

# The Epistle To The Ebrewes

## The Argument

Forasmuch as divers, both of the Greek writers and Latines witness, that the writer of this Epistle for just causes would not have his name known, it were curiosity of our part to labor much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade unto the Ebrewes (whereby he principally meaneth them that abode at Jerusalem, and under them all the rest of the Jews) that Christ Jesus was not only the redeemer, but also that at his coming all ceremonies must have an end: forasmuch as his doctrine was the conclusion of all the prophecies, and therefore not only Moses was inferior to him, but also the Angels: for they all were servants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure us of our salvation through him self: for he is that eternal Priest, whereof all the Levitical Priests were but shadows, and therefore at his coming they ought to cease, and all sacrifices for sin to be abolished, as he proveth from the seventh chap. verse 11. unto the 12. chap. verse 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. chapter, verse 18. to the twenty and five verse of the same chapter: yea, and is the King to whom all things are subject, as appeareth from that verse 25. to the beginning of the last chapter. Wherefore according to the examples of the old fathers we must constantly believe in him, that being sanctified by his justice, taught by his wisdom, and governed by his power, we may steadfastly, and courageously persevere even to the end in hope of that joy that is set before our eyes, occupying our selves in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

### Chapter 1

1 He sheweth the excellency of Christ 4 Above the Angels, 7 And of their office.

At sundry times and in divers manners <sup>a</sup>God spake in the old time to our fathers by the Prophets:

2 In these <sup>b</sup>last days he hath spoken unto us by his Son, whom he hath made heir of all things, <sup>c</sup>by whom also he made the worlds,

3 \*Who being the brightness of the glory, and the <sup>d</sup>engraved form of his person, and bearing up all things by his mighty word, hath by him self <sup>e</sup>purged our sins, and sitteth at the right hand of the majesty in the highest places,

4 And is made so much more excellent then the <sup>f</sup>Angels in as much as he hath obtained a more excellent name than they.

5 For unto which of the Angels said he at any time, \*Thou art my Son, <sup>g</sup>this day begate I thee? and again, I \*will be his Father, and he shalbe my son?

6 And again when he bringeth in his first begotten Son into the world, he saith, \*And let all the Angels of God worship him.

7 And of the Angels he saith, \*He maketh the <sup>h</sup>Spirits his messengers, and his ministers a flame of fire.

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1 a God, who is ever constant, merciful to his Church, declared his will in time past, not all at once, or after one sort, but from time to time, and in sundry sorts: but now last of all he has fully declared all truth to us by his Son.

2 b So that now we may not credit any new revelations after him.

2 c He entreats here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, and also as touching his office, whereby he is King, Prophet, and Priest.

3 \*Wis. 7.26, Col. 1.15.

3 d The lively image and pattern, so that he that sees him, sees the Father, John 14.9: for else the person of the Father is not seen, but apprehended by faith.

3 e So that our sins can be purged by none other means.

4 f Much more then then all other things created.

5 \*Psal. 2.7, chap. 5.5, Act 13.33.

5 g Because he was at the time appointed declared to the world.

5 \*2 Sam. 7.14, 1 Chron. 22.10.

6 \*Psal 97.7.

7 \*Psal. 104.4.

7 h He compares the Angels to the winds, which are here beneath as God's messengers.

8 But unto the Son he saith, \*O God, thy throne is for ever and ever: the <sup>i</sup>scepter of thy kingdom is a scepter of righteousness.

9 Thou hast loved righteousness and hated iniquity. Wherefore God, even thy God, hath <sup>k</sup>anointed thee with the oil of gladness above thy fellows.

10 And, \*Thou, Lord, in the beginning hast established the earth, and the heavens are the works of thine hands.

11 They shall perish, but thou doest remain: and they all shall wax old as doeth a garment.

12 And as a vesture shalt thou fold them up, & they shalbe changed: but thou art the same & thy years shall not fail.

13 Unto which also of the Angels said he at any time, \*Sit at my right hand, till I make thine enemies thy foot stool?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shalbe heirs of salvation?

### Chapter 2

1 He exhortheth us to be obedient unto the new Law which Christ hath given us, 9 And not to be offended at the infirmity and low degree of Christ, 10 Because it was necessary that for our sakes he should take such an humble state upon him, that he might be like unto his brethren.

Wherefore we ought diligently to give heed to the things which we have heard, lest at any <sup>a</sup>time we should let them slip.

2 For if the <sup>b</sup>word spoken by Angels was steadfast, and every transgression, and disobedience received a just recompense of reward,

3 How shall we escape, if we neglect so <sup>c</sup>great salvation,

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8 \*Psal. 45.7.

8 i The administration of thy kingdom is just.

9 k This is meant in that that the word is made flesh, and that the holie Ghost was poured on him without measure, that we may all receive of him every one according to his measure.

10 \*Psal. 102.25.

13 \*Psal. 110.1, Mat. 22.44, 1 Cor. 15.25, chap. 10.13.

### Chapter 2

1 a We must diligently keep in memory the doctrine, which we have learned, lest like vessels full of chappes we leak, and run out on every part.

2 b Which was the Law given to Moses by the hands of the Angels, Gal. 3.19, Acts 7.53.

3 c As the Gospel is which only offers salvation.

which at the first began to be preached by the Lord, and *afterward* was confirmed unto us by <sup>d</sup>them that heard him,  
4 \*God bearing witness thereto, both with signs and wonders, and with divers miracles, and gifts of the holie Ghost, according to his own will?

5 For he hath not put in subjection unto the Angels the <sup>e</sup>world to come, whereof we speak.

6 But \*one in a certain place witnessed, saying, <sup>f</sup>What is man, that thou shuldest be mindful of him! or the son of man that thou woldest consider him!

7 Thou madest him a little inferior to the Angels: thou crownedst him with <sup>g</sup>glory and honor, and hast set him above the works of thine hands.

8 \*Thou hast put all things in subjection under his feet. And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. <sup>h</sup>But we yet see not all things subdued unto <sup>i</sup>him.

9 But we see Jesus <sup>k</sup>crowned with glory and honor, which was made a little inferior to the Angels, through the suffering of death, that by God's grace he might taste death for all men.

10 For it became him, for whom *are* all things, and by whom *are* all things, seeing that he brought many children unto glory, that he should consecrate the <sup>l</sup>Prince of their salvation through <sup>m</sup>afflictions.

11 For he that sanctifieth, and they which are sanctified, are all <sup>n</sup>of one: wherefore he is not ashamed to call them brethren,

12 Saying, \*I will declare thy Name unto my <sup>o</sup>brethren: in the middes of the Church will I sing praises to thee.

13 And again, \*I will put my <sup>p</sup>trust in him. And again, \*<sup>q</sup>Behold, here am I, & the children which God hath given me.

14 Forasmuch then as the children were partakers of flesh and blood, he also him self likewise took part with them, that he might destroy \*through death, him that had the power of death, that is the devil,

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3 d That is, the Apostles.

