

## HEBREWS

<sup>1</sup> God, that spake sometime by prophets in many manners to our fathers,

<sup>2</sup> at the last in these days he hath spoken to us by the Son; whom he hath ordained heir of all things, and by whom he made the worlds.

<sup>3</sup> Which when also he is the brightness of glory, and *[the]* figure of his substance, and beareth all things by word of his virtue, he maketh purgation of sins, and sitteth on the right half of the majesty in heavens;

<sup>4</sup> and so much is made better than angels, by how much he hath inherited a more diverse name before them.

<sup>5</sup> For to which of the angels said God any time, Thou art my Son, I have engendered thee today? And again, I shall be to him into a Father, and he shall be to me into a Son?

<sup>6</sup> And when again he bringeth in the first begotten Son into the world, he saith, And all the angels of God worship him.

<sup>7</sup> But he saith to angels, He that maketh his angels spirits, and his ministers flame of fire.

<sup>8</sup> But to the Son *he saith*, God, thy throne *is* into the world of world[s]; a rod of equity is the rod of thy realm;

<sup>9</sup> thou hast loved rightwiseness, and hatedst wickedness; therefore the God *[or therefore God]*, thy God, anointed thee with oil of joy, more than thy fellows.

<sup>10</sup> And, Thou, Lord, in the beginning foundedst the earth, and heavens be works of thine hands;

<sup>11</sup> they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloth,

<sup>12</sup> and thou shalt change them as a cloth, and they shall be changed. But thou art the same thyself, and thy years shall not fail.

<sup>13</sup> But to which of the angels said God at any time, Sit thou on my right half, till I put thine enemies a stool of thy feet?

<sup>14</sup> Whether they all be not serving spirits, sent to serve for them that take the heritage of health?

## CHAPTER 2

<sup>1</sup> Therefore more plenteously it behooveth us to keep those things, that we have heard, lest peradventure we float away.

<sup>2</sup> For if that word that was said by angels, was made firm, and each breaking of the law [*or each tres-passing*], and unobedience took just retribution of meed,

<sup>3</sup> how shall we escape, if we despise so great an health? Which, when it had taken beginning to be told out by the Lord, of them that heard, is confirmed into us.

<sup>4</sup> For God witnessed together by miracles [*or signs*], and wonders, and great marvels, and diverse virtues, and partings [*or distributions*] of the Holy Ghost, by his will.

<sup>5</sup> But not to angels God subjected the world that is to coming, of which we speak. [*Forsooth not*

*to angels God subjected the roundness of the earth to come, of which we speak.]*

<sup>6</sup> But some man witnessed in a place, and said, What thing is man, that thou art mindful of him, or man's son, for thou visitest him?

<sup>7</sup> Thou hast made him a little less than angels; thou hast crowned him with glory and honour; and thou hast ordained him on the works of thine hands.

<sup>8</sup> Thou hast made all things subject under his feet. And in that that he subjected all things to him, he left nothing unsubject to him. But now we see not yet all things subject to him;

<sup>9</sup> but we see him that was made a little less than angels, Jesus, for the passion of death, crowned with glory and honour, that he through *[the]* grace of God should taste death for all men.

<sup>10</sup> For it beseemed him, for whom all things, and by whom all things *were made*, which had brought many sons into glory, *and was[the]* author *[or the maker]* of the health *or salvation* of them, that he had an end by passion.

<sup>11</sup> For he that halloweth, and they that be hallowed, *be* all of one; for which cause he is not ashamed to call them brethren,

<sup>12</sup> saying, I shall tell thy name to my brethren; in the middle of the church I shall praise thee.

<sup>13</sup> And again, I shall be trusting into him; and again, Lo! I and my children, which God gave to me.

<sup>14</sup> Therefore for children communed to flesh and blood, and he also took part of the same, that by death he should destroy him that had lordship of death, that is to say, the devil,

<sup>15</sup> and that he should deliver them that by dread of death, by all life were bound to servage.

<sup>16</sup> And he took never angels, but he took the seed of Abraham.

<sup>17</sup> Wherefore he ought to be likened to brethren by all things, that he should be made merciful and a faithful bishop to God, that he should be merciful to the trespasses of the people.

<sup>18</sup> For in that thing in which he suffered, and was tempted, he is mighty to help also them that be tempted.

## CHAPTER 3

<sup>1</sup> Therefore, holy brethren, and partners of heavenly calling, behold ye the apostle and the bishop of our confession, Jesus,

<sup>2</sup> which is true to him that made him, as also Moses in all the house of him.

<sup>3</sup> But this *bishop* is had worthy of more glory than Moses, by as much as he hath more honour of the house, that made the house.

