ τῇ Πετραίων Ῥωκόμ τε καὶ Ἐδῶμ καλουμένην τὸν Μωϋσέα διὰ τὰ θεοσήμεια Θεὸν νομίζουσι, προσκυνοῦσιν τε τὴν αὐτοῦ εἰκόνα, ἣν ἀνατυπωσάμενοι ἀπεπλανήθησαν· οὐ τοῦ δικαίου αὐτοῖς αἰτίου γενομένου, ἀλλὰ τῆς πλάνης αὐτοῖς διὰ τοῦ δικαίου ἐν τῇ ἀγνοίᾳ φαντασίαν πράγματος αὐτοῖς συναγούσης· ¹⁰ ἐν δὲ τῇ Σεβαστῇ τῇ ποτε Σαμαρείᾳ καλουμένην, τὴν θυγατέρα Ἰεφθάε θεοποιήσαντες, ἔτι ταύτην τελετήν κατ' ἔτος (75) ἄγουσιν. ¹¹ οὕτω καὶ οὗτοι ἀκούοντες τὰ σοφὰ καὶ ἐνδοξα τῆς γραφῆς ῥήματα εἰς ἀνοησίαν ἐξέτρεψαν, καὶ εἰς ὑπέρογκον διάνοιαν ἀρθέντες, τὴν ὁδὸν τῆς ἀληθείας κατέλιπον, καὶ μύθους ἑαυτοῖς πλασάμενοι, κατὰ πάντα ἐλεγχθήσονται.

10.6.2 Κεφάλιον β'

¹ Καὶ γὰρ παρὰ τισι τοῦ Μελχισεδέκ (76) ὁ πατήρ τε καὶ ἡ μήτηρ ἐμφέρεται· οὐκ ἔχει δὲ κατὰ τὰς ῥητάς γραφὰς καὶ ἐνδιαθέτους τοῦτο. εἶπον δέ τινες Ἑρακλᾶν καλεῖσθαι αὐτοῦ πατέρα, μητέρα δὲ Ἀστάρθ, τὴν δὲ καὶ Ἀστορίαῆν. ἦν δὲ οὗτος ἐξ ἐνὸς τῶν υἱῶν τῶν ἐπιχωρίων, κατ' ἐκεῖνο καιροῦ τῶν ἐν Σαυῇ τῇ πεδιάδι (77) κατοικούντων. ² Σαλήμ δὲ ἡ πόλις (78) ἐκαλεῖτο· περὶ ἧς ἄλλος ἄλλως ἐξέδωκε, καὶ ἄλλος ἄλλως. οἱ μὲν γὰρ φασιν αὐτὴν εἶναι τὴν νῦν Ἱερουσαλήμ καλουμένην. ποτὲ δὲ Ἰεβοὺς λεγομένην· ἄλλοι δὲ ἔφασαν, ἄλλην τινὰ Σαλήμ εἶναι ἐν τῷ πεδίῳ Σικίμων, κατάντικρυ τῆς νυνὶ Νεαπόλεως καλουμένης. ³ εἴτε οὖν ἐντεῦθεν, καὶ ἐκεῖθεν, (οὐ μακρὰν γὰρ ἀλλήλων διεστήκασιν οἱ τόποι, ὅμως ἡ ὑπόθεσις δηλοῖ τὸ ἔργον. **ἐξήνεγκε** γάρ, φησι, **τῷ Ἀβραάμ ἄρτους καὶ οἶνον. καὶ ἦν ἱερεὺς τοῦ ὑψίστου κατ' ἐκεῖνον τὸν χρόνον**. ὅς εὐλόγησε τὸν Ἀβραάμ, καὶ δεκάτην ἔλαβε παρ' αὐτοῦ. ⁴ ἔδει γὰρ τὸν ἱερέα τοῦ ὑψίστου παρὰ δούλου Θεοῦ τιμηθῆναι· καὶ πρῶτον μὲν τὸν Ἀβραάμ προσενέγκαι τῷ ἐν ἀκροβυστίᾳ ἱερεῖ ἱεουργοῦντι· καὶ ἐπειδὴ ἐξ αὐτοῦ ἔμελλε τοῦ Ἀβραάμ ἐκ περιτομῆς γίνεσθαι ἡ ἱερωσύνη, ἵνα **πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ** ταπεινωθῇ. ⁵ πρὸς τὸ μὴ αὐχοῦσαν τὴν περιτομὴν ἐπὶ τῇ ἱερωσύνῃ δύνασθαι ἀντιλέγειν τῇ τῆς ἀγίας θεοῦ ἐκκλησίᾳ ἱερωσύνη, τῇ μὴ παρατηρουμένη σαρκὸς περιτομῇ ἢ ἀκροβυστίαν, ἔχουσιν δὲ τὴν μείζονα καὶ τελειοτάτην περιτομήν, τὸ λουτρον τῆς παλιγγενεσίας. ⁶ εἰ γὰρ Ἀβραάμ τῷ Μελχισεδέκ προσήνεγκε δεκάτην, οἱ δὲ ἀπὸ Ἀβραάμ τῷ Λευὶ προσφέρουσι καὶ τῷ Ἀαρὼν, μετὰ χρόνον δὲ τοῦ πάλιν εἶναι τὴν ἱερωσύνην ἐκ περιτομῆς διὰ Ἀαρὼν καὶ τῶν υἱῶν αὐτοῦ καθεξῆς φάσκει ἡ γραφή διὰ τοῦ Δαβὶδ, (μετὰ γενεάς δεκαδύο (79) τῆς τοῦ Λευὶ γεννήσεως, ἑπτα δὲ ἀπὸ τῆς Ἀαρὼν διαδοχῆς) ἐν τῷ Μελχισεδέκ τὴν ἱερωσύνην ἵστασθαι, φύσει ἔδειξεν οὐκ ἐν τῇ παλαιᾷ τῆς περιτομῆς ἱερωσύνῃ τὸ ἱερατικὸν ἐπιμένειν τάγμα· ⁷ μετατίθετο γὰρ εἰς τὴν πρὸ τοῦ Λευὶ· καὶ πρὸ Ἀαρὼν κατὰ τὴν τάξιν Μελχισεδέκ ἱερωσύνην. ἥτις νυνὶ ἐν τῇ ἐκκλησίᾳ πολιτεύεται, ἀπὸ τῆς τοῦ κυρίου ἐνσάρκου παρουσίας καὶ δεῦρο, μηκέτι τοῦ σπέρματος κατὰ διαδοχὴν ἐκλεγομένου, ἀλλὰ τοῦ κατὰ ἀρετὴν τύπου ζητουμένου.

10.6.3 Κεφάλιον γ'

¹ Πρώτη γὰρ ἱερωσύνη ἐν ἀκροβυστία διὰ τοῦ Ἀβελ τελεῖται· ἀλλὰ καὶ καθεξῆς διὰ τοῦ Νῶε· τρίτη δὲ διὰ τοῦ Μελχισεδέκ, τοῦ οὐκ ἐν περιτομῇ ἀλλὰ ἐν δικαιοσύνῃ μὲν τελειότητος καὶ ἀρετῇ, ἐν ἀκροβυστία δὲ σαρκὸς θεῷ ἱερατεύσαντος. ² Καὶ ὅτι μὲν ὁ Μελχισεδέκ (80) ἄνθρωπος ἦν, αὐτὸς ὁ ἅγιος Ἀπόστολος ἐν τῇ ἐπιστολῇ δηλώσει. φάσκει γὰρ οὕτως· **ὁ δὲ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν πατριάρχην.** δηλὸν οὖν ὅτι ἐξ αὐτῶν οὐ γενεαλογεῖται, ἐξ ἄλλων γενεαλογεῖται. ³ πόσοι δὲ ἄλλοι οὐ γενέεαλογοῦνται κατὰ τὸ φανερώτατον; Δανιήλ, Σεδράχ, Μισάχ, Ἀβδοναγῶ, Ἡλίας ὁ Θεσβίτης· καὶ ἐν πάσαις γὰρ ῥηταῖς βίβλοις οὐδαμοῦ, ἐμφέρονται τούτων οἱ πατέρες ἢ μητέρες, ἵνα δὲ μὴ διὰ τοῦτο πλάνη τις γένηται, οὐδὲν λυπῇται ἃ καὶ ἐν παραδόσεσι κατειληφάμεν λέγειν. ⁴ εὐρήκαμεν γὰρ τοῦ Δανιήλ τὸν πατέρα Σαβαάν τινα καλούμενον. τοῦ δὲ Ἡλίου φύσει καὶ τὴν πατριαρχίαν ὡσαύτως εὐρομεν, ἦντινα καθ' εἰρμὸν ὑψηγήσομαι οὕτως· Ἡλίας ὁ Θεσβίτης (81) ἀδελφὸς γέγονεν Ἰωδαὲ (82) τοῦ ἱερέως. ἐξ ἱερέων δὴλυν καὶ αὐτὸς ὑπάρχων, υἱὸς δὲ τοῦ Ἀχιμαάμ· Ἀχιναάμ δὲ υἱὸς τοῦ Σαδώκ· Σαδώκ δὲ τοῦ Ἀχιτῶβ, τοῦ Ἀμορία· Ἀμορίας υἱὸς τοῦ Ἀμορία τοῦ Ῥαζαζά, Ῥαζαζά τοῦ Ἀζαζία, Ἀζαζία τοῦ Φινεές. Φινεές υἱὸς τοῦ Ἐλεάζαρ. Ἐλεάζαρ υἱὸς τοῦ Ἀαρὼν, τοῦ ἱερέως δηλονότι· Ἀαρὼν υἱὸς τοῦ Ἀμράμ· Ἀμράμ τοῦ Καάθ· Καάθ τοῦ Λευὶ· Λευὶ τρίτος υἱὸς τοῦ Ἰακώβ· Ἰακώβ δὲ ἀδελφὸς μὲν Ἡσαῦ, παῖς δὲ τοῦ Ἰσαάκ· Ἰσαάκ υἱὸς τοῦ Ἀβραάμ. ⁶ ἐν δὲ ταῖς ῥηταῖς βίβλοις οὐ πάνυ σαφῶς αἱ τούτων γενεαλογίαι ἐμφέρονται, ἢ μόνον ἐν ταῖς Παραλειπομέναις (83) τῆς κατὰ τὸν Ἡλίαν ὑποθέσεως μέρη. φύσει δὲ τῶν τριῶν παίδων, Σεδράχ, Μισάκ, Ἀβδοναγῶ. οὔτε ἐν παραδόσεσιν οὔτε ἐν ἀποκρύφοις εὐρομεν. ⁷ τί οὖν ἐροῦμεν; ἄρα κάκεῖνοι, οἱ περὶ Σεδράχ λέγω, φαντασιάζουσιν ἡμᾶς λογιζέσθαι ἃ μὴ χρὴ καὶ ὑπερόγκως θαυμάζειν ὑπὲρ τὸ μέτρον τὰ ἐκάστης ὑπόθεσιν. ἀπάτορας καὶ ἀμήτορας αὐτοῖς λογισάμενοις ἀλλὰ μὴ γένοιτο! ⁸ ὅροι γὰρ ἐτέθησαν ἡμῖν, καὶ θεμέλιοι, εἰς οἰκοδομὴν τῆς πίστεως, καὶ ἀποστόλων παραδόσεις, καὶ γραφαὶ ἅγιοι, καὶ διαδοχαὶ διδασκάλων· καὶ ἐκ πανταχόθεν ἡ ἀλήθεια τοῦ Θεοῦ ἡσφάλισται καὶ μηδεὶς ἀπατάσθω καινοῖς μύθοις.

10.6.4 Κεφάλιον δ'

¹ Ἐπανελεύσομαι δὲ πάλιν εἰς τὰ προκείμενα, εἰς ἅπερ οὗτοι φαντάζονται περὶ τοῦ Μελχισεδέκ. ὅτι μὲν γὰρ ἅγιος ὁ δίκαιος ὑπῆρχε, καὶ ἱερεὺς τοῦ θεοῦ, καὶ βασιλεὺς τῆς Σαλήμ δηλὸν, ἀλλ' οὐ τῆς ἐν οὐρανῷ ὑπάρχων, τάξεως καὶ ἀπ' οὐρανοῦ καταβεβηκώς· **οὐδεὶς γὰρ ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου,** φησὶν ὁ ἅγιος καὶ ἀψευδὴς θεὸς Λόγος. ³ τὴν δὲ τάξιν τοῦ Μελχισεδέκ κηρύττουσα ἡ θεία γραφή, καὶ τὸ πνεῦμα ῥητῶς διδάσκον, τὴν μετάθεσιν ἔδειξε τῆς ἱερωσύνης ἀπὸ τῆς παλαιᾶς συναγωγῆς καὶ τοῦ ἔθνους εἰς ἔθνος κάλλιστον καὶ ὑπέρτατον, καὶ οὐ μετοχῇ σαρκὸς διαδοχῆς ἠνωμένον. ⁴ ὁ γὰρ Μελχισεδέκ ὁ ἅγιος οὗτος οὐκέτι μετ' αὐτὸν διαδοχὴν ἔσχεν, ἀλλ' οὐδὲ ἀφαίρεσιν τῆς ἱερωσύνης. ἔμεινε γὰρ αὐτὸς ἱερεὺς τὸν πάντα χρόνον τῆς αὐτοῦ ζωῆς καὶ ἔτι ἐν τῇ γραφῇ ᾄδεται ἱερεὺς, μηδενὸς αὐτὸν διαδεξαμένου, ἢ ἀνατρέψαντος τὴν κατὰ τὸν χρόνον τῆς αὐτοῦ ὑπηρεσίας τῆς ἱερωσύνης. ⁵ οὕτω καὶ ὁ κύριος ἡμῶν, οὐκ ὢν ἄνθρωπος, ἀλλὰ θεοῦ ἅγιος θεὸς Λόγος, υἱὸς θεοῦ γεννηθεὶς ἀνάρχως καὶ ἀχρόνως. αἰεὶ σὺν πατρὶ ὢν, γενόμενος δι' ἡμᾶς ἐκ Μαρίας ἄνθρωπος, καὶ οὐκ ἀπὸ σπέρματος ἀνδρός, τὴν δὲ ἱερωσύνην τῷ πατρὶ προσφέρει, ἐξ ἀνθρωπότητος τὸ φύραμα λαβὼν, ἵνα ὑπὲρ ἡμῶν ἱερεὺς καταστῇ κατὰ τὴν τάξιν Μελχισεδέκ, τὴν μὴ ἔχουσαν διαδοχὴν. ⁶ μένει γὰρ τὰ ὑπὲρ ἡμῶν εἰς τὸ διηνεκὲς δῶρα προσφέρων, πρῶτον μὲν ἑαυτὸν διὰ τοῦ σταυροῦ προσενέγκας, ἵνα λύσῃ πᾶσαν θυσίαν παλαιᾶς διαθήκης, τὴν ἐντελεστέραν δὲ καὶ ζῶσαν ὑπὲρ παντὸς τοῦ κόσμου ἱεουργήσας· αὐτὸς ἱερεῖον, αὐτὸς θῦμα, αὐτὸς ἱερεὺς, αὐτὸς θυσιαστήριον, αὐτὸς Θεός, αὐτὸς ἄνθρωπος, αὐτὸς βασιλεὺς, αὐτὸς ἀρχιερεὺς, αὐτὸς πρόβατον, αὐτὸς ἀρνίον, **τὰ πάντα ἐν πᾶσιν·** ὑπὲρ ἡμῶν γενόμενος, ἵνα ἡμῖν ζωὴ κατὰ πάντα τρόπον γένηται, καὶ τῆς ἱερωσύνης αὐτοῦ τὸ ἀμετάστατον ἑδραῖωμα εἰς τοὺς αἰῶνας ἀπεργάσῃται, οὐκέτι κατὰ σπέρματικά καὶ τὰς διαδοχὰς μερίζων, ἀλλὰ κατὰ τὸ διοκαίωμα φυλάττεσθαι ἐν πνεύματι ἀγίῳ δωρούμενος.