4 \*Mark 16.20.

5 e Which Esai calls the new heavens, and the new earth, chap. 65.17, wherefore Christ is the father, Isa. 9.6, that is, the head of us his members.

6 \*Psal 8.4.

6 f He speaks here chiefly of the faithful, which are made through Christ citizens of the world to come where they shall enjoy with their prince all these things which now they have only but in part.

7 g In making him fellow heir with Christ.

8 \*Mat. 28.18, 1 Cor. 15.27, Phil. 2.10.

8 h To them which object that they see not these things accomplished in man, the Apostle answers that they are fulfilled in Christ our captain who leads his to the same glory with him.

8 i To man, as he is of Christ.

9 k By his virtue which most manifestly appears in the Church.

10 l Jesus Christ by humbling himself and taking upon him the form of a servant, which was our flesh, & mortality, gives us assurance of our salvation.

10 m Therefore we by afflictions are made like to the Son of God.

11 n The head and members are of one nature: so Christ which sanctifies us, and we that are sanctified, are all one by the union of our flesh.

12 \*Psal. 22.25.

12 o This proves Christ's humanity.

13 \*Psal. 18.3.

13 p Meaning, that Christ touching his humanity put his trust in God.

13 \*Isa. 8.18, Hos. 13.14.

13 q Isaiah speaks this of himself, and his disciples, but properly it is applied to Christ the head of all ministers.

14 \*1 Cor. 15.55.

15 And that he might deliver all them, which for fear of <sup>r</sup>death were all their lifetime subject to bondage.

16 For he in no sort took the <sup>s</sup>Angels, but he took the seed of Abraham.

17 Wherefore <sup>t</sup>in all things it became him to be made like unto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sins of the people.

18 For in that he <sup>u</sup>suffered, and was tempted, he is able to sucker them that are tempted.

### Chapter 3

*1 He requireth them to be obedient unto the word of Christ, 3 Who is more worthy then Moses. 12 The punishment of such as will harden their hearts, and not believe, that they might have eternal rest.*

**T**herefore, holie brethren, partakers of the heavenly vocation, <sup>a</sup>consider the Apostle and high Priest of our <sup>b</sup>profession Christ Jesus:

2 Who was faithful to him that hath appointed <sup>c</sup>him, even as \*Moses was in all his house.

3 For this man is counted worthy of more glory then Moses, inasmuch as he which hath builded the house, <sup>d</sup>hath more honor then the house.

4 For every house is builded of some man, and he that hath built all things, *is* <sup>e</sup>God.

5 Now Moses verily was faithful in all his house, as a servant, for a witness of the things which should be spoken after.

6 But Christ *is* as the Son, over his own house, whose <sup>f</sup>house we are, if we hold fast the confidence and the rejoicing of the hope unto the end.

7 Wherefore, as the holie Ghost saith, \*To day if ye shall hear his voice,

8 Harden not your hearts, as in the <sup>g</sup>provocation, according to the day of the tentation in the wilderness,

9 Where your fathers tempted me, proved me, and saw my works forty years long.

10 Wherefore I was grieved with that generation, and said, They ere ever in *their* heart, neither have they known my ways.

11 Therefore I swear in my wrath, <sup>h</sup>If they shall enter into

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15 r And God's anger.

16 s Not the nature of Angles but of man.

17 t Not only as touching nature, but also qualities, only sin except.

18 u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will sucker us.

### Chapter 3

1 a Take heed to his words and receive him.

1 b Of that doctrine which we believe, and ought to confess.

2 c To be the ambassador and high Priest.

2 \*Nomb. 12.7.

3 d Moses was but part of the house, that is, of the Church whereof the pastors are the lively stones, but Christ builded it, and layed the stones: therefore he deserves more praise.

4 e That is Christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Son of God, and very God, working all things by his own power.

6 f For in obeying the Son we are made the house of God.

7 \*Psal. 95.7, Chap. 4.7.

8 g As when ye provoked God's anger in Massa and Meriba, Exod. 17.7.

11 h Meaning by this oath that they should not enter.

my <sup>i</sup>rest.

12 Take heed, brethren, lest at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God.

13 But exhort one another daily, while it is called <sup>k</sup>To day, lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we keep sure unto the <sup>l</sup>end the <sup>^</sup>beginning, wherewith we are upholden,  
15 So long as it is said, To day if ye hear his voice, harden not your hearts, as in the provocation.

16 For some when they heard, provoked <sup>m</sup>him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased forty years? Was he not displeased with them that sinned, \*whose <sup>^</sup>carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but unto them, that obeyed not?

19 So we see that they could not enter in because of unbelief.

#### Chapter 4

*2 The word without faith is unprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of unbelievers. 12 The nature of the word of God.*

**L**et us fear therefore, lest at any time by forsaking the <sup>l</sup>promise of entering into his rest any of you should seem to be deprived.

2 For unto us was the Gospel preached as also unto them: but the word that they heard, profited not them, because it was not <sup>a</sup>mixed with faith in those that heard it.

3 For we which have believed, do enter into rest, as he said *to the other*, \*As I have sworn in my wrath, If <sup>b</sup>they shall enter into my rest: although <sup>c</sup>the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, \*And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter

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11 <sup>i</sup> As disobeying God, they in old time were debarred from the quietness of the land of Chanaan: so they which do not obey Christ, shall not enter into the heavenly rest.

13 <sup>k</sup> Which is all the time wherein God does call us: while he therefore speaks, let us hear.

14 <sup>l</sup> Which is by faith to embrace, and hold fast the true doctrine of Jesus Christ.

14 <sup>^</sup>Or, foundation of our assurance.

16 <sup>m</sup> To wit, the Lord.

17 <sup>n</sup> Nom. 14.37.

17 <sup>^</sup>Or, bodies and members.

#### Chapter 4

2 <sup>a</sup> He compares the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, hear and understand with profit, we must temper or mix it with faith.

3 \*Psal. 95.11.

3 <sup>b</sup> Although that God by his rest, after the creation of his works, signified the spiritual rest of the faithful, yet he sware to give rest in Chanaan which was but a figure of the heavenly rest, and dured but for a time.

3 <sup>c</sup> The perfection of God's works, and so his rest, signify our heavenly rest.

4 \*Gen. 2.2, Deu. 5.14.

thereinto, and they to whom it was first preached, entered not therein for unbelief's sake:

7 Again he appointed <sup>o</sup>in David a certain day by To day, after so long a time, saying, as it is said, \*This day if ye hear his voice, harden not your hearts.

8 For if <sup>e</sup>Jesus had given them rest, then would he not after this day have spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, <sup>h</sup>hath also ceased from his own works, as God *did* from his.

11 Let us study therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God *is* lively, and mighty in operation, and sharper then any two edged sword, and <sup>g</sup>entereth through, even unto the dividing a sunder of the <sup>h</sup>soul and the <sup>i</sup>spirit, and of the joints, and the marrow, and is a discerner of the thoughts and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things *are* naked and <sup>k</sup>open unto his eyes, <sup>^</sup>with whom we have <sup>l</sup>to do.

14 Seeing then that we have a great high Priest, which is entered into heaven, *even* Jesus the Son of God, let us hold fast our profession.

15 For we have not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sin.

16 Let us therefore go boldly unto the throne of grace, that we may receive mercy, & find grace to help in time of need.

#### Chapter 5

*5 He compareth Jesus Christ with the Levitical Priests, shewing wherein they either agree or dissent. 11 Afterward he reproveth the negligence of the Jews.*

**F**or every high Priest is taken from among men, and is <sup>a</sup>ordained for men, in things pertaining to God, that he may offer both <sup>b</sup>gifts and <sup>c</sup>sacrifices for sins,

2 Which is able sufficiently to have compassion on them <sup>d</sup>that are ignorant, and that are out of the way, because that he also is compassed with infirmity,

3 And for the sames sake he is bond to offer for sins, as well for his own part, as for the peoples.

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7 <sup>d</sup> That is, in the Psalms.

7 \*Chap. 3.7.

8 <sup>e</sup> Meaning Joshua.

10 <sup>f</sup> Has cast off his appetites, mortified his flesh, renounced himself, and follows God.

12 <sup>g</sup> For it mortally wounds the rebellious, and in the elect it kills the old man that they should live unto God.

12 <sup>h</sup> Where the affections are.

12 <sup>i</sup> Which contains will and reason.

13 <sup>k</sup> As that thing which is cleft a sunder even through the middes of the back, and so is made open that it may be seen throughout.

13 <sup>^</sup>Or, concerning whom we speak.

13 <sup>l</sup> Therefore when we hear his word, we must tremble, knowing thereby that God sounds our hearts.

#### Chapter 5

1 <sup>a</sup> He shows that man can have none access to God without an high Priest, because that of himself he is profane and sinful.

1 <sup>b</sup> Which were of things without life.

1 <sup>c</sup> As, of beasts which are killed.

2 <sup>d</sup> That is, of sinners.

4 \*And no man taketh this honor unto him self, but he that is called of God, as was Aaron.

5 So likewise Christ took not to him self this honor, to be made the high Priest, but he that said unto him, \*Thou art my Son, this day begate I thee, *give it him*.

6 As he also in another place speaketh, \*Thou art a Priest for ever after the <sup>e</sup>order of Melchi-sedec.

7 Which in the <sup>f</sup>days of his flesh did offer up prayers and supplications, with <sup>g</sup>strong crying and tears unto him, that was able to save him from death, and was also heard <sup>h</sup>in that which he feared.

8 And though he were the Son, yet learned he obedience, by the things which he suffered.

9 And being consecrate was made the author of eternal salvation unto all them that obey him:

10 And is called of God an high Priest after the order of Melchi-sedec.

11<sup>i</sup>Of whom we have many things to say, which are hard to be uttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you the first <sup>j</sup>principles of the word of God: and are become such as have need of <sup>k</sup>milk, and not of strong meat.

13 For every one that useth milk, is inexpert in the <sup>l</sup>word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of age, which through long custom have their wits exercised, to discern both good and evil.

### Chapter 6

*3 He proceedeth in reproving them, and exhorteth them not to faint, 12 But to be steadfast and patient, 18 Forasmuch as God is sure in his promise.*

**T**herefore, leaving the doctrine of the <sup>a</sup>beginning of Christ, let us be led forward unto perfection, not laying again the foundation <sup>b</sup>of repentance from dead works, and of faith toward God,

2 Of the doctrine of <sup>c</sup>baptisms, & laying on of hands, and of the resurrection from the dead, and of eternal judgement.

3 And this will we do <sup>d</sup>if God permit.

4 \*1 Chron. 13.10.

5 \*Psal 2.7, chap 1.5.

6 \*Psal 110.4, chap. 7.17.

6 e Who was both Priest and King.

7 f When he lived in this world.

7 g He means that most earnest prayer which Christ prayed in the garden where he sweat drops of blood.

7 h Being in perplexity and fearing the horrors of death.

11 i He digresses til he come to the beginning of the 7<sup>th</sup> chapter.

12 <sup>j</sup>rudiments.

12 k Read 1 Cor. 3.2.

13 l That is, the Gospel which is the true knowledge that teaches us where we have our justice.

### Chapter 6

1 a That is, the first rudiments of our Christian religion.

1 b He mentions five points of the catechism, which was then in use: the confession of amendment of life: the sum of the faith: a brief explication of Baptism, and laying on of hands: the article of the resurrection, and the last judgement.

2 c Then the use of baptism was declared when on the solemn days appointed to baptize, the Church came together.

3 d It is God's singular gift to increase in knowledge, and to go forward in the understanding of God's word.

4 \*For it is impossible that they, which were once lightened, and have tasted of the heavenly gift, and were made partakers of the holie Ghost,

5 And have tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed again by repentance: seeing they <sup>e</sup>crucify again to them selves the son of God and make a mock of him.

7 For the earth which drinketh in the rain that cometh ofte upon it, and bringeth forth herbs mete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thorns and briars, is reproved, and is near unto cursing, whose end *is* to be burned.

9 But beloved, we have persuaded our selves better things of you, and such as accompany salvation, though we thus speak.

10 For God *is* not unrighteous, that he should forget your work, and labor of love, which ye shewed toward his Name, in that ye have ministered unto the Saints, & *yet* minister.

11 And we desire that every one of you shewe the same diligence, to the <sup>f</sup>full assurance of hope unto the end,

12 That ye be not slothful, but followers of <sup>g</sup>them, which through faith and patience, inherit the promises.

13 For when God made the promise to Abraham, because he had no greater to swear by, he sware by him self,

14 Saying, \*Surely I will abundantly bless thee and multiply thee marvelously.

15 And so after that he had tarried patiently, he enjoyed the promise.

16 For men verily swear by him that is greater *then them selves*, and an oath for confirmation is among them an end of all strife.

17 So God willing more <sup>h</sup>abundantly to shewe unto the heirs of promise the stableness of his counsel, bound him self by an oath,

18 That by <sup>i</sup>two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to hold fast the hope that is set before us,

19 Which we have, as an anchor of the soul, both sure and steadfast, and it <sup>k</sup>entrencheth into that which is within the <sup>l</sup>vail,

20 Whither the forerunner is for us entered in, *even* Jesus that is made an high Priest for ever after the order of Melchi-sedec.

### Chapter 7

4 \*Mat. 12.45, 2 Pet. 2.20, chap. 10.26.

6 e They which are apostates, and sin against the holy Ghost, hate Christ, crucify and mock him, but to their own destruction, and therefore fall into desperation, and can not repent.

11 f Whereby it may appear, that you are fully persuaded of life everlasting.

