

# THE EPISTLE TO the Ebrewes.

## THE ARGUMENT.

**F**rasmuch as diuers, bothe of the Greke writers and Latines witnesse, that the writer of this Epistle for iuste causes wold not haue his name knownen, 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: frasmuch as his doctrine was the conclusion of all the propheties, 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 prometh from the seventh chap. verse 11. vnto the 12. chap. verso 18. Also he was that Prophet of whom 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 whom 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 stedfastly, 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 About the Angels, 7 And of their office.

a God, who is ouer constant, and mercifull to his Church, declared his will 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.

Wif. 7. 26. col. 1. 14.

b So that now we may not credit anie new reuelation after him.

Tsal. 2. 7. chap. 5. 9.

ad. 13. 33.

2 Sam. 7. 14.

2 chro. 22. 10.

Tsal. 97. 8.

c He entreateth here of Christ, bothe as touching his persone, which is verie God, & verie man, by whom

all things are made, and also as touching his office, whereby he is King, Prophet & Priest.

d The huchie image and picture, so that he that seeth 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 sinnes can be purged by none other means.

f Muche more then all other things created.

g Because he was at the time appointed declared to the worlde.



In sondrie times & in diuers manners God spake in y olde time to our fathers by the Prophetes:

In these last dayes he hath spoken vnto vs by his Sonne, whom he hath made heir of all things, by whome also he made the worldes,

Who to bring 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 sinnes, and sitteth at the right hand of the maiestie in the highest places,

And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then they.

For vnto which of the Angels said he at anie time, Thou art my Sonne, & this day begate I thee: and againe, I will be his Father, and he shalbe my sonne?

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

And let all the Angelsof 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 shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.

13 Vnto which also of the Angels said he at anie time, \* Sit at my right hand, til I make thine enemies thy fore stole?

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

### 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 infirmite and lowe degre of Christ, 10 Because it was necessario that for our sakes he shoulde take suche an humble state vpon him, that he might be like vnto his brethren.

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

Tsal. 104. 4. h He compareth the Angels to the windes, which are here becometh as Gods messengers.

Tsal. 45. 7. i The administration of thy kingdome is iust.

k This is met in that that y worde is made flesh, and that the holie God was powred on him without measure, y we may all receiue of him euery one according to his measure.

Tsal. 102. 26.

Tsal. 110. 1.

mat. 22. 44.

1 cor. 15. 25.

chap. 10. 12.

<sup>a</sup> 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.  
<sup>b</sup> Which was the Law giuen to Moses by the hands of the Angels, Gal. 3. 19. ad. 7. 51.  
<sup>c</sup> Mar. 16. 20.  
<sup>d</sup> As the Gospel is which onely offereth saluation.  
<sup>e</sup> That is, the Apostles.  
<sup>f</sup> Which Esai calleth the new heauens, and the new earth, chap. 66.  
<sup>g</sup> 17. whereof Christ is the father, Isa. 9. 6. that is, the head of vs his members.  
<sup>h</sup> Psal. 2. 5.  
<sup>i</sup> He speaketh here chiefly of the faithful, which are made thorough Christ citizens of y<sup>e</sup> worlde to come where they shal enioye & their prince all these things & now they haue onely but in parte.  
<sup>j</sup> Mat. 28. 18.  
<sup>k</sup> 1. cor. 15. 27.  
<sup>l</sup> phil. 2. 8.  
<sup>m</sup> In making him followe heire & Christ.  
<sup>n</sup> To them w<sup>ch</sup> obiect & y<sup>e</sup> they se not these things accomplished in m<sup>an</sup>, the Apostle answereth that they are fulfilled in Christ our capitaine who leadeth hitherto the same glorie & him.  
<sup>o</sup> Psal. 12. 25.  
<sup>p</sup> I To man, as he is of Christ.  
<sup>q</sup> By his vertue which moſt manifestly appeareth in the Church.  
<sup>r</sup> Psal. 18. 3.  
<sup>s</sup> Isa. 8. 18.  
<sup>t</sup> Hose. 13. 14.  
<sup>u</sup> 1. cor. 15. 55.  
<sup>v</sup> Iesus Christ by his bling himself & taking vpon him the forme of a seru<sup>ant</sup>, w<sup>as</sup> our flesh & mortallitie, giueth vs assurance of our saluation.  
<sup>w</sup> Therefore we by afflictions are made like to the S<sup>onne</sup> of God. <sup>x</sup> The head & the members are of one nature: so Christ & sanctified vs, & we are sanctified, are all one by the v<sup>er</sup>ion of our flesh. <sup>y</sup> This proueth Christs humanitie.  
<sup>z</sup> Meaning, that Christ touching his humanitie put his trust in God. <sup>a</sup> I say speaketh this of him self, & his disciples, but properly it is applied to Christ & head of all ministres. <sup>b</sup> And God angte.