<sup>4</sup> For each house is made of some man; he that made all things of nought is God.

<sup>5</sup> And Moses was true in all his house, as a servant, into witnessing of those things that were to be said;

<sup>6</sup> but Christ as a son in his house. Which house we be, if we hold firm trust and glory of hope into the end.

<sup>7</sup> Wherefore as the Holy Ghost saith, Today, if ye have heard his voice,

<sup>8</sup> do not ye harden your hearts, as in wrathing, like the day of temptation in desert;

<sup>9</sup> where your fathers tempted me, and proved, and saw my works forty years.

<sup>10</sup> Wherefore I was wroth to this generation, and I said, Evermore they err in heart, for they knew not my ways;

<sup>11</sup> to which I swore in my wrath, they shall not enter into my rest.

<sup>12</sup> Brethren, see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

<sup>13</sup> But admonish yourselves by all days, the while today is named, that none of you be hardened by fallacy [*or falseness*] of sin.

<sup>14</sup> For we be made partners of Christ, if nevertheless we hold the beginning of his substance firm into the end.

<sup>15</sup> While it is said, today, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing.

<sup>16</sup> For some men hearing wrathed, but not all they that went out of Egypt by Moses.

<sup>17</sup> But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down in desert?

<sup>18</sup> And to whom swore he, that they should not enter into the rest of him [*or into his rest*], no but to them that were unbelievful?

<sup>19</sup> And we see, that they might not enter into the rest of him for unbelief.

## CHAPTER 4

<sup>1</sup> Therefore dread we, lest peradventure while the promise of entering into his rest is left, that any of us be guessed to be away [*or to fail*].

<sup>2</sup> For it is told also to us, as to them. And the word that was heard profited not to them, not mingled to faith of those things that they heard.

<sup>3</sup> For we that have believed, shall enter into rest, as he said, As I swore in my wrath, they shall not enter into my rest. And when the works were made perfect at the ordinance of the world,

<sup>4</sup> he said thus in a place [*or in some place*] of the seventh day, And God rested in the seventh day from all his works.

<sup>5</sup> And in this *place* again, They shall not enter into my rest.

<sup>6</sup> Therefore for it pursueth, that some men shall enter into it, and they to which it was told to before, entered not for their unbelief.

<sup>7</sup> Again, he determineth some day, and saith in David, Today, after so much time of time, as it is before-said, Today if ye have heard his voice, do not ye harden your hearts.

<sup>8</sup> For if Jesus, *that is, Joshua*, had given rest to them, he should never speak of other after this day.

<sup>9</sup> Therefore the sabbath [*or rest*] is left to the people of God.

<sup>10</sup> For he that is entered into his rest, rested of his works, as also God of his.

<sup>11</sup> Therefore haste we to enter into that rest, that no man fall into the same ensample of unbelief.

<sup>12</sup> For the word of God is quick, and speedy in working, and more able to pierce than any twain-edged sword, and stretcheth forth [*till*] to the parting of the soul and of the spirit, and of the jointures and marrows, and [*it is the*] deemer of thoughts, and of intents of hearts.

<sup>13</sup> And no creature is invisible in the sight of God. For all things be naked and open to his eyes, to whom a word to us.

<sup>14</sup> Therefore we that have a great bishop, that pierced heavens, Jesus, the Son of God, hold we the acknowledging [*or the confession*] of our hope.

<sup>15</sup> For we have not a bishop, that may not have compassion on our infirmities, but was tempted by all things by likeness, without sin.

<sup>16</sup> Therefore go we with trust to the throne of his grace, that we get mercy, and find grace in covenable help.

## CHAPTER 5

<sup>1</sup> For each bishop taken of men, is ordained for men in these things that be to God, that he offer gifts and sacrifices for sins.

<sup>2</sup> Which may together sorrow with them, that be unknowing, and err; for also he is environed with infirmity.

<sup>3</sup> And therefore he oweth, as for the people, so also for himself, to offer for sins.

<sup>4</sup> Neither any man taketh to him honour, but he that is called of God, as Aaron *was*.

<sup>5</sup> So Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, today I engendered thee.

<sup>6</sup> As in another place he saith, Thou art a priest without end, after the order of Melchizedek.

<sup>7</sup> Which in the days of his flesh offered, with great cry and tears, prayers and beseechings to him that might make him safe from death, and was heard for his reverence.

<sup>8</sup> And when he was God's Son, he learned obedience of these things that he suffered;

<sup>9</sup> and he brought to the end [*or he led to perfection*] is made cause of everlasting health to all that obey him,

<sup>10</sup> *and* is called of God a bishop, by the order of Melchizedek.