12 g As the holie fathers, Prophets and martyrs, that were before us.

14 \*Gen. 12.3, and 17.4, and 22.16.

17 h Because of man's wickedness, which will not believe God except he swear.

18 i God's word and oath are two things in him unchangeable.

19 k He returns to the comparison between Christ's Priesthood and the Levitical which he had begun in the 5 chap.

19 l Which is heaven whither Christ is gone before to prepare us place.

1 *He compareth the Priesthood of Christ unto Melchi-sedec. 11 Also Christ's Priesthood with the Levites.*

**F**or this Melchi-sedec <sup>\*</sup>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:

2 To whom also Abraham gave the tithes of all things: who first is by interpretation King of righteousness: after that, *he* is also King of Salem, that is, King of peace,

3 Without <sup>a</sup>father, without mother, without kindred, and hath neither beginning of *his* days, neither end of life: but is likened unto the Son of God, & continueth a Priest for ever.

4 Now consider how great this man *was*, unto whom even the <sup>b</sup>Patriarch Abraham gave the tithes of the spoils.

5 For verily they which are the children of Levi, which receive the office of the Priesthood, have a <sup>\*</sup>commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they <sup>d</sup>came out of the loins of Abraham.

6 But he whose kindred is not counted among them, <sup>e</sup>received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the greater.

8 And here men that die, receive tithes: but there he *receiveth them*, of whom it is witnessed, that he <sup>f</sup>liveth.

9 And to say as the thing is, Levi also which receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father *Abraham*, when Melchi-sedec met him.

11 If therefore perfection had been by the Priesthood of the Levites (for under it the Law was established to the people) what need it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 For if the Priesthood be changed, then of necessity must there be a change of the <sup>g</sup>Law.

13 For he of whom these things are spoken, pertaineth unto another tribe, whereof no man served at the altar.

14 For it is evident, that our Lord sprang out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more evident thing, because that after the similitude of Melchi-sedec, there is risen up another Priest,

1 <sup>\*</sup>Gen 14.18.

3 <sup>a</sup> So called, because that Moses makes no mention of his parents or kinsfolks, but as he had been suddenly sent of God into the world to be a figure of Christ our everlasting Priest, and shortly taken out of the world again, so Christ as touching his humanity had no father, and concerning his divinity, no mother.

4 <sup>b</sup> That is, the chief of fathers.

5 <sup>\*</sup>Nom. 18.24, Deu. 18.1, Jos. 13.14.

5 <sup>c</sup> The Levites had commandment to receive that, which Abraham gave freely to Melchi-sedec.

5 <sup>d</sup> Was begotten of Abraham.

6 <sup>e</sup> The Levites received tithes of their brethren, but Melchi-sedec of Abraham, the patriarch: therefore his priesthood is more excellent then the Levitical.

8 <sup>f</sup> Because there is no mention of his death.

12 <sup>g</sup> The Law and the Priesthood are both of one condition: so that both Aaron's & Moses' office pertain to Christ, which is Priest & Law maker.

16 Which is not made *Priest* after the Law <sup>h</sup>of the carnal commandment, but after the power of the endless life,

17 For he testifieth *thus*, <sup>\*</sup>Thou art a Priest for ever, after the order of Melchi-sedec.

18 For the commandment that went afore, is disannulled, because <sup>i</sup>of the weakness thereof, and unprofitableness.

19 For the Law made nothing perfect, but <sup>^</sup>the bringing in of a better hope *made perfect*, whereby we draw near unto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath:

21 But this, he *is made* with an oath by him that said unto him, <sup>\*</sup>The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchi-sedec)

22 By so much is Jesus made a surety of a better <sup>^</sup>Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth ever, hath an <sup>k</sup>everlasting Priesthood.

25 Wherefore, he is able also <sup>l</sup>perfectly to save them that come unto God by him, seeing he ever liveth, to make intercession for them.

26 For such an high Priest it became us to have, *which is* holie, harmless, undefiled, separate from sinners, and made heir then the heavens:

27 Which needed not daily as those high Priests to offer up sacrifice, <sup>\*</sup>first for his own sins, and then for the peoples: for that did he <sup>m</sup>once, when he offered up him self.

28 For the Law maketh men high Priests, which have infirmity: but the word of the oath that was <sup>n</sup>since the Law, *maketh* the Son, who is consecrated for evermore.

## Chapter 8

*6 He proveth the abolishing aswell of the Levitical Priesthood, as of the old Covenant by the spiritual and everlasting Priesthood of Christ, 8 And by the new Covenant.*

**N**ow of the things which we have spoken, *this is* the sum, that we have such an high Priest, that sitteth at the right hand of the throne of the majesty in heavens,

2 And *is* a minister of the <sup>a</sup>Sanctuary, and of the true <sup>b</sup>Tabernacle which the Lord pight, and not <sup>c</sup>man.

16 <sup>h</sup> Which stood in outward and corporal ceremonies.

17 <sup>\*</sup>Psal. 110.4, chap. 5.6.

18 <sup>i</sup> For the Law hath no virtue nor profit till a man be come to Christ.

19 <sup>^</sup>Or, it was an introduction of a better hope.

21 <sup>\*</sup>Psal. 110.4.

22 <sup>^</sup>Or, covenant.

24 <sup>k</sup> Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice.

25 <sup>l</sup> The fruit of his Priesthood is to save and that fully and perfectly, not by supplying that that wanted, but by taking away the Law which is unperfect by reason of our infirmities.

27 <sup>\*</sup>Lev. 16.3.

27 <sup>m</sup> And can not without blaspheme be said to be offered again, or else by any creature for none could offer him, but himself.

28 <sup>n</sup> Not that it was first made after the Law was given: but because the declaration of the eternal oath was then revealed to the world.

## Chapter 8

2 <sup>a</sup> That is, heaven.

2 <sup>b</sup> Which is the body of Christ.

2 <sup>c</sup> For else it should be corruptible.

3 For <sup>d</sup>every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should have somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serve unto the pattern & shadow of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle. \*See, said he, that thou make all things according to the <sup>e</sup>pattern, shewed to thee in the mount.

6 But now *our high Priest* hath obtained a more excellent office, in asmuch as he is the Mediator of a better <sup>f</sup>Testament, which is established upon better promises.

7 For if that first *Testament* had been faultless, no place should have been sought for the second.

8 For in rebuking them he saith,\*Behold, the days will <sup>g</sup>come, saith the Lord, when I shall make with the house of Israel, and with the house <sup>h</sup>of Juda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt: for they <sup>i</sup>continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those days, saith the Lord, I will put my laws in their mind, and in their heart I will write them, and I will be their God, and they shalbe my people,

11 And they shall not <sup>j</sup>teach every man his neighbor & every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more.

13 In that he saith a new *Testament*, he hath abrogate the old: now that which is disannulled and waxed old, is ready to vanish away.

