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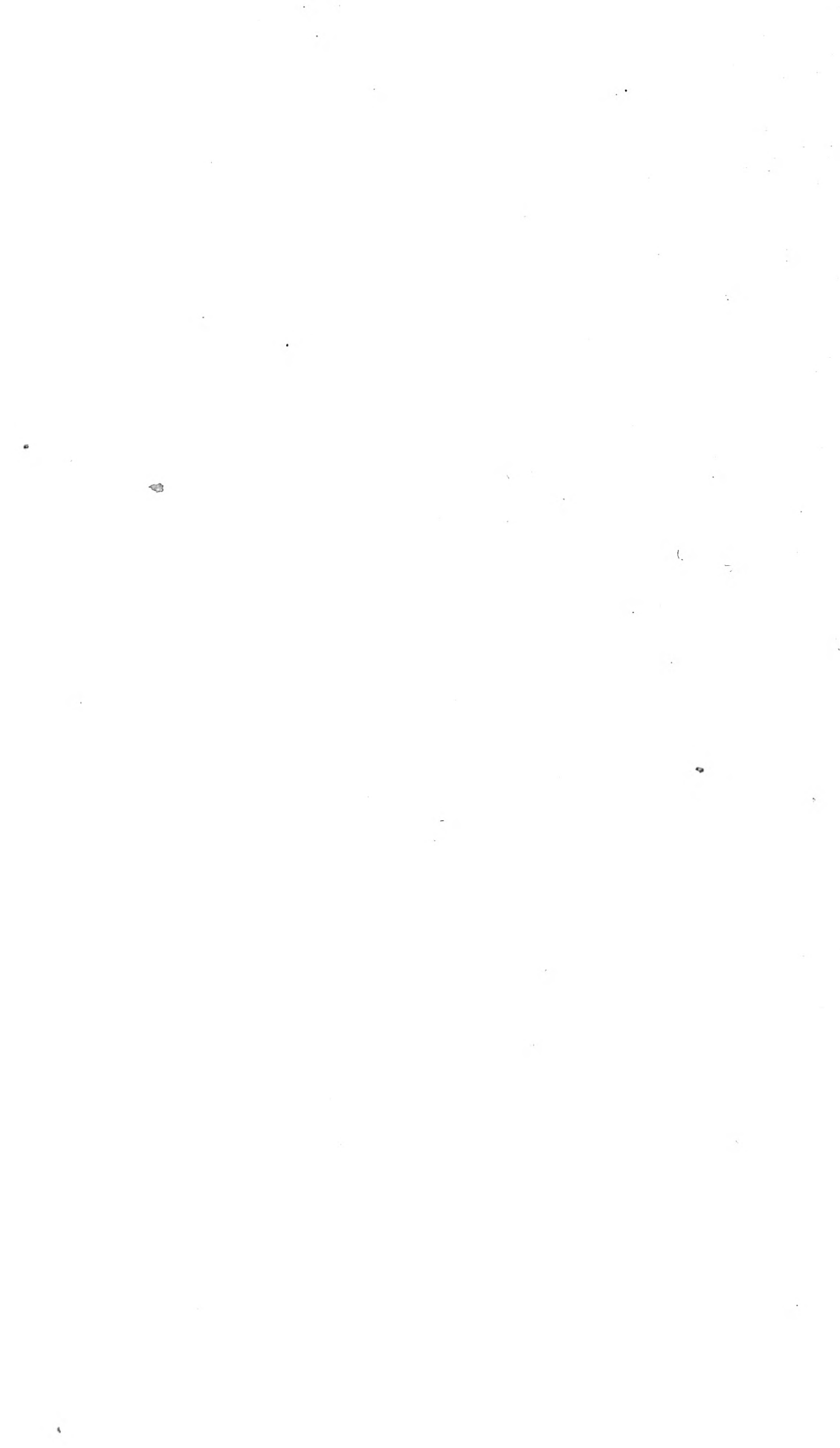
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A NEW
LITERAL TRANSLATION
FROM THE ORIGINAL GREEK,
OF ALL THE
APOSTOLICAL EPISTLES.

WITH
A COMMENTARY, AND NOTES,
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,
A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

By *JAMES MACKNIGHT, D. D.*

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

THE SECOND EDITION.—IN SIX VOLUMES.
TO WHICH IS PREFIXED,
AN ACCOUNT OF THE LIFE OF THE AUTHOR.

VOL. V.

