

THE EPISTLE TO the Ebrewes.

THE ARGUMENT.

Forasmuche as diuers, bothe of the Greke writers and Latines witnesse, that the writer of this Epistle for iuste causes wold not haue his name knowne, it were curiositie of our parte to labour muche therein. For seeing the Spirit of God is the autor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne 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 perswade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himself: for he is that eternal Priest, whereof all the Levitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the seventh chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentieth and five verse of the same chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may steadfastly, and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankfull to God, and duetifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 Abuse the Angels, 7 And of their office.

a God, who is euer constant, and merciful to his Church, declared his wil in time past, not all at once, or after one sorte, but from time to time, and in sondrie sort: but now last of all he hath fully declared all truth to vs by his Sonne.

Wis. 7. 26. col. 1. 14. b So that now we may not credit any new reuelation after him.

Psal. 27. chap. 5. 9. act. 13. 33. 2. Sam. 7. 14. 2. chro. 22. 10. Psal. 97. 2.

c He entreateth here of Christ, bothe as touching his persone, which is verie God, & verie man, by whome all things are made, and also as touching his office, whereby he is King, Prophet & Priest. d The liuelie image and paterne, so that he that seeh him, seeth the Father, Iohn 14. 9: for els the persone of the Father is not seene, but apprehended by faith. e So that our finnes can be purged by none other means. f Muche more then then all other things created. g Because he was at the time appointed declared to the worlde.



In sondrie times & in diuers maners God spake in y olde time to our fathers by the Prophetes: In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worldes,

1 Who being the brightnes of the glorie, and the ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self purged our finnes, and sitteth at the right hand of the maiestie in the highest places, 2 And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then they. 3 For vnto which of the Angels said he at any time, * Thou art my Sonne, & this day begate I thee, and againe, I wil be his Father, and he shall be my sonne?

4 And againe when he bringeth in his first begotten Sonne into the worlde, he saith, * And let all the Angels of God worship him.

7 And of the Angels he saith, * He maketh the Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, * O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with y oyle of gladnes about thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same and thy yere shall not faile.

13 Vnto which also of the Angels said he at any time, * Sit at my right hand, til I make thine enemies thy foete stoe.

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of saluation?

Psal. 104. 4. h He comparereth the Angels to the windes, which are here beneth as Gods messengers.

Psal. 45. 7. i The acmiration of thy kingdome is iustice.

k This is met in that that wordes is made flesh, and that the holic Gost was powdered on him without measure, & we may all receiue of him euerie one according to his measure.

Psal. 102. 26.

Psal. 110. 1. mat. 22. 44. 1 cor. 15. 25. chap. 10. 12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degre of Christ, 10 Because it was necessarie that for our sakes he shoulde take suche an humble state vpon him, that he might be like vnto his brethren.

11 Wherefore we ought diligently to giue hede to the things which we haue

Christs excellencie. To the Ebrewes. The disobedient.

a We must diligently kepe in memorie the doctrine, which we haue learned, lest like vessels full of chappes we leake, and runne out on euerie parte.
b Which was the Law giuen to Moses by the hands of the Angels, Gal. 3, 19. ad. 7. 53.

Mar. 16, 20.
c As the Gospell is which onely offereth saluation.
d That is, the Apostles.
e Which Esai calleth the new heauens, and the new earth, chap 66, 17. whereof Christ is the father, Isa 9, 6. that is, the head of vs his members.

Psal 8, 5.
f He speaketh here chiefly of the faithful, which are made through Christ citizens of this worlde to come where they shal enioye their prince all these things which now they haue onely but in parte.

Mat. 28, 18.
1. cor. 15, 27.
phil. 2, 8.

g In making him fellowe heire & Christ
h To them which obiect y they fe not these things accomplished in ma, the Apostle answereth that they are fulfilled in Christ our captaine who leadeth histo the same glorie w him.

Psal. 22, 25.
i To man, as he is of Christ.
k By his vertue which moste manifestly appeareth in the Church.

Psal. 18, 3.
Isa. 8, 18.
Hose. 13, 14.

1. cor. 15, 55.
l Iesus Christ by hūbling himself & taking vpon him the forme of a seruant, was our flesh, & mortallie, giueth vs assurance of our saluation.

m Therefore we by afflictions are made like to the Sone of God. **n** The head & the members are of one nature: so Christ w sanctified vs, & we yare sanctified, are all one by the vnion of our flesh. **o** This proueth Christs humanitie.
p Meaning, that Christ touching his humanitie put his trust in God. **q** Esai speaketh this of him self, & his disciples, but properly it is applied to Christ & head of all ministres. **r** And Gods agre.

heard, lest at anie time we shulde let the slippe.

For if the worde spoken by Angels was stedfaste, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,

How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwarde was confirmed vnto vs by them that heard him,

* God bearing witness thereto, bothe with signes and wonders, & with diuers miracles, and giftes of the holie Ghost, according to his owne will

For he hath not put in subiection vnto the Angels the worlde to come, whereof we speake.

But one in a certeine place witnessed, saying, What is man, that thou shuldest be mindeful of him! or the sonne of man that thou woldest consider him!

Thou madest him a litle inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboute the workes of thine hands.

* Thou hast put all things in subiection vnder his fete. And in that he hath put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. But we yet se not all things subdued vnto him.

But wese Iesus crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

For it became him, for whome are all things, and by whome are all things, seing that he broght manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.

For he that sanctifieth, & they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren,

Saying, * I wil declare thy Name vnto my brethre: in the middes of the Church wil I sing praises to thee.