<sup>11</sup> Of whom *there is* to us a great word for to say, and able to be expounded, for ye be made feeble to hear.

<sup>12</sup> For when ye ought to be masters for a time, again ye need that ye be taught, which be the letters [*or the elements*] of the beginning of God's words. And ye be made those, to whom is need of milk, and not [*of*] firm meat.

<sup>13</sup> For each that is partner of milk, is without part of the word of rightwiseness, for he is a little child.

<sup>14</sup> But of perfect men is firm meat, of them that for custom have [*their*] wits exercised to discretion of good and of evil.

## CHAPTER 6

<sup>1</sup> Therefore we bringing in a word of the beginning of Christ, be we born to the perfection



of him, not again laying the fundament of penance from dead works, and of the faith to God,

<sup>2</sup> and of teaching of baptisms, and of laying on of hands, and of rising again of dead men, and of everlasting doom.

<sup>3</sup> And this thing we shall do, if God shall suffer.

<sup>4</sup> But it is impossible, that they that be once enlightened [*or illumined*], and have tasted also an heavenly gift, and be made partners of the Holy Ghost,

<sup>5</sup> and nevertheless have tasted the good word of God, and the virtues of the world to coming [*or to come*],

<sup>6</sup> and be slid far away, that they be renewed again to penance. *Which* again crucify to themselves the Son of God, and have him to scorn.

<sup>7</sup> For the earth that drinketh rain oft coming on it, and bringeth forth covenable herb, to them of which it is tilled, taketh blessing of God.

<sup>8</sup> But that that is bringing forth thorns and briars, is reprovably, and next to curse, whose ending shall be into burning.

<sup>9</sup> But, ye most dearworthy, we trust of you better things, and nearer to health, though we speak so.

<sup>10</sup> For God is not unjust, that he forget your work and love, which ye have showed in his name; for ye have ministered to saints, and minister.

<sup>11</sup> And we covet that each of you show the same busyness to the [*full*]-filling of hope into the end;

<sup>12</sup> that ye be not made slow, but also pursuers of them, which by faith and patience shall inherit the promises.

<sup>13</sup> For God promising to Abraham, for he had none greater, by whom he should swear, swore by himself,

<sup>14</sup> and said, I blessing shall bless thee, and I multiplying shall multiply thee;

<sup>15</sup> and so he long abiding had the promise [*or got repromission*].

<sup>16</sup> For men swear by a greater than themselves, and the end of all their plea, [*or all their controversy, or debate*], is an oath to confirmation.

<sup>17</sup> In which thing God willing to show plenteouslier, to the heirs of his promise the firmness [*or the unmoveableness*] of his counsel, put betwixt an oath,

<sup>18</sup> that by two things unmoveable, by which it is impossible that God lie, we have strongest solace, [*or comfort*], we that flee together to hold the hope that is put forth to us.

<sup>19</sup> Which *hope* as an anchor we have secure to the soul, and firm, and going into the inner things of hiding;

<sup>20</sup> where the before-goer, Jesus, that is made bishop without end by the order of Melchizedek, entered for us.

## CHAPTER 7

<sup>1</sup> And this Melchizedek, king of Salem, and [*the*] priest of the highest God, which met Abraham, as he turned again from the slaying of the kings, and blessed him;

<sup>2</sup> to whom also Abraham parted tithes of all things; first he is said king of rightwiseness, and afterward king of Salem, that is to say, king of peace,

<sup>3</sup> without father, without mother, without genealogy, neither having beginning of days, neither end of life; and he is likened to the Son of God, and dwelleth priest without end.

<sup>4</sup> But behold ye how great is this [*man*], to whom Abraham the patriarch gave tithes of the best things.

<sup>5</sup> For men of the sons of Levi taking priesthood have commandment to take tithes of the people, by the law, that is to say, of their brethren, though also they went out of the loins of Abraham.

<sup>6</sup> But he whose generation is not numbered in them, took tithes of Abraham; and he blessed this *Abraham*, which had repromissions.

<sup>7</sup> Without any gainsaying, that that is less, is blessed of the better.

<sup>8</sup> And here deadly men take tithes; but there he beareth witnessing, that he liveth.

<sup>9</sup> And that it be said so, by Abraham also Levi, that took tithes, was tithed;

<sup>10</sup> and yet he was in his father's loins, when Melchizedek met him.

<sup>11</sup> Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, another priest to rise, by the order of Melchizedek, and not to be said by the order of Aaron?

<sup>12</sup> For why when the priesthood is translated, it is need[ful] that also [*the*] translation of the law be made.

<sup>13</sup> But he in whom these things be said, is of another lineage, of which no man was priest to the altar.

