

## THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

<sup>1</sup> At sundry times and in diuers maners God spake in the olde time to our fathers by the Prophetes: in these last dayes hee hath spoken vnto vs by his Sonne, <sup>2</sup> Whom he hath made heire of al things, by whome also he made the worldes, <sup>3</sup> Who being the brightnes of the glory, and the ingraued forme of his person, and bearing vp all things by his mightie worde, hath by himselfe purged our sinnes, and sitteth at the right hand of the Maiestie in the highest places, <sup>4</sup> And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they. <sup>5</sup> For vnto which of the Angels saide he at any time, Thou art my Sonne, this day begate I thee? and againe, I will be his Father, and he shalbe my Sonne? <sup>6</sup> And againe, when he bringeth in his first begotten Sonne into the worlde, hee saith, And let all the Angels of God worship him. <sup>7</sup> And of the Angels he saith, He maketh the spirites his messengers, and his ministers a flame of fire. <sup>8</sup> But vnto the Sonne he saith, O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousnes. <sup>9</sup> Thou hast loued righteousnes and hated iniquitie. Wherefore God, eue thy God, hath anointed thee with the oyle of gladnes aboute thy fellowes. <sup>10</sup> And, Thou, Lord, in the beginning hast established the earth, and the

heauens are the workes of thine handes. <sup>11</sup> They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment. <sup>12</sup> And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile. <sup>13</sup> Vnto which also of the Angels saide he at any time, Sit at my right hand, til I make thine enemies thy footestoole? <sup>14</sup> Are they not al ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

## 2

<sup>1</sup> Wherefore wee ought diligently to giue heede to the thinges which wee haue heard, lest at any time we runne out. <sup>2</sup> For if the worde spoken by Angels was stedfast, and eury transgression, and disobedience receiued a iust recompence of reward, <sup>3</sup> How shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him, <sup>4</sup> God bearing witnes thereto, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will? <sup>5</sup> For he hath not put in subiection vnto the Angels the world to come, whereof we speake. <sup>6</sup> But one in a certaine place witnessed, saying, What is man, that thou shouldest bee mindefull of him? or the sonne of man, that thou wouldest consider him? <sup>7</sup> Thou madest him a litle inferiour to ye Angels: thou crownedst him with glory and honour, and hast set him aboue the workes of thine hands.

<sup>8</sup> Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. But we yet see not all things subdued vnto him, <sup>9</sup> But we see Iesus crowned with glory and honour, which was made litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men. <sup>10</sup> For it became him, for whome are all these thinges, and by whome are all these things, seeing that hee brought many children vnto glory, that he should consecrate the Prince of their saluation through afflictions. <sup>11</sup> For he that sanctifieth, and they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee. <sup>13</sup> And againe, I will put my trust in him. And againe, Beholde, here am I, and the children which God hath giuen me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroye through death, him that had the power of death, that is the deuil, <sup>15</sup> And that he might deliuer all them, which for feare of death were all their life time subiect to bondage. <sup>16</sup> For he in no sort tooke on him the Angels nature, but hee tooke on him the seede of Abraham. <sup>17</sup> Wherefore in all things it behoued him to be made like vnto his brethren, that hee might be mercifull, and a faithfull hie Priest in things concerning God, that he might

make reconciliation for the sinnes of the people.  
<sup>18</sup> For in that he suffered, and was tempted, he is able to succour them that are tempted.