And againe, * I wil put my trust in him. And againe, * Beholde, here am I, and the children which God hath giuen me.

Forasmuche then as the children were partakers of fleshe and bloode, he also him self likewise toke parte with them, that he might destroye through death, him that had the power of death, that is the deuill,

And that he might deliuer all the, which for feare of death were all their life time subiect to bondage.

For he in no sorte toke the Angels, but he toke the seed of Abraham.

Wherefore in all things it became him to be made like vnto his brethre, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

For in that he suffered, and was tempted, he is able to sucker them that are tempted.

CHAP. III.

He requireth them to be obedient vnto the worde of Christ, who is more worthie then Moses. The punishment of such as wil harden their heares, and not belieue, that they might haue eternal rest.

Therefore, holie brethren, partakers of the heauenlie vocatiō, consider the Apostle and high Priest of our professiō Christ Iesus:

Who was faithful to him that hath appointed him, euen as Moses was in all his house.

For this man is counted worthie of more glorie then Moses, inasmuche as he which hath buylded the house, hath more honour then the house.

For euerie house is buylded of some man, & he that hath buylt all things, is God.

Now Moses verely was faithful in all his house, as a seruant, for a witness of things which shulde be spoken after.

But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast the confidence and the reioycing of the hope vnto the end.

Wherefore, as the holie Ghost saith, * To day if ye shal heare his voyce,

Harden not your hearts, as in the prouocation, according to the day of the tentation in the wilderness,

Where your fathers tempted me, proued me, and sawe my workes fortie yeres long.

Wherefore I was grieved with that generation, and said, They erre euer in their heart, nether haue they knowen my wayes.

Therefore I sware in my wrath, If they shal enter into my rest.

Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the liuing God.

But exhorte one another daily, while it is called * To day, lest anie of you be hardened through the deceitfulnes of sinne.

For we are made partakers of Christ, if we kepe sure vnto the end the beginning, wherewith we are vpholden,

So long as it is said, * To day if ye heare his voyce, hardē not your hearts, as in the prouocation.

For some when they heard, prouoked him to angre: howbeit, not all that came

f Not the nature of Angels but of man.
t Not onely as touching nature, but also qualities, onely sinne except.
u Forasmuche as he is exercised in our miseries, we may be assured, that at all times in our tentations he wil sucker vs.

a Take hede to his wordes & receiue him.
b Of that doctrine w we beleue, & ought to confesse.
c To be the ambassadour & high Priest.

Nomb. 12, 7.
d Moses was but parte of his house. y is, of Church whereof y pastours are the liuelie stones, but Christ buylded it, & layed the stones: therefore he deserueth more praise.

e That is Christ: for Christ is y fundation, & head of his Church: he is our brother, & Lord: he is the Sonne of God, & verte God, working all things by his owne power.
f For in obeying the Sonne we are made the house of God.

Psal. 95, 8.
chap. 4, 7.
g As when ye quoked Gods anger in Massa and Meriba. Exod. 17, 7.
h Meaning by this othe that they shulde not enter.

i As disobedig God, they in olde time were debarred fro y quietnes of the land of Chanaan: so they w do not obey Christ, shal not enter into the heauenlie rest.
k Which is all y time where-in God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to embrace, and holde fast y true doctrine of Iesus Christ.

o Or fundatiō of our assurance.
m To wit, the Lord.

out

Of Gods worde. Chap.III. V. Christ was like to vs. 103

out of Egypt by Mofes.

17 But with whome was he displeafed for tie yerer? Was he not displeafed with the that finned, * whose " carkeifes fell in the wildernes?

Nom. 14. 37. Or, bodies and members.

18 And to whome fware he that they fhulde not enter into his reft, but vnto them, that obeyed not?

19 So we fe that they colde not enter in be- caufe of vnbeliefe.

CHAP. IIII.

2 The worde without faith is vnprofitable. 3 The Sabbath or reft of the Christians. 6 Punifhement of vn- beleuers. 12 the nature of the worde of God.

1 **L**Et vs feare therefore, left at anie time by forfaking the promes of entring into his reft anie of you fhulde feme to be deprived.

2 He compa- reth the prea- ching of the Gofpel, as it were, to wine, whereof if we wil tafte, that is, heare & vn- derftand with afte, we must teper or mixe it with faith. Pfal. 95. 11. & Although if God by his reft, after the creation of his workes, figni- fied the spiri- tual reft of the faithful, yet he fware to giue reft in Chanaã which was but a figure of the heauenlie reft, and dured but for a ti- me.

2 For vnto vs was the Gofpel preached as also vnto them: but the worde that they heard, profited not them, because it was not a mixed with faith in thofe that heard it.

3 For we which haue beleued, do enter into reft, as he faid to the other, * As I haue sworne in my wrath, If b they fhall enter into my reft: althogh c the workes were finished from the fundation of the worlde.

4 For he fpake in a certeine place of the feuenth day on this wife, * And God did reft the feuenth day from all his workes.

5 And in this place againe, If they fhall enter into my reft.

6 Seing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeleues sake:

7 Againe he appointed d in Daud a certeine day by To day, after fo long a time, faying, as it is faid, * This day if ye heare his voyce, harden not your hearts.

Gene. 2. 2. deu. 5. 14. Chap. 3. 7.

8 For e if Iefus had giuen them reft, then wolde he not after this day haue fpoken of another.

c The perfe- ction of Gods workes, and fo his reft, signi- fic our heauē- lie reft.