10.6.5 Κεφάλιον ε'

¹ Φαντάζονται δὲ πάλιν ἄλλοι ἄλλα περὶ τούτου τοῦ Μελχισεδέκ λέγοντες. σαρκικῶς γὰρ οἱ τοιοῦτοι ἀνεκρίθησαν, πνευματικῶς μὴ νενοηκότες τὰ ὑπὸ τοῦ ἀγίου ἀποστόλου ἐν τῇ αὐτῇ ἐπιστολῇ τῇ πρὸς Ἑβραίους εἰρημένα. ² καὶ ὁ μὲν Ἰέρακᾶς ὁ Αἰγύπτιος αἵρεσιάρχης νομίζει τοῦτον τὸν Μελχισεδέκ εἶναι τὸ πνεῦμα τὸ ἅγιον διὰ τὸ, **ἀφομοιούμεγον,** φησὶ, **τῷ υἱῷ τοῦ Θεοῦ μένει γὰρ ἱερεὺς εἰς τὸ διηνεκές·** ³ ὥς ἀπὸ τῆς λέξεως, ἧς εἶπεν ὁ ἅγιος ἀπόστολος· **τὸ δὲ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις·**

ὁ δὲ ἐπιστάμενος τὸ φρόνημα τοῦ πνεύματος οἶδεν, ὅτι ὑπὲρ ἐκλεκτῶν ἐντυγχάνει τῷ Θεῷ. ⁴ ἐξέπεσε δὲ καὶ οὗτος παντελῶς τοῦ προκειμένου. οὐ γὰρ σάρκα ἐνεδύσατο τὸ νεῦμά ποτε· σάρκα δὲ μὴ ἐνδυσάμενον, οὐκ εἶχεν εἶναι βασιλεὺς τῆς Σαλήμ, καὶ ἱερεὺς τόπου τινός. ⁵ καιρῷ δὲ ὅτε περὶ τούτου τοῦ Ἰερακᾶ καὶ τῆς αὐτοῦ αἰρέσεως τὴν ἀνατροπὴν ποιήσομαι, τότε ἐν πλάτει περὶ τούτων διηγήσομαι. τῆς δὲ ἀκολουθίας τὰ νῦν ἐπιλήψομαι.

10.6.6 Κεφάλιον Σ'

¹ Πόσα δὲ περὶ τούτου τοῦ Μελχισεδέκ καὶ ἄλλοι φαντάζονται. Σαμαρεῖται μὲν γὰρ τοῦτον (84) νομίζουσιν εἶναι υἱὸν τοῦ Σήμ. καταγέλαστοι δὲ καὶ αὐτοὶ εὐρεθήσονται. ² ἀσφαλιζομένη γὰρ ἡ θεία γραφὴ πάντα μετὰ εὐταξίας, κατὰ πάντα ἀλήθειαν ὠχύρωσεν, οὐκ εἰς μάτην τοὺς χρόνους τάξασα καὶ τὰ ἔτη ἐκάστης τῶν πατέρων ζωῆς καὶ διαδοχῆς ἀριθμήσασα. ³ ὅτε γὰρ Ἀβραὰμ ὑπῆρχεν (85) ὀγδοηκοντα ὀκτῶ ἢ καὶ ἐνενήκοντα ἐτῶν, πλείω ἢ ἐλάσσω, ὁ Μελχισεδέκ αὐτῷ ἀπηντᾶτο καὶ **ἐξέβαλεν αὐτῷ ἄρτον (86) καὶ οἶνον**, προτυπῶν τῶν μυστηρίων τὰ αἰνίγματα. ⁴ ἀντίτυπα τοῦ σώματος τοῦ κυρίου αὐτοῦ τοῦ κυρίου ἡμῶν λέγοντος, ὅτι **ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν**· καὶ ἀντίτυπα τοῦ αἵματος τοῦ ἐκ τῆς πλευρᾶς αὐτοῦ ρέυσαντος εἰς κάθαρσιν τῶν κεκοινωμένων, καὶ ραντισμὸν καὶ σωτηρίαν τῶν ἡμετέρων ψυχῶν. ⁵ ὁ δὲ τοῦ Ἀβραὰμ πατήρ (87) Θάρρα ἐβδομηκοστὸν κατάγων ἔτος τὸν Ἀβραάμ ἐγέννησεν. καὶ γέγονεν ἔτη ἑκατὸν ἐξήκοντα πλείω ἢ ἐλάσσω. Ναχώρ δὲ ἐγέννησε τὸν Θάρρα ἐβδομηκοντα ἐννέα ἐτῶν ὑπάρχων, καὶ γέγονε σλθ' ἔτη. Σερούχ δὲ ἐγέννησε τὸν Ναχώρ, ρλ' ἐτῶν ὑπάρχων, καὶ γεγόνασιν ἔτη τξθ'. ⁶ Ραγαὺ δὲ ἐγέννησε τὸν Σερούχ, ὑπάρχων. ρλβ' ἐτῶν, πεντακοσιοστὸν πρῶτον ἔτος. Φαλέκ δὲ ἐγέννησε τὸν Ραγαὺ, ὦν ρλ' ἐτῶν. καὶ γέγονεν ἔτη ἐξακόσια τριάκοντα ἔν. Ἐβερ δὲ ἐγέννησε τὸν Φάλεκ (88) ἐν ἔτει ρλδ' τῆς αὐτοῦ ζωῆς. καὶ γεγόνασι ἑπτακόσια ἐξήκοντα πέντε ἔτη. ⁷ Σάλα δὲ ἐγέννησε τὸν Ἐβερ, ἑκατοστὸν τριακοστὸν ἔτος κατάγων τῆς αὐτοῦ ἡλικίας, καὶ γέγονεν ὀκτακόσια ἐνενήκοντα πέντα ἔτη. Κῆνα δὲ ἐγεννα τὸν Σάλα ἔτος καράγων ρθ τῆς αὐτοῦ ζωῆς, καὶ γέγονεν χίλια τέσσαρα ἔτη. Ἀρφαξᾶδ δὲ ἐτῶν ρλε' ὦν ἐγέννησε τὸν Κηνᾶν καὶ γέγονεν χίλια ρλθ ἔτη. ⁸ Σήμ δὲ ρβ ἔτει τῆς αὐτοῦ ζωῆς ὁ προειρημένος, ὁ καὶ φαντασιαζόμενος παρὰ τοῖς Σαμαρείταις εἶναι Μελχισεδέκ, ἐγέννησε τὸν Ἀρφαξᾶδ. καὶ ὁμοῦ γέγονεν ἔτη χίλια διακόσια τεσσαράκοντα ἐν ἑως τοῦ χρόνου τοῦ Ἀβραάμ, καθ' ὃν συνήντησε τῷ Μελχισεδέκ, ἐπανιών ἀπὸ τῆς κοπῆς τῶν περὶ Ἀμαρφάλ καὶ Χοδολλογομὸρ, καὶ Θαλγὰ τῶν βασιλέων. ⁹ οὐκ ἔζησε δὲ Σήμ τοσαῦτα ἔτη κατὰ τὴν τούτων ληρώδη φαντασίαν, ἀλλὰ ρβ' ἐτῶν ὦν ἐγέννησε τὸν Ἀρφαξᾶδ, ἐν τῷ δευτέρῳ ἔτει μετὰ τὸν κατακλυσμὸν. **καὶ ἔζησε μετὰ ταῦτα, ὥς φησιν ἡ θεία γραφή, φ ἔτη, καὶ ἐγέννησεν υἱοὺς, καὶ θυγατέρας, καὶ ἀπέθανε.** ¹⁰ τοίνυν αὐτοῦ ζήσαντος ἐξακόσια καὶ δύο ἔτη καὶ τελευτήσαντος, πῶς ἡδύνατο φθάσαι εἰς χίλια καὶ διακόσια τεσσαράκοντα καὶ ἑν; καὶ ὧ τῆς πολλῆς τῶν ἀνθρώπων πλάνης. ¹¹ κατὰ δὲ ψῆφον ἄλλων ἀντιγράφων (89) ἀπὸ τῆς τοῦ Σήμ ἡλικίας, ἐξότε γεγένηται ὁ αὐτὸς Σήμ, ἕως τοῦ προδεδηλωμένου χρόνου, τῆς τε τοῦ Ἀβραὰμ συναντήσεως τοῦ Μελχισεδέκ, ἥτις ἦν ἐν ὀγδοηκόστῳ ὀγδόῳ ἔτει τῆς αὐτοῦ ζωῆς ἢ ἐνενηκοστῷ, γίνεται ἐξακόσια εἴκοσι ὀκτ[ε]τή πλείω ἐλάσσω, ὥστε ἐξάπαντος μὴ δύνασθαι εἰς τὸν προδεδηλωμένον τοῦ Ἀβραὰμ χρόνον τὸν Σήμ φθάνειν, ἵνα καὶ Μελχισεδέκ νομισθεῖ. καὶ διέπεσε πανταχόθεν ἡ τῶν Σαμαρειτῶν χυδαιολογία.

10.6.7 Κεφάλιον Ζ'

¹ Ἰουδαῖοι πάλιν φάσκουσι τὸν τοιοῦτον δίκαιον μὲν εἶναι, καὶ ἀγαθόν, καὶ ἱερέα τοῦ ὑψίστου, ὥς ἔχει ἡ θεία γραφή, διὰ δὲ τὸν υἱὸν εἶναι πόρνης, φασὶ, τὴν μητέρα αὐτοῦ μὴ γεγράφθαι, μηδὲ τὸν πατέρα αὐτοῦ γινώσκεσθαι. ² ἐξέπεσε δὲ καὶ τούτων ὁ ληρώδης λόγος. καὶ γὰρ καὶ Ραὰβ πόρνη ὑπῆρχε, καὶ ἐστὶ γεγραμμένη, καὶ Ζαμβρὴ πορνέυσας γέγραπται, καὶ Χασβιεὶ μετ' αὐτοῦ, καίπερ ἄλλοτρία οὔσα, καὶ οὐκ ἀπὸ γένους Ἰσραὴλ ἀναγομένη. * καὶ **πᾶς ὁ μὴ διὰ θύρας εἰσερχόμενος, ὥς ἔφη τὸ ἅγιον εὐαγγέλιον, ληστής, καὶ οὐκ ὢν ποιμὴν ὑπάρχει.**

³ Ἐν δὲ τῇ ἐκκλησίᾳ φύσει τινὲς διαφόρως τοῦτον τὸν Μελχισεδέκ ὀρίζονται. οἱ μὲν γὰρ αὐτὸν νομίζουσι, φύσει τὸν υἱὸν τοῦ Θεοῦ ἐν ιδέα ἀνθρώπου τότε τῷ Ἀβραάμ πεφηνέναι. ⁴ ἐκπίπτουσι δὲ καὶ αὐτοὶ τοῦ προκειμένου· οὐ γάρ τις ἐαυτῷ ὅμοιος γενήσεται ποτε. ὥς ἔχει ἡ θεία γραφή, ὅτι **ἀφωμοιωμένος τῷ υἱῷ τοῦ Θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές.** ⁵ τῷ ὄντι δὲ ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν τὸν Ἀβραάμ δεδεκάτωκεν· ἐπειδὴ γὰρ οὐκ ἐξ αὐτῶν τῶν Ἰσραηλιτῶν γενεαλογεῖται, γενεαλογεῖται δὲ ἐξ ἀνθρώπων ἄλλων. ⁶ τούτων

πάντων τὸν κατάλογον ποιησάμενοι ὧν διὰ τὴν αἵρεσιν ταύτην ἐπεμνήσθημεν, καὶ ὡς ἐν παρεκβάσει περὶ τούτων διηγησάμεθα.

10.6.8 Κεφάλιον Η

¹ Εἰς ὄνομα δὲ τούτου τοῦ Μελχισεδέκ ἡ προειρημένη αἵρεσις καὶ τὰς προσφορὰς ἀναφέρει, καὶ αὐτὸν εἶναι εἰσαγωγέα πρὸς τὸν Θεὸν λέγει καὶ δι' αὐτοῦ, φησι, δεῖ τῷ θεῷ προσφέρειν, ὅτι ἄρχων ἐστὶ δικαιοσύνης, ἐπ' αὐτῷ τούτῳ κατασταθεὶς ὑπὸ τοῦ θεοῦ ἐν οὐρανῷ. ² πνευματικός τις ὢν, καὶ υἱὸς Θεοῦ τεταγμένος. καὶ δεῖ ἡμᾶς αὐτῷ προσφέρειν, φασίν, ἵνα δι' αὐτοῦ προσενεχθῇ ὑπὲρ ἡμῶν, καὶ εὐρωμεν δι' αὐτοῦ ζωὴν. ³ καὶ Χριστὸς μὲν, φησιν, ἐξελέγη, ἵνα ἡμᾶς καλέσῃ ἐκ πολλῶν ὁδῶν εἰς μίαν ταύτην τὴν γνῶσιν, ὑπὸ θεοῦ κεχρισμένος, καὶ ἐκλεκτὸς γενόμενος· ἐπειδὴ ἀπέστρεψεν ἡμᾶς ἀπὸ εἰδώλων, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδόν. ἐξ οὐπερ ὁ ἀπόστολος ἀποσταλεὶς ἀπεκάλυψεν ἡμῖν, ὅτι **Μέγας ἐστὶν ὁ Μελχισεδέκ, καὶ ἱερεὺς μένει εἰς τὸν αἰῶνα.** ⁴ καὶ, **Θεωρεῖτε πηλίκος οὗτος·** καὶ ὅτι **τὸ ἦσσαν ἐκ τοῦ μείζωνος εὐλογεῖται,** καὶ διὰ τοῦτο, φησὶ, καὶ τὸν Ἀβραάμ τὸν πατριάρχην εὐλόγησεν, ὡς μείζων ὢν οὐ ἡμεῖς ἐσμεν μύσται, ὅπως τύχωμεν καὶ αὐτοὶ ἡμεῖς παρ' αὐτοῦ τῆς εὐλογίας.