### 3

<sup>1</sup> Therefore, holy brethren, partakers of the heauenly vocation, consider the Apostle and high Priest of our profession Christ Iesus: <sup>2</sup> Who was faithfull to him that hath appointed him, euen as Moses was in al his house. <sup>3</sup> For this man is counted worthy of more glory then Moses, inasmuch as he which hath builded the house, hath more honour then the house. <sup>4</sup> For euery house is builded of some man, and he that hath built all things, is God. <sup>5</sup> Now Moses verely was faithfull in all his house, as a seruant, for a wisse of the thinges which should be spoken after. <sup>6</sup> But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast that confidence and that reioycing of that hope vnto the ende. <sup>7</sup> Wherefore, as the holy Ghost sayth, To day if ye shall heare his voyce, <sup>8</sup> Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernes, <sup>9</sup> Where your fathers tempted me, proued me, and sawe my workes fourtie yeeres long. <sup>10</sup> Wherefore I was griued with that generation, and sayde, They erre euer in their heart, neither haue they knowen my wayes. <sup>11</sup> Therefore I sware in my wrath, If they shall enter into my rest. <sup>12</sup> Take heede, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God. <sup>13</sup> But exhort one

another dayly, while it is called to day, lest any of you be hardened through the deceitfulnes of sinne. <sup>14</sup> For we are made partakers of Christ, if we keepe sure vnto the ende that beginning, wherewith we are vpholden, <sup>15</sup> So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation. <sup>16</sup> For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses. <sup>17</sup> But with whome was he displeased fourtie yeeres? Was hee not displeased with them that sinned, whose carkeises fell in the wildernes? <sup>18</sup> And to whom sware he that they should not enter into his rest, but vnto them that obeyed not? <sup>19</sup> So we see that they could not enter in, because of vnbeliefe.

## 4

<sup>1</sup> Let vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued. <sup>2</sup> For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it. <sup>3</sup> For we which haue beleued, doe enter into rest, as he said to the other, As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world. <sup>4</sup> For he spake in a certaine place of the seuenth day on this wise, And God did rest the seuenth day from all his workes. <sup>5</sup> And in this place againe, If they shall enter into my rest. <sup>6</sup> Seeing therefore

it remaineth that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefes sake: <sup>7</sup> Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is sayd, This day, if ye heare his voyce, harden not your hearts. <sup>8</sup> For if Iesus had giuen them rest, then would he not after this haue spoke of an other day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entred into his rest, hath also ceased from his owne works, as God did from his. <sup>11</sup> Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience. <sup>12</sup> For the worde of God is liuely, and mightie in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, and of the ioints, and the marow, and is a discerner of the thoughtes, and the intents of the heart. <sup>13</sup> Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whome we haue to doe. <sup>14</sup> Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession. <sup>15</sup> For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. <sup>16</sup> Let vs therefore goe boldly vnto ye throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

## 5

<sup>1</sup> For euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer both giftes and sacrifices for sinnes, <sup>2</sup> Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie, <sup>3</sup> And for the sames sake he is bound to offer for sinnes, as well for his own part, as for ye peoples. <sup>4</sup> And no man taketh this honor vnto him selfe, but he that is called of God, as was Aaron. <sup>5</sup> So likewise Christ tooke not to him selfe this honour, to be made the hie Priest, but hee that sayd vnto him, Thou art my Sonne, this day begate I thee, gaue it him. <sup>6</sup> As he also in another place speaketh, Thou art a Priest for euer, after ye order of Melchisedec. <sup>7</sup> Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared. <sup>8</sup> And though he were ye Sonne, yet learned he obedience, by the things which he suffered. <sup>9</sup> And being consecrate, was made the authour of eternall saluation vnto all them that obey him: <sup>10</sup> And is called of God an hie Priest after the order of Melchisedec. <sup>11</sup> Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing. <sup>12</sup> For when as concerning ye time ye ought to be teachers, yet haue ye neede againe that we teach you what are the first principles of the worde of God: and are become such as haue neede of

milke, and not of strong meate. <sup>13</sup> For euery one that vseth milke, is inexpert in the worde of righteousnes: for he is a babe. <sup>14</sup> But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.

