

THE EPISTLE
to the
HEBREWS

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Chapter 1

1:1 God, that spake sometime by prophets in many manners to our fathers, [⁺Manifold and in many manners sometime God speaking to fathers by prophets,]

1:2 at the last in these days he hath spoken to us by the Son; whom he hath ordained heir of all things, and by whom he made the worlds.

1:3 Which when also he is the brightness of glory, and [the] figure of his substance, and beareth all things [and bearing all things] by word of his virtue, he maketh purgation of sins, and sitteth on the right half of the majesty in heavens [sitteth on the right half of majesty in high things];

1:4 and so much is made better than angels, by how much he hath inherited a more diverse name [a more different, *or excellent*, name] before them.

1:5 For to which of the angels said God any time, Thou art my Son, I have engendered thee to day [I have to day gendered thee]? And again, I shall be to him into a Father, and he shall be to me

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Chapter 1

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

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into a Son?

1:6 And when again he bringeth in the first begotten Son into the world [And when again he bringeth in the first begotten into the roundness of the earth], he saith, And all the angels of God worship him.

1:7 But he saith to angels [And soothly to angels he saith], He that maketh his angels spirits, and his ministers flame of fire.

1:8 But to the Son *he saith*, God, thy throne *is* into the world of world [into the world of worlds]; a rod of equity *is* the rod of thy realm;

1:9 thou hast loved rightwiseness, and hatedest wickedness; therefore the God, thy God, anointed thee with oil of joy [therefore God, thy God, anointed thee with oil of gladness, *or joy*], more than thy fellows.

1:10 And, Thou, Lord, in the beginning foundedest the earth, and heavens be works of thine hands;

1:11 they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloak [as a cloth],

1:12 and thou shalt change them as a cloak [as a cloth], and they shall be changed. But thou art the same thyself, and thy years shall not fail.

1:13 But to which of the angels said God at any time, Sit thou on my right

1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

1:8 But unto the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

1:13 But to which of the angels said he at any time, Sit on my right hand,

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half, till I put thine enemies a stool of thy feet?

1:14 Whether they all be not serving spirits, sent to serve for them [sent into ministry for them] that take the heritage of health?

Chapter 2

2:1 Therefore more plenteously it behooveth us to keep those things [Therefore it behooveth us to keep more plenteously those things], that we have heard, lest peradventure we float away.

2:2 For if that word that was said by angels, was made firm, and each breaking of the law and unobedience [and each trespassing, *or breaking of the law*, and unobedience] took just retribution of meed,

2:3 how shall we escape, if we despise so great an health? Which, when it had taken beginning to be told out by the Lord, of them that heard is confirmed into us.

2:4 For God witnessed together by miracles, and wonders, and great marvels, and diverse works of power, and partings of the Holy Ghost, by his will. [God together witnessing by signs, and wonders, and great marvels, and diverse virtues, and distributions of the Holy Ghost, after his will.]

2:5 But not to angels God subjected the world that is to coming [Forsooth not to angels God subjected the roundness of the earth to come], of which we speak.

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until I make thine enemies thy footstool?

1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Chapter 2

2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

2:4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

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2:6 But some man witnessed in a place, and said [Soothly some man witnessed in some place, saying], What thing is man, that thou art mindful of him, or man's son, for thou visitest him?

2:7 Thou hast made him a little less than angels [Thou madest him a little less from angels]; thou hast crowned him with glory and honour; and thou hast ordained him on [upon] the works of thine hands.

2:8 Thou hast made all things subject under his feet. And in that that he subjected all things to him, he left nothing unsubject to him [he left nothing unsubjected to him]. But now we see not yet all things subject to him;

2:9 but we see him that was made a little less than angels, Jesus, for the passion of death crowned with glory and honour, that he through [the] grace of God should taste death for all men.

2:10 For it beseemed him, for whom all things, and by whom all things *were made*, which had brought many sons into glory, *and was* author of the health of them, that he had an end by passion. [+Forsooth it became him, for whom all things, and by all things, the which had led together many sons into glory, the maker of the health of them, to end, *either make perfect*, by passions.]

2:11 For he that halloweth, and they that be hallowed, *be* all of one; for which cause he is not ashamed to call them brethren,

2:12 saying, I shall tell thy name to

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2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

2:10 For it became him, for whom are all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

2:11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

2:12 Saying, I will declare thy name

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my brethren; in the middle of the church I shall praise thee.

unto my brethren, in the midst of the church will I sing praise unto thee.

2:13 And again, I shall be trusting into him; and again, Lo! I and my children, which God gave to me.

2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

2:14 Therefore for children communed to flesh and blood, and he also took part of the same, that by death he should destroy him that had lordship of death, that is to say, the devil,

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

2:15 and that he should deliver them that by dread of death [and should deliver them that by dread of death], by all life were bound to servage.

2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

2:16 And he took [to] never angels, but he took [to] the seed of Abraham.

2:16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

2:17 Wherefore he ought to be likened to brethren by all things, that he should be made merciful and a faithful bishop to God, that he should be merciful to the trespasses of the people.

2:17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

2:18 For in that thing in which he suffered, and was tempted, he is mighty to help also them that be tempted.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Chapter 3

Chapter 3

3:1 Therefore [Wherefore], holy brethren, and partners of heavenly calling, behold ye the apostle and the bishop of our confession, Jesus,

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

3:2 which is true to him that made

3:2 Who was faithful to him that

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him, as also Moses in all the house of him.

3:3 But this *bishop* [Forsooth this *bishop*] is had worthy of more glory than Moses, by as much as he hath more honour of the house, that made the house.

3:4 For each house is made of some man; [forsooth] he that made all things of nought is God.

3:5 And [soothly] Moses was true in all his house, as a servant, into witnessing of those things that were to be said;

3:6 but Christ as a son in his house. Which house we be, if we hold firm trust and glory of hope into [unto] the end.

3:7 Wherefore as the Holy Ghost saith, To day, if ye have heard his voice,

3:8 do not ye harden your hearts, as in wrathing, like the day of temptation in desert [after the day of temptation in desert];

3:9 where your fathers tempted me, and proved, and saw my works forty years. [where your fathers tempted me, proved, and saw my works.]