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

d That is, in the pſalmes.

10 For he that is entred into his reft, fhathe also ceafed from his owne workes, as God did from his.

e Meaning Iofhua.

11 Let vs studie therefore to entre into that reft, lest anie man fall after the fame en- fample of difobedience.

f Hathe caft of his appeti- tes, mortified his flesh, renou- ced him self, and followeth God.

12 For the worde of God is liuelie, & migh- tie in operation, and sharper then anie two edged fworde, & penetreth through, euen vnto the diuiding a fonder of the h foule & the i spirit, and of the ioynts, & the mar- rie, and is a difcerner of the thoghtes and the intentes of the heart.

g For it mor- tally wouderh the rebellious, and in flect it killeth the olde man that they fhulde li- ue vnto God.

13 Nether is there anie creature, which is not manifeft in his fight: but all things are naked & k open vnto his eyes, with whome we haue l to do.

h Where the affections are.

i Which con- taineth wil & reafon.

k As that thig which is clea- fter a funder euen through the midde of the backe, and fo is made opē that it may be fene throughout

Or, concerning whome we ſpeake. 1 Therefore when we heare his worde, we must tremble, knowing thereby that God foundeth our hearts.

14 Seing the that we haue a great hie Priest, which is entred into heauen, euen Iefus the Sonne of God, let vs holde fast our profefion.

15 For we haue not an hye Priest, which can not be touched with the feling of our in- firmities, but was in all things tempted in like forte, yet without finne.

16 Let vs therefore go boldly vnto y thron- e of grace, that we may receiue mercie, & finde grace to helpe in time of nede.

CHAP. V.

5 He compareth Iefus Christ with the Leuitical Priests, ſhewing wherein they ether agre or difsent. 11 After- warde he reprobeth the negligence of the Iewes.

1 **F**Or euerie hie Priest is taken from a- mong men, and is a ordeined for men, in things pertaining to God, that he may offer bothe b giftes & c sacrifices for finnes,

a He ſheweth y man cā haue none acces to God without an hie Priest. because that of him ſelf he is prophane & finful. b Which were of things with out lif. c As of beaſts which are kil- led. d That is, of finners. 1. Cro. 13. 10.

2 Which is able ſufficiently to haue cōpaſ- ſion on them d that are ignorant, & that are out of the way, because that he also is cō- paſſed with infirmitie,

3 And for the fames sake he is bonde to of- fer for finnes, as wel for his owne parte, as for the peoples.

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

5 So likewise Christ toke not to him ſelf this honour, to be made the hie Priest, but he that ſaid vnto him, * Thou art my Son- ne, this day begate I thee, gaue it him.

Pfal. 2. 7. chap. 1. 5.

6 As he also in another place ſpeaketh, * Thou art a Priest for euer after the e or- der of Melchi- ſedec.

Pfal. 110. 4. chap. 7. 17.

7 Which in the f dayes of his flesh did of- fer vp prayers and ſupplications, with s strong crying and teares vnto him, that was able to faue him from death, and was also heard h in that which he feared.

e Who was he the Priest and King. f W he liued in this worl- de. g He meaneth that moſt car- neſt prayer & Christ prayed in the garden where he ſweet dropes of blood. h Being in per- plexitie & fea- ring the hor- rors of death.

8 And thogh he were the Sonne, yet lear- ned he obedience, by the things which he ſuffred.

9 And being consecrate was made the au- tor of eternal ſaluation vnto all them that obey him:

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

11 Of whome we haue many things to ſay, which are hard to be vttered, because ye are dull of hearing.

i He digreſ- ſeth til he come to the begi- ning of the 7. chap.

12 For when as cōcerning the time ye ought to be teachers, yet haue ye nede againe y we teache you the first principles of the worde of God: and are become ſuche as haue nede of k milke, and not of strong meat.

Or, rudiments.

k Read. 1. Cor. 3. 2.

13 For euerie one that vſeth milke, is inex- pecte in the l worde of righteouſnes: for he is a babe.

l That is, the Gofpel which is y true know ledge that tea- cheth vs whe- rewe haue our iuſtice.

14 But strong meat belongeth to them that are of age, which through lōg cuſtome ha- CCC. iiii.

Sin against the holy Gost. To the Hebrewes. Leui in Abrahams loines

ue their wittes exercised, to discern bothe good and euil.

CHAP. VI.

1 He procedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuch as God is sure in his promes.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe y^e fundation^b of repentance from dead workes, and of faith towards God,

2 Of the doctrine of baptisment, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement. And this wil we do^d if God permit.

3 For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Gost,

4 And haue tasted of the good worde of God, and of the powers of the worlde to come,

5 If they fall away, shulde be renewed againe by repentance: seing they^e crucifie againe to them selues the sonne of God & make a mocke of him.

6 For the earth which drinketh in the raine that cometh of he vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueith blessing of God.

7 But that which beareth thornes & briars, is reprobud, and is nere vnto cursing, whose end is to be burned.

8 But beloued, we haue perswaded our selues better things of you, and suche as accompanie saluation, thogh we thus speake.

9 For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed towards his Name, in that ye haue ministred vnto the Saintes, & yet minister.