10.6.9 Κεφάλιον Θ'.

¹ καὶ ὡς μάταιος πᾶσα αἵρέσεων ἡ διάνοια. ἰδοὺ γὰρ καὶ οὗτοι ἠρνήσαντο τὸν αὐτῶν δεσπότην, τὸν **ἀγοράσαντα αὐτοὺς τῷ ἰδίῳ αὐτοῦ αἵματι,** ² τὸν οὐκ ἀπὸ Μαρίας ἐναρξάμενον, ὡς αὐτοὶ νομίζουσιν, ἀλλ' αἰεὶ ὄντα πρὸς τὸν πατέρα θεὸν Λόγον, γεγεννημένον ἐκ τοῦ πατρὸς ἀνάρχως καὶ ἀχρόνως, ὡς πᾶσα γραφὴ διηγεῖται· ὃ καὶ εἶπεν ὁ πατήρ **ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν,** καὶ οὐχὶ τῷ Μελχισεδέκ. ³ εἰ μὲν γὰρ ἱερεὺς ἐστὶ τοῦ Θεοῦ τοῦ ὑψίστου ἐν τῇ ἰδίᾳ γενένηται καὶ οὐκ ἔσχε διάδοχον μετ' αὐτόν, ἀλλ' οὐκ ἔστιν ἄνωθεν ἀπ' οὐρανοῦ καταβάς. ⁴ οὐ γὰρ εἶπεν ἡ γραφὴ ὅτι **κατήνεγκε** ἄρτον καὶ οἶνον, ἀλλὰ, **ἐξήνεγκεν** αὐτῷ τε καὶ τοῖς μετ' αὐτοῦ, ὡς ἀπὸ τῶν βασιλέων ἀποδεξάμενος τὸν διερχόμενον πατριάρχην· καὶ εὐλόγησεν αὐτὸν διὰ τὴν προσοῦσαν αὐτῷ δικαιοσύνην, καὶ τὸ πιστόν, καὶ τὸ εὐλαβὲς τοῦ ἀνδρός, ⁵ ὅτι ἐν ἅπασι δοκιμασθεὶς, ἐν οὐδενὶ ἐξέπεσε τῆς δικαιοσύνης ὁ πατριάρχης, ἀλλὰ καὶ ἐν τούτῳ συνεργὸν ἔσχε τὸν θεὸν κατὰ τῶν ἀληθῶς ἐπελθόντων τῇ τῶν Σοδομιτῶν χώρα, καὶ ἀφελομένων, καὶ τὸν ἀδελφιδοῦν αὐτοῦ τὸν ἅγιον Λῶτ, ὃν καὶ ἀπέστρεψε μὲν μετὰ πάσης τῆς σκυλεύσεως καὶ λαφυραγωγίας. ⁶ πόθεν δὲ οὐ δεῖξωμεν, ὅτι ἦν αἰεὶ υἱὸς σὺν πατρί; **ἐν ἀρχῇ γὰρ ἦν ὁ Ἄλογος, καὶ ὁ Λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ Λόγος.** καὶ οὐκ εἶπεν **ἐν ἀρχῇ ἦν ὁ Μελχισεδέκ οὐδὲ θεὸς ἦν ὁ Μελχισεδέκ.** καὶ πάλιν· **ἦλθεν οὖν κύριος πρὸς τὸν Ἀβραάμ καὶ ἔβρεξε κύριος παρὰ κυρίον πῦρ, καὶ θεῖον ἐπὶ Σόδομα καὶ Γόμορρα.** καὶ αὐτὸς ὁ ἀπόστολός φησιν· **εἷς θεός, ἐξ οὗ τὰ πάντα· καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα.** ⁸ καὶ ἵνα μή τις εἴπῃ· οὐκοῦν ποῦ ἔστι τὸ πνεῦμα, ἐπειδὴ περὶ ἐνὸς καὶ ἐνὸς διηγεῖται; οὐκ ἔδει τὸ πνεῦμα αὐτοσύστατον γενέσθαι ἑαυτοῦ· αἰεὶ γὰρ φυλάττεται ἡ θεία γραφὴ ὑπογραμμὸς ἡμῖν γίνεσθαι. ἐφθέγγετο οὖν ἐν πνεύματι ἁγίῳ ὁ ἀπόστολος, καὶ ἔλεγεν· **εἷς θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα.** ἦν δὲ ἐν πνεύματι ἁγίῳ λέγων τοῦτο· οὐ γὰρ ἵνα λειψῇ ἡ τριάς. ⁹ αὐτὸς δὲ ὁ κύριος σαφῶς λέγει, ὅτι **ἀπελθόντες βαπτίσατε πάντα τὰ ἔθνη εἰς ὄνομα πατρὸς, καὶ υἱοῦ, καὶ ἁγίου πνεύματος.** καὶ πάλιν ὁ ἀπόστολος λέγει· **ἐν δὲ ἐστὶν τὸ πνεῦμα τὸ διαιροῦν ἐκάστῳ ὡς βούλεται πρὸς τὸ συμφέρον.** ¹⁰ ἰδοὺ τοίνυν πατήρ, ἰδοὺ υἱός, ἰδοὺ πνεῦμα ἅγιον καὶ οὐδαμοῦ περὶ Μελχισεδέκ λέγει ὅτι ἐν τοῖς χαρίσμασιν δωρεῖται, οὔτε ἐν τοῖς ὑψώμασι. καὶ μάτην παρὰ τούτοις ἄδεται τὰ ψευδῆ καὶ ἐπινενοημένα τῶν προσκομμάτων, οὐκ ἀπὸ τῆς ἀληθείας αὐτοῖς συμβαίνοντα, ἀλλὰ ἐξ αὐτοῦ τοῦ συρίγματος τοῦ δράκοντος, ὡς ἐκάστην ἠδυνήθη ἀπατήσασθαι τε καὶ πλανῆσαι.

¹¹ Ἦλθε δε πάλιν εἰς ἡμᾶς ὥς τινες περιτρώτερον τῶν προειρημένων παντῶν πλανηθέντες καὶ περισσοτέρᾳ ἀλαζονείᾳ ἐννοίας ἄρθεντες ἐτολμησαν εἰς ἀπορίαν διανοημάτων τραπῆναι καὶ εἰς βλάβημον ἐννοίαν ἐλθεῖν καὶ εἰπεῖν τὸν αὐτὸν Μελχισεδέκ, εἶναι τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹² καὶ ὃ τῆς τῶν ἀνθρώπων ἀφυλάκτου ἐννοίας καὶ ἀπατωμένης καρδίας καὶ μὴ ἐχούσης στάσιν ἀληθείας. ἀπὸ τοῦ γὰρ τὸν ἀπόστολον λέγειν ἀπάτορα καὶ ἀμήτορα τὸν Μελχισεδέκ καὶ ἀγενεαλόγητον, διὰ τὸ ὑπέρογκον τῆς φράσεως πλανηθέντες τῇ ἐννοίᾳ οἱ τοιοῦτοι καὶ * διανοηθέντες τὰ * εἰς τὸν πατέρα τῶν ὅλων ἀναλογοῦντα ἐν ἑαυτοῖς ἀνετύπωσαν βλασφημίας πλάνην. ¹³ ἀπὸ τοῦ γὰρ τὸν πατέρα τῶν ὅλων, θεὸν τὸν παντοκράτορα, μήτε πατέρα ἔχειν μήτε μητέρα μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος (τοῦτο γὰρ παρὰ πᾶσιν ὠμολόγηται) ἀπεικάσαντες τούτῳ τὸν Μελχισεδέκ διὰ τὸ περὶ αὐτοῦ οὕτω τὸν ἀπόστολον εἰρηκέναι εἰς ἀφροσύνης βλασφημίαν

πεπτώκασι, μὴ νοήσαντες, τὰ ἄλλα τὰ περὶ αὐτοῦ εἰρημένα. ¹⁴ περὶ γὰρ τοῦ “Μελχισεδέκ εἴρηται ὅτι ἦν ἱερεὺς τοῦ ὑψίστου. εἰ οὖν ὑψιστός ἐστιν οὗτος καὶ πατήρ, ἄρα ἐτέρου ὑψίστου ὑπάρχων ἱερεὺς οὐχέτι αὐτὸς εἴη πατήρ τῶν ὅλων, ἱερατεύων ἐτέρῳ ὑψίστῳ. ¹⁵ καὶ ὃ τῆς τῶν ἀνθρώπων χυδαιότητος τῆς τὰ ἀληθινὰ μὴ κατανοούσης, ἐπὶ τὰ πλᾶνα δὲ δὲ ἑαυτὴν τρεπούσης. τὸ πέρας γὰρ τῆς ἐπιλύσεως τοῦ παντός ζητήματος ὁ ἅγιος ἀποστολὸς συναγαγὼν ἔφη ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν (δηλον δέ; ἀλλὰ ἐξ ἐτέρων) **δεδεκάτωκε τὸν Ἀβραάμ, καὶ πάλιν ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις καὶ ἰκεσίας ἐποιεῖτο, φησί, πρὸς τὸν δυνάμενον αὐτὸν σῶσαι·** ὅτι δὲ πατήρ σάρκα οὐχ ἐνεδύσατο δῆλον.

¹⁶ Καὶ περὶ τούτων δὲ ἱκανῶς διαλεχθέντες καταλείψωμεν τὴν αἵρεσιν ὥσπερ μυογαλλίδιον λίθῳ πεπαικότες διὰ τῆς στερεᾶς πίστεως καὶ ἐδραιώματος, καὶ φυγόντες τὸ ἰοβόλον δηλητήριον. τὸ γὰρ μυογαλλίδιον (90) φασι πρὸς μὲν τὴν ὥραν μηδὲν ἀδικεῖν τὸν δακνόμενον, χρόνῳ δὲ τινι τὸ σῶμα ἀφανίζειν, καὶ εἰς λώβησιν κελεφίας (91) ἕως ὅλων τῶν μελῶν ἄγειν τὸν ἐπιβουλευθέντα. ¹⁷ οὕτω καὶ αὕτη ἡ αἵρεσις τῇ διάνοιᾳ τοῖς εὐθὺς περὶ τούτων ἀκούσασι φαίνεται ὡς οὐδέν· προσεντριβομένη δὲ ἡ τῶν λόγων παρολκή, ζήτημα ἐμποιεῖ, καὶ ὥσπερ ἀφανισμόν τοῖς μὴ τυχούσι τοῦ βοηθήματος τῆς ἀντιδότου ταύτης, τῆς παρ’ ἡμῶν γενομένης κατ’ αὐτῆς ἀνατροπῆς τε καὶ ἀντιλογίας. ¹⁸ οὐ τάχιον δὲ φαίνεται τὸ ζῶον. ἐν νυκτὶ γὰρ ἐστὶ πορευόμενον, καὶ οὕτω τὴν βλάβην ἐργάζεται· μάλιστα δὲ ἐν τῇ τῶν Αἰγυπτίων χώρα. ὡς ἰστέον ἐστὶ τοῖς τὴν γνῶσιν τοῦ ζώου ἐπισταμένοις, ὅτι οὐ παρέργως, οὔτε σεσυκοφαντημένως τῆς τοῦ ζώου ὑποθέσεως πεποιήμεθα τὴν μνήμην, ἀπεικάσαντες αὐτὸ τηρὰ τῆς αἰρέσεως βλάβῃ· τοιοῦτο γὰρ αὐτῆς τὸ ἀδίκημα ὑπάρχει (92). ¹⁹ ἐφεξῆς δὲ βαδιοῦμαι ἐπὶ τὰς ἄλλας, ὅπως τὸ ἐπάγγελμα ἐν θεῷ πληρῶσαι καταξιοθέντες, τῷ Θεῷ εὐχαριστήσωμεν.

10.7 Chrysostom Homily De Melchisedeco

10.7.1 Κεφάλαιον α'

