

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

¹ God in tyme past diversly and many wayes spake vnto the fathers by Prophetes: ² but in these last dayes he hath spoken vnto vs by his sonne whom he hath made heyre of all thinges: by who also he made the worlde. ³ Which sonne beyng the brightnes of his glory and very ymage of his substance bearinge vp all thinges with the worde of his power hath in his awne person poured oure synnes and is sitten on the right honde of the maiestie an hye ⁴ and is more excellent then the angels in as moche as he hath by inheritaunce obteyned an excellenter name then have they. ⁵ For vnto which of the angels sayde he ateny tyme: Thou arte my sonne this daye be gate I the? And agayne: I will be his father and he shalbe my sonne. ⁶ And agayne when he bringeth in the fyrst begotten sonne in to the worlde he sayth: And all the angels of God shall worshippe him. ⁷ And of the angels he sayth: He maketh his angels spretes and his ministres flammes of fyre. ⁸ But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a right cepter. ⁹ Thou hast loved rightewesnes and hated iniquyte. Wherefore God which is thy God hath anoynted the with the oyle of gladnes above thy felowes. ¹⁰ And thou Lorde in the begynninge hast layde the foundacion of the erth. And the

heves are the workes of thy hondes. ¹¹ They shall perisse but thou shalt endure. They all shall waxe olde as doth a garment: ¹² and as a vesture shalt thou chaunge them and they shalbe chaunged. But thou arte all wayes and thy yeres shall not fayle. ¹³ Vnto which of the angels sayde he at any tyme? Sit on my ryght honde tyll I make thyne enemyes thy fote stole. ¹⁴ Are they not all mynistrynge spretes sent to minister for their sakes which shalbe heyres of salvacion?

2

¹ Wherefore we ought to geve the more hede to the thinges we have herde lest we perysse. ² For yf the worde which was spoke by angels was stedfast: so that every trasgression and disobediace receaved a iust recompence to rewarde: ³ how shall we escape yf we despyse so great saluacion which at ye fyrst began to be preached of the lorde him silfe and afterwarde was confermed vnto vs warde by the ye hearde it ⁴ god bearynge witnes therto bothe with sygnes and wonders also and with divers miracles and gyftes of the holy gooste accordyng to his awne will. ⁵ He hath not vnto the angels put in subieccion the worlde to come where of we speake. ⁶ But one in a certayne place witnessed sayinge. What is man that thou arte myndfull of him? ⁷ After thou haddest for a season made him lower then the angels: thou crounedst him with honour and glory and hast set him above the workes of thy hondes. ⁸ Thou hast put all thynges in subieccion vnder his fete. In that he

put all thynges vnder him he left nothyng that is not put vnder him. ⁹ Nevertheless we yet se not all thynges subdued but him that was made lesse the the angelles: we se that it was Iesus which is crouned with glory and honour for the sofferinge of death: that he by the grace of god shulde tast of deeth for all men. ¹⁰ For it became him for whom are all thynges and by whom are all thynges after that he had brought many sonnes vnto glory that he shuld make the lorde of their saluacion perfect thorow sofferynge. ¹¹ For he that sanctifieth and they which are sanctified are all of one. For which causes sake he is not ashamde to call the brethren ¹² sayinge: I will declare thy name vnto my brethren and in the myddes of the congregacion will I prayse the. ¹³ And agayne: I will put my trust in him. And agayne. beholde here am I and the children which god hath geven me. ¹⁴ For as moche then as the children were parte takers of flesshe and bloud he also him silfe lyke wyse toke parte with them for to put doune thorow deeth him that had lordshippe over deeth that is to saye the devyll ¹⁵ and that he myght delyver the which thorow feare of death were all their lyfetye in dauger of bondage. ¹⁶ For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. ¹⁷ Wherfore in all thynges it became him to be made lyke vnto his brethren that he myght be mercifull and a faythfull hie preste in thynges concernynge god for to pouрге the peoples synnes. ¹⁸ For in that he him silfe suffered and was tempted he is able to sucker

them that are tempted.