<sup>14</sup> For it is open [*or it is openly known*], that our Lord is born of Judah, in which lineage Moses spake nothing of priests.

<sup>15</sup> And more yet it is known, if by the order of Melchizedek another priest is risen up;

<sup>16</sup> which is not made by the law of fleshly commandment, but by [*the*] virtue of life that may not be undone [*or is indissoluble*].

<sup>17</sup> For he witnesseth, That thou art a priest without end, by the order of Melchizedek;

<sup>18</sup> that reproving of the commandment before-going is made, for the unfirmness and unprofit of it.

<sup>19</sup> For why the law brought nothing to perfection, but there is a bringing in of a better hope, by which we nigh to God.

<sup>20</sup> And how great it is, not without swearing, [*that Christ is made priest after the order of Melchizedek*];

<sup>21</sup> but the others be made priests without an oath; but this priest with an oath, by him that said to him, The Lord swore, and it shall not rue him, Thou art a priest without end, by the order of Melchizedek;

<sup>22</sup> in so much Jesus is made [*better*] promiser of the better testament.

<sup>23</sup> And [*soothly*] the others were made many priests, therefore for they were forbidden by death to dwell still;

<sup>24</sup> but this *man*, for he dwelleth without end, hath an everlasting priesthood.

<sup>25</sup> Wherefore also he may save without end, coming nigh by himself to God, and evermore liveth to pray for us.

<sup>26</sup> For it beseemed that such a man were a bishop to us, holy, innocent, undefouled, clean, separated from sinful men, and made higher than heavens;

<sup>27</sup> which hath not need each day, as priests, first for his own guilts to offer sacrifices, and afterward for the people; for he did this thing in offering himself once.

<sup>28</sup> And the law ordained men priests having sickness, [*or frailty*]; but the word of swearing, which is after the law, *ordained* the Son perfect without end.

## CHAPTER 8

<sup>1</sup> But a capital, *that is, a short comprehending of many things*, on those things that be said. We have such a bishop, that sat on the right half of the seat of greatness in heavens,

<sup>2</sup> the minister of saints, and of the very tabernacle, that God made, and not man.

<sup>3</sup> For each bishop is ordained to offer gifts and sacrifices; wherefore it is need, that also this *bishop* have something that he shall offer.

<sup>4</sup> Therefore if he were on earth, he were no priest, when there were that should offer gifts by the law,

<sup>5</sup> which serve to the exemplar, [*or figure*], and shadow of heavenly things. As it was answered to Moses, when he should end [*or should make*] the tabernacle, See [*thou*], he said, make thou all things by the exemplar, that is showed to thee in the mount.

<sup>6</sup> But now he hath gotten a better ministry, by so much as he is a mediator of a better testament, which is confirmed with better promises.

<sup>7</sup> For if that first had lacked blame, the place of the second should not have been sought.

<sup>8</sup> For he reproving them saith, Lo! days come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Judah;

<sup>9</sup> not like the testament that I made to their fathers, in the day in which I caught their hand, that I should lead them out of the land of Egypt; for they dwelled not perfectly in my testament, and I have despised them, saith the Lord.

<sup>10</sup> But this is the testament which I shall assign [*or I shall dispose*] to the house of Israel after those days, saith the Lord, in giving my laws into the souls of them, and into the hearts of them I shall above write them; and I shall be to them into a God [*or into God*], and they shall be to me into a people.

<sup>11</sup> And each man shall not teach his neighbour, and each man his brother, saying, Know thou the

Lord; for all men shall know me, from the least to the more of them.

<sup>12</sup> For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them.

<sup>13</sup> But in saying a new the former waxed old; and that that is of many days, and waxeth old, is nigh the death.

## CHAPTER 9

<sup>1</sup> And the former *testament* had justifiings of worship, and holy thing enduring for a time.

<sup>2</sup> For the tabernacle was made first, in which were candlesticks, and [a] board, and setting forth [or putting forth] of loaves, which is said holy.

<sup>3</sup> And after the veil, the second tabernacle, that is said sanctum sanctorum, *that is, holy of holy things*;

<sup>4</sup> having a golden censer, and the ark of the testament, covered about on each side with gold, in which *was* a pot of gold having manna, and the rod of Aaron that flowered, and the tables of the testament;

<sup>5</sup> on which things were cherubims of glory, overshadowing the propiti-atory, [or mercyable place]; of which things it is not now to say by all.

<sup>6</sup> But when these were made thus together, priests entered evermore in the former tabernacle, doing the offices of sacrifices;

<sup>7</sup> but in the second *tabernacle*, the bishop, [alone]entered once in the year, not without blood, which he offered for his ignorance and the people's.

<sup>8</sup> For the Holy Ghost signified this thing, that not yet the way of saints was opened, while the former tabernacle had state.

<sup>9</sup> Which parable is of this present time, by which also gifts and sacrifices be offered, which may not make a man serving perfect by conscience,

<sup>10</sup> only in meats, and drinks, and diverse washings, and rightwisenesses of flesh, that were set [*till*] to the time of correction.

<sup>11</sup> But Christ being a bishop of goods to coming [*or to come*], entered by a larger and perfecter tabernacle, not made by hand, that is to say, not of this making,

<sup>12</sup> neither by blood of goat bucks, or of calves, but by his own blood, entered once into the holy things, that were found by an everlasting redemption.

<sup>13</sup> For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men to the cleansing of flesh,

<sup>14</sup> how much more the blood of Christ, which by the Holy Ghost offered himself unwemmed to God, shall cleanse our conscience from dead works, to serve God that liveth? [*or to serve to living God?*]

<sup>15</sup> And therefore he is a mediator of the new testament, that by death falling betwixt, into redemption of the trespassings that were under the former testament, they that be called take the behest of everlasting heritage.

<sup>16</sup> For where a testament is, it is need, that the death of the testament-maker come betwixt.



<sup>17</sup> For a testament is confirmed in dead *men*; else it is not worth [*or no worth*], while he liveth, that made the testament.

<sup>18</sup> Wherefore neither the first testament was hallowed without blood.

<sup>19</sup> For when each commandment of the law was read of Moses to all the people, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and besprinkled both that book and all the people,

<sup>20</sup> and said, This is the blood of the testament that God commanded to you.

<sup>21</sup> Also he sprinkled with blood the tabernacle, and all the vessels of the service in like manner.

<sup>22</sup> And almost all things be cleansed in blood by the law; and without shedding of blood remission of sins is not made.

<sup>23</sup> Therefore it is need, that the exemplars of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these.

<sup>24</sup> For Jesus entered not into holy things made by hands, *that be[the]* exemplars of very things, but into heaven itself, that he appear now to the face of God for us;

<sup>25</sup> neither that he offer himself oft, as the bishop entered into holy things by all years in alien blood,

<sup>26</sup> else it behooved him to suffer oft from the beginning of the world; but now once in the ending of the worlds, to the destruction of sin by his sacrifice he appeared.

<sup>27</sup> And as it is ordained to men, once to die, but after this *is* the doom,

<sup>28</sup> so Christ was offered once, to void, [*or do away*], the sins of many men; the second *time* he shall appear without sin to men that abide him into health.

## CHAPTER 10

<sup>1</sup> For the law having a shadow of good things to come, not that image of things, may never make men nighing [*or coming nigh*] perfect by those same sacrifices, which they offer without ceasing by all years;

<sup>2</sup> else they should have ceased to be offered, for as much as the worshippers cleansed once, had not furthermore conscience of sin.

<sup>3</sup> But in them [*by oft offering*], mind of sins is made by all years.

<sup>4</sup> For it is impossible that sins be done away by blood of bulls, and of bucks of goats.

<sup>5</sup> Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me;

<sup>6</sup> [*and*] burnt sacrifices also for sin pleased not to thee.

<sup>7</sup> Then I said, Lo! I come; in the beginning of the book it is written of me, that I do thy will, God.

<sup>8</sup> He saying before, That thou wouldest not sacrifices, and offerings, and burnt sacrifices for sin, nor those things be pleasant to thee, which be offered by the law,

<sup>9</sup> then I said, Lo! I come, that I do thy will, God. He doeth away the first, that he make steadfast the second.

<sup>10</sup> In which will we be hallowed by the offering of the body of Christ Jesus once.

<sup>11</sup> And each priest is ready ministering each day, and oft times offering the same sacrifices, which may never do away sins.

<sup>12</sup> But this *man* offering one sacrifice for sins, for evermore sitteth in [*or on*] the right half of God the Father;

<sup>13</sup> from thenceforth abiding, till his enemies be put a stool of [*or under*] his feet.

<sup>14</sup> For by one offering he made perfect for ever[*more*] hallowed men.

<sup>15</sup> And the Holy Ghost witnesseth to us; for after that he said,

<sup>16</sup> This is the testament, which I shall witness to them after those days, the Lord saith, in giving my laws in the hearts of them, and in the souls of them I shall above write them;

<sup>17</sup> and now I shall no more think on the sins and the wickedness of them.

<sup>18</sup> And where remission of these is, now is there none offering for sin.