## Chapter 9

*1 How that the Ceremonies and sacrifices of the Law are abolished. 11 By the eternity and perfection of Christ's sacrifice.*

**T**hen the first <sup>k</sup>Testament had also <sup>l</sup>ordinances of religion, and a <sup>m</sup>worldly Sanctuary.

2 For the first <sup>n</sup>Tabernacle was made, wherein was the candlestick, and the table, and the shewebread, which

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3 <sup>d</sup> He proves that Christ's body is the true Tabernacle, and that he must needs be made man, to the intent that he might have a thing to offer, which was his body.

5 \*Exod. 25.40, Act 7.44.

5 <sup>e</sup> Seeing the offerings of the Levites were but shadows of heavenly things, as appears by the oracle to Moses, it follows then that Christ's heavenly Sanctuary, his Tabernacle and office are far more excellent.

6 <sup>o</sup>Or, covenant.

8 \*Jer. 31.33, Rom. 11.27, chap. 10.16.

8 <sup>f</sup> That is, when Christ shall remit our sins by the preaching of the Gospel.

8 <sup>g</sup> Signifying that there should be no more division, but all shalbe made one Church.

9 <sup>h</sup> Man by transgressing the bands of the Covenant, could not enjoy the commodity thereof.

11 <sup>i</sup> Men shall not in the time of the Gospel be so ignorant, as they were before, but shall know God much more perfectly through Christ.

### Chapter 9

1 <sup>o</sup>Or, Tabernacle.

1 <sup>o</sup>Or, ceremonies.

1 <sup>a</sup> Not heavenly and spiritual.

2 \*Exod. 26.1 and 36.1.

*Tabernacle* is called the Holie places.

3 And after the <sup>b</sup>second vail was the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament overlaid round about with gold, wherein the golden pot which had manna, was, and \*Aaron's rod that had budded, and the <sup>c</sup>tables of the Testament.

5 \*And over the Arke were the glorious Cherubims, shadowing the <sup>d</sup>mercy seat: of which things we will not now speak particularly.

6 Now when these things were thus ordained, the Priests went always into the first Tabernacle, and accomplished the service.

7 But into the second went the <sup>e</sup>high Priest alone, once every year, not without blood which he offered for him self, and for the <sup>f</sup>ignorances of the people.

8 Whereby the holie Ghost this signified, that the <sup>g</sup>way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make <sup>h</sup>holie, concerning the conscience, <sup>i</sup>him that did the service,

10 Which only stood in meats and drinks, and divers washings, and <sup>j</sup>carnal rites, until the time of <sup>k</sup>reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect <sup>l</sup>Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goats and calves: but by his own blood entered he in once unto the <sup>m</sup>holie place, <sup>n</sup>and obtained eternal redemption *for us*.

13 \*For if the <sup>o</sup>blood of bulls and of goats and the ashes of an heifer, sprinkling them that are unclean, sanctifieth as touching the purifying of the <sup>p</sup>flesh,

14 How much more shall the <sup>q</sup>blood of Christ which through the eternal Spirit offered him self without spot to God,

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3 <sup>b</sup> That is, on the inward side of the vail which was hid from the people.

4 \*Nom. 17.10.

4 \*1 Kings 8.9, 2 Chron. 5.10.

5 \*Exod. 25.22.

5 <sup>o</sup>Or, cover of the Arke.

7 \*Exod 30.10, Levi. 16.2.

7 <sup>o</sup>Or, errors.

8 <sup>c</sup> For so long as the high Priest offered once a year for his own sins and for the peoples, and also while this earthly tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christ's blood, could not be entered into.

9 <sup>o</sup>Or, perfect.

9 <sup>d</sup> Neither yet him for whom they were offered.

10 <sup>e</sup> Which ceremonies although they were ordained of God, yet considered in themselves, or else compared with Christ, are but carnal, gross, and earthly and touch not the soul.

10 <sup>f</sup> Till the new testament was appointed.

11 <sup>g</sup> Which was his body and human nature.

12 <sup>h</sup> Which is heaven.

12 <sup>i</sup> For Christ was the sacrifice, the Tabernacle and the Priest.

13 \*Lev. 16.14, Nom. 19.4.

13 <sup>k</sup> The Levitical Priest offered beast's blood: but Christ the true and eternal Priest offered his own blood, which was most holy and pure: the Levitical Priest offered yearly, and therefore did only represent the true holiness: but Christ by one only sacrifice hath made holy for ever all them that believe.

13 <sup>l</sup> Outwardly in the sight of man.

14 \*1 Pet. 1.19, 1 John 1.9, Revel. 1.5.

purge your conscience from <sup>m</sup>dead works, to <sup>\*</sup>serve the living God?

15 And for this cause is he the Mediator of the new Testament, that through <sup>\*</sup>death which was for the redemption of the transgressions *that were* in the <sup>n</sup>former Testament, they which were called, might receive the promise of eternal inheritance.

16 For where a testament *is*, there must be the death of him that made the testament.

17 <sup>\*</sup>For the <sup>o</sup>testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a live.

18 Wherefore neither was the first ordained without <sup>p</sup>blood.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the book, and all the people,

20 <sup>\*</sup>Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things them selves *are purified* with better <sup>q</sup>sacrifices then are these.

24 For Christ is not entered into the holie places that are made with hands, which are <sup>r</sup>similitudes of the true *Sanctuary*: but *is entered* into very heaven, to appear now in the sight of God for us,

25 Not that he should offer him self <sup>r</sup>often, as the high Priest entered into the Holie place every year with other blood,

26 (For then must he have often suffered since the foundation of the world) but now in the <sup>s</sup>end of the world hath he appeared once to put away sin, by the sacrifice of him self.

27 And as it is appointed unto men that they shall once die, and after that *commeth* the judgement,

28 So <sup>\*</sup>Christ was once offered to take away the sins of <sup>t</sup>many, and unto them that look for him, shall he appear the

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14 m Which of them selves procure death and are the fruits thereof.

14 <sup>\*</sup>Luk 1.74.

15 <sup>\*</sup>Rom. 5.6, 1 Pet.3.18.

15 n Made between God and Christ, who by his death should make us heirs.

17 <sup>\*</sup>Gal. 3.15.

17 o He proves that Christ must die, because the covenant or testament is of none effect without the death of the testator.

18 p Without the death of beasts that were sacrificed which signified, that Christ would pacify his Father's wrath with his blood.

20 <sup>\*</sup>Exod. 24.8.

23 q Albeit there is but one sacrifice, which is Christ him self once offered, yet because this true and eternal sacrifice is compared with all those which were figurative, and is more sufficient then all they, therefore he calls it in the plural number, sacrifices.

24 <sup>^</sup>Or, patterns.

25 r Therefore to make any other offering or sacrifice for sin after that Christ's body was once offered, is blasphemy.

26 s Which is the latter days when Christ came.