3:10 Wherefore I was wroth [Wherefore I was offended, *or wroth*,] to this generation, and I said, Evermore they err in heart, for they knew not my ways;

3:11 to which I swore in my wrath, they shall not enter into my rest. [to

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appointed him, as also Moses *was faithful* in all his house.

3:3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

3:4 For every house is builded by some *man*; but he that built all things *is* God.

3:5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

3:9 When your fathers tempted me, proved me, and saw my works forty years.

3:10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

3:11 So I sware in my wrath, They shall not enter into my rest.)

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whom I swore in my wrath, if they shall enter into my rest.]

3:12 Brethren, see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

3:13 But admonish yourselves by all days, the while to day is named, that none of you be hardened by fallacy of sin [that none of you be hardened by falseness of sin].

3:14 For we be made partners of Christ, if nevertheless we hold the beginning of his substance firm into the end.

3:15 While it is said, to day, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing.

3:16 For some men hearing wrathed [Soothly some hearing wrathed], but not all they that went out of Egypt by Moses.

3:17 But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down in desert [into desert]?

3:18 And to whom swore he, that they should not enter into the rest of him [+To whom he swore soothly, to not enter into his rest], no but to them that were unbelievful?

3:19 And we see, that they might not enter into the rest of him for unbelief.

3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

3:17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

3:19 So we see that they could not enter in because of unbelief.

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Chapter 4

Chapter 4

4:1 Therefore dread we, least peradventure while the promise of entering into his rest is left, that any of us be guessed to be away [be guessed, *or deemed*, for to fail].

4:1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

4:2 For it is told also to us, as to them [Forsooth it is told to us, as and to them]. And the word that was heard profited not to them, not mingled to faith of those things that they heard.

4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

4:3 For we that have believed, shall enter into rest, as he said, As I swore in my wrath, they shall not enter into my rest. And when the works were made perfect at the ordinance of the world, [⁺Forsooth we that have believed shall enter into rest, as he said, As I swore in my wrath, if they shall enter into my rest. And soothly the works were made perfect from the ordinance of the world,]

4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4:4 he said thus in a place of the seventh day [he said thus in some place of the seventh day], And God rested in the seventh day from all his works.

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

4:5 And in this *place* again, They shall not enter into my rest. [⁺And in this *place* again, If they shall enter into my rest.]

4:5 And in this *place* again, If they shall enter into my rest.

4:6 Therefore for it followeth, that some men shall enter into it, and they to which it was told to before [and they first to whom it is told], entered not for their unbelief.

4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

4:7 Again, he determineth some day, and saith in David, To day, after so

4:7 Again, he limiteth a certain day, saying in David, To day, after so long a

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much time of time [Again, he termineth some day, saying in David, To day, after so much of time], as it is before-said, To day if ye have heard his voice, do not ye harden your hearts.

4:8 For if Jesus had given rest to them, he should never speak of other after this day [after that day].

4:9 Therefore the sabbath is left to the people of God. [Therefore rest is left to the people of God.]

4:10 For he that is entered into his rest, [and he] rested of his works, as also God of his.

4:11 Therefore haste we to enter into that rest, that no man fall into the same ensample of unbelief [that no man fall into the same example of unbelief].

4:12 For the word of God is quick, and speedy in working, and more able to pierce than any twain-edged sword [two-edged sword], and stretcheth forth [till] to the parting of the soul and of the spirit, and of the jointures and marrows, and deemer of thoughts, and of intents of hearts [+and entering, *or stretching*, unto parting of soul and spirit, and of jointures and marrows, and *it is* the deemer of thoughts and intents of hearts].

4:13 And no creature is invisible in the sight of God. For all things be naked and open to his eyes, to whom a word to us.

4:14 Therefore we that have a great bishop, that pierced heavens, Jesus, the

time; as it is said, To day if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

4:9 There remaineth therefore a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

4:13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

4:14 Seeing then that we have a great high priest, that is passed into the

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Son of God, hold we the acknowledging of our hope [hold we the confession, *or acknowledging*, of our faith].

4:15 For we have not a bishop, that may not have compassion on our infirmities, but was tempted by all things by likeness, without sin.

4:16 Therefore go we with trust to the throne of his grace, that we get mercy, and find grace in opportune help [in covenable help].

Chapter 5

5:1 For each bishop taken of men, is ordained for men in these things that be to God [in those things that be to God], that he offer gifts and sacrifices for sins.

5:2 Which may together sorrow with them, that be unknowing and err [that know not and err]; for also he is envired with infirmity.

5:3 And therefore he oweth, as for the people, so also for himself, to offer for sins.

5:4 Neither any man taketh to him honour, but he that is called of God, as Aaron *was*.

5:5 So [and] Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, to day I engendered thee [to day I gendered thee].

5:6 As [and] in another place he

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heavens, Jesus the Son of God, let us hold fast *our* profession.

4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter 5

5:1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

5:4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

5:6 As he saith also in another *place*,

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saith, Thou art a priest without end [Thou art a priest into without end], after the order of Melchisedec.

Thou *art* a priest for ever after the order of Melchisedec.

5:7 Which in the days of his flesh offered, with great cry and tears, prayers and beseechings to him that might make him safe from death, and was heard for his reverence.

5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

5:8 And when he was God's Son, he learned obedience of these things that he suffered;

5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

5:9 and he brought to the end is made cause of everlasting health [and he led to perfection is made cause of everlasting health] to all that obey him,

5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

5:10 *and is* called of God a bishop, by the order of Melchisedec. [called of God a bishop, by the order of Melchisedec.]

5:10 Called of God an high priest after the order of Melchisedec.

5:11 Of whom *there is* to us a great word for to say, and able to be expounded, for ye be made feeble to hear.

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

5:12 For when ye ought to be masters for a time, again ye need that ye be taught, which be the letters of the beginning of God's words [which be the elements, *or letters*, of the beginning of God's words]. And ye be made those, to whom is need of milk, and not [of] firm meat.