¹ Ἀποστολικὴν ὑμῖν σήμερον βούλομαι παραθεῖναι τράπεζαν, καὶ πρὸς τὸ πέλαγος τῆς Παύλου φωνῆς διατεῖναι τὸν λόγον παρασκευάζομαι. ² Ἀλλὰ τί πάθος; ³ Ὀκνῶ καὶ δέδοικα μήποτε τὸν λιμένα ἐξελθόντες, καὶ πρὸς τὸ βάθος καταντήσαντες τῶν ἀποστολικῶν νοημάτων ἰλιγγιάσωμεν, ὅπερ πάσχουσιν οἱ τῶν πλωτῆρων ἀήθεις. ⁴ Καὶ γὰρ ἐκεῖνοι ἐπειδὴ τὴν γῆν ἀφέντες, ἐξ ἑκατέρου μέρους τῆς νηὸς πέλαγος ἴδωσιν, καὶ οὐδὲν ἕτερον ἢ θάλατταν καὶ οὐρανὸν, σκοτοδινία κατέχονται, καὶ περιφέρεσθαι αὐτοῖς τὸ πλοῖον κύκλῳ νομίζουσι μετὰ τῆς θαλάττης. ⁵ Ἀλλ’ οὐ παρὰ τὴν φύσιν τῆς θαλάττης, ἀλλὰ παρὰ τὴν ἀπειρίαν τῶν πλούντων οἱ ἱλιγγοὶ γίνονται. ⁶ Ἔτεροι οὖν τῶν ναυτῶν γυμνοῖς τοῖς σώμασιν ἐκκυβιστῶσι κατὰ τῶν κυμάτων, καὶ οὐδὲν πάσχουσι τι τοιοῦτον· ἀλλὰ πρὸς τὸ βάθος καταβάντες αὐτὸ, τῶν ἐν ἐδάφει καθημένων ἀσφαλέστερον διατρίβουσι, καὶ τῷ στόματι, καὶ τοῖς ὀφθαλμοῖς, καὶ παντὶ τῷ σώματι δεχόμενοι τὴν ἄλμην, οὐ δυσχεραίνουσιν. ⁷ Τοσοῦτόν ἐστι μᾶλλον καὶ τοιοῦτον ἀπειρία κακόν. ⁸ Οὕτως αὕτη καὶ τῶν φοβερῶν καταφρονεῖν πείθει· ἐκεῖνη δὲ καὶ τὰ ἀσφαλῆ ὑποπτεύειν καὶ δεδοικέναι παρασκευάζει. ⁹ Οἱ μὲν γὰρ ἐφ’ ὑψηλῶν τῶν ἱκρίων καθημένοι τῆς νηὸς, καὶ πρὸς τὴν θεὸν ἰλιγιῶσιν, οἱ δὲ ἐν μέσοις οὐ θορυβοῦνται τοῖς κύμασιν. ¹⁰ Τοῦτο καὶ ἐπὶ τῆς διανοίας γίνεται τῆς ἡμετέρας. ¹¹ Καὶ γὰρ καὶ ταύτην πολλάκις καταλαμβάνει κύματα παθῶν, θαλαττίων ἀγριώτερα, οἷον ζάλη, θυμὸν κάτωθεν στρέφοντα τὴν καρδίαν, πνεύματα ἐπιθυμίας πονηρᾶς, ποιοῦντα πολλὴν τῆς διανοίας τὴν σύγχυσιν. ¹² Ἀλλ’ ὁ μὲν ἄπειρος καὶ ἀμελέτητος, ἀρχομένου τοῦ χειμῶνος τῆς ὀργῆς, εὐθέως θορυβεῖται, ταράττεται, κλονεῖται· ὁρᾷ γινομένην ὑποβρύχιον τὴν ψυχὴν ὑπὸ τῶν παθῶν, καὶ ναυάγιον ὑπομένουσαν. ¹³ ὁ δὲ ἔμπειρος καὶ μεμελετηκῶς, τὰ τοιαῦτα φέρει γενναίως· καθάπερ κυβερνήτης ἐπὶ τῶν οἰάκων, οὕτως τὸν λογισμόν ἐπάνω τῶν παθῶν καθίσας, οὐ πρότερον ἀφίσταται πάντα ποιῶν, ἕως ἂν κατευθύνῃ τὸ σκάφος πρὸς τὸν εὐδίων τῆς φιλοσοφίας λιμένα. ¹⁴ Ὅπερ οὖν ἐπὶ τῆς θαλάττης γίνεται, καὶ ἐπὶ τῆς διανοίας συμβαίνει, τοῦτο καὶ ἐν τῇ ἐξηγήσει τῶν Γραφῶν συμπίπτειν ἀνάγκη, θορυβεῖσθαι, ταράττεσθαι· ἐπειδὴ δὲ ἐξέλθωμεν εἰς τὸ πέλαγος· οὐκ ἐπειδὴ τὸ πέλαγος φοβερὸν, ἀλλ’ ἐπειδὴ ἡμεῖς οἱ πλέοντες ἄπειροι. ¹⁵ Ὅτι γὰρ ἐστίν, εὐκόλον φύσει λόγον ὄντα, δύσκολον γενέσθαι παρὰ τὴν ἀπειρίαν τῶν ἀκουόντων, Παῦλον ὑμῖν παραστήσομαι μάρτυρα. ¹⁶ Εἰπὼν γὰρ, ὅτι ὁ Χριστὸς ἐγένετο ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ, καὶ ζητῶν τίς ἐστιν οὗτος ὁ Μελχισεδέκ, ἐπήγαγεν· Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός. ¹⁷ Τί λέγεις, ὦ Παῦλε; Δυσερμηνευτός σοι τῷ τὴν πνευματικὴν ἔχοντι σοφίαν; ¹⁸ τῷ τὰ ἀπόρρητα ἀκούσαντι; ¹⁹ τῷ πρὸς τρίτον ἀρπαγέντι οὐρανόν; ²⁰ Εἰ σοὶ δυσερμηνευτός, τίνα καταληπτός; ²¹ Ἐμοὶ δυσερμηνευτός, φησὶν, οὐ παρὰ τὴν οἰκείαν μου ἀσθένειαν, ἀλλὰ

παρὰ τὴν δυσκολίαν τῶν ἀκουόντων. ²² Εἰπὼν γοῦν, Δυσερμήνευτος, ἐπήγαγεν· Ἐπειδὴ νωθοὶ γεγόνατε ταῖς ἀκοαῖς. ²³ Ὅρᾳς ὅτι οὐχ ἡ φύσις τοῦ λόγου, ἀλλ' ἡ ἀπειρία τῶν ἀκουόντων δύσκολον τὸ οὐ δύσκολον πεποίηκεν; ²⁴ Οὐ μόνον δὲ δύσκολον, ἀλλὰ καὶ πολὺν ποιεῖ αὐτὸν βραχὺν ἢ αὐτὴ αἰτία. ²⁵ Διὸ οὐδὲ δυσερμήνευτον ἔφησεν εἶναι μόνον, ἀλλὰ καὶ πολὺν, καὶ τοῦ μήκους καὶ τῆς δυσκολίας ἀναθεῖς τὴν αἰτίαν τῇ νωθρότητι τῆς ἀκοῆς. ²⁶ Καθάπερ γὰρ ἐπὶ τῶν ἀρρωστούντων οὐκ ἀναγκαῖον σύντομον καὶ ἐσχεδιασμένην παραθεῖναι τράπεζαν, ἀλλὰ δεῖ παρασκευάσαι τὰ σιτία διάφορα, ἵνα ἂν τοῦτο ὁ κάμνων μὴ βουληθῇ, τὸ ἕτερον λάβῃ, κἀκεῖνο προσίεται, τὸ ἄλλο δέξεται, κἂν τοῦτο διακρούσηται, θατέρου ἐπιλάβηται, καὶ τῇ ποικιλίᾳ τὴν δυσκολίαν νικήσωμεν, καὶ τῷ πολυτρόπῳ τῆς τραπέζης τὸ δυσάρεστον θεραπεύσωμεν τῆς γνώμης· οὕτω πολλάκις καὶ ἐπὶ ἀκρόασεως δεῖ ποιεῖν, ὅταν ἀσθενεῖς ὦμεν, καὶ πολὺν παρασκευάσαι χρὴ λόγον, καὶ ποικίλας παραβολὰς καὶ παραδείγματα ἔχοντα, κατασκευὰς καὶ περιόδους, καὶ ἕτερα πολλὰ τοιαῦτα, ἵνα ἐκ πάντων ῥαδία γένηται ἡμῖν τῶν συμφερόντων ἢ αἴρεσις. ²⁷ Πλὴν ἀλλ' εἰ καὶ πολὺς ὁ λόγος καὶ δυσερμήνευτος, οὐκ ἀπεστέρησεν αὐτοὺς τῆς διδασκαλίας τοῦ Μελχισεδέκ· τὸ μὲν εἰπεῖν, Πολὺς καὶ δυσερμήνευτος, ἀναστήσας αὐτῶν τὴν σπουδὴν, ἵνα μὴ ῥαθυμότεροι γίνωνται περὶ τὴν ἀκρόασιν· τὸ δὲ παρασχεῖν τὴν τράπεζαν, χαρισάμενος αὐτῶν τὴν ἐπιθυμίαν.

10.7.2 Κεφάλαιον β΄.

¹ Τοῦτο δὴ καὶ ἡμεῖς ποιήσωμεν. ² Εἰ καὶ πρὸς τὸ πέλαγος καὶ βάθος τῶν νοημάτων ἀδυνατοῦμεν, κατατολμήσωμεν τῆς θαλάττης, οὐ κατὰ τὴν ἡμετέραν δύναμιν, ἀλλὰ κατὰ τὴν ἄνωθεν διδομένην ἡμῖν χάριν· οὐ διὰ τὴν ἡμετέραν παρρησίαν, ἀλλὰ διὰ τὴν ὑμῶν ὠφέλειαν κατατολμήσωμεν τῆς θαλάττης, καὶ ἐν τούτῳ Παῦλον μιμούμενοι. ³ Ὅτι γὰρ οὐκ ἀπεστέρησεν αὐτοὺς τοῦ λόγου τοῦ περὶ τὸν Μελχισεδέκ, ἄκουσον τῶν ἐξῆς. ⁴ Εἰπὼν γοῦν, Περὶ οὗ πολὺς ὁ λόγος καὶ δυσερμήνευτος, ἐπήγαγεν· οὗτος γὰρ ὁ Μελχισεδέκ βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστίν, βασιλεὺς εἰρήνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν ἔχων, μήτε τέλος ζωῆς, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. ⁵ Ἄρ' οὐ κατέξανεν ὑμῶν τὰς ἀκοάς, περὶ ἀνθρώπου διαλεγόμενος καὶ λέγων, Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος; ⁶ Καὶ τί λέγω περὶ ἀνθρώπου; ⁷ Εἰ γὰρ περὶ τοῦ Υἱοῦ λέγοιτο τοῦτο, οὐκ ἂν πολλὴν καὶ οὕτως παράσχη ζήτησιν; ⁸ Εἰ γὰρ ἀπάτωρ, πῶς Υἱός; ⁹ Εἰ δὲ ἀμήτωρ, πῶς Μονογενής; ¹⁰ Ὁ γὰρ υἱὸς ὀφείλει πατέρα ἔχειν, ἐπεὶ οὐκ ἂν εἴη υἱός. ¹¹ Ἀλλὰ καὶ ἀπάτωρ ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἀμήτωρ· [00056] ἀπάτωρ τὴν κάτω γέννησιν, ἀμήτωρ τὴν ἄνω. ¹² Οὔτε γὰρ ἐπὶ γῆς ἔσχεν πατέρα, οὔτε ἐν οὐρανοῖς μητέρα. [00058] Ἀγενεαλόγητος. ¹³ Ἀκουέτωσαν οἱ τὴν οὐσίαν αὐτοῦ πολυπραγμονοῦντες. ¹⁴ Καίτοι τινὲς νομίζουσιν ὅτι τὸ Ἀγενεαλόγητος τοῦτο, περὶ τῆς ἄνω γεννήσεως εἴρηται. ¹⁵ Οἱ μὲν γὰρ αἰρετικοὶ οὔτε τοῦτο βούλονται· καὶ γὰρ καὶ ἐκείνην πολυπραγμονοῦσι καὶ περιεργάζονται· οἱ δὲ ἐπεικέστεροι τούτων ἐκείνην μὲν παραχωροῦσι, περὶ δὲ ταύτης κάτω νομίζουσιν εἰρῆσθαι τὸ, Ἀγενεαλόγητος. ¹⁶ Δείξωμεν οὖν ὅτι περὶ ἐκατέρας τῆς γεννήσεως τοῦτο Παῦλος εἶπε, καὶ περὶ τῆς ἄνω, καὶ περὶ τῆς κάτω. ¹⁷ Καὶ γὰρ κἀκεῖνη φρικτὴ, καὶ αὕτη μυστικωτάτη. ¹⁸ Διὰ τοῦτο καὶ Ἡσαΐας φησὶν· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ¹⁹ Ἀλλὰ περὶ ἐκείνης, φησὶν, εἶπεν τῆς ἄνω. ²⁰ Τί οὖν ἐροῦμεν τῷ Παύλῳ ἀμφοτέρας εἰπόντι τὰς γεννήσεις, καὶ τότε ἐπαγαγόντι τὸ, Ἀγενεαλόγητος; ²¹ Ἵνα μὴ μόνον κατ' ἐκείνην τὴν γέννησιν, καθ' ἣν ἀμήτωρ ἐστίν, ἀλλὰ καὶ κατὰ ταύτην, καθ' ἣν ἀπάτωρ ἐστὶ, τὴν κάτω λέγω, ἀγενεαλόγητον εἶναι πιστεύσῃς· διὰ τοῦτο ἀμφοτέρα θεῖς, τότε εἶπεν, Ἀγενεαλόγητος. ²³ Καὶ γὰρ καὶ αὕτη ἡ κάτω ἀκατάληπτος, ἵνα πρὸς ἐκείνην μηδὲ παρακύψαι τολμήσωμεν. ²⁴ Εἰ γὰρ τὰ προαύλια τοῦ ναοῦ οὕτω φοβερὰ καὶ ἀπρόσιτα, πρὸς τὰ ἄδυτα τίς εἰσελθεῖν ἐπιχειρήσει; ²⁵ Ὅτι ἐγεννήθη παρὰ τοῦ Πατρὸς οἶδα, τὸ δὲ πῶς, οὐκ οἶδα. ²⁶ Ὅτι ἐτέχθη ὑπὸ τῆς Παρθένου ἐπίσταμαι, τὸν δὲ τρόπον οὐδὲ ἐνταῦθα καταλαμβάνω. ²⁷ Ἐκατέρα γὰρ ἡ γέννησις ὁμολόγηται, καὶ ἐκατέρας ὁ τρόπος σεσίγηται. ²⁸ Καὶ ὅπερ ἐνταῦθα ἐπὶ τῆς Παρθένου, οὐκ εἰδὼς πῶς ἐκ τῆς παρθένου ἐγεννήθη, ὁμολογῶ ὅτι ἐγεννήθη, καὶ οὐκ ἀναιρῶ τὸ πρᾶγμα διὰ τὴν ἄγνοιαν· οὕτω καὶ σὺ ποιήσον ἐπὶ τοῦ Πατρὸς, εἰ καὶ οὐκ οἶδας πῶς ἐγεννήθη, ὁμολόγησον. ²⁹ Κἂν εἴπη σοι ὁ αἰρετικός· πῶς ἐγεννήθη ἐκ τοῦ Πατρὸς ὁ Υἱός; ³⁰ κατάσπασον αὐτοῦ τὸ φρύγμα εἰς τὴν γῆν, καὶ εἰπέ πρὸς αὐτόν· Κατάβηθι ἐκ τῶν οὐρανῶν, καὶ δεῖξον πῶς ἐγεννήθη ἐκ τῆς Παρθένου, καὶ τότε ἐκεῖνα ὅρα. ³¹ Κάτασχε αὐτόν καὶ περίστησον, μὴ ἀφῆς ἀποπηδῆσαι, μηδὲ ἀναχωρῆσαι εἰς τὸν λαβύρινθον τῶν λογισμῶν, ἀλλὰ κάτασχε καὶ ἀπόπνιξον, μὴ τῇ χειρὶ, ἀλλὰ τῷ ῥήματι. ³² Μὴ δώσης αὐτῷ διαστολὴν, καὶ διαφύγῃ ὥς βούλεται. ³³ Ἐκεῖθεν γὰρ θόρυβον ἐμποιοῦσι τοῖς διαλεγόμενοις, ἐπειδὴ ἡμεῖς αὐτοῖς ἀκολουθοῦμεν, καὶ οὐκ ἀπάγομεν ὑπὸ τοὺς νόμους τῶν θείων Γραφῶν. ³⁴ Περίθες τοίνυν αὐτῷ πάντοθεν τειχίον τὰς ἀπὸ τῶν