heard, lest at anie <sup>a</sup> time we shulde let the slippe.  
<sup>b</sup> For if the <sup>c</sup> worde spoken by Angels was stedfaste, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,  
<sup>d</sup> How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and *afterward* was confirmed vnto vs by <sup>e</sup> them that heard him,  
<sup>f</sup> \* God bearing witness thereto, bothe with signes and wonders, & with diuers miracles, and giftes of the holie Ghost, according to his owne wil,  
<sup>g</sup> For he hathe not put in subiection vnto the Angels the <sup>h</sup> worlde to come, whereof we speake.  
<sup>i</sup> But <sup>j</sup> 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!  
<sup>k</sup> Thou madest him a litle inferior to the Angels: thou crownedst him with <sup>l</sup> glorie and honour, and hast set him aboue the workes of thine hands.  
<sup>m</sup> \* Thou hast put all things in subiection vnder his fete. And in that he hathe put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. <sup>n</sup> But we yet se not all things subdued vnto <sup>o</sup> him.  
<sup>p</sup> But we se Iesus <sup>q</sup> 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.  
<sup>r</sup> For it became him, for whome <sup>s</sup> are all things, and by whome <sup>t</sup> are all things, seing that he brought manie children vnto glorie, that he shulde consecrate the <sup>u</sup> Prince of their saluation through <sup>v</sup> afflictions.  
<sup>w</sup> For he that sanctifieth, & they which are sanctified, are all <sup>x</sup> of one: wherefore he is not ashamed to call them brethren,  
<sup>y</sup> Saying, \* I wil declare thy Name vnto my <sup>z</sup> brethre: in the middes of the Church wil I sing praises to thee.  
<sup>a</sup> And againe, \* I wil put my <sup>b</sup> trust in him. And againe, \* Beholde, here am I, and the children which God hathe giuen me.  
<sup>c</sup> Forasmuche then as the children were partakers of flesh and bloode, he also him self likewise toke parte with them, that he might destroye <sup>d</sup> through death, him that had the power of death, that is the deuill,  
<sup>e</sup> And that he might deliuer all the, which for feare of <sup>f</sup> death were all their life time subiect to bondage.

For he in no sorte toke the <sup>a</sup> Angels, but he toke the seed of Abraham.  
<sup>b</sup> Wherefore <sup>c</sup> 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.  
<sup>d</sup> For in that he <sup>e</sup> suffered, and was tempted, he is able to sucker them that are tempted.

CHAP. III.

<sup>a</sup> He requireth them to be obedient vnto the worde of Christ, <sup>b</sup> Who is more worthe then Moses. <sup>c</sup> The punishment of such as wil harden their hearts, and not believe, that they might haue eternal rest.  
<sup>d</sup> Therefore, holie brethren, partakers of the heauenlie vocatio<sup>n</sup>, <sup>e</sup> consider the Apostle and high Priest of our <sup>f</sup> professio<sup>n</sup> Christ Iesus:  
<sup>g</sup> Who was faithful to him that hathe appointed <sup>h</sup> him, euen as <sup>i</sup> Moses was in all his house.  
<sup>j</sup> For this man is counted worthie of more glorie then Moses, inasmuche as he which hathe buylded the house, <sup>k</sup> hathe more honour then the house.  
<sup>l</sup> For euerie house is buylded of some man, & he that hathe buylt all things, <sup>m</sup> is God.  
<sup>n</sup> Now Moses verely was faithful in all his house, as a seruant, for a witness of <sup>o</sup> things which shulde be spoken after.  
<sup>p</sup> But Christ <sup>q</sup> is as the Sonne, ouer his owne house, whose house we are, if we holde fast the confidence and the reioicing of the hope vnto the end.  
<sup>r</sup> Wherefore, as the holie Ghost saith, \* To day if ye shal heare his voyce,  
<sup>s</sup> Harden not your hearts, as in the <sup>t</sup> prouocation, according to the day of the tentation in the wilderness,  
<sup>u</sup> Where your fathers tempted me, proued me, and sawe my workes fortie yeres long.  
<sup>v</sup> Wherefore I was grieved with that generation, and said, They erre euer in <sup>w</sup> their heart, neither haue they knowne my wayes.  
<sup>x</sup> Therefore I sware in my wrath, <sup>y</sup> If they shal enter into my <sup>z</sup> rest.  
<sup>a</sup> 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.  
<sup>b</sup> But exhorre one another daily, while it is called <sup>c</sup> \* To day, lest anie of you be hardened through the deceitfulness of sinne.  
<sup>d</sup> For we are made partakers of Christ, if we kepe sure vnto the <sup>e</sup> end the <sup>f</sup> beginning, wherewith we are vpholden,  
<sup>g</sup> So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the prouocation.  
<sup>h</sup> For some when they heard, prouoked <sup>i</sup> him to angre: howbeit, not all that came out

<sup>a</sup> Not the nature of Angels but of man.  
<sup>b</sup> Not onely as touching nature, but also qualities, onely none except.  
<sup>c</sup> Forasmuche as he is exercised in our miseries, we may be assured, that at all times in our tentations he wil sucker vs.  
<sup>d</sup> Take hede to his wordes & receiue him.  
<sup>e</sup> Of that doctrine w<sup>e</sup> beleue, & ought to confesse.  
<sup>f</sup> To be the ambassadour & high Priest.  
<sup>g</sup> Nomb. 12. 7.  
<sup>h</sup> Moses was but parte of y<sup>e</sup> house, y<sup>e</sup> is, of y<sup>e</sup> Church whereof y<sup>e</sup> pastours are the liuelie stones, but Christ buylded it, & layed the stones: therefore he deserueth more praise.  
<sup>i</sup> That is Christ: for Christ is y<sup>e</sup> fundacion, & head of his Church: he is our brother, & Lord: he is the Sonne of God, & verie God, working all things by his owne power.  
<sup>j</sup> For in obeying the Sonne we are made the house of God.  
<sup>k</sup> Psal. 95. 8.  
<sup>l</sup> Chap. 4. 7.  
<sup>m</sup> g as when ye prouoked Gods anger in Massa and Meriba, Exod. 17. 7.  
<sup>n</sup> Meaning by this oth that they shulde not enter.  
<sup>o</sup> As disobedient God, they in olde time were debarred fro y<sup>e</sup> quietnes of the land of Canaan: so they w<sup>ch</sup> do not obey Christ, shal not enter into the heauenlie rest.  
<sup>p</sup> Which is all y<sup>e</sup> time wherein God doeth call vs: while he therefore speaketh, let vs heare.  
<sup>q</sup> Which is by faith to embrace, and holde fast y<sup>e</sup> true doctrine of Iesus Christ.  
<sup>r</sup> Of fundacion of our assurance.  
<sup>s</sup> To wit, the Lord.