10 And we desire that euerie one of you shewe the same diligence, to the^f full assurance of hope vnto the end,

11 That ye be not slothful, but followers of them, which through faith and patience, inherite the promises.

12 For whē God made the promes to Abraham, because he had no greater to sweare by, he swaere by him self,

13 Saying, Surely I wil abundantly blesse thee and multiplie thee marueilously.

14 And so after that he had raryed patiently, he enioyed the promes.

15 For men verely swaere by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

16 So God willing more abundantly to shewe vnto the heires of promes the stabilitie of his counsel, bound him self by an othe,

17 That by two immutable things, where-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

18 Which we haue, as an ancre of the soule, bothe sure and stedfast, & it^e entred into that which is within the^l vaile,

19 Whether the forerunner is for vs entred in, euen Iesus that is made an hie Priest for cuer after the order of Melchisedec.

CHAP. VII.

1 He compareth the Priesthode of Christ vnto Melchisedec. 11 Also Christs Priesthode with the Leuites.

1 For this Melchisedec^a was King of Salem, the Priest of the most hie God, who met Abraham, as he returned fro the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace,

3 Without^a father, without mother, without kinred, and hath nether beginning of his dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for cuer.

4 Now consider how great this man was, vnto whome euen the^b Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a^c commandement to take, according to the Law, tithes of the people (that is, of their brethren) thogh they^d came out of the loynes of Abraham.

6 But he whose kinred is not counted among them, e^e receiued tithes of Abraham, and blessed him that had the promises.

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

8 And here mē that dye, receiue tithes: but there he receiueth them, of whome it is witnessed, that he^f liueth.

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

10 For he was yet in the loines of his father Abraham, when Melchisedec met him.

11 If therefore perfection had bene by the Priesthode of the Leuites (for vnder it the Law was established for the people) what neded it furthermore, that another Priest shulde rise after the order of Melchisedec, & not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the^g Law.

13 For he of whome these things are spokē, perteineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprang out of Iuda, concerning the which tribe

^kHe returneth to the comparison betwene Christs Priesthode & the Leuitical which he had begon in the 5. chap. 1 Which heauen whether Christ is gone before to prepare vs place.

^lGen. 14. 18.

^aSo called, because that Moses maketh no mention of his parents or kindred, but as he had bene suddenly sent of God into the worlde to be a figure of Christ euerlasting Priest, & shortly taken out of the world againe, so Christ touching his humanitie had no father, and concerning his diuinitie, no mother

^bNom. 18. 19. deu. 18. 1. 10. 14. 1.

^cThat is, the chief of fathers.

^dThe Leuites had commandement to receiue that, which Abraham gaue freely to Melchisedec.

^eWas begotten of Abraham.

^fThe Leuites receiued tithes of their brethren, but Melchisedec of Abraham, the patriarke: therefore his priesthode is more excellent then the Leuitical.

^gBecause there is no mention of his death.

^hThe Law, and the Priesthode are bothe of one condition: so that both the Aarons & Moses office perteineth to Christ, which is Priest & Law maker.

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

^b He mentioneth three points of the catechisme, & was then in view: the confession of amēdement of life: the same of the faith: a briefe explanation of Baptisment, and laying on of hands: y^e article of the resurrection, & the last iudgement.

^c Mat. 12. 49. 1 Pet. 2. 20.

^d Chap. 10. 26.

^e When the use of baptisment was declared when on the solemn dayes appointed to baptize the Church came together.

^f It is Gods singular gift to increase in knowledge, & to go forward in the vnderstanding of Gods worde.

^g They which are apostats, & sinne against the holy Gost, haue Christ crucified & mocke him, but to their owne destruction, & therefore fall into desperation, & curse perpet.

^h Whereby it may appear, that you are fully persuaded of life euertlasting.

ⁱ As the holie fathers, Prophetes & martyrs, that were before vs.

^j Gen. 12. 3. & 17. 4. & 22. 16.

^k Because of mans wickednes, which wil not beleue God except he swaere.

^l Gods worde & gifts, are two things in him vnchangeable.

Christs eternal Priesthod. Chap. VIII. IX. The new Testament. 104

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnal commandement, but after the power of the endles life.

17 For he testifieth thus, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of y^e weakenes thereof, and vnprofitablenes.

19 For the Law made nothing perfite, but the bringing in of a better hope made perfite, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him, *The Lord hathe sworn, & wil not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Testament.

23 And amog the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hathe an euerlasting Priesthode.

25 Wherfore, he is able also perfitelty to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, which is holie, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which neded not daily as those hie Priests to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: for that did he once, when he offered vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie: but y^e worde of the othe that was since the Law, maketh the Sonne, who is consecrated for euermore.

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

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

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. *Se, said he, that thou make all things according to y^e paterne, shewed to thee in the mount.

6 But now our hie Priest hathe obtained a more excellent office, inasmuche as he is the Mediatour of a better Testament, which is established vpō better promises.

7 For if that first Testament had bene faultles, no place shulde haue bene sought for the seconde.

8 For in rebuking them he saith, *Beholde, the dayes wil come, saith the Lord, when I shal make with the house of Israel, and with the house of Iuda a new Testamēt:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the had, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded the not, saith the Lord.

10 For this is the Testamēt that I wil make with y^e house of Israel, After those dayes, saith the Lord, I wil put my lawes in their munde, and in their heart I wil write them, and I wil be their God, and they shal be my people,

11 And they shal not teache euerie man his neighbour & euerie man his brother, saying, Knowe y^e Lord: for all shal knowe me, from the least of the to the greatest of them.

12 For I wil be merciful to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more.

13 In that he saith a newe Testament, he hathe abrogate the olde: now that w^h is disanulled & waxed olde, is readie to vanish away.

CHAP. IX.

How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfelion of Christs sacrifice.