3

¹ Wherefore holy brethren partakers of the celestiall callinge consyder the embassadeour and hie prest of oure profession Christ Iesus ² which was faythfull to him that made him even as was Moses in all his housse. ³ And this man was counted worthy of more glory then Moses: In as moche as he which hath prepared the housse hath most honoure in the housse. ⁴ Every housse is prepared of some man. But he that ordeyned all thinges is god. ⁵ And Moses verely was faythfull in all his housse as a minister to beare witnes of tho thinges which shuld be spoken afterwarde. ⁶ But Christ as a sonne hath rule over the housse whose housse are we so that we hold fast the confydence and the reioysynge of that hope vnto the ende. ⁷ Wherefore as the holy goost sayth: to daye if ye shall heare his voyce ⁸ harden not youre hertes after the rebellyon in the daye of temptacion in the wildernes ⁹ where youre fathers tempted me proved me and sawe my workes xl. yeare longe. ¹⁰ Wherefore I was greved with the generacion and sayde. They erre ever in their hertes: they verely have not knowe my wayes ¹¹ so that I sware in my wrathe that they shuld not enter into my rest. ¹² Take hede brethren that therbe in none of you an evyll herte in vnbeleve that he shuld departe from the lyvyng god: ¹³ but exhorte one another dayly whill is it called to daye lest eny of you wexe harde herted thorow the deceytfullnesse of

sinne. ¹⁴ We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance ¹⁵ so longe as it is sayd: to daye yf ye heare his voyce harde not youre hertes as when ye rebelled. ¹⁶ For some when they hearde rebelled: howbe it not all that came out of Egypt vnder Moses. ¹⁷ But with who was he displeased .xl. yeares? Was he not displeased with them that synned: whose carkases were overthorwen in the desert? ¹⁸ To whom sware he that they shuld not enter into his rest: but vnto them that beleved not? ¹⁹ And we se that they coulede not enter in because of vnbeleue.

4

¹ Let vs feare therfore lest eny of vs forsakyng the promes of entryng into his rest shulde seme to come behinde. ² For vnto vs was it declared as well as vnto them. But it proffited not them that they hearde the worde because they which hearde it coupled it not with fayth. ³ But we which have beleved do enter into his rest as contrarywyse he sayde to the other: I have sworne in my wrath they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. ⁴ For he spake in a certayne place of the seventh daye on this wyse: And god did rest the seventh daye from all his workes. ⁵ And in this place agayne: They shall not come into my rest. ⁶ Seynge therfore it foloweth that some muste enter therinto and they to who it was fyrst preached entred not therin for vnbeleues sake. ⁷ Agayne he apoynteth in David a certayne

present daye after so longe a tyme sayinge as it is rehearsed: this daye if ye heare his voyce be not harde herted. ⁸ For if Iosue had geuen them rest then wolde he not afterwarde have spoke of another daye. ⁹ There remayneth therefore yet a rest to the people of God. ¹⁰ For he that is is entred into his rest doth cease from his awne workes as god did from his. ¹¹ Let vs study therfore to entre into that rest lest eny man faule after the same ensample in to vnbelefe. ¹² For the worde of god is quycke and myghty in operacion and sharper then eny two edged swearde: and entreth through even vnto the dividynge asonder of the soule and the sprete and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: ¹³ nether is there eny creature invisible in the sight of it. For all thynges are naked and bare vnto the eyes of him of whom we speake. ¹⁴ Seynge then that we have a great hye prest whych is entred into heven (I meane Iesus the sonne of God) let vs holde oure profession. ¹⁵ For we have not an hye prest which can not have compassion on oure infirmities: but was in all poyntes tempted lyke as we are: but yet with out synne. ¹⁶ Let vs therefore goo boldely vnto the seate of grace that we maye receave mercy and fynde grace to helpe in tyme of nede.

5

¹ For every hye prest that is taken from amonge men is ordeyned for men in thynges pertaynyng to god: to offer gyftes and sacryfyses for synne:

² which can have compassion on the ignoraunt and on them that are out of the waye because that he him silfe also is compased with infirmitie: ³ For the which infirmities sake he is bounde to offer for synnes as well for hys awne parte as for the peoples. ⁴ And no man taketh honour vnto him silfe but he that is called of God as was Aaron. ⁵ Even so lykewise Christ glorified not him silfe to be made the hye prest: but he that sayde vnto him: thou arte my sonne this daye begat I the glorified him. ⁶ As he also in another place speaketh: Thou arte a prest for ever after the order of Melchisedech. ⁷ Which in the dayes of his flesshe did offer vp prayers and sup plicacions with stronge crynge and teares vnto him that was able to save him from deeth: and was also hearde because of his godlines. ⁸ And though he were Goddes sonne yet learned he obediece by tho thynges which he suffered ⁹ and was made parfaite and the cause of eternall saluacion vnto all them that obey him: ¹⁰ and is called of God an hye prest after the order of Melchisedech. ¹¹ Wherof we have many thynges to saye which are harde to be vttered: because ye are dull of hearinge. ¹² For when as concerninge the tyme ye ought to be teachers yet have ye nede agayne that we teache you the fyrst principles of the worde of god: and are become soche as have nede of mylke and not of stronge meate: ¹³ For every man that is feed with mylke is inexperte in the worde of rightewesnes. For he is but a babe. ¹⁴ But stronge meate belongeth to them that are perfecte which thorow custome have their wittes

exercised to iudge both good and evyll also.