## 6

<sup>1</sup> Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe ye foundation of repentance from dead workes, and of faith toward God, <sup>2</sup> Of the doctrine of baptisment, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement. <sup>3</sup> And this will we doe if God permit. <sup>4</sup> For it is impossible that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, <sup>5</sup> And haue tasted of the good word of God, and of the powers of the world to come, <sup>6</sup> If they fal away, should be renewed againe by repentance: seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him. <sup>7</sup> For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whome it is dressed, receiueth blessing of God. <sup>8</sup> But that which beareth thornes and briars, is reprobued, and is neere vnto cursing, whose end is to be burned. <sup>9</sup> But beloved, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake. <sup>10</sup> For God is not vnrighteous,



that hee should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saints, and yet minister. <sup>11</sup> And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the ende, <sup>12</sup> That ye be not slouthfull, but followers of them, which through faith and patience, inherite the promises. <sup>13</sup> For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe, <sup>14</sup> Saying, Surely I wil abundantly blesse thee and multiplie thee marueilously. <sup>15</sup> And so after that he had taried patiently, he enioyed the promise. <sup>16</sup> For men verely sweare by him that is greater then themselues, and an othe for confirmation is among them an ende of all strife. <sup>17</sup> So God, willing more abundantly to shew vnto the heires of promise the stablenes of his counsell, bound himselfe by an othe, <sup>18</sup> That by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs, <sup>19</sup> Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile, <sup>20</sup> Whither the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

## 7

<sup>1</sup> For this Melchi-sedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of

the Kings, and blessed him: <sup>2</sup> To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace, <sup>3</sup> Without father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer. <sup>4</sup> Nowe consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the spoyles. <sup>5</sup> For verely they which are the childre of Leui, which receiue the office of the Priesthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their bethren) though they came out of ye loynes of Abraham. <sup>6</sup> But he whose kindred is not couted among them, receiued tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And without all contradiction the lesse is blessed of the greater. <sup>8</sup> And here men that die, receiue tithes: but there he receiueth them, of whome it is witnessed, that he liueth. <sup>9</sup> And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham. <sup>10</sup> For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him. <sup>11</sup> If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron? <sup>12</sup> For if the Priesthood be changed, then of necessitie must there be a change of the Lawe. <sup>13</sup> For hee of

whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar. <sup>14</sup> For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood. <sup>15</sup> And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest, <sup>16</sup> Which is not made Priest after the Law of the carnal commandement, but after the power of the endlesse life. <sup>17</sup> For hee testifieth thus, Thou art a Priest for euer, after the order of Melchi-sedec. <sup>18</sup> For the commandement that went afore, is disanulled, because of the weakenes thereof, and vnprofitablenes. <sup>19</sup> For the Law made nothing perfite, but the bringing in of a better hope made perfite, whereby we drawe neere vnto God. <sup>20</sup> And for as much as it is not without an othe (for these are made Priestes without an othe: <sup>21</sup> But this is made with an othe by him that said vnto him, The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec) <sup>22</sup> By so much is Iesus made a suretie of a better Testament. <sup>23</sup> And among them many were made Priests, because they were not suffered to endure, by the reason of death. <sup>24</sup> But this man, because hee endureth euer, hath a Priesthood, which cannot passe from one to another. <sup>25</sup> Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them. <sup>26</sup> For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hier then the heauens: <sup>27</sup> Which needeth not daily as

those hie Priests to offer vp sacrifice, first for his owne sinnes, and then for the peoples: for that did he once, when he offered vp himselfe. <sup>28</sup> For the Law maketh men hie Priestes, which haue infirmitie: but the word of the othe that was since the Lawe, maketh the Sonne, who is consecrated for euermore.