Γραφῶν μαρτυρίας, καὶ οὐδὲ χᾶναι δυνήσεται. ³⁵ Εἰπὲ, Πῶς ἐγεννήθη ἐκ τῆς Παρθένου; ³⁶ Οὐκ ἀφίσταμαί σου, οὐδὲ ἀναχωρῶ. ³⁷ Ἀλλ' οὐκ ἂν ἔχοι τὸν τρόπον ἡμῖν εἰπεῖν, κἂν μυρία φιλονεικῇ. ³⁸ Ὅταν γὰρ ὁ Θεὸς ἀποκλείσῃ, τίς ἀνοίξῃ λοιπόν; μόνῃ τῇ πίστει τὰ τοιαῦτα παράδεκτα. ³⁹ Εἰ δὲ οὐκ ἂν ἔχοις, ἀλλὰ λογισμοὺς ἐπιζητεῖς, ἐρῶ πρὸς σέ, ὁ πρὸς Νικόδημον ὁ Χριστὸς φησιν· εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν τὰ ἐπουράνια εἶπω, πιστεύετε; ⁴⁰ Περὶ τῆς ἐκ Παρθένου γεννήσεως εἶπον, καὶ οὐκ οἶδας, οὐδὲ χᾶναι τολμᾷς, καὶ τὴν οὐράνιον περιεργάζῃ; ⁴¹ Καὶ εἴθε μὲν τὸν οὐρανὸν μόνον, ἀλλὰ καὶ τὸν Δεσπότην τῶν οὐρανῶν πολυπραγμονεῖς. ⁴² Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε. ⁴³ Οὐκ εἶπεν, οὐ πείθεσθε, ἀλλ' οὐ πιστεύετε· δεικνὺς ἡμῖν, ὅτι εἰ καὶ τὰ ἐπίγεια πίστεως δεῖται, πολλῶ μᾶλλον τὰ οὐράνια. ⁴⁴ Καίτοι τότε τῷ Νικοδήμῳ περὶ τοκετοῦ διελέγετο πολὺ ἐλάττονος· περὶ τοῦ βαπτίσματος γὰρ ὁ λόγος ἦν, καὶ τῆς ἀναγεννήσεως τῆς πνευματικῆς· ἀλλὰ δῆλον ὅτι καὶ ταῦτα πίστει ἐστὶ καταληπτὰ. ⁴⁵ Ἐπίγεια δὲ αὐτὰ ἐκάλεσεν, οὐκ ἐπειδὴ ἐπίγεία ἐστίν, ἀλλ' ἐπειδὴ ἐν τῇ γῇ τελεῖται, καὶ τῇ συγκρίσει τῆς ἄνω γεννήσεως τῆς ἀπορρήτου καὶ πάντα ὑπερβαινούσης νοῦν, ἐπίγεια ταῦτα ἐστίν. ⁴⁶ Εἰ τοίνυν πῶς ἀναγεννώμεθα ἐκ τῶν ὑδάτων οὐ δυνατόν εἶδέναι, ἀλλὰ πίστει μόνῃ παραδέχεσθαι χρή τὸ γινόμενον, καὶ τὸν τρόπον μὴ περιεργάζεσθαι· πόσης ἂν εἴη μανίας ἐπὶ τῆς ἄνω γεννήσεως τοῦ μονογενοῦς Υἱοῦ λογισμοὺς ἀνθρωπίνους κινεῖν, καὶ τρόπου γεννήσεως εὐθύνας ἀπαιτεῖν; ⁴⁷ Πῶς ἀπάτωρ καὶ ἀμήτωρ ὁ Υἱὸς τοῦ Θεοῦ, ἱκανῶς ἀποδέδεικται, καὶ πῶς ἀγενεαλόγητος.

10.7.3 Κεφάλαιον γ'.

¹ Ἀλλ' ἐπειδὴ πολλοὶ μὴ νοήσαντες τὰ περὶ αὐτοῦ γεγραμμένα, καὶ μείζονα τοῦ Χριστοῦ αὐτὸν εἶναι εἰρήκασι, καὶ συνεστήσαντο ἑαυτοῖς αἵρεσιν, καὶ λέγονται Μελχισεδεκίται, καὶ φιλονεικοῦσιν ἡμῖν, δεῖξαι βουλόμενοι, ὅτι μείζων ἐστὶ τοῦ Χριστοῦ, προφέροντες τὸ, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ· δεῖ καὶ πρὸς αὐτοὺς ἀπαντῆσαι. ² Φασὶ γάρ· Πῶς οὐκ ἂν εἴη Χριστοῦ μείζων, οὗ κατὰ τὴν εἰκόνα καὶ τὴν τάξιν ἱερατεύει Χριστός; ³ Ἡμεῖς οὖν λέγομεν αὐτὸν ἄνθρωπον ὁμοιοπαθῆ ἡμῖν, καὶ οὔτε μείζονα τοῦ Χριστοῦ, ἀλλ' οὔτε Ἰωάννου τοῦ Βαπτιστοῦ· μείζων γὰρ αὐτοῦ, φησὶν ὁ Χριστὸς, ἐν γεννητοῖς γυναικῶν οὐκ ἐγήγερται. ⁴ Ἄλλοι δὲ πάλιν πλανηθέντες λέγουσιν αὐτὸν εἶναι τὸ Πνεῦμα τὸ ἅγιον· ἀλλ' ἡμεῖς οὐδὲ τοῦτό φαμεν. ⁵ Ἐπεὶ τίς χρεῖα τὸν Λόγον τοῦ Θεοῦ ἐνανθρωπῆσαι, ἥδη πάλαι τοῦ Πνεύματος ἀνθρώπου γεγονότος; ⁶ Ὅτι δὲ οὐκ ἔστιν μείζων Χριστοῦ, οὔτε δὲ πάλιν τὸ Πνεῦμα τὸ ἅγιον, εἰπάτωσαν ἡμῖν ἐκεῖνοι, ποίου χωρίου εἶναι αὐτὸν λέγουσιν· ἄρα οὐρανίου; ⁷ ἄρα ἐπιγείου; ⁸ ἢ καταχθονίου; Ἐὰν οὖν εἴπωσιν, ὅτι τῶν οὐρανίων ἐστὶν ὁ Μελχισεδέκ, ἢ ἄλλου τινὸς χωρίου, ἀκουσάτωσαν ὅτι καὶ αὐτὸς γόνυ κάμπτει τῷ Χριστῷ τῷ σαρκωθέντι ἐκ τῆς θεοτόκου Μαρίας. ⁹ Λέγει γὰρ ὁ Ἀπόστολος, ὅτι Αὐτῷ κάμψει πᾶν γόνυ, καὶ τὰ ἐξῆς. ¹⁰ Εἰ οὖν πᾶν γόνυ κάμπτει, ὁ Μελχισεδέκ ἐλάττων ἂν εἴη τοῦ Χριστοῦ· προσκυνεῖ γὰρ τῷ προσκυνουμένῳ Χριστῷ. ¹¹ Εἰ δὲ οἱ ἄθλιοι καὶ τάλανες, καὶ τὸ ἐξῆς εἰρημένον σκοπήσωσιν· ἐπιφέρει γὰρ λέγων, Ἀφωμοιωμένος τῷ Υἱῷ τοῦ Θεοῦ· οὕτω δεῖ νοεῖν, ὅτι ὥσπερ καὶ ἡμεῖς κατ' εἰκόνα Θεοῦ γεγόναμεν καὶ ὁμοιώσιν, οὕτω καὶ αὐτός. ¹³ Ἰουδαῖοι μὲν γὰρ αὐτὸν λέγουσιν ἐκ πορνείας γεννηθέντα, καὶ διὰ τοῦτο ἀγενεαλόγητον γενέσθαι· πρὸς οὓς ἐροῦμεν, ὅτι Κακῶς φατε. ¹⁴ Καὶ γὰρ καὶ Σολομὼν ἐκ τῆς τοῦ Οὐρίου γεννηθεὶς γυναικὸς μοιχαλίδος γενεαλογεῖται. ¹⁵ Ἀλλ' ἐπειδὴ ὁ Μελχισεδέκ τύπος ἦν τοῦ Κυρίου, καὶ εἰκόνα ἔφερε τοῦ Χριστοῦ, καθὼς καὶ Ἰωνᾶς, διὰ τοῦτο ἡ Γραφή παρέλιπεν αὐτοῦ τὸν πατέρα, ἵνα ἐν ἐκείνῳ, καθάπερ ἐν εἰκόνι τὸν ἀληθῶς ἀπάτορα καὶ ἀγενεαλόγητον Χριστὸν ἐνοπτρισώμεθα. ¹⁶ Ἀντιλέγουσι δὲ καὶ τοῦτο ἡμῖν οἱ Μελχισεδεκίται λέγοντες· Τί οὖν ἐστὶν ὃ λέγει πρὸς αὐτὸν ὁ Πατήρ· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ; ¹⁷ Πρὸς οὓς λέγομεν, ὅτι οὗτος ὁ Μελχισεδέκ ἀνὴρ δίκαιος γέγονε, καὶ ἀληθῶς εἰκόνα ἔφερε τοῦ Χριστοῦ. ¹⁸ Προφητικῶς τοίνυν πνεύματι κινούμενος, τὴν μέλλουσαν προσφορὰν ὑπὲρ τῶν ἐθνῶν προσκομίζεσθαι νοήσας, ἄρτω καὶ οἴνῳ τὸν Θεὸν ἐγέραρε, μιμούμενος τὸν μέλλοντα Χριστόν. ¹⁹ Ἐπειδὴ οὖν ἡ Ἰουδαίων συναγωγὴ ἐν τάξει τοῦ Ἀαρὼν θυσίαν προσέφερε τῷ Θεῷ, οὐκ ἄρτον καὶ οἶνον, ἀλλὰ μόσχους καὶ ἀμνοὺς, καὶ θυσίαις δι' αἵματος ἐδόξαζε τὸν Θεόν, ὁ Θεὸς πρὸς τὸν μέλλοντα γεννᾶσθαι ἐκ τῆς παρθένου Μαρίας Ἰησοῦν τὸν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ, βοᾷ καὶ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ· οὐ κατὰ τὴν Ἀαρὼν, τοῦ ἐν μόσχῳ καὶ ἄρνασι λατρεύοντος· ἀλλὰ, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, ἄρτω καὶ οἴνῳ τὴν τῶν προσκομιζόντων προσφορὰν εἰς τὸ διηνεκὲς προσάγων. ²⁰ Δι' οὗ τῷ Πατρὶ ἡ δόξα σὺν τῷ παναγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.

10.8 Chrysostom Homily 12 on Hebrews

There are also references to Melchisedek in Homilies 8, 11, 13 and 14, see Liber 3866

Οὗτος γὰρ ὁ Μελχισεδέχ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν, ᾧ καὶ δεκάτην ἐμέρισεν ἀπὸ πάντων Ἀβραὰμ, πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ (ὃ ἐστὶ βασιλεὺς εἰρήνης), ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές.

10.8.1 α΄.

¹ Βουλόμενος ὁ Παῦλος τὸ διάφορον δεῖξαι τῆς Καινῆς καὶ τῆς Παλαιᾶς, πολλαχοῦ αὐτὸ διασπείρει, καὶ ἀκροβολίζεται, καὶ διακωδωνίζει τὰς ἀκοὰς τῶν ἀκροατῶν καὶ προγυμνάζει. ² Εὐθέως γὰρ καὶ ἀπὸ τοῦ προοιμίου τοῦτο κατεβάλλετο, εἰπὼν, ὅτι ἐκείνοις μὲν ἐλάλησεν ἐν προφήταις, ἡμῖν δὲ ἐν Υἱῷ· κἀκεῖνοις μὲν πολυμερῶς καὶ πολυτρόπως, ἡμῖν δὲ διὰ τοῦ Υἱοῦ. ³ Εἶτα περὶ τοῦ Υἱοῦ διαλεχθεὶς τίς εἶπεν καὶ τί ἐργασάμενος, καὶ παραινέσας αὐτῷ πείθεσθαι, ἵνα μὴ τὰ αὐτὰ πάθωμεν τοῖς Ἰουδαίοις, καὶ εἰπὼν ὅτι ἀρχιερεὺς ἐστὶ κατὰ τὸν Μελχισεδέχ, καὶ πολλάκις εἰς τὴν διαφορὰν ταύτην ἐμβῆναι βουλευθεὶς, καὶ πολλὰ προοικονομήσας, καὶ ἐπιτιμήσας αὐτοῖς ὡς ἀσθενέσι, καὶ πάλιν θεραπεύσας καὶ ἀνακτησάμενος ὥστε θαρρεῖν· τότε λοιπὸν εἰσάγει τὸν τῆς διαφορᾶς λόγον ἀκμαζούσαις ταῖς ἀκοαῖς· ὁ γὰρ ἀναπεπτωκὸς οὐκ ἂν εὐκόλως ἀκούσειε. ⁴ Καὶ ἵνα μάθῃς, ἄκουε τῆς Γραφῆς λεγούσης· Καὶ οὐκ ἤκουσαν Μωϋσῆ διὰ τὴν ὀλιγοψυχίαν. ⁵ Διὰ τοῦτο πρότερον κενώσας αὐτῶν τὴν ἀθυμίαν διὰ πολλῶν, καὶ διὰ φοβερῶν, καὶ διὰ χρηστοτέρων, τότε λοιπὸν καθίσιν εἰς τὸν τῆς διαφορᾶς λόγον· καὶ τί φησιν; Οὗτος γὰρ ὁ Μελχισεδέχ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου. ⁶ Καὶ τὸ δὴ θαυμαστὸν, ἐν τῷ τύπῳ δείκνυσι πολλὴν οὖσαν τὴν διαφορὰν. ⁷ Ὅπερ γὰρ εἶπον, ἀπὸ τοῦ τύπου ἀεὶ πιστοῦται τὴν ἀλήθειαν, ἀπὸ τῶν παρελθόντων τὰ ἐνεστῶτα, διὰ τὴν ἀσθένειαν τῶν ἀκροατῶν. ⁸ Οὗτος γὰρ, φησὶν, ὁ Μελχισεδέχ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ. ⁹ Θεὶς τὴν διήγησιν πᾶσαν ἐν συντόμῳ, μυστικῶς αὐτὴν ἐθεώρησε· [03720] καὶ πρῶτον ἀπὸ τοῦ ὀνόματος· Πρῶτον μὲν, φησὶν, ἑρμηνευόμενος βασιλεὺς δικαιοσύνης. [03722] Καλῶς· [03723] Σεδέχ γὰρ δικαιοσύνη λέγεται. ¹⁰ Μελχὶ δὲ βασιλεύς· ἄρα ὁ Μελχισεδέχ βασιλεὺς δικαιοσύνης ἐστίν. ¹¹ Ὅρᾳ καὶ ἐν τοῖς ὀνόμασι τὴν ἀκρίβειαν; ¹² Τίς δὲ ἐστὶ βασιλεὺς δικαιοσύνης, ἀλλ’ ἢ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός; ¹³ Ἐπειτα δὲ καὶ βασιλεὺς Σαλήμ, ἀπὸ τῆς πόλεως· τουτέστι, βασιλεὺς εἰρήνης· οὕτω γὰρ ἑρμηνεύεται τὸ, Σαλήμ. ¹⁴ Ὁ πάλιν ἐστὶ τοῦ Χριστοῦ· οὗτος γὰρ ἡμᾶς δικαίους ἐποίησε, καὶ εἰρηνοποίησε τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς. ¹⁴ Τίς δαὶ ἄνθρωπος βασιλεὺς δικαιοσύνης καὶ εἰρήνης ἐστίν; ¹⁵ Οὐδεὶς ἕτερος, ἀλλ’ ἢ ὁ μόνος ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. ¹⁶ Εἶτα καὶ ἑτέραν διαφορὰν ἐπάγει λέγων, Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. ¹⁷ Ἐπειδὴ τοίνυν ἀντέπιπτεν αὐτῷ τὸ, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέχ, ἐκεῖνος δὲ ἐτεθνήκει, καὶ οὐκ ἐγένετο ἱερεὺς εἰς τὸν αἰῶνα· ὅρα πῶς αὐτὸ τεθεώρηκεν. ¹⁸ Ἵνα γὰρ μηδεὶς ἀντεπενέγκῃ λέγων, Καὶ τίς τοῦτο εἶποι ἂν περὶ ἀνθρώπου; ¹⁹ οὐ τῷ πράγματι, φησὶ, λέγω· τουτέστιν, οὐκ ἴσμεν ποτὲ τίνα πατέρα ἔσχεν, ἢ τίνα μητέρα, οὐ πότε ἐδέξατο τὴν ἀρχὴν, οὐ πότε ἐτελεύτησε. ²⁰ Καὶ τίς τοῦτο, φησὶ; μὴ γὰρ, ἐπειδὴ ἡμεῖς οὐκ ἴσμεν, οὐκ ἐτελεύτησεν, ἢ οὐκ ἔσχε γονεῖς; ²² Καλῶς λέγεις, καὶ ἐτελεύτησε, καὶ ἔσχε γονεῖς. ²³ Πῶς οὖν, Ἀπάτωρ, ἀμήτωρ; πῶς, Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων; ²⁴ Πῶς; τῷ μὴ ἐμφέρεισθαι τῇ Γραφῇ. ²⁵ Καὶ τί τοῦτο; ²⁶ Ὅτι, ὥσπερ οὗτος ἀπάτωρ τῷ μὴ γενεαλογεῖσθαι, οὕτως ὁ Χριστὸς αὐτῇ τῇ φύσει τοῦ πράγματος.