6

¹ Wherefore let vs leave the doctryne per-tayninge to the beginnunge of a Christen man and let vs go vnto perfeccion and now no more laye the foundation of repentaunce from deed workes and of fayth towarde God ² of baptyme of doctryne and of layinge on of hondes and of resurreccion from deeth and of eternall iudgement. ³ And so will we do yf God permitte. ⁴ For it is not possible that they which were once lyghted and have tasted of the hevenly gyft and were become partetakers of the holy goost ⁵ and have tasted of the good worde of God and of the power of the worlde to come: ⁶ yf they faule shuld be renewed agayne vnto repentaunce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe makynge a mocke of him. ⁷ For that erth which drinketh in the rayne wich cometh ofte vpon it and bringeth forth erbes mete for them that dresse it receaveth blessynge of god. ⁸ But that grounde which beareth thornes and bryars is reproved and is nye vnto cursynge: whose ende is to be burned. ⁹ Neverthelesse deare frendes we trust to se better of you and thynges which accompany saluacion though we thus speake. ¹⁰ For god is not vnrighteous that he shuld forget youre worke and laboure that procedeth of love which love shewed in his name which have ministred vnto the saynctes and yet minister ¹¹ Yee, and we desyre that every one of you shew the same diligence to the stablysshynge

of hope even vnto the ende: ¹² that ye faynt not but folowe them which thorow fayth and pacience inheret the promyses. ¹³ For when god made promes to Abraham because he had no greater thinge to swere by he sware by him silfe ¹⁴ sayinge: Surely I will blesse the and multiply the in dede. ¹⁵ And so after that he had taryed a longe tyme he enjoyed the promes. ¹⁶ Men verely swere by him that is greater then them selves and an othe to confyrme the thynges ys amonge them an ende of all stryfe. ¹⁷ So god willynge very aboundantly to shewe vnto the heyres of promes the stablenes of his counsaile he added an othe ¹⁸ that by two immutable thinges (in which it was vnpossible that god shuld lye) we myght have perfect consolacion which have fled for to holde fast the hope that is set before vs ¹⁹ which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in into tho thynges which are with in the vayle ²⁰ whither the fore runner is for vs entred in I mean Iesus that is made an hie prest for ever after the order of Melchisedech.

7

¹ This Melchisedech kynge of Salem (which beinge prest of the most hie god met Abraham as he returned agayne from the slaughter of the kynges and blessed him: ² to whom also Abraham gave tythes of all thynges) fyrst is by interpretacion kynge of rightewesnes: after that he is kynge of Sale that is to saye kynge of peace ³ with out father with out mother with out kynne

and hath nether begynnynge of his tyme nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotinueth a preste for ever. ⁴ Consyder what a man this was vnto who the patriarke Abraham gave tythes of the spoyles. ⁵ And verely those children of levy which receave the office of the prestes have a commaundement to take a cordyng to the lawe tythes of the people that is to saye of their brethren yee though they spronge out of the loynes of Abraham. ⁶ But he whose kynred is not counted amonge them receaved tythes of Abraham and blessed him that had the promyses. ⁷ And no man denyeth but that which is lesse receaveth blessinge of that which is greater. ⁸ And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessed that he liveth. ⁹ And to saye the trueth Levy him silfe also which receaveth tythes payed tythes in Abraham. ¹⁰ For he was yet in the loynes of his father Abraham when Melchisech met him. ¹¹ Yf now therfore perfeccion came by the presthod of the levites (for vnder that presthod the people recaved the lawe) what neded it furthermore that an other prest shuld ryse after the order of Melchisedech and not after the order of Aaron? ¹² Now no dout yf the presthod be translated then of necessitie must the lawe be translated also. ¹³ For he of whom these thynges are spoken pertayneth vnto another trybe of which never man served at the aultre. ¹⁴ For it is evident that oure lorde spronge of the trybe of Iuda of which trybe spake Moses nothyng concernynge presthod. ¹⁵ And it is yet