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

out of Egypt by Moses.

17 But with whome was he displeased for-  
tie yerse? Was he not displeased with the  
that sinned, \* whose "carkeises fell in the  
wildernes?

18 And to whome sware he that they shulde  
not enter into his rest, but vnto them, that  
obeyed not?

19 So we se that they colde not enter in be-  
cause of vnbeliefe.

## CHAP. IIII.

1 The worde without faith is vnprofitable. 3 The Sab-  
bath or rest of the Christians. 6 Punishment of vn-  
belieuers. 12 the nature of the worde of God.

1 **L**et vs feare therefore, lest at anie time  
by forsaking the promises of entering  
into his rest anie of you shulde seme to be  
deprived.

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

3 For we which haue beleued, do enter into  
rest, as he said to the other, \* As I haue sworne  
in my wrath, If <sup>b</sup> they shal enter into my  
rest: aithough <sup>c</sup> the workes were finished  
from the fundation of the worlde.

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

5 And in this place againe, If they shal en-  
ter into my rest.

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

7 Againe he appointed <sup>d</sup> in Dauid a certie-  
ne day by To day, after so long a time,  
saying, as it is said, \* This day if ye heare  
his voyce, harden not your hearts.

8 For <sup>e</sup> if Iesus had giuen them rest, then  
wolde he not after this day haue spoken of  
another.

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

10 For he that is entred into his rest, that he  
also ceased from his owne workes, as God  
did from his.

11 Let vs studie therefore to entre into that  
rest, lest anie man fall after the same en-  
sample of disobedience.

12 For the worde of God <sup>f</sup> liuelie, & migh-  
tie in operation, and sharper then anie two  
edged sworde, & <sup>g</sup> entred through, euen  
vnto the diuiding a sonder of the <sup>h</sup> soule  
& the spirit, and of the ioynts, & the ma-  
rie, and is a discerner of the thoughtes and  
the intentes of the heart.

13 Nether is there anie creature, which is  
not manifest in his sight: but all things are  
naked & <sup>i</sup> open vnto his eyes, with whome  
we haue <sup>j</sup> to do.

<sup>a</sup> He compa-  
reth the preach-  
ing of the  
Gospel, as it  
were, to wine,  
whereof if we  
wil taste, that  
is, heare & vn-  
derstand with  
phte, we must  
repeate or mixe  
it with faith.

<sup>b</sup> Psal. 95. 11.  
<sup>c</sup> Although <sup>g</sup>  
God by his  
rest, after the  
creation of his  
workes, signi-  
fied the spiri-  
tual rest of the  
faithful, yet he  
swore to giue  
rest in Chanaan  
which was  
but a figure of  
the heauenlie  
rest, and durst  
but for a ti-  
me.

<sup>d</sup> Gen. 2. 2.  
<sup>e</sup> deu. 5. 14.

<sup>f</sup> Chap. 3. 7.  
<sup>g</sup> The perfe-  
ction of Gods  
workes, and so  
his rest, signi-  
fie our heau-  
lie rest.

<sup>h</sup> That is, in  
the p'sonnes.

<sup>i</sup> Meaning  
Ioliua.

<sup>j</sup> Hathe cast  
of his appeti-  
tes, mortified  
his flesh, renou-  
ced him self,

and followeth  
God.

<sup>k</sup> For it mortally  
wouderth  
the rebellious,  
and in <sup>l</sup> elc  
it killeth the  
olde man that  
they shulde li-  
ue vnto God.

<sup>l</sup> Where the  
affections are.

<sup>m</sup> Which concei-  
neth wil &  
reason.

<sup>n</sup> As that thing  
which is clea-  
st a fander  
open through  
the middes of  
the backe, and  
so is made ope  
that it may be  
sene throughout

<sup>o</sup> Or, concerning  
whome we speake.

1 Therefore when we heare  
his worde, we must tremble, knowing thereby that God soundeth our hearts,

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

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

16 Let vs therefore go boldly vnto <sup>p</sup> thro-  
ne of grace, that we may receiue mercie,  
& finde grace to helpe in time of nede.

## CHAP. V.

1 He compareth Iesus Christ with the Leuitical Priests,  
shewing wherein they ether agre or dissent. 11 After-  
warde he reponeth the negligence of the Iewes.

1 **F**or euerie hie Priest is taken from a-  
mong men, and is <sup>a</sup> ordeined for men,  
in things pertaineing to God, that he may  
offer bothe <sup>b</sup> gistes & sacrifices for sinnes,

2 Which is able sufficiently to haue copas-  
sion on them <sup>c</sup> that are ignorant, & that are  
out of the way, because that he also is co-  
passed with infirmities,

3 And for the sames sake he is bonde to of-  
fer for sinnes, 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.

6 As he also in another place spcaketh,  
\* Thou art a Priest for euer after the <sup>d</sup> or-  
der of Melchi-sedec.

7 Which in the <sup>e</sup> dayes of his flesh did of-  
fer vp prayers and supplications, with  
strong crying and teares vnto him, that  
was able to saue him from death, and was  
also heard <sup>f</sup> in that which he feared.