1 Then the first Testament had also ordinances of religion, and a worldlie Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, & the shewbread, which Tabernacle is called the Holie places.

3 And after the seconde vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with gold, wherein the golden pot

h Which kede in outward and corporal ceremonies. Psal. 110. 4. Chap. 5. 6.

i For y^e Lawe hathe no vertue nor profit til a man become to Christ. Or, it was an introduction of a better hope.

Psal. 110. 4.

Or, covenant.

k Therefore all others are blasphemous, y^e ether make them selues his successors, or pretende any other facti fice.

l The frute of his Priesthode is to saue & that fully and perfectly, not by supplying that y^e wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmitie.

m And can not without blasphemie be said to be offered againe, or els by any creature for none colde offre him, but him self.

Leu. 16. 3.

n Not that it was first made after the Lawe was giuen: but because the declaration of y^e eternal othe was the reuiled to the world.

a That is, heauen.

b Which is y^e bodie of Christ.

c For els it shulde be corruptible.

d He proueth that Christs

bodie is the true Tabernacle, and that he muste nedes be made man, to the intent that he might haue a thing to offre, which was his bodie.

Exod. 25. 40.

alt. 7. 44.

e Seing the offerings of the Leuites were but shadowes of heauenlie things, as appeareth by the oracle to Moses, it followeth then y^e Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent.

Or, covenant.

1er. 31. 31.

rom. 11. 27.

chap. 10. 16.

f That is, whē Christ shal remitt our sinnes by the preaching of the Gospel.

g Signifying y^e there shulde be no more diuision, but all shal be made one Church.

h Man by trasgressing the bādes of the Couenant, colde not enioy the comōdities thereof.

i Men shal not in the time of the Gospel be so ignorant as they were before, but shal knowe God muche more precisely through Christ.

Or, Tabernacle

Or, ceremonies.

a Not heauenlie and spiritual.

Exod. 26. 1.

& 36. 1.

b That is, on

the inward side

of the vaile

which was hid

from the people.

The force of Christs death. To the Ebrewes. Christ once offered.

Rom. 7. 10.
1. King. 8. 9.
2. Chron. 3. 10.
Exod. 25. 22.

Or, cover of the arke.

Exo. 30. 10.
Leu. 16. 2.

Or, error.

e For so long as *f* hie Priest offered once a yere for his owne finnes & for *f* peoples, and also while this earthlie tabernacle stode, the way to the heauēlie Tabernacle, which is made open by Christs blood, soude not be entred into.

Or, pers. h.
d Nether yet him for whom they were offered.

e Which ceremonies although they were ordeined of God, yet considered in them selues, or els copared with Christ, are but carnal, grosse, and earthlie & touche not the soule.

Leu. 16. 14.

Rom. 7. 4.

1. Pet. 3. 19.

1. John. 1. 9.

Reuel. 7. 5.

1. Pet. 3. 18.

Rom. 8. 6.

1. Pet. 3. 18.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

Gal. 3. 15.

which had manna, *was*, and *Aarons rodde that had budded, and the * tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

7 But into the second went the * hie Priest alone, once euerie yere, not without blood which he offered for him self, and for the "ignorances of the people.

8 Whereby the holie Gost this signified, that the c 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 giftes and sacrifices that colde not make "holie, concerning the cōscience, *d* him that did the seruice,

10 Which onely stode in meats and drinckes, and diuers washings, and carnal rites, vntil the time of *f* reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more persite Tabernacle, not made with hands, that is, not of this buylding,

12 Nether by the blood of goates and calues: but by his owne blood entred he in once vnto the *h* holie place, *i* and obtained eternal redemption for vs.

13 *For if the *k* blood of bulles & of goates & the ashes of an heifer, sprinkling the that are vnclane, sanctifieth as touching the purifying of the *l* flesh,

14 How muche more shal *y* blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from *m* dead workes, to * serue the liuing God?

15 And for this cause is he the Mediatur of the new Testamēt, that through * death which was for the redēption of the transgressions that were in the former Testamēt, they which were called, might receiue the promes of eternal enheritance.

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

17 *For the *o* testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without *p* blood.

19 For when Moses had spoken euerie precept to the people, according to the Law,

he and paretie Leuitical Priest offered yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all the that beleue. *l* Outwardely in the sight of man. *m* Which of the selues procure death & are the frutes thereof. *n* Made betwene God and Christ, who by his death shulde make vs heires. *o* He proueth that Christ must dye, because the couenant or testamēt is of none effect without the death of the testator. *p* Without the death of beastes that were sacrificed & signified, that Christ wolde pacifie his Fathers wrath with his blood.

he toke the blood of calues and of goates, with water and purple wolle and hyssope, and sprinkled bothe the boke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, 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 necessarie, that the similitudes of heauēlie things shulde be purified with suche things: but the heauenlie things themselves are purified with better *q* sacrifices then are these.

24 For Christ is not entred into the holie places that are made with hands, which are " similitudes of the true *Sanctuarie*: but *is* entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self often, as the hie Priest entred into the Holie place euerie yere with other blood,

26 (For then must he haue often suffred since the fundacion of the worlde) but now in the *f* end of the worlde hath he appeared once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye, and after that *commeth* the iudgement,

28 So * Christ was once offered to take away the finnes of *t* many, and vnto them that loke for him, shal he appeare the seconde time *u* without sinne vnto saluation.

CHAP. X.

1 The olde lawe had no power to cleanse away sinne. *2* But Christ did it with offering of his bodie once for all. *3* An exhortation to receiue the goodnes of God thankesfully with patience and stedfast faith.