28 <sup>\*</sup>Rom. 5.8, 1 Pet. 3.18.

28 t Of the elect.

second time <sup>u</sup>without sin unto salvation.

## Chapter 10

1 *The old law had no power to cleanse away sin. 10 But Christ did it with offering of his body once for all. 22 An exhortation to receive the goodness of God thankfully with patience and steadfast faith.*

**F**or the <sup>\*</sup>Law having the <sup>a</sup>shadow of good things to <sup>b</sup>come, and not the very <sup>^</sup>image of the things, can never with those sacrifices, which they offer year by year continually, <sup>^</sup>sanctify the comers thereunto.

2 For would they not then have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins?

3 But in those *sacrifices* there *is* a remembrance again of sins every year.

4 For it is impossible that the blood of bulls and goats should <sup>\*</sup>take away sins.

5 Wherefore when he <sup>c</sup>commeth into the world, he saith, <sup>\*</sup>Sacrifice and offering thou woldest not: but a <sup>d</sup>body hast thou ordained me.

6 In burnt offerings, and sin offerings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the <sup>e</sup>book it is written of me) that I should do thy will, <sup>o</sup> God.

8 Above, when he said, Sacrifice and offering, and burnt offerings, and sin offerings thou woldest not have, neither hadst pleasure *therein* (which are offered by the Law)

9 Then said he, Lo, I come to do thy will, <sup>o</sup> God, he taketh away <sup>t</sup>the first, that he may stablish the <sup>g</sup>second.

10 By the which will we are sanctified, *even* by the offering of the body of Jesus Christ once *made*.

11 And every Priest appeareth daily ministering, and oft times offreth one manner of offering, which can never take away sins:

12 But this man after he had offered one sacrifice for sins, <sup>\*</sup>sitteth for ever at the right hand of God,

13 And from hence forth tarieth, <sup>\*</sup>till his enemies be made his footstool.

14 For with one offering hath <sup>h</sup>he consecrated for ever them that are sanctified.

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28 u That is, without a sacrifice for sin: or sin abolished.

## Chapter 10

1 <sup>\*</sup>Lev. 16.14.

1 a Which was as it were the first draught and portrait of the lively pattern to come.

1 b Which are etemal.

1 <sup>^</sup>Or, substance.

1 <sup>^</sup>Or, make perfect.

4 <sup>\*</sup>Lev. 16.14.

5 c When Christ was made man.

5 <sup>\*</sup>Psal. 40.6.

5 d In the hebrewes it is, thou hast pierced mine ears through, that is, hast made me prompt and ready to hear: and in the greek, thou hast made me a body, that is, to obey thee, which both tend to one purpose.

7 e Or roll and folding: for in old time they used to fold books like rolls.

9 f That is, sacrifices.

9 g Which is, the will of God to stand content with Christ's sacrifice.

12 <sup>\*</sup>Chap. 1.13.

13 Psal. 110.1, 1 Cor. 15.25, chap. 1.13.

14 h That is, sanctified to God and made perfect.

15 For the holie Ghost also beareth us record: for after that he had said before,

16 \*This *is* the Testament that I will make unto them after those days, saith the Lord, I will put my Laws in their heart, and in their minds I will write them.

17 And their sins and iniquities will I remember no more.

18 Now where <sup>i</sup>remission of these things *is*, there *is* no more <sup>k</sup>offering for sin.

19 Seeing therefore, brethren, that by the blood of Jesus we <sup>l</sup>may be bold to enter into the Holie place

20 By the new and <sup>m</sup>living way, which he hath prepared for us, through the vail, that is, his flesh:

21 *And seeing we have* an high Priest, *which is* over the House of God,

22 Let us draw near with a true heart in assurance of faith, <sup>n</sup>sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water.

23 Let us keep the profession of our hope, without wavering (for *he is* faithful that promised)

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that we have among our selves, as the manner of some *is*: but let us exhort *one another*, and that so much the more, because ye see that the <sup>o</sup>day draweth near.

26 \*For if we sin <sup>p</sup>willingly after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a fearful looking for of judgement, and violent fire, which shall devour the adversaries.

28 He that despiseth Moses' Law, dieth without mercy <sup>\*</sup>under two, or three witnesses.

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the Testament as an unholie thing, wherewith he was sanctified, and <sup>q</sup>doeth despite the Spirit of grace?

30 For we know him that hath said, \*Vengeance *belongeth* unto me: I will recompense, saith the Lord. And again, The Lord shall <sup>r</sup>judge his people.

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16 \*Jere. 31.33, chap. 8.8, Rom. 11.27.

18 <sup>i</sup> Where there remain no sins to be forgiven, there is no more sacrifice: seeing therefore that Christ's death has washed away all sins, and does ever a fresh when sinners do repent, there can be none other sacrifice but that and it can be no more reiterate.

18 <sup>k</sup> For the offering of thanksgiving, which is the only sacrifice now of the Christians, is not for sin: but a thanksgiving and an offering up of our selves and ours for the same.

19 <sup>l</sup> We by Christ have the liberty which the ancient fathers could not have by the Law.

20 <sup>m</sup> The blood of Christ is always fresh and lively before the Father to sprinkle and quicken us.

22 <sup>n</sup> That is, having our hearts made pure.

25 <sup>o</sup> Of Christ's second coming.

26 \*Chap. 6.4.

26 <sup>p</sup> That is forsake Jesus Christ, as Judas, Saul, Arrius, Julian the apostate did.

28 \*Deu. 19.15, Mat. 18.16, John 8.17, 2 Cor 13.1.

29 <sup>q</sup> Whereby it is evident that the Apostle here only means of the sin, which is against the holie Ghost, as also Chap. 6.4.

30 \*Deu. 32.35, Rom. 12.19.

30 <sup>r</sup> Defend the godly and punish the wicked.

31 It is a fearful thing to fall into the hands of the Living God.

32 Now call to remembrance the days that are passed, in the which, after ye had received light, ye endured a great fight in afflictions.

33 Partly while you were made a gazing stock both by reproaches and afflictions, and partly while ye became <sup>s</sup>companions of them which were <sup>^</sup>so tossed to and fro.

34 For both ye sorrowed with me for my bonds, and suffered with joy the spoiling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarry.

38 \*Now the just shall live by faith: but if *any* withdraw him self, my soul shall have no pleasure in him.

39 But we are not they which withdraw our selves unto perdition, but *follow* faith unto the conservation of the soul.

## Chapter 11

*1 What faith is, and a commendation of the same. 9 Without faith we can not please God. 16 The steadfast belief of the fathers in old time.*

**N**ow faith is the ground of things, which are hoped for, and the evidence of things which are not seen.

2 For by it *our* elders were well <sup>a</sup>reported of.

3 \*Through faith we understand that the world was ordained by the word of God, so that the things which we see, are not made of things, which <sup>b</sup>did appear.

4 By faith Able <sup>\*</sup>offered unto God a greater sacrifice then Cain, <sup>c</sup>by <sup>\*</sup>the which he obtained witness that he was <sup>d</sup>righteous, God testifying of his gifts: by the which *faith* also he being dead, yet <sup>e</sup>speaketh.

5 By faith was <sup>\*</sup>Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to please *him*: for he that cometh to God, must believe that *God* is, and that he is <sup>g</sup>a

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33 <sup>s</sup> For the which thing also S. Paul praises the Philippians and Thessalonians.

33 <sup>^</sup>Or, of that state.

38 \*Habak. 2.4, Rom. 1.17, Gal. 3.11.

## Chapter 11

2 <sup>a</sup> Have been approved, and so obtained salvation.

3 \*Gen. 1.3, John 1.10.

3 <sup>b</sup> For God made all things of nothing.

4 \*Gen. 4.4, Mat. 23.35.

4 <sup>d</sup> Because God received him to mercy, therefore he imputed him righteous.

4 <sup>e</sup> That is, liveth.

5 \*Gen. 5.24, Eccles. 44.16 and 49.14.

5 <sup>f</sup> For Enoche and Elias taking up was such a thing, as is spoken of, 1 Cor. 15.51, and 1 Thes. 4.17.

6 <sup>g</sup> First God must find us before we can seek him: then we must seek him with a pure heart in Christ, who is revealed in his word: and thereby we learn to believe God's free mercy towards us in his Son, through whom we obtain the reward of his promise, and not of our deserts.



rewarder of them that seek him.

7 By faith \*Noe being warned of God of the things which were as yet not seen, moved with reverence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, and was made heir of the righteousness, which is by faith.

8 By faith \*Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heirs with him of the same promise.

10 For he looked for a city having a <sup>h</sup>foundation, whose builder and maker is God.

11 Through faith \*Sarrah also received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful which had promised.

12 And therefore sprang there of one, even of one which was <sup>i</sup>dead, so many as \*the stars of the sky in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and <sup>k</sup>received not the promises, but saw them <sup>l</sup>a far off, and believed them, and received them thankfully, and confessed that they were <sup>m</sup>strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And if they had been mindful of <sup>n</sup>that country, from whence they came out, they had leisure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a city.

17 By faith \*Abraham offered up Isaac, when he <sup>o</sup>was tried, and he that had received the promises, offered his only begotten son.

18 (To whom it was said, \*In Isaac shall thy seed be called)

19 For he considered that God was able to raise him up even from the dead: from whence he received him also after a sort.

20 By faith \*Isaac blessed Jacob and Esau, concerning things to come.

21 By faith \*Jacob when he was a dying, blessed both the sons of Joseph, and <sup>^</sup>leaning on the end of his staff, worshipped God.

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7 \*Gen. 6.13, Eccles. 44.17.

8 \*Gen. 12.4.

10 h For all things in the world are subject to corruption.

11 \*Gen. 17.19 and 21.1.

12 i Even as dead.

12 \*Eccles. 44.21.

13 k Which was the enjoying of the land of Canaan.

13 l With the eyes of faith.

13 m And therefore put not their confidence in things of this world.

15 n That is, of Mesopotamia.

17 \*Gen. 22.10, Eccles. 44.20.

17 o For it might seem to the flesh that the promise was contrary to this commandment, to sacrifice his son.

18 \*Gen. 21.12, Rom. 9.7.

20 \*Gen. 27.28.

21 \*Gen. 48.15.

21 \*Gen. 47.31.

21 ^Or, worshipped toward the end of his staff.

22 By faith \*Joseph when he died, made mention of the departing of the children of Israel, and gave commandment of his bones.

23 \*By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, neither feared they the King's \*commandment.

24 By faith \*Moses when he was come to age, refused to be called the son of Pharaoh's daughter,

25 And chose rather to suffer adversity with the people of God, then to enjoy the <sup>p</sup>pleasures of sin for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, and feared not the fierceness of the King: for he endured, as he that saw him which is invisible.

28 Through faith he ordained the \*Passover and the effusion of blood, lest he that destroyed the first born, should touch them.

29 By faith they \*passed through the red sea as by dry land, which when the Egyptians had assayed to do, they were drowned.

30 By faith the \*walls of Jericho fell down after they were compassed about seven days.

31 By faith the harlot \*Rahab perished not with them which obeyed not, when \*she had received the spies peaceably.

32 And what shall I more say? for the time would be to short for me to tell of \*Gedeon, of \*Barac & of \*Sampson, & of \*Jephte, also of \*David, & Samuel, & of the Prophets:

33 Which through faith subdued kingdoms, wrought righteousness, obtained the <sup>q</sup>promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battle, turned to flight the armies of the aliens.

35 The <sup>r</sup>women received their dead raised to life: other also were racked, and would not be delivered, that they might receive a better resurrection.

36 And others have been tried by mockings and scourgings, yea, moreover by bonds and prisonment.

37 They were stoned, they were hewn a sunder, they were tempted, they were slain with the sword, they wandered up

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22 \*Gen. 50.24.

23 \*Exod. 2.2, Act. 7.20.

23 \*Exod. 1.16.

24 \*Exod. 2.11.

25 p The enticings of the world, which draw us from God, and which we can not use without provoking of God's anger.

28 \*Exod. 12.22.

29 \*Exod. 14.22.

30 \*Josh. 6.20.

31 \*Josh. 6.23.

31 \*Josh. 2.1.

32 \*Judg. 6.11.

32 \*Judg. 4.6.

32 \*Judg. 13.24.

32 \*Judg. 11.1 and 12.7.

32 \*1 Sam. 1.20 and 13.14.

33 q Or fruit thereof.

35 r As Elias raised up the widow of Sarepta's son, and Eliseus the Sumanite's son.

and down in sheep's skins, and in goat's skins, being destitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandered in wildernesses and mountains, & dens, & caves of the earth.

39 And these all through faith obtained good report, and received <sup>s</sup>not the promise,

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

### Chapter 12

*1 An exhortation to be patient and steadfast in trouble and adversity, upon hope of everlasting reward. 25 A commendation of the new Testament above the old.*

**W**herefore, \*let us also, seeing that we are compassed with so great a <sup>^</sup>cloud of witnesses, cast away every thing that <sup>a</sup>presseth down, and the sin that <sup>^</sup>hangeh so fast on: let us run with patience the race that is set before us, 2 <sup>b</sup>Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against <sup>c</sup>sin.

5 And ye have forgotten the consolation, which speaketh unto you as unto children, \*My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loveth, he chasteneth: and he scourgeth every son that he receiveth.

7 If ye endure chastening, God offereth him self unto you as unto sons: for what son is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not <sup>d</sup>sons.

9 Moreover we have had the fathers of our <sup>e</sup>bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the Father of <sup>f</sup>spirits, that we might live?

10 For they verily for a few days chastened us after their own pleasure: but he *chasteneth us* for our profit, that we might be partakers of his holiness.