8 And thogh he were the Sonne, yet learn-  
ed 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 <sup>g</sup> Of whome we haue many things to say,  
which are hard to be vttered, because ye  
are dull of hearing.

12 For when as concerning the time ye ought  
to be teachers, yet haue ye nede againe <sup>h</sup> y  
we teache you the first <sup>i</sup> principles of the  
worde of God: and are become suche as  
haue nede of <sup>j</sup> milke, and not of strong  
meat.

13 For euerie one that vseth milke, is inex-  
perte in the <sup>k</sup> worde of righteousness: for  
he is a babe.

14 But strong meat belongeth to them that  
are of age, which through long custome ha-

<sup>a</sup> He sheweth  
y man ca haue  
none acces to  
God without  
an hie Priest,  
because that  
of him self he  
is prophane &  
sinful

<sup>b</sup> Which were  
of things with  
out lif.

<sup>c</sup> As, of beasts  
which are kil-  
led.

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

<sup>e</sup> Chro. 13. 10.

<sup>f</sup> Psal. 2. 7.  
chap. 1. 5.

<sup>g</sup> Psal. 110. 4.  
chap. 7. 17.

<sup>h</sup> Who was be-  
the Priest and  
King.

<sup>i</sup> Whē he liued  
in this worl-  
de.

<sup>j</sup> He meaneth  
that most ear-  
nest prayer <sup>k</sup>  
Christ prayed  
in the garden  
where he sweet  
droppes of  
blood.

<sup>k</sup> Being in per-  
plexitie & lea-  
ring the hor-  
rors of death.

<sup>l</sup> He digres-  
seth til he co-  
me to the begi-  
ning of the 7.  
chap.

<sup>m</sup> Or, rudiments.

<sup>n</sup> Read. 1. Cor.  
3. 2.

<sup>o</sup> That is, the  
Gospel which  
is y true know-  
ledge that tea-  
cheth vs whe-  
re we haue our  
iustice.

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

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

## CHAP. VI.

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

*a* That is, the first rudiments of our Christian religion. *b* He mentioneth five points of the catechisme, & was then in use: 1 confession of amedement of life: the summe of the faith: a brief explication of Baptisme, and laying on of hands: 2 article of the resurrection, & the last iudgement.

*Mat. 12, 49.*

*2 pet. 2, 20.*

*chap. 10, 26.*

*c* Then the use of Baptisme was declared when on the solenne dayes appointed to baptize the Church came together.

*d* It is Gods singular gift to increate in knowledge, & to go forward in the vnderstanding of Gods worde.

*e* They which are apostates, & sinne against the holy God, hate Christ, crucifie & mocke him, but to their owne destruction, & therefore fall into desperation, & do not repēt.

*f* Whereby it may appere, that you are fully persuaded of life euertlasting.

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

*Gen. 12, 3.*

*Ex. 17, 4.*

*Ex. 22, 16.*

*h* Because of mans wickednes, which will not beleue God except he sweare.

*i* Gods worde & othe, are two things in him vnechangeable.

**T**herefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the fundation of repentance from dead workes, and of faith toward God,

Of the doctrine of baptismes, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

And this wil we do if God permit.

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,

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

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

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

But that which beareth thornes & briars, is reprobued, and is nere vnto curling, whose end is to be burned.

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

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

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

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

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

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

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

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

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

That by two immutable things, whe-

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,

Which we haue, as an ancre of the soule, bothe sure and stedfast, & it entrencheth into that which is within the vaile,

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

## CHAP. VII.

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

**F**or this Melchisedec was King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

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,

Without father, without mother, without kinred, and hath neither beginning of his dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

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

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

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

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

And here me that dye, receiue tithes: but there he receiueith them, of whome it is witnessed, that he liueth.

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

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

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

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

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

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

*h* He returneth to the comparison betweene Christs Priesthode & the Leuitical which he had begon in the 5. chap. 1 Which is heauen where Christ is gone before to prepare vs place.

*Gen. 14, 18.*

*a* So called, because that Moses maketh mention of his parents kinfolkes, but as he had bene suddenly sent of God into the worlde to be a figure of Christ ouertasting Priests, & shortly taken out of the world againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, none other.

*Num. 18, 19.*

*Deut. 18, 1.*

*Isa. 14, 1.*

*b* That is, the chief of fathers.

*c* The Leuites had commandement to receiue that, which Abraham gaue freely to Melchisedec.

*d* Was begotten of Abraham.

*e* The Leuites receiued tithes of their brethren, but Melchisedec of Abraham, the Patriarke: therefore his Priesthode is more excellent then the Leuitical.

*f* Because there is no mention of his death.

*g* The Lawe and the Priesthode are bothe of one condition: so that both the Aarons & Moses office pertaine to Christ, which is Priest & Law maker.

be

# 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* weakenes thereof, and vnprofitablenes.

19 For the Law made nothing perfite, but the bringing in of a better hope made *perfit*, 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 hath 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 among 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, hath an *euerlasting* Priesthode.

25 Wherefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

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

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

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

## CHAP. VIII.

6 He proueth the abolishing of the Levitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, & And by the new Couenant.

1 Now of the things which we haue spoken, this is the summe, that we haue such an hie Priest, *y* fitter at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the *Sanctuarie*, and of the true *Tabernacle* which the Lord pight, and not *man*.

3 For *euerie* hie Priest is ordeined to offer

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, seeing 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* paterne, shewed to thee in the mount.

6 But now *our hie Priest* hath obtained a more excellent office, inasmuche as he is the Mediator of a better Testament, which is established vpo better promises.

7 For if that first Testament had bene fauoreles, no peace shulde haue bene fought 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 houses of Iuda a new Testament: Not like the Testamēt that I made with their fathers, in the day that I toke them by the hand, 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* house of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, 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 teach euerie man his neighbour & euerie man his brother, saying, Knowe *y* 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 hath abrogate the olde: now that *is* disanulled & waxed olde, is readie to vanish away.

## CHAP. IX.

1 How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection 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.

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

Exod. 25. 40. alt. 7. 44.

c Seming the of settings of the Leuites were but shadowes of heauenlie things, as appeared by the oracle to Moses, it foloweth then *y* Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent. 12. 31. 13. 11. 27.

chap. 10. 16.

f That is, whē Christ shal reunit our sinnes by the preaching of the Gospell

g Signifying *y* there shulde be no more distinction, but all that he made one Church

h Man by trasgressing the bādes of the Couenant, coulde not enioye the comodities thereof.

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

12. 31. 13. 11. 27.

12. 31. 13. 11. 27.

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12. 31. 13. 11. 27.

12. 31. 13. 11. 27.

h Which hode in outward and corporal ceremonies. Psal. 110. 4. chap. 5. 6.

i For *y* Lawe hath no vertue, nor profit, til a man become to Christ. 12. 31. 13. 11. 27.

Psal. 110. 4.

k Therefore all others are blasphemous, *y* either make them felices his successors, or pretende any other sacrifice.

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

m And cannot without blasphemie be said to be offered againe, or els by any creature: for none coulde offer him, but him self.

12. 31. 13. 11. 27.

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

12. 31. 13. 11. 27.

12. 31. 13. 11. 27.

12. 31. 13. 11. 27.

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12. 31. 13. 11. 27.

He proueth that Christs bodie is the true Tabernacle, and that he muste needs be made man, to the intent that he might haue a thing to offer, which was his bodie.

12. 31. 13. 11. 27.

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12. 31. 13. 11. 27.

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

*Nom. 17, 10.*  
*1. King. 8, 9.*  
*2. Chron. 5, 10.*  
*Exod. 27, 22.*

*Or, cover of the ark.*

*Exo. 39, 10.*  
*Leu. 16, 2.*

*Or, inner.*

*c. For so long as his Priest offered once a yere for his owne finnes & for the peoples, and also while this earthly tabernacle stood, the way to the heauenlie Tabernacle, which is made open by Christs blood, could not be entered into.*

*Or, perfect.*  
*d. Neither yet him for whom they were offered.*  
*e. Which ceremonies although they were ordained of God, yet considered in themselves, or else compared with Christs, are but carnal, grosse, and earthly & souche not the soule.*

*Leu. 16, 14.*

*Nom. 19, 4.*

*1. Pet. 1, 19.*

*1. John 1, 9.*

*Heb. 1, 1.*

*f. Till the new testament was appointed.*

*Luk. 2, 74.*

*g. Which was his bodie and humane nature*

*Rom. 1, 6.*

*1. Pet. 3, 18.*

*h. Which is heauen.*

*i. For Christs blood was the sacrifice, the Tabernacle and the Priest.*

*Gal. 3, 15.*

*k. The Levitical Priest offered beasts blood: but Christs true and eternal Priest offered his owne blood, which was moste holie and pure: the Levitical Priest offered yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for ever all that believe.*

*l. Outwardly in the sight of man.*

*m. Which of the felices procure death & are the frutes thereof.*

*n. Made betweene God and Christ, who by his death shoulde make vs heires.*

*o. He prometh that Christ must dye, because the covenant 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.*

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 Ghost this signified, that the \* 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, <sup>d</sup> him that did the seruice,

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

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

12 Nether by the blood of goates and calves; but by his owne blood entred he in once vnto the <sup>h</sup> holie place, <sup>i</sup> and obtēned eterna redemption for vs.

13 \*For if the <sup>k</sup> blood of bulles & of goates and the ashes of an heifer, sprinkling the that are vnclēane, sanctifieth as touching the purifying of the <sup>l</sup> flesh,

14 How muche more shal <sup>m</sup> blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from <sup>n</sup> dead workes, to <sup>o</sup> serue the liuing God?

15 And for this cause is he the Mediatour of the new Testamēt, that through <sup>p</sup> death which was for the redēption of the transgressions that were in the former Testament, 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 <sup>q</sup> 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 <sup>r</sup> blood.

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

he and pure: the Levitical Priest offered yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for ever all that believe. <sup>l</sup> Outwardly in the sight of man. <sup>m</sup> Which of the felices procure death & are the frutes thereof. <sup>n</sup> Made betweene God and Christ, who by his death shoulde make vs heires. <sup>o</sup> He prometh that Christ must dye, because the covenant or testamēt is of none effect without the death of the testator. <sup>p</sup> Without the death of beastes that were sacrificed & signified, that Christ wolde pacifie his Fathers wrath with his blood.

he toke the blood of calves 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 heauenlie things shoulde be purified with such things: but the heauenlie things themselves are purified with better sacrifices than 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 shoulde offer him self rosten, 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 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 many, and vnto them that loke for him, shal he appeare the seconde time <sup>u</sup> without sinne vnto saluation.

## CHAP. X.

*1. The elde lawe had no power to cleanse away sinne. 10. But Christ did it with offering of his bodie once for all. 22. An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith.*

For the <sup>a</sup> Lawe hauing the <sup>b</sup> shadowe of good things to 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, shoulde haue had no more cōscience of sinne?