<sup>19</sup> Therefore, brethren, having trust into the entering of holy things, in the blood of Christ,

<sup>20</sup> which [*he*] hallowed to us a new way, and living by the covering [*or by a veil*], that is to say, his flesh,

<sup>21</sup> and *we* having the great priest on the house of God,

<sup>22</sup> nigh we with very heart, in the plenty of faith; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water;

<sup>23</sup> and hold we the confession of our hope, bowing to no side, [*or unbowing, or unpliant*]; for he is true that hath made the promise.

<sup>24</sup> And behold we together in the stirring of charity, and of good works;

<sup>25</sup> not forsaking our gathering together, as it is the custom to some men, but comforting [*them*], and by so much the more, by how much ye see the day nighing.

<sup>26</sup> For why now a sacrifice for sins is not left to us, that sin willfully, after that we have taken the knowing of truth.

<sup>27</sup> For why some abiding of doom is dreadful, and the pursuing of fire, which shall waste adversaries.

<sup>28</sup> Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses;

<sup>29</sup> how much more guess ye, that he deserveth worse torments, which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and doeth despite [*or wrong*] to the Spirit of grace?

<sup>30</sup> For we know him that said, To me vengeance, and I shall yield. And again, For the Lord shall deem his people.

<sup>31</sup> It is fearedful to fall into the hands of God living. [*It is fearful to fall into the hands of living God.*]

<sup>32</sup> And have ye mind on the former days, in which ye were enlightened, and suffered great strife of passions.

<sup>33</sup> And in the tother ye were made a spectacle by shames, and tribulations; in another ye were made fellows of men living so.

<sup>34</sup> For also to bound men ye had compassion, and ye received with joy the robbing of your goods, knowing that ye have a better and a dwelling substance.

<sup>35</sup> Therefore do not ye lose your trust, which hath great rewarding.

<sup>36</sup> For patience is needful to you, that ye do the will of God, and bring again the promise.

<sup>37</sup> For yet a little, and he that is to come shall come, and he shall not tarry.

<sup>38</sup> For my just man liveth of faith; that if he withdraweth himself, he shall not please to my soul.

<sup>39</sup> But we be not the sons of withdrawing away into perdition, but of faith into *[the]* getting of soul.

## CHAPTER 11

<sup>1</sup> But faith is the substance of things that be to be hoped *[or the substance of things to be hoped]*, and an argument, *[or certainty]*, of things not appearing.

<sup>2</sup> And in this *faith* old men have gotten witnessing.

<sup>3</sup> By faith we understand that the worlds were made *[or were shaped]* by God's word, that visible things were made of invisible things.

<sup>4</sup> By faith Abel offered a much more sacrifice than Cain to God *[or Abel offered full much more host, or sacrifice, to God than Cain]*, by which he

got witnessing to be just, for God bare witnessing to his gifts; and by that *faith* he dead speaketh yet.

<sup>5</sup> By faith Enoch was translated, that he should not see death; and he was not found, for the Lord translated him. For before [*the*] translation he had witnessing that he pleased God.

<sup>6</sup> And it is impossible to please God without faith. For it behooveth that a man coming to God, believe that he is, and that he is [*a*] rewarder of men that seek him.

<sup>7</sup> By faith Noah dreaded, through answer taken of these things that yet were not seen, and shaped a ship [*or an ark*] into the health of his house; by which he condemned the world, and is ordained heir of rightwiseness, which is by faith.

<sup>8</sup> By faith he that is called Abraham, obeyed to go out into a place, which he should take into heritage; and he went out, not witting whither he should go.

<sup>9</sup> By faith he dwelt in the land of promise, as in an alien *land*, dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

<sup>10</sup> For he abode a city having foundations, whose craftsman and maker is God.

<sup>11</sup> By faith also that Sarah barren, took virtue in conceiving of seed, yea, against the time of age; for she believed him true, that had promised.

<sup>12</sup> For which thing of one, and yet nigh dead, there were born as stars of heaven in multitude, and as gravel, that is at the seaside out of number [*or unnumberable*].

13 By faith all these be dead, when the behests were not taken, but they beheld them afar, and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.

14 And they that say these things, signify that they seek a country.

15 If they had had mind of that, of which they went out, they had time of turning again;

16 but now they desire a better, that is to say, heavenly. Therefore God is not confounded, [*or ashamed*], to be called the God of them; for he made ready to them a city.

17 By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten [*son*], which had taken the behests;

18 to whom it was said, For in Isaac the seed shall be called to thee.