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39 s They had not such clear light of Christ as we: for they looked for that which we have: therefore it were shame for us, if at last we have not as great constancy as they.

40 t For we are all one body together.

#### Chapter 12

1 \*Rom. 6.4, Ephe. 4.23, Col. 3.8, 1 Pet. 2.1.

1 <sup>^</sup>Or, multitude.

1 a As riches, cares and such like, and so to become Christ's disciples, by denying our selves, and taking our cross to follow him.

1 <sup>^</sup>Or, so easily compass us about.

2 b As being our mark.

4 c Which by reason of our concupiscence assails us on all sides.

5 \*Prov. 3.11, Rev. 3.17.

8 d He concludes that they which refuse the cross, deny to be of the number of God's children, but are bastards.

9 e Which have naturally begotten us.

9 f As he does create our spirits without any worldly mean, so he does instruct and maintain them by the wonderful virtue of his Spirit.

11 Now no chastising for the present seemeth to be joyous, but grievous: but afterward, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised.

12 Wherefore lift up *your* hands which hang down, and *your* weak knees,

13 And make straight steps unto your feet, lest <sup>g</sup>that which *is* halting, be turned out of the way, but let it rather be healed.

14 \*Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 Take heed, that no man fall away from the grace of God: let no <sup>h</sup>root of bitterness spring up and trouble *you*, lest thereby many be defiled.

16 Let there be no fornicator, or profane person as \*Esau, which for a portion of meat sold his birth right.

17 \*For ye know how that afterward also when he would have inherited the blessing, he was rejected: for he found no place to <sup>i</sup>repentance, though he sought *the blessing* with tears.

18 For ye are not come unto the \*mount that <sup>k</sup>might be touched, nor unto burning fire, nor to blackness and darkness, and tempest,

19 Neither unto the sound of a trumpet, and the voice of words, which they that heard it, excused them selves, that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commanded, \*Yea, though a beast touch the mountain, it shalbe stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I fear and quake.)

22 But ye are come unto the mount <sup>l</sup>Sion, and to the city of the living God, the <sup>m</sup>celestial Jerusalem, and to the company of innumerable <sup>n</sup>Angels,

23 And to the congregation of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men,

24 And to Jesus the Mediator of the new Testament, and to the blood of sprinkling that speaketh better things then that of \*Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on <sup>o</sup>earth: much more shall we *not escape*, if we turn away from him, that *speaketh* from heaven.

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13 g Their halting partly declares their slowness, and partly their inconstancy in doctrine: therefore they were in danger to be punished.

14 \*Rom. 12.18.

15 h As heresies or apostasy.

16 \*Gen. 25.33.

17 \*Gen. 27.38.

17 i He was full of despite and disdain, but was not touched with true repentance to be displeased for his sins and so seek amendment.

18 \*Exod. 19.13 and 20.21.

18 k Which might be touched and seen, forasmuch as it was material, but God had commanded that none should touch it.

20 \* Exod. 19.13.

22 l Whence the word of God must come.

22 m Which shalbe extended through all the world.

22 n By the Gospel we are joined with the Angels and Patriarchs.

24 \*Gen. 4.10.

25 o Which spake but rudely in comparison of Christ, who preached not the Law, but the Gospel.

26 Whose voice then shook the earth, and now hath declared, saying, \*Yet once more will I shake, not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things, which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remain.

28 Wherefore seeing we receive a kingdom, which can not be shaken, let us have grace, whereby we may so serve God, that we may please him with reverence and fear.

29 For \*even our God is a <sup>p</sup>consuming fire.

### Chapter 13

*1 He exhorteth us unto love, 2 To hospitality. 3 To think upon such as be in adversity. 4 To maintain wedlock. 5 To avoid covetousness. 7 To make much of them that preach God's word. 9 To beware of strange learning. 13 To be content to suffer rebuke with Christ. 15 To be thankful unto God, 17 And obedient unto our governors.*

Let \*brotherly love continue. 2 Be not forgetful to lodge strangers: for thereby some have \*received Angels into their houses unawares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also *afflicted* in the body.

4 <sup>a</sup>Marriage is honorable among all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness, and be content with those things that ye have: for <sup>b</sup>he hath said, \*I will not fail thee, neither forsake thee:

6 So that we may boldly say, \*The Lord is mine helper, neither will I fear what man can do unto me.

7 Remember them which have the oversight of you, which have declared unto you the word of God: whose faith follow, considering what hath been the end of their conversation.

8 Jesus Christ <sup>c</sup>yesterday, and to day, the same also is for ever.

9 Be not carried about with divers, and strange <sup>d</sup>doctrines: for it is a good thing that the heart be stablished with grace,

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26 \*Hag. 2.7.

29 \*Deu. 4.24.

29 p To destroy them that resist him.

### Chapter 13

1 \*Rom. 12.10, 1 Pet. 4.9.

2 \*Gen. 18.3 and 19.3.

4 a As incontinency is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect.

5 b The Lord.

5 \*Josh. 1.9.

6 \*Psal. 118.6.

8 c He was, is, and shalbe the foundation of the Church for ever.

9 d Whatsoever doctrine is not according to the simple truth of God's word, is strange.

and not with <sup>e</sup>meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no authority to <sup>f</sup>eat which serve in the Tabernacle.

11 \*For the bodies of those beasts whose blood is brought into the Holie place by the high Priest for sin, are <sup>g</sup>burnt without the camp.

12 Therefore even Jesus, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore out of the camp, bearing his reproach.

14 For here have we no continuing city: but we seek one to come.

15 Let us therefore by him offer the sacrifice of praise always to God, that is, the \*fruit of the lips, which confess his Name.

16 <sup>h</sup>To do good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that have the oversight of you, and submit your selves: for they watch for your souls, as they that must give accounts, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we are assured that we have a good conscience in all things, desiring to live honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought again from the dead our Lord Jesus, the great <sup>i</sup>shepard of the sheep, through the blood of the everlasting Covenant,

21 Make you perfect in all good works, to do his will, working in you that which is pleasant in his sight through JESUS CHRIST, to whom *be* praise for ever & ever, Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I have written unto you in few words.

23 Know that *our* brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saints. They of Italy salute you.

25 Grace *be* with you all, Amen.

Written to the Hebrews from Italy,  
and sent by Timotheus.

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9 e By reproving them which superstitiously put difference betwixt meats he condemneth all the service which stood in ceremonies, comparing it with the spiritual worshiping, and regeneration.

10 f They that stick to the ceremonies of the Law, can not eat, that is, can not be partakers of our altar, which is thanksgiving and liberality, which two sacrifices, or offerings are now only left to the Christians.

11 \*Levi. 6.30, and 16.27.

11 g So that the Priests have no piece thereof.

15 \*Hos. 14.2.

16 h Thanksgiving and doing good are our only sacrifices which please God.

20 i Read Act 20.28 and John 10.11.