5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

5:13 For each that is partner of milk, is without part of the word of rightwiseness, for he is a little child.

5:13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

5:14 But of perfect men is firm meat,

5:14 But strong meat belongeth to

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of them that for custom have [their] wits exercised to discretion of good and of evil [of good and evil].

Chapter 6

6:1 Therefore we bringing in a word of the beginning of Christ, be we born to the perfection *of him*, not again laying the fundament of penance from dead works, and of the faith to God, [+Therefore we leaving a while the word of the beginning of Christ, be born to the perfection, not again laying the fundament of penance from dead works, and of faith to God,]

6:2 and of teaching of baptisms, and of laying on of hands, and of rising again of dead men, and of everlasting doom.

6:3 And this thing we shall do, if God shall suffer.

6:4 But it is impossible, that they that be once lightened [them that once be illumined], and have tasted also an heavenly gift, and be made partners of the Holy Ghost,

6:5 and nevertheless have tasted the good word of God, and the virtues of the world to coming [and virtues of the world to come],

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

6:7 For the earth that drinketh rain

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them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Chapter 6

6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this will we do, if God permit.

6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

6:5 And have tasted the good word of God, and the powers of the world to come,

6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

6:7 For the earth which drinketh in

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oft coming on it, and bringeth forth suitable herb to them of which it is tilled [Forsooth the earth drinking rain oft coming upon it, and bringing forth covenable herb to them of whom it is tilled], taketh blessing of God.

6:8 But that that is bringing forth thorns and briars, is reprovabul, and next to curse, whose ending shall be into burning.

6:9 But, ye most dear-worthy, we trust of you better things, and near(er) to health, though we speak so.

6:10 For God is not unjust, that he forget your work and love, which ye have showed in his name; for ye have ministered to saints, and minister.

6:11 And we covet that each of you show the same busyness to the filling of hope [to the full-filling of hope] into the end;

6:12 that ye be not made slow, but also followers of them, which by faith and patience shall inherit the promises.

6:13 For God promising to Abraham, for he had none greater, by whom he should swear, swore by himself,

6:14 and said [saying], I blessing shall bless thee, and I multiplying shall multiply thee;

6:15 and so he long abiding had the promise. [and so he long suffering got

the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

6:8 But that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6:10 For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

6:15 And so, after he had patiently endured, he obtained the promise.

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repromission.]

6:16 For men swear by a greater than themselves, and the end of all their plea [and the end of all their controversy, *or debate*,] is an oath to confirmation.

6:17 In which thing God willing to show plenteouslier to the heirs of his promise the firmness of his counsel, put betwixt an oath, [+In which thing God willing to show plenteouslier to the heirs of his promise the unmoveableness, *or firmness*, of his counsel, put between an oath,]

6:18 that by two things unmoveable, by which it is impossible that God lie, we have a strongest solace, that flee together to hold the hope that is put forth to us. [+that by two things unmoveable, by which it is impossible God for to lie, we have strongest solace, *or comfort*, which flee together to hold the hope put forth.]

6:19 Which *hope* as an anchor we have secure to the soul, and firm, and going into the inner things of hiding;

6:20 where the before-goer, Jesus, that is made bishop without end by the order of Melchisedec, entered for us. [where the fore-goer for us entered in, Jesus, made bishop into without end after the order of Melchisedec.]

Chapter 7

7:1 And this Melchisedec, king of Salem, and priest of the highest God [the priest of the highest God], which met Abraham, as he turned again from the slaying of the kings, and blessed him;

6:16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

6:18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

6:20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Chapter 7

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

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7:2 to whom also Abraham parted tithes of all things; first he is said king of rightwiseness [first soothly the which is interpreted king of rightwiseness], and afterward king of Salem, that is to say, king of peace,

7:3 without father, without mother, without genealogy, neither having beginning of days, neither end of life; and he *is* likened to the Son of God, and dwelleth priest without end [forsooth he likened to the Son of God, dwelleth priest into without end].

7:4 But behold ye how great is this [*man*] [Forsooth behold ye how great this is], to whom Abraham the patriarch gave tithes of the best things.

7:5 For men of the sons of Levi taking priesthood have commandment to take tithes of the people, by the law [And soothly men taking priesthood of the sons of Levi have commandment to take tithes of the people, after the law], that is to say, of their brethren, though also they went out of the loins of Abraham.

7:6 But he whose generation is not numbered in them, took tithes of Abraham; and he blessed this *Abraham*, which had repromissions.

7:7 Without any gainsaying [Forsooth without any against-saying], that that is less, is blessed of the better.

7:8 And here deadly men take tithes; but there he beareth witnessing, that he liveth. [And here soothly men dying take tithes; forsooth there it is witnessed, that he

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7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

7:4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7:7 And without all contradiction the less is blessed of the better.

7:8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

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liveth.]

7:9 And that it be said so [And that it is so said], by Abraham also Levi, that took tithes, was tithed;

7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

7:10 and yet he was in his father's loins, when Melchisedec met him.

7:10 For he was yet in the loins of his father, when Melchisedec met him.

7:11 Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, another priest to rise, by the order of Melchisedec, and not to be said by the order of Aaron [what yet was it needful, another priest to rise, after the order of Melchisedec, and not to be said after the order of Aaron]?

7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

7:12 For why when the priesthood is translated, it is need [it is needful] that also [the] translation of the law be made.

7:12 For the priesthood being changed, there is made of necessity a change also of the law.

7:13 But he in whom these things be said, is of another lineage, of which no man was priest to the altar [of which no man was priest, *or ready*, to the altar].

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

7:14 For it is open [Soothly it is openly known], that our Lord is born of Juda, in which lineage Moses spake nothing of priests.