19 For he deemed, that God is mighty to raise him, yea, from death; wherefore he took him also into a parable.

20 By faith also of things to coming [*or to come*], Isaac blessed Jacob and Esau.

21 By faith Jacob dying blessed all the sons of Joseph, and honoured the highness of his staff [*or of his rod*].

22 By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones.

23 By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair, [*or seemly*]; and they dreaded not the commandment of the king.

<sup>24</sup> By faith Moses was made great, and denied that he was the son of Pharaoh's daughter,

<sup>25</sup> and chose more [*or rather*] to be tormented with the people of God, than to have mirth of temporal sin;

<sup>26</sup> deeming the reproof of Christ more riches, than the treasures of [*the*] Egyptians; for he beheld into the rewarding.

<sup>27</sup> By faith he forsook Egypt, and dreaded not the hardness of the king; for he abode, as seeing him that was invisible.

<sup>28</sup> By faith he hallowed pask, and the shedding out of blood, that he that destroyed the first things off[*the*] Egyptians, should not touch them.

<sup>29</sup> By faith they passed the Red Sea, as by dry land, which thing Egyptians assaying were devoured [*in the waters*].

<sup>30</sup> By faith the walls of Jericho felled down, by compassing of seven days.

<sup>31</sup> By faith Rahab the whore received the spies with peace, and perished not with unbelieveful men.

<sup>32</sup> And what yet shall I say? For time shall fail to me telling of Gideon, Barak, Samson, Jephthah, David, and Samuel, and of other prophets;

<sup>33</sup> which by faith overcame realms, wrought rightwiseness, got repromis-sions; they stopped the mouths of lions,

<sup>34</sup> they quenched the fierceness of fire, they drove away the edge of sword, they recovered of sickness, they were made strong in battle, they turned the hosts of aliens.

<sup>35</sup> Women received their dead *children* from death to life; but others were held forth, [*or died*],



not taking redemption, that they should find a better again-rising.

<sup>36</sup> And others assayed scornings and beatings, moreover and bonds and prisons.

<sup>37</sup> They were stoned, they were sawed, they were tempted, they were dead in slaying of sword. They went about in badger skins, and in skins of goats, needy, anguished, tormented;

<sup>38</sup> to which the world was not worthy. They wandered in wilder-nesses, and in mountains and dens, and [*in*] caves of the earth.

<sup>39</sup> And all these, proved by witnessing of faith, took not repromission;

<sup>40</sup> for God provided some better thing for us, that they should not be made perfect without us.

## CHAPTER 12

<sup>1</sup> Therefore we that have so great a cloud of witnesses put to [*us*], do we away all charge, and sin standing about us, and by patience run we to the battle, [*or the strife, or fight*], purposed to us,

<sup>2</sup> beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, he suffered the cross, and despised confusion, and sitteth on the right half of the seat of God.

<sup>3</sup> And bethink ye on him that suffered such gainsaying of sinful men against himself, that ye be not made weary, failing in your souls.

<sup>4</sup> For ye against-stood not yet unto blood, fighting against sin.

<sup>5</sup> And ye have forgotten the comfort that speaketh to you as to sons, and saith, My son, do

not thou despise the teaching [*or the discipline*] of the Lord, neither be thou made weary, the while thou art chastised of him.

<sup>6</sup> For the Lord chastiseth him that he loveth; he beateth [*or scourgeth*] every son that he receiveth.

<sup>7</sup> Abide ye still in chastising [*or discipline*]; God proffereth [*or offereth*] him to you as to sons. For what son is it, whom the father chastiseth not?

<sup>8</sup> That if ye be out of chastising [*or discipline*], whose partners be ye all made, then ye be adulterers, and not sons.

<sup>9</sup> And afterward we had fathers of our flesh, teachers, and we with reverence dreaded them. Whether not much more we shall obey to the Father of spirits, and we shall live?

<sup>10</sup> And they in time of few days taught us by their will; but this Father teacheth to that thing that is profitable, in receiving the hallowing of him.

<sup>11</sup> And each chastising in [*this*] present *time* seemeth to be not of joy, but of sorrow; but afterward it shall yield fruit of rightwiseness most peaceable to men exercised by it.

<sup>12</sup> For which thing raise ye [*up*] slow hands, and knees unbound,

<sup>13</sup> and make ye rightful steps to your feet; that no man halting err, but more be healed.

<sup>14</sup> Pursue ye peace with all men, and holiness, without which no man shall see God.

<sup>15</sup> Behold ye, that no man fail to the grace of God, that no root of bitterness burrowing upward hinder [*us*], and many be defouled by it;

<sup>16</sup> that no man be lecher, either unholy, as Esau, which for one [*meal's*] meat sold his first things, [*or heritage*].