a more evydent thinge yf after the similitude of Melchisedech ther aryse a nother prest ¹⁶ which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe ¹⁷ (For he testifieth: Thou arte a prest forever after the order of Melchysedech) ¹⁸ Then the commaundment that went a fore is disanulled because of hir weaknes and vnproffitablenes. ¹⁹ For the lawe made nothyng perfecte: but was an introduccion of a better hope by which hope we drawe nye vnto god. ²⁰ And for this cause it is a better hope that it was not promysed with out an othe. ²¹ Those prestes were made with out an oth: but this prest with an oth by him that saide vnto him The lorde sware and will not repent: Thou arte a prest for ever after the order of Melchisedech. ²² And for that cause was Iesus a stablyssher of a better testament. ²³ And amonge them many were made prestes because they were not suffred to endure by the reason of deeth. ²⁴ But this man because he endureth ever hath an everlastinge presthod. ²⁵ Wherefore he is able also ever to save them that come vnto god by him seyng he ever lyveth to make intercession for vs. ²⁶ Soche an hye prest it became vs to have which is wholly harmlesse vndefyled separat from synners and made hyar then heven. ²⁷ Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice fyrst for his awne synnes and then for the peoples synnes. For that did he at once for all when he offered vp him silfe. ²⁸ For the lawe maketh men prestes which have infirmitie: but the worde of the othe that came

fence the lawe maketh the sonne prest which is perfecte for ever more.

8

¹ Of the thynges which we have spoke this is the pyth: that we have soche an hye preste that is sitten on the right honde of the seate of maieste in heven ² and is a minister of holy thynges and of the very tabernacle which God pyght and not man. ³ For every hye prest is ordeyned to offer gyftes and sacryfises wherfore it is of necessitie that this man have somewhat also to offer. ⁴ For he were not a preste yf he were on the erth where are prestes that acordyng to the lawe offer giftes ⁵ which prestes serve vnto the ensample and shadowe of hevenly thynges: even as the answer of God was geven vnto Moses when he was about to fynnishe the tabernacle: Take hede (sayde he) that thou make all thynges accordyng to the patrone shewed to the in the mount. ⁶ Now hath he obtayned a more excellent office in as moche as he is the mediator of a better testament which was made for better promyses. ⁷ For yf that fyrst testament had bene fautelesse: then shuld no place have bene sought for the seconde. ⁸ For in rebukyng the he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnishe upon the housse of Israhel and upon the housse of Iuda a newe testament: ⁹ not lyke the testament that I made with their fathers at that tyme when I toke them by the hondes to lede them oute of the londe of Egipte for they continued not in my testament

and I regarded them not sayth the lorde. ¹⁰ For this is the testament that I will make with the house of Israhell: After those dayes sayth the lorde: I will put my lawes in their myndes and in their hertes I will wryte the and I wilbe their God and they shalbe my people. ¹¹ And they shall not teache every man his neghboure and every man his brother sayinge: knowe the lorde: For they shall knowe me from the lest to the moste of them: ¹² For I wilbe mercifull over their vnrightwesnes and on their synnes and on their iniquities. ¹³ In that he sayth a new testament he hath abrogat the olde. Now that which is disanulled and wexed olde is redy to vannysse awaye.

9

¹ That fyrst tabernacle verely had ordinaunces and servynges of god and wordly holynes. ² For there was a fore tabernacle made wherin was the candlesticke and the table and the shewe breed which is called wholly. ³ But with in the seconde vayle was ther a tabernacle which is called holiest of all ⁴ which had the golden senser and the arcke of the testament overlayde round about with golde wherin was the golden pot with manna and Aarons rodde that spronge and the tables of the testament. ⁵ Over the arcke were the cherubis of glory shadowynge the seate of grace. Of which thynges we wyll not now speake peticularly. ⁶ When these thynges were thus ordeyned the prestes went all wayes into the fyrst tabernacle and executed the service of god. ⁷ But into the seconde went the hie