10.8.2 β΄.

¹ Ἴδου τὸ ἄναρχον, ἴδου τὸ ἀτελεύτητον. ² Ὡσπερ τούτου οὐκ ἴσμεν οὔτε ἀρχὴν ἡμερῶν, οὔτε ζωῆς τέλος, διὰ τὸ μὴ γεγράφθαι· οὕτως οὐκ ἴσμεν οὐδὲ τοῦ Ἰησοῦ, οὐ διὰ τὸ μὴ γεγράφθαι, ἀλλὰ διὰ τὸ μὴ εἶναι. ² Ἐκεῖνο μὲν γὰρ τύπος, καὶ διὰ τοῦτο ἀπὸ τοῦ μὴ γεγράφθαι· τοῦτο δὲ ἀλήθεια, καὶ διὰ τοῦτο ἀπὸ τοῦ μὴ εἶναι. ³ Ὡσπερ γὰρ καὶ ἐν τοῖς ὀνόμασι (ἐνταῦθα μὲν γὰρ προσηγορίαι ἦσαν βασιλεὺς δικαιοσύνης καὶ εἰρήνης, ἐκεῖ δὲ πραγμάτων ἀλήθεια) οὕτω καὶ ἐνταῦθα προσηγορίαι εἰσὶν, ἐκεῖ δὲ πραγμάτων ἀλήθεια. ⁴ Πῶς οὖν ἀρχὴν ἔχει; ⁵ Ὅρᾳ ἄναρχον τὸν Υἱὸν, οὐ κατὰ τὸ μὴ ἔχειν αἴτιον· τοῦτο γὰρ ἀδύνατον· ἔχει γὰρ

Πατέρα· ἐπεὶ πῶς υἱός; ⁶ ἀλλὰ κατὰ τὸ μὴ ἔχειν ἀρχὴν ζωῆς, μήτε τέλος. Ἀφωμοιωμένος δὲ, φησὶ, τῷ Υἱῷ τοῦ Θεοῦ. ⁷ Καὶ ποῦ ἡ ὁμοιότης; ⁸ Ὅτι καὶ τούτου κάκεινου τὸ τέλος ἀγνοοῦμεν. καὶ τὴν ἀρχὴν· ἀλλὰ τούτου μὲν παρὰ τὸ μὴ γεγράφθαι, ἐκείνου δὲ παρὰ τὸ μὴ εἶναι. ⁹ Ἐνταῦθα ἡ ὁμοιότης. ¹⁰ Εἰ δὲ πανταχοῦ ἔμελλεν ἡ ὁμοιότης εἶναι, οὐκέτι τύπος ἦν καὶ ἀλήθεια, ἀλλὰ τύπος τὰ ἀμφότερα. ¹¹ Οὕτω καὶ ἐν ταῖς σκιαγραφουμέναις εἰκόσι γινόμενον ἴδοι τις ἄν· ἐν ἐκείναις γὰρ ἔστι μὲν τι καὶ ὅμοιον, ἔστι δὲ καὶ ἀνόμοιον· διὰ μὲν γὰρ τῆς ἀπλῶς γραφῆς ὁμοιότης τίς ἐστι τοῦ χαρακτηῖρος· τῶν χρωμάτων δὲ ἐπιτεθέντων, τότε φανερώς δέικνυται ἡ διαφορὰ, καὶ τὸ ὅμοιον καὶ τὸ ἀνόμοιον. ¹² Θεωρεῖτε δὲ, φησὶ, πηλίκος οὗτος, ὃ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. ¹³ Τέως ἤρμωσε τὸν τύπον. ¹⁴ Θαρρῶν λοιπὸν δέικνυσι αὐτὸν τῶν ἀληθινῶν πραγμάτων τῶν παρὰ Ἰουδαίοις λαμπρότερον. ¹⁵ Εἰ δὲ ὁ τύπον ἔχων τοῦ Χριστοῦ τοσοῦτον, οὐ τῶν ἱερέων, ἀλλὰ καὶ αὐτοῦ τοῦ προπάτορος τῶν ἱερέων βελτίων· τί ἄν τις εἴποι περὶ τῆς ἀληθείας; ¹⁶ Ὅρᾳς ἐξ ὅσης περιουσίας δέικνυσι τὴν ὑπεροχὴν· Θεωρεῖτε δὲ, φησὶ, πηλίκος οὗτος, ὃ καὶ δεκάτην ἔδωκεν Ἀβραὰμ ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. ¹⁷ Ἀκροθίνια τὰ λάφυρα λέγεται. ¹⁸ Καὶ οὐκ ἔστιν εἰπεῖν, ὅτι ὡς μετασχόντι τοῦ πολέμου ἔδωκε· διὰ γὰρ τοῦτο εἶπεν, Ὑπὴντησεν ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων· δηλῶν ὅτι οἴκοι ἐκάθητο, καὶ ὅτι τῶν αὐτῷ πεπονημένων τὰς ἀπαρχὰς ἔδωκε. ¹⁹ Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραάμ. ²⁰ Τοσαύτη, φησὶ, τῆς ἱερωσύνης ἡ ὑπερβολή, ὥστε τοὺς ὁμοτίμους ἀπὸ προγόνων καὶ τὸν αὐτὸν ἔχοντας προπάτορα, πολλῶ βελτίους εἶναι τῶν ἄλλων. ²¹ Δεκάτας γοῦν παρ' ἐκείνων λαμβάνουσιν. ²² Ὅταν οὖν εὗρεθῇ τις παρ' αὐτῶν τούτων δεκάτας λαμβάνων, ἄρα οὐχ οὗτοι μὲν ἐν τάξει λαϊκῶν, ἐκεῖνος δὲ ἐν τοῖς ἱερεῦσι; ²³ Καὶ οὐ τοῦτο μόνον, ἀλλ' οὐδὲ ὁμότιμος ἦν αὐτοῖς, ἀλλ' ἐξ ἐτέρου γένους. ²⁴ Ὡστε οὐκ ἂν ἔδωκεν ἀλλοφύλῳ δεκάτας, εἰ μὴ πολλὴ ἦν ἡ τιμή. ²⁵ Βαβαί! τί εἰργάσατο; ²⁶ μεῖζον ἢ τὰ κατὰ τὴν πίστιν ἐν τῇ πρὸς Ῥωμαίους κινῶν Ἐπιστολῇ διεσάφησεν. ²⁷ Ἐκεῖ μὲν γὰρ καὶ τῆς ἡμετέρας καὶ τῆς Ἰουδαϊκῆς πολιτείας τὸν Ἀβραὰμ προπάτορα εἶναι φησιν· ἐνταῦθα δὲ αὐτοῦ σφόδρα κατατολμᾷ, καὶ δέικνυσι τὸν ἀκρόβυστον πολλῶ βελτίονα. ²⁸ Πῶς οὖν ἔδειξεν; ²⁸ ὅτι Λευὶ δεκάτας ἔδωκεν; ²⁹ Ὁ Ἀβραὰμ, φησιν, ἔδωκε. ³⁰ Καὶ τί πρὸς ἡμᾶς τοῦτο; ³¹ Μάλιστα μὲν οὖν πρὸς ὑμᾶς· οὐ γὰρ δὴ φιλονεικήσετε τοὺς Λευίτας βελτίονας εἶναι τοῦ Ἀβραάμ. ³² Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραὰμ. ³³ Εἴτα καὶ οὐχ ἀπλῶς παρῆλθεν, ἀλλὰ προσέθηκε, Καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγησεν. ³⁴ Ἐπειδὴ ἄνω καὶ κάτω τοῦτο ἦν τὸ σεμνὸν Ἰουδαίοις, δέικνυσιν ἐκείνου ὄντα σεμνότερον ἐκεῖνον, καὶ ἀπὸ τῆς κοινῆς κρίσεως ἀπάντων. ³⁵ Χωρὶς δὲ πάσης ἀντιλογίας, φησὶ, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. ³⁶ Τουτέστι, πᾶσι δοκεῖ τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖσθαι. ³⁷ Οὐκοῦν κρείττων ὁ τύπος τοῦ Χριστοῦ, καὶ αὐτοῦ τοῦ τὰς ἐπαγγελίας ἔχοντος. ³⁸ Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ. ³⁹ Ἀλλ' ἵνα ἐκεῖνα μὴ εἴπωσι, τί ἄνω ἀπέρχη; ⁴⁰ τί πρὸς τοὺς ἱερέας ἡμῶν, εἰ Ἀβραὰμ δεκάτην ἔδωκεν; ⁴¹ εἰπέ τὰ εἰς ἡμᾶς· ἐπάγει καὶ λέγει· Καὶ, ὡς ἔπος εἰπεῖν. ⁴² Καὶ καλῶς αὐτὸ ἐκόλασε, φανερώς μὴ εἰπὼν, ἵνα μὴ πληῖξη. ⁴³ Διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται. ⁴⁴ Πῶς; Ἐτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέχ. ⁴⁵ Τουτέστιν, ἐν αὐτῷ ἦν ὁ Λευὶ καὶ μήπω τεχθεὶς, δι' αὐτοῦ τὴν δεκάτην ἐδίδου. ⁴⁶ Ὅρα, οὐκ εἶπεν, Οἱ Λευῖται, ἀλλ' Ὁ Λευὶτὸ μεῖζον, ὡς ἤθελε, κάντεῦθεν συνάγων εἰς ὑπερβολήν. ⁴⁷ Εἶδες πόσον τὸ μέσον τοῦ Ἀβραάμ καὶ τοῦ Μελχισεδέχ τοῦ τὸν τύπον φέροντος τοῦ ἀρχιερέως τοῦ ἡμετέρου; ⁴⁸ Καὶ δέικνυσι τὴν ὑπεροχὴν ἐξουσία, οὐκ ἀνάγκη γεγεννημένην. ⁴⁹ Ἐκεῖνος γὰρ ἔδωκε τὴν δεκάτην, ὅπερ ἐστὶν ἱερέως· οὗτος εὐλόγησεν, ὅπερ ἐστὶ κρείττονος. ⁵⁰ Αὕτη ἡ ὑπεροχὴ καὶ εἰς τοὺς ἐκγόνους διαβαίνει. ⁵¹ Θαυμαστῶς καὶ περιγεγονότως ἔρριπεν ἔξω τὰ Ἰουδαϊκά. ⁵² Διὰ τοῦτο ἄρα ἔλεγε, Νωθοὶ γεγόνατε, ἐπειδὴ ταῦτα καταβαλέσθαι ἐβούλετο, ὥστε μὴ ἀποσκορτῆσαι αὐτούς. ⁵³ Τοιαύτη γὰρ ἡ σοφία τοῦ Παύλου· προκατασκευάζων πρῶτον, οὕτως ἐμβάλλει εἰς ἃ βούλεται. ⁵⁴ Δυσπειθεὶς γὰρ τὸ γένος τὸ ἀνθρώπινον, καὶ πολλῆς δεόμενον ἐπιμελείας, καὶ πλείονος ἢ τὰ φυτά. ⁵⁵ Ἐκεῖ μὲν γὰρ φύσις σωμάτων ἐστὶ καὶ γῆς, εἴκουσα ταῖς τῶν γηπόνων χερσίν· ἐνταῦθα δὲ προαίρεσις, πολλὰς δεχομένη μεταβολὰς, καὶ νῦν μὲν τοῦτο, νῦν δὲ ἐκεῖνο αἰρουμένη· ὁ ζυρρῆπις γὰρ αὕτη πρὸς κακίαν.

10.8.3 γ'.

