N

Onacion resisted the gospel of Christe with more obstinate mindes, then the Iewes, which bare also a speciall malyce ayaynst Paule, partly for that, that he openly professed himselfe to be an Apostle of ye heathen, whome the Iewes aborred as vnreligious, and godles: and partly because he semed to abolishe Moses lawe, which they coñpted most holy, & desired the same to be published thorough all the worlde in the stede of the gospel. Insomuche that there were some euene amongeth them that had receyued Christes doctrine, which thought that the obseruacon of the lawe ought in any wyse to be ioyned and coupled with the gospel. Wherfore the faythfull at Hierusallem, were sondrie wasyes vexed and iuired by such as resisted the gospel. For the aduersaries beeing commen officers, and hauing the publike auñtoritie in their handes, the sincere professours of the gospel were caste in[to prison, were scourged, and suffred spoyle and losse of theyr goodes. Paul thersore conforteth these good men by ye example of the old sainctes, which for the moste parte were exercised with such like, or greuouser callamities that their vertue therby might be tried, and made more excellēt. But cheffely he conforteth them with the example of Christe, and hope of the heauenly reward. After this he declareth that now that Christes gospel hath shewed furth hir shyning lyght, the shadowes of Moses lawe haue vanished awaie, and continue no longer. And in this place he repeteth many thynges out of the olde testa|ment, and applieth them, vnto Christ. He teacheth further, that we ought not to hope for saluacion by kepyng of the lawe, which was geuen but for a tyme, & was vnperit, but by fayth, by which those olde notab|le holy men, whose remebrance the Iewes had in great veneracion, chiefly pleased God. In the ende he teacheth cer|tayne rules pertaining to christian maners.

¶ The ende of the Argument.

The paraphrase of Erasmus vpon the Epistle of the Apostle saincte Paule to the Hebrewes.

The fyrst Chapter.

The texte.

God (in tyme past) diuersly and many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoken vnto vs by his owne soune, whome he hath made he•• of all thynges: by whome also he made the worlde. Whiche soune (being the bryghtenes of hys glory, and the very ymage of hys substaunce, rulynge all thynges with the worde of hys power)
hath by hys owne persone pourged ou•e synnes, and sytteth on the ryghte hande of the maiesty on bye: beyng so muche more excellent then the Angels, as he hath by in heritaunce obtayned a more excellent name then they.

W

Here as in tymes past almyghtie God, desyrous, for the tender loue he bare towards vs, to prouyde for the health and saluacion of mankynd spake ofterymes diuerslye, and many wasies by his Prophetes, vnto whome he appeared and shewed hym selfe somtymes in a clowde, somtymes in fire, otherwhiles in a softe whistling winde, nowe vnder one likenesse, and nowe vnder an other, somtymes by Angels, somtymes by secrete inspiracion of mynde: at the length in these laste dayes, because he would more manystely declare his charitie towards vs, and put vs in more assuraunce, he dayned to speake vnto vs, not by Angell, nor yet by a man Prphete, but by hys onely sonne Iesus Christ, whom he hath by his euerndall appoyntmente and determinacion made heyre and Lorde, not aloney of the lewyshe nacion, but of the whole worlde, as hym that is his true & only sonne, who is the Lord of all thinges that are made in hea∣uen & in earth, according as the father promised before in y• psalmēs. Nei∣ther is it any merueyle if he would haue the seignory of the whole world commen betwene hys sonne and hym, syth that by him he made the same. By worde he made the worlde, and the sonne is the eternal worde of the euerlastyng father: neither made he the worlde by hys sonne, as by an instrument, or seruaunte, but all thynges were so wrought in the creacion therof, that there was one, & the selfe same power of the father creating it, and the some. For Iesus Christ is not so the sonne of God, as godly men are oftetymes called the children of God, because they obey gods commandementes, but because he was begotē God of God the father, and so begotten, that he is of the same nature with the father. And where as he was the euerlasting bryghtnesse of the fathers glory, as light proce∣dyng from light, and the very image and resemblance of hys substaunce lyke in all poyntes and equall vnto him of whome he was be gotten: and where he is not aloney the maker of all creatures, but also gouerneth and turneth aboute all thinges that are made and created with his becke and almyghty commaundement together with almighty God the father: yet marke whitherto he abased him selfe for our cause.

He toke vpō him mans nature subiecte to al the injuries of our wretched state and conditō: and dying, offred vp him selfe a sacryfice for our sinnes in the aulter of the crosse: & wheras before the priest of Moses lawe was woonte to pourge synnes by the offryng of a beasts bloude, he
purged the offences of all mankynd by shedyng of his owne holy bloude, and by this abasyng and humblyng of hymselfe gate so greate glory, that after he was reliued, and returned into heauen, he sate on the ryght side of the maiestie of God the father, wherin he was alwayes egall vnto hym as touching his diuyne nature. But his maiestie more plainly appeared vn\|to the worlde thorowhe his humilitie, in somuche that he, who semed be\|fore more lowe and abiec\(e\) then the loweste, is nowe greater, and so tak\(e\), not only then the prophetes, but also then the Angels selfes: and so much the greater, as the name of a sonne hath in it more dignitie then the name of a seruaunt. For thi worde angell is a vocable or worde signifying a ministre, and is a name agreyng to an inferio\(•\)re. Vndoubtedly high and great is the dignitie of aungels, for that they alwayes assyste the father, and beholde hys visage. And amonge them there are some that excell the rest in dignytie.

The texte.

For vnto which of the Aungels sayed he at any tyme? Thou art my sonne, thys daye haue I begotten the. And agayn\(•\) I wyll be hys father, and he shalbe my sonne. And agayne, when he bringeth in the first begotten sonne into the world, he sayeth: And \(•\)era\(•\) the Aungels of God worshyppe hym. And vnto the Aungels he sayeth: He maketh his angels spyrites, & his mynisters a lame of fyer. But vnto the sonne he saith: Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtewesnes, and hated iniquytie. Wherfore God euen thy God, hath anoynted thee with the oyle of gladnes aboue thy felowes.

But vnto what Aungell dyd God euer geue so great honour, that he vouchesafed to call hym by the name of his sonne? wheras he speaketh vn\(\|\)to Christe in the mistycall psalme in this wyse: thou art my sonne, I haue begotten thee to day. And again: I will be his father, he shalbe my s\(ô\)ne. For he made angels of nought, but his sonne he begate of his owne proper substaunce, lyke in every thing & egall vn\(\|\)to hymselfe. Agayne when in the mistycall psalme he bryngeth his sonne into the world, hauing vpon hym the habite of mans body, he speake\(\|\)th in this manour: And let al the angels of God worshyp hym. True it is that seruauntes are honoured, but the s\(ô\)ne (who is egall with the father) is adored & worshypped. But where holy scripture expresseth the dignitie of aungels, what sayeth it\(•\) who maketh (sayth the scripture) his angels, spyrites, & his ministers a flame of fyer. That angels were created, that haue they commen with o\(\|\)ther things which were likewise created of almighty God. That they were made spirites and mindes free from the mortalytie & corrupcion of mans body, & that they alwaies burning with godly charitie assiste their maker, as quicke and nimble ministers of his godly wyll, & commandement, therin vndoubtedly they excell vs. But howe much greater are the worde\(s\) that he speake\(\|\)th vnto the sonne? Thy seate, o God, shalde for e\(\|\)uer and euer, the scep\(•\)re of thy kyngdome is a right
scepter. Ye heare how the name of God is geuen vnto the sōne: ye heare howe the seare of a kingdome, is geuen him: of a kingdome, I saye, that neuer shall haue ende.

It foloweth in the same Psalme. Thou hast loued ryghtuousnesse, and hated iniquitie, wherfore God, euen thy God, hath enoynted the with the oyle of gladnesse aboue thy felowes. Ye heare that he was specially enoi•t•ed of God the father aboue all hys felowes, eyther men, or aungels.

The texte.

And thou Lorde in the begynning haste layde the foundacion of the earth, and the hea|uens are the workes of thy handes. They shal perishe, but thou endurest. But they all shall wexe olde also as doth a garment, & as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou arte euen the same and thy ye•es shall not fayle. Vnto whych of the aungels sayd he at any tyme? sitte on my right hande tyll I make thyne enmies thy fore stole. Are they not all ministryng spyrites that are sente to minister for theyr sakes which shalbe heyres of saluacion?

And agayne marke howe muche autoryt•e is geuen the sonne in an other Psalme: and thou Lord (sayth the Prophete) in the begynning haste lay|ed the foundacions of the earth, and the heauens are the workes of thy handes. They shall peryshe, but thou endureste, and they all shall waxe olde as doth a garment, and as a vesture shalt thou winde them aboute, and they shall sodaynly be chaunged, but thou art euen the same, and thy yeares shal not fayle. To what aungell were these wordes euer spoken, or els this that is redde in an other Psalme? Sytte on my ryght hand till I make thine enimies thy footestole. Therfore neither autoria|tie to create, neither the maiestie of a kindome, is geuē vnto angels, but they all (howe greate so euer they be) are spirites appoynted to serue, the which are of|ten tymes sente into the worlde, to assiste suche as shalbe thenheritours of euerlastyng saluacion. Such vndoubtedly are the disciples and folo|wers of Christe.

The .ii. Chapter.

The texte.

Wherfore we ought to geue the more erneste he•e to the thynges that are spoken vnto vs, leste at any tyme we peryshe. For yf the worde which was spoken by angels was sted|faste: And euery transgression and disobedience receuyed a iuste recompence of rewarde: howe shall we escape, yf we despyse so greate saluacion, whiche at the fyrst beganne to be preached of the Lorde hym selfe, and was confirmed vnto vs warde, by them that hearde
i•? God beating witnesse therto, both with signes and wondres also, & with
dyuers myra•cles, & gyftes of the holy ghost, accordyng to hys owne will. For
vnto the aungels hath he not subdued the world to come, wherof we speake:
but one in a certayne place witnesseth, saing: What is man that thou art
mind full of him? Or the sonne of man that thou visitest hym? Thou madest
hym a litell lower then the angels: thou haste crowned hym wyth ho•uour
and glory, and haste sette hym aboue the workes of thy handes. Thou haste
putte all thynges in subieccion vn•der hys feete. In that he put all thynges
vn•der hym, he lefte no|thing that is not put vn•der him. Neuertheles, we se
not yet al thinges subdued vnto him, but hym that was made lesse then the
angels, we se that it was Iesus, which is crowned with glory and honour for
the suffering of death, that he by the grace of God, should taste of death for
all men.

M Oeuer that I haue so largely declared the dignytie of oure
saiour, is for this entent, that the greater he is whome the fa|ther hath
sent into the worlde for our saluacion, the more dily|gent hede we maye
gue to such thynges as he hath spoken vn|to vs leste at any tyme we
forgette those thynges which the father hath taught and shewed vs by
hym. Highest is he that sent hym, and a greates ambassadoure coulde he
not send.

Hys pleasure was that this shoulde be the last ambassade or legacion:
neyther is there any hope of saluacion if we despise this and sette it at
naught, as our elders and forefathers despised Moses & the prophetes.
The greater that the ambassadour is: the greater that the cle•encye and
gentlenessee of God is towardes vs: the greuouser shall the faute of oure
dysobedience, or els negligence be, excepte we do after hys wordes and
teaching. For yf al that God hath hither to commaundd vnto our elders
by hys Prophetes or aungels (who shewed vnto Moses goddes
com|maundementes be of weight and autorytie: And if those were
worthely punyshed that dysobeyed suche thynges as were by them
commaundd (bycause he semeth to despyse God, who so despyseth hys
messengers) howe shall we then escape punishmente if we despise and
sette at naught, not Moses cōmaundementes, but so ready saluacion, so
notable, so euy|deut, and suche as is frely brought vs, not by Moses, nor
yet by aungels or Prophetes (agaynst whome there may be some
suspicion of vanitie or lying by one meanes or other ymagyned) but by
the sonne of God hym selfe, who spakenot vnto vs a farre of out of a
cloude, either in a dreame, or by any other waye wherin there myght be
any suspicion of deceyte or legerdemayne, but was openly heard, seene,
handeled, and consuersaunte alonge tyme amonge men, decaryng by very
many and moste eydente argumentes & proofes, that he was the very
sonne of God, and offerynge perfite saluacion vnto al the whole worlde
thorowe faith of the gospel. And where as the belefe of this so great a
thing beganne first to be taught and preached vnto the worlde by our
Lord Iesus Chryst him selve, who was not alonely the preacher of
euerlasting saluacion, but also y* autoure therof: afterward the same was
confirmed of them that were wytnesses of all thynges that he sayde and
dyld whyles he was conuersaunte with them: and lestetheyrr preachyn
goulde haue bene of small autorytie and little regarded, God him self
côrmed theyr wordes with diuerse signes of miracles and wonders, and
other merueylous gyftes, the whiche that heauenly spirite diuersly
dystributed vnto hys, as he thought expediente for mannens saluacion: by
all which thynges it appered very manystedly, that all thygys that was done
was nothing partayning to mannes power, but to the vertue and power of
God, and that he who firste hym selve, & afterwarde by his disciples
shewed these thinges, was not a man onely, but God couered with the
habiue of mannes body: And also that he was not an aungel the mistical
Psalme playnly declareth, witnessyng of Christ on this wise: what is
manne that thou art mindfull of hym? or the sonne of manne that thou
careste for him? Thou haste humbled him a little while lower then angels.
And streight wayes it foloweth: Thou haste crouned him with glory &
honour, and set hym aboue the workes of thy handes. Thou haste putte all
thynges in subieccion vnder hys feete. &c. Or euer y* God created the
earth, it was then decreed by hys godly determynacion, that whatsoeuer
shoulde be •erin, the same shoulde be vnder the obey|saunce and
subieccion of Iesu Christe. It is not read that God gaue the seignory or
Lordshippe of all the worlde (in the which aungels are also conteined) to
any of the aungels. For he that sayed: All thynges are to be put vnder
hym, excepted nothyng that is not to be put in subieccion.

Page [unnumbered]

And the prophecie of thys Psalme is partely fulfylld, and partely to be
accomplished in the world to come For as yet we see not all thynges
vnder his subieccion. As yet the wicked do rebell, and there is a greate
con••ytce bytwene the churche and the worlde. But thys we see nowe
fullfyld, that, Iesus who when he was here afflycted wyth diuerse
formentes, and in conclusion suffred the punyshment of the crosse, and
for mans cause •asted that whych by mannes iudgement is moste bytter
and dyspleasaūt, but tasted it in such wyse y* he was not overcome
therwyth, semed here: by to be made lower then aungels, who are
neyther subiecte to death, nor any greife or payne: we see (I saye) that
Iesus is nowe crowned wyth so great glory and honour, that y* world
perceiueh how he beyng a fau•ellesse parsonne, and free from all synne,
suffred punyshment of death accor|dyng to the wyl of God, wylling by
thys meanes to pronyde for mannes safetie. For hys death was not a 
punyshment for any offence by hym com\mytted, but was the mere 
faouer of God towards mankynde, whom hewoulde of hys free 
 beneficence and greate lyberalytie, haue to be rede\med by y* death of his 
moste innocent sône Iesus Christ. And as he coulde not promote vs to the 
 felowshyp of immortaltye o•lesse he were God: so was it not mere that 
he, who created all thynges, and by whose modera\tion all thynges were 
gouerned, should suffre y* wholly to perishe, which he created and made. 
Where were the sonnes kyndome yf he were alone with the father?

The texte.

For it became him, for whome are at thinges, and by whome are all thynges 
(after that he had brought many sonnes vnto glory) that he should make the 
Lord of theyr saluacion perfecte thorowe affliccions. For both he that 
sanctifyeth, and they which are sanctified, are all of one. For whiche causes 
sake, he is not ashamed to call them brethren, sayng: I wyll declare thy name 
vnto my brethren, in the myddes of the congregacion wyl I prayse the. And 
agayne. I wyll put my **ust in hym. And agayne, beholde, here am I, and the 
children whome God hath geuen me.

Therfore it was thought mete & conuenient vnto almightie God the fa\ther, 
that the sonne beyng the autoure and chiefe causer of all mennes 
sal\uacio, should, after he were tr•ed and proued by many affliccions, not 
on\ly purchase himselfe thenheritaunce of euerlastyng glory, but also 
bring wyth hym many other childrend, reconciled vnto the father by hys 
death. And therfore he toke vpon hym mannës body, because that beyng 
manne, he might puryie and pourge manne of hys offences. For the 
priest Christ which puryfieth, and men that are cleansed and puryfied, as 
touchyng y* nature of man, do yssue of the same firste parent, lyke as 
they haue one co\men father in heauen. Wherfore the sonne of God is not 
ashamed in the Psalmes to call godly folke hys brethren, when he 
speaketh thus as fo\loweth: I wyll declare thy name vnto my brethren, and 
in the myddes of y* congregacion wyl I praise thee. Doth not he here 
openly cal his disciples brethren• and againe in a certaine other place: I 
wyl put my truste in hym. Nowe it is the parte of a proued childe, to truste 
his father with all hys harte.

Page iii

Certes sytly the father promissed that he woulde put all thynges vnder 
hys sonnes secte, there is no doubte but he wyll saue those also, with 
whome the sonne reyngeth. Agayne in an other place in the Prophete 
Esaye, the Lorde calleth his disciples his children when he sayeth: I and
my children whom god hath geuen me. You heare the vocables or names of kynred.

The texte.

For asmuche then as the children are partakers of ••she and bloude, be also himselfe lykewise toke parte with them that (thorowe death) he myght expell hym that had lord|shyppe ouer death, that is to saye the deuyl, and that he myght deluyer them, whiche tho|rowe feare of death, were all theyr lyfe tymes subdu•d vnto bondage For he in no place taketh on hym the angels: but the seede of •braham taketh he on hym. Wherefore, in all theynges it became hym to bee made lyke vnto his brethren, that he myghte bee mercifull and a faythfull hye priesie in thynes concernyng God, for to pougre the peoples synnes. For in that it fortuned hymselfe to bee tempted, he is hable to sucker them also that are tempted.

Because therefore these brethren and children whome he speaketh of, be men whiche consiste and haue theyr beyng of leshe and bloude, he that of hys owne nature was heauenly, woulde take mans leshe and bodye vpon hym, and therein bee made lyke vnto those whome he woulde call vnto the felowshyp of the eternall kynred, that he myghte expell hym who hadde the rule and lordeshyppe ouer death, that is to saye the deuyll, and sette those at libertie, who were alwayes subiecte vnto Sa|tan, which thorowe death raigned ouer all mankynde. For whosoeuer is in bondage and subiecciō of sinne, th• same is subiect vnto death. Now Christ neuer gaue any aungell this honour, that he woulde take hys nature vpon hym, & become his brother, or his kinsman. But according vnto gods pro|mise, he tooke on him the sede of Abraham. He was borne a Iewe of Iewes, a manne of man, subiecte vnto all the incommodities and euilles of our na|ture, to thirst, hunger, heate, colde, werines, payne, and death, because thyselfe should testifie the true kynred of nature, and put vs in a sure believe, that he woulde not forsake those for whome he had suffered so great euilles, & displeasures, and whom he had ioyned vnto hym with so streighte a bonde of alyaunce or consang•••itie. Wherefore it was conuenient that he should in all poynetes be made lyke vnto those, whome he would haue to be his bre|thren, that he might therby put them in more assuraunce to obtayne pardon, in asmuche as he, who tooke vpon hym tho•yce of an hye priest or bishop to make intercession vnto god to purge al the peoples sinnes, and to reconcile mankynde vnto the father, shoulde seme by this reason, howe he would •ee mercifull and faythfull to hys, not onelye for that he was of the selfe same nature, but also because it chaunsed hym to be tryed and pro|ued with innumerabul affliccions of this worlde, to the intent he shoulde appeare the readyer to succoure those, whiche should be bexed with the euils and aduersities of the same.
Therefore holy brethren, partakers of the celestial calling - consider the ambassadour and ye priest of our profession Christ Iesus, how that he is faythfull vnto hym that put him in the office, euen was Moses in al his house. For looke howe much honour he (that hath builded a house) hath more then the house it selfe: So mucho honour is he counted wor|thy of more then Moses. For evey house is builded of some man. But he that orde*ned all thynges is God. And Moses verelye was faythfull in all hys house, as a minister, to beare winnes of those thynges, whiche were to bee spoken afterwarde. But Christe (as a sonne) hath rule ouer the house, whose house are we, yf we holde fast the confidence and the reioysing of that hope, vnto the ende.

Wherefore brethrē, now that ye be puriied by the bloud of the sonne, & by the free goodnesse of God called to come to bee partakers of the lyfe celestiall, to thentente you maye bee the more answerable vnto his benefites, consider howexcellent in dignitie is Iesus Christ, the am|bassadour and bishop of your profession, that is to say, of euangelicall fayth, and howe purely and vertuously the same behaued hymselfe to godwarde, of whome he was ordeyned in the whole congregacion, lykewyse as Moyses was com|mended for that he acquited hymselfe as a faythful minister, in all his sinalgogue, which is the house and familie of god. But Christ deserued so much the more honour and dignitie, as the maker of the house oughte more to bee honoured then the house it selfe. For eveyre house is buylded of some man. But he that hath ordeyned and made all thinges is god. Therefore Moses was so conuersaunt in the house of god, that he was a part or member, and not the autor and original causer therof. And verely this vertuous & godly man Moses, is woorthy to be of great autoritie among vs, because he beha|ued hymselfe faithfully in the same house, but yet as a minister or stewarde and not as a sonne: he was in an other manners house, and the other, that is to saye Christ, in his owne. And Moses brought onely figures & shadowes of those thynges which Christe should afterwardes dysclose and open. But Christe as the maker and sonne guided his owne house, whereof we all are members whiche thorowe fayth of the gospell, bee assembled together vnto hys churche or congregacion: so that we perseuer in that we beganne, that is to wit, if we dooe styll abyde in the concorde and agreaunce of the house, and holde fast and stedfastely vnto the ende the faythe whiche the spirite of Christ hath geuen vs, and also that glorious hope, by the which as the true natural sonnes of god, and brethren of Christ, we looke for the enheritaunce of heauen. For it shall nothyng auayle vs to haue heard the doctrine of the gospell, excepte we
continually liue thereafter: Yea, the greater he is who dayned to speake vnto vs, the grievouser shall our punishment be.

The texte.

Wherefore (as the holy ghoste saieth) to daye yf ye will heare his voyce, harden not your hartes, as in the prouokyng, in the daye of temptacion in the wildernes, where youre fathers tempted me, proved me, and sawe my woorkes fourtye yeare. Wherefore I was greued with that generacion, and sayed: They doe alwaye erre in theyr hartes, they verely haue not knownen my wayes, so that I sware in my wrath: they shal not enter into my reste. Take heade brethren, leste at any time there bee in any of you a frowarde herye subjecte vnto vnbeliefe, that he shoulde departe from the liuyng god: but exhorte ye one anoother daylye, while it is called to daye: leste any of you wexe harde harted thorowe the deceitfulnes of sinne.

Wherefore ye must call vnto your remembraunce, what the holy gost speaketh in the mistical psalme exhorting the people to obey the voice or wordes of god, leste he being prouoked dooe grievouslye punyshe them, and seclude them from the rest and quietnes promised. Today (sayeth he) if ye wil heate hys voice, harden not your hartes, as ye did when with your murmoeing and rebellion ye prouoked God, what tyme he proued your pacience in wildernes: where (sayeth he) youre fathers tempted me, as men that wolde proue whether I were he that were hable to punishe trespassers of the lawe and offenders, and they felte my wrath, and suche as woulde not beleue my woordes, sawe my woorkes, and that the space of fourtie yeres. For so long were they ledde about in wildernesse what tyme they flying oute of Egipte, went vnto the lande where I promised them quyetenes. Wherefore I was not contented with that nacion and sayde with my selfe: They doe alwaies erre in theyr hartes folowing theyr owne lustes, neyther haue they knownen my wayes. And for this theyr disobedience I sware in my wrath it shoulde neuer be, that they shoulde entre into the lande, wherin I promised them rest from the trauayls of theyr journeys. Ye haue heard, brethren, God threateynge our fathers that they shoulde not come to the lande promysed them, onlesse they woulde continually obey his commaundementes. And we that thorowe baptisme are deliuered from oure former synnes and offences, are undoubtedly departed out of Egypte, but yet we shall neuer come vnto the immortalitie promissed vs in heauen, excepte we styll continue in the obseruaunce of fayth and christian charite. If wee looke backe vnto Egypte forsaken, that is, yf we fall agayne to the lustes of oure olde lyfe, we shal bee excluded from the felowshyp and participacion of the heauenly lyfe. Se therfore that there bee not in any of you a frowarde harte, and rebelling against the commaundementes of the gospell, or
The texte.

¶ We are made partakers of Christ, if we kepe sure (vnpto the cuide) the beginning of the substancce, so long as it is farde: to day if ye will heare hys voyce, harden not your hartes as in the prouoking, for some when they herde did prouoke: howbeit not all that came out of Egipt by Moses. But with whome was he displeased fourtie yeres? Was he not dyspleased with them that had sinned, whose carkases were overthrown in the deserette? To whome swa he that they should not enter into his rest, but vnpto them that were not obedient? And we see that they coulde not enter in, because of vnbelieue.

Certeynly we are graffed in Christe by baptisme and the profession of faith, but in such wise, that we may thorow our owne default fall from him again: neyther shall we otherwise come vnpto the enheritaunce of mortalitie promis|sed vs, excepte we kepe sure, and constauntely vnpto the ende the beginnyng and foundation of that felicitie, which was layed in vs by the gospell, still goyg forewarde in that was begoonne, monyshed thereto by thys saying whiche is continually spoken vnpto vs: To day if ye wil heare his voice ha|den not your heartes, as in the prouokyng. For some when they hearde the Lordes voyce, did then by dysobeying the same moue hym, prouokyng hys wraethe; and indignacion agaynst them. Howbeit al dyd not so whiche came out of Egipt vnder y* conducte of Moses. And vnpto these that were not dis|obediente it was geuen to come vnpto the lande flowing with milke and ho|ny: With whome was he dyspleased fourtie yeres? Was it not with them that had offended? howbeit these entred not into rest, but their carkases were overthrown in wildernesse: with whome elles was he so muche displeased that he sware they should neuer entre into the reste promised them, but with those whiche obeyed not the voyce of god? we see then that god was on
both sydes trewe, who bothe perfourmed to the obedyent what he promised thē, and to the disobedient that he manaced them with all. The obediente came thereunto by their pacience: the other coulde not entre in because of theyr vnbelife and incredulitie.

The .iii. Chapter.

The texte.

Let vs feare therfore, lest any of you (for *a* yng the promise of eu *eyng into his *este*) should seme at any time to haue been disapointed. For vn to vs is it declared, as wel as vn|to them. But it profited not them, that they heard the worde, because thei whiche heard it, coupled it not with fayth. For we which haue beleued, doe entre into his reste, as he said: Euen as I haue sworn in my wrath, they shall not entre into my *este*. And that spake he verely longe after y* the workes were made, and the foundacion of thy world layde. For he spake in a certayne place of the seuenth daye on this wise: and god dyd rest the seuenth date from al his workes. And in this place agayne: They shal not entre into my reste.

Hat Moses was vn to oure forefathers and elders, thesame is Christe nowe vn to vs. And it was a worldely reste whereunto they hastened. We goe vn to the reste celestiall. Lette vs therfore feare to despise the voyce of God who daylye speaketh vn to by the ghospell, lestye lyke as many of them were through their owne defaulte disapointed of the hope and

expectacion of the rest promised, so may it chaunce that some of vs also seme to haue bene disapointed, and not to haue attained thende of hys iourney. For vn to vs is shewed a muche more blisful rest, and that by a more certayn and faithfull ambassadour, then vn to them. But it auayled them nothyng that thei receiued the promise of rest, and hitherto heard the voice of the lord, because thei beleued not the same after thei had heard it. For we which haue geuen credence vn to the lordeys voyce, doe enter into the true rest that shalbe free from the vnquiete busines and troubles of worldly euils, as on the con|trary parte, he denieth that they shal enter in, who haue not beleued, saying: As I haue sworne in my wrath, they shall not entre into my rest, wheras ne|uertheles the first rest of god had already bene many yeres before, euen then, when at the creacion of the worlde, his workes were perfitye finished: and in a memorial hereof, the lewes doe celebrate their resting daye. For scrip|ture speakynge of the firste reste whiche chaunced on the seuenth
daye after the creacion of the worlde, sayth: And the lord rested on the 
seventh day from al his woorkes. And agayne in this place that I alleaged 
out of the psalme, he made mencion of the seconde reste whiche 
refreshed the Hebrewes with the harborew of the lande of Palestine, after 
they were weried with long trauail and iourneyng, saying: they shall not 
entre into my rest.

The texte.

Seeing therfore it folōweth, that shine muste enter therinto, and they (to 
whome it was first preached) entred not therein for vnbeliefes sake, he 
appointeth a certayn daye after so long a tyme, saying in Dauid: (as it is 
rehearsed) thys day if ye wil heare his voyce, har|den not your heartes. For 
if Iosue had geuen them reste, then woulde be not afterwarde haue spoken 
of an other day. There remayneth therefore yet a reste• to the people of 
God. For he that is entred into his •est, hath ceased also from hys owne 
woorkes, as God dyd from hys.

Sith therefore it foloweth of these authorities, that God irst entred in to 
his reste after he had made the worlde, and fewe entred into the seconde 
reste for theyr vnbelefes sake: and consideryng also that the promise 
shall yet be as voyde excepte some entre therein, forasmuche as our 
forefathers are excloued thererof, vnto whome reste was promysed by 
figures and shadowes of the lawe, the which reste thesame yet, vnto 
whome it was promysed, neuer intred into: there is againe in the mistical 
psalme an other day appointed by the mouth of Dauid, after so many 
yeares that the lande of Palestine was possessed, the which day the sayed 
prophete calleth not the seuenth day, but|this daye, as it hath bene nowe 
oftentimes rehearsed before. This daye if ye will heare hys voice, harden 
not your hartes. For yf that Iesus the sonne of Naue, (who beeyng 
capitayne certayne of them entred into Palestine) had geuen trewe reste 
unto the Israelites, God woulde not afterwarde haue made mencion of an 
other day by the mouthe of Dauid, els might they haue sayde: what newe 
reste speakest thou of vnto vs, fence we alreadye enjoy the reste 
promised renguyng in the lande of lewrye? Therefore there remaineth a 
certayne other restyng daye vnto the people of God: there remaineth an 
o|ther reste, not in Palestine, but in the countrey celestiall, whitherto we 
ha|sten Iesu Christe beeyng our captayne: but yet it shall neuer chaunce 
vs to attayne thesame, excepte wee haue kepte here purely withoute 
viołacion, the

resting day of the gospell, abstayingn from all the woorkes of this worlde. 
For whosoeuer hath entred into this true rest of God, hath nowe likewyse
rested from his works, as God rested from his, after he had created and made the world. For he is brought into that life, where there is no unquietness, neither of labours, nor of griefes or paines.

The texte.

Let vs study therefor to enter into that rest, lest any man fall after the same ensample of unbelife. For the worde of God is quicke and myghty in operacion, and sharper then any two edged swerde: and entreth through, even vnto the diuiding a sunder of the soule & the spirite, and of the ioyntes, and the marie. And is a discerner of the thoughtes and of the intentes of the herte: neither is there any creature that is not manifest in the sight of him. But all thinges are naked and open vnto the iyes of him, of whome we speake.

Therefore whiles we as yet trauail as straungers in the wildernes of this lyfe, let vs not stande still, let vs not looke backe, but with continuall endeuoyre, and feruent desire, hasten to that true rest, whereunto our Capitaine Jesus calleth vs, and let it not be long of vs that any of vs fall by the waye as our forefathers dyd. For we shall haue no lesse punyshemente then they had, if we doe likewise offende. Neyther is that punishment little to be regarded or passed on, that Christ Iesus the worde of god, threarneth with. For he is quicke and strong in operacion, and sharper then any twoo edged swerde, not onelye cuttyng the membres of the bodye, but also the moste inwarde affeccions of the mynde: insomuch that he cutteth a soondre the soule from the spirite, and disseuereth the ioyntes, and the marie, beeyng a discerner of the secrete thoughtes and ententes of our harte: and so trwew is it that no parte of mans thought is vnknowen vnto him, that there is no creature at all neyther in heauen, nor vnder the yeart, whiche is not manifeste vnto his syght, but al thynges are naked and open to the iyes of hym, vnto whō we muste geue an accomptes of our lyfe. As in times past the mourmuiryng of the Hebrues was not vnknowen vnto god, and as there neded no swerde to destroye them, but his onelye commaundemente: so shall not that man be vnknowen vnto Christ, who after he hath once professed a christian lyfe, priuely loueth worldly thinges, and doth not with pure minde and affeccion hasten vnto the reste promised.

The texte.

Seyng then, that we haue a greate hye priest which is entred into heauen (euen Iesus the sonne of god) let vs holde the profession of our hope. For we haue not an hie priest which cannot haue compassion on our infirmities, but was in all pointes tempted, like as we are: but yet without synne. Let us therefore goe boldely vnto the seate of grace, that we maye obtayne mercie, and finde grace to helpe in tyme of nede.
Seeyng then we haue an hye priest who is verely great, Iesus Christ the sonne of god, whiche after the sacrifice made for our reconciliacion entered not into the moste secrete parte of the temple made with handes, but into heauen, to make the father mercifull vnto vs: Let vs abide stil in our professiō folowing the way that he hath shewed vs, and hastening to those thynges whiche he hath promised. Let not his greatenesse feare vs, but his mercye rather encourage vs. Trueth it is that he dwelleth in heauen, but he was before a man conuersaunt in earth. Let vs not therefore ymagyne that we haue an hye priest which cănot take compassion on our infirmitie.

He was tempted withall kynde of euils the which oure lyfe ys combred with all, howbeit he retourned agayne into heauen a conquerour, to then|tent y* we trustyng on hys ayde, shoulde not be weried or overcome with afflictions, but couragiously goe thorowe vnto the reste of euerlastyng felicitie the whych he came vnto. For he was for no other cause afflicted, beaten, spytte vpon, and cruciied as an harmfull person, where he was innocent and gyltlesse, but onely to pourge vs (who are in very dede hurt|full caytifes, and inners) from al oure sinnes and iniquities. He hath not thąged hys affeccion towardes vs, so that we tourne hym not awaie from vs by oure owne vicyous behauioure and frowardnesse. Therfore trustyng on hys mercy, let vs goe vnto hys seate, not hys terrible, but appesable seate, whych is ready to helpe, and not to destroye vs: let vs come boldly putting no doubtes to obtaine mercy at his handes, wherby dure synnes maye be pardoned, and grace also geuen, that maye furnyshe vs with heauenly gyftes, and helpe vs so ofte as nede shall require. For we muste desire no aydes but of hym onely, of whome we truste to haue ou• rewards.

The v. Chapter.
The texte.

For every hye pres•e that is taken from amonge men is ordained for men, in things per|tayning to God, to offer giftes and sacrifrces for sinne: which can haue compassion on the igno•ate, and on them that er•e out of the waye, ••asmuch as he hym selfe also is com|passed with infyrmitie. And for the same infyrmities sake, he is bounde to offer for sinnes, as well for hym selfe, as for the people. And no man taketh honoure vnto him selfe: but he that is called of God, as was Aaron.
F

Furthermore it is an usage among the Jews that every high priest chosen from among men, be ordained for this purpose, yea in such businesses as chance betwene God and man, he as a mediatour between both, maie make intercession for menne, in such wise that if God be any thing displeased with mennes offences, he may appease his wrath by gifts and sacrifices duly offered: the which high priest for the dignities sake of high priesthood, canne in suche wise do muche with God, that he is not yet free from mannes infirmity, in that he is of the selfe same nature that they he of. For suche are sooner sorry for other mens evils and displeasures, as haue them selues learned mercy and compassion by the tasting of lyke evils & adversities: and he is gladder to remedie other mens errors and offences, which falleth oftentimes hym selfe, or at the leastwyse is in jeopardie to fall: And for this cause Moses priest ought as well to offer sacrifice for his owne synnes, as he offereth for the peoples offences.

Nowe Christ had so a tommune nature with vs subiecte vnto paynes and death, that he was notwithstanding without all manner of synne. He had experience of payne who euer knewe any synne. Furthermore, accordyng to the ordinaunces of Moses lawe, no man taketh vpon him and usurpeth the honourable ministracion of high priest hod of his owne accorde, but he onely taketh it in hande that is called thereunto by goddes commandement, lykewyse as Aaron was called. For he semeth vnworthye of honour, whose by reason of ignoraunce ambitiously desireth dignitie: and that man is not meete for a rowme or ministracion, which intrudeth hym selfe into the same

The texte:

Euen so Christ also glorified not him selfe, to be made the high priest: but he that safed vnto hym, thou art my sonne, thy daye haue I beotten the, glorfyed hym. As he saieth also in another place: thou art a Prieste for euer after the order of Melchisedech. Whiche in the dayes of his fleshe, when he had offered vp praiers & supplications with strong criyling and teares (vnto him that was able to saue from death) and was heard because of his reuerence, though he were ehe sonne of God, yet learned he obedience by those thynges, which he suffered and beyng perfecte, was the cause of eternall saluacion vnto al them that obeyed hym: and is called of God an high priest, after the order of Melchisedech.
And herein also Christ gave us an example of a lawful bishop. For he took not upon him of his own accord, the glorious dignity of an high priest, but was allowed of his father, who first acknowledged Jesus to be his true son, when he said: Thou art my son, thys daye haue I begotten the. And also he ordained him anon after a true and lawful high priest when he sayeth: Thou art a priest for euer after the ordre of Melchisedech. Ye haue hearde howe he was ordeyned. Nowe herken howe he was tempted, and proued. When as yet he had a mortall body in earth, he offred prayers and supplicacions vnto god the father, who could haue preserued him from the punyshment of the crosse, excepte he had bene more desyrous to prouyde for mannes safetie by the death of his sonne. He offred them with seruent affecccion, greate crying, and plentifull teares, and was hearde by reason of his chirrtie and soueraygne dignitie with the father. He obtayned his desire. For his wyll and desire was not to escape the punyshment of the crosse, but to procure vs soule health by his death. He felte greate feare, he felte the torment & anguyshe of death, but the loue that he bare towards mankynde preuayled. He was the sonne, and could haue obtained any thyng of the father if he had desired it: but thus was it thought to be more conuenient for our health, that he beyng afflicted with all manour of euils and aduersities, should geue vnto his a rule of perfite obedience euen to the punyshement of the crosse. Do ye aske what auayled thys pacience of our priest? He was so proued and tryed euery waye, that nothyng shoulde bee lacking in hym: he saued not onely hymselfe, but was the cause of saluacio to all that folowe thys example of obedience. For he obtained of the father that all those whiche woulde de his felowes in suffryng affliccions, shoulde also be partakers with hym of his kyngdome.

And for this sacrifice duely made, he was called of the father an hye priest after the ordre of Melchisedech.

The texte.

Wherfore we woulde speake many thynges, but they are harde to be vtttered: seyng ye are dull of hearinge. For when as concernyng the tyme, ye ought to be reachers, yet haue ye neade agayne that we teache you the firste principles of the worde of God: and are become suche as haue neade of mylke: and not of stronge meate for euery man that is fed with mylke, is ••expert in the worde of ryghtewesnes, for he is but• a babe. But strong meate belongeth to them that are parfecte euene those, which (by reason of vse) haue theyr wyttes exercysed to discerue both good and euyll.

Nowe who was this Melchisedech, and howe conueniently he figured the sonne of God, I would largely entreate, but it shalbe very harde for me to
declare all thynges vnto you, because your eares are not receyuable of this matter, but to weake to awaye with a sermon of suche length and difficulty. And herein I am constrained to requyre in you more diligence and feruent desyre to goe forwarde, who, notwithstanding you haue so many yeares professed Christe, that for the quantitie and space of tym
ye should be teachers of other men, yet haue you nede to bee taught of me agayne the first principles, and as a man would saye, the. A. B. C. of holy scripture, the whiche is wonte to be taught vnto those, as vnto children, who thorowe baptism are borne agayne vnto the gospell: and you, whome it behoued nowe to be strong and stablished in euangelical Philosophy, haue nede as yet lyke tendre babes to be fed with the mylke of lowest doctryne: rather then be meete to rec eyue the strong meate of higher learnyng. As yet you continewe sti ll, and as one would saye, crepe in the historye of holy scrip|ture, and ryse not vp to the more hydde and mysticall vnderstantyng ther|of. Nowe he that is such a one that he hath nede as yet to be nourished with mylke, is ignoraunt, and not strong ynough to heare the ryghteousnesse of the gospell, whiche is not founde in thisstorye, but in allegories. And ther|fore he is not receyuable of that preachyng, wherby we are taught perfitte ryghteousnesse, because he is as yet a babe in Christ, lately graffed in his body, in such wise that he may by litle & litle aspire to greater thinges. Furthermore the strong meate of more profounde & mysticall vnder|stantyng, pertayneth to those whiche are growen, and become per|fitte, euen to those, who by long and cótinuall practise haue their wyttes exercised to discerne both good and euyll. He that is a chylde and nouryshed with mylke, lyueth verely, but yet he hathe not gotten hymselfe that strength by eustome and age, wherby he is able to choose out for him|selfe of euery thyng the best, and loketh not to haue an other to put mylke, or chyldes meate chawed be|fore into his mouthe.

The texte

Therfore leāuing the doctrine that pertayneth to the beginning of christen men, let vs go fourthe vnto perfeccion, not laying agayne the foundation of repentaunce from dead workes and of faith towards God, of baptisyng, of doctrine, and of laying on of handes, and of resurrection from death; and of eternall judgemente. And so will we doe, if God permytte. For it cannot be that they which were once lyghted, and haue tasted of the hea|uenly gyfte, and were become partakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the worlde to come, yf they fal awaye (and as concer|nyng them selues crucifye the sonne of God a freshe, and make a mo•ke of him) that they ♠•ou•d be renued againe by repentaunce
Wherefore let vs, who ought nowe to haue ceased to be any lenger children in christian Philosophie, omytting the processe wherwith the ignoraunt are wonte to be taught their first principles, go forth vnto perfeccion, and not euer to stande styll aboute the often laying of the foundational of repentaunce. For the fyrst degre vn|to christendome is, to be repentaūte for our former lyfe, and to forsake sinne. Next of all it is requyred, that we be taught that true innocencie a soule helth is to be hoped for of God: then forthwyth that we be pourged by holy baptisme from the filthynesse of oure synnes, and restored agayne vnto the state of innocencie: then that we re|ceiue the holy gost by laying on of hādes, and beleue the resurreccion of the dead to come, and also that last iudgement, which shal awarde some to eter|nall felicitie, and other some to euerlastyng paynes, and damnacion. It is endughe for vs to haue once learned, once professed, and once beleued these thynges. It shoulde be a thyng dysagreable to all reason, if that after we haue been taught these forsaide principles, we so behaue our selfes here|after, that it be nedefull to haue the same often tymes repeted and taught vs agayne, the which are taught for this purpose, that they shoulde be the foundational of the edifice whiche is to be buylded there on. But after we haue learned suche principles, it shalbe our partes to do our dilygente en|deuoyre that we may by daily encrease of vertue & godlinesse, become great and perfite, & that the noble building of golde, syluer, and precious stones, of vertues and godly workes maye ryse, and be rered vp from the foun|dacion once layed euen to the hyghest toppe. It is our duetie to employe our diligence to thys ende, that we maye fynishe the thyng we go aboute, if God be favorable vnto our attemptes, without whose ayde mannes en|deuoyre is able to bryng, nothyng tō effecte. After that we haue once begun this course or trade of lyfe, we ought not to turne our backes, not to make resistance, not to returne vnto the thinges once forsaken, but still to goe foy warde to greater thynges and of higher perfeccion. It were the greatest fo|lye that myght be, for a manne to haue recourse vnto that thyng, whiche neyther ought, ne can be repeted and ministred agayne.

For it is not possible for them whych haue once forsaken the darckenesse of theyr former life, lyghtned by the doctrine of the gospell, and now hauing theyr synnes forgeuen thorowe baptysme haue felt the free beneficence and greate liberalitie of God, and the gytfe of heauen, wherby he releaseth at once all our synnes, and geueth vs grace to lyue well: and afterwarde by laying on of the priestes hand haue bene made partakers of the holy ghost, by whome they haue begonne to beleue the blessed promises of euerlastyng lyfe, and now (as it were) to take a saye & foretaste of the power of y* worlde to come: it is not possible, I saye, for them, if they fall agayne thorowe negligence into there former
abominable lyfe, to be renued by repentaunce, the which thing hath once bene done already in baptisme, where as the olde manne is once cast away with his dedes, and a newe creature commeth out of the bathe or water. For suche as require to be renued agayne thorowe repentaunce, after they haue often tymes fallen againe vnto theyr former sinfull luyng, what goe they els aboute, but, as concernyng them selfes, to crucyfie the sonne of God a freshe, and make, as it were, a iestynge stocke or mocke of hym? He hath once died for vs, and we haue once dyed with hym in baptisme. He hath once rysen agayne, and wyll neuer dye any more. In semblable wyse muste we so rise againe with him in a newe lyfe, that we fall not eftsones into the dead lyfe once forsaken, and by that meanes prouoke God so much the more vnto wrath & indignaciō, as he hath the more bo•n•tuously shewed hys lyberalitie vpon vs. Our industrie and diligence ought to be answerable vnto hys liberalytie, and bo•teous goodnes towards vs. He hath put in vs certayne sedes of vertue and goodnesse, and therfore we also must do our diligence, that the same may growe and come to good.

The texte.

For the earth whyche drinketh in the rayne that cometh oft vpon it, and bry•geth forth herbes meete for them that dresse it, receaueth blessyng of God. But that gronde which deareth thornes & briers, is reproued, and is nye vnto cursing: whose ende is to be burned. Neuertheles (deare frendes) we trust to se better of you, and thinges which accompany saluacion, though we thus speake. For God is not vnryghteous that he shoulde forget your worke and labour that procedeth of loue: which loue ye shewe in hys name, which haue ministred vnto the saynetes, and yet mynster. Yea, and we de•re that euery one of you shewe the same dylygence to the full stablishyng of hope, euen vnto the ende: that ye faynte not, but be folowers of them which thorowe fayth and pacience receyue the enhe|ritaunce of the promyse.

For the earth which hath dronken in the rayne that falleth oft vpon it, & hath brought forth herbes profytable to them that tylle it, is praysed of God for that it is not barayne, nor kepeth doune and strangleth the sede, whych is therin sowed, without any frute or profyte. But that gronde whych a|ter good seed receiued hath brought forth thornes and thystles, is yuell, and •ye vnto goddes cursyng, whose ende is not to be mowed downe, but to be •u•ned. And these thynges speake I (dearly beloued) only to exhorte you, & not because the wordes I haue spoken of a baren earth maie well be appli|ed to you. Naye rather I haue conceyued a better opynyon of you then so, wherby I am ascertayned, that by goddes helpe you shall attayne saluacion, rather then be damned, albeit this similitude vsed I because to styre vp
in you the desire of godly & chrystian lyuing, lost you waxing fainte againe, come by litle and litle to vtter confusion. God wyll helpe you if you do your endeuoyre to attayne better thynges. For he is not vnkynde, nor vnrighte∣ous in suche wyse that he wyll forget your good dedes, & the labour ye haue susteyned, not for renounwe, or vauntage sake, but for the loue of his name, the which loue ye haue shewed by dedeselfe, who both hertofore haue ministred of your goodes & benefites vnto the sainctes (by whom Christes name is preached) and yet do ministre at thys present. Furthermore I haue spok• these wordes because I am desyrous that ye all (among whome there are many the which are fainter then I would they shoulde be) perseuer in your doynges, and not onely that, but also dayly profite more and more tyll ye come to perfeccion, that wher as I haue nowe a good hope of you, I may haue a sure confidence and belefe, perceyuing you styll to go forwarde, and to be nothing nye the daunger that such are in, as thorow a slowthful faint|nesse fall agayne by litle and litle to theyr oldelyfe, but rather to folowe the steppes of those, who beleuing Christes promyses, and hauing sure hope of heauenly rewardes attayne the enheritaunce of the lyfe immortall, whych God hath promised vnto hys in y∗ kyngdome of heauen. Suche as dystrus∣ting goddes promyses loked backe vnto Egypte forsaken, neuer came vnto the lande of behest, but Abraham, who agaynst all naturall reason con|stantly beleued goddes promises, obtayned that he taryed for.

The texte.

For when God made promesse to Abraham, because he had noue greater to sweare by, he sware by hymselfe, saying: Surely, I wyll blesse the, and multiply thee in dede. And so afterthat he had taried paciently, he enjoyed the promes. For men verely sweare by him that is greater then them selues, and an othe to confyrme the thyng, is to them an ende of all strife. So God wylling very abundantly to shewe vnto the heyres of promesse, the stablenesse of hys counsell added an other that by two immutable thynges (in whiche it was vnpossyble that God shoulde lye) we myghte haue a strong consslacion, whiche h•ther to haue fled, for to holde fast the hope that is sette before vs, whiche hope we holde as an auere of the soule both sure and stedfast, which hope also cutreth in into those thynges which are wyth in the vayle, where the forerunner is for vs entred, euen lesus that is made an hye priest for euer, after the order of Melchisedech.

For God, to thentent hys promyse shoulde be the better beleued, sware an othe the which amonge menne is wonte to be compted the surest gage that canne be. He sware by hymselfe, because he had none greater then himselfe to swere by: He sware in thyss wise: I sweare by my selfe, because
thou dydest thys thing, and sparedst not thy onely begotten sonne (Isaac) formy\$ake, I will blesse the, and multyplie thy seede as th\# starres of heauen, and the sande that is in the sea shore. Therefore after he hadde perceiued the con\$tancie of thys olde manne, who stucked not to sley, euen hys owne sonne \•whome semed to be al the hope of his of spryng and posteritie, he confirmed that thyng by an othe which he promised before. For he hauyng to do with man, condescended to the fasshions & manours of man. Men to aggrauate theyr othe doswere by hym that is greater. And if they haue any doubte or controuersie amonge thē selves, the same is discussed & ended by the confi\$macion of an othe. And for this cause when God would notably declare the stablenesse of hys counsell, vn to the heyres of promyse, he added an othe,

leste any man myght suppose that he wouldelye, who had bounde hymselfe wyth two bandes, fyrst by promyse, and then by an othe: and to thentent al\$o that we beeeyng stablished in a sure belefe myght haue a strong consolaci\$on in the aduersities of thys worlde: we, I saye, that haue not sette our felijcitie in the pleasures of thys presente lyfe, but haue fled hytherto to obtyne the hope that is sette before vs in the worlde to come, the whiche hope wee holde fast in the meane tyme in the stormes of this worlde as a stedfaste and sure ancre of the soule, not fasteued in transitorye thynes, but in heauen, for that it stretcheth it selfe euen to those thynes that are withyn the vayle whereas no mutacion is, but all thynes are stable and euerlastyng. Thys is that in warde parte of the temple, into the which Iesus Christe, runnyng thyster before vs, and shewing vs the way, hath entred, to make intercessi\$on for vs vnto the father: who is made an hye priest for euer after the ordre, as I sayde in the begynnyng, of Melchisedech.

The vii. Chapter.

The texte.

This Melchisedech kyng of Salem (whiche beyng prieste of the moste hye God, met Abraham, as he returned agayne from the slaughter of the kinges and blessed hym: to whō also Abraham gaue tythes of al thynges) fyrst is called by interpritacion kyng of righte\$ousnes: after that, kyng of Salem (that is to saye kyng of peace) withoute father, without mother, without kynne, and hathe neyther beginnyng of dayes, ueyther yet ende of lyfe: but is likened vnto the sonne of God, and contynueth a priest for euer.
Nowe sens the processe of our wordes hath broughte vs algayne to
the mencion of Melchisedech, lette vs consider what a man he was, & by
what reason he bare the fygure of our prieste. For wee reade that this
Melchisedech king of the Citie called Salem, was au hye pryest of the most
hye God, the whiche Melchisedech mette Abraham in hys retourne from
the slaughter of the three kynges, and blessed hym for his valiaunte acte,
vyto whome Abraham also gaue tythes of all hys goodes. Fyrste
Melchisedech by verye interpretacion of name, is called the kynge of
ryghteousnesse: then by the tytle of his kyngdome, he is called kyng of
Salem, that is to saye, kyng of peace: who, as it is said, had neyther father,
nor mother, nor pedigrew, nor begynning of dayes, nor end of lyfe. But of
hym it is spoken (whiche verelye agreeth wyth the sonne of god) that he
contineweth a prieste for euer. And so farfoorth everyethyng algreeth
derye well wyth our hye pryeste Christ, who ordained the kyngdome of
ryghtuoussnesse, who is the pynce of peace, who, as touchyng his deitye
had neither father in earth, nor mother, whose pedigrew no manne is
hable to declare, who had neyther begynnyng, nor shall haue ending,
whose priest|hoode continueth for euer, and purfeyeth all that beleue in
hym vnto the worldes ende. Nowe let vs consider the dignitie of the same
Melchisedech and ho we farre he excelled the pristes of Moses lawe
Abraham so greate a patriarke dyd not onley vouchesafe to receyue
blessyng of hym after he had sleyne the kynges, but also gaue hym tythes
of the syoyles.

Page [unnumbered]

The texte.

Consider what a man this was, vnto whome also the patriarke Abraham
gae tithes of the spoyles. And verelye those children of Leui, whiche
receyue thoffice of the priestes, haue a commaūdement to take (according
to the lawe) tithes of the people, that is to saye, of theyr brethren, yea
thoughe they sprong out of the lynes of Abraham. But he whose kinred is
not counted among them, receiued tithes of Abraham, and blessed him that
had the promises. And no man denyeth, but that he whiche is lesse
receyueth blessyng of hym which is greater. And here men that dye, receiue
tithes. But there he receiue eth tithes, of whom it is witnessed, that he liueth.
And to say the trueth, Leuy himselfe also, which vseth to receiue tithes,
payed tithes in Abraham. For he was yet in the lynes of hys father, when
Melchisedech mette Abraham.

And the lawe of Moyses commaunded this, that they whiche came of the
lingage of Leui, shoulde succede in the ministracion of priesthoode, and
receiue tithes, but of theyr brethren aloneley, that is to saye, of the
posteritie of Abraham: neither doeth the auctoritie and dignitie of the Leuites stretch any further: but Melchisedech where he was an alyaunt from the Iewishe nacion, receyued tithes of Abraham, the very auctour of the whole nacion and blessed him, of whome according vnto Gods promise, the nacion of the Iewes shoulde issue. It is out of contouersie that the lesse receiuyeth blessing of the greater. For whose blesseth, doeth as it were, allowe by lys auctoritie that whiche is done. Nowe thauctoritie to allowe is wont to remayne in the superiour, and not in him that is eguall or inferioure. And in the tribe of Leui they receiued tithes, who were also mortall menne themeselves, and by whose death thesame auctoritie came vnto other. But it is sayde of Melchisedech that he liueth and continueth for euer in the preeminence of perpetuall priesthood. To conclude, whereas thauctoritie to demaund tithes came from leuy the chiefe priest vnto other priestes, yet in that that Abraham payed tythes to Melchisedech, it semeth that Leuye also hymselfe was made bonde to paye tythes, notwithstanding that he was wonte to receyue the same of other. Therefore as they are counted of lesse auctoritie that paye tythes vnto Leuy: so was Leuy inferioure vnto Melchisedech vnto whom he gaue tythes. Some man wyll here saye: howe gaue he tythes who was not yet borne at what tyme Melchisedech mette Abraham? But forasmuche as the posteritie is in manoure counted to bee in the auctoure of the nacion, thencore I sayed after this intelleccion, that Leuy, who came of Abraham, gaue tithes vnto Melchisedech.

The texte.

If nowe therefore perfeccion came by the priesthood of the leuites (for vnder that priesthood, the people receyued the lawe) what neded it furthermore, that anoter priest shoulde ryle to bee called after the ordre of Melchisedech, and not after the ordre of Aaron? For if the priesthood bee translated, then of necessitie must the lawe be translated also. For he of whome these thinges are spoken, pertaineth vnto an other tribe, of whom neuer man serued at the aultare. For it is euidente that our Lorde sprong of the tribe of Iuda, of which tribe spake Moses nothing concerning priesthod. And it is yet a mere euidēt thing, it after the similitude of Melchisedech, there arise an other priest, which is not made after the lawe of the carnall commandemente, but after the power of the endeles lyfe. (For after this maner doth he testifie: thou art a priest foreuer, after the ordre of Melchi|sedeche.) Then the commandemente that wente afore, is dissanulled, because of weake|nes and vnprofitablenesse.

Yf so be that perfyte religion and holinesse dyd depende vpon the Le|titcall priesthood, as it semeth vnto the Iewes, because the lawe was geue vnder Aaron who was of the trybe of Leuy, what needed then agayne an|other priest to rise, who, as it is writen in y' mystical psalme, should be said to
be instituted not after the ordre of Aaron, but after the order of Melchisedech? For seeyng the auctoritie and fourme of the lawe is ioyned with the fourme of priesthood, it is nedefull if priesthood be translated into an other fourme, that the fourme of the lawe bee lyke wyse translated and chaunged. Certes the chaunging of the tribe sufficiently declareth, that the manour or fourme of priesthood must nedes be chaunged. For he whome the prophecie of the psalme speaketh of, was none of the tribe of Leut, but of that be wherof neuer man as yet served at the aulter, because it is euydent that our lorde Iesus sprong of the trybe of Iuda. But when Moses did institute the rite, and auctoritie of priesthood, he made no mencion of thys priesthoode whiche shoulde bee of the same kynred with the tribe of Iuda. Furthermore that the priesthood whereof the psalme speaketh is not the same manoure of priesthood that Moses priesthood is of, it doeth appeare more manifestly in that the prophecie playnely addeth these woordes folowing: After the or\|der of Melchisedech: signifying therby a priest vnly e vnto Aaron, and like to Melchisedech, to thentente we shoulde vndersstande, that there is no lesse difference betwene the one persone and the other, then is betwene the rite or ceremonte, and efficacie of priesthood. What meaneth this? after the ordre of Melchisedech: nothing els, but which doeth not sacrifice beastes prescry\|bed y the grosse and carnall lawe, but can by heauenlye grace bryng vs to lyfe euermasting. For the law did purifie the fleshe by washinges, and diuers purgaciones: but grace purifieeth our soules with a sacrifice of more strength and efficacy. For as Aaron contineweth not for euery, so his priesthood was not euermasting and as it is sayde of Melchisedech, that he continueth for euery, so hys priesthoode shall haue no ende. And that these thynges verelye agreeeth with Christ, the mistical psalme declarreth, saying: Thou art a priest for euery after the ordre of Melchisedech. The priesthood that contineweth but for a season geueth place to the euermasting priesthood, and the mortall hye priest geueth place vnto the immortall. Certes as the v••perfiter priest|hood geueth place vnto the perfiter: euen so the vnperfiter lawe geueth place to the perfiter lawe of the gospell, wherby the constituencions and lawes of Moses conteyned in the olde testament be (as it were,) dyssanulled, for that they were not of strength sufficiente, nor so profitable as they shoulde haue been.

For the lawe brought nothyng to perfeccion, but was an introduccion to a better hope, by the whiche we drawe uye vnto god. And therefore is it a better hope, because the thyuge was not done without an oth. For those priestes wer made without an othe, but this priest with an othe, by him that sayde vnto hym. The Lorde sware, and will not repente. Thou art a priest for
euer after the ordre of Melthisedech. And for that cause was Iesus a
sta\bl•her of a better testamente.

For god woulde vs to be made perfite, but that lawe broughte nothyng to
perfeccion: neyther was it geuen for that purpose, yet was it not geuen in
vayne: Truelye it was geuen for a season, to thentente it shoulde be a
cer\taine grieece or stayre to bring vs at the length to a better hope. For it
promy\sed a fruitfull lande wherein they shoulde lyue a quietlyfye, who
had keppe the commaundemenes of Moses lawe.

Page [unnumbered]

The law was grosse, and so was the rewarde, but thus god prouided for
the grosse capacities of menne, that by sensible thinges they shoulde by
litle and litle fall in vrewith thinges spiritual. It was cómaunded that they
should not s\ey, that they should not steale, that they shoulde pourge the
handeling of carayne with certayne ceremonies: A lande was promised
them wherein they shoulde liue quietly a few yeres: but vnto vs heauen is
promised, where we may liue in euerlastyng ioye and felicitie, and in the
meane while we are commaunded to loue euen oure very enemies. Theyr
prieste when he was most deuoutly occupedy about sacrifice to make
intercession vnto God for the people, went into the inwarde partes of the
vayle: But our priest entred euen into the very heauens, there to pleade
our cause before god the father, whome we are made nye vnto by our
ambassadour Christ Iesu, who is the head of the churche. For it is not
possyble that the bodye be awaye where the head is present: And by
reason of suche an hye prieste, we haue a surer hope then the Iewes had
by meanes of theyr hye priestes, because theyr priestes were ordained
without an othe, and ours with an oth: the which god would haue made,
to thentente we shoulde haue a more sure confidence in hys promisses, if
the priest by whose mediacion we hope after the immortall felicitie
promised vs, were by an othe approved an euerlastyng hye prieste and
that of god, which elsewise can not lye. For thus speaketh he in the
propheticall psalme: The lorde sware and will not repent, thou art a priest
foreuer after the ordre of Melchisedech. Therefore looke howe muche
difference there is betwene heauen and yearth, betwene thynges that
lasteth for a tyme, and thinges eternall, betwene those that are mortal,
and such as are immortal, betwene worldlye thynges and heauenlye: of so
muche a better testamente wasoure hye pryeste Iesus made promiser,
and so much the certayner pro\myser, as the promyse among men
conffyrmed with an othe, is of more cer\tainye, then a simple promyse.

The texte.

And among them manye were made priestes, because they were not
suffered to endure by the reason of death. But this man (because he
endureth euer) hath an euerlast∣ing priesthode. Wherfore, he is able also
euer to saue them to the vttermost, that come vn∣to God by hym, seyng he
euer lyueth to make intercession for vs. For suche an hye Priest it became vs
to haue, which is holy, haemiesse, vndefiled, separate from sinners, made
hiler then heauen. Which nedeth not dayly (as yo•der hye priestes) to offer
vp sacryfyce. Fyrst for his owne synnes, and then for the peoples synnes.
For that did he once, when he offered vp himselfe. For the lawe maketh
menne priestes, whiche haue infirmitie: but the worde of the oth that came
synce the lawe, maketh the sonne prieste, whiche is perfecte for euermore.

Moreouer vnder the law of Moses it was needefull to haue manye
priestes instituted, eyther because they shoulde execute the priestes
offyce by tournes appoynted, eyther because that death woulde not
suffer them all\wayes to continue in theyr ministracion, and by that
meanes, the promiser oftentymes chaunged was verye vncertayne of hys
promise. But thys our prieste is one for all, and needeth not anye
successoure, but by reason he en\dureth for euer, he hath a continuall
priesthood.

Wherfore he is hable to bring those vnto saluaciō, whom he hath begun
to saue, because they haue hym alwayes a redy prieste, by whose meanes
they may come vnto god. For Christ liueth euer to thintēte that
whensoever nede requireth, he may make intercessiō for his vnto god.
For he hath not so offe∣red a sacrifice that it should profite a fewe a short
while, but that it should be auaylable to all men, and at al times hable to
pacifye gods wrath. Therfore sens the lawe was heauenlye and perite, it
was meete that oure hye prieste shoulde also be such a one, that is to say,
godly, without deceyte, vndefyled, farre seperate from the coumpanye of
synners, lyfted vp aboue all the hea\uens, who needeth not dayly to offer
oppe sacrifice as Moses priestes did; first for his own sinnes, and then for
the peoples sinnes. For what manour of atonemakers were they, who
themselves had nede to be made at one with god, vnto whome they made
intercession for other mennes offences? what manour a sacrifice was
that, which for sundrie sinnes was of necessitie ofte tymes to be made
again? Our hye priest, who had no sinne of his owne, toke vnto him the
sinnes of the whole worlde, and once offered vp a sacrifice for all menne,
not a beast, but hys owne proper persone. For Moses lawe, as it was
weake and vnperfite, so dyd it ordayne suche hye priestes as were
subjict to infirmitie. But ye\worde of the othe that I spake of right now,
which declareth that a better lawe shall succede in stede of the olde
ordeineth not eluery man indifferently, but the very sonne of god a priest
for euer more, realdy at all times and mete to make intercession for vs,
for that neither death can take him away, neither any infirmitie let hym, to be a conueniente and perfite besecher for vs.

The .viii. Chapter.

The texte.

Of the thynges whiche we haue spoken, this is the pith: that we haue suche an hye prieste as sitteth on the ryght hande of the seate of maiestie in heauen, and is a mynister of holye thynges, and of the trewe tabernacle, whiche God pyght, and not manne. For euerye hye prieste is ordeined to offer giftes and sacrificces: wherfore it is of necessitie, that this man haue somewhat also to offer. For he were not a priest, if he were on the earth where are priestes that according to the lawe offer giftes which serue vnto thensaumple, & shadow of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was albout to finishe the tabernacle. Take hede (said he) that thou made al thynges accordyng to the patron whiche is shewed to thee in the mount.

Of the thynges whiche we haue so largelye entreated of before, the chiefe poynte and effecte is, that hereafter we haue not in admiracion Moses hye prieste, synce wee haue one soe excellente in all poyntes that he sytteth on the ryght syde of the royall seate of god in heauen, to the entente he maye duely make, not those figuratue sacrificces prescribed by Moses, but the trewe and heauenly sacrificces, and bee within the tabernacle,

I meane not that figuratue tabernacle pytched of man, but in the secrete places of the true tabernacle pitched by almightye God, disseuering heauenly thinges from earthly. Furthermore sens that euerye hye priest is wonte to be ordeyned for this intente, that he may offer giftes and sacrificces to God, howe were it possible for him to be a lawful hye prieste whiche hath nothyng to offer? Nowe if it so be that an earthly priesthood were geuen to Christ after lyke manour as vnto other, then were he no priest, for that he neuer offre[d] ne offereth any of those sacrificces whiche are accustoinably offered of other priestes, according to the prescripcion of the lawe, the whiche sacrificces are nothing els but shadowes, and certayne figures of the heauenly temple and celestiall sacrificces. For whatsoeuer Christe did, euen in earth, because it was not done after the fleshe but after the spirite, & came from heauen and thither rēdeth, thesame compared vnto the grossenes of Moses priesthood, is woorthely called heauenly. And this god seemeth to haue
signified when prescrybyng vnto Moses a forme to buylde a temple, he speaketh in thys wise: Se thou make all thinges according to the patron whiche was shew[e]d thee in the mounte. For Moses sawe with his spiritual iyes, an other hollyer manour of temple: an other manour of sacrificys and priesthood, after the patron whereof, •edrew out in the meane season a certayn grosse figure of thinges, till the tyme should come that god woulde have shadowes geue place vnto trew thynges. Nowe is the same tyme already presente.

But nowe hath he obtained a priesthode so much the more excellent, as he is the me[diatour] of a better testamente, whiche was confirmed in better promises. For yf that first testamente had been such, that no faute coulde haue beene found in it, then should no place haue beene sought for the seconde. For in rebukyng them, he saieth vnto them. Behold the daies come (sayth the Lorde) and I will finishe vpon the house of Israel, and vpon the house of Iuda, a newe testamente: not lyke the testament that I made with they: fathers in that daie, when I toke them by the handes, to leade them out of the lande of Egypte. For they continued not in my testamente, and I regarded them not saith the Lorde. For this is the testament that I wyll make with the house of Israel. After those dayes (saith the lorde) I wyl put my lawes in theyr myndes, and in theyr hertes I wyll write them, and I will be there God, and they shalbe my people. And they shall not teache every man his neighboure, and euery man his brother, saying knowe the lorde: For they shall knowe me, from the leaste to the moste of them. For I wil be merciful ouer theyr vnrighteousnes, and their sinnes and theyr iniquities wyll I thinke vpon nomore. In that he sayth a nowe testamente, he hath worene oute the olde. For that whiche is worene out and we•ed olde, is readye to vanishe awaye.

We haue an heauenly hye priest, and a priesthood worthie and conueniente for hym, so much more excellent then this other priesthood, as the new testa[mente] of the gospell excelleth the olde of Moses, and as the promises of the new be more magnificete and greater then the promises of the olde. There the bodyes were cleansed with the bloude of beasts: here soules are puriﬁed with the bloude of Christe. There a lande is promised: here are promised heauenly rewardes. And in this testament our heauenly hye priest is a me[diatoure betwene god and manne, after an heauenly manoure: If that fyrst testamente had bene suche a one that nothing hadde lacked therein, as the lewes doe suppose, then should there no place haue beene soughte for the seconde. For it was but superfluous to adde anything where al thinges were perfite.
Nowe God complayneth that that fyreste testamente was vnprofitable, and promyseth a better, and of more efficacie speakynge in the Prophete Ieremy on thys wyse: Beholde the dayes come, layeth the Lorde, I wyll fynishe vpon the house of Israel, and vpon the house of Iuda a newe testamente, not lyke the testamente whiche I made wyth their fathers in the day when I toke them by the handes to leade them oute of the lande of Egipte: bycause they contynued not in my testament, I againe for my part regarded them not, sayth the Lorde.

For thys is the couenaunte that I wyll make wyth the house of Israel, sayeth the Lorde, when I wyl not graue my lawes in stones, or bokes, as hath bene proued in vayne, but wyll put them into theyr myndes, and wryte them in their heartes. And I wyl be verely they'r God, and agayne they shall be verely my people. Neyther shall they gyue my doctrine by hande one to an other, in suche wise that euery man shall be compelled to enstrucyte hys neyghboure, and euery one his brother sayinge (knowe the Lorde:) bycause that not onelye then a fewe Iewes, but all the people of the worlde shall knowe me from the leaste vnto the greatest, that I wyll be made mercyfull by thyntercessyon of my sonne, and forguye they'r synnes and trespasses, neyther wyll I any more thynke vpon theyr wycked dedes. Ye haue hearde hys wordes who promiseth a newe testamente, bycause the olde was vnprofitable. Nowe that whiche is called newe, that is to say, spiritual, signifieth that the olde, that is to wytte, the carnall, muste be taken awaye, and dysanulled. Elles coulde not thys testamente be called newe, excepte that whiche was before, were worne oute and waxen olde. Nowe that that is worne oute, and waxen olde, is nye gone, forasmuche as it draweth by lytle & lytle to an ende.

¶

The.ix. Chapter.

The texte.

The olde testament then had ver••y ordinaunces, and seruynges of God, and worldly holynes. For there was a foretabernacle made, wherin was the lyght, & the table, and the shew breade whych is called holye. But wythin the seconde vayle was ther a tabernacle, whiche is called holyest of all, whych had the golden seuser, and the Arke of the testamente; ouerlayde rounde about wyth golde, wherin was the golden pot wyth Māna, and

Page [unnumbered]

Aarons rodde, that sprong, and y• tables of the Testament. Ouer the Arke were the Cherubins of glorie, shadowyng the scate of grace. Of whyche thynges we can not nowe particularly speake.
Some man will here say: what, was the religion of the old temple a vayne religion? Nay not so. In tymes past that olde temple also, whose religion is nowe at an ende and gonne by the succession of euangelicall veritie, had certayne approved customes, and prescribed ceremonies the whiche made an vtwarde shewe of iuste and perfyte liuyng. It had also a certain holynesse, but the same was a worldlye holynesse for that it stooede in vtwarde thynges and visible. Of the whiche kynde of holynesse there semed also a great deale to be among the Paynyms and Gentiles. But the buyldynge of the temple was suche, that one parte therof was counted more holye then an other tyll a man came vnto that parte whiche semed holyst of all. For in the fyrste place there was made a tabernacle wherin were kepte with much reuerence the lyght the table, and the seuen holye lonues, whiche they called the shewe bread, by reason they were wonte to be set out for a shewe on the holy table. And this parte of the temple they called onely holye bycause it was so seuered from vnholyste thynges, that it was yet verye farre from those thynges whiche were acconted moste holye. But wythin the seconde vayle whiche parted this parte of the temple from other, there was an other tabernacle that for the excellencye of holynesse was called holyst of all, and in thys were conteyned certayne of the holyer sorte of relyques, as the golden Censer, & the Arcke called the Arcke of the testamente, couered townde about wyth plates of golde, hauynge in it the golden potte, (wherin Manna was reserued a monument of an aunciente myracle wrought what tyme: the Hebrues beyng verye hongry, there rayned a newe kynde of meate downe from heauen) and Aatons todde the whiche by a wonderfull myracle neuer harde of before bare leaues after it was cut from the stemme, and budded out into flowers, wherof afterwarde came Almons.

There were in it also the tables called the tables of the testamente, bycause in them were the commaundementes grauen with Goddes fyngre. Ouer thys were ymages with wynges called Cherubynes representing the Maiestie and glorie of God whyche ouershadowed the mercy seate with their wynges, all the whiche things had a certayne signification of holier thinges afterwarde dysclosed by the ghospell. But it were to long to speake of euery of the premyses particularly, and to shewe what was meante and symgniied by the same.

It shalbe sufficient for vs to compare the effecte or pythe of the whole matter to the priesthode of Christe.

The texte.

When these thynges were thus ordayned, the priestes went alwayes into the first tabernacle, which executed the servise of the bolie thinges. But into the second went the bye pryest alone once euerie yere. Not wythout bloude whych he offred for hymselfe, and for the ignorances of the people.
Wherewith the holy ghost this signified, that the way of holye thynges was not yet opened, whyle as yet the first tabernacle was standynge. Whyche was a simily tude for the tyme then present, in whyche were offred gyftes & sacrificies, that could not make the minyster perfect, as pertaynyng to the conscience, wyth only meates and drinkes, and divers washings and iustifyenges of y* fleshe, which men ordayneed vnty the tyme of reformacion.

Nowe when the temple was thus deceyded, and the holy relics bestowed in their places, all priestes indifferently whiche executed the cetemouies belon|gynge vnto the sacrifices entred dayly into that fyrst tabernacle. But into that seconde, whiche was very holy, went the hie prieste (who was chiefe in dignitie among the priestes) alone once euery yeare and no oftener, and that not wythout the bloud of a beaste, whiche he there offered first for his owne synnes, and then for the synnes of the people edmmytted by error and ignoraunce. By the whiche things, as it were by certayne darke fygures, the holye ghoste sygniied that at that tyme there was as yet no open waye or entraunce vn|to those places whiche are in verye dede holye, and haue no manour of earthly infeccion. For while the hie byshoppe entred into the most secrete parte of the temple, and as yet that fyrst tabernacle was standynge, whiche hadde a symyllytude of those tymes in the whiche the people were by certayne grosse ceremo|nis kepte (howe so euer it were) in the Iewyshe religion, lest they shoulde haue fallen to greater enormities, there were certayne grosse and vulgare ceremoni|es done by the commen sorte of priestes in the sayd tabernacle. Gyftes were of|fred, beastes were kylld and offred vp in sacrifis, the whiche thynges had so a certayne similitude of purificacion, that they coulde not yet make those perfittly cleane (as touching the conscience and soule wherby God estemeth vs) who vsed them, althoughe, as concernynge the bodye and estymacion of the worlde, they semed to giue some cleanesse and puritie. For whatso euer was there done, perteyned chiefly vnto the bodye, for that it stode in choyse of meates & drinke, whereas in very dede, meate neyther purifieth nor defileth the soule: and stode also in diuere washynges and pourgations of the fleshe, whiche were not instituted for this intent that they should gyue manne perfyte rygthousnesse, but bycause the people shoulde by these rudimentes and fyrste principles, fall in vre by lytle and litle with true religion, and by shadowes bee brought to veritie, and made receyuable of bettre thynges, whyche shoulde be opened by the doctrine of the ghospell, when tyme shoulde come, Here haue ye hearde the e|fecte of all the religion, by reason wherof the lewes do stande so muche in their owne conceiptes. Nowe let vs compare the dignitie of our hie priest with these foresayde thynges.
But Chryste beyng an hye prieste of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes: that is to say, not of thys buildyng, nether by y' bloud of goates and calues, but by his own bloud he enteed in once into the hol\|place, & founde eternal redempcion. For if the bloud of oxen & of goates, & the ashes of a •ng cowe, when it was sprinkled, purifieth the vnclene, as touching the purifying of the flesh: howe much more shall the bloud of Christ (which through the eternall spirit, offred hymself wythou •spot to god) pourge your conscience from dead workes, for to serue the lyuinge god?

For Christ beyng an hie priest, a promiser, and auctour, not of corporal purificacion, neither of the good thynges of this world whiche haue an ende, but of euerlasting and heauenly good thinges, entred, not by the vayle wrought with mennes handes, but by an other tabernacle not made wyth handes, that is to saye, not of this buylidynge, the whyche as menne doe sette it vp, so can they pull it downe agayne, but by verie heauen, entred (I say) into the places which are verely holy, and verely farre from al infeccion of mortalitie not brynginge wyth hym the bloude of goates and calues therewith to pacifie Goddes wrath, but his owne precious bloude whiche he shed for vs in the aulter of the crosse, wherewyth he redeemed not one nationalonelye, but all mankynde from all synnes, and that not one yeare, but for euer vntyl the worldes ende, so that they tournynge from their former mylyuynge, know Christ, and as muche as in them lyethe folowe hym in their lyfe and conuersation.

For what comparison is it to compare a domme beaste vnto Christe bothe God and man? If so be that the bloud of Oxen and Goates, or the brent ashes of a younge Cowe sprynkeled vpon vnclene persones clenseth them, as touchyng a certayne carnall and figuratiue puritie and holynesse: Howe mucho more then shall the bloude of Christe, who not by corporall fyre, but thorowe the eternall spirite desirous of mannys salvation offered, not a brute beaste, but hym selfe a pure and vndefyled sacrifysce vnto almyghtye God the father, purfyie, not youre bodyes, but youre conscyence from these workes whiche in very dede brynge death vnto the soule? Hys death deluyere|reth vs from endlesse death, and hys mooste pure spirite purifieth our spirite whiche was before vnclene. In bothe purifications is bloude, but yet is there a greate difference. In bothe is death, but an vnequall death. In bothe is a spirite, but the one is farre vnlyke the other. For what thyngse soeuer was there done by shadowes and certayne fygures, the same Christ ac|complished in dede.
And for this cause is he the mediator of y* new testament, that through
death which chanced for the redempcion of those transgressyōs that were
vnder the first testamente they whych are called, myght receiue y* promise
of eternal inheritance. For where as is, a testament, there must also (of
necessytie) be the death of hym that maketh the testament. For the
testament taketh authorite when men are dead: for it is yet of no value, as
longe as he that maketh the testament is alieue, for whyche cause also, nether
the first testamēt was or dayned wythout bloude.

Bycause that he who in the olde testament made intercession and was a
mediatour bytwene God and men broughte not the people to the perfyte
state of innocencie, therefore Christe succeeded in his rowme, and became
a newe media|toure of a newe testament, to thentent that all synnes taken
awaye thorow his death (the whiche by that first testament coulde not be
abolished and taken alwaye, but remayned, in suche wise that they
broughte vs oute of the fauoure of almyghtie God) not onely the lewes,
but also all tho whosoeuer haue bene called to Christes felowshippe,
maye nowe thorow the doctrine of the gospell receyue the promyse and
hope of theternall enheritaunce. For wheresoeuer thys worde testament
is hearde, there must nedes be the death of him that ma|keth the
testamente, elles shoulde it be no testamente, or yf it were, it were of
none auctoritie. For the death of the testatoure makethe the same of
au|toritie whiche hathe not as yet sure strengthe nor is ratifyed so longe
as the sayde testatour is alyue. Because it lyeth in hys power to altre it yf
he wyll: Wherefore forasmuche as that olde testament hadde also the
name of a testa|ment, it was not ordeyned without bloude and death, but
of a beast, and suche a beaste as elswise shoulde haue perished.

For when Moses had declared all the commaūdement to all the people
according to the lawe, he toke the bloud of calues and of goates wyth water
and purple woolle, and ysope, and sprynkeled bothe the boke and all the
people saying: thys is the bloude of the testamente, which God hath
apoynented vnto you. Moreouer, he sprinkeled the taberna|cle, with bloud
also, and all the ministeryng vesselles. And almoste all thynges are by the
lawe purged wyth bloude, and wythoute shedynge of bloude is no
remyssylon.

For as it is reade in the boke of Exodus, whan Moyses had read all the
lawe of God vnto the people, and declared vnto them what reward they
shoulde loke after for kepyng the same, and what punishment they
should dreade yf they dyd not regarde it accordingly, to thentent the
couenaunt made betwene God and the people shoulde be confirmed, he
toke a cuppe, and therein myngled the bloude of Calues and Goates wyth
water, and purple w•ll, and sprynkled bothe the boke oute of the whiche
he read the Lordes comaundementes, and lykewyse all the people with
•sope, sayeng: Thys is the wyntessyng bloude, and confirmer of that
testament whiche God hathe comaundfed you to kepe: And was not
onlye contented thus to doe, but spryn•keled also with bloude the
tabernacle, and all the holy vessels therein whiche they vsed in sacrifices.
Lykewyse in all other rites and approued customes what thinges so euer
were purified accordynge vnto the prescription of Mo•ses lawe, were
purified with bloude. Neyther was there anye remyssion of synnes but by
sheddyng of bloude.

The texte.

It is nede then, that the simily tudes of heuenly thinges be puriied wyth
such thin•ges: but that the heuenly thinges themselfes, be puriied wyth
better sacrifices then are those. For Christ is not entred into the holye places
that are made with handes (whych• • similitudes of true thinges) but is
entred into very heuen for to appere nowe in the sight of god for vs: not to
offre himself often as the hye priest entred into the holy place every yere
wyth strange bloud, for thé mast he haue often suffred sence the worlde
began. But now in the ende of the worlde, hath he apeted once to put synne
to slyght by the offeryng vp of hymselfe. And as it is apoynted vnto all men
that they shall once dye, and than cômeth the judgement: euen so Christe
was once offered to take awaye the synnes of many, and vnto them that loke
for hym shall he appere agayne, withoute syune vnto ••luation.

And truely it was conuenient that suche thynges as in earth represented
the similitude and shadowe of heauenly thynges, shoulde be done with
suche manour of grosse and carnall purifications. But when veritie was
once come to lyght, then was it mete that the heauenly sacrifices them
selfes should be made with better oblacions, and cause a trewer puritie.
For, as I haue sayde, euen all that Christe did in earth is heauenly. For
trewely he entred not in to the holye places made with handes, whiche
are rather supposed holye then be holy in dede, and maye be tourned
vnto a prophane vse, and were no•thyng els but certayne shadowes and
fygures of thynges that were verelye holye, but entred into verye heauen
where as dwellethe God immortall wyth hys holy angels, before whom he
as a leful Byshoppe maketh intercessyon for all mennes synnes,
purchasyng hymselfe fauourable audience wyth hys owne bloude, whiche
of his mere and free charitie he shedde for vs: and that dyd he with so
effectuall a sacrifice, that it shall not be nedefull for hym every yeare to
do the same agayne, as the hye pryest of the olde testamente entred in to
the moste secrete parte of the temple yearely. Nether is it anye marueyll
that the sacryfice made by the hye prieste of Moyses was not of lyke efficacye, sence he was bothe subiecte vnto synnes, and offred vp a beastes bloud, and not his owne.

If Christe had bene suche an hye prieste, then sythe there hathe soo manye ages and yeares begonne agayne sence the creation of the worlde, he shoulde of necessytye often tymes haue offred vp a sanctifyce lyke as the priestes of the olde testament dyd. Nowe was he suche a one, that it was sufficieute for hym once to offre vp himselfe, and once with the sprinkeling of his own blode, to take awaye the synnes of all ages vntill the worldes ende. And that was done, not from the begynnynge of the woorlde, but nye the ende of the same, when it was openly knownen to euerie man, that al the world was defyled with synne, and that there was no remeade but of God onelye, bycause it shoulde manyfestly appeare howe effectuall a pryeest, and of what greate verteue and power he was, who with one sacrifice pourged so greate an heape of synnes, and lefte behynde him a ready and an easye remedye, whych was, that the same sacrifice shoulde be sufficient for al menne, tyme once of measure, that woulde not make them selfes vn worthye therof. For he toke vpon hym, not only their synnes who manye yeares byfore put hope of saluatyon in hym, but also theyrs who would manye yeares after beleue his ghospel.

Wherefore there is not why the worlde shoulde loke after an other priest, or an other sacrifice to pourge synnes, but as it is appoynted to al men that they shall once dye without hope to retourne agayne into this lyfe wherein we oft|tymes fall, and ofttymes are pourged agayne: and as there is nothyng lo|ked for after euerie mannes deathe but that extreme iudgement wherby ende|lesse rewardes shalbe adiudged bothe to good and badde: so lyke wyse Christe (who dyeng once was offered vp for all the world, takyng vpon him, as much as in hym laye, all mennes synnes, bycause he woulde be punyshed for all) woulde haue nothyng remayne after this lyfe but that last iudgement wherin he shall appeare agayne vnto the world, not as before lyke a sacrifice appoynted to be slayne, or lyke a worker of myschiefe, and one worthy of punishement, but as a glorious persone and one that knoweth no maner of synne: he shall, I saye appeare to their blysse and saluation, who beyng nowe purified thorow his death, perseuer in good and vertuous lyuyng tyll he come agayne, not to be offred vp, but a iudge desired of the good, and dreadefull to the wicked.

† The .x. Chapeter.

The texte
For the lawe (hauyg the shadowe of good thinges to come, & not the very fashion of the thinges themselves) can neuer with those sacrifices which they offer, yere by yere, comynally make the commers thereunto perfect. For woulde then not those sacryfices eased to haue bene offered, because that the offerers once purged shoulde haue had no more conscience of synnes? Neuertheles in those sacrifyces, is there no mencion made of synnes every yere. For the bloud of oxen and of goates cannot take a way synnes.

Furthermore the cause why the hye priest of the olde testament coulde not do the lyke, was by reason that that lawe foras muche as it had not the lyuely and true fashion, but onely a certayne shadowe of good thynges, whiche rather sygnyfyed somewhat, then brought anything to effecte, could neuer wyth her vsuall sacrifice of beastes (all though they were by those priestes contynually offred yeare by yeare) make suche perfite as came to pacifie God wyth vneffectuall oblacions by the mediacion of weake priestes.

For yf perfeccyon myghte haue bene attayned thereby shoulde not the same sacrifices once offreo, haue ceased tobe offred any more? Now in these sacrifices when so euer they be offred agayne, there is mention made a freshe of the former synnes, whiche thyng playnly declareth that they haue no confydence in one sacrifyce. Els for what purpose dyd they euerye yeare offre agayne newe sacrifices, if one had so pourged from all synne, that no conscience therof had remayned in those whiche had once offred and bene pourged? For seyng that synne is the maladie of the soule, and not of the bodie, a grosse and bodely sacrifyce, as is the bloude of Oxen and Goates, can in no wyse take awaye the dysease of the mynde. The onely spirituall and heauenly sacrifyce of Christe is able to doe this thyng sufficiently the whiche thorowe fayth and Baptisme so taketh awaye at once all the synnes of our former lyte, be they neuer so malnye, neuer so heynous, that there remayneth no feate, or reorserse in conscience, so that we wyl only beware that we fal not agayne into out olde enormyties, and detestable dedes. For soo farre wyde is it from the, trewth that God was made mercifull by reason that such sacrificys were oftentymes offred, that belynge rather offended therwith he required some one effectuall sacrifice whiche shoulde contynew for euer.

The texte•
Wherfore, when he commeth into the world he saieth: Sacrifice and offering thou wouldest not haue: but a body hast thou ordayned me. But offerings also for synne hast thou not alowed. Then sayed :lo, I am here. In the begynnynge of the booke it is written of me that I should do thy wyll, O God. Aboue, when he sayth: sacryfice and offeryng, and burnt sacryfices & synne offerynges thou wouldest not haue, ne hast thou alowed them (whyche yet are offered by the lawe) then sayde he: Lo, I am here, to do thy wyll O god: He taketh a waye the firste to estably she the latter by whiche wyll we are made holy euyn by the offeryng of the body of Iesu Christ once for all.

For the Sonne as it were about to come into the worlde to make God the father mercifull vnto the same with the sacrifice of his owne mooste precious bodye, speaketh vnto hym in the mystycall Psalme on thys wyse: Sacrifice and offerynge thou wouldest not haue, but a bodye hast thou ordeyned me: Burnt sacrifices, and other sacrifices accusomably offered to pourege the peoples synnes, thou hate not alowed. Thon sayed I: Loe sythe that in the begynnynge of the boke I am signified to be a sacrifice, I am here to do thy wyll, O God. Whan therefore he sayeth in these woordes? Sacrifyce and offerynge, and burnt sacrifices, and sacrifices for synne thou wouldest not haue, neyther allowedest thou any of these sacrifices whiche were wonte to be offrd accordyng vnto the prescription of the olde lawe: And immediatlye addeth: Loe I am here to obey they wyll O God, and to offfe a sacrifice pleasaunte and acceptable vnto thy mynde: in these wordes, I saye, he taketh awaye that firste priesthode as dyspleasaunte vnto God, to thentent he maye stablyshe the later ther with to satisfye Goddes wyll and pleasure.

What was this wyll of God, who thus lotheth the lawefull sacrifices of the olde testament, and greatly desireth a newe kynde of sacrifice? For sooth it was this, bycause it so lyked his free goodnes towards vs, that his heauenly sonne (that is to saye Christe) shoulde take vpon hym mannes bodye, and dyeng for the synnes of the whole worlde, purifie all menne by one sacrifice duely made, of their synnes, in suche wise that there nedeth nothereafter anye other blodie sacrifices.

The texte.

And every pryest is ready dayly ministring and offeryng often tymes one maner of oblacion wyche can neuer take away synne. But this man after he
hath offered one sacrifice for sinnes, is set doune for euer on the righte hande of god, and from hencefurth tarieth till his foes be made his fote steole. For with one offering hath he made perfecte for euer them that are sanctified. The holy ghoshte himself also beareth vs record, even when he tolde before: thys is the Testamente that I wyll make vnto them: After those dayes (sayth the Lorde) I wyll putte my lawes in their heartes and in their myndes wyl I write them, and theyr synnes and iniquities wil I remèbre no more. And where remis|sion of these things is there is, no more offering for synne.

Whosoeuer is a priest of the olde testament, is constrayned dayly to mini|stre, and oftentymes to offre the same sacrifices agayne, whiche howe ofte so eluer they be offred can neuer cleane take awaye synnes, so that it is an endlessse busynesse to bothe partes, that is to saye, both to the offerer, and to the priest by whom the oblacion is made. But Christe thonly sacrifice once offered for the sinnes of al them which haue, do, or wyl beleue his promyses, sytteth now on the right hande of God the father, tarryeng for nothyng els but that whiche onely remayneth, that is to saye, to haue all the membes of his bodye assembléd together and vntyll at the length it come to passe, accordyng as it is pro|mysed in the Psalme, that his enemies (who are rebelles agaynst the ghospel) be made his foote stoole. But in the meane season he nedeth not to offre him selfe agayne for vs, because that with one oblation he hath sufficiently perfited all those for euer, whiche haue deserued to be sanctified thorow we faith, in suche wise that none of our olde synnes can be layed vnto oure charge. That I saye nowe, euen the holy ghoste hym selfe witnesseth speakyng by the mouth of the Prophet, and shewyng long before that the same thyng shoulde be, whiche we see alreadye come to passe. His wordes are these: This is the testament that I wyll make vnto them after those dayes (sayeth the lorde) when I shall put my lawes in their heartes, and write them in their myndes, and their synnes and iniquities wyll I remembre no more, muche lesse then wyll I take vengeaunce for the same. Furthermore after that al synnes be once pardoned for euer, what nede is there of the Iewishe sacrifices, whiche were made to pourge and take awaye synnes.

The texte.

Seyng therefore brethren, that by the meanes of the blode of Iesu we haue libertie to entre into the holy place, by the newe and lyuyng way whych he hath prepared forvs, through the vayle (that is to say, by his fleshe:) And seing also that we haue au hie pryest whych is ruler ouer the house of God, let vs draw nygh wyth a true hert in a sure faith, sprynkeled in our hertes & the euil conscince put away & washed in out bodyes wyth pure water: Let vs kepe the profession of our hope, without wauring (for he is faithfull that promised) and let vs consider one another, to the intente that we may prouoke vnto loue, & vnto good workes, not for saking the felowship that we haue among our selfes, as the manet of some is; but let vs exhort one
another, and that so muche the more bycause ye se that the day draweth nygh.

Seynge therefore, brethren, that the conscience of synnes is taken awaye whyche feared vs to make intercession to almyghtie God, and that we haue an assuraunce gyuen vs to entre into the holy place, let vs trustyng vpō the most sacred bloud of Iesu, which he shedde for our reconciliacion, and therby ope|ned vs awaye and entraunce farre dyuerse from the olde waye, that is to saye, a freshe, newe, lyuynge, and euetlastyng waye, whiche after it is once o|pened can neuer be shutte agayne, the whiche waye he beganne vn|to vs en|tryng

__Page xvii__

in fy|rst of all thorowe the vayle, that is to saye, by his fleshe where with his Godhed was couered for a tyme in this worlde• and after the same fleshe was assumpted and taken vp into heauen, heuenly thynges were opened: And sythe we haue a greate pryest promysed of God after the order of Melehis|deche, whom God had made ruler over all his house that is to saye, over the Churche chatholyke, the whiche churche he gouerneth not as a ministre, but as thautour and Lorde thereof, lette vs also in the meane tyme goe whither Christe hath opened vs the waye: let vs goe, I saye, not with bodely feete into a temple made of stones, but with a pure hearte, and a very sure belefe to ob|tayne our peticion entre into the heauenly temple, but fy|rst sprinkled, not touchyng the body with the bloud of a beast, but touchyng the mynde and spirite with the bloud of Iesu Christ, & therby purified frō the cōscience of oure olde synnes, & furthermore washed in our bodies too with the pure water of Bapt|ysme that scoureth and washeth awaye all the fylthe of the soule: Then re|mayneth it that we perseuer in the thynges we haue once begonne, and kepe stedfastly and wythout any wauerynge, the hope of immortall lyfe whiche we haue professed in Baptisme, trustyng in this one thyng that God who pro|mysed is faythfull and sure of his promyse, and cannot deceaue if he would so that we contynue styll in fayth.

Furthermore bycanse we are made the membres of one bodye let vs cleaue together by mutuall charitee and agrement consideryng with out selues how muche echoe of vs hath profited in the profession of the ghospell, not bycause to enuye hym who hath ouergone vs, or to despise him that is ouergone or left behynde, but to prouoke to charitie and good workes by good example and exhortactions gyuyng one to an other. The whiche thyng shall come to passe, if the goyng forewarde of oure brother do make vs more desyrouse to lyue well and vertuouslye, and also yf we, perceyuynge anye to be slacke in goyng fore|warde, doe then with a brotherly carefulnes prycke him forthe to better thyn|ges, alwayses
reioysynge at them whyche goo before, and makynge moche of those that
do their diligence, not suffring any one to perishe from our flocke by
reason he is forsaken, as some (occasion seruynge thereunto) are wont
to leaue of from their good begynnynge: But let one of vs by al manoure
of wayes and meanes possible styre and encourage an other to go forthe
to the ende in that we fyrrst beganne. And thys thynge ought ye so muche
the more earnestly to doe, bycause ye see that the daye of the Lorde is at
hande, whiche will gyue every man rewardes accordyng vnto his
desertes, and leaue no place or orpor|tunitie to amende what hath bene
done amisse, but whatsoever hath-bene done shall be then examyned
with exacte iudgement. And suche trespases as are cō|mitted by errourre
or frayltie of man shall easlye be pardoned.

The texte.

For if we sinne wilfully after that we haue receyued the knowledge of the
truth, there remayneth no more sacrifice for sinnes but a fearfull lokinge for
iudgement, & vy|olent fyre, whyche shall deuoure the aduersaries. Be that
despyseth •oses lawe, dieth wythout mercye vnder two or three wytnesses:
howe muche soret (suppose ye) shal he b• punished whych treadeth
vnder•ote the sonne of gods & co•••eth the bloude of the testa|mente,
where with he was sancriied as an vnholie thing and doeth dishonour the
spirite of grace? For we know hym that hath said: it belongeth vnto me to
take vvengeancé, I wil recompence sayth the Lord. And agayne: the lorde
shall juge hys people. It is a fearfull thinge to fall into the handes of the
lyuyng god.

Page  [unnumbered]

But after we haue once knowen the trueth by the ghospel beyng taught,
what we must hope after, and what we ought to eschewe, and what
rewardes good menne shall haue, and what yuell, yf we then wyllingly fall
agayne into deadly synnes, whiche Christ hath once washed away with his
pre•••s blou•in that he dyed once alonely, and neuer wyll dye agayne,
there remayneth the• no Hooste or sacrifice for vs whiche haue so
eftesones fallen to our olde ly•• and synfull lyuyng, wherby our synnes
maye be freely released agayne thorow baptisme. What then remaineth?
Forsoth a certaine dreadful lokinge for of the laste iudgement; and
forthwith a cruell and tourmentyng fyre whiche in reuē|gement of the
goodnes of God despised• shal deuoure the aduersaries. Thynk• you that
he shall scape vnpunished that hath despysed the lawe of the ghospell?
The more mercifull and beneficall that God is, the more punyshement
shall he haue, who wyllingly and wyttyngly hathe mocked therewith. He
mockethe with the gospel, whiche after he hath bene once called to the
n•bre of the chyll|dren of God, wylfullye putteth himselfe into the numbre
of the Deuels seruauntes. If there were so greate punishement among the Iewes, that who|soeuer obeyed not the pryest teaching the commaundementes of Moises lawe, that is to wytte, yf he that was commaunted to absteyne from swynes fleshe dyd notwithstandyng of a selfe wyl or dysobedient frowardenes eate the same, and afterwarde, beyng firstre conviccted by two or three witnesses, was done to death without mercye: Howe muche greater punishement then deserueth he to haue, who treadeth vnderfo•e not anye one priest of lowe estimacion, but Iesus Christ the sonne of God? Creuly he treadeth hym vnderfote, whoso despifeth his so greate benefite: whoso counteth, I saye, not the bloude of a beaste, but his holye bloud wherwith the newe testament was sanctified, as an vnholly thynge, specially the same bloude wherwith he was once pourged and made cleane from all hys olde synnes: fynallye whoso dyshonoureth the spirite by whom he hath obtenyed the grace of the ghospell, bycause that spirite once put awaye hys vycyousnesse, he trayterouslye gyuete vp the temple of God vnto the Dyuell. Do we therefore assure our selfes that we shall escape vnpunished bycause men do not by and by take punishement on suche as doe swa•ue from the puritie of an euangelicall and christian lyfe? We knowe hym that hath sayde: It belongeth to me to take vengeaunce: I wyll recompence fayth the Lorde. And agayne in an other place: The Lorde shall iudge the people. Let not any synner flatter hym selfe, and thynke that he is oute of dan|ger yf he escape the handes of a man reuenger. No man can escape the handes of God. But it is a dreadfull thyng to fall into the handes of the lyuyng god. Nowe the more that ye were to be prayised when ye fyrste began to professe the ghospell, the more shame and rebuke shall it be for you to fall agayne into your former lyfe.

The texte.

Call to remembraunce the dayes that are passed, in the which after ye had receiued lyght, ye endured a great fight of aduersities, partely whyle all men wondred and gased at you for the shame & tribulacion that was doe• vnto you: partely whyle ye became colpaignions of them which so passes their time. For ye became partakers also of the afflict|cions which happened through my bondes, & toke in worth the spoyling of your goodes, and that with gladnes, knowyng in your selfes, howe that ye haue in heuen a better and an enduringe substaunce. Cast not away therfore your confyndence, whych hath a greater recompence of rewarde.

And lest that come to passe, cal vnto youre remembraunce the tymes passed,
in the whiche after ye had receiued lyghte by the doctrine of the gospell, and faythe, ye courageouslye endured dyuerse fyghtes of aduersities in hope of the lyfe to come: partely whiles all suche as hate Christes doctrine wondered and gased at you for the shames and dyspleasures which were done vnto you: partely whiles thorowe the instigation of christian charitie, ye of your owne accord became partakers both of the shames & afflictions that were done vnto other christians, or els Apostles, who (the world ytterly contemned) lyued after the rule of the gospel. For ye were wyllyngly partakers of the afflictions and shame whiche amonge the wycked people semed to happen by reason of my bondes and emprisonment, and were sorye for an other mannes sorowe, & coū|ted an other mannes injurie yours. Neyther dyd you so farre forthe onelye declare your selfes true christians, but also gladly suffered the spoylyng of your goodes, declaryng vndoubtedly by dede selfe that you knowe and beleue howe there are better ryches layde vp for you in heauen whiche neyther the pruie thefe, nor the violent robber can bereaue you of: yea rather those ryches encrease by the losse of worldly gooddes whiche we suffre for the name of Christe. These dedes dyd wyth good cause put you in assuraunce and fyrme belefe to obteyne Christes promises. For very greate rewardes are owynge to so strong a fayth, and vndoubtedly God, who is bothe rightuous and bountefull, wyl trewly paye them, but in tyme conuenient. Nowe is the tyme to fyon, hereafter the crownes shalbe gyuen. In the meane season ye haue nede of pacience to thentent that after ye haue constauntlye obeyed the wyll of God, ye maye receaue the crowne of euerlastyng glorye promyzed you.

The texte•

For ye haue nede of pacience, that after ye haue doen the wyll of god, ye myght receiue the promyse. For yet a very lytle while, and he that shall come, will come, and will not ta•y. But the iust shall lyue by fayth. And yf he wythdrawe hymselfe, my soule shall haue no pleasure in hym. It is not we that wythdrawe our selfes vnto dampronacion, but •e pattyyn vnto fayth, to the wynuyng of the soule.

As yet the daye is not come when that after batayle taken awaye and en|ded the rewardes shalbe gyuen: Howbeit it is not farre of: And our Emperour, who when he ascended vp into heauen promysed that he woulde retourne vnto vs agayne, wyl come, and not longe tarye. In the meane while the ryghtu|ous shal lyue by his fayth, be he neuer so much afflicted, neuer so much lawgh|ed to skorne, neuer so muche deade, yet by hopynge for the promyses shall he vpholde his constaunt mynde. Howbeit yf he abyde not styll in fayth, but theo{rove extreme desperation withdrewe himselfe from the profession of the ghs|pell, in him my soule shall haue no pleasure. But God forbydde that by rea|son of our mystruste, we withdrewe our selues from good begunnynges vnto
damnation. Yea rather we haue professed fayth, and therin wyll we contynew, to thentent we may wynne the lyfe and saluation of our soule, accordyng vnto the counsell of Esaye, saying: The ryghtuous shall lyue by faith.

The xi. Chapter.

The texte

Fayth is a sure confydence of thynges whych are hoped for, and a certasute of thyn|ges whych are not sene. For by it the elders obtayned a good reporte. Through fayth we understande that the worlde was ordayne|ed by the worde of god, and that thinges which are sene, were made of thinges whyche were not sene. By fayth Abell offred vnto God a

more plêteous sacrifice then Cain, by whych he obtained witnes that he was righteous, god testiiyng of hys gyftes: by whych also he beyng dead, yet speaketh.

Here is nothynge that so greate|ly bryngeth good men into fauoure of God, as faith and sure belefe on God. For it is an argument of a mynde whych hath conceyued the best opinion y^ maye be of God, to doubt nothyng of his wordes, though the same appeare no where to the senses of man, neyther can be proued by mannes reason. The cōmon sort of men iudge those thyngesayne, & moste lyke vnto dreames whiche where they be nowhere in dede, are only conceyued of the mynde by hope, & thynketh it an extreme folye to beleue that suche thynges are true as can in no wyse be shewed vnto the eyes. Certes this fayth whereby the ryghthouse man lyueth when o|ther do perishe, is not a certayne common lyght belefe, but a substaunciall and sure foundation of those thynges whiche can not be perceyued neyther by the senses, nor argumentacions of man: neuerthelesse sure hope so representeth the same vnto the mynde and soule, as thoughe they were manifestly sene, and hol|den with the handes, and persuadeth those thynges whych of themselfes are in|visible, to be moste certayne and sure not by mannes reasons, but by a su•e belefe towards God the authour thereof. The Iewes put confydence in theyr workes, but this is the onely thing which maketh vs alowed & well beloved of God, & not vs alone|ly, but furthermore yf a man wyll make rehersall from the creacion of the worlde, he shall fynde that all oure forefathers and elders, who are muche remembred for theyr laudable vertue and godlynes, deserued that they attaine to by reason of their commendable fayth.
Fyrst of all, are we not bounden vnto fayth that we haue sure perceueraunce that all this whole worlde with all thynges therin couteyned was created with the worde of God, and the onely commaundement of the maker? For who is a|ble otherwise to perswade, that of inuisible thynges were created & made thynges visible: or els that thynges which are, were made of thinges which are not? The philosophers reasonynge as men, supposed y* the world was neuer made, neither had any begynnynge more then had the workeman and creatour hym selfe. But this which could neither be sene, ne can be proued by argumentacion of mannes witte, we do as firmly beleue as thoughe we sawe it, ascertayned by holy scripture, which declareth that the world was made by the commaundement of God, who (as we know right well) is able to do all thinges, and can not lye. Abell first of all men deserued to haue the name of a rightuous manne, and was therefore the more to be praysed, bicause not beyng prouoked by the laumple of any other, he was innocente and faythfull to godward. But what thing was it that made him more dearly beloued of God thē his brother Cayn• Forsoth faith, wherby he wholy hanged of him, wheras Cayn lyke a man faithlesse, and not contented with those thinges which the earth brought forth of her owne accorde for the fode of innocency, fylled the ground. They both offered sacrifices vnto God of their owne propre goodes, but God onely accepted the sacrifice of Abell, bycause the innocent man trusted to his goodnesse with a true harte, and gaped not after the commodities and profites of this world, but holped for a rewarde of his vertuousnes in heauen. Therfore he deserued not by his sacrifice, but thorow fayth, that almyghtie God imbracyng his gyftes, dyd

by fyre sent down from heauen testifie that he was rightious, and by reason of this most goodly testimonye, he is now after so many thousand yeares so much renownied and spoken of, of all menne, that beyng deade he semeth euen to liue and speake. He was slayne to his brotherwarde what tyme he was murthered fautelesse, but he was not sleyne to God, vnto whome his bloude as yet cried vengeaunce from the earthe.

The texte.

By faith was Enoch translated, that he should not se death, neither was he founde: For God had taken hym away. For a fore he was taken away he obtayned a good report, that he pleased God. But without faith it can not be that anye man should please hym. For he that commeth to God, muste beleue that God is, and that he is a rewardeer of thē that seke hym.
Neither was it any whit preiudiciall vnto godlye Enoch that he was begotten of a wycked father. For holye scripture wytnesseth of hym that he was conuersaunt & familiar w' god, euen whē he lyued in earth, because he pursued by faith, not those things which are sene, but such things as are not sene y' is to wytte, eternall thinges & heuenlye: & for this cause he was taken vp alieue to those thinges that he loued, & deliuered frō death. For he liued after such a sort before he was taken from the felowshyppe of men, that he semed rather to lyue in heauen then in earthe, and semed also vnworthye to dye for that he hadde commytted nothyng death worthye, to thentent men shoulde firste learne by his example, that the open way to immortalitie is by faith and innocē lyuing. Therfore he was taken awaye bycause he pleased God. But he pleased hym chiefly by fayth, without the whiche no man pleaseth hym, haue he els neuer so many good dedes. For whosoeuer desyreth to be brought in fauour with allmyghtye God, must fyrst of all beleue that God is, who can do all thynges, and wylleth what is best. Then muste he also beleue that God careth for the worlde, and that by hym neyther the godly, whiche settyng at noughte the visi∣ble good thynges of thys worlde searche after God inuisible, are defeated of their rewardes, be they neuer so muche afflictéd and persecuted in this lyfe: ne∣ther the wicked persones shall lacke their punishementes, although they seme here to lyue in prosperitie and haue the worlde at will. Therefore Enoch maye thanke his fayth for this (I wote nere whether I maye call it glory or felicitie) that he is taken awaye from the felowshyppe of men, and lyueth with God.

The texte.

By fayth Noe, beyng warned of God, eschued the thynges whych were as yet not sene, and prepared the arcke to the auyng of his houshold, through the whych arcke he con∣demned the worlde, and became hei•e of the righteousnes which is according to faith.

Howbeit Noe shewed a more notable example of faith towards God, e|uen then this, who when he was forewarned by the mouthe of God, howe it shoulde come to passe that all kyndes of lyuyng creatures in earth shoulde be destroyed thorow inundation of waters, and sawe no apparent argumentes or reasons wherby the saying of God mought be proued, bycause the element was fayre and cleare, and the people that were feastyng & makyng brydeales without any care lawghed to heare these manassyng wordes of the prophecie: Yet surely beleuing that it would so come to passe as God had sayde before it should happē, ordeyned an Arke, wherby he both preserued his own houshold, & cōdēned other mē which so mistrusted y∗ wordes of god, y∗ they lawghed hym
to •korne as a madde man when he was a framynghe the sayde Arke agaynst the commyng of the floude. Neyther was he alonely preserued from the flould, but also succeded in the prayse of Abell and Enoch his elders, who are muche renowned for that rightuousnesse whiche thorowe faith maketh a man com[m]endable before God.

The texte.

By faith Abraham when he was called, obtayned to go out into a place, whych he shoulde afterwarde receyue to inherytance: and he went out not knowyng whether he should go. By faith he remoued into the lande of promyse, as into a strangcoūtreys, when he had dwelt in tabernacles: & so dyd Isaac & Iacob heires with him of the same promi∣se. For he loked for a citie hauing a foundacion, whose builder & maker is god.

Nowe howe ofte dyd Abraham gyue an example of a notable faith to|wardes God? First where as there is nothynge more pleasant to man then hys natyfe countrey, yet when almyghty God comaunded hym to forsake the same with his affeccions, and flyt into an vnknowne lande, he made no tarieng, but obeyed streight wayes the voyce of God, and that prouoked by no other mans example, nor put in hope and confort by any probable reasons, how it should so come to passe, that after he had forsaken suche landes and patrimonie as he was borne vnto, he shoulde possesse by enheritaunce, I wot nere what lande, wherof as yet he neyther knewe the name, nor situation. So sure a truste and belefe had he, that all should come to passe what so euer God had promysed. It proceded of the same fayth that when he came into the lande promysed of God, and the matier went not forewarde to hys mynde neyther wyth hym, nor his sonne Isaac, nor his nephew Iacob (where as yet thenheritaunce of thys lande was not promysed to him alone, but also to his ofspring and posteritye) because he was constrayned oftetimes to fyght with his enimyes, and Isaac had muche busynes and trouble with the Philistians, and Iacob was dryuen thence by Esau his brother into the coūtreys of Mesopotamia, frō whence after he was at the length retourned agayn, he was fayne to bye a litle pece of groūd to pytche his pauillion in: yet all these thynges moued not Abraham a whyt to haue any mystrust in God, who promised the lande: neyther complayned he that he was a bannyshed man, and not an enheritour, neither regarded he those thynges whiche are sene in earth, but heauenly thynges whiche are not sene o∣therwise then w↑ the eyes of fayth. For he perceiued that this was not the lande that God meante of when he made the promes, the whiche lande he set so lytle store by, that he thought it not necessarie therin to buyld neither house or towne but kepe himselfe and his, in tabernacles,
as a stranger whiche anon shoulde remoue to an other place. What dyd he then loke for when he sawe that these promyse was not perfoormed? Forsooth he loked for an other citie whiche was stable and perpetual, from whence he should neuer be dryuen out againe, farre vnlyke these cyties whiche men do buylde and destroye, the maker and buylder wherof was God hymselfe.

Through faith Sara also receiued strength to conceiue and be with child, and was deliuered of child when she was past age, because she judged hym faithfull whych had promised. And therfore sprang there of one (euen of one whiche was as good as deade) so manye in multitude, as are starres of the skie, and as the sand the which is bi the sea shore innumerable.

Moreouer his wyfe Sara when she had bothe an olde man to her husband, and her selfe was so stricken with age, that her matrice lacked natural strength to drawe mannes sede vnto it, and retayne the same, dyd newerthelesse cöcveyue, and was deliuered of Isaac, mistrusting the strength of nature, but yet giuing credence vnto God, who by an aungell promysed her a man chylde the nexte yeare. She gaue no eare to nature rellaming and barking to the contrarie, but onely had a sure belefe that God coulde not lye. God promysed Abraham a poosteritie equall in nombre to the starres, and the sande of the sea shore, and yet by the course of nature was there no hope of yssue at all. That notwithstanding, he had no mystrust. And therfore of this one olde man beyng barayne by reason of age, there yssued a posteritie so many in nombre, as are the starres of the s•ye, and the sande in the sea shore. For he loked for sonnes and nephewes, not after the kinred of bloud, but after the imitacion of faith, wherby al we are the ofspring and posteritie of Abraham, which do beleue the promises of the gospel. Therfore not onely Abraham, but also all his true posteritie were of suche constaunt fayth, that very death bereaued not them therof.

These all died according to faith when they had not receyued the promises: but saw thē a far of, and beleued them, and saluted them, and confessed that they were straungers and pilgrimes on the yearth. For they that say such things, declare that they seke a countrey. Also if they had bene myndeful of the countrey, from whēce they came out, they had leа|sure to haue returned agayne: but now they desire a better (that is to saye) an heauenly. Wherefore God hymselfe is not a shamed to be called their God, for he hath prepared for them a cytie.
For all these dyed when they as yet had not the promysses perfourmed, but lawe them a farre of by fayth, and beleued them: and for greate desyre saluted them, puttyng so lytle trust in this lande, wherein no man maye lyue anye long space, that they confessed them selfes straungers and pylgrymes, not onely in Palestyne, but in the whole worlde. For oftetimes they call this lyfe a pillgrimage and straunge dwellyng. And Dauid in the mystical! Psalme confesseth himselfe to be a pylgryme on the lande as all his forefathers and elders were, and yet reigned he in Palestine, and builded there a citie. And verely this countre y was compassed about with very narrowe lymites, and a great parte thereof came not to the possession of the Hebrues the ofspryng & successours of Abraham, bycause they coulde not driue out the olde possessioners: neyther dyd Moyses entre into the same, but behelde and saluted if a farre of from a mountayne, when he was aboute to passe out of the world, and yet had he no mistrust of the promyses. Therefore sence they confesse themselues to be pylgrymes, they sufficiently declare that they desyre and long for a countrey. What countrey seke they after vnnto whom all this worlde is an exile and banishement? They forsoke their countrey of Chaldey, the whiche, if they had so sore longed for it, was not so farre of, but that they myghte haue had conueniente recourse thider at pleasure. Therfore they longed not for that, but for an other coūtrey better then it, wherin they myght liue for euer, quite exempte and deliured from all greuous sorowes and paynes of this wretched worlde. This was that heauenly countrey, into the whiche God called them out from theyr owne, for the loue wherof he wyld them so to lyue in this worlde, as though they were not therin. And for this cause almyghtie God, where he is the maker & soueraigne Lorde of all men, calleth himselfe speciallye the God of Abraham, Isaac and Iacob.

For he is properly the God of those that haue put their whole trust, and all aydes of felicitie in him. And vnnto suche hath he prepared, not an earthly, but a celestiall citie in the whiche they reygne alwayes in blysse with him, for whose sake they contemned all thynges.

By faith Abraham offered by Isaac when he was proued, and offered hym being his only begotten sonne, in whom he had receiued the promisses. And to hym it was sayd: •• Isaac shall thy sede be called: for he considered that God was hable to rayse hym up agayn from death. Therefore receiued he hym also for an ensample of the resurreccy on. By faith dyd Isaac blesse Iacob and Esau, concernynge thynges to come.
Was not this also a notable example of faith in Abraham? that when God tryeng howe vnfaynedly he trusted hym, commaunded hym to offre vp in sacrifice his sonne Isaac, where as he was hys onely sonne, and he in whose name the posteritie was promysed (for these were the wordes of the promyser: Thy sede shall be called in Isaac) yet he without further delaye dyd as he was cōmaūded to do, not reasonyng here with himselfe on this wise: Of whom shal I haue posteritie if I sley hym in whom onely resteth all the hope of my poste∣ritie? But he consideryed this in his mynde, that God who made the promyse could not lye, and that he was able yf it pleased hym, to reyse his deade sonne the multiplier of his stocke euen from death: And because he beleued the resur∣rection of the dead, it was therfore gyuen him to bryng home his sonne againe with him beyng as it were, restored to lyfe, notwithstādyng he was as much as in the father laye, dead, who euen then represented by a certayne figure the res∣urrection of Iesu Christe to come. This was also a manyfest example of a mynde hauyng a great confidence in God, that when Isaac saye on hys death bedde, and had not as yet receyued the felicitie promysed of God, yet was he bolde to promyse the same to Iacob and Esau his sonnes, when he blessed the both, foreseyng both theyr lyues, and the contrarie rewarde that eche of them shoulde haue. So quycke of syght is faith, that she seeth euen those thinges as present whiche are farre distant from the bodely senses.

The texte.

By faith Iacob, when he was in dying, blessed bothe the sōnes of Ioseph, and bo••• hymselfe toward the toppe of his scepter. By faith Ioseph when he dyed, remembred the departynge of the children of Israel, and gaue commaūndement of his bones.

It came of lyke faithe that Iacob at the hower of his death, blessed all the sonnes of Ioseph, not ignoraunt what was to come, who crossynge hys armes layed his right hande vpon Ephraim beyng on his left syde, and his lefte hāde vpon Manasse standynge on hys ryghte syde, nothynge doubtynge but that woulde come to passe, which the holy ghost tolde him before shoulde happen. But this faithfull olde man saw a greate deale farther, what time he kyssinge the toppe of the sceptre of his sonne Ioseph, worshypped Christie in hym, who should haue soueraigne auctoritie & rule ouer all men, of whō the said Ioseph falsely accused & betrayed of his brethren bare the figure. Neither dyd Ioseph growe out of kynde, & become vnlike his auncestours in faith. For when he should departe this world in the land of Egipt, he foresawe how it should come to passe by gods helpe (the whiche thing as then semed nothing lykely) that the Israel ites shoulde remoue out of Egypt to come vnto the lande promysed of God: and so true is it that he doubted not herof, that he gaue then a commaū∣dement of the translating of his bones to the same place.
By faith Moses, when he was borne, was hid three months of his father and mother because they saw he was a proper child, neither feared they the king's commandment.

Moreover Moses, when he was newly come into the world was preserved by the faith of his parents. For when the king had commanded that all the men children born of the Hebrews should straightway be done to death, his father and mother after they had vowed the child (who seemed anon as he was born to be marked to do some great and notable feat, even by the very tenderness and likelyhood that appeared in his countenance) supposing it to be an acceptable pleasure unto God that it were preserved for the common weal of the people, contemned the king's commandment, and hid the said child three months in their house: that done, they put it in a little cofer, and laid it out upon a river's bank, nothing doubting but God would preserve the youngling whom he had endowed with so great grace: to conclude, they feared more to displease God than the King, because they perceived that such as live well and virtuously, cannot, however the world go with them, lack their reward.

By faith Moses when he was great, refused to be called the son of Pharaoh's daughter, and chose rather to suffer adversity with the people of God than to enjoy the pleasures of sin for a season, and esteemed the rebuke of Christ greater riches than the treasures of Egypt. For he had respect unto the reward.

Howbeit the parents of Moses deserved to have the praise thereof, yoke as this was his own proper commendation, that after he was shot up to ward men's state, and chosen of Pharaoh's daughter to be her son, he refused the honourable kynred of the blood Royal, hauing leuer to confess him selfe to be an Hebrew born, & so to suffer common persecution with the people of God, then by wicked dissimulation to enjoy the commodities and pleasures of this world, reckeninge it to be much happier riches than all the Egyptians treasures, at that time to suffer the rebukes of adversities for the preservation of the people, thereby to figure Christ, who in time to come should suffer greater euels for the sauety of his nation. Finally he contemned that he myghte haue had, and was sure of, and with the eyes of faith regarded those thynges onely whiche are farre from the senses, puttyng his affyaunce in God,
who suffreth not the vertue and goodnes of mā, to be disapointed of worthy rewardes.

The texte.

By faith he forsoke Egypt, & feared not the fearcenes of the kinge. For he endured, euen as though he had sene hym whych is inuisible. Through faith he ordayne the passe|ouver and the effusion of bloude, left he that destroyed the first borne, shoulde touche them.

The same Moyses puttyng his trust in the ayde of God, boldlye attempted thynges of muche greater enterprise then these. For he sticked not to flye oute of the lande of Egypte, and thence to conuey with him the people of God, nolthyng fearyng the wrath of the fierce tyrante. He contemned the kynge whom he sawe w\textsuperscript{t} his eies. He regarded not the threatnynges of so myghtye a Prince, whom he sawe in armes pursuyng his nation the Israelites at the heles, and readie to sleye them. Neyther did he with lesse boldnesse and courage of mynde trust vpon the inuisible socours of the inuisible God, then yf he had openlye sene him with hys eyes. Moreouer of the same fayth came it, that when he vn\textsuperscript{uder}stode how it would come to passe, y\textsuperscript{*} the reuengyng Aungel would raunge thorowe the whole lande of Egyphte, and sley all the fyrstborne, he was nothyng afrayde of his people the Hebrues, vnto whom in those daies aboute the tyme of the same destruction, he ordeyned the annuall vse or ceremonie to eate the Pas|chall Lambe, with whose bloude they sprynkeled the thrasholde and haunse of the dore, with both the postes of the house, and trustyng vpon this sygne feared not them selues in the myddes of the slaughter of the Egipcians.

The texte.

By faith they passed through the red see as by drie lande, which when the Egipcians had assaied to do, they were drowned.

Anon after when the reed sea letted the Hebrues in their lyeng, by vertue of lyke fayth it deuided asonder at the stroke of Moyses rodde, and lefte suche a waie in the middes, that they passed therby as wel as by drye lande. And by this meanes all the people puttyng theyr truste in God, fled a waie safe and without any harme. But when the Egyptians beeyng rashe and ouer hastie thorowe wrath, were entred therin, by and by the waters closed together, and they all were drowned.
¶ By faith the walls of Jericho fell downe after they were compassed about seven dayes.

What thing made in times past the walls of Jericho, after they were seluen tymes compassed aboute, on the seuenth daye sodaynely to fall without any violence of engyns at the sounde of the priestes trompettes, & the crye or shoune of the people, in suche wise that all the Hebrues who enuyroned the towne, had entraunce made themeuery man in the place where he stode? was it not the faith of the capitayne Iosua and the people? he was thorowly persuaded with hym selfe that god was able to do all thynges, and that the thyng woulde vndoubtully come to passe whiche he had promised to do.

The texte.

By fayth the harlotte Raab peryshed not with them that were disobedie, when she had receiued the spies to lodgyng peaceably.

Furthermore, it was also a notable example of fayth that the harlotte Raab, whiche had before receyued the spies to lodgyng that were sent vnto the Citie by the Hebrues, after she perceyued howe that people was dearly beloued and in the fauoure of God, she was better wyllynge to provide for them with the daunger of her owne lyfe, then to get thanke of the wycked Citizens, and therfore had she this rewarde for her faith, that she and her familie onely were pre|serued frō death, because they shuld not perishe wē thē, which trustyng to their own strength beleued not that god would destroye their Citie at his pleasute.

The texte.

And what shall I more say? For the tyme wyll be to shorte for me to tell of Sed, of Barache, and of Samson, and of Iephthae, of Dauyd also & Samuell, & of the phetes: whych through fayth subdued kyngdomes: wrought tyghteousues: obtayned the promyses: stopped the mouthes of lions: quenched the violence of fire: escaped the edge of yē swearde, out of yē wekenes, wer made strong, wared valyant in fight, turned to flyghte the armyes of the alyentes, the women receyued their dead raysed to lyfe agayne.

But seyng that among so many wonderfull actes of oure forefathers and elders there was none at all notably achiued wē out the aide of faithe, for what purpose shoulde I stande in the particuluer rehersall of them all? I shoulde solner lacke tyme, then examples if I would go forth with the
stories of the Captayne Gedeon, who trustynge vpon the aydes of God feared not with three hundred men to set vpon the hooste of the Madianites excedyng wel fournished with men, armoure, and all other habilimentes of warre: And in conclusion dyscomfited and put to flyght a great multitude of them, with the sound of trompettes, noyse of pytchers, and merueylous and sodayne appearynge of candels, in suche wyse that the Hebrues neuer drawyng their swerdes, one of them slewe an other.

Of Barache, who trusting vpon the propheceie of the woman Debora, set vpō the excedyngly well appoynted hooste of the Captayne Selara, and slewe the same not leauing one man aliue, and finally put kyng Iabin to flight, who anon after was slayne of a woman.

Of Sampson, who beyng ayded with the helpe of God achiued manye wonderful enterprises against the Philistians, for the defence of his countrey, the whiche coulde not be done of a greate manye together, nor yet by any puis|sauce and strength of mannes bodye.

Of Iephthae, who albeit he was a vile basterd, and of base fortune in his countrey, yet trustyng vpon Goddes helpe had a merueylous goodly victorie ouer the Immonites enymyes to his people.

Of Dauid, who besydes so many victories by Gods helpe gotten, besydes so many ieoperdies as he escaped by the preseruation of almighty God, feared not beyng but a younge striplyng, and wythout armoure, to encountre wyth Goliath well weaponed and armed at all peces, whom he ouerthre we with the ••oke of a slyng, bycause God should haue the whole glory and prayse of this victorie and not man.

Of Samuell, who withoute anye garde of men to defende his personage, gouerned many yeares the people of Israel, freely executynge the office of a ludge and chief ruler among them, beyng well assured that God woulde re|warde, yf any man dyd any thyng aryght in his ministracion. Tyme (I saye) would fayle me yf I would procede in recityng of al such exæples. I wyll here ouerhyp so manye noble Prophetes, as puttynge theyr trust in God set naught by the threatnynges of tyrantes: so many men of renowned holines as not by worldly goodes & riches, but by the ayde of god in whō they put their whole al|fyaūce dyd wōderful dedes, & by theyr worthy actes left behynde thē a memori|al of thē selues vnto posteritie. For, to make a brief & sūmarie rehearsal of stories omittyn the names of thauctours, it is to be ascribed vnto theyr fayth y↑ they beyng as touchyng all other thynges vnable, dyd by the helpe of God subdue most wealthye
and riche kyngdomes, and coulde not by any maner of feare be brought from the kephyng of the lawe that was geuen them, lokyng for theyr reward of almyghtie God. And because no delayeng of the promises minished their fayth, at length they attayned those thynges whiche God promysed vnto their elders. They obteyed of him by faithfull prayers that whiche coulde in no wyse be done by the course of nature. They were by his preseruation delyuered from excedyng greate daungers. The lyons whiche agaynste other are of fiercenesse inuincible, they either vanquished, or proued harmles, as though their mouthes beyng stopped, or els their clawes faste bownden, they had had no power to hurt those whom God would haue preserued without any anoyauce. When they were cast into the myddes of the fyre, they so endured withoute hurte, as though they had quenched the naturall violence and heate therof with their bodyes. Agayne, by the protection of God they escaped awaye safe from their enemies swerdes that were drawen agaynste them. 

Furthermore

God recomfortyng them, they receyued after viter desperation, exceeding greate strength and courage of mynde, insomuche that beyng not longe before taken for dead mē, they sodaynly acquited them selues manfully in battayll, & valiauntly put to flyght their enemies, of whom they were inuaded. Moreouer the faitehe also of the wemen deserued that the mothers sawe their deade children reysed from death to lyfe agayne.

The texte.

Other were tacked, and woulde not be deliuered, that they myght inherite a better resurreccion. Agayne other were tried with mockinges and scourgynge, moreouer, with bondes and prysonemente, were stoned, were hewn asunder, were tempted, were slayne with sweard, walked vp and downe in shepe skynnes, & goates skynnes, being destitute, troubled audvered, whiche men the world was not worthy of: They wandred in wilderinesses and in mountaynes, and in dennes, & caues of the yearth.

Other beyng racked, and sore handled with diuerse kyndes of tormentes, were better wyllyng to dye in suche paynes, then to be delyuered with conditiōn to obeye the wycked commaundementes of Prynces: yeldynge with greate fayth theyry lyues to almyghtye God, whiche they knew ryght wel they should receyue agayne with vauntage in the resuttection of the deade, supposynge i• muche better to bye immortalitie with the losse of this shorte and transitorie lyfe, then for a lytle gayne of small tyme to loose the lyfe eternall. Agayne by reason of a constaunt desyre they had to mayntayne the trueth and riughtiousnes, they were
iestynge stockes to all the worlde, laughed to skorne of euerye bodye, and
slaunfered for madde menne, and workers of myschief, and not onlye
put to shame for theyr faith towards God, but also had their vertue and
goodnesse tryed with scourgynges, and moreouer with bondes and
emprisonment. Furthermore they were stoned, hewen a sonder, and
torne in peces wyth horrible punishemente of bodye. To make an ende,
with what kynde of euyls were they nat tryed with al? They dyed with
dynt of swerde, beynge fully persuaded that good men coulde not by
very death be seuered from God.

Agayne suche of them as chaunced not to make an ende of their
tourmentes by death, wanne nothyng els by prolongyng of their lyues, but
that they were tournented with long martyrdomme. They were banished
from their houses, and beyng dryuen oute of townes wandred vp and
downe in wyldernesse lyke wilde beastes, couered, as well as it woulde
be, with shepe skynnes, and Goate skynnes, hauyng scarcitie of all
necessaries, vexed with the cruelnesse of persecutours ready to assayle
them on euery syde, & troubled with the sondrye disco|modites and
miseries of this lyfe, beyng so vnworthy to suffre suche euels and
adversities, that the worlde was rather not worthye to haue in it so
vertuous and holy men: in suche wyse, that God moughte seme euen for
this purpose to haue taken them away from the company of men, lest
they beyng men of pure and chast conversacion, should haue ledde their
lyues among defyled persons and synners. Therfore they wandered
aboute in wylde mountaynes, hauyng no certayne habitation or
dwellyng place to resorte vnto, vsyng Dennes and Caues of the earth in
the stede of houses.

The texte.

And these al thorow faith obtayned good report &, receiued not the
promyse, bicaue god had prouided a better thing for vs that they without
vs, should not be made perf... 

And all these before named albeit they haue not yet obtayned the
rewarde promised them for their godly lyuynge, whiche rewarde shalbe
gueuen them the generall resurreccion of the bodiyes: Yet haue they
deserued perpetuall prayse for the constantnesse of their fayth. Some
man wyll here saye: Why

--- Page xxiii ---

hath not euery man his rewarde by and by gueen him after death? For
soothe it hath so pleased almyghtye God, that all the whole bodye of
Christe shall re|ceiue the glory of immortalitie together. For we are all
membres of the same body: and suche as haue gone before vs do gladly tarye for vs, to thende that they maye wholy and ioyntly with theyr bodyes, and all the felowshyppe of theyr brethren, entre into thenheritaunce of eternal glory, and be conioyned vn|to their heade.

¶ The .xii. Chapter.

The texte.

Wherefore, let vs also (seyuge that we are compassed wyth so great a mult ytude of wytneses) laye a waye all that presseth downe, and the sinne that hangeth so fast on, let vs run with pacience vnto the battaill that is set before vs, loking vn|to Iesus yaucr|or and finisher of our faith, which (for the ioye that was set before hym) abode the errosse & despysed the shame, and is set downe on the right hande of the throne of God. Consyder therefore, howe that he endured suche speaking against hym of sinners, lest ye shoulde be werted, & faint in your mindes. For ye haue not yet resisted vnto bloud, striu|ng agaynst sinne: And haue forgotten the exhortacyon, whych speaketh vnto you as vnto children: My soune, despise not thou the chastenyug of the Lorde, nether fa|ute, when thou art rebuked of hym: for whom the Lord loueth hym he chasteueth: yea, he sourgeth euery sonne that he receyueth

Eyng then we are compassed with so great a companye, and as it were with a cloude of those, who, euen in the olde testamente, witnessed by sufferyng of suche euels as are before rehearsed that they beleued the promyses of God with all their harte, let vs also encouraged by their examples see that we caste frome vs the burthen or fardell of corporall thynges and bodelye lustes, whiche letteth the mynde laden with cares to desyre thynges celestiall, and put awaye synne that helde vs faste on euery syde: and fynally beyng in|censed and set a fyre with the hope of heauenly thinges, runne manfully in this ••ase that is set before vs, and by no afflyccions, nor any withdrawynge of the mynde be stayed and holden backe from runnyng the course that we haue belgonne, neuer castyng our eyes asyde from lesu Christe, who as he is the verye cause that we haue conceyued this belefe on God, so wyll he fynyshe what he hath begonne in vs. Let vs considre what waye he entred in, and whitherto he came, who whereas he myght by reason he was innocent and gyltlesse haue es|caped death, and bene as much without all payne and passion, as he was with|out all synne, yet he despysynge the ioyes of this worlde suffred death, and to thentent his death should be the greuouser haung reproche ioyned therwith, he suffered the death of the crosse. For men make not so muche a doo to suffre a glorious death. Ye see whiche waye he entred in. Nowe whitherto came he? By despiesyng of this lyfe, he attained immortalitie: By despiesyng and settyng naught by worldly
reproch, he attayned euerlastyng glorie in heauen, where he nowe sytteth on the ryght hande of the royall throne of God the father.

When ye withall haste auaunce youre selfes to come to be partakers of this glorie thorowe reproche and dyuerse paynful afflictions, then, lest you dyscou[raged in your myndes shoulde at any tyme by thenforcemente of wearynesse ceaseto runne in the raase that is sette before you, considre with your selfes how that youre captyayne, who neuer knewe anye manoure of synne, dyd neuer thelesse, to shewe vs an example of true pacience, endure so greate rebukes, so

muche shame and vylanye, suche mysreportes and false accusacions, that he let the wycked Iewes compell hym to suffre the very punyshement of the crosse. Be not ye therfore dysmayed, who beynge not cleane withoute synne? do suffre lesse dyspleasures and persecution. Better it were for a man to dye a thousande tymes, then to fall agayne into his former synfull lyfe. Howbeit you, who haue hytherto suffred small persecution and aduersitie, haue not as yet resisted sinne vnto steadying of bloud, the whiche synne fierslye assaulted hym, stryuynge al gaynst it, and yet you do by and by suppose that God hath forsaken you, and remembre not what the mercyfull father speakethe vnto you, as vnto his chil|dren, in the mysticall prouerbes, comfortynge you, and with swete and gentle wordes exhortyng you to greate and valiaunte courage of mynde: My sonne (sayth he) despise not thou the chastenyng of the Lorde: neither despaire thou when soeuer he rebuketh thee. For whom the Lorde loueth, him he chasteneth with the euels and aduersities of this lyfe, and scourgeth euerye sonne that he receyneth.

If ye endure chastenyng, god offereth hymselfe vnto you as vnto sonnes. What sône is he whom the father chasteneth not? If ye be not under correccyon, wherof al are partakers, then are ye bastardes and not sonnes. Therefore seynge we haue had fathers of our leshe, whych corrected vs, & we gaue them reuerence: shall we nowe not much rather be in subiexion vnto the father of spirites, & lyue? And they verely for a feawe daies nut|lered vs, after theyr own pleasure, but he nurtereth vs for our profite, to the intent that he may minister of his holines vnto vs. No maner chastening for the present time semeth to be ioious, but greuous: neuertheles afterwarde, it bringeth the quiete fruit of righteous|nes, vnto them whyche are exercised thereby.

The texte.
If ye paciently endure such chastenyng, God acknowledgeth his sonnes, and offereth him selve to you agayne as a mercifull and louing father, & doeth not exclude you from thenheritaunce of the lyfe celestial. Thynke you that you are theryfore hated, and nothyng regarded of God, bycause ye are afflictred with the euels of this world? Nay, rather this ought to be an argument that ye are appoynted to be the heyres of the fathers enheritaunce. For what father is he that doeth not some whilstes chasten his sonne whom he acknowledgeth for his owne? Furthermore, syth that all vertuouse men and good lyuers, whom God eyther doth, or hath dearly loued, haue bene by temporall afflictions taughte true vertue, and godly lyuyng, yf you be free from suche fatherlye correction, verely it is a manyste proofe that ye are bastarde, & not true natural sonnes. If we haue not onelye suffred, but also gyuen reverenc to oure parentes, of whome we are begotten as touchynge the fleshe onely, whyles they dyd wyth checkes and lashes teache vs vs the common behauiour of this lyfe, not striuinge agaynst their autoritie, but so interpretynge their doynges, as thoughe howsoever they dalte wyth vs, they dyd all of a frendelye mynde, and good zeale to|wardes vs: shall not we then muche more submytte and yelde our selues to the heavenly father, who is not onely the auctour of bodyes, but of spirites, fullye persuaded with our selues herein, that what euyls and aduersities so euer he suffreth vs to be afflictred with all, he doeth neuertheles with a fatherly mynde proyde for our soule health and saluation? As the corporall father is not so cruell agaynst his sonne as to sley him, but to preserue him, and make him better: so God chasteneth vs in this worlde to thentente we maye lyue for euer in the worlde to come. And those parentes enstructed vs as they would them sel|fes, ofentymes abusyng their autoritie, and enstructed vs for a shor|te tyme in

thynges transitorie, and suche thynges as wyll soone perishe, as in those which perteyne to the gettynge and mayntenauce of worldlye substaunce, yea and many tymes hauyng an eye to their owne profyte, they enstructed vs to thys ende, bycause they would be holpen with our obsequious and ready deligence. But this father who hathe no nede of vs, alwayes regardeth our commodit|ties, and that our singuler profites and commodities.

For he goeth not aboute to haue vs enryched with earthlye goodes, neyther to haue vs succede in the lyuelod of a fewe acres of lande, but to giue vs his hea|u|enly gyftes, that is to witte, holynesse in this world, and in the worlde to come euerlastyng blysse and felicitie. Whoso wyll earnestly consyndre with hym selve this so greate and excellent profite shall easely awaye wyth the temporal grief of this present life. For when other
parentes do correcte their children, yt manner of chastysing hath in it no pleasure, but payne and grief for the tyme presente, yet after the children be come to mannes state, and begynne once to perceiue howe mucche good that payne dyd them, then do they greatly reioyse that euer they were beaten and chyddde, and with lawghynghe countenaunce rendre them thanks whom they suffred before with wepyng eyes. Euen so the calamytie and miserye of this worlde is in the meane tyme whiles it hangeth ouer oure heads, and vexeth these mortall bodyes, greuouso to oure senses. But this payne, this vexation and trouble, wherwith oure soules also by reason of the societie they haue with the body are dysquieten, bryngeth forth the quyet and swete fruite of rightuousnes in due season. Affliction teacheth godlynesse, godliness bryngeth the ioyes of a good mynd or cleare conscience, a good mind bryngeth forth immortalitie. Therfore lette no mannes harte fayle him in this most godly raase. The sweate and labour is greate, but the rewardes are hygh and excellent, but the rewarde gyuer is faythfull.

The texte.

Stretche furthe therfore the handes whych were let downe, and the weake knees & so that ye haue straight steppes vnto your fete lest any halting turne you out of the waye: yea, let it rather be healed. Folowe peace with all men & holynes: without the whych no man shall se the Lord. And loke that no man be destitute of the grace of God lest any rote of bytternesse springe vp and trouble, & therby many be deyled: that there be no fornica[r], or vnclene person, as Esau whych for one messe of meate sold his birthright. For ye know how that afterward when be would by inheritaunce haue obtained blesseyng, he was put by. For he founde no place of repentaunce, though he sought it with teares.

Folowe you stout wrastelers, and lustye runners: bestyre youre werye handes, plucke vp your weake and foltryng knees, and runne streygth to the marke that is set before you. Let not the foote tournynge hyther and thyther wander out of the streyght waye: Yea rather yf you haue wandered anye whit at all, yf ye haue bene heretofore slacke in runnyng, see ye make amendes with a newe lustie courage and cherfulnesse. Neither is it ynough for you that euer man runne for his own behofe takynge no care for other: yea rather be you so conioyned in peace and concorde, that by a cómon diligence one of you be carefull for an other, and take hede lest anye runnyng in this common course fall from the grace of God: lest any lacking that holynesse whiche becommeth the membres of Christ to haue, and wythout whiche no man shal see God, be oneous vnto the bodye, and vnworthye to haue the chief game or reward which is set before vs gyuen hym: And fynally lest anye roote of bytternesse sprynge vp, and truble the godlye endeoures of other whiche hasten vnto heauenlye thynges: and beyng suffred to spread abrode defyle a greate manye with hys
infection. Let there be no fornicatour amonst you, or any person that is otherwise vnclene, and gyuen vnto the bealy. For suche lustes and beastly desyres do let you to runne, and cause you to tourne out of the ryghte waye, and thus commeth it to passe, that whiles you regarde suche coloured & apparent good thynges, ye loose that chiefe game and everlastyng rewarde. So for a suretye chaunced it vnto Esau, who beyng hongrey solde his byrthryght for the pleasure of one mease of meate, purchasyng himselfe perpetuall repentaunce for a small pleasure, that endured but a while. For this must you remembre to then|tent it maye be an examble for you, howe that afterwarde when he wente aboute to haue his byrthryghte restored vnto him agayne by his fathers bles|syng, he was put by, and was neuer ye better for his late repentaunce, althoughe he testified by greate abundaunce of teares that he was sorye for his deedes. That byttrenesse whiche springeth of hatered, enuye, and arrogaunce, breaketh brotherly concorde: pleasure of the bodye, superflytie, and other desyres of filthy thynges do defyle pure and holy liuyng. Nowe these two thynges, that is to witte concorde and pure lyuyng, must not decaye amonst you: Neither can the one of them be without the other. For amonge vnclene persones and synners, there is no concorde wherwith God is pleased: neyther can there be any good and vpryght liuyng where as discorde and debate rayneth. Therfore we ought also to take good hede lest we most folyshely exchaunge thenher|taunce of the kyngdome of heauen, with the pleasures of this worlde. The things wherunto we hasten are heauenly, wherfore we muste come pure and cleane: we must continually walke in the lyght of the gospell. Oure holye lyuyng must agree with so holy a profession. You must nedes be answerable vn|to your hye priest and his lawe in your concversation.

For ye are not come vnto the mount that is touched, and vnto burnynge fyer, nor vnto storme and darkenes, and tempestes of wether, and sounde of a trompe, and the voyce of wordes, whych voyce they (that heard it) wished awaye, that the communicacion should not be spoken to them. For they could not abide that which was commaunded. Yf a beast touche the mountaygne it shalbe stoned, or thruste thorowe with a darte: so terryble was the syght whych appeared, Moses said: I feare & quake. But ye are come vnto the mount Syon, and to the cyrie of the liuyng god, the celestial Dierusalem: and to an innumerable syght of angeles: and to the congregacion of the firste borne sonnes, whych are wrytten in heuen, & to god the judge of all, and to the spirites of iust and perfecte men, & to Iesus the mediator of the new testamēt, and to the sprinkeling of the bloud that speaketh better then the bloude of Abell.
For ye are not come vnto the mount of Syna, whiche maye be touched with bodye, as youre forefathers came once, what tyme Moyses publyshed the lawe: and vnto a burnynge fyre whiche is felte and perceyued with mannes senses, nor vnto a storme and darkenesse, and vnto tempestes of weddre, and sounde of a trompe, all the whiche thynges are perceyued with the cares, and eyes: nor to the voyce of wordes, which although they myght haue bene hearde with mannes cares by reason they were pronouncd with breath, and dyd lytle or nothyng represent the true voyce of God, yet had they suche a Maiestie in them, that the people hearynge the terrible noyse of the same, were greatly afeard, and desyred almyghtie God that he would not him selfe speake anye more vnto them, but that Moyses would with his voyce publyshe suche things as God had commaunded. Els shoulde that voyce of God haue bene more terryble then the weakenesse of mannes eares had bene able to awaye with all. Suche a reuerende feare and dreade had those thynges whiche were done onely to fygure the lawe of the gospell, that the people was keppe a lofe, & not suffred to touche the mounte, & also a proclamation made by commaundement, that what beast soeuer touched the same should be stoned, or thrust throwayne with a darte. For so terrible was the sight of the thynges which were shewd vnto the corporall senses, yt Moyses himselfe was abashed, & quaked for fear thereof. Howbeit you are not come to suche a sensible sighte, whiche was a shadowe and figure of farre better thynges, but to thynges yt haue in the more veritie then is conteyned herin, forasmuche as they are perceiued with ye mynd or soule, & not with bodely senses: Ye are come, I saye, to the spirituall mounte of Syon which is touched with the spirite, & not with handes: to heauenly Ierusalem the Citie of the lyuyng God where is peace euerlasting: to an vnnumerable syght of angels the head peares & inhabitauntes thereof: to the conigregation of the children of god who haue not lost their byrthright with Csau, but by cleauynge vnto Christe haue deserued to be regestred in heauen where they are made citizens: to God the iudge of all, who is the soueraigne persolnage of that common wealth: to the spirites and soules of rightuous men, who for their perfite godlynes and good lyuynge are ioyned to the companye and felowshyp of heauen, and associat with the iudge: to Iesus the hye priest of the newe testament who doth not destroy vs, but restore vs vnto fauoure: & to his bloud by whose sprynklyng soules are pourged ye whiche speakeyth bettre then the bloud of Abel. For ye bloud desyred vengeaunce: but this obteyneth pardon.

The texte.
Se that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on yerth, muche more shall we not escape, yf we turne awaye from hym, that speaketh from heauen, whose voice then shoke the yerth, and now hath declared, saying: yet once more wyll I shake, not the yeart onely, but also heauen. Where as he saith: yet once more, it signifieth the remouinge awaye of those thynges whiche are shaken, as of things which haue ended their course: that the things, whiche are not shaken moye remaine. Wherefore, yf we receyue the kyngdom whyche can not be moued, we haue grace wherby we may so serue God and that we may please hym with reuerence & godly feare. For our God is a consumyng ire.

The more mercifully & louingly his bloud speakeyth for vs, the more oughte we to beware lest we despise him who speaketh so for vs. For if they escaped not punishment for despysyng of the worde, who refused Moyses a man speakynge on earth, then shalle we suffre muche greuouser punishment yf we tourne awaye from Christ speakyng vnto vs from heauen, whose voyce then shoke the earth, to feare them by sensible feare from synnyng. But what threateneth he nowe to do from heauen by the prophet Aggeus? yet once more, sayeth he, will I shake, not the earth only, but also heauen, to the entent yé not only earthly men, but also heauenly thynges maye quake & feare. Now where he sayeth: yet once more: it signifieth the remouyng away of those thinges which are shakken, of such thynges, I saie, as are made with mens handes, as the temple, and citie of Ierusalem, to thende that those thinges which are not made with men NES handes, & therfore inasmuche as they are eternall can not be shaken, maye contynue. The lewes do glory & take pride in their tēple, they glorye in their holy citie, but the time shall come when these thinges shal not be. They loke after a kyngdome, but we see it translated and remoued to an other place. Let us therfore who thorowe the beniite and grace of almyghtie God haue begonne to endeuour our selfes to attayne the kyngdome of heauen (the whiche can in no wyse be shaken) perseuer in the beniite of almyghtie God.

Let us continue in this heauenly temple, & serue God with suche reuerence and feare, that we may with puritie of minde and conscience please him, who requi|reth not from hence forth any other kynd of sacrifice. If our forefathers were afearde to do any thyng whiles they were makyng of their sacrifices wher with they shuld offend the eyes of men: how much more hede thē oughte we to take in these spirituall sacrifices lest we do any thyng whyche maye offende the eies of almyghtie God. If in tymes past he were in daunger who came vnto the holy places without due obseruation of certayne ceremonies: how much greater
pelryll then shall we be in yf we presume to come with vnclene myndes vnto God, who is not a bodely fyre (the which as it is kyndled, so may it be quenched agayne) but a fyre ful of strengthe and efficacie, and also suche a one as bryngeth to nought and destruction what thyng soeuer it lusteth.

¶

The .xiii. Chapter.

The texte.

Let brotherly loue continue. Be not forgetfull to lodge straungers. For therby haue diuerse men lodged angels vnwates. Remember them that are in bondes, euen as though ye were bound with them your selues. Be myndefull of them which are in aduersitie, as ye whiche are yet in the body. Wedlocke is to be had in honor among all men, and the bed vndefyled. As for whorekepers and aduouterers God shal iudge them. Let your conuer|sacion be without couetousnes, & be content with suche thinges as ye haut already. For he hath sayd: I wyl not faile the nether forsake the: so that we may boldly say: the Lorde is my helper, and I will not feare what man maye do vnto me. Remembre them whyche haue the oversight of you, which haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of their conuersacion.

Et brotherly loue contynue among you, sens that ye are mem|bres of the same bodye. Loue ye not suche onely as are daylye conuersaunt with you, but also those whiche resorte as straun|gers vnto you. For hospitalitie is highlye commended before God, in so much that hereby Abraham deserued to receyue vn|wares Angels to lodgyng when he thought he had done that good tourne and pleasure vnto men. Furthermore Christen charitie requireth also this, that the calamitie of suche as are in prison and bondes for the profes|syng of Christe moue you no lesse then if your selfes were in lyke case: and that their tourment and Payne (who are elsewise afflicted with diuerse euels and ad|uersities) so styre you to pite and compassion, that it maye hereby appeare that you haue a body subiect to the selfe same euils, and are not compassion|lesse for th•se paynes and sorowes whiche the membres of the same bodye do suffre. Let wedlocke, the whiche beyng kept as it oughte to be had due ho|nour, euen among the heathen people, be lykewise had in honour and reuerence among you: and let not the bed of matrimonye be defiled with any kynd of ad|outry. As for whorekepers & aduouters God shal iudge thē. Let your con|uersation be without couetousnes, in such wise that you may contente your sel|fes with such thynges as you alreadye possesse, as menne liuyng without pro|uision and care for any thyng to come. For god made such a promise vnto lo|sue & in losue to al that put their cófydence & trust in him: I wil not faile the, saith he, neither forsake the: so that trusting on him, we maye boldly saye
as the prophet saith in the mysticall psalme: The lorde is my helper, I will not feare what man may do vnto me. Regarde you those y• haue the oversight of you, of whom you haue receyued, not mannes doctrine, but the worde of God, and see that they lacke nothyng necessarie for them, vnto whose wordes lyke as at the begynnynge you gaue credence, so loke vpon their lyuynge as on a marke, and folowe their faithe, consydering how constauntly they abyde in the professions

of the gospell vnto their lyues ende. The gospell once taughte a ryghte, is alwayes most stedfastly to be holden and obsuerued.

The texte.

Iesus Christe yester daye, and to daye, and the same continueth for euer. Be not caryed aboute wyth diuerse and strange lernynge. For it is a good thynge that the heart be sta|blysshed with grace, not with meates, whych haue not profyted them that haue had their pastyme in them. We haue an aulter whereof they maye not eate whych serue in the tal|bernaclle. For the bodies of those beastses whose bloude, is broughte into the holye place by the hygh pryeste to pourge sinne, are burnt without the tentes. Therefore Iesus also to sanctifie the people with his owne bloude suffered without the gate. Let vs go futthe therefore vnto by mout of the tentes, and suffer rebuke wyth hym. For here haue we no continuuyng citie: but we seke one to come.

For as Iesus Christ was yesterdaye, and is to daye, and euermore shalbe tyme without ende, and neuer shalbe chaunged: so shall his doctryne continue for euer. Therefore abyde you stable and stedefast herein, and be not as menne, leanyng vpon no sure foundation, caryed aboute with newe and diuerse leer|nyng. The lawe of Moyses taught no other thyng then the gospell nowe te[cheth, but after an other fashion. It is a poynte of foly to sticke styll vnto sha|dowes, after that veritie is come to lyght. And yet are there some which renewe agayne the olde iewyshe religion nowe abrogate and dysanulled, holdyng opi|nyon that bettue and godlye lyuynge standeth in meates and corporall fode, the whiche thynges suche as haue supersticiously obsuerued, haue nothyng profyted therby to thattaynyng of ryghtuousnesse. Whoso desyreth to attayne perfyte and true godlynesse, which hath not an onelye shadowe of ryghthou|uses, but stablyshe the mynde with a cleare conscience before God: lette hym cantinew in grace and fayth, and leane vpon this foundacion whiche Christe hath layde, and then shall he not wauer with lewyshe superstions. Let the lewes counte it a holy thyng to absteyne frome certayne meates, euen frome suche as are offered vp in sacrifice. We also haue a muche holyer aulter, wher|of it is not lawfull for them to eate, who beyng gyuen
as yet vnto the ceremonies of the lawe, knowe not the grace of the gospel, wher by is gyuen true soule health and saluation. For, accordyng vnto the prescription of the law, the car\kases of those beastes whose bloude is accustomably offred for sinne by the hie priest in the tabernacles called holy, are by commaundement burned withoute the tentes, as though the bloude had in it some holy thyang, notwithstanding the bodies, as thynges vn\cleane and defyled, are caryed oute to be burned in vn\holye places, and therefore they absteine from them, as from vn\cleane mea\tes. These folkes haue the shadowe, but we embrace that which the shadowe hath signified. They were neuer the holier in minde after they were sprynkled with bloud, neither were they any whit the cleaner because they abstained from eathyng of y* bodies, sens their soules were wholy dysteyned w† sinne & vicious|nes. We embrace Iesus our sacrifice & hie priest, who, as it were alluding to the figure of the lawe, would be crucified without the gate of the citie of Jerusale\m, there to pource his people with his most precious bloude, whose ex\ple we must not supersticiously, but devoutely folowe. And this shall we do, ye\ we also take vp our crosse, & folow him goyng out frō the cōpainye of men, as frō a knot or fellow\ship of mischeuous persons. Let vs likewise go out, & departe frō meadlying with this world, & take more pleasure to suffre reproch for Christes sake, thē to take y* fruition of worldly glory. Let vs byd this earthly city|fare well, who haue not here a contynuyng citie, but loke after one to come, whiche is celestiall and euerlastynge.

Page [unnumbered]

Verely he goeth out of the citie, who so putteth awaye and subdue\th affection|ons and lustes of the fleshe, and wholye gyueth himselfe to heauenlye contemplation.

The texte.

By hym therefore do we offersacrifice of laude alwaies to God, that is to saye• the frute of those lippes, which confesse his name. To do good & to de\stribute forget not, for with suche sacrifices God is pleased. Obeye them that haue the ouersyght of you, and submit your selfes vnto them, for they watch for your soules, even as they that must geue accōptes: that they maye do it with ioye, & not with griefe. For that is an vn\profitable thinge for you.

We offre not vp our sacrifyce within the walles, but goe in lyke manoure out of the citie with oure hye priest Christe, and contynuallye offre a certayne sacrifice plea\saunt and acceptable vnto God thorow hym, not any beast, not corne of the fildes, but the fruite of lyppes, of lyppes, I saye, not alone\lye of the bodye, but also of the sowle, by the whiche we acknowl\age the benefytes of God towards vs, and hauynge Christes
crosse in remembrance, tendre thankes for the remission of our synnes, and so manye gyftes as we are endowed with all. Of this aulter the Iewes are not partakers, who abyde styll with in the walles, and Ioue nothyng but that whiche is carnall. Nowe learene you also an other kynde of sacrifice, worthye to by a sacrifice of the ghospell, whiche we muste continually make to please almyghtie God with all. Oure neyghboure is to be holpen with our benefites, and yf the same be in necessitie, then ought we to succour him with haide of our goodes and substaunce. For by suche sacrifices goddes fauour is sooner obteyned, then by the triflying obserruances and constitucions of the Iewes, without regarde of our christilan brother. Obey you those whiche haue the ouersyghte of you, submyttynge youre selves vnto them, although they be euell persons, so long as they go not aboute to enforce you to vngodlynesse. For when they doe accordynge to their office and vocation, they watche for youre soules inasmuche as they prouide for your soule health and saluacion, and that with their owne peryll, bycause they shall gyue an accomptes of their ministration vnto almyghtie God, from whome all power commeth. You shall greately ease them of their burthen, yf you shewe your selves obsequious and obedeyent vnto them, to thentente that what so euer they do, they maye doe it with righte good will and gladly, rather then with euell wyl and grudging. For that is bothe greuous vnto them, and also vnto you vnprofitable. It greueth them that they haue taken so muche payne without any profite. On thother syde, it is not expedient for you to provoke goddes wrath agaynst you, thorowe your dysobedience.

Praye for us. For we eust we haue a good conscience among all men, & desire to lyue honestly. But I desire you the more, that ye so do, that I maye be restored to you the fere. The God of peace that brought agayn from death our Lorde Iesus the greate shepheard of the shepe through the bloude of the euerlasting testament, make you perfecte in al good workes, to do his will & bryng to passe, that the thing whych ye do, maye be pleas in his syght through Iesus Christ. To whom be prayse for euer while yworld endureth Amen.

Praye ye vnto God for my brethren and me. For (as it semeth) I ought to be numbered among your good pastours and byshoppes. Whether I be allowed of all men or no, I cannot tell, yet I trust I haue demeaned my selfe as

honestye and good conscience woulde amonge all those whiche are desyrous to lyue after the rule of the gospell. And this do I the more
earnestly desyre you to do, to thentent I maye the soner be restored vnto you agayne. In the meane season I lykewyse praye for you, that it maye please God thauctour of peace whiche hath raysed agayne from death that chiefe shepeherd and pastour of his shepe our Lorde Iesus Christe, who when he was relyued entred into heauen thorowe his bloude, there to make intercession for vs, vnto the father, with the whiche bloude he hath hallowed the newe and euerlastyng testament: I praye for you (I say) that it maye please him to make you perfite in all good workes, to thentente you maye satisfie and accomplyshe hys will, and that it maye further please him to bryng to passe that the thinge whiche ye do may be pleasaunt and acceptable in his sight, and that thorow his sonne Iesus Christ, who is alwayes present and setteth forth oure sacriices: vnto whom all glorie is due, not onely in this present lyfe, but also for euermore. Amen. There is nothyng that we can chalēge and ascribe vnto our selfes for our well doinges. It is his gyfte, and commeth of him what so euer we doe wherewith God is pleased.

The texte.

I beseche you brethren, suffre the worde of exortacion: for we haue written vnto you in fewe wordes. Ye knowe our brother Timothe, that he is at lybertie: with whom (yf become shortly) I wyll se you. Salute them that haue the ouersyght of you, & all the saintes. They of Italy salute you. Grace be with you all. Amen.

These thinges haue I written for your exhortacion, desyryng you to take in good parte that I haue done of a good mynde and purpose. I haue written vnto you in fewe wordes, as he who purposeth shortly to see you. You shal vnnderstande that Timothe is not with me at this present. For I haue sent him to an other place. If he retourne shortly I wyll come with him and se you. Haue me commended to all suche as haue the ouersyght of you, and furthermore to the whole companye of sayntes or good christians. The Italians salute you. The grace and fauour of god be with you all.

Amen.

¶ Thus endeth the Paraphrase vpon the Epistle to the Hebrues.