prest alone once every yeare: and not with out bloud which he offered for him silfe and for the ignoraunce of the people. ⁸ Wherwith the holy goost this signifyeng that the waye of holy thynges was not yet opened whill as yet the fyrst tabernacle was stondynge. ⁹ Which was a similitude for the tyme then present and in which were offered gyftes and sacrifices that coulede not make them that minister perfecte as pertaynynge to the conscience ¹⁰ with only meates and drinckes and divers wesshynges and iustifynges of the flesshe which were ordeyned vntyll the tyme of reformacion. ¹¹ But Christ beyng an hie prest of good thynges to come came by a greater and a moare perfecte tabernacle not made with hondes: that is to saye not of this maner bildynge ¹² nether by the bloud of gotes and calves: but by his awne bloud we entred once for all into the holy place and founde eternall redempcion. ¹³ For yf the bloud of oxen and of Gotes and the ashes of an heyfer when it was sprynckled purifyed the vnclene as touchynge the purifyng of the flesshe: ¹⁴ How moche more shall the bloud of Christ (which thorow the eternall sprete offered him silfe with out spot to God) pourdge youre consciences from deed workes for to serve the livynge god? ¹⁵ And for this cause is he the mediator of the newe testament that thorow deeth which chaused for the redempcion of those transgressions that were in the fyrst testament) they which were called myght receive the promes of eternall inheritaunce. ¹⁶ For whersoever is a testament

there must also be the deeth of him that maketh the testament. ¹⁷ For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. ¹⁸ For which cause also nether that fyrst testament was ordeyned with out blood. ¹⁹ For when all the commaundementes were redde of Moses vnto all the people he toke the blood of calves and of Gotes with water and purple woll and ysope and sprynkled both the boke and all the people ²⁰ sayinge: this is the blood of the testament which god hath apoynted vnto you. ²¹ Morover he sprenkled the tabernacle with blood also and all the ministrynge vessels. ²² And almost all thynges are bye the lawe poured with blood and with out effusion of blood is no remission. ²³ It is then nede that the similitudes of hevenly thynges be purified with soche thynges: but the hevenly thynges them selves are purified with better sacrifices then are those. ²⁴ For Christ is not entred into the holy places that are made with hondes which are but similitudes of true thynges: but is entred into very heven for to appere now in the syght of God for vs: ²⁵ not to offer him silfe often as the hye prest entreth in to the holy place every yeare with straunge blood ²⁶ for then must he have often suffered sence the worlde began. But now in the ende of the worlde hath he appered once to put synne to flyght by the offerynge vp of him silfe. ²⁷ And as it is apoynted vnto men that they shall once dye and then commeth the iudgement ²⁸ even so Christ was once offered to take awaye the synnes of many and vnto them that loke for him shall he

appeare agayne without synne vnto saluacion.

10

¹ For the lawe which hath but the shadowe of good thynges to come and not the thynges in their awne fassion can never with the sacryfises which they offer yere by yere continually make the comers thervnto parfayte. ² For wolde not then those sacrifices have ceased to have bene offered because that the offerers once poured shuld have had no moare consciences of sinnes. ³ Neverthelesse in those sacrifices is ther mencion made of synnes every yere. ⁴ For it is vnpossible that the bloud of oxen and of gotes shuld take away synnes. ⁵ Wherfore when he commeth into the worlde he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me. ⁶ In sacrifices and synne offerynges thou hast no lust. ⁷ Then I sayde: Lo I come in the chefest of the boke it is written of me that I shuld doo thy will o god. ⁸ Above when he had sayed sacrifice and offerynge and burnt sacrifices and synne offerynges thou woldest not have nether hast allowed (which yet are offered by the lawe) ⁹ and then sayde: Lo I come to do thy will o god: he taketh away the fyrst to stablisse the latter. ¹⁰ By the which will we are sanctified by the offeringe of the body of Iesu Christe once for all. ¹¹ And every prest is redy dayly ministrynge and ofte tymes offereth one maner of offerynge which can never take away synnes. ¹² But this man after he had offered one sacrifyce for synnes sat him doune for ever on

the right honde of god ¹³ and from hence forth tarieth till his foes be made his fotestole. ¹⁴ For with one offerynge hath he made perfecte for ever them that are sanctified. ¹⁵ And the holy goost also beareth vs recorde of this even when he tolde before: ¹⁶ This is the testament that I will make vnto them after those dayes sayth the lorde. I will put my lawes in their hertes and in their mynde I will write them ¹⁷ and their synnes and iniquyties will I remember no moare. ¹⁸ And where remission of these thinges is there is no moare offerynge for synne. ¹⁹ Seynge brethren that by the meanes of the bloud of Iesu we maye be bolde to enter into that holy place ²⁰ by the newe and livyng waye which he hath prepared for vs through the vayle that is to saye by his flesshe. ²¹ And seyng also that we have an hye prest which is ruler over the housse of god ²² let vs drawe nye with a true herte in a full fayth sprynckled in oure hertes from an evyll conscience and wessed in oure bodies with pure water ²³ and let vs kepe the profession of oure hope with oute waveringe (for he is faythfull that promysed) ²⁴ and let vs consyder one another to provoke vnto love and to good workes: ²⁵ and let vs not forsake the felishippe that we have amonge oure selves as the maner of some is: but let vs exhorte one another and that so moche the more because ye se that the daye draweth nye. ²⁶ For yf we synne willyngly after that we have receaved the knowledge of the trueth there remayneth no more sacrifice for synnes ²⁷ but a fearfull lokinge for iudgement