<sup>17</sup> For know ye, that afterward he coveting to inherit blessing, was reprov'd. For he found not place of penance, though he sought it with tears.

<sup>18</sup> But ye have not come to the fire able to be touched, and able to come to, and to the whirlwind [*or the great wind*], and mist, and tempest,

<sup>19</sup> and sound of trump, and voice of words; which they that heard, excused them, that the word should not be made to them.

<sup>20</sup> For they bare not that that was said, And if a beast touched the hill, it was stoned [*or it shall be stoned*].

<sup>21</sup> And so dreadful it was that was seen, that Moses said, I am afeared, and full of trembling.

<sup>22</sup> But ye have come nigh to the hill [*of*] Zion, and to the city of God living [*or of living God*], the heavenly Jerusalem, and to the multitude of many thousand angels,

<sup>23</sup> and to the church of the first men, which be written in heavens, and to God, doomsman of all, and to the spirit of just perfect men,

<sup>24</sup> and to Jesus, mediator of the new testament, and to the sprinkling of blood, speaking better than Abel [*or better speaking than Abel's blood*].

<sup>25</sup> See ye, that ye forsake [*or refuse*] not the speaker; for if they that forsaked [*or refusing*] him that spake on the earth, escaped not, much more we that turn away from him that speaketh to us from heavens.

<sup>26</sup> Whose voice then moved the earth, but now he again promiseth, and saith, Yet once and I shall move not only the earth, but also heaven.

<sup>27</sup> And that he saith, Yet once, he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable.

<sup>28</sup> Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence.

<sup>29</sup> For our God is fire that wasteth.

## CHAPTER 13

<sup>1</sup> The charity of brotherhood dwell in you,

<sup>2</sup> and do not ye forget hospitality; for by this some men pleased to angels, that were received to harbour.

<sup>3</sup> Think ye on bound men, as ye were together bound, and of travailing men, as yourselves dwelling in the body.

<sup>4</sup> Wedding *is* in all things honourable, and bed unwemmed [*or undefouled*]; for God shall deem fornicators and adulterers.

<sup>5</sup> Be *your* manners without covetousness, satisfied with present things; for he said, I shall not leave thee, neither forsake,

<sup>6</sup> so that we say trustily, The Lord is an helper to me; I shall not dread what a man shall do to me.

<sup>7</sup> Have ye mind of your sovereigns, that have spoken to you the word of God; of whom behold ye the going out of living, and pursue ye the faith of them,

<sup>8</sup> Jesus Christ, yesterday, and today, he *is* also into worlds.

<sup>9</sup> Do not ye be led away with diverse and strange teachings. For it is best to stablish the heart with grace, not with meats, which profited not to men wandering [*or going*] in them.

<sup>10</sup> We have an altar, of which they that serve to the tabernacle, have not power [*or leave*] to eat.

<sup>11</sup> For of which beasts the blood is borne in for sin into holy things by the bishop, the bodies of them be burnt without the castles.

<sup>12</sup> For which thing Jesus, that he should hallow the people by his blood, suffered without the gate.

<sup>13</sup> Therefore go we out to him without the castles, bearing his reproof.

<sup>14</sup> For we have not here a city dwelling, but we seek a city to come [*or to come*].

<sup>15</sup> Therefore by him offer we a sacrifice of praising evermore to God, that is to say, the fruit of lips acknowledging to his name.

<sup>16</sup> And do not ye forget well-doing, and communing; for by such sacrifices God is well-served.

<sup>17</sup> Obey ye to your sovereigns, and be ye subject to them; for they perfectly wake, as to yielding reason for your souls, that they do this thing with joy, and not sorrowing; for this thing speedeth not to you.

<sup>18</sup> Pray ye for us, and we trust that we have good conscience in all things, willing to live well.

<sup>19</sup> Moreover I beseech you to do [*this thing*], that I be restored the sooner to you.

<sup>20</sup> And God of peace, that led out from death the great shepherd of sheep, in the blood of *[the]* ever-lasting testament, our Lord Jesus Christ,

<sup>21</sup> shape you in all good thing *[or make you able in each good work]*, that ye do the will of him; and he do in you that thing that shall please before him, by Jesus Christ, to whom be glory into worlds of worlds. Amen.

<sup>22</sup> And, brethren, I pray you, that ye suffer a word of solace; for by full few things I have written to you.

<sup>23</sup> Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you.

<sup>24</sup> Greet ye well all your sovereigns, and all holy men *[or all saints]*. The brethren of Italy greet you well.

<sup>25</sup> The grace of God *be* with you all. Amen.

## **Wycliffe's Bible with Modern Spelling English: Wycliffe's Bible Modern Spelling (with Deuterocanon)**

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Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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