## 8

<sup>1</sup> Nowe of the things which we haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens, <sup>2</sup> And is a minister of the Sanctuarie, and of that true Tabernacle which the Lord pight, and not man. <sup>3</sup> For euery high Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessitie, that this man shoulde haue somewhat also to offer. <sup>4</sup> For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes, <sup>5</sup> Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, whe he was about to finish the Tabernacle. See, saide hee, that thou make all thinges according to the paterne, shewed to thee in the mount. <sup>6</sup> But nowe our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises. <sup>7</sup> For if that first Testament had bene vnblameable, no place should haue bene sought for the second. <sup>8</sup> For in rebuking them he saith, Beholde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of

Iuda a newe Testament: <sup>9</sup> Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord. <sup>10</sup> For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I wil be their God, and they shalbe my people, <sup>11</sup> And they shall not teache euery man his neighbour and euery man his brother, saying, Know the Lord: for all shall knowe me, from the least of them to the greatest of them. <sup>12</sup> For I will bee mercifull to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more. <sup>13</sup> In that he saith a new Testament, he hath abrogate the olde: nowe that which is disanulled and waxed olde, is ready to vanish away.

## 9

<sup>1</sup> Then the first Testament had also ordinances of religion, and a worldly Sanctuarie. <sup>2</sup> For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewebread, which Tabernacle is called the Holy places. <sup>3</sup> And after the seconde vaile was the Tabernacle, which is called the Holiest of all, <sup>4</sup> Which had the golden censer, and the Arke of the Testament ouerlayde rounde about with golde, wherein the golden pot, which had Manna, was, and Aarons rod that had budded, and the tables of the Testament. <sup>5</sup> And ouer the Arke were the glorious Cherubims, shadowing the mercie

seat: of which things we will not nowe speake particularly. <sup>6</sup> Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice. <sup>7</sup> But into the second went the hie Priest alone, once euery yere, not without blood which hee offered for himselfe, and for the ignorances of the people. <sup>8</sup> Whereby the holy Ghost this signified, that the way into ye Holiest of all was not yet opened, while as yet the first tabernacle was standing, <sup>9</sup> Which was a figure for that present time, wherein were offred gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice, <sup>10</sup> Which only stood in meates and dringes, and diuers washings, and carnal rites, which were inioyned, vntill the time of reformation. <sup>11</sup> But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with handes, that is, not of this building, <sup>12</sup> Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the holy place, and obtained eternall redemption for vs. <sup>13</sup> For if the blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh, <sup>14</sup> How much more shall the blood of Christ which through the eternall Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serue the liuing God? <sup>15</sup> And for this cause is he the Mediatour of the newe Testament, that through death which was for the redemption of the transgressions

that were in the former Testament, they which were called, might receiue the promise of eternall inheritance. <sup>16</sup> For where a Testament is, there must be the death of him that made the Testament. <sup>17</sup> For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue. <sup>18</sup> Wherefore neither was the first ordeined without blood. <sup>19</sup> For when Moses had spoken euery precept to the people, according to the Law, he tooke the blood of calues and of goates, with water and purple wooll and hyssope, and sprinckled both the booke, and all the people, <sup>20</sup> Saying, This is the blood of the Testament, which God hath appointed vnto you. <sup>21</sup> Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels. <sup>22</sup> And almost all things are by the Law purged with blood, and without sheading of blood is no remission. <sup>23</sup> It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly things them selues are purified with better sacrifices then are these. <sup>24</sup> For Christ is not entred into ye holy places that are made with hands, which are similitudes of ye true Sanctuarie: but is entred into very heauen, to appeare now in ye sight of God for vs, <sup>25</sup> Not that he should offer himselfe often, as the hie Priest entred into the Holy place euery yeere with other blood, <sup>26</sup> (For then must he haue often suffred since the foundation of the world) but now in the end of the world hath he bene made manifest, once to put away sinne by the sacrifice of him selfe. <sup>27</sup> And as it is appointed vnto men that

they shall once die, and after that commeth the iudgement: <sup>28</sup> So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.