and violent fyre which shall deuoure the aduersaries ²⁸ He that despiseth Moses lawe dyeth with out mercy vnder two or thre witnesses. ²⁹ Of how moche sorer punyshment suppose ye shall he be counted worthy which treadeth vnderfote the sonne of god: and counteth the bloude of the testament as an vnholly thyng wherwith he was sanctified and doth dishonoure to the sprete of grace. ³⁰ For we knowe him that hath sayde vengeance belongeth vnto me I will recompence sayth the lorde. And agayne: the lorde shall iudge his people. ³¹ It is a fearfull thyng to faule into the hondes of the lvyng God. ³² Call to remembraunce the dayes that are passed in the which after ye had receaved light ye endured a greate fyght in aduersities ³³ partly whill all men wondred and gased at you for the shame and trioulacion that was done vnto you and partly whill ye became companyons of the which so passed their tyme. ³⁴ For ye suffered also with my bondes and toke a worth the spoylyng of youre goodes and that with gladnes knowynge in youre selues how that ye had in heven a better and an enduryng substance ³⁵ Cast not away therefore youre confidence which hath great rewarde to recompence. ³⁶ For ye have nede of paciece that after ye have done the will of god ye myght receave the promes. ³⁷ For yet a very lytell whyle and he that shall come will come and will not tary. ³⁸ But the iust shall live by faith. And yf he withdrawe him silfe my soule shall have no pleasure in

him. ³⁹ We are not whiche withdrawe oure selves vnto dampnacion but partayne to fayth to the wynnynge of the soule.

11

¹ Fayth is a sure confidence of thynges which are hoped for and a certayntie of thynges which are not sene. ² By it the elders were well reported of. ³ Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of god: and that thynges which are sene were made of thynges which are not sene. ⁴ By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which he obteyned witnes that he was righteous god testifyinge of his gyftes: by which also he beyng deed yet speaketh. ⁵ By fayth was Enoch traslated that he shuld not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye he was reported of that he had pleased God: ⁶ but without fayth it is vnpossible to please him. For he that commeth to God must beleve that God is and that he is a rewarder of them that seke him. ⁷ By fayth Noe honored God after that he was warned of thynges which were not sene and prepared the arcke to the savinge of his houssholde thorowe the which arcke he condempned the worlde and became heyre of the rightewesnes which commeth by fayth. ⁸ By fayth Abraham when he was called obeyed to goo out into a place which he shuld afterwarde receave to inheritauce and he wet out not knowynge whether he shuld goo. ⁹ By fayth he removed into the londe that was

promysed him as into a straunge countre and dwelt in tabernacles: and so dyd Isaac and Iacob heyres with him of the same promes. ¹⁰ For he loked for a citie havinge a foundation whose bylder and maker is God. ¹¹ Thorow fayth Sara also receaved strength to be with chylde and was delivered of a chylde when she was past age because she iudged him faythfull which had promysed. ¹² And therefore spronge therof one (and of one which was as good as deed) so many in multitude as the starres of the skye and as the sond of the see shore which is innumerable. ¹³ And they all dyed in fayth and receaved not the promyses: but sawe them a farre of and beleved them and saluted them: and confessed that they were straungers and pilgrims on the erthe. ¹⁴ They that saye soche thinges declare that they seke a countre. ¹⁵ Also yf they had bene myndfull of that countre from whence they came oute they had leasure to have returned agayne. ¹⁶ But now they desyre a better that is to saye a hevenlye. Wherefore God is not ashamed of them even to be called their God: for he hath prepared for them a citie. ¹⁷ In fayth Abraham offered vp Isaac when he was tempted and he offered him beinge his only begotten sonne which had receaved the promyses ¹⁸ of whom it was sayde in Isaac shall thy seed be called: ¹⁹ for he considered that God was able to rayse vp agayne from deeth. Wherefore receaved he him for an ensample. ²⁰ In fayth Isaac blessed Iacob and Esau concerninge thinges to come. ²¹ By fayth Iacob when he was a dyinge blessed both the sonnes of Ioseph and