7:14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

7:15 And more yet it is known, if by the order of Melchisedec another priest is risen up; [And more yet it is known, if after the order of Melchisedec another priest riseth;]

7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

7:16 which is not made by the law of fleshly commandment, but by [the]

7:16 Who is made, not after the law of a carnal commandment, but after the

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virtue of life that may not be undone.
[the which is not made after the law of fleshly
commandment, but after virtue of life
indissoluble, *or that may not be undone.*]

7:17 For he witnesseth, That thou art
a priest without end, by the order of
Melchisedec; [Soothly he witnesseth, For
thou art a priest into without end, after the
order of Melchisedec;]

7:18 that reprovng of the
commandment before-going is made,
for the unfirmness and unprofit of it.

7:19 For why the law brought nothing
to perfection, but there is a bringing in
of a better hope, by which we approach
to God [by which we nigh to God].

7:20 And how great it is, not without
swearing [*that Christ is made priest after
the order of Melchisedec*];

7:21 but the others [forsooth others] be
made priests without an oath; but this
priest with an oath, by him that said to
him, The Lord swore, and it shall not
rue him, Thou art a priest without end,
by the order of Melchisedec [Thou art a
priest into without end, after the order of
Melchisedec];

7:22 in so much Jesus is made [better]
promiser of the better testament.

7:23 And [soothly] the others were
made many priests, therefore for they
were forbidden by death to dwell still
[for that they were forbidden by death to
dwell];

power of an endless life.

7:17 For he testifieth, Thou *art* a priest
for ever after the order of Melchisedec.

7:18 For there is verily a disannulling
of the commandment going before for
the weakness and unprofitableness
thereof.

7:19 For the law made nothing
perfect, but the bringing in of a better
hope *did*; by the which we draw nigh
unto God.

7:20 And inasmuch as not without an
oath *he was made priest*:

7:21 (For those priests were made
without an oath; but this with an oath
by him that said unto him, The Lord
sware and will not repent, Thou art a
priest for ever after the order of
Melchisedec:)

7:22 By so much was Jesus made a
surety of a better testament.

7:23 And they truly were many
priests, because they were not suffered
to continue by reason of death:

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7:24 but this *man*, for he dwelleth without end [for that he dwelleth into without end], hath an everlasting priesthood.

7:25 Wherefore also he may save without end, coming nigh by himself to God, and evermore liveth to pray for us. [Wherefore and he may save into without end, coming nigh by himself to God, evermore living to pray for us.]

7:26 For it beseemed that such a man were a bishop to us, holy, innocent, undefouled, clean, separated from sinful men, and made higher than heavens; [+Forsooth it became that such a man were bishop to us, holy, innocent, unfiled, parted from sinners, and made higher than heavens;]

7:27 which hath not need each day, as priests, first for his own guilts to offer sacrifices, and afterward for the people; for he did this thing in offering himself once [soothly he did this thing, once offering himself].

7:28 And the law ordained men priests having frailty [having sickness, *or frailty*]; but the word of swearing, which is after the law, *ordained* the Son perfect without end [*ordained* the Son perfect into without end].

Chapter 8

8:1 But a recapitulation on those things that be said. We have such a bishop, that sat on the right half of the seat of greatness in heavens,

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7:24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

7:26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Chapter 8

8:1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

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8:2 the minister of saints, and of the very tabernacle, that God made [that God set], and not man.

8:3 For each bishop is ordained to offer gifts and sacrifices; wherefore it is need, that also this *bishop* have something that he shall offer [wherefore it is need, and this *man*, for to have something that he shall offer].

8:4 Therefore if he were on earth, he were no priest, when there were that should offer gifts by the law, [Therefore if he were on earth, he were not priest, when there were that should offer gifts after the law,]

8:5 which serve to the exemplar and shadow of heavenly things. As it was answered to Moses, when he should end the tabernacle, See, he said, make thou all things by the exemplar, that is showed to thee in the mount. [+which serve to the sampler, *or figure*, and shadow of heavenly things. As it was answered to Moses, when he should make the tabernacle, See, the Lord saith, make all things after the sampler, that is showed to thee in the mount.]

8:6 But now he hath gotten a better ministry, by so much as he is a mediator of a better testament [by how much and he is a mediator of a better testament], which is confirmed with better promises.

8:7 For if that first had lacked blame [For if that first had been voided from blame], the place of the second should not have been sought.

8:8 For he reprovng them saith [Forsooth reprovng them he saith], Lo! days

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8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8:8 For finding fault with them, he saith, Behold, the days come, saith the

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come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Juda;

8:9 not like the testament [not after the testament] that I made to their fathers, in the day in which I caught their hand, that I should lead them out of the land of Egypt; for they dwelled not perfectly in my testament, and I have despised them, saith the Lord.

8:10 But this is the testament, which I shall assign to the house of Israel after those days [⁺For this is the testament, which I shall dispose to the house of Israel after those days], saith the Lord, in giving my laws into the souls of them, and into the hearts of them I shall above write them; and I shall be to them into a God [and I shall be to them into God], and they shall be to me into a people.

8:11 And each man shall not teach his neighbour, and each man his brother, saying, Know thou the Lord; for all men shall know me, from the least to the more of them [from the less unto the more of them].

8:12 For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them.

8:13 But in saying a new, the former waxed old; and that that is of many days, and waxeth old, is nigh the death [is nigh death].

Chapter 9

9:1 [Soothly] And the former

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Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

8:10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Chapter 9

9:1 Then verily the first *covenant* had

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testament had justifying of worship, and holy thing during for a time [and holy thing worldly, *that is, during for a time*].

9:2 For the tabernacle was made first, in which were candlesticks, and [a] board, and setting forth of loaves [and putting forth of loaves], which is said holy.

9:3 And after the veil, the second tabernacle, that is said sanctum sanctorum, *that is, holy of holy things*;

9:4 having a golden censer, and the ark of the testament, covered about on each side with gold, in which *was* a pot of gold having manna, and the rod of Aaron that flowered [and the rod of Aaron that flourished], and the tables of the testament;

9:5 on which things were cherubims of glory, overshadowing the propitiatory [upon which things were cherubims of glory, shadowing the propitiatory, *or mercyable place*]; of which things it is not now to say by all.