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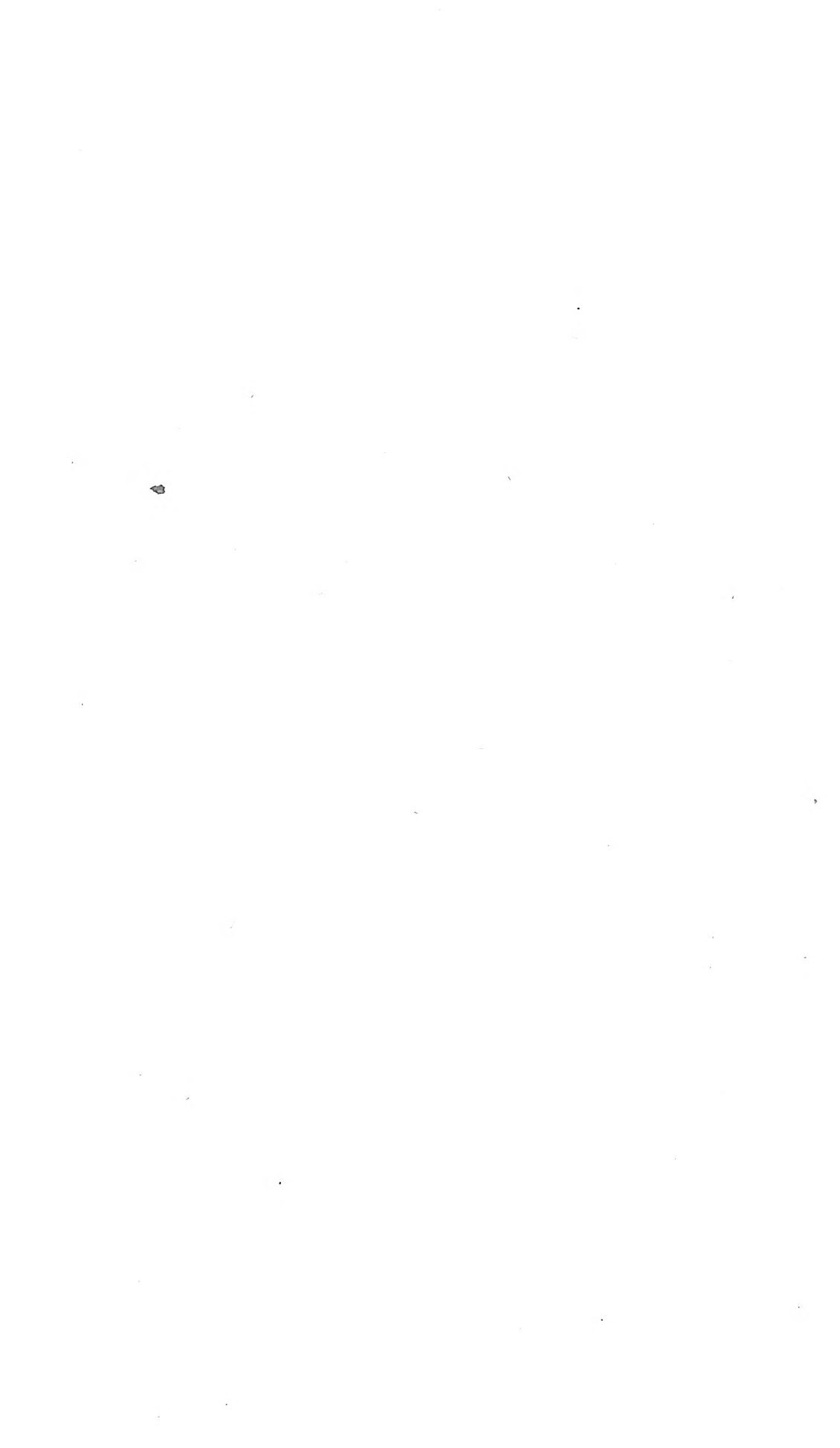
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A NEW
LITERAL TRANSLATION
OF
ST. PAUL'S EPISTLE
TO THE
H E B R E W S.

P R E F A C E.

THE authenticity of the epistle to the Hebrews having been disputed, both in ancient and modern times, it will be necessary, before other matters are introduced, to state fairly and to examine impartially the arguments on each side of the question, that we may know where the greatest weight of evidence lieth. This is the more necessary, not only because the chief doctrines of the gospel are more expressly asserted and more fully explained in the epistle to the Hebrews, than in any other of the inspired writings; but because these doctrines are confirmed in that epistle, by testimonies brought from the writings of Moses and the prophets. Wherefore, if the authenticity of the epistle to the Hebrews is established, and it is shewed to be the production of an inspired apostle, the peculiar doctrines of the gospel, being confirmed therein by the

Jewish as well as by the Christian revelation, they will appear in so clear a light, that the controversies concerning them, which have so long divided the church, ceasing, greater unity of faith and love, it is to be hoped, will at length take place, than hath hitherto subsisted among the disciples of Christ.

SECT. I. *Of the Author of the Epistle to the Hebrews.*

Although the writer of the epistle to the Hebrews hath in no part of it introduced his own name, we are certain, that the persons to whom it was sent were at no loss to know who he was. For in three passages of the epistle, as well as by the messenger who carried it, he made himself known to the Hebrews to be the apostle Paul. The first is, chap. x. 34. *Ye suffered with me in my bonds*; alluding to some assistance which the Hebrews had given to Paul, during his imprisonments in Jerusalem and Cæfarea. See however, chap. x. 34. note 1.—The second passage is, chap. xiii. 18: *Pray for us.*—19. *And I the more earnestly beseech you to do this, that I may be restored to you the sooner.* A request of this kind, from an unknown person, would have been perfectly ridiculous.—The third passage is, chap. xiii. 23. *Know that our brother Timothy is sent away, with whom, if he come soon, I will see you.* For, as Timothy was often called by Paul, *his brother*, (2 Cor. i. 1. Col. i. 1.) and was known, not only in the Gentile countries but in Judea, to be Paul's constant companion, by telling the Hebrews that his brother Timothy was sent away on some errand, and by promising, if he returned soon, to bring him with him when he visited them, this writer clearly discovered himself to be the apostle Paul. But if the Hebrews knew that the letter which they received was written by Paul, we may very well suppose, with Hallet, that as often as they had occasion to speak of their letter, they would speak also of its author; and, that the persons to whom they spake of him, would in like manner hand down his name to those who came after them.