bowed him selfe towarde the toppes of his cepter. ²² By fayth Ioseph when he dyed remembered the departinge of the chylde of Israel and gave commaundement of his bones. ²³ By fayth Moses when he was borne was hid thre monethes of his father and mother because they sawe he was a proper chylde: nether feared they the kynges commaundement. ²⁴ By fayth Moses when he was great refused to be called the sonne of Pharaos daughter ²⁵ and chose rather to suffre adversitie with the people of God then to enioye the pleasures of synne for a ceason ²⁶ and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde. ²⁷ By fayth he forsoke Egypt and feared not the fearcenes of the kynge. For he endured even as he had sene him which is invisible. ²⁸ Thorow fayth he ordeyned the ester lambe and the effusion of bloud lest he that destroyed the fyrst borne shuld touche them. ²⁹ By fayth they passed thorow the reed see as by drye londe which when the Egypcians had assayed to do they were drowned. ³⁰ By fayth the walles of Ierico fell doune after they were compased about seven dayes. ³¹ By fayth the harlot Raab perished not with the vnbelevers when she had receaved the spyes to lodgyng peaseably. ³² And what shall I more saye the tyme wold be to short for me to tell of Gedeo of Barach and of Samson and of Iephthae: also of David and Samuel and of the Prophetes: ³³ which thorowe fayth subdued kyngdomes wrought righteousnes obteyned the promyses stopped the mouthes of

lyons ³⁴ quenched the violence of fyre escaped the edge of the swearde of weake were made stroge waxed valient in fight turned to flyght the armyes of the alientes. ³⁵ And the wemen receaved their deed rayseed to lyfe agayne. Other were racked and wolde not be delyvered that they myght receive a better resurreccion. ³⁶ Other tasted of mockynges and scourginginges morover of bondes and presonment: ³⁷ were stoned were hewen a sunder were tepted were slayne with sweardes walked vppe and doune in shepes skynnes in gotes skynnes in nede tribulacion and vexacion ³⁸ which the worlde was not worthy of: they wadred in wildernes in moutaynes in dennes and caves of the erth. ³⁹ And these all thorow fayth obtayned good reporte and receaved not the promes ⁴⁰ God provydinge a better thinge for vs that they with out vs shuld not be made perfecte.

12

¹ Wherefore let vs also (seynge that we are compased with so great a multitude of witnesses) laye awaye all that presseth doune and the synne that hangeth on and let vs rune with pacience vnto the battayle that is set before vs ² lokyng vnto Iesus the auctor and fynysshers of oure fayth which for the ioye that was set before him abode the crosse and despysed the shame and is set doune on the right honde of the trone of God. ³ Consider therfore how that he endured suche speakeinge agaynst him of synners lest ye shuld be weried and faynte in youre

myndes. ⁴ For ye have not yet resisted vnto bloud shedding stryvinge agaynst synne. ⁵ And ye have forgotten the consolacion which speaketh vnto you as vnto chyl dren: My sonne despyse not the chastenyng of the Lorde nether faynt when thou arte rebuked of him: ⁶ For whom the Lorde loveth him he chasteneth: yee and he scourgeth every sonne that he receaveth. ⁷ Yf ye endure chastnyng God offereth him selfe vnto you as vnto sonnes. What sonne is that whom the father chasteneth not? ⁸ If ye be not vnder correccion (where of all are part takers) then are ye bastardes and not sonnes. ⁹ Moreover seyng we had fathers of oure flesshe which corrected vs and we gave them reverence: shuld we not moche rather be in subieccion vnto the father of spretuall gyftes that we myght live? ¹⁰ And they verely for a feawe dayes nured vs after their awne pleasure: but he learneth vs vnto that which is proffitable that we myght receave of his holines. ¹¹ No manner chastisyng for the present tyme semeth to be ioyeous but greveous: neverthelesse afterwarde it bryngeth the quyete frute of rightewesnes vnto them which are therein exercysed. ¹² Stretch forthe therefore agayne the hondes which were let doune and the weake knees ¹³ and se that ye have strayght steppes vnto youre fete lest eny haltinge turne out of the waye: yee let it rather be healed. ¹⁴ Embrace peace with all men and holynes: with out the which no man shall se the Lorde. ¹⁵ And looke to that no man be destitute of the grace of God and that no rote of bitternes springe vp and

trouble and therby many be defiled: ¹⁶ and that there be no fornicator or vnclene person as Esau which for one breakfast solde his birthright. ¹⁷ Ye knowe how that afterwarde when he wolde have inherited the blessinge he was put by and he foude no meanes to come therby agayne: no though he desyred it with teares. ¹⁸ For ye are not come vnto the mounte that can be touched and vnto burninge fyre nor yet to myst and darcknes and tempest of wedder ¹⁹ nether vnto the sounde of a trope and the voyce of wordes: which voyce they that hearde it wisshed awaye that the comunicacion shuld not be spoken to them. ²⁰ For they were not able to abyde that which was spoken. If a beast had touched the mountayne it must have bene stoned or thrust thorowe with a darte: ²¹ even so terreble was the sight which appered. Moses sayde I feare and quake. ²² But ye are come vnto the mounte Sion and to the citie of the livinge god the celestiaall Ierusalem: and to an innumerable sight of angels ²³ and vnto the congregacion of the fyrst borne sonnes which are writte in heven and to God the iudge of all and to the spretes of iust and perfecte men ²⁴ and to Iesus the mediator of the newe testament and to the spryncklynge of bloud that speaketh better then the bloud of Abell. ²⁵ Se that ye despise not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape yf we turne awaye from him that speaketh from heven: ²⁶ whose voyce the shouke the erth and now declareth sayinge: yet once more will I shake

not the erth only but also heven. ²⁷ No dout that same that he sayth yet once more signifieth the removinge a waye of those thinges which are shaken as of thinges which have ended their course: that the thynges which are not shaken maye remayne. ²⁸ Wherfore if we receive a kyngdom which is not moved we have grace wherby we maye serve god and please him with reverence and godly feare. ²⁹ For oure god is a consumyngne fyre.

13

¹ Let brotherly love continue. ² Be not forgetfull to lodge straungers. For therby have dyvers received angels into their houses vnwares. ³ Remember them that are in bondes even as though ye were bounde with them. Be myndfull of them which are in adversitie as ye which are yet in youre bodies. ⁴ Let wedlocke be had in pryce in all poyntes and let the chamber be vndefiled: for whore keepers and advoutrars god will iudge. ⁵ Let youre conversacion be with out coveteousnes and be content with that ye have all redy. For he verely sayd: I will not fayle the nether forsake the: ⁶ that we maye boldly saye: the lorde is my helper and I will not feare what man doeth vnto me. ⁷ Remember them which have the oversight of you which have declared vnto you the worde of god. The ende of whose conversacion se that ye looke vpon and folowe their fayth. ⁸ Iesus Christ yesterdaye and to daye and the same continueth for ever. ⁹ Be not caryed aboute with divers and straunge

learnynge. For it is a good thyng that the herte be stablISHED with grace and not with meates which have not proffeted them that have had their pastyme in them. ¹⁰ We have an altre wherof they maye not eate which serve in the tabernacle. ¹¹ For the bodies of those beastes whose blood is brought into the holy place by the hie prest to poure sinne are burnt with out the tentes. ¹² Therefore Iesus to sanctifye the people with his awne blood suffered with out the gate. ¹³ Let vs goo forth therefore out of the tentes and suffer rebuke with him. ¹⁴ For here have we no continuyng citie: but we seke one to come. ¹⁵ For by him offer we the sacrifice of laude allwayes to god: that is to saye the frute of those lypes which confesse his name. ¹⁶ To do good and to distribute forget not for with suche sacrifices god is pleased. ¹⁷ Obeye the that have the oversight of you and submit youre selves to them for they watch for youre soules even as they that must geve a comptes: that they maye do it with ioye and not with grefe. For that is an vnprofitable thyng for you. ¹⁸ Praye for vs. We have confidence because we have a good conscience in all thynges and desyre to live honestly. ¹⁹ I desire you therefore somewhat the moare abundantly that ye so do that I maye be restored to you quyckly. ²⁰ The god of peace that brought agayne from deth oure lorde Iesus the gret shepperde of the shepe thorowe the blood of the everlastynge testament ²¹ make you perfect in all good workes to do his will workynge in you that which is pleasaut in his syght thorow

Iesus christ To whom be prayse for ever whill the worlde endureth Amen. ²² I beseche you brethren suffre the wordes of exhortacio: For we have written vnto you in feawe wordes: ²³ knowe the brother Timothe whom we have sent from vs with whom (yf he come shortly) I will se you. ²⁴ Salute the that have the oversight of you and all the saynctes. They of Italy salute you. ²⁵ Grace be with you all. Amen. 'Sent from Italy by Timotheus.'

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