9:6 But when these were made thus together, priests entered evermore in the former tabernacle, doing the offices of sacrifices [ending the offices of sacraments];

9:7 but in the second *tabernacle*, the bishop [alone] *entered* once in the year, not without blood, which he offered for his ignorance and the people's.

9:8 For the Holy Ghost signified this thing [The Holy Ghost signifying this thing], that not yet the way of saints was opened, while the former tabernacle had

also ordinances of divine service, and a worldly sanctuary.

9:2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the showbread; which is called the sanctuary.

9:3 And after the second veil, the tabernacle which is called the Holiest of all;

9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

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state.

9:9 Which parable is of this present time, by which also gifts and sacrifices be offered, which be not able to make [which may not make] a man serving perfect by conscience,

9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

9:10 only in meats, and drinks, and diverse washings, and rightwisenesses of flesh, that were set to the time of correction [put unto the time of correction].

9:10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

9:11 But Christ being a bishop of goods to coming, *entered* by a larger and perfecter tabernacle [Forsooth Christ being a bishop of goods to come, by a larger and perfecter tabernacle], not made by hand, that is to say, not of this making,

9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

9:12 neither by blood of goat bucks, or of calves, but by his own blood, entered once into the holy things, that were found by an everlasting redemption. [neither by blood of goat bucks, or calves, but by his own blood, entered once into holy things, when everlasting redemption was found.]

9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

9:13 For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men to the cleansing of flesh,

9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

9:14 how much more the blood of Christ, which by the Holy Ghost offered himself unwemmed to God, shall cleanse our conscience from dead works, to serve God that liveth [for to serve to living God]?

9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

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9:15 And therefore he is a mediator of the new testament, that by death falling betwixt [that death falling between], into redemption of the trespassings that were under the former testament, they that be called take the promise of everlasting heritage.

9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

9:16 For where a testament is, it is need, that the death of the testament maker come betwixt [come between].

9:16 For where a testament *is*, there must also of necessity be the death of the testator.

9:17 For a testament is confirmed in dead *men*; else it is not worth [else it is (of) no worth], while he liveth, that made the testament.

9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

9:18 Wherefore neither the first testament was hallowed without blood.

9:18 Whereupon neither the first *testament* was dedicated without blood.

9:19 For when each commandment of the law was read of Moses to all the people, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and besprinkled [sprinkled] both that book and all the people,

9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

9:20 and said [saying], This is the blood of the testament, that God commanded to you.

9:20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

9:21 Also he sprinkled with blood the tabernacle, and all the vessels of the service in like manner [and all the vessels of ministry, *or service*, in like manner].

9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:22 And almost all things be cleansed in blood by the law; and without shedding of blood remission of sins is not made.

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

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9:23 Therefore it is need, that the exemplars [that the samplers] of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these.

9:24 For Jesus entered not into holy things made by hands, *that be* [the] exemplars of very things, but into heaven itself, that he appear now to the face of God for us; [+Forsooth Jesus entered not into holy things made by hands, the *which be* samplers of very things, but into heavens itself, that he appear now to the cheer, *or face*, of God for us;]

9:25 neither [nor] that he offer himself oft, as the bishop entered into holy things by all years in alien blood,

9:26 else it behooved him to suffer oft [else it behooved him oft to suffer] from the beginning of the world; but now once in the ending of the worlds, to the destruction of sin by his sacrifice he appeared.

9:27 And as it is ordained to men, once to die, but after this *is* the doom,

9:28 so Christ was offered once, to void the sins of many men [for to void, *or do away*, the sins of many men]; the second *time* he shall appear without sin to men that abide him into health.

Chapter 10

10:1 For the law having a shadow of good things to come, not that image of things, may never make men

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9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

9:24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment:

9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Chapter 10

10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with

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approaching perfect by those same sacrifices, which they offer without ceasing by all years; [Forsooth the law having shadow of goods to come, not that image of things, by all years by those same hosts, which they offer without ceasing, never may make men coming nigh perfect;]

10:2 else they should have ceased to be offered, for as much as the worshippers cleansed once, had not furthermore conscience of sin [had no conscience of sin furthermore].

10:3 But in them [*by oft offering*] mind of sins is made by all years.

10:4 For it is impossible that sins be done away by blood of bulls, and of bucks of goats.

10:5 Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me;

10:6 [and] burnt sacrifices also for sin pleased not to thee.

10:7 Then I said, Lo! I come; in the beginning of the book it is written of me, that I do thy will, [thou] God.

10:8 He saying before, That thou wouldest not sacrifices, and offerings, and burnt sacrifices for sin [He above saying, *or before*, For thou wouldest not hosts, and offerings, and burnt sacrifices, for sin], nor those things be pleasant to thee, which be offered by the law,

those sacrifices which they offered year by year continually make the comers thereunto perfect.

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

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10:9 then I said, Lo! I come, that I do thy will, God. He doeth away the first, that he make steadfast the second.

10:10 In which will we be hallowed by the offering of the body of Christ Jesus once.

10:11 And each priest is ready ministering each day, and oft times offering the same sacrifices, which be never able to do away sins. [+And soothly each priest is ready each day ministering, and oft times offering the same hosts, which may never do away sins.]

10:12 But this *man* offering one sacrifice for sins, for evermore sitteth in the right half of God the Father [for evermore sitteth on the right half of God the Father];

10:13 from thenceforth abiding, till his enemies be put a stool of his feet [till his enemies be put a stool under his feet].

10:14 For by one offering he made perfect for ever hallowed men.

10:15 And the Holy Ghost witnesseth to us; for after that he said [forsooth afterward he said],

10:16 This is the testament, which I shall witness to them after those days, the Lord saith [saith the Lord], in giving my laws in the hearts of them, and in the souls of them I shall above write them;

10:17 and now I shall no more think on the sins and the wickedness of them [and

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10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by one offering he hath perfected for ever them that are sanctified.

10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

10:17 And their sins and iniquities will I remember no more.

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wickednesses of them].

10:18 And where remission of these is, now *is* there none offering for sin.

10:18 Now where remission of these *is*, *there is* no more offering for sin.