FOR the * Lawe hauing the *a* shadowe of good things to *b* come, and not the very " image of the things, can neuer with those sacrifices, which they offer yere by yere continually, " sanctifie the commers thereunto.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more cōscience of finnes?

3 But in those *sacrifices* there is a remēbrance againe of finnes euerie yere.

4 For it is vnpossible that the blood of bulles & goates shulde *take away finnes.

5 Wherefore when he *c* commeth into the worlde, he saith, * Sacrifice & offering thou woldest not: but a *d* bodie hast thou ordeined me.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

Exo 24. 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because he is true & eternal sacrifice is copared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plural number, sacrifices.

Or, pers. h.
r Therefore to make any other offrig or sacrifice for sinne after that Christs bodie was once offered is blasphemie.

f Which is the latter daies when Christ came.

Rom. 7. 8.

1. Pet. 3. 18.

1 Of the elect.

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

Leu. 16. 14.

a Which was as it were the first draught and purtrait of the liuelie picture to come.

b Which are eternal.

Or, subst. anec.

c When Christ was made man.

Leuit. 16. 14.

Psal. 40. 7.

d In the hebrew it is, thou hast perced mine eares throwe,

that is, hast made me prompt and ready to heare: and in *f* greke, thou hast made me a bodie, that is,

to obey thee, which bothe tends to one purpose.

7 Then I said, Lo, I come (In ^g beginning of the ^e boke it is written of me) that I shulde do thy wil, ^o God.

8 Aboue, when he said, Sacrifice & offring, and burnt offrings, & sinne offrings thou woldest not haue, nether hadst pleasure therein (which are offred by the Law)

9 Then said he, Lo, I come to do thy wil, ^o God, he taketh away ^f the first, that he may stablish the ^e seconde.

10 By the which wil we are sanctified, ^{euen} by the offring of the bodie of Iesus Christ once made.

11 And euerie Priest appeareth daiely ministering, and oft times offreth one maner of offring, which can neuer take awaye sinnes:

12 But this man after he had offred one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from hence forth tarieth, * til his enemies be made his foestole.

14 For with one offring hathe ^h he consecrated for euer them that are sanctified.

15 For the holie Gost also beareth vs recorde: for after that he had said before,

16 * This is the Testament that I wil make vnto them after those dayes, saith ^y Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their sinnes and iniquities wil I remember no more.

18 Now where ⁱ remission of these things is, there is no more ^k offring for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we ^l may be bolde to enter into the Holie place

20 By the new and ^m liuing way, which he hathe prepared for vs, through the vaile, that is, his flesh:

21 And seing we haue an high Priest, which is ouer the House of God,

22 Let vs drawe nere with a true heart in assurace of faith, ⁿ sprinkled in our hearts from an euil conscience, & washed in our bodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)

24 And let vs consider one another, to pro- uoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, & that so muche the more, because ye se that the ^o day draweth nere.

26 * For if we sinne ^p willingly after that we haue received the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a feareful loking for of iudgement,

& violet fyre, which shal deuoure the aduerfaries.

28 He that despiseth Moses Law, dyeth without mercie * vnder two, or thre witnesses.

29 Of how muche forer punishmēt suppose ye shal he be worthie, which treadeth vnder fote the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and ^r doeth despite the Spirit of grace?

30 For we knowe him that hathe said, * Vengeance belongeth vnto me: I wil recompense, saith the Lord. And againe, The Lord shal ^r iudge his people.

31 It is a feareful thing to fall into ^y hands of the liuing God.

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

33 Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became ^s companiōs of them which were ^r so tossed to and fro.

34 For bothe ye forowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hathe great recompense of rewarde.

36 For ye haue nede of patience, that after ye haue done the wil of God, ye might receiue the promes.

37 * For yer a verie litle while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if ^a manie withdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a comendacion of the same. 9 With- out faith we can not please God. 16 The steadfast be- lefe of the fathers in olde time.

1 Now faith is the gronde of things, which are hoped for, & the euidence of things which are not sene.

2 For by it ^{our} elders were wel reported of.

3 * Through faith we vnderstand that the world was ordeined by ^y worde of God, so that the things which we se, are not made of things, which ^b did appeare.

4 By faith Abel * offred vnto God a greater sacrifice then Cain, ^c by * the which he obtained witness that he was ^d righteous, God testifying of his gifts: by the which faith also he being dead, yet ^e speaketh.

5 By faith was * ^f Enoch taken awaye, that he shulde not se death: nether was he fo-

^e Or rolle and folding: for in olde time they vsed to folde bookes like rolles.

^f That is, sacrifices
^g Which is, ^y wil of God to haue content with Christs sacrifice.

Chap. 1. 13.

Psal. 110. 1.
1. cor. 15. 25.
chap. 1. 13.
^h That is, an- sified to God and made perfect

Ierem. 31. 33.
chap. 8. 8.
rom. 11. 27.

ⁱ Where there remaine no sinnes to be forgiven, there is no more sacrifice: seing therefore that onely Christs death hathe washed awaye all sinnes, and doeth euer a fresh whe sinners do repēt, there can be none other sacrifice but ^y, & it can be no more reiterat. ^k For the offring of thanksgiving, ^l is ^y onely sacrifice now of ^y Christians, is not for sinne: but a thanksgiving & an offering vp of our selues & ours for the same
^m We by Christ haue ^y libertie & the ancient fathers colde not haue by ^y Law.

Chap. 6. 14.
ⁿ The blood of Christ is al- waies fresh & liuelie before the father to sprinkle and quicken vs.
^o That is, ha- ving our hearts made pure.

^o Of Christs seconde coming. ^p That is forsake Iesus Christ, as Judas, Saul, Arrius, Julian the apostat did.

Deu. 19. 17.
mat. 18. 16.
iohn 8. 17.
2. cor. 13. 1.

Deu. 32. 33.
rom. 12. 19.
^q Whereby it is euident that the Apostle here onely meaneth of ^y sinne, ^r is a- gainst the ho- lie Gost, as al- so Chap. 5. 4.
^r Defend the godlie and pu- nish ^y wicked.

^s For ^y which thing also. 5. Paul praifeth the Philippians and Thessaloni- ans.
^t Or, of that state

Habak. 2. 4.
rom. 1. 17.
gal. 3. 12.

Chap xi.
^a Haue bene approued, and so obtained saluacion.
^b For God receiue all things of nothing.
^c Meaning, faith.

Genes 1. 3.
iohn 1. 10.
^d Because God receiued him to mercie, therefore he im- pured hi righte- ous.

^e That is, li- ueth.
Gen. 4. 4.
Mat. 23. 35.
^f For Enoche Elias taking vp was such a thing, as is spo- ken of, 1 Cor. 15. 51. & 1. thes. 4. 15

Gen. 5. 24.
eccles. 44. 15.
Gen. 22. 16.

unde : 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 vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke him.

Gen. 8. 13.
eccles. 4. 15.
§ First God must finde vs before we can seke him: then we must seke him with a pure heart in Christ, who is reuelled in his wordes: & thereby we learne to beleue Gods fre mercie to wardes vs in his Sonne, through whome we obtaine the rewardes of his promes. & not of our desertes.

7 By faith * Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which Arke he condemned the worlde, & was made heire of the righteousnes, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promes.

10 For he looked for a citie hauing a foundation, whose buylder and maker is God.

h For all things in the worlde are subiect to corruption.
Gen. 17. 19. & 21. 2.

11 Through faith * Sarra also receiued strength to conceiue sene, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, euē of one which was dead, so manie as * the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

Eccles. 4. 22.
i Euc as dead.

13 All these dyed in faith, and received not the promes, but sawe them a farre of, and beleued them, and receiued them thankfully, and confessed that they were strangers and pilgremes on the earth.

k Which was the enioying of the land of Canaan.
l With y eyes of faith.

14 For they that say suche things, declare plainly that they seke a countrey.

m And therefore put not their confidence in things of this worlde.
n That is, of Mesopotamia.

15 And if they had bene mindeful of that countrey, from whence they came out, they had leasure to haue returned.

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

Gen. 22. 10.
eccles. 4. 20.
Gen. 21. 12.
Rom. 9. 7.

17 By faith * Abraham offred vp Isaac, when he was tryed, & he that had receiued the promes, offred his onely begottē sonne.

18 (To whome it was said, * In Isaac shall thy sene be called).

o For it might seme to y flesh y the promes was contrarie to this comandemēt, to sacrefice his sonne.

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

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

Gen. 49. 15.

21 By faith * Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and * leaning on the end of his staffe, worshipped God.

Gen. 47. 31.
o Or, we shalped towards the end of his staffe.
Gen. 50. 29.

22 By faith * Ioseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comandemēt of his bones.

23 * By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a ceason,

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

p The enticings of the worlde, w drawe vs from God, and which we can not vse without prouoking of Gods angre.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they * passed through the red sea as by drye land, which whē the Egyptians had assaied to do, they were drowned.

30 By faith the walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably.

32 And what shal I more say: for the time wolde be to short for me to tell of Geaccon, of * Barac & of * Sampson, & of * Iephthas, also of * Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousnes, obtened the promises, stopped the mouthes of Lyons,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to fight the armies of the aliantes.

35 The women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

r As Elias raised vp y wid. dowe of Sareptas sonne, and Eliseus the Samaritanes sonne.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skinned, and in goates skinned, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthie of: they wandred in wildernesses and mountaines, & denes, & caues of the earth.

39 And these all through faith obtined good reporte, & receiued not y promes,

s They had not suche cleare light of Christ as we for that looked for that we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

40 God prouiding a better thing for vs, that they without vs shulde not be made perfitte.

For we are all one bodie together.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpo hope of euerlasting rewards. 21 A commendation of the new Testament about the olde.

Rom. 6. 4. eph. 4. 23. colof. 3. 2.

1. pet. 2. 1.

Or, multitude.

a As riches, cares and such like, and so to become Christs disciples, by denyng our selues, and taking our crosse to followe him.

Or, so easly cō-

passeth vs about

b As being our marke.

c Which by reason of our concupiscence assaileth vs on all sides.

Prou. 3. 17.

Eccl. 3. 17.

d He concludeth that they which refuse the crosse, demie to be of s^{on} of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth creat our spirits without any worldelie meane, so he doeth instructe and mainteine them by the wonderful vertue of his Spirit.

g Their halfe partly declared their shoenes, & partly their inconstancie in doctrine: therefore they were in danger to be punished.

Rom. 1. 18.

h As heretics or apostatic.

16 Let there be no fornicator, or prophane persone as * Esau, which for a portion of Gen. 25. 33. meat solde his byrth right.

17 *For ye knowe how that afterwarde also when he wolde haue inherited the blessing, he was reiecte: for he founde no place to repentance, though he sought the blessing with teares. Gen. 27. 28.

i He was full of despise and disdain, but was not touched with true repentance to be displeas'd for his sinnes & so seke amendment.

Exod. 19. 13.

Exod. 20. 21

k Which might be touched and seene, for as muche as it was material, but God had comāded that none shulde touche it.

Exod. 19. 13.

18 For ye are not come vnto the * mounte that might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

19 Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

20 (For they were not able to abyde that w^h was commanded, * Yea, though a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a darte:

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

22 But ye are come vnto the mounte ¹ Siō, and to the citie of the liuing God, the ^m celestial Ierusalem, and to the companie of innumerable ⁿ Angels,

l Whence the worde of God must come.

m Which shal be extended through all the worlde.

n By the Gospell we are ioyned with the Angels and Pa- tristes.

23 And to the cōgregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfitte men,

24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of * Abel.

25 Se that ye despise not him that speaketh: for if they escaped not which refused hⁱ, that spake on ^o earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen.

Gen. 4. 10.

o Which speaketh but rudely in comparison of Christ, who preached not the Lawe but the Gospell. Hag. 2. 7.

26 Whose voyce then shouke the earth, and now hathe declared, saying, * Yet once more wil I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerēcc and feare.

29 For * euen our God is a consuming fyre.

Deu. 4. 24. p To destroy them that serue him.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie. 3 To thinke vpon such as be in aduersitie. 4 To mainteine wedlocke. 5 To auoid couetousnes. 7 To make muche of them that preache Gods words. 9 To beware of strange learning. 13 To be content to suffer rebuke with Christ. 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

Rom. 12, 10.
1. pet. 4, 9.
Gen. 18, 3.
& 19, 2.

a As incontinen-
cencie is a dif-
ease commune
to men of all
fortes, and de-
grees, so mar-
ge the remedie
is offered by
fre mercie of
God to all ma-
ner of men
without re-
spe&.
b The Lord.
Iosh. 1, 9.
Psal. 118, 6.
c He was, is, &
shalbe the fun-
dation of the
Church for e-
uer.
d Whatsoe-
uer doctrine is
not according
to the simple
trueth of Gods
worde, is stran-
ge.
e By repron-
ing them which in
perficiouly
put difference
betwixt meats
he cōdemneth
all the seruice
which stode in
ceremonies, cō-
paring it with
the spiritual
worshiping, &
regeneration.
Leui. 6, 36.
& 16, 27.
f They that
sticke to y^e ce-
remonies of y^e
Law, can not
eate. that is,
cā not be par-
takers of our
altar, which
is thanksgiv-
ing and libe-
ralitie, which
two sacrifices
or offerings are
now onely left
to y^e Christiā.
g So that the
Priests had no
piece thereof.

- 1 **L**et* brotherlie loue continue.
- 2 Be not forgetful to lodge strangers: for thereby some haue * receiued Angels into their houses vnwares.
- 3 Remember them that are in bondes, as thogh ye were bonde with them: and them that are in affliction, as if ye were also *afflicted* in the bodie.
- 4 ^a Marriage is honorable amōg all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.
- 5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for ^b he hathe said, * I wil not faile thee, nether forsake thee:
- 6 So that we may boldely say, * The Lord is mine helper, nether wil I feare what mā can do vnto me.
- 7 Remember them which haue the ouersight of you, which haue declared vnto you y^e worde of God: whose faith followe, considering what hathe bene the end of their conuersation.
- 8 Iesus Christ: yester day, and to day, the same also is for euer.
- 9 Be not caryed about with diuers & strange^d doctrines: for it is a good thing that y^e heart be stablished with grace, & not with ^emeates, which haue not profited thē that haue bene occupied therein.
- 10 We haue an altar whereof they haue no autoritie to ^feate which serue in the Tabernacle.
- 11 * For the bodies of those beastes whose blood is broght into the Holie place by the hie Priest for sinne, are burnt without the campe.
- 12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffred without the gate.
- 13 Let vs go forthe therefore out of the cāpe, bearing his reproche.

- 14 For here haue we no continuing citie: but we seke one to come.
- 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the ^hfruite of the lippes, which confesse his Name.
- 16 ^hTo do good, & to distribute forget not: for with suchē sacrifices God is pleased.
- 17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioye, and not with grief: for that is vnprofitable for you.
- 18 Pray for vs: for we are assured that we haue a good cōscience in all things, desiring to liue 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 broght againe from the dead our Lord Iesus, the great ⁱshepherde of y^e shepe, through the blood of the euerlasting Couenant,
- 21 Make you perse in all good workes, to do his wil, working in you that which is pleasant in his sight through I E S U S C H R I S T, to whome be praise for euer & euer, Amen.
- 22 I besēchē you also, brethren, suffre the wordes of exhortation: for I haue written vnto you in fewe wordes.
- 23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.
- 24 Salute all them that haue the ouersight of you, and ail the Saintes. They of Italie salute you.
- 25 Grace be with you all, Amen.

^h Thanksgiv-
ing & doing
good are out
onelic sacrific-
ces which plea-
se God.

ⁱ Read Act. 20,
28 and Ioh. 10,
11.

Written to the Hebrewes from Italie,
and sent by Timotheus.

THE * GENERAL

Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhortieth them to patience and prayer, to embrace the true worde of God, & not to be partial, neither to boast of an ydle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridel the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to vttier their fantasies when they haue offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

* That is, writ to no one mā, citie or countrey, but to all the Iewes generally, being now disperied