## 10

<sup>1</sup> For the Law hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto. <sup>2</sup> For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? <sup>3</sup> But in those sacrifices there is a remembrance againe of sinnes euery yeere. <sup>4</sup> For it is vnpossible that the blood of bulles and goates should take away sinnes. <sup>5</sup> Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not: but a body hast thou ordeined me. <sup>6</sup> In burnt offerings, and sinne offrings thou hast had no pleasure. <sup>7</sup> Then I sayd, Lo, I come (In the beginning of the booke it is written of me) that I should doe thy will, O God. <sup>8</sup> Aboue, when he sayd, Sacrifice and offering, and burnt offrings, and sinne offrings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Lawe) <sup>9</sup> Then sayd he, Lo, I come to doe thy wil, O God, he taketh away the first, that he may stablish the second. <sup>10</sup> By the which wil we are sanctified, euen by the offering of the body of Iesus Christ once made. <sup>11</sup> And



euery Priest standeth dayly ministring, and oft times offreth one maner of offring, which can neuer take away sinnes: <sup>12</sup> But this man after he had offered one sacrifice for sinnes, sitteth for euer at the right hand of God, <sup>13</sup> And from hencefoorth tarieth, till his enemies be made his footestoole. <sup>14</sup> For with one offering hath he consecrated for euer them that are sanctified. <sup>15</sup> For the holy Ghost also beareth vs record: for after that he had sayd before, <sup>16</sup> This is the Testament that I will make vnto them after those dayes, sayth the Lord, I wil put my Lawes in their heart, and in their mindes I will write them. <sup>17</sup> And their sinnes and iniquities will I remember no more. <sup>18</sup> Nowe where remission of these things is, there is no more offering for sinne. <sup>19</sup> Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place, <sup>20</sup> By the newe and liuing way, which hee hath prepared for vs, through the vaile, that is, his flesh: <sup>21</sup> And seeing we haue an hie Priest, which is ouer the house of God, <sup>22</sup> Let vs drawe neere with a true heart in assurance of faith, our hearts being pure from an euill conscience, <sup>23</sup> And washed in our bodies with pure water, let vs keepe the profession of our hope, without wauering, (for he is faithfull that promised) <sup>24</sup> And let vs consider one another, to prouoke vnto loue, and to good workes, <sup>25</sup> Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth

neere. <sup>26</sup> For if we sinne willingly after that we haue receiued and acknowledged that trueth, there remaineth no more sacrifice for sinnes, <sup>27</sup> But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries. <sup>28</sup> He that despiseth Moses Law, dieth without mercy vnder two, or three witnesses: <sup>29</sup> Of howe much sorer punishment suppose ye shall hee be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholly thing, wherewith he was sanctified, and doeth despite the Spirit of grace? <sup>30</sup> For we know him that hath sayd, Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people. <sup>31</sup> It is a fearefull thing to fall into the hands of the liuing God. <sup>32</sup> Nowe call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions, <sup>33</sup> Partly while yee were made a gazing stocke both by reproches and afflictions, and partly while ye became companions of them which were so tossed to and from. <sup>34</sup> For both ye sorowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues howe that ye haue in heauen a better, and an enduring substance. <sup>35</sup> Cast not away therefore your confidence which hath great recompense of reward. <sup>36</sup> For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise. <sup>37</sup> For yet a very litle while, and hee that shall come,

will come, and will not tary. <sup>38</sup> Nowe the iust shall liue by faith: but if any withdrawe himselfe, my soule shall haue no pleasure in him. <sup>39</sup> But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conseruation of the soule.

## 11

<sup>1</sup> Now faith is the grounds of things, which are hoped for, and the euidence of things which are not seene. <sup>2</sup> For by it our elders were well reported of. <sup>3</sup> Through faith we vnderstand that the world was ordeined by the worde of God, so that the things which we see, are not made of things which did appeare. <sup>4</sup> By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witnes that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh. <sup>5</sup> By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God. <sup>6</sup> But without faith it is vnpossible to please him: for he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him. <sup>7</sup> By faith Noe being warned of God of the things which were as yet not seene, mooued with reuerence, prepared the Arke to the sauing of his housholde, through the which Arke hee condemned the world, and was made heire of the righteousnes, which is by faith. <sup>8</sup> By faith Abraham, when he was called, obeyed God, to

goe out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whither he went. <sup>9</sup> By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise. <sup>10</sup> For he looked for a citie hauing a foundation, whose builder and maker is God. <sup>11</sup> Through faith Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised. <sup>12</sup> And therefore sprang there of one, euen of one which was dead, so many as the starres of the skie in multitude, and as the land of the sea shore which is innumerable. <sup>13</sup> All these died in faith, and receiued not the promises, but sawe them a farre off, and beleued them, and receiued them thankfully, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things, declare plainely, that they seeke a country. <sup>15</sup> And if they had bene mindfull of that country, from whence they came out, they had leasure to haue returned. <sup>16</sup> But nowe they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie. <sup>17</sup> By faith Abraham offered vp Isaac, when he was tryed, and he that had receiued the promises, offered his onely begotten sonne. <sup>18</sup> (To whom it was said, In Isaac shall thy seede be called.) <sup>19</sup> For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also

after a sort. <sup>20</sup> By faith Isaac blessed Iacob and Esau, concerning things to come. <sup>21</sup> By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the ende of his staffe, worshipped God. <sup>22</sup> By faith Ioseph when he died, made mention of the departing of the children of Israel, and gaue commandement of his bones. <sup>23</sup> By faith Moses when he was borne, was hid three moneths of his parents, because they sawe he was a proper childe, neither feared they the kings commandement. <sup>24</sup> By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter, <sup>25</sup> And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season, <sup>26</sup> Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward. <sup>27</sup> By faith he forsooke Egypt, and feared not the fiercenes of the king: for he endured, as he that sawe him which is inuisible. <sup>28</sup> Through faith he ordeined the Passeouer and the effusion of blood, lest he that destroyed the first borne, should touche them. <sup>29</sup> By faith they passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp. <sup>30</sup> By faith the walles of Iericho fell downe after they were copassed about seue dayes. <sup>31</sup> By faith the harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably. <sup>32</sup> And what shall I more say? for the time would be too short for

me to tell of Gedeon, of Barac, and of Sampson, and of Iephte, also of Daudid, and Samuel, and of the Prophets: <sup>33</sup> Which through faith subdued kingdomes, wrought righteousnesse, obtained the promises, stopped the mouthes of lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants. <sup>35</sup> The women receiued their dead raised to life: other also were racked, and woulde not be deliuered, that they might receiue a better resurrection. <sup>36</sup> And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment. <sup>37</sup> They were stoned, they were hewen asunder; they were tempted, they were slaine with the sworde, they wandred vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented: <sup>38</sup> Whom the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth. <sup>39</sup> And these all through faith obtained good report, and receiued not the promise, <sup>40</sup> God prouiding a better thing for vs, that they without vs should not be made perfite.

## 12

<sup>1</sup> Wherefore, let vs also, seeing that we are compassed with so great a cloude of witnesses, cast away euery thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs, <sup>2</sup> Looking vnto Iesus the authour and finisher of

our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God. <sup>3</sup> Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes. <sup>4</sup> Ye haue not yet resisted vnto blood, striuing against sinne. <sup>5</sup> And ye haue forgotten the consolation, which speaketh vnto you as vnto children, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him. <sup>6</sup> For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth: <sup>7</sup> If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not? <sup>8</sup> If therefore ye be without correction, whereof al are partakers, then are ye bastards, and not sonnes. <sup>9</sup> Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the father of spirites, that we might liue? <sup>10</sup> For they verely for a few dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holinesse. <sup>11</sup> Now no chastising for the present seemeth to be ioyous, but, grieuous: but afterwarde, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised. <sup>12</sup> Wherefore lift vp your hands which hang downe, and your weake knees, <sup>13</sup> And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but