10:19 Therefore, brethren, having trust into the entering of holy things in the blood of Christ,

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

10:20 which [he] hallowed to us a new way, and living by the covering [by a veil, or covering], that is to say, his flesh,

10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

10:21 and *we having* the great priest on [upon] the house of God,

10:21 And *having* an high priest over the house of God;

10:22 approach we with very heart in the plenty of faith [nigh we with very heart in the plenty of faith]; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 and hold we the confession of our hope, bowing to no side [hold we the confession of our hope unbowing, unpliant]; for he is true that hath made the promise.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

10:24 And behold we together in the stirring of charity and of good works;

10:24 And let us consider one another to provoke unto love and to good works:

10:25 not forsaking our gathering together, as it is the custom to some men, but comforting [*them*], and by so much the more, by how much ye see the day approaching. [⁺not forsaking our gathering together, as it is of custom of some men, but counseling *them*, and by so much the more, by how much ye shall see the day nighing.]

10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

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10:26 For why now a sacrifice for sins is not left to us, that sin willfully, after that we have taken the knowing of truth. [Forsooth to us sinning willfully, after the knowing of truth taken, now an host for sins is not left.]

10:27 For why some abiding of doom is dreadful, and the following of fire, which shall waste adversaries.

10:28 Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses;

10:29 how much more guess ye, that he deserveth worse torments [him to deserve worse torments], which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and doeth despite [and shall do wrong, *or despite,*] to the Spirit of grace?

10:30 For we know him that said, To me vengeance, and I shall yield. And again, For the Lord shall deem his people.

10:31 It is fearedful to fall into the hands of God living. [+It is fearful to fall into the hands of living God.]

10:32 And have ye mind on the former days, in which ye were lightened, and suffered great strife of passions [in which ye lightened sustained great strife, *or fight,* of passions].

10:33 And in the tother ye were made a spectacle by shames and tribulations; in another ye were made fellows of men living so. [And soothly in the tother ye were

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or three witnesses:

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

10:30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 *It is* a fearful thing to fall into the hands of the living God.

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

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made a spectacle by reproofs and tribulations;
in the tother forsooth ye be made fellows of
men living so.]

10:34 For also to bound men ye had
compassion, and ye received with joy
the robbing of your goods, knowing
that ye have a better and a dwelling
substance [and ye received with joy the raven
of your goods, knowing you to have a better
and dwelling substance].

10:35 Therefore do not ye lose your
trust, which hath great rewarding.

10:36 For patience is needful to you,
that ye do the will of God, and bring
again the promise [that ye doing the will of
God, bring again the promise].

10:37 For yet a little, and he that is to
come shall come, and he shall not tarry.

10:38 For my just man liveth of faith;
that if he withdraweth himself, he shall
not please to my soul.

10:39 But we be not the sons of
withdrawing away into perdition, but of
faith into [the] getting of soul.

Chapter 11

11:1 But faith is the substance of
things that be to be hoped, and an
argument of things not appearing.
[Forsooth faith is the substance of things to be
hoped, an argument, *or certainty*, of things not
appearing.]

11:2 And in this *faith* old men have

10:34 For ye had compassion of me in
my bonds, and took joyfully the spoiling
of your goods, knowing in yourselves
that ye have in heaven a better and an
enduring substance.

10:35 Cast not away therefore your
confidence, which hath great
recompense of reward.

10:36 For ye have need of patience,
that, after ye have done the will of God,
ye might receive the promise.

10:37 For yet a little while, and he that
shall come will come, and will not tarry.

10:38 Now the just shall live by faith:
but if *any man* draw back, my soul shall
have no pleasure in him.

10:39 But we are not of them who draw
back unto perdition; but of them that
believe to the saving of the soul.

Chapter 11

11:1 Now faith is the substance of
things hoped for, the evidence of things
not seen.

11:2 For by it the elders obtained a

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gotten witnessing.

good report.

11:3 By faith we understand that the worlds were made by God's word [By faith we understand the worlds to be shaped, *or made*, by God's word], that visible things were made of invisible things.

11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

11:4 By faith Abel offered a much more sacrifice than Cain to God, by which he got witnessing to be just, for God bare witnessing to his gifts [⁺By faith Abel offered full much more host, *or sacrifice*, to God than Cain, by which he got witnessing to be just, God bearing witnessing to his gifts]; and by that *faith* he dead speaketh yet.

11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

11:5 By faith Enoch was translated, that he should not see death; and he was not found, for the Lord translated him. For before [the] translation he had witnessing that he pleased God.

11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

11:6 And it is impossible to please God without faith. For it behooveth that a man coming to God, believe that he is, and that he is [a] rewarder of men that seek him.

11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

11:7 By faith Noah dreaded, through answer taken of these things that yet were not seen, and shaped a ship into the health of his house [By faith Noah, an answer taken of these things that yet were not seen, dreading shaped an ark, *or ship*, into the health of his house]; by which he condemned the world, and is ordained heir of rightwiseness, which is by faith.

11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

11:8 By faith he that is called Abraham, obeyed to go out into a place,

11:8 By faith Abraham, when he was called to go out into a place which he

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which he should take into heritage; and he went out, not witting whither he should go.

11:9 By faith he dwelt in the land of promise, as in an alien *land*, dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

11:10 For he abode a city having foundations, whose craftsman and maker is God.

11:11 By faith also that Sara barren, took virtue in conceiving of seed, yea, against the time of age; for she believed him true, that had promised.

11:12 For which thing of one, and yet nigh dead, there were born as stars of heaven in multitude, and as gravel that is at the seaside out of number. [For which thing, and of one, and him nigh dead, *men* be born as stars of heaven in multitude, and as gravel, *or sand*, that is at the seaside unnumerable.]

11:13 By faith all these be dead, when the promises were not taken, but they beheld them afar [but they beholding them afar], and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.

11:14 And they that say these things, signify that they seek a country.

