

HEBREWS

¹ God, that spake sometime by prophets in many manners to our fathers,

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

³ Which when also he is the brightness of glory, and [*the*] figure of his substance, and beareth all things by (*the*) word of his virtue, he maketh purgation of sins, and sitteth on the right half of the majesty in heavens; (*Who when he is also the brightness of glory, and the example, or the image, of his substance, and beareth all things by the word of his power, he maketh purgation of sins, and sitteth at the right hand, or on the right side, of the Majesty in heaven;*)

⁴ and so much is made better than angels, by how much he hath inherited a more diverse name before them. (*and is made so much better than the angels, for he hath inherited a more excellent name than they have.*)

⁵ For to which of the angels said God any time, Thou art my Son, I have (*en*)gendered thee today? And again, I shall be to him into a Father, and he shall be to me into a Son? (*For to which of the angels did God say at any time, Thou art my Son, I have begotten thee today? And again, I shall be like a Father to him, and he shall be like a Son to me?*)

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

7 But he saith to *(the)* angels, He that maketh his angels spirits *(or wind)*, and his ministers *(a)* flame of fire.

8 But to the Son *he saith*, God, thy throne is into the world of world(s), *(or thy kingdom, or thy rule, is forever and ever)*; a rod of equity is the rod of thy realm;

9 thou hast loved rightwiseness, and hatedst wickedness; therefore the God *[or therefore God]*, thy God, anointed thee with *(the)* oil of joy, more than thy fellows.

10 And, Thou, Lord, in the beginning foundedst the earth, and *(the)* heavens be *(the)* works of thine hands;

11 they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloth *(or and all things shall grow old like a cloak)*,

12 and thou shalt change them as a cloth *(or and thou shalt change them like a cloak)*, and they shall be changed. But thou art the same thyself, and thy years shall not fail.

13 But to which of the angels said God at any time, Sit thou on my right half, till I put thine enemies a stool of thy feet? *(But to which of the angels did God say at any time, Sit thou at my right hand, or on my right side, until I make thine enemies thy footstool?)*

14 Whether they all be not serving spirits, sent to serve for them that take the heritage of health?

(Be they not all spirits that serve, yea, sent to serve those who receive the inheritance of salvation?)

CHAPTER 2

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

² For if that word that was said by *(the)* angels, was made firm, and each breaking of the law [*or each trespassing*], and unobedience took just retribution of meed, *(For if that word that was said by the angels, was made firm, and each trespass, and disobedience, received just retribution as a reward,)*

³ how shall we escape, if we despise so great an health? *(or then how shall we escape, if we despise so great a salvation, or so great a deliverance?)* Which, when it had taken beginning to be told out by the Lord, of them that heard *(him)*, *(it)* is confirmed into us.

⁴ For God witnessed together by miracles [*or by signs*], and wonders, and great marvels, and diverse virtues, and partings [*or distributions*] of the Holy Ghost, by his will. *(Because God testified by miracles or signs, and wonders, and great marvels, and various works of power, and distributions of the Holy Spirit, according to his will.)*

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

⁶ But some man witnessed in a place, and said, What thing is man, that thou art mindful of him, or man's son, for thou visitest him? (*But someone testified, in some place, and said, What is a man, that thou rememberest him, or a man's son, that thou visitest him?*)

⁷ Thou hast made him a little less than (*the*) angels; thou hast crowned him with glory and honour; and thou hast ordained him on (*or over*) the works of thine hands.

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. But now we see not yet all things subject to him;

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

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[the]* author [*or the maker*] of the health of them, that he had an end by passion. (*For it seemed appropriate for him, for whom all things, and by whom all things (were made), who had brought many sons unto glory, (and was) the Maker of their salvation, that he met his end in suffering.*)

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,

¹² saying, I shall tell thy name to my brethren; in the middle of the church I shall praise thee.

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

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 (*or so that by death he would destroy him who had authority over death*), that is to say, the devil,

15 and that he should deliver them that by dread of death, by all life were bound to servage. (*and that he would deliver those who by fear of death, for all their lives were bound in servitude or in slavery.*)

16 And he took never (*the*) angels, but he took the seed of Abraham.

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. (*And so he ought to be likened to his brothers in all things, so that he would be made a merciful and faithful High Priest to God, and so that he would be merciful to the people's trespasses.*)

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

CHAPTER 3

1 Therefore, holy brethren (*or holy brothers*), and partners of heavenly calling, behold ye the

apostle and the bishop (*or the High Priest*) of our confession, Jesus,

² which is true to him that made him, as also Moses in all the house(*hold*) of him.

³ But this *bishop(or this High Priest)* is had worthy of more glory than Moses, by as much as he hath more honour of the house(*hold*), that made the house.

⁴ For each house is made of some man; [*for-sooth*] he that made all things (*out*) of nought is God. (*For every house is made by someone; but he who made everything out of nothing is God.*)

⁵ And Moses was true in all his house, as a servant, into witnessing of those things that were to be said; (*And in all his household, Moses was a true or a faithful servant, testifying about those things that would be said later, or in the future;*)

⁶ but Christ (*is*) as a son in his house. Which house we be, if we hold firm (*our*) trust and (*the*) glory of hope into the end. (*but the Messiah is like a son in his household, or in his family. Which household or family we be, if we hold firm to our trust and the glory of hope unto the end.*)

⁷ Wherefore as the Holy Ghost saith (*or And so as the Holy Spirit said*), Today, if ye have heard his voice,

⁸ do not ye harden your hearts, as in (*the*) wrathing, like the day of temptation in (*the*) desert; (*do not harden your hearts, like in the rebellion, like on the day of testing in the desert;*)

⁹ where your fathers tempted me, and proved (*me*), (*or where your fathers tested me, and proved me*), and saw my works (*for*) forty years.

¹⁰ Wherefore I was wroth to this generation, and I said, (*For*) Evermore they err in heart, for they knew not my ways; (*And so I was angry with that generation, and I said, They always go astray in their hearts, because they do not know my ways;*)

¹¹ to which I swore in my wrath (*or to whom I swore in my anger*), they shall not enter into my rest.

¹² Brethren (*or Brothers*), see ye, lest peradventure in any of you be an evil heart of unbelief, to depart from the living God.

¹³ But admonish yourselves by all days, the while today is named, that none of you be hardened by (*the*) fallacy [*or by (the) falseness*] of sin.

¹⁴ For we be made partners of Christ (*or For we become the Messiah's partners*), if nevertheless we hold the beginning of his substance firm into the end.

¹⁵ While it is said, today, if ye have heard the voice of him, do not ye harden your hearts, as in that wrathing, (*or do not harden your hearts, like in that rebellion*).

¹⁶ For some men hearing wrathed (*or rebelled*), but not all they that went out of Egypt by Moses.

¹⁷ But to whom was he wrathed forty years? Whether not to them that sinned, whose carrions were cast down in (*the*) desert? (*But by whom was he angered for forty years? Whether not by those who sinned, whose carcasses were thrown down in the desert?*)

¹⁸ And to whom swore he, that they should not enter into the rest of him, no but to them that

were unbelievful? [*+To whom he swore soothly, for to not enter into his rest, no but to them that were unbelievful?*]

¹⁹ And (so) we see, that they might not enter into the rest of him for unbelief.

CHAPTER 4

¹ Therefore dread we, lest peradventure while the promise of entering into his rest is left (*open*), that any of us be guessed to be away, [*or (that) any of us be guessed, or deemed, for to fail*]. (*And so let us be fearful, lest perhaps while the promise of entering into his rest is left open, that any of us be thought to miss our opportunity.*)

² For it is told also to us, as to them. And the word that was heard profited not to them, not mingled to (*the*) faith of those things that they heard.

³ For we that have believed, shall enter into (*his*) rest, as he said, As I swore in my wrath, they shall not enter into my rest, (*or As I swore in my anger, They shall not enter into my rest*), [*or As I swore in my wrath, if they shall enter into my rest*]. And when the works were made perfect at the ordinance of the world,

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

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

⁶ Therefore for it (*pur*)sueth (*or And so it followeth*), that some men shall enter into it, and they to which it was told to before [*or and they*]

first to whom it is told], entered not for their unbelief.

⁷ Again, he determineth some day, and saith in David, Today, after so much time of time, as it is before-said, Today if ye have heard his voice, do not ye harden your hearts.

⁸ For if Jesus, *that is, Joshua*, had given rest to them, he should never speak of *(an)other (rest)* after this day.

⁹ Therefore the sabbath [*or (a) rest*] is left to the people of God.

¹⁰ For he that is entered into his rest, rested of his works, as also God of his. (*For he who is entered into his rest, rested from his own works, like God rested from his.*)

¹¹ Therefore haste we to enter into that rest, *(so)* that no man fall into the same ensample of unbelief.

¹² For the word of God is quick *(or alive)*, and speedy in working, and more able to pierce than any twain-edged sword, and stretcheth forth [*till*] to the parting of the soul and of the spirit, and of the jointures and *(the)* marrows, and [*it is the*] deemer *(or the judge)* of thoughts, and of *(the)* intents of hearts.

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.

¹⁴ Therefore we that have a great bishop, that pierced heavens, Jesus, the Son of God, hold we the acknowledging [*or the confession*] of our hope. (*And so we who have a great High Priest, who pierced the heavens, Jesus, the Son of God, let us hold onto the confession of our hope.*)

¹⁵ For we have not a bishop, that may not have compassion on our infirmities, (*or For we do not have a High Priest, who cannot have compassion on our frailties or our weaknesses*), but (*One who*) was tempted by all things by likeness, without sin.

¹⁶ Therefore go we with trust to the throne of his grace, (*so*) that we get mercy, and find grace in covenable, (*or in opportune, or in timely*), help.

CHAPTER 5

¹ For each bishop taken of men (*or For every high priest taken from among men*), is ordained for men in these things that be to God, (*so*) that he offer gifts and sacrifices for sins.

² Which may together sorrow with them (*or Who can feel compassion for those*), that be uncunning, (*or unknowing, or ignorant*), and err; for also he is environed with infirmity.

³ And therefore he oweth (*or And so he ought*), as for the people, so also for himself, to offer for sins.

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

⁵ So Christ clarified not himself, that he were bishop, but he that spake to him, Thou art my Son, today I (*en*)gendered thee. (*So the Messiah did not glorify himself, so that he became High Priest, but he who spoke to him, and said, Thou art my Son, today I begat thee.*)

⁶ As in another place he saith, Thou art a priest [*into*] without end, after the order of

Melchisedec, (*or Thou art a priest forever, after the order of Melchizedek*).

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 (*or prayers and beseechings to him who could save him from death*), and was heard for his reverence.

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

⁹ and he brought to the end [*or he led to perfection*] is made (*the*) cause of everlasting health to all that obey him, (*and he brought to perfection is made the Source of eternal salvation for all who obey him,*)

¹⁰ and is called of God a bishop, by the order of Melchisedec. (*and is named the High Priest by God, in the order of Melchizedek.*)

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.*

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

¹³ For each that is (*a*) partner of milk, is without (*a*) part (*or a portion*) of the word of rightwiseness, for he is (*but*) a little child.

¹⁴ But of perfect men is firm meat, of them that for custom have [*their*] wits exercised to (*the*)

discretion of good and of evil. *(But for grown men there is solid food, yea, for those who by custom have their minds, or their thoughts, exercised by the discretion of good and of evil.)*

CHAPTER 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, *(And so, having brought to you the beginning of the words, or the first lessons, about the Messiah, now let us be born unto his perfection, not again laying the foundation of repentance from dead works, and of faith in God,)*

² and of teaching of baptisms, and of laying on of hands, and of *(the)* rising again of dead men, and of everlasting doom. *(and of the teaching of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgement.)*

³ And this thing we shall do, if God shall suffer. *(And we shall do this, if God shall allow it.)*

⁴ But it is impossible, that they that be once *(en)lightened [or illumined]*, and have tasted also an heavenly gift, and be made partners of the Holy Ghost *(or and be made partners of the Holy Spirit)*,

⁵ and nevertheless have tasted the good word of God, and the virtues of the world to coming, *[or and the virtues of the world to come], (or and the powers of the world to come),*

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.

⁷ For the earth that drinketh rain oft coming on it, and bringeth forth covenable (*or suitable*) herb(s), to them of which it is tilled, taketh blessing of God.

⁸ But that that is bringing forth thorns and briars, is reprovably, (*or is reproachable, or is worthy to be rebuked*), and next to curse, whose ending shall be into burning.

⁹ But, ye most dearworthy, we trust of you better things, and near(er) to health (*or and nearer to salvation*), though we speak so.

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 (*the*) saints, and (*do*) minister, (*or for ye have served God's people, and continue to serve them*).

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

¹² that ye be not made slow, but also (*pur*)suers of them, which by faith and patience shall inherit the promises. (*so that ye be not made slow, but also followers of those, who by faith and patience, or endurance, shall inherit the promises.*)

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

¹⁴ and said, I blessing shall bless thee, and I multiplying shall multiply thee;

¹⁵ and so he long abiding had the promise. [*and so he long suffering got repromission.*]

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

¹⁷ In which thing God willing to show plentifulier (*or In which God desiring to show more plentifully*), to the heirs of his promise the firmness [*for the unmoveableness*] of his counsel, put betwixt an oath,

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

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

²⁰ where the before-goer, Jesus, that is made bishop [*into*] without end by the order of Melchisedec, entered for us. (*where the foregoer, Jesus, who is made High Priest forever in the order of Melchizedek, entered for us.*)

CHAPTER 7

¹ And this Melchisedec, king of Salem, and [*the*] priest of the highest God, which met Abraham, as he turned again from the slaying of the kings, and blessed him; (*And this Melchizedek, the king of Salem, and the priest of the Most High God, who met Abraham, as he returned from the killing of the kings, and blessed him;*)

² to whom also Abraham parted tithes of all things (*or to whom Abraham gave tithes of all that he had taken*); first he is said (*the*) king of

rightwiseness, and afterward (*the*) king of Salem, that is to say, (*the*) king of peace,

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 (*a*) priest [*into*] without end (*or and remaineth a priest forever*).

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

⁵ For men of the sons of Levi taking priesthood have commandment to take tithes of the people, by the law, that is to say, of their brethren, though also they went out of the loins of Abraham. (*For the men of the descendants of Levi who become priests have a command to receive tithes from the people, according to the Law, that is to say, from their brothers, even though they also came from the loins of Abraham.*)

⁶ But he whose generation is not numbered in them, took tithes of (*or from*) Abraham; and he blessed this *Abraham*, which had repromissions (*or who received the promises*).

⁷ Without any gainsaying, that that is less, is blessed of the better. (*For without a doubt or without any contradiction, that that is less, is blessed by the better.*)

⁸ And here deadly men take tithes; but there he beareth witnessing, that he liveth. (*And here mortal men, or those who die, receive tithes; but there, as the Scripture testifieth, he who yet liveth.*)

⁹ And that it be said so, by Abraham also Levi, that took tithes (*or who received tithes*), was tithed;

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

¹¹ Therefore if perfection was by the priesthood of Levi, for under him the people took the law, what yet was it needful, (*for*) another priest to rise, by the order of Melchisedec, and not to be said by the order of Aaron? (*And so if perfection had truly come by means of the priesthood of the sons of Levi, for under him the people received the Law, why then was it still necessary for another priest to arise, by the order of Melchizedek, and not to be called by, or to come from, the order of Aaron?*)

¹² For why when the priesthood is translated, it is need[ful] that also [*the*] translation of the law be made. (*Because when there is a change in the priesthood, it is also necessary that there be a change in the Law.*)

¹³ But he in whom these things be said, is of another lineage (*or of another tribe*), of which no man was priest to the altar.

¹⁴ For it is open [*or it is openly known*], that our Lord is born of Judah, in which lineage Moses spake nothing of priests. (*For it is openly known, that our Lord was born from Judah, from which tribe Moses said nothing about priests.*)

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 by the order of Melchizedek another priest hath arisen;*)

16 which is not made by the law(s) of fleshly commandment(s), but by *[the]* virtue of (a) life that may not be undone *[or is indissoluble]*. (*who is made a priest not by a system of human laws, but by the power of a life that cannot be destroyed, or be dissolved.*)

17 For he witnesseth, That thou art a priest *[into]* without end, by the order of Melchisedec; (*For the Scripture testifieth, Thou art a priest forever, in the order of Melchizedek;*)

18 (so) that reprovng of the commandment before-going is made, for the unfirmness and unprofit of it.

19 For why the law brought nothing to perfection, but there is a bringing in of a better hope, by which we nigh to God. (*Because the Law brought nothing to perfection, but there is the bringing in of a better hope, by which we can come near to God, or by which we can approach God.*)

20 And how great it is, not without swearing, *[that Christ is made priest after the order of Melchisedec]*, (*or that the Messiah is made a priest in the order of Melchizedek;*)

21 but the 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 *[into]* without end, by the order of Melchisedec; (*but the others be made priests without an oath; but this priest with an oath, by him who said to him, or as the Scripture said about him, The Lord swore, and he shall not regret it, Thou art a priest forever, in the order of Melchizedek;*)

22 in so much Jesus is made (a)[*better*] promiser of the better testament (*or of a better covenant*).

23 And [*soothly*] the others were made many priests, therefore for they were forbidden by death to dwell still; (*And truly there were many priests of those others, because they were forbidden by death to remain alive forever;*)

24 but this *man*, for he dwelleth [*into*] without end, hath an everlasting priesthood. (*but this man, because he liveth forever, hath an eternal priesthood.*)

25 Wherefore also he may save [*into*] without end, coming nigh by himself to God, and (*for*)evermore liveth to pray for us. (*And so he can also save forever; those who come near to God through him, and he always liveth to pray for us.*)

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 (*the*) heavens; (*For it is indeed appropriate that such a man became the High Priest for us, holy, innocent, undefiled, clean, separated from sinners, and made higher than the heavens;*)

27 which hath not need each day, as priests, first for his own guilts (*or his own trespasses*) to offer sacrifices, and afterward for the people; for he did this thing in offering himself once.

28 And the law ordained men priests having sickness, [*or frailty*]; but the word of swearing, which is after the law, ordained the Son perfect [*into*] without end. (*And the Law ordained men to be high priests who were weak, (or frail); but*

the words of the oath, which came after the Law, (ordained) the Son to be perfect forever.)

CHAPTER 8

¹ But a capital, *that is, a short comprehending of many things*, on those things that he said. We have such a bishop, that sat on the right half of the seat of greatness in heavens, *(But a recapitulation of those things that have already been said. We have such a High Priest, who sat on the right side, or at the right hand, of the throne of the Greatness in heaven,)*

² the minister of *(the)* saints, and of the very tabernacle, that God made [*or set*], and not man. *(the minister of God's people, and of the true Tabernacle, or the true Tent, that God made, or pitched, and not man.)*

³ For each bishop is ordained to offer gifts and sacrifices; wherefore it is need(*ful*), that also this *bishop* have something that he shall offer. *(For every high priest is ordained to offer gifts and sacrifices; and so it is necessary, that also this High Priest have something that he shall offer.)*

⁴ Therefore if he were on *(the)* earth, he were no priest, when there were *(priests)* that should offer gifts by the law,

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

all things by the example, or the pattern, that was shown to thee on Mount Sinai).

⁶ But now he hath gotten a better ministry, by so much as he is a mediator of a better testament (*or because he is a mediator of a better covenant*), which is confirmed with better promises.

⁷ For if that first had lacked blame, the place of the second should not have been sought.

⁸ For he reproveth them saith, Lo! days come, saith the Lord, and I shall make perfect a new testament on the house of Israel, and on the house of Judah; (*For he rebuking them said, Behold! the days shall come, saith the Lord, and I shall complete a new covenant with the house of Israel, and with the house of Judah;*)

⁹ not like 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. (*not like the covenant which I made with their fathers, on the day in which I took their hands, so that I could lead them out of the land of Egypt; for they did not remain perfectly, or faithfully, in my covenant, and so I have despised them, saith the Lord.*)

¹⁰ But this is the testament which I shall assign [*or 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 [*or and I shall be to them into God*], and they shall be to me into a people. (*But this*

is the covenant which I shall allot to the house of Israel after those days, saith the Lord, in putting my laws into their minds, and I shall write them upon their hearts; and I shall be their God, and they shall be my people.)

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, *(or for all shall know me, from the least unto the greatest of them).*

¹² For I shall be merciful to the wickedness of them, and now I shall not bethink on the sins of them *(or and now I shall not remember their sins).*

¹³ But in saying a new *(testament)* the former *(testament)* waxed old; and that that is of many days, and waxeth old, is nigh the death. *(But in proclaiming a new covenant, the former covenant hath grown old; and that which is of many days, and groweth old, is nearly dead, or shall soon die.)*

CHAPTER 9

¹ And the former *testament* had justifying of worship *(or And the former covenant had rules for worship)*, and holy thing(s)(en)during for a time.

² For the tabernacle was made first, in which were candlesticks, and [a] board *(or a table)*, and *(the)* setting forth [*or (the) putting forth*] of loaves, which is said holy.

³ And after the veil, the second tabernacle, that is said sanctum sanctorum, *that is, (the)holy of holy things(or the Holy of Holies);*

⁴ having a golden censer, and the ark of the testament (*or the Covenant Box*), 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 tables of the testament (*or and the Tablets of the Covenant*);

⁵ on which things were cherubims of glory, overshadowing the propitiatory, [*or (the) mercycyable place*], (*or over which things were the cherubims of God's glory, or the heavenly cherubim, overshadowing the mercy seat*); of which things it is not now to say by all.

⁶ But when these were made thus together, priests entered (*for*)evermore in(*to*) the former tabernacle, (*or the priests always went into the first tabernacle or tent*), doing the offices of (*the*) sacrifices;

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

⁸ For the Holy Ghost signified this thing, that not yet the way of (*the*) saints was opened, while the former tabernacle had state. (*For the Holy Spirit signified this, that the way for God's people was not yet opened, or was not yet revealed, while the first tabernacle still stood.*)

⁹ Which parable is of this present time, by which also gifts and sacrifices be offered, which may not make a man serving perfect by conscience, (*Which parable is for this present time, in which gifts and sacrifices also be offered, which*

cannot make the man who serveth there, or who worshippeth there, inwardly perfect,)

¹⁰ only in meats (*or they only be food*), and drinks, and diverse washings, and rightwisenesses of (*the*) flesh, that were set [*till*] to the time of correction.

¹¹ But Christ being a bishop of goods to coming, *entered* by a larger and perfecter tabernacle, not made by hand, that is to say, not of this making, (*But the Messiah being the High Priest of the good things to come, entered into a larger and more perfect Tabernacle, or Tent, not made by hands, that is to say, not of this making,*)

¹² neither by (*the*) 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. (*nor with the blood of goat bucks, or of calves, but with his own blood, he entered once into the Holy of Holies, and obtained eternal deliverance for us.*)

¹³ For if the blood of goat bucks, and of bulls, and the ashes of a cow calf sprinkled, halloweth unclean men (*un*)to the cleansing of (*the*) flesh,

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 (*the*) God that liveth? [*or for to serve to (the) living God?*](*then how much more the blood of the Messiah, who by the Holy Spirit offered himself without fault, or without blemish, to God, shall cleanse our conscience from dead works, to serve the living God?*)

15 And therefore he is a mediator of the new testament, that by death falling betwixt, into redemption of the trespassings that were under the former testament, they that be called take the behest of everlasting heritage. *(And so he is the mediator of the new covenant, which by death falling between, for the redemption of the trespasses that were under the former covenant, they who be called receive the promise of the eternal inheritance.)*

16 For where a testament is, it is need(*ful*), *(or For where there is a testament, it is needed)*, that the death of the testament-maker come betwixt.

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

18 Wherefore neither the first testament was hallowed without blood.

19 For when each commandment of the law was read of Moses to all the people *(or Because when Moses read each commandment of the Law to the people)*, he took the blood of calves, and of bucks of goats, with water, and red wool, and hyssop, and besprinkled both that book and all the people,

20 and said, This is the blood of the testament that God commanded to you. *(and said, This is the blood that sealeth the covenant which God hath commanded that you obey.)*

21 Also he sprinkled with blood the tabernacle, and all the vessels of the service in like manner.

22 And almost all things be cleansed in blood by the law; and without shedding of blood

remission of sins is not made (*or and without the shedding of blood there is no forgiveness of sins*).

²³ Therefore it is need(ful), (*or And so it is needed*), that the exemplars of heavenly things be cleansed with these things; but those heavenly things with better sacrifices than these (*sacrifices*).

²⁴ For Jesus entered not into (*the*) 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; (*Because Jesus did not enter into the Holy Place made with hands, which is the example, or the figure, or the shadow, of the true place, but into heaven itself, so that now he appear before God or in the presence of God, for us;*)

²⁵ neither that he offer himself oft, as the bishop entered into (*the*) holy things by all years in alien blood, (*nor that he offer himself often, like the high priest who entered into the Holy of Holies each year with blood not his own,*)

²⁶ (*or*) else it behooved him to suffer oft 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.

²⁷ And as it is ordained to men, once to die, but after this is the doom (*or but after this is the Judgement*),

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

he shall appear without sin to those who wait for him unto salvation, or for deliverance.)

CHAPTER 10

¹ For the law having, *(or containing, or being but)* a shadow of *(the)* good things to come, not that image of things, may never make men nighing [*or coming nigh*] perfect by those same sacrifices, *(or can never make those who approach become perfect by those same sacrifices)*, which they offer without ceasing by all years;

² *(or)* else they should have ceased to be offered, for as much as the worshippers cleansed once, had not furthermore conscience of sin.

³ But in them [*by oft offering*], *(the)* mind of sins is made by all years *(or a remembrance of sins is made year after year)*.

⁴ For it is impossible that sins be done away by *(the)* blood of bulls, and of *(the)* bucks of goats.

⁵ Therefore he entering into the world, saith, Thou wouldest not sacrifice and offering; but thou hast shaped a body to me; *(And so he entering into the world, saith, Thou desirest not sacrifice and offering; but thou hast shaped, or thou hast prepared, a body for me;)*

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

⁷ Then I said, Lo! I come; in the beginning of the book it is written of me *(or from the beginning of the Book it is written about me)*, that I do thy will, God.

⁸ He saying before, That thou wouldest not sacrifices, and offerings, and burnt sacrifices for

sin, nor those things be pleasant to thee, which be offered by the law, (*He saying first, Thou desirest not sacrifices, and offerings, and burnt sacrifices for sin, nor those things be pleasing to thee, which be offered by the Law,*)

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 In which will we be hallowed by the offering of the body of Christ Jesus once. (*By whose will we be consecrated, or we be sanctified, by the offering of the body of the Messiah Jesus once.*)

¹¹ And each priest is ready ministering each day, and oft times offering the same sacrifices, which may never do away sins (*or which can never do away sins*).

¹² But this *man* offering one sacrifice for sins, forevermore sitteth in the right half of God the Father [*or forevermore sitteth on the right half of God the Father*]; (*But this man offering one sacrifice for sins, forevermore sitteth at the right hand, or on the right side, of God the Father;*)

¹³ from thenceforth abiding, till his enemies be put a stool of [*or under*] his feet. (*where he waiteth henceforth, until his enemies be made a footstool under his feet.*)

¹⁴ For by one offering he made perfect forever[*more*] hallowed men.

¹⁵ And the Holy Ghost witnesseth to us (*or And the Holy Spirit testifieth to us*); for after that he said,

¹⁶ This is the testament, which I shall witness to them after those days, the Lord saith, in giving

my laws in(*to*) the hearts of them, and in the souls of them I shall above write them; (*This is the covenant, about which I shall testify to them after those days, saith the Lord, in putting my laws in their hearts, and I shall write them upon their minds;*)

¹⁷ and now I shall no more think on the sins and the wickedness(es) of them.

¹⁸ And where remission of these is, now is there none offering for sin. [*+Forsooth where (there) is remission of these, now is none offering for sin.*](*And where there is forgiveness for sins, now there is no more any need of offerings for sins.*)

¹⁹ Therefore, brethren, having trust into the entering of (*the*) holy things, in the blood of Christ, (*And so brothers, having trust to enter into the Holy of Holies, by the blood of the Messiah,*)

²⁰ which [*he*] hallowed to us a new way (*or the new way which he hath consecrated for us*), and living by the covering [*or by a veil*], that is to say, his flesh,

²¹ and *we* having the great priest on the house of God, (*and we having the Great Priest over the household of God,*)

²² nigh we with very heart (*or let us approach with a true heart*), in the plenty of faith; and be our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

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

24 And behold we together in the stirring of charity (*or of love*), and of good works;

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 nighing.

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. (*Because now there is no longer any sacrifice for sins for us, we who sin willingly, or with our free will, after that we have received the knowledge of the truth.*)

27 For why some abiding of doom is dreadful, and the (*pur*)suing of fire, which shall waste (*his*) adversaries. (*But instead, only waiting for fearful Judgement, and the fire following, which shall waste all his adversaries.*)

28 Who that breaketh Moses' law, dieth without any mercy, by two or three witnesses (*or on the evidence given by two or three witnesses*);

29 how much more guess ye, that he deserveth worse torments, which defouleth the Son of God, and holdeth the blood of the testament polluted, in which he is hallowed, and doeth despite [*or wrong*] to the Spirit of grace? (*then how much more do ye think, that he deserveth worse torments, who defileth the Son of God, and holdeth the blood of the covenant polluted, by which he was consecrated, or he was sanctified, and despiseth or doeth wrong to the Spirit of grace?*)

30 For we know him that said, To me vengeance, and I shall yield (*it*). And again, For

the Lord shall deem his people. (*For we know him who said, Vengeance is mine, and I shall yield it. And again, The Lord shall judge his people.*)

³¹ It is fearedful to fall into the hands of God living. [*It is fearedful to fall into the hands of (the) living God.*]

³² And have ye mind on the former days, in which ye were (*en*)lightened, and suffered great strife of passions. (*And remember the early days, when ye were first enlightened, and struggled through great sufferings.*)

³³ And in the tother ye were made a spectacle by shames, and tribulations, (*or by reproofs, and troubles*); in another ye were made fellows of men living so.

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.

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

³⁶ For patience is needful to you, that ye do the will of God, and bring again the promise. (*Because it is necessary that ye be patient, or that ye endure, so that ye do God's will, and win the promise, or and receive the promise.*)

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

³⁸ For my just man liveth of faith (*or For my righteous man liveth by faith*); (*so*) that if he withdraweth himself, he shall not please to my soul.

³⁹ But we be not the sons of withdrawing away into perdition, but of faith into *[the]* getting of *(the)* soul, *(or but of faithfulness unto the getting of life, or unto the saving of our souls).*

CHAPTER 11

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

² And in this *faith* old men have gotten witnessing. *(And by this faith men of old have received a good witness or a good testimony.)*

³ By faith we understand that the worlds were made *[or were shaped]* by God's word, that visible things were made *(out)* of invisible things.

⁴ By faith Abel offered a much more sacrifice than Cain to God *[or By faith Abel offered full much more host, or sacrifice, to God than Cain]*, by which he got witnessing to be just, for God bare witnessing to his gifts; and by that *faith* he dead speaketh yet. *(By faith Abel offered a much better sacrifice than Cain to God, by which he received testimony that he was righteous, for God gave testimony regarding his gifts; and through that faith though he is dead still speaketh.)*

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. *(By faith Enoch was transferred or was carried away, so that he did not see death; and he was not found, because the Lord carried him away. For before he*

was carried away it is the testimony of Scripture that he had pleased God.)

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.

⁷ By faith Noe dreaded, through (*an*) answer taken of these things that yet were not seen, and shaped a ship [*or an ark*] into the health of his house, (*or By faith Noah feared, through an answer received regarding those things that were not yet seen, and made an ark for the salvation, or the deliverance, of his family*); by which he condemned the world, and is ordained (*an*) heir of rightwiseness, which is by faith.

⁸ By faith he that is called Abraham, obeyed to go out into a place, which he should take into heritage (*or which he would receive for an inheritance*); and he went out, not witting whither (*or knowing where*) he should go.

⁹ By faith he dwelt in the land of promise, as in an alien *land*, (*or like in a strange, or a foreign, land*), dwelling in little houses with Isaac and Jacob, even-heirs of the same promise.

¹⁰ For he abode a city having foundations (*or For he was waiting for a city with firm foundations*), whose craftsman and maker is God.

¹¹ By faith also that Sara barren, took virtue in conceiving of seed, (*or Also by faith Sarah who was barren, received strength to conceive by seed*), yea, against the time of age; for she believed him true, that had promised (*it*).

¹² For which thing of one, and yet nigh dead, there were born as *(the)* stars of *(the)* heaven(s) in multitude, and as *(the)* 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 (the) sand, that is at the seaside unnumerable.*]

¹³ By faith all these be dead, when the behests were not taken, *(or when the promises were not yet received, or were not yet fulfilled)*, but they beheld them afar, and greeting them well, and acknowledged that they were pilgrims, and harboured men on the earth.

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

¹⁵ If they had had mind of that, of which they went out, they had time of turning again; *(And if they had remembered, or had thought upon, the place from which they had gone out, they would have found the way, or a time, to return;)*

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

¹⁷ By faith Abraham offered Isaac, when he was tempted; and he offered the one begotten [*son*], which had taken the behests; *(By faith Abraham offered Isaac, when he was tested; yea, he offered his only begotten son, he who had received the promises;)*

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

19 For he deemed (*or For he judged*), that God is mighty to raise him, yea, from death [*or from (the) dead*]; wherefore he took him also into a parable.

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

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

22 By faith Joseph dying had mind of the passing forth of the children of Israel, and commanded of his bones. (*By faith when Joseph was dying, he spoke of the going forth of the children of Israel from Egypt, and commanded about his bones.*)

23 By faith Moses born, was hid three months of his father and mother, for that they saw the young child fair, [*or seemly*]; and they dreaded not the commandment of the king. (*By faith after Moses was born, he was hidden for three months by his father and mother; for they saw that the young child was beautiful; and they did not fear, or they were not afraid of, the king's command.*)

24 By faith Moses was made great, and denied that he was the son of Pharaoh's daughter,

25 and chose more [*or rather*] to be tormented with the people of God, than to have (*the*) mirth of temporal sin;

26 deeming the reproof of Christ (*to be*) more riches, than the treasures of [*the*] Egyptians, (*or judging the rebuke of the Messiah to be greater*

riches, than the treasures of the Egyptians); for he beheld into the rewarding.

²⁷ By faith he forsook Egypt, and dreaded not the hardness of the king, (*or By faith he left Egypt, and did not fear the king's wrath*); for he abode, as seeing him that was invisible.

²⁸ By faith he hallowed pask, (*or By faith he consecrated, or he sanctified, the Passover*), and the shedding out of (*the*) blood, (*so*) that he that destroyed the first things *off[the]Egyptians*, should not touch them.

²⁹ By faith they passed (*through*) the Red Sea, as by dry land, (*or By faith they crossed over the Sea of Reeds, like on dry land*), which (*the same*) thing (*the*) Egyptians assaying were devoured [*in the waters*].

³⁰ By faith the walls of Jericho felled down, by (*the*)(*en*)compassing of seven days.

³¹ By faith Rahab the whore received the spies with peace, and perished not with (*the*) unbelievful men.

³² And what yet shall I say? For time shall fail to me telling of Gedeon (*or Gideon*), Barak, Samson, Jephthae (*or Jephthah*), David, and Samuel, and of (*the*) other prophets;

³³ which by faith overcame realms, wrought rightwiseness, got repromissions; they stopped the mouths of lions, (*who by faith overcame kingdoms, worked righteousness, received the promises; they stopped the mouths of lions,*)

³⁴ they quenched the fierceness of fire, they drove away the edge of (*the*) sword, they recovered of sickness, they were made strong in battle,

they turned (*back*) the hosts of aliens (*or they turned back the armies of the foreigners*).

³⁵ Women received their dead *children* from death to life; but others were held forth, [*or died*], not taking redemption, that they should find a better again-rising. (*Women received their dead raised from death back to life; but others died, not accepting release or deliverance, so that they would receive, or could get, a better resurrection.*)

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

³⁷ They were stoned, they were sawed, they were tempted, they were dead in (*or by*) slaying of (*the*) sword. They went about in badger skins, and in skins of goats, needy, anguished, tormented;

³⁸ to which the world was not worthy. They wandered in (*the*) wildernesses (*or They went about in the wilderness*), and in (*the*) mountains and dens, and [*in*](*the*) caves of the earth.

³⁹ And all these, proved by (*the*) witnessing of faith, took not repromission; (*And all these, approved by the testimony of their faith, did not receive the promise;*)

⁴⁰ for God provided some better thing for us, that they should not be made perfect without us (*or so that they would not be made perfect without us*).

CHAPTER 12

¹ Therefore we that have so great a cloud of witnesses put (*forth*) to [*us*], do we away all charge, and sin standing about us, and by

patience run we to the battle, [*or to the strife, or (the) fight*], purposed to us, (*And so we who have such a great crowd of witnesses put before us, let us do away every burden, and every sin standing about us, and then girded with endurance let us run to the battle, or to the strife, or the fight, purposed for us,*)

² beholding into the maker of faith, and the perfect ender, Jesus; which when joy was purposed to him, he suffered the cross, and despised confusion, and sitteth on the right half of the seat of God. (*beholding the maker and the perfect finisher of faith, Jesus; who when joy was purposed to him, he suffered the cross, and despised its shame, and now sitteth at the right hand, or on the right side, of God's throne.*)

³ And bethink ye on him that suffered such gainsaying of sinful men against himself, that ye be not made weary, failing in your souls. (*And so think upon him who suffered such opposition, or such railing, against himself from sinners, so that ye be not made weary, and lose heart.*)

⁴ For ye against-stood not yet unto (*the*) blood, fighting against sin.

⁵ And ye have forgotten the comfort that speaketh to you as to sons, and saith, My son, do not thou despise the teaching [*or the discipline*] of the Lord, neither be thou made weary, the while thou art chastised of him.

⁶ For the Lord chastiseth him that he loveth; he beateth [*or he scourgeth*] every son that he receiveth.

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

⁸ That if ye be out of chastising, whose partners be ye all made [*+or That if ye be out of discipline, of which all ye be made partners*], then ye be adulterers (*or ye be bastards*), and not sons.

⁹ And afterward we had fathers of our flesh, (*yea*), teachers, and we with reverence dreaded them (*or and we had fearful reverence for them*). Whether not much more we shall obey to the Father of spirits, and (*then*) we shall live?

¹⁰ And they in time of few days taught us by their will; but this Father teacheth to that thing that is profitable, in(*to*) receiving (*of*) the hallowing of him. (*And they taught us for only a few days, or they disciplined us for only a short time, out of their own desires; but this Father teacheth or disciplineth that which is profitable, unto the receiving or the sharing of his holiness.*)

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

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

¹³ and make ye rightful steps to your feet; (*so*) that no man halting err, but (*that*) more be healed.

¹⁴ *(Pur)*Sue ye peace with all men *(or Seek peace with everyone)*, and holiness, without which no man shall see God.

¹⁵ Behold ye, that no man fail to the grace of God, *(so)* that no root of bitterness burrowing upward hinder *[us]*, and many be defouled by it *(or and by which many be defiled)*;

¹⁶ that no man be *(a)* lecher, either unholy, as Esau *(was)*, which for one *[meal's]* meat sold his first things, *[or (his) heritage]*, *(or who for the food of one meal sold his birthright, or his inheritance)*.

¹⁷ For know ye, that afterward he coveting to inherit *(a)* blessing, was reprov'd. For he found not *(a)* place of penance, though he sought it with tears. *(For know ye, that afterward he coveting to inherit a blessing, was rebuked. For he could not find a way to repentance, though he sought it with tears.)*

¹⁸ But ye have not come to the fire able to be touched, and able to come to, and to the whirlwind *[or the great wind]*, and *(the)* mist, and *(the)* tempest,

¹⁹ and sound of trump, and voice of words, *(or and the sound of the trumpet, and the sound of words)*; which they that heard, excused them*(selves)*, *(so)* that the word should not be made to them.

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

²¹ And so dreadful it was that was seen *(or And what was seen was so fearful)*, that Moses said, I am afeared, and full of trembling.

22 But ye have come nigh to the hill [*of*] Zion, and to the city of God living, [*or and to the city of living God*], (*or But ye have come near to Mount Zion, and to the city of the living God*), the heavenly Jerusalem, and to the multitude of many thousand angels,

23 and to the church of the first men, which be written in (*the*) heavens, and to God, doomsman of all, and to the spirit(s) of just (*and*) perfect men, (*and to the congregation or to the assembly of the first-born, whose names be written in heaven, and to God, the Judge of all, and to the spirits of righteous or good people made perfect.*)

24 and to Jesus, mediator of the new testament, (*or and to Jesus, the mediator of the new covenant*), and to the sprinkling of blood, speaking better than Abel [*or better speaking than Abel's blood*].

25 See ye, that ye forsake not [*or that ye refuse (not)*] the speaker; for if they that forsaked [*or refusing*] him that spake on the earth, escaped not, much more we that turn away from him that speaketh to us from (*the*) heavens. (*See, that ye do not refuse to listen to the speaker; for if those who refused to listen to him, who spoke on the earth, did not escape, then how much more we who turn away from him, who now speaketh to us from heaven.*)

26 Whose voice then moved the earth, but now he again promiseth, and saith, Yet once and I shall move not only the earth, but also heaven. (*Whose voice then shook the earth, and now he*

again promiseth, and saith, Yet once more I shall shake not only the earth, but also heaven.)

²⁷ And that he saith, Yet once (*more*), he declareth the translation of moveable things, as of made things, that those things dwell, that be unmoveable. (*And that he saith, Yet once more, he declareth the shaking of moveable things, that is, of made or created things, so that those other things remain, which be unmoveable.*)

²⁸ Therefore we receiving the kingdom unmoveable, have we grace, by which serve we pleasing to God with dread and reverence. (*And so having received an unshakeable kingdom, let us be grateful, and let our service please God, yea, with fearful reverence.*)

²⁹ For our God is (*a*) fire that wasteth.

CHAPTER 13

¹ The charity of (*the*) brotherhood dwell in you, (*Keep the love for the brotherhood dwelling in you,*)

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

³ Think ye on bound men, as (*if*) ye were together bound (*with them*), and of travailing men, as yourselves dwelling in the body. (*Remember those in prison, as if ye were in prison together with them, and those who be struggling, like ye yourselves who remain in the body.*)

⁴ Wedding is in all things honourable, and (*the*) bed unwemmed, [*or undefouled, (or undefiled)*];

for God shall deem fornicators and adulterers (*or for God shall judge fornicators and adulterers*).

⁵ Be *your* manners without covetousness, satisfied with present things; for he said, I shall not leave thee, neither forsake (*thee*),

⁶ so that we say trustily, The Lord is an helper to me; I shall not dread what a man shall do to me (*or I shall not fear what anyone shall do to me*).

⁷ Have ye mind of your sovereigns [*or your provosts*], that have spoken to you the word of God; of whom behold ye the going out of living, and (*pur*)sue ye the faith of them, (*Remember your leaders, who have spoken the word of God unto you; think about their living and their dying, and follow the example of their faith,*)

⁸ Jesus Christ, yesterday, and today, he is also into worlds. (*Jesus Christ, he is yesterday, and today, and forevermore.*)

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 (*or not with food*), which profited not to men wandering [*or going*] in them.

¹⁰ We have an altar, of which they that serve to the tabernacle, have not (*the*) power [*or (the) leave*] to eat. (*We have an altar, from which those who serve in the Tabernacle, or the Tent, do not have the right to eat off of.*)

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

Holy of Holies by the high priest, and their bodies be burned up outside the camp.)

12 For which thing Jesus, that he should hallow the people by his blood, suffered without the gate. *(For which thing Jesus, so that he could consecrate, or he could sanctify, the people with his own blood, suffered outside the gate.)*

13 Therefore go we out to him without the castles, bearing his reproof. *(And so let us go out to him outside the camp, carrying the same rebuke or sharing the same reproach.)*

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.]*

15 Therefore by him offer we a sacrifice of praising *(for)* evermore to God, that is to say, the fruit of *(our)* lips acknowledging to his name.

16 And do not ye forget well-doing, and communing; for by such sacrifices God is well-served, *(or is pleased, or is well-satisfied).*

17 Obey ye to your sovereigns, *[or to your provosts, or prelates]*, and be ye subject to them; for they perfectly wake *(or for they diligently watch)*, as to yielding reason for your souls, *(so)* that they do this thing with joy, and not sorrowing; for this thing speedeth not to you *(or for that would not be expedient for you).*

18 Pray ye for us, and we trust that we have good conscience in all things, willing to live well *(or desiring always to do the right thing).*

19 Moreover I beseech you to do *[this thing]*, *(so)* that I be restored the sooner to you.

²⁰ And God of peace, that led out from death the great shepherd of *(the)* sheep, in the blood of *[the]* everlasting testament *(or by the blood of the eternal covenant)*, our Lord Jesus Christ,

²¹ shape you in all good thing(s), *[+or make you able in each good work]*, *(so)* that ye do the will of him; and he do in you that thing that shall please before him, by Jesus Christ, to whom be glory into worlds of worlds *(or to whom be glory forever and ever)*. Amen.

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

²³ Know ye our brother Timothy, that is sent forth, with whom if he shall come more hastily, I shall see you. *(Know that our brother Timothy hath been set free, or is now at liberty, and if he shall come in time, he shall be with me when I shall see you.)*

²⁴ Greet ye well all your sovereigns, and all *(the)* holy men, *[or Greet well all your provosts, and all (the) saints]*. The brethren of Italy greet you well. *(Give a hearty greeting to all of your leaders, and to all of the saints, or to all of God's people. The brothers in Italy send you hearty greetings.)*

²⁵ The grace of God *be* with you all. Amen.

Wycliffe's Bible with Modern Spelling (Enhanced)

English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)

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Wycliffe's Bible with Modern Spelling (Enhanced)

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