

# The Epistle To The Hebrews

## The Argument

*For as much as divers, both of the Greek writers and Latin's witness, that the writer of this Epistle for just causes would not have his name known, it were curiosity of our part to labor much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade unto the Hebrews (whereby he principally meaneth them that abode at Jerusalem, and under them all the rest of the Jews) that Christ Jesus was not only the redeemer, but also that at his coming all ceremonies must have an end; for as much as his doctrine was the conclusion of all the prophecies, and therefore not only Moses was inferior to him, but also the Angels; for they all were servants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure us of our salvation through himself; for he is that eternal Priest, whereof all the Levitical Priests were but shadows, and therefore at his coming they ought to cease, and all sacrifices for sin to be abolished, as he proveth from the seventh chapter verse eleven, unto the twelfth chapter verse eighteen. (Hebrews 7:11-12:18) Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the twelfth chapter, verse eighteen, to the twenty fifth verse of the same chapter; (Hebrews 12:18-25) yea, and is the King to whom all things are subject, as appeareth from verse twenty five, to the beginning of the last chapter. (Hebrews 12:25-13:1) Wherefore according to the examples of the old fathers we must constantly believe in him, that being sanctified by his justice, taught by his wisdom, and governed by his power, we may steadfastly, and courageously persevere even to the end in hope of that joy that is set before our eyes, occupying ourselves in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.*

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## Hebrews 1

*2 To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, 4 he advanceth him above the Angels; 10 And proveth by divers testimonies of the Scripture, that he far passeth all others.*

1 At sundry times and in divers manners God spake in the old time to *our* fathers by the Prophets,

2 In these last days he hath spoken unto us by his Son, whom he hath made heir of all things, by whom also he made the worlds,

3 Who being the brightness of the glory, and the engraved form of his person, and bearing up all things by his mighty word, hath by himself purged our sins, and sitteth at the right hand of the Majesty in the highest places,

4 And is made so much more excellent than the Angels, in as much as he hath obtained a more excellent Name than they.

5 For unto which of the Angels said he at any time, Thou art my Son, this day begat I thee? And again, I will be his Father, and he shall be my Son;

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

7 And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.

8 But unto the Son *he saith*, O God, thy throne *is* forever and ever, the scepter of thy kingdom *is* a scepter of righteousness.

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

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

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

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

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

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

## *Hebrews 2*

*1 Thereof he inferreth, that good heed be given to Christ's doctrine. 9 And he setteth him out unto us even as our brother in our flesh, that we may with a good will yield up ourselves wholly unto him.*

1 Wherefore we ought diligently to give heed to the things which we have heard, lest at any time we should let them slip.

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

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

4 God bearing witness thereto, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

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

6 But one in a certain place witnessed, saying, What is man, that thou shouldest be mindful of him? Or the son of man, that thou wouldest consider him?

7 Thou madest him a little inferior to the Angels; thou crownedst him with glory and honor, and hast set him above the works of thy hands.

8 Thou hast put all things in subjection under his feet. And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. But we yet see not all things subdued unto him,

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

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

11 For he that sanctifieth, and they which are sanctified, *are* all of one; wherefore he is not ashamed to call them brethren,

12 Saying, I will declare thy Name unto my brethren, in the midst of the Church will I sing praises to thee.

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

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

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

16 For he in no sort took on *him* the Angel's *nature*, but he took on *him* the seed of Abraham.

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

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

## Hebrews 3

*1 Now he sheweth how far inferior Moses is to Christ, 5-6 even so much as the servant to the Master; and so he bringeth in certain exhortations and threatenings taken out of David, 8 against such as either stubbornly resist, 12 or else are very slow to obey.*

1 Therefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and high Priest of our profession Christ Jesus;

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

3 For this man is counted worthy of more glory than Moses, inasmuch as he which hath built the house, hath more honor than the house.

4 For every house is built of some man, and he that hath built all things, *is* God.

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

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

7 Wherefore, as the holy Ghost saith, Today if ye shall hear his voice,

8 Harden not your hearts, as in the provocation, according to the day of the temptation in the wilderness,

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

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

11 Therefore I swear in my wrath, If they shall enter into my rest.

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

13 But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we keep sure unto the end the beginning, wherewith we are upholden,

15 So long as it is said, Today if ye hear his voice, harden not your hearts, as in the provocation.

16 For some when they heard, provoked him to anger, howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased forty years? Was he not displeased with them that sinned, whose carcasses fell in the wilderness?

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

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

## *Hebrews 4*

*1 He joineth exhortation with threatening, lest they, even as their fathers were deprived of the rest offered unto them, 11 but that they endeavor to enter into it. 14 And so he beginneth to entreat of Christ's Priesthood.*

1 Let us fear therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seem to be deprived.

2 For unto us was the Gospel preached as also unto them; but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

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

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

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

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entered not therein for unbelief's sake;

7 Again he appointed in David a certain day, by Today, after so long a time, saying, as it is said, This day, if ye hear his voice, harden not your hearts.

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

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

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

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

12 For the word of God *is* lively, and mighty in operation, and sharper than any two edged sword, and entereth through, even unto the dividing asunder of the soul and the spirit, and of the joints, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight, but all things *are* naked and open unto his eyes, with whom we have to do.

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

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

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



## Hebrews 5

*1 First he sheweth the duty of the high Priest; 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that he hath fulfilled all things belonging thereunto.*

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

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

3 And for the same's sake he is bound to offer for sins, as well for his own part, as for the people's.

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

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

6 As he also in another place speaketh, Thou art a Priest forever after the order of Melchisedec.

7 Who in the days of his flesh did offer up prayers and supplications, with strong crying and tears unto him, that was able to save him from death, and was also heard in that which he feared.

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

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

10 And is called of God a high Priest after the order of Melchisedec.

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

12 For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you what *are* the first principles of the word of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is inexpert in the word of righteousness, for he is a babe.

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

## *Hebrews 6*

*1 He briefly toucheth the childish slothfulness of the Hebrews, 4 and terrifieth them with severe threatenings; 7 He stirreth them up to endeavor in time to go forward; 9 He hopeth well of them. 13 He allegeth Abraham's example; 17 and compareth faith that taketh hold on the word, 19 unto anchor.*

1 Therefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,

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

3 And this will we do if God permit.

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

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

6 If they fall away, should be renewed again by repentance, seeing they crucify again to themselves the Son of God, and make a mock of him.

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

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

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

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

11 And we desire that every one of you shew the same diligence, to the full assurance of hope unto the end,

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

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

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

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

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

17 So God, willing more abundantly to shew unto the heirs of promise the stableness of his counsel, bound himself by an oath,

18 That by two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to lay hold upon the hope that is set before us,

19 Which *hope* we have, as an anchor of the soul, both sure and steadfast, and it entereth into that which is within the veil,

20 Whither the forerunner is for us entered in, *even* Jesus that is made a high Priest forever after the order of Melchisedec.

## Hebrews 7

1 *He hath hitherto stirred them up, to mark diligently what things are to be considered in Melchisedec, 15 wherein he is like unto Christ. 20 Wherefore the Law should give place to the Gospel.*

1 For this Melchisedec *was* King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him;

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

3 Without father, without mother, without kindred, and hath neither beginning of *his* days, neither end of life, but is likened unto the Son of God, and continueth a Priest forever.

4 Now consider how great this man *was*, unto whom even the Patriarch Abraham gave the tithe of the spoils.

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

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

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

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

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

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

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

12 For if the Priesthood be changed, then of necessity must there be a change of the Law.

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

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

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

16 Which is not made *Priest* after the Law of the carnal commandment, but after the power of the endless life.

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

18 For the commandment that went afore, is disannulled, because of the weakness thereof, and unprofitableness.

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

20 And for as much as it is not without an oath (for these are made Priests without an oath;

21 But this, he *is made* with an oath by him that said unto him, The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of Melchisedec.)

22 By so much is Jesus made a surety of a better Testament.

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

24 But this man, because he endureth ever, hath an everlasting Priesthood.

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

26 For such a high Priest it became us to have, *which is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

27 Which needeth not daily as those high Priests to offer up sacrifice, first for his own sins, and then for the peoples, for that did he once, when he offered up himself.

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

## *Hebrews 8*

*1 To prove more certainly that the ceremony of the Law are abrogated, 5 he sheweth that they were appointed to serve the heavenly pattern. 8 He bringeth in the place of Jeremiah, 15 to prove the amendment of the old covenant.*

1 Now of the things which we have spoken, *this is* the sum, that we have such a high Priest, that sitteth at the right hand of the throne of the Majesty in the heavens,

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

3 For every high Priest is ordained to offer both gifts and sacrifices; wherefore it was of necessity, that this man should have somewhat also to offer.

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

5 Who serve unto the pattern and shadow of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle. See, said he, that thou make all things according to the pattern, shewed to thee in the mount.

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

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

8 For in rebuking them he saith, Behold, the days will come, saith the Lord, when I shall make with the house of Israel, and with the house of Judah a New Testament;

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

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

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

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

13 In that he saith a *New Testament*, he hath abrogated the old. Now that which is disannulled and waxed old, is ready to vanish away.

## *Hebrews 9*

*1 Comparing the form of the Tabernacle, 10 and the ceremonies of the Law, 11 unto the truth set out in Christ, 15 he concludeth that now there is no more need of another Priest, 24 because Christ himself had fulfilled these duties under the new covenant.*

1 Then the first *Testament* had also ordinances of religion, and a worldly Sanctuary.

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

3 And after the second veil *was* the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Ark of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, *was*, and Aaron's rod that had budded, and the tables of the Testament.

5 And over the Ark were the glorious Cherubims, shadowing the mercyseat; of which things we will not now speak particularly.

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

7 But into the second went the high Priest alone, once every year, not without blood which he offered for himself, and for the ignorance's of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 Which only stood in meats and drinks, and divers washings, and carnal rites, which were enjoined, until the time of reformation.

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

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

13 For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling them that are unclean, sanctifieth as touching the purifying of the flesh,

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

15 And for this cause is he the Mediator of the New Testament, that through death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receive the promise of eternal inheritance.

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



17 For the Testament is confirmed when men are dead, for it is yet of no force as long as he that made it, is alive.

18 Wherefore neither was the first ordained without blood.

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

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

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

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

23 It was then necessary, that the similitudes of heavenly things should be purified with such things, but the heavenly things themselves *are purified* with better sacrifices than are these.

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true *Sanctuary*, but *is entered* into *the* very heaven, to appear now in the sight of God for us;

25 Not that he should offer himself often, as the high Priest entered into the Holy place every year with others blood,

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

27 And as it is appointed unto men that they shall once die, and after that *cometh* the judgment;

28 So Christ was once offered to take away the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation.

## Hebrews 10

*1 He proveth that the sacrifice of the Law was imperfect, 2 because they were yearly renewed. 5 But that the sacrifice of Christ is one, and perpetual, 6 he proveth by David's testimony; 19 Then he addeth and exhortation, 29 and severely threateneth them that reject the grace of Christ. 36 In the end he prayeth patience, 38 that cometh of faith.*

1 For the Law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offer year by year continually, sanctify the comers thereunto.

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

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

4 For it is impossible that the blood of bulls and goats should take away sins.

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

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

7 Then I said, Lo, I come (In the beginning of the book it is written of me) that I should do thy will, O God.

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

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

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

11 And every Priest standeth daily ministering, and oft times offereth one manner of offering, which can never take away sins;

12 But this man after he had offered one sacrifice for sins, sitteth forever at the right hand of God,

13 And from henceforth tarrieth, till his enemies be made his footstool.

14 For with one offering hath he consecrated forever them that are sanctified.

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

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

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

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

19 Seeing therefore, brethren, that by the blood of Jesus we may be bold to enter into the Holy place,

20 By the new and living way, which he hath prepared for us, through the veil, that is, his flesh;

21 *And seeing we have* a high Priest, *which is* over the house of God,

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

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

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

25 Not forsaking the fellowship that we have among ourselves, as the manner of some *is*, but let us exhort *one another*, and that so much the more, because ye see that the day draweth near.

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

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

28 He that despiseth Moses' Law, dieth without mercy under two, or three witnesses;

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

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

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

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

33 Partly while ye were made a gazingstock both by reproaches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

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

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

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

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

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

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

## Hebrews 11

*1 He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way than by faith, that the Jews may know that by the same only, they are knit unto the Fathers in a holy union.*

1 Now faith is the ground of things which are hoped for, and the evidence of things which are not seen.

2 For by it *our* elders were well reported of.

3 Through faith we understand that the world was ordained by the word of God, so that the things which we see, are not made of things which did appear.

4 By faith Abel offered unto God a greater sacrifice than Cain, by the which he obtained witness that he was righteous, God testifying of his gifts, by the which *faith* also he being dead, yet speaketh.

5 By faith was Enoch taken away, that he should not see death; neither was he found, for God had taken him away; for before he was taken away, he was reported of, that he had pleased God.

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

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

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

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

10 For he looked for a city having a foundation, whose builder and maker *is* God.

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

12 And therefore sprang thereof one, even of one which was dead, *so many* as the stars of the sky in multitude, and as the sand of the seashore which is innumerable.

13 All these died in faith, and received not the promises, but saw them afar off, and believed *them*, and received *them* thankfully, and confessed that they were strangers and pilgrims on the earth.

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

15 And if they had been mindful of that *country*, from whence they came out, they had leisure to have returned.

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

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

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

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

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

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

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

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

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

25 And chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sins for a season,

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

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

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

29 By faith they passed through the Red Sea as by dry land, which when the Egyptians had assayed to do, they were drowned.

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

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

32 And what shall I more say? For the time would be too short for me to tell of Gideon, of Barak, and of Samson, and of Jephthah, also of David, and Samuel, and of the Prophets;

33 Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions,

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

35 The women received their dead raised to life; others also were racked, and would not be delivered, that they might receive a better resurrection.

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

37 They were stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandered up and down in sheep's skins, and in goat's skins, being destitute, afflicted, *and* tormented;

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

39 And these all through faith obtained good report, and received not the promise,

40 God providing a better thing for us, that they without us should not be made perfect.

## *Hebrews 12*

*1 He doth not only by the examples of the Fathers before recited, exhort them to patience and constancy, 3 but also by the example of Christ. 11 That the chastening of God cannot be rightly judged by the outward sense of our flesh.*

1 Wherefore, let us also, seeing that we are compassed with so great a cloud of witnesses, cast away everything that presseth down, and the sin that hangeth so fast on, let us run with patience the race that is set before us,

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

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

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

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

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

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



8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sons.

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

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

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

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

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

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

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

16 Let there be no fornicator, or profane person as Esau, which for one portion of meat sold his birthright.

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

18 For ye are not come unto the mount that might be touched, nor unto burning fire, nor to blackness and darkness, and tempest,

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

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

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

22 But ye are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable Angels,

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

24 And to Jesus the Mediator of the New Testament, and to the blood of sprinkling that speaketh better things than that of Abel.

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

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

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

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

29 For even our God *is* a consuming fire.

## *Hebrews 13*

*1 He giveth good lessons not only for manners, 7 but also for doctrine.*

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers, for thereby some have received Angels into their houses unawares.

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

4 Marriage *is* honorable among all, and the bed undefiled; but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness, and be content with those things that ye have, for he hath said, I will not fail thee, neither forsake thee;

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

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

8 Jesus Christ yesterday, and today, the same also *is* forever.

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

10 We have an altar, whereof they have no authority to eat, which serve in the Tabernacle.

11 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sin, are burned without the camp.

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

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

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

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

16 To do good, and to distribute forget not, for with such sacrifices God is pleased.

17 Obey them that have the oversight of you, and submit 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.

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

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

20 The God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting Covenant,

21 Make you perfect in all good works, to do his will, working in you that which is pleasant in his sight through Jesus Christ, to whom *be* praise forever and ever, Amen.

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

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

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

25 Grace *be* with you all, Amen.

*Written to the Hebrews from Italy, and sent by Timothy.*