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

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

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

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

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

*Or, perfect.*  
*r. Therefore to make any other offering or sacrifice for sinne alter that Christs blood was once offered, is blasphemie.*  
*s. Which is the latter daies when Christ came.*

*Rom. 5, 8.*  
*1. Pet. 3, 18.*  
*t. 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 purgation of the liuelie patience to come.*  
*b. Which are eternal.*

*Or, substance.*  
*c. When Christ was made man.*  
*Leuit. 16, 14.*

*Psalm. 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 sygreek, thou hast made me a bodie, that is, to obey thee, which bothe tend to one purpose.*

7 Then

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

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

Chap. 1. 13.

Psal. 110. 1. 1. cor. 15. 35.

chap. 1. 13. h That is, sanctified to God and made perfect.

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

Where there remaine no finnes to be forgiven, there is no more sacrifice: being therefore that onely Christs death hath washed away all finnes, and doeth euer a fresh while finnes do repēt, there can be none other sacrifice but y, & it can be no more reiterated. k For the offering of thanksgiving, w is y onely sacrifice now of the Christians, is not for finnes but a thanksgiving & an offering up of our selues & ours for the same. l We by Christs haue y libertie & the ancient fathers coulde not haue by y Law.

Chap. 8. 14. m The blood of Christ is alwaies fresh & liuelie, before the father to sprinkle and quicken vs. n That is, ha-ving our hearts made pure.

7 Then I said, Lo, I come (In y beginning of the <sup>e</sup>boke it is written of me) that I shulde do thy wil, o God.  
8 Aboue, when he said, Sacrifice & offering, and burnt offerings, & sinne offerings thou woldest not haue, nether hadst pleasure therein (which are offered by the Law)  
9 Then said he, Lo, I come to do thy wil, o God, he taketh away <sup>f</sup>the first, that he may stablish the <sup>g</sup>seconde.  
10 By the which wil we are sanctified, <sup>g</sup>euē by the offering of the bodie of Iesus Christ once made.  
11 And euerie Priest appeareth daiely ministering, and oft times offereth one maner of offering, which can neuer take away finnes:  
12 But this man after he had offered one sacrifice for finnes, \* sitteth for euer at the right hand of God,  
13 And from hence forth tarieth, \* til his enemies be made his foete stole.  
14 For with one offering hath <sup>h</sup>he consecrated for euer them that are sanctified.  
15 For the holie Ghost also beareth vs recorde: for after that he had said before,  
16 \* This is the Testament that I wil make vnto them after those daies, saith y Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.  
17 And their finnes and iniquities wil I remember no more.  
18 Now where <sup>i</sup>remission of these things is, there is no more <sup>k</sup>offring for sinne.  
19 Seing therefore, brethren, that by the blood of Iesus we <sup>l</sup>may be bolde to enter into the Holie place  
20 By the new and <sup>m</sup>liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:  
21 And seing we haue an hie Priest, which is ouer the house of God,  
22 Let vs drawe nere with a true heart in assurance of faith, <sup>n</sup> sprinkled in our hearts from an euil conscience, and 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 prouoke vnto loue, and to good workes,  
25 Not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhorde one another, & that so muche the more, because ye se that the o day draweth nere.  
26 \* For if we sinne <sup>p</sup>willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for finnes,  
27 But a feareful looking for of iudgement,

& violet fyre, which shal deuoure the aduersaries.  
28 He that despiseth Moses Law, dyeth without mercie \* vnder two, or thre witnesses.  
29 Of how muche sorer punishment suppose ye shal he be worthie, which treadeth vnder foete the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and <sup>q</sup>doeth despite the Spirit of grace?  
30 For we knowe him that hath said, \* Vengeance belongeth vnto me: I wil recompense, saith the Lord. And againe, The Lord shal iudge his people.  
31 It is a feareful thing to fall into the 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 <sup>r</sup>companions of them which were <sup>s</sup>so tolled to and fro.  
34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.  
35 Cast not away therefore your confidence which hath great recompense of reward.  
36 For ye haue nede of pacience, that after ye haue done the wil of God, ye might receiue the promes.  
37 \* For yet 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 <sup>t</sup>any withdrawe him self, my soule shal haue no pleasure in him.  
39 But we are not they which withdrawe our selues vnto perdition, but <sup>u</sup>followe faith vnto the conseruation of the soule.  
CHAP. XI.  
1 What faith is, and a commendation of the same. 2 Without faith we can not please God. 3 The steadfast belefe of the fathers in olde time.  
1 Now faith is the ground of things, which are hoped for, and the euidence of things which are not sene.  
2 For by it <sup>v</sup>our elders were wel reported of.  
3 \* Through faith we vnderstand that the worlde was ordeined by y worde of God, so that the things which we se, are not made of things, which <sup>w</sup>did appeare.  
4 By faith Abel <sup>x</sup>offred vnto God a greater sacrifice then Cain, <sup>y</sup>by <sup>z</sup>the which he obtained witness that he was <sup>a</sup>righteous, God testifying of his gifts: by the which faith also he being dead, yet <sup>b</sup>speaketh.  
5 By faith was <sup>c</sup>Enoch taken away, that he shulde not se death: nether was he fo

Deut. 19. 17. mat. 18. 16. ioh. 8. 17. 2. cor. 13. 1.

Deut. 32. 39. rom. 12. 19. q Whereby it is euident that the Apostle here onely meaneth of y sinne, w is against the holie Ghost, as also Chap. 6. 4. r Defend the godlie and punish y wicked.

f For y which thing also S. Paul praiseth the Philippiis & Thessalonians. g Or, y that passe

Habak. 2. 4. rom. 1. 17. galas. 3. 11.

Chap. XI. a Haue bene approued, and so obtained saluation. b For God made all things of nothing. c Meaning faith.

Gen. 1. 3. ioh. 1. 10. d Because God receiued him to mercie, therefore he imputed him righteous. e That is, liueth. f Gen. 4. 4. Mat. 23. 35. g For Enochs & Elias taking vp was such a thing, as is spoken of. 1. cor. 15. 51. & 1. thes. 4. 15. h Gen. 5. 24. eccles. 44. 17. i 49. 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. 6. 13.

eccles. 4. 4. 15.   
 8 First God must single vs before we can seke him: then we must seke him with a pure heart in Christ, who is reueiled in his worde: & thereby we learne to beleue Gods fire mercie towardes vs in his Sonne, through whome we obtaine the rewarde of his promises, & not of our desertes.

Gen. 12. 4.

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

Eccles. 4. 4. 22.   
 i Eue as dead.

k Which was the enioying of the land of Canaan.   
 l With 3 eyes of faith.

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

n That is, of Mesopotamia.

Gen. 22. 10.

eccles. 4. 4. 20.

Gen. 21. 12.

rom. 9. 7.

o For it might seme to 3 flesh if the promises was contrarie to this commandement, so sacrifice his sonne.

Gen. 27. 28.

Gen. 49. 15.

Gen. 47. 31.

Or, worshipped toward the end of his staffe.

Gen. 50. 29.

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 houlholde, 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 promises, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promises.

10 For he looked for a citie hauing a <sup>h</sup> fundacion, whose buylder and maker is God.

11 Through faith \* Sarra also receiued strength to conceiue fede, 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, eue of one which was <sup>i</sup> dead, so manie as \* the starres of the skie in multitude, and as the sand of 3 sea shore which is innumerable.

13 All these dyed in faith, and <sup>k</sup> receiued not the promises, but sawe them <sup>l</sup> a farre off, and beleued them, and receiued them thankfully, and confessed that they were <sup>m</sup> strangers and pilgremes on the earth.

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

15 And if they had bene mindeful of <sup>n</sup> 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.

17 By faith \* Abraham offred vp Isaac, when he <sup>o</sup> was tryed, & he that had receiued the promises, offred his onely begottē sonne.

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

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.

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

22 By faith \* Ioseph when he dyed, made

mention of the departing of 3 childre of Israel, & gaue cōmandement 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. *Exod. 1. 16. art. 7. 21.*

24 By faith \* Moses when he was come to age, refused to be called the sonne of Pharaos daughter, *Exod. 2. 11.*

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 rewarde.

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. *Exod. 12. 22.*

29 By faith they \* passed through the red sea as by drye land, which whē the Egyptians had assaied to do, they were drowned. *Exod. 14. 22.*

30 By faith the \* walles of Iericho fell downe after they were compassed about seuen dayes. *Iosh. 6. 20.*

31 By faith the harlot \* Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably. *Iosh. 6. 25. Iosh. 2. 1.*

32 And what shal I more say? for the time wolde be to short for me to tell of \* Gedeon, of \* Barac & of \* Sampson, & of \* Iephthē, also of \* Daud, and Samuel, and of the Prophetes: *Iudg. 6. 11. Iudg. 4. 6. Iudg. 13. 24. Iudg. 11. 1. 1 Sam. 1. 20. 1 Sam. 13. 14. Or fruits thereof.*

33 Which through faith subdued kingdomes, wrought righteousnes, obtained the promises, stopped the mouthes of lyons,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weakē were made strong, waxed valiant in battel, turned to flight 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.

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 skinner, and in goares skinner, being destitute, afflicted, & tormented:

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

39 And these all through faith obtained good reporte, & receiued <sup>i</sup> not 3 promises,

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

r As Elias raised vp 3 widowe of Sareptas sonne, and Elishas the Sunamites sonne.

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



# Christ is our example. Chap. XII. Iesus the mediator. 106

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

<sup>1</sup> For we are all one bodie together.

## CHAP. XII.

<sup>1</sup> An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euerslasting reward. <sup>25</sup> A commendation of the new Testament about the clde.

*Rom. 6. 4.  
ephe. 4. 23.  
collof. 3. 8.  
1. pet. 2. 1.*

<sup>10</sup> Or, multitude.  
<sup>a</sup> As riches, ca-  
res and su-  
che like, and  
so to become  
Christs disci-  
ples, by deny-  
ing our selues,  
and taking our  
crosse to fol-  
lowe him  
<sup>10</sup> Or, safely  
<sup>25</sup> p'fith vs about  
<sup>b</sup> As being  
our marke.

<sup>c</sup> Which by  
reason of our  
concupiscence  
afflicteth vs on  
all sides.  
*Prou. 3. 11.  
rene. 3. 17.*

<sup>d</sup> He conclu-  
deth that they  
which refuse  
the crosse, de-  
nie to be of  
number of Gods  
children, but a-  
re bastards.  
<sup>e</sup> Which haue  
naturally be-  
gotten vs.  
<sup>f</sup> As he doeth  
creat our spi-  
rits without a-  
ny worldlie  
meane, so he  
doeth instrum-  
te and main-  
teine them by  
the wonderfull  
verue of his  
spirit.

<sup>g</sup> Their halfe  
partely decla-  
red their sloe-  
nes, & partely  
their inconstan-  
cie in doctri-  
ne: therefore  
they were in  
danger to be  
punished.  
*Rom. 12. 18.  
h* As heretics  
or apostates.