¹ Διὸ χρή πάντοτε φυλάττειν ἑαυτοὺς, μήποτε ἀπονυστάξωμεν. ² Ἰδοὺ γὰρ, φησὶν, οὐ νυστάζει, οὐδὲ ὑπνώσει, ὁ φυλάσσων τὸν Ἰσραὴλ· καὶ· Μὴ δῶς εἰς σάλον τὸν πόδα σου. ³ Οὐκ εἶπε, Μὴ σαλευθῆς, ἀλλὰ, Μὴ δῶς. ⁴ Ἄρα ἐφ' ἡμῖν τὸ δοῦναι, καὶ οὐκ ἐφ' ἐτέρῳ τινί. ⁵ Ἄν γὰρ ἐθέλωμεν ἐστάναι ἐδραῖοι καὶ

ἀμετακίνητοι, οὐ σαλευθησόμεθα· τῷ γὰρ οὕτως εἰπεῖν, τοῦτο ἡνίξατο. ⁶ Τί οὖν; οὐδὲν ἐπὶ τῷ Θεῷ; Πάντα μὲν ἐπὶ τῷ Θεῷ· ἀλλ' οὐχ οὕτως, ὥστε τὸ αὐτεξούσιον ἡμῶν βλάπτεσθαι. ⁷ Εἰ τοίνυν ἐπὶ τῷ Θεῷ, φησὶ, τί ἡμᾶς αἰτιᾶται; ⁸ Διὰ τοῦτο εἶπον, Οὐχ οὕτως, ὥστε τὸ αὐτεξούσιον ἡμῶν βλάπτεσθαι. ⁹ Ἐφ' ἡμῖν ἐστι τοίνυν, καὶ ἐπ' αὐτῷ· δεῖ γὰρ ἡμᾶς πρῶτον ἐλέσθαι τὰ ἀγαθὰ, καὶ ὅτε ἐλώμεθα ἡμεῖς, τότε καὶ αὐτὸς τὰ παρ' ἑαυτοῦ εἰσάγει. ¹⁰ Οὐ προφθάνει τὰς ἡμετέρας βουλήσεις, ἵνα μὴ λυμήνηται τὸ αὐτεξούσιον ἡμῶν· ὅταν δὲ ἡμεῖς ἐλώμεθα, τότε πολλὴν εἰσάγει τὴν βοήθειαν ἡμῖν. ¹¹ Πῶς οὖν, εἰ καὶ ἐφ' ἡμῖν ἐστιν, ὁ Παῦλος φησιν· Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ; ¹² Πρῶτον μὲν οὐχ ὡς ἰδίαν γνώμην εἰσήγαγεν, ἀλλ' ὡς ἐκ τοῦ προκειμένου αὐτὸ συνήγαγε, καὶ ἐκ τοῦ προβληθέντος. ¹³ Εἰπὼν γάρ· Γέγραπται· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτεῖρω, ἐπήγαγεν· Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. ¹⁴ Ἐρεῖς οὖν μοι· Τί ἔτι μέμφεται; ¹⁵ Δεύτερον δὲ, ἐκεῖνο ἔστιν εἰπεῖν, ὅτι οὐ τὸ πλεον ἐστὶ, τὸ πᾶν φησιν εἶναι. ¹⁶ Ἡμῶν γὰρ τὸ προελέσθαι καὶ βουληθῆναι, Θεοῦ δὲ τὸ ἀνύσαι καὶ εἰς τέλος ἀγαγεῖν. ¹⁷ Ἐπεὶ οὖν ἐκείνου τὸ πλεον ἐστὶ, τὸ πᾶν ἐκείνου εἶναι φησι, κατὰ τὴν συνήθειαν τὴν ἀνθρωπίνην τοῦτο λέγων. ¹⁸ Οὕτω γὰρ καὶ ἡμεῖς ποιοῦμεν· οἷόν τι λέγω· ²⁰ Ὅρῳμεν οἰκίαν οἰκοδομουμένην καλῶς, καὶ λέγομεν· ²¹ Τὸ πᾶν τοῦ τεχνίτου ἐστὶ· καίτοι γε οὐ τὸ πᾶν αὐτοῦ ἐστιν, ἀλλὰ καὶ τῶν ἐργατῶν, καὶ τοῦ τὴν ὕλην παρασχόντος δεσπότου, καὶ πολλῶν ἐτέρων· ἀλλ' ὅμως ἐπειδὴ τὸ πλεον ἐκεῖνος εἰσήνεγκεν, ἐκείνου τὸ πᾶν εἶναι λέγομεν. ²² Οὕτω δὴ καὶ ἐνταῦθα. ²³ Καὶ πάλιν ἐπὶ πλήθους, ἔνθα μὲν οἱ πολλοὶ, πάντας εἶναι φαμεν· ἔνθα δὲ ὀλίγοι, οὐδένα. ²⁴ Οὕτω καὶ Παῦλος ἐνταῦθά φησι τὸ, Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. ²⁵ Τοῦτο δὲ λέγων, δύο τὰ μέγιστα κατορθοῖ· ἐν μὲν, τὸ μὴ ἐπαίρεσθαι ἐφ' οἷς κατορθοῦμεν· δεύτερον δὲ, τὸ κατορθοῦντας ἀνατιθέναι τῷ Θεῷ τὴν τῶν κατορθουμένων αἰτίαν. ²⁶ Κἂν τρέχῃς τοίνυν, κἂν σπουδάζῃς, φησὶ, μὴ νόμιζε σὸν εἶναι τὸ κατόρθωμα· ἂν γὰρ μὴ τῆς ἄνωθεν τύχης ῥοπῆς, πάντα εἰκῇ. ²⁷ Πλὴν ὅτι τεύξῃ τοῦ σπουδαζομένου μετὰ τῆς ἐκεῖθεν συμμαχίας, εὐδελόν ἐστιν· ἀλλ' ἂν τρέχῃς καὶ σὺ, ἂν θέλῃς. ²⁸ Οὐ τοῦτο οὖν εἶπεν, ὅτι εἰκῇ τρέχομεν, ἀλλ' ὅτι εἰκῇ τρέχομεν, ἐὰν ἡμέτερον εἶναι τὸ πᾶν νομίζωμεν, ἐὰν μὴ τὸ πλεον ἀπονέμωμεν τῷ Θεῷ. ²⁹ Οὔτε γὰρ αὐτοῦ εἶναι τὸ πᾶν ἠθέλησεν ὁ Θεός, ἵνα μὴ δόξῃ εἰκῇ στεφανοῦν ἡμᾶς· οὔτε ἡμῶν πάλιν, ἵνα μὴ εἰς ἀπόνοιαν ἐκπέσωμεν. ³⁰ Εἰ γὰρ τὸ ἕλαττον μέρος ἔχοντες μεγάλα φρονοῦμεν, τί, εἰ τοῦ ὅλου κύριοι ἡμεν; πολλὰ γὰρ ὁ Θεός ἐποίησεν ὑπὲρ τοῦ τὴν ἀλαζονείαν ἡμῶν ἐκκόψαι. ³¹ Καὶ ἔτι ἡ χεὶρ αὐτοῦ ὑψηλὴ, φησὶ. ³² Πόσοις ἡμᾶς πάθεσι περιέβαλεν, ὥστε ἐκκόψαι ἡμῶν τὸ φρόνημα; ³³ πόσοις ἐκύκλωσε θηρίοις; ³⁴ Καὶ γὰρ ὅταν λέγωσί τινες, Τί τοῦτο; ³⁵ εἰς τί τοῦτο; παρὰ τὸ τῷ Θεῷ δοκοῦν ταῦτά φασιν. ³⁶ Ἐν τοσούτῳ σε φόβῳ κατέστησε, καὶ οὐδὲ οὕτω ταπεινοφρονεῖς, ἀλλὰ μικρᾶς εὐπραγίας ἂν ἐπιλάβῃ ποτὲ, πρὸς αὐτὸν φθάνεις τὸν οὐρανὸν τῷ φρονήματι.

10.8.4 δ'.

¹ Διὰ τοῦτο αἱ τάχιστα μεταβολαὶ καὶ μεταπτώσεις, καὶ οὐδὲ οὕτω παιδευόμεθα· διὰ τοῦτο θάνατοι συνεχεῖς καὶ ἄωροι, ἡμεῖς δὲ ὡς ἀθάνατοι φρονοῦμεν, ὡς οὐδέποτε τεθνηξόμενοι· οὕτως ἀρπάζομεν, οὕτω πλεονεκτοῦμεν, ὡς οὐδέποτε δώσοντες λόγον· οὕτως οἰκοδομοῦμεν, ὡς ἐνταῦθα μένοντες αἰεὶ, καὶ οὐδὲ ὁ τοῦ Θεοῦ λόγος καθ' ἐκάστην ἡμέραν ἡμῖν ἐνηχούμενος, οὐδὲ αὐτὰ παιδεύει τὰ πράγματα. ² Οὐκ ἔστιν ἡμέραν, οὐκ ἔστιν ὥραν εἰπεῖν, ἐν ᾗ μὴ συνεχεῖς ἔστιν ἰδεῖν ἐκφοράς· ἀλλὰ πάντα μάτην, καὶ τῆς σκληρότητος ἡμῶν οὐδὲν καθικνεῖται. ³ Οὐδὲ ἐν ταῖς ἐτέρων συμφοραῖς βελτίους γενέσθαι δυνάμεθα, μᾶλλον δὲ, οὐδὲ θέλομεν· ἀλλ' ὅταν αὐτοὶ μόνοι πενθῶμεν, τότε συστελλόμεθα· κἂν ἀνῇ τὴν χεῖρα ὁ Θεός, πάλιν ἡμεῖς τὴν χεῖρα ἐπήραμεν. ⁴ Οὐδεὶς τὰ ἄνω φρονεῖ, οὐδεὶς καταφρονεῖ τῶν ἐν τῇ γῇ, οὐδεὶς πρὸς τὸν οὐρανὸν ὀρᾷ· ἀλλ' ὥσπερ οἱ χοῖροι κάτω νεύουσι, πρὸς τὴν γαστέρα κύπτοντες, καὶ τῷ βορβόρῳ ἐγκαλινδούμενοι· οὕτω καὶ οἱ πολλοὶ τῶν ἀνθρώπων, βορβόρῳ χαλεπωτάτῳ ἑαυτοὺς μολύνοντες οὐκ αἰσθάνονται· βέλτιον γὰρ πληθῶ μολύνεσθαι ἀκαθάρτῳ, ἢ ἀμαρτήμασιν. ⁵ Ὁ μὲν γὰρ ἐκεῖθεν μολυνθεὶς, ἀπενίψατο ἐν βραχεῖ χρόνῳ, καὶ γέγονεν ὁμοῖος τῷ μηδὲ ἐμπεσόντι παρὰ τὴν ἀρχὴν εἰς ἐκεῖνο τὸ τέλμα· ὁ δὲ εἰς τὸ βάραθρον τῆς ἀμαρτίας ἐμπεσὼν, ἐδέξατο μολυσμὸν οὐχ ὕδατι καθαιρόμενον, ἀλλὰ πολλοῦ δεόμενον χρόνου, καὶ μετανοίας ἀκριβοῦς, καὶ δακρύων, καὶ κοπετῶν, καὶ πλείονος θρήνου καὶ θερμότερου, ἢ ἐπὶ τοῖς φιλάτοις ἐπιδείκνυσθε. ⁶ Οὗτος μὲν γὰρ ὁ ρύπος ἔξωθεν ἡμῖν προσγίνεται· διὸ καὶ μόλις αὐτὸν ἀπονιπτόμενοι καθαιρόμεθα. ⁷ Ἐκ γὰρ τῆς καρδίας, φησὶν, ἐξέρχονται διαλογισμοὶ πονηροὶ, πορνεῖαι, μοιχεῖαι, κλοπαί, ψευδομαρτυρίαι. ⁸ Διὸ καὶ ὁ προφήτης ἔλεγε· Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός· ἕτερος δέ· Ἀπόπλυνον ἀπὸ κακίας τὴν

καρδίαν σου, Ἱερουσαλήμ. ¹⁰ Ὅρᾳς ὅτι τὸ κατορθοῦν καὶ ἡμῶν ἐστὶ καὶ τοῦ Θεοῦ; Καὶ πάλιν, Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁψονται. ¹² Οὐκοῦν γενώμεθα καθαροὶ εἰς δύναμιν τὴν ἡμετέραν· ἀποσμήξωμεν ἑαυτῶν τὰ ἁμαρτήματα. ¹⁴ Πῶς δὲ ἔστιν ἀποσμήξαι; ¹⁵ Ὁ προφήτης διδάσκει, λέγων, Λούσασθε, καθαροὶ γίνεσθε, ἀφέλετε τὰς πονηρίας ὑμῶν ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου. ¹⁶ Τί ἐστὶν, Ἀπέναντι τῶν ὀφθαλμῶν μου; ¹⁷ Ἐπειδὴ τινες εἶναι δοκοῦσιν ἀπόνηροι, ἀλλὰ τοῖς ἀνθρώποις, τῷ δὲ Θεῷ δηλοὶ ὄντες τάφοι κεκονιαμένοι· διὰ τοῦτό φησιν, Οὕτως ἀφέλετε, ὡς ἐγὼ ὁρῶ. ¹⁹ Μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ταπεινὸν καὶ πένητα δικαιώσατε· [03932] καὶ δεῦτε, καὶ διελεγχθῶμεν, λέγει Κύριος· καὶ, ἐὰν ᾧσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ· ἐὰν δὲ ᾧσιν ὡς κόκκινον, ὡσεὶ ἔριον λευκανῶ. ²¹ Ὅρᾳς ὅτι προτέρους ἡμᾶς ἑαυτοὺς δεῖ καθαίρειν, καὶ τότε ὁ Θεὸς καθαίρει; ²² Πρῶτον γὰρ εἰπὼν, Λούσασθε, καθαροὶ γένεσθε, τότε ἐπήγαγεν, Ἐγὼ λευκανῶ. ²³ Μηδεὶς τοίνυν τῶν εἰς ἐσχάτην κακίαν ἠκόντων, ἀπογινωσκέτω ἑαυτοῦ· κἂν γὰρ εἰς ἔξιν, φησὶν, ἔλθῃς, καὶ σχεδὸν εἰς φύσιν τῆς κακίας αὐτῆς, μὴ φοβηθῇς. ²⁴ Διὰ γὰρ τοῦτο χρώματα οὐκ ἐξίτηλα, ἀλλὰ σχεδὸν συνουσιωμένα τοῖς ὑποκειμένοις λαβὼν εἰς τὴν ἐναντίαν αὐτὰ ἔφησε κατάστασιν ἥξειν. ²⁵ Οὐ γὰρ ἀπλῶς πλύνειν ἔφη, ἀλλ' ὡς χιόνα, καὶ ὡς ἔριον λευκαίνειν, ἵνα ἡμῖν χρηστὰς ὑποτείνῃ τὰς ἐλπίδας. ²⁶ Ἄρα μεγάλη τῆς μετανοίας ἡ δύναμις, εἴ γε ὡς χιόνα ἡμᾶς ἐργάζεται, καὶ ὡς ἔριον λευκαίνει, κἂν προλαβοῦσα ἡ ἁμαρτία βάψῃ τὰς ἡμετέρας ψυχάς. ²⁷ Σπουδάσωμεν τοίνυν καθαροὶ γενέσθαι· οὐδὲν φορτικὸν ἐπέταξε· Κρίνατε ὀρφανῶ, καὶ δικαιώσατε χήραν, φησὶν. ²⁸ Ὅρᾳς πανταχοῦ πῶς πολὺς τῷ Θεῷ ὁ τοῦ ἐλέους λόγος, καὶ τῆς τῶν ἀδικουμένων προστασίας; ²⁹ Ταῦτα μετίωμεν τὰ κατορθώματα, καὶ δυνησόμεθα τῇ χάριτι τοῦ Θεοῦ καὶ τῶν μελλόντων ἐπιτυχεῖν ἀγαθῶν· ὧν πάντας ἡμᾶς ἀξιοῦσθαι γένοιτο ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

10.9 Jacob of Seroug

10.9.1 Homily 41 – You are a priest for ever

10.9.2 Homily 155 – Melchisedek

[illegible]

11 Notes for Patristic Literature

11.1 Genesis

11.2 Psalm 109/110

11.3 Philo

11.4 Clement of Alexandria

11.4.1 Κεφάλιον 155

1	Ὀλβιος – of persons, happy, blest; of things, rich, prosperous
2	πημοσύνη - misery, calamity. In LSJ [21, p. 1401] the word is noted as equivalent to πημονή, which in turn is equivalent to πῆμα. Migne prints this as ἐπιπημοσύνη but notes that it is more correct to divide it as ἐπὶ πημοσύνη as Staehlin, who does not remark on this; Migne goes on to say that MS A prefers ἐπὶ πημονῇ
	ὄρμων – cord, chain, necklace, collar
	καθορῶν – present participle from καθοράω, I look down
	ἀγήρω – ageless, undecaying, dual form
	πῇ - in some way, somehow
	συνέστη – 3 rd person singular aorist from συνίστημι, I set together, combine
	ὅπη - indirect question, in what way, by which way
	μελέτημα – practice, exercise
	προσίζει – 3 rd person singular present from προσίζω, I come and sit near
	This is a quotation from Fragment 910 of Euripides
	Εἰκότως – fairly, reasonably, suitably
	Πλάτων – Plato
	ἰδεῶν -
	θεωρητικὸν – able to perceive; of the mind, contemplative, speculative
	ζήσεσθαι -
	νοῦς – mind, sense, wit
	νοῦς δὲ - Migne remarks νοῦς τὲ is better
	Σοφιστή -
	Ἐλεάτην
	Σωκράτης – Socrates
	ξείνουνσιν εὐκότας ἄλλοδαποῖσιν A quotation from Homer Odyssey ρ (17) 485; Oxford Classical texts have ξείνοισιν εὐκότας ἄλλοδαποῖσι
	ξείνουνσιν
	εὐκότας
	ἄλλοδαποῖσιν
	ἐπιφοιτῶντας – present participle from ἐπιφοιτάω, I come habitually <i>or</i> in addition

	ἄστυ – cities
	** - Staehlin posits a lacuna here.
3	ὑπεξαναβᾶσα – aorist participle from ὑπεξαναβαίνω, I step suddenly back (LSJ), win one's way up, ascend (Lampe)
	ὁμιλῇ - 3 rd person singular present subjunctive from ὁμιλέω, I am in company with, consort with
	εἶδεν – that which is seen, form, shape
	Θεαιτήτω - Theatetos. Plato's dialogue.
	κορυφαῖος – head man, chief, leader
	θεωρητικός – able to perceive; of the mind, contemplative, speculative
	βούλημα – purpose, intent
	οἶος (59) πεπνυμένος, τοῖ δ' ὥς σκιαὶ αἰσσοῦσι Compare Homer Odyssey κ (10) 495.
	νεκροὶ γὰρ τοὺς ἐαυτῶν θάπτουσι νεκρούς Compare with Κατὰ Μαθθαῖον 8:22 and Κατὰ Λουκᾶν 9:60
4	Ἰερεμίας - Jeremiah
	πληρώσω αὐτὴν νεκρῶν γηγενῶν (61), οὓς ἔπαισεν ἡ ὀργή μου A quotation from Jeremiah 40:5 (LXX) 33:5 (Masoretic). Rahlfs-Hanhart has: καὶ πληρῶσαι αὐτὴν νεκρῶν τῶν ἀνθρώπων, οὓς ἐπάταξα ἐν ὀργῇ μου
	γηγενῶν – earth-born
	ἔπαισεν – 3 rd person singular aorist from παίω, I hit, strike, smite

11.4.2 Κεφάλιον 156

1	ἀναπόδεικτος
	ἐπιστημονικός
	ἐπιστήμη
	συγγενῇ
	καὶ δὴ καὶ
	ἀπόδειξιν
	διέξοδον
2	Ἰπνεύματος
	συντελοῦσιν
	ἀπαρέμφατος
	ἄτεχνως
	εἰλουμένων
	ἐνουμένω

11.4.3 Κεφάλιον 157

1	ἄλφα καὶ ὦ A quijotation from Ἀποκάλυψις Ἰωάννου 1:8 εἴρηται τελευτᾷ οὐδαμοῦ διάστασιν μοναδικόν ἀπερισπάστως ἐνούμενον ἐνούμενον ἀπιστῆσαι διστάσαι διαστῆναι, μερισθῆναι
2	διὰ τοῦτο τάδε λέγει κύριος (65)· πᾶς υἱὸς ἀλλογενῆς, ἀπερίτμητος καρδία, καὶ ἀπερίτμητός [ἐστὶ] σαρκί A quotation from Ἰεζεκιήλ 44:9 ἀλλογενῆς ἀπερίτμητος ἀκάθαρτος οὐκ εἰσελεύσεται εἰς τὰ ἅγια ἀπὸ τῶν ἀλλογενῶν ἐν μέσῳ οἴκου Ἰσραήλ, ἀλλ' ἢ οἱ Λευῖται A quotation from Ἰεζεκιήλ 44:9

11.4.4 Κεφάλιον 158

1	καθαρῶς βιοῦντες
2	περιτεμνομένων ἀγιώτεραι ἐλογίσθησαν χρίουσαι
3	ἄπτεσθαι ατοιχομένοις μιαροῦ ἀπειθείας ἐνσωμάτου βδελυκτῆς
4	τελευτήσαντι ἐπιτέτραπται ἐπεισιέναι

	προσεχῇ
	παρόδου
	εἴληφεν
5	τελειοῦται·
	ἀνάπαυσις
	θρησκεύεται
	ἰλασμόν
	Ἰεζεκιήλ

11.4.5 Κεφάλιον 159

1	οἶμαι
	καθαρισμός
	ἵλασμος
	ὑπακοῆς ἀγνεία
	ἀγνεία
	σκήκους
	περιόδων
	ἀριθμουμένων
	ἀκροτάτην
	ἀνάπαυσιν
	ἀποκαθιστάς
	ἐπανάβασιν
	πλησιάζουσα
	νοητῷ
	ὀγδοάς
	ἐξαναδῶναι
	γνωστικόν
2	θύεται
	εὐλάβεια
	περιφορᾶς.

11.4.6 Κεφάλιον 160

1	αὐτὸς, φησί, γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ A quotation from Ἰώβ 1:21
	κτημάτων
	ἄπεισι
	ἐπομένου

βιώσασιν
ἀειδοῦς
εἰρημένον
ἐὰν μὴ στραφέντες γένησθε ὡς τὰ παιδιά
A quotation from Κατὰ Μαθθαῖον 18:3
ἀποχὴν
διαδεχομένη
προκοπήν
ἀπαθανατίζειν
τῶν δὲ ἀσεβῶν ὁ λύχνος (76) σβεσθήσεται
A quotation from Ἰώβ 21:17

11.4.7 Κεφάλιον 161

1	ναὶ μὴν μέτεισιν γνωστικὸς πάνσοφος ἐκπρεπῶς ἐπαναλῆψει χρησάμενος ἐμήνυσεν ἀδιάφθορον διαγράφων ἡ δὲ παρθένος ἦν καλή (77), <παρθένος ἦν,> ἀνὴρ οὐκ ἔγνω αὐτήν A quotation from Γένεσις 24:16
2	ἐρμηνεύεται πλεονεκτεῖν θατέρῳ ἡγιασμένον εὐστάθειαι ἀπελθε εἰς εἰρήνην Compare Πρὸς Ἑβραίους 7:2 and see §10.4.1
3	Μελχισεδέκ, βασιλεὺς Σαλήμ, ὁ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου Compare Γένεσις 14:18 and Πρὸς Ἑβραίους 7:1
4	συνωνυμία

11.4.8 Κεφάλιον 162

1	Βασιλείδης
	ὑποστατὰς
	ἐνδιατεταγμένας
	Μετιτέον
	φυσικωτέρων
	προφανέστερα
	ἠθικά
	πραγματεῖαν
	ἔψεται
2	ἄτεχνῶς
	τραγωδίαν
	μυσταγωγεῖ
	ὄργια
	ὄρων ὄρωντας, καὶ δίδωσιν ὄργια
	A close quotation from Εὐριπίδης Βάκχαι 470
3	πύθη
	τά δε ὄργια (88) εἴ'τιν' εἶδέαν ἔχεταιί σοι,
	A close quotation from Εὐριπίδης Βάκχαι 471
	ἀκούση
	ἄρρητ'
	ἄρρητ' ἀβακχεύτοισιν (89) εἶδέναι βροτῶν
	A quotation from Εὐριπίδης Βάκχαι 472
	ἀβακχεύτοισιν
4	πολυπραγμονῇ
	θέμις
	ἀσεβειαν
	ἀσκοῦντα
	ἐχθαίρει
	Οὐ θέμις ἀκοῦσαί σε, ἐστι[ν] δ' ἄξι' εἶδέναι· ἀσεβειαν ἀσκοῦντα ὄργι' ἐχθαίρει θεοῦ.
	A close quotation from Εὐριπίδης Βάκχαι 474 – 475
5	ἄναρχος
	παντελῆς
	ποιητικός
6	τάγαθόν
	νοῦς
	λογικοῦ
	κριτικοῦ

11.5 Epiphanius

11.5.1 Prolegomenon

There are two critical editions that I have consulted:

- Migne; Patrologia Graeca Volumes 41 – 42 published in Paris 1857 – 1866
- Karl Holl (1915) Jürgen Dummer (1980); Die Griechischen Christliche Schriftsteller der Ersten Jahrhunderte published J. C. Hinrichs'sche Leipzig 1915 and Akademie Verlag Berlin 1980.

The most recent English translation has been by Frank Williams and published by Brill 1987 – 1994; this is of the Haereses also called the Panarion. This translation is based on the second of the two editions above.

Migne's edition contains a lot of useful notes (in Latin) and it also contains a Latin Translation. I have used these notes as much as I can in the time available. The second of these two editions also has a lot of useful notes, this time in German.

Pinakes (<https://pinakes.irht.cnrs.fr/recherche-generale.html>) lists 66 manuscripts of which one is at Emmanuel College, Cambridge and another is at the Bodleian Library at Oxford. The Oxford exemplar (Barocci 197) only has two excerpts and I think the one at Cambridge is far from complete. No manuscript is older than the 9th century.

Jürgen Dummer lists three MS for the Panarion:

- V Vaticanus 503 (Vatican)
 M Marcianus 125 (Venezia)
 U Urbinas 17/18 (Vatican)

The verse divisions are taken from Jürgen Dummer's edition.

11.5.2 Κεφάλαιον Α'

1	Μελχισεδεκianoῦς
	ἀποσπασθέντες τάχα
	Θεοδοτιανῶν
2	δοξάζουσι
	ἀκατονομάστοις
	μειζότερον
3	Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ
	ὑποδεέστερον
	ἐπεδέετο
4	ἀμήτωρ, ἀπάτωρ, ἀγενεαλόγητος
	παριστᾶν
5	πλάττουσι

	ἐπιπλάστους
	ἀπατῶντες
6	ῥητῶν
	ἀνατροπή
	καθίστασθαι
	ταὐτῷ
	διηγεῖται
7	Ἀφομοιούμενος τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηγεκέες
8	
	φανερῶτατον
	ἐπωνομάσθαι
9	ἐφантаσίασε
	βαθύτατα
	ἐνδοξα
	ὑπεραίροντα
	διάνοιαν
	ἀνθρωπίνης
	φύσεως

11.5.3 Κεφάλαιον Β'

11.5.4 Κεφάλαιον Γ'

11.5.5 Κεφάλαιον Δ'

11.5.6 Κεφάλαιον Ε'

11.5.7 Κεφάλαιον Σ'

11.5.8 Κεφάλαιον Ζ'

11.5.9 Κεφάλαιον Η'

11.5.10Κεφάλαιον Θ'

11.6 Chrysostom

11.6.1 De Melchisedeco

11.6.1.1 *Κεφάλαιον α*

1	Αποστολικήν παραθεῖναι τράπεζαν πέλαγος διατεῖναι παρασκευάζομαι
2	
3	Ὅκνῶ δέδοικα βάθος καταντήσαντες νοημάτων ἰλιγγιάσωμεν πλωτήρων ἀήθεις
4	ἐπειδὴν νηὸς ἴδωσιν σκοτοδινίᾳ περιφέρεσθαι κύκλῳ
5	παρὰ ἀπειρίαν πλούντων ἱλιγγοὶ
6	γυμνοῖς ἐκκυβιστῶσι κυμάτων ἐδάφει καθημένων ἀσφαλέστερον διατρίβουσι ἄλμην δυσχεραίνουσιν
7	ἀπειρία
8	καταφρονεῖν πεῖθει ἀσφαλῇ ὑποπτεύειν δεδοικέναι παρασκευάζει

9	ύψηλῶν ἱκρίων καθήμενοι θέαν ἰλιγγιῶσιν θορυβοῦνται
10	
11	πολλάκις καταλαμβάνει θαλαττίων ἀγριώτερα ζάλη θυμὸν κάτωθεν στρέφοντα διανοίας σύγχυσιν
12	ἀμελέτητος θορυβεῖται, ταράττεται, κλονεῖται ὑποβρύχιον ναυάγιον ὑπομένουσαν
13	ἔμπειρος μεμελετηκῶς γενναίως κυβερνήτης οἰάκων λογισμὸν ἀφίσταται κατευθύνη σκάφος εὐδιον
14	διανοίας συμβαίνει ἐξηγήσει συμπίπτειν ἀνάγκη θορυβεῖσθαι ταράττεσθαι

	πλέοντες
15	εὐκόλον δύσκολον παραστήσομαι
16	ἐπήγαγεν δυσερμήνευτος
17	πνευματικὴν
18	ἀπόρρητα ἀκούσαντι
19	ἄρπαγέντι
20	δυσερμήνευτος καταληπτὸς
21	δυσερμήνευτος
22	
23	
24	βραχὺν
25	μήκους δυσκολίας ἀναθεῖς νωθρότητι
26	ἄρρωστούντων σύντομον ἐσχεδιασμένην παραθεῖναι κάμνων βουληθῇ προσίεται διακρούσεται θατέρου ἐπιλάβηται ποικιλία πολυτρόπῳ δυσάρεστον θεραπεύσωμεν παραδείγματα κατασκευὰς περιόδους ῥαδία συμφερόντων αἵρεσις
27	ἀπεστέρησεν

σπουδὴν
ῥαθυμότεροι
ἀκρόασιν
παρασχεῖν
χαρισάμενος
ἐπιθυμίαν

11.6.1.2 *Κεφάλαιον β*

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11.6.1.3 *Κεφάλαιον γ*

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11.6.2 Homily XII in Epistulam as Hebraios

11.7 Jacob of Seroug

11.7.1 Homily 41

11.7.2 Homily 155

12 Translations of the Patristic Literature

12.1 Genesis

12.2 Psalm 109/110

12.3 Philo

12.4 Clement of Alexandria

12.4.1 Κεφάλιον 155

12.4.2 Κεφάλιον 156

12.4.3 Κεφάλιον 157

12.4.4 Κεφάλιον 158

12.4.5 Κεφάλιον 159

12.4.6 Κεφάλιον 160

12.4.7 Κεφάλιον 161

12.4.8 Κεφάλιον 162

13 Vocabulary Greek - Latin

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