let it rather be healed. <sup>14</sup> Followe peace with all men, and holinesse, without the which no man shall see ye Lord. <sup>15</sup> Take heede, that no man fall away from the grace of God: let no roote of bitternes spring vp and trouble you, lest thereby many be defiled. <sup>16</sup> Let there be no fornicator, or prophane person as Esau, which for one portion of meate solde his birthright. <sup>17</sup> For ye knowe howe that afterwarde also when he woulde haue inherited the blessing, he was reiected: for he founde no place to repentance, though he sought that blessing with teares. <sup>18</sup> For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blacknes and darkenes, and tempest, <sup>19</sup> Neither vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, that the word should not be spoken to them any more, <sup>20</sup> (For they were not able to abide that which was commanded, yea, though a beast touche the mountaine, it shalbe stoned, or thrust through with a dart: <sup>21</sup> And so terrible was the sight which appeared, that Moses said, I feare and quake.) <sup>22</sup> But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to ye company of innumerable Angels, <sup>23</sup> And to the assemblie and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfite men, <sup>24</sup> And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel. <sup>25</sup> See that ye despise



not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen. <sup>26</sup> Whose voyce then shooke the earth and nowe hath declared, saying, Yet once more will I shake, not the earth onely, but also heauen. <sup>27</sup> And this worde, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine. <sup>28</sup> Wherefore seeing we receiue a kingdome, which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with reuerence and feare. <sup>29</sup> For euen our God is a consuming fire.

## 13

<sup>1</sup> Let brotherly loue continue. <sup>2</sup> Be not forgetfull to intertaine strangers: for thereby some haue receiued Angels into their houses vnwares. <sup>3</sup> Remember them that are in bondes, as though ye were bounde with them: and them that are in affliction, as if ye were also afflicted in the body. <sup>4</sup> Mariage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge. <sup>5</sup> Let your conuersation be without couetousnesse, and be content with those things that ye haue, for he hath said, <sup>6</sup> I will not faile thee, neither forsake thee: <sup>7</sup> So that we may boldly say, The Lord is mine helper, neither will I feare what man can doe vnto me. <sup>8</sup> Remember them which haue the ouersight of you, which haue declared vnto you the word of

God: whose faith follow, considering what hath bene the ende of their conuersation. Iesus Christ yesterday, and to day, the same also is for euer. <sup>9</sup> Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meates, which haue not profited them that haue bene occupied therein. <sup>10</sup> We haue an altar, whereof they haue no authoritie to eate, which serue in the tabernacle. <sup>11</sup> For the bodies of those beastes whose blood is brought into the Holy place by the high Priest for sinne, are burnt without the campe. <sup>12</sup> Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate. <sup>13</sup> Let vs goe forth to him therefore out of the campe, bearing his reproch. <sup>14</sup> For here haue we no continuing citie: but we seeke one to come. <sup>15</sup> Let vs therefore by him offer the sacrifice of prayse alwaies to God, that is, the fruite of the lippes, which confesse his Name. <sup>16</sup> To doe good, and to distribute forget not: for with such sacrifices God is pleased. <sup>17</sup> Obey them that haue the ouersight of you, and submit your selues: for they watche for your soules, as they that must giue accountes, that they may doe it with ioy, and not with grieve: for that is vnprofitable for you. <sup>18</sup> Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly. <sup>19</sup> And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you more quickly. <sup>20</sup> The God of peace that brought againe from the dead our Lord Iesus, the great

shepherd of the sheepe, through the blood of the euerlasting Couenant, <sup>21</sup> Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer, Amen. <sup>22</sup> I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes. <sup>23</sup> Knowe that our brother Timotheus is deliuered, with whome (if hee come shortly) I will see you. <sup>24</sup> Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you. <sup>25</sup> Grace be with you all, Amen. 'Written to the Hebrewes from Italie, and sent by Timotheus.'

**Geneva Bible 1599**  
**The Geneva Bible in Old English of 1599**

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