<sup>1</sup> **W** Herefore, let vs also, seing that we are compassed with so great a "cloude of witnesses, cast away euery thing that <sup>a</sup> presseth downe, and the sinne that <sup>b</sup> hangeth so fast on: let vs runne with patience the race that is set before vs,

<sup>2</sup> Looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

<sup>3</sup> Consider therefore him that endured such speaking against sinners, lest ye shulde be wearied and fainte in your mindes.

<sup>4</sup> Ye haue not yet resisted vnto blood, striving against sinne.

<sup>5</sup> And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, <sup>a</sup> My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

<sup>6</sup> For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiue.

<sup>7</sup> If ye endure chastening, God offeth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

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

<sup>9</sup> Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of spirits, that we might liue?

<sup>10</sup> For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holines.

<sup>11</sup> Now no chastising for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet frute of righteousnes, vnto them which are thereby exercised.

<sup>12</sup> Wherefore lift vp *your* hands which hang downe, and *your* weake knees,

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

<sup>14</sup> <sup>a</sup> Followe peace with all men, and holines, without the which no man shal se the Lord.

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

<sup>16</sup> Let there be no fornicator, or prophane person as <sup>a</sup> Esau, which for a portion of *Gen. 25. 30.* meat solde his byrth right.

<sup>17</sup> <sup>a</sup> For ye knowe how that afterwarde *Gen. 27. 30.* so when he wolde haue inherited the blessing, he was reiectet: for he founde no place to <sup>a</sup> repentance, thogh he fought the <sup>a</sup> blessing with teares.

<sup>18</sup> For ye are not come vnto the <sup>a</sup> mounte that <sup>a</sup> might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

<sup>19</sup> Nether vnto the founde 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.

<sup>20</sup> (For they were not able to abyde that <sup>a</sup> was commanded, <sup>a</sup> Yea, thogh a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a dart:

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

<sup>22</sup> But ye are come vnto the mounte <sup>a</sup> Siō, and to the cite of the liuing God, the <sup>a</sup> celestial Ierusalem, and to the companie of innumerable <sup>a</sup> Angels,

<sup>23</sup> 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 perfit men,

<sup>24</sup> And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of <sup>a</sup> Abel,

<sup>25</sup> Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on <sup>a</sup> earth: muche more shal we not escape, if we turne away from him, that <sup>a</sup> speaketh from heauen.

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

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

<sup>28</sup> 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 reuerence and feare.

<sup>29</sup> For <sup>a</sup> euen our God is a consuming fyre.

## CHAP. XIII.

<sup>1</sup> He exhorteth vs vnto loue. <sup>2</sup> To hospitalitie. <sup>3</sup> To thinke vpon such as be in aduersitie. <sup>4</sup> To mainteine wedlocke. <sup>5</sup> To auoide couetousnes. <sup>6</sup> To make muche of them that preache Gods worde. <sup>7</sup> To beware of strange learning. <sup>8</sup> To be content to suffre rebuke with Christ. <sup>9</sup> To be thankful vnto God. <sup>10</sup> And obedient vnto our gouernours.

DDd. ii.

<sup>i</sup> He was full of despise and disdain, but was not touched with true repentance to be displeased for his sinnes, & so seke amendment.

*Exod. 19. 13.*  
*Exod. 20. 21*  
<sup>k</sup> Which might be touched and sene, for as muche as it was material, but God had considered that none shulde touche it.

<sup>l</sup> Whence the worde of God must come.  
<sup>m</sup> Which shal be extended through all the world.  
<sup>n</sup> By the Gospel we are ioyned with the Angels and Patriarches.

*Gen. 4. 10.*  
<sup>o</sup> Which spake but rudely in comparison of Christ, who preached not the Lawe but the Gospel.

*Deu. 4. 24.*  
<sup>p</sup> To destroy them that resist him.

# Sondrie exhortacions. To the Hebrewes. The great shepherd.

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

a As Incontinencie is a disease commune to men of all forties and degrees, so marriage is the remedie offered by Gods mercie to all manner of men without respect.

b The Lord. Iosh. 1, 9.  
Psal. 118, 6.

c He was, is, & shal be the foundation of the Church for euer.

d Whatfoeuer doctrine is not according to the simple truth of Gods worde, is stran ge.

e By reprobuing them which superstitiously put difference betwixt meates he condemneeth all the seruice which stode in ceremonies, comparing it with the spiritual worshiping, & regeneration.

Leui. 6, 36.

f They that sticke to ceremonies of the Law, can not eate, that is, can not be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings are now onely left to Christ.

g So that the Priests had no piece thereof.

\* That is, write to no one man, citie or countrey, but to all the Iewes generally, being now dispersed

1 **L**et brotherlie loue continue. Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though 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 among 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 he hath said, I wil not faile thee, neither forsake thee:

6 So that we may boldly say, \* The Lord is mine helper, neither wil I feare what man can do vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath 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 doctrines: for it is a good thing that your heart be stablished with grace, & not with meates, which haue not profited the that haue bene occupied therein.

10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.

11 \* For the bodies of those beastes whose blood is brought 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, suffered without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lippes, which confesse his Name.

16 b To do good, & to distribute forget not: for with such 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 accountes, 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 conscience 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 brought againe from the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the euerlasting Couenat,

21 Make you perithe in all good workes, to do his wil, working in you that which is pleasant in his sight through IESVS CHRIST, to whome be praise for euer & euer, Amen.

22 I beseeche you also, brethren, suffer 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 all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

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

## THE \* GENERAL Epistle of Iames.

### THE ARGUMENT.

**I**ames 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 exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, neither to boast of an idle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to utter their fautes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.