11:15 If they had had mind of that [And forsooth if they had mind of that], of which they went out, [soothly] they had time

should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

11:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

11:12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

11:14 For they that say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had

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of turning again;

11:16 but now they desire a better, that is to say, heavenly. Therefore God is not confounded to be called the God of them [Therefore God is not confounded, *or shamed*, to be called the God of them]; for he made ready to them a city.

11:17 By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten [*son*], which had taken the promises [which had taken repromissions];

11:18 to whom it was said, For in Isaac the seed shall be called to thee.

11:19 For he deemed, that God is mighty to raise him, yea, from death [⁺Deeming, that and from dead God is mighty to raise him]; wherefore he took him also into a parable.

11:20 By faith also of things to coming [By faith and of things to come], Isaac blessed Jacob and Esau.

11:21 By faith Jacob dying blessed all the sons of Joseph, and honoured the highness of his staff [and honoured the highness of his rod].

11:22 By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones.

11:23 By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair [for that they saw the young child fair, *or*

opportunity to have returned.

11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*.

11:18 Of whom it was said, That in Isaac shall thy seed be called:

11:19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of

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seemly]; and they dreaded not the commandment of the king.

11:24 By faith Moses was made great, and denied that he was the son of Pharaoh's daughter, [By faith Moses made great, denied him to be the son of Pharaoh's daughter,]

11:25 and chose more to be tormented with the people of God [choosing rather for to be tormented with the people of God], than to have mirth of temporal sin;

11:26 deeming the reproof of Christ more riches than the treasures of [the] Egyptians; for he beheld into the rewarding.

11:27 By faith he forsook Egypt, and dreaded not the hardness of the king; for he abode, as seeing him that was invisible. [By faith he forsook Egypt, not dreading the hardness of the king; forsooth he as seeing sustained the invisible.]

11:28 By faith he hallowed pask, and the shedding out of blood, that he that destroyed the first things *of Egyptians*, should not touch them. [By faith he hallowed pask, and shedding of blood, lest he that destroyed the first things *of the Egyptians*, should touch them.]

11:29 By faith they passed the red sea, as by dry land, which thing Egyptians assaying were devoured [*in waters*].

11:30 By faith the walls of Jericho felled down [fell down], by compassing of seven days.

the king's commandment.

11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

11:29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.

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11:31 By faith Rahab the whore received the spies with peace, and perished not with unbelievful men. [+By faith Rahab the whore perished not with the unbelievful, she receiving the spies with peace.]

11:32 And what yet shall I say? For time shall fail to me [Soothly time shall fail me] telling of Gedeon, Barak, Samson, Jephthae, David, and Samuel, and of other prophets;

11:33 which by faith overcame realms, wrought rightwiseness, got repromissions; they stopped the mouths of lions,

11:34 they quenched the fierceness of fire, they drove away the edge of sword, they recovered of sickness, they were made strong in battle, they turned the hosts of aliens.

11:35 Women received their dead *children* from death to life; but others were held forth, not taking redemption [Women received their dead of again-rising; forsooth others were holden forth, *or dead*, not taking redemption], that they should find a better again-rising.

11:36 And others assayed scornings and beatings, moreover and bonds and prisons.

11:37 They were stoned, they were sawed, they were tempted, they were dead in slaying of sword. They went about in badger skins [They went about in brock skins], and in skins of goats, needy, anguished, tormented;

11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

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11:38 to which the world was not worthy. They wandered in wildernesses [They erring in wildernesses], and in mountains and dens, and [in] caves of the earth.

11:39 And all these, approved by witnessing of faith [proved by witnessing of faith], took not repromission;

11:40 for God provided some better thing for us, that they should not be made perfect without us.

Chapter 12

12:1 Therefore [and] we that have so great a cloud of witnesses put to [us], do we away all charge, and sin standing about us, and by patience run we to the battle purposed to us,

12:2 beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, he suffered the cross [suffered the cross], and despised confusion, and sitteth on the right half of the seat of God.

12:3 And bethink ye on him that suffered such gainsaying of sinful men against himself [Forsooth bethink ye on him that sustained such against-saying of sinful men against himself], that ye be not made weary, failing in your souls.

12:4 For ye against-stood not yet unto blood, fighting against sin.

12:5 And ye have forgotten the comfort that speaketh to you as to sons,

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11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

11:39 And these all, having obtained a good report through faith, received not the promise:

11:40 God having provided some better thing for us, that they without us should not be made perfect.

Chapter 12

12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12:4 Ye have not yet resisted unto blood, striving against sin.

12:5 And ye have forgotten the exhortation which speaketh unto you as

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and saith, My son, do not thou despise the teaching of the Lord [saying, My son, do not thou despise the discipline of the Lord], neither be thou made weary, the while thou art chastised of him.

unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

12:6 For the Lord chastiseth him that he loveth; he beateth every son that he receiveth. [+Forsooth whomever the Lord loveth he chastiseth; forsooth he scourgeth every son whom he receiveth.]

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12:7 Abide ye still in chastising; God proffereth him(self) to you as to sons [+Last ye therefore in discipline; God offereth him to you as to sons]. For what son is it, whom the father chastiseth not?

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

12:8 That if ye be out of chastising, whose partners be ye all made [That if ye be out of discipline, of which all be made partners], then ye be adulterers, and not sons.

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

12:9 And afterward we had fathers of our flesh, teachers, and we with reverence dreaded them. Whether not much more we shall obey to the Father of spirits, and we shall live?

12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

12:10 And they [soothly] in time of few days taught us by their will; but this Father teacheth to that thing that is profitable [forsooth this Father to that thing that is profitable], in receiving the hallowing of him.

12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

12:11 And each chastising in [this] present *time* seemeth to be not of joy, but of sorrow; but afterward it shall yield fruit of rightwiseness most peaceable to men exercised by it.

12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are

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12:12 For which thing raise ye [up] slow hands, and knees unbound,

12:13 and make ye rightful steps to your feet [and make rightful goings, *or steps*, to your feet]; that no man halting err, but more be healed.

12:14 Follow ye peace with all men, and holiness, without which no man shall see God.

12:15 Behold ye, that no man fail to the grace of God [Beholding that no man fail to the grace of God], that no root of bitterness burrowing upward hinder [us], and many be defouled by it [and by it be many *men* defouled];

12:16 that no man be lecher, either unholy, as Esau, which for one meat sold his first things. [+that no man be lecher, or unholy, as Esau, the which for one *meal's* meat sold his first things, *or heritage*.]

12:17 For know ye, that afterward he coveting to inherit blessing, was reprovéd. For he found not place of penance, though he sought it with tears.

12:18 But ye have not come [Forsooth ye have not come] to the fire able to be touched, and able to come to, and to the whirlwind, and mist, and tempest,

12:19 and sound of trumpet [and sound of the trump], and voice of words; which they that heard, excused them(selves), that the word should not be made to

exercised thereby.

12:12 Wherefore lift up the hands which hang down, and the feeble knees;

12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

12:19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

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them.

12:20 For they bare not that that was said, And if a beast touched the hill, it was stoned [it shall be stoned].

12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

12:21 And so dreadful it was that was seen, that Moses said, I am afeared, and full of trembling.

12:21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

12:22 But ye have come nigh to the hill Sion, and to the city of God living [and to the city of living God], the heavenly Jerusalem, and to the multitude of many thousand angels,

12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

12:23 and to the church of the first men, which be written in heavens, and to God, doomsman of all, and to the spirit of just perfect men [and to the spirits of just perfect men],

12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

12:24 and to Jesus, mediator of the new testament, and to the sprinkling of blood, speaking better than Abel [better speaking than Abel's *blood*].

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

12:25 See ye, that ye forsake [refuse] not the speaker; for if they that forsake him that spake on the earth, escaped not [if forsooth they escaped not (that) refused him that spake on earth], much more we that turn away from him that speaketh to us from heavens.

12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

12:26 Whose voice then moved the earth, but now he again promiseth, and saith [saying], Yet once and I shall move not only the earth, but also heaven.

12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

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12:27 And that he saith, Yet once, he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable.

12:27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

12:28 Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence.

12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

12:29 For our God is fire that wasteth [For why our God is fire wasting].

12:29 For our God *is* a consuming fire.

Chapter 13

Chapter 13

13:1 The charity of brotherhood dwell in you,

13:1 Let brotherly love continue.

13:2 and do not ye forget hospitality; for by this some men pleased to angels, that were received to harbour [for by this some pleased to angels received to harbour].

13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

13:3 Think ye on bound men, as ye were together bound [Be ye mindful of bound men, as ye together bound], and of travailing men, as [and] yourselves dwelling in the body.

13:3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

13:4 Wedding *is* in all things honourable, and [the] bed unwemmed [and the bed undefouled]; for God shall deem fornicators and adulterers.

13:4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

13:5 Be *your* manners without covetousness, satisfied with present things [satisfied with things being]; for he said, I shall not leave thee, neither forsake,

13:5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

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13:6 so that we say trustily [so that we trustily say], The Lord is an helper to me; I shall not dread, what a man shall do to me.

13:7 Have ye mind of your sovereigns, that have spoken to you the word of God; of whom behold ye the going out of living, and follow ye the faith of them, [⁺Be ye mindful of your provosts, that have spoken to you the word of God; of whom ye beholding the going out of conversation, follow ye their faith,]

13:8 Jesus Christ, yesterday, and to day, he *is* also into worlds.

13:9 Do not ye be led away with diverse and strange teachings. For it is best to stable the heart with grace, not with meats, which profited not to men wandering in them.

13:10 We have an altar, of which they that serve to the tabernacle, have not power [have not power, *or leave*,] to eat.

13:11 For of which beasts the blood is borne in for sin into holy things by the bishop, the bodies of them be burnt without the castles.

13:12 For which thing Jesus, that he should hallow the people by his blood, suffered without the gate.

13:13 Therefore go we out to him without the castles, bearing his reproof. [⁺Go we out therefore to him without the castles, bearing his reproof, *or shame*.]

13:6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

13:8 Jesus Christ the same yesterday, and to day, and for ever.

13:9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

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13:14 For we have not here a city dwelling, but we seek a city to coming. [+Soothly we have not here a dwelling city, but we seek a city to come.]

13:14 For here have we no continuing city, but we seek one to come.

13:15 Therefore by him offer we a sacrifice of praising evermore to God [By him therefore offer we an host of praising allway to God], that is to say, the fruit of lips acknowledging to his name.

13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

13:16 And do not ye forget well-doing, and communing; for by such sacrifices God is well served [+forsooth by such hosts, God is well served, *or pleased/or well satisfied*].

13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

13:17 Obey ye to your sovereigns, and be ye subject to them; for they perfectly wake [+Obey ye to your provosts, *or prelates*, and under-lay ye to them; they forsooth busily wake], as to yielding reason for your souls, that they do this thing with joy, and not sorrowing; for this thing speedeth not to you.

13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

13:18 Pray ye for us, and we trust that we have good conscience in all things, willing to live well.

13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:19 Moreover I beseech you to do [*this thing*], that I be restored the sooner to you.

13:19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

13:20 And God of peace, that led out from death the great shepherd of sheep, in the blood of [the] everlasting testament, our Lord Jesus Christ, [+Soothly God of peace, that led out from dead our Lord Jesus Christ, the great shepherd of sheep, in the blood of the everlasting testament,]

13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

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13:21 shape you in all good thing, that ye do the will of him; and he do in you that thing that shall please before him, by Jesus Christ [⁺shape, or *make you able*, in all good work, that ye do his will; *be* doing in you that thing that shall please before him, by Jesus Christ], to whom *be* glory into worlds of worlds. Amen.

13:22 And, brethren, I pray you, that ye suffer a word of solace; for by full few things I have written to you [and soothly by few I have written to you].

13:23 Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you.

13:24 Greet ye well all your sovereigns, and all holy men [Greet well all your provosts, and all saints]. The brethren of Italy greet you well.

13:25 The grace of God *be* with you all. Amen. [Grace with you. Amen.]

13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

13:23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

13:25 Grace *be* with you all. Amen.