Since therefore, the writer of this epistle, from the time it was delivered to the Hebrews, must have been known by tradition to be Paul, it is reasonable to expect that it would have
been

been quoted as his by some of the authors of the first age. Nevertheless, in the most ancient Christian writings now remaining, this epistle is not quoted at all, till the end of the second century; at which time it began to be mentioned by some, whilst it was overlooked by others. This silence of the ancients was in a great measure owing, I imagine, to the Hebrews themselves, who were at no pains to make their letter known to the Gentiles, supposing that it had little or no relation to them.—If the reader desires to know who of the ancients have quoted this epistle, and who have neglected to mention it, he will find a full account of both in Hallet's introduction to this epistle, and in Lardner on the Canon, vol. ii. p. 331.—To his account Lardner subjoins the following historical remark: “It is evident that this epistle was generally received, in ancient times, by those Christians who used the Greek language, and lived in the Eastern parts of the Roman Empire.—In particular, Clement of Alexandria, before the end of the second century, received this epistle as Paul's, and quoted it as his frequently, and without any doubt or hesitation.” Concerning the Latins Lardner saith, “This epistle is not expressly quoted as Paul's by any of them in the first three centuries. However it was known to Irenæus and Tertullian, as we have seen, and possibly to others also.” Tertullian ascribed it to Barnabas; in which opinion he was singular. Lardner adds, “It is manifest that it was received as an epistle of St. Paul, by many Latin writers in the fourth, fifth, and sixth centuries.”

We are informed by the ancients themselves, that they were led to doubt the authenticity of the epistle to the Hebrews by three circumstances. 1. The want of the writer's name at the beginning of it, and throughout the whole epistle. 2. The elegance of the style in which it is written. 3. Some expressions in the epistle itself, which they thought unsuitable to the character of an apostle. Nevertheless, as the most ancient, and by far the most general tradition of the church, ascribed this epistle to the apostle Paul, the fathers, to remove these objections, supposed that it was originally written by Paul in the Syro-chaldaic language, commonly at that time called *the Hebrew*: But that Luke, or some other person, translated it into Greek.

Accordingly, Eusebius in his *Eccles. Hist.* b. vi. c. 14. saith, Clement of Alexandria, “ affirmed that the epistle to the Hebrews was Paul’s, and that it was written to the Hebrews in the Hebrew language; but that Luke studiously translated it into Greek, and published it to the Greeks.” The same Eusebius, *Eccles. Hist.* b. vi. c. 25. cites Origen as saying in his *Homilies on the Hebrews*, “ If I were to shew my opinion, I should say, that the thoughts are the apostle’s, but the language and composition are another’s, who committed to writing the apostle’s sentiments, and who, as it were, reduced into commentaries the things spoken by his master. Wherefore if any church holds this epistle to be Paul’s, it is to be commended for so doing. For the ancients (*οἱ Ἀρχαῖοι ἀνδρες*) did not (*εἰκον*) rashly hand it down as Paul’s. But who actually wrote it, (*Origen means, wrote the language*), I think is known only to God. But an account hath reached to us, from some who say that Clement, who was bishop of Rome, wrote this epistle; but from others, that it was Luke, the writer of the Gospel and the Acts.”—Jerome likewise, who was born in the year 342, in his book of illustrious men, *Art. Paul*, saith, “ The epistle, called to the Hebrews, is not thought to be his, because of the difference of the argument and style: But either Barnabas’s, as Tertullian thought; or the Evangelist Luke’s, according to others; or Clement’s bishop of Rome, who, as some think, being much with him, clothed and adorned Paul’s sense in his own language. Moreover, he wrote as an Hebrew to the Hebrews, in pure Hebrew, it being his own language. Whence it came to pass, that being translated, it hath more elegance in the Greek than his other epistles.”

Having thus laid before the reader the opinions of some of the ancients concerning the epistle to the Hebrews, I judge it proper now to transcribe, from the 8th page of Hallet’s Introduction to Peirce’s paraphrase and notes on the Hebrews, the remarks which he hath made on Origen’s testimony above recited; because they may be applied to all the ancients who have given their opinion concerning the epistle to the Hebrews. “ The traditions, which Origen mentions, are more to be regarded than his private opinion and reasonings. And as he

“ positively

“ positively says the ancients did in fact hand it down as Paul’s
 “ epistle, so it is plain he laid vast stress on this tradition, since
 “ he would not give it up as false, though he had strong tempta-
 “ tions so to do. For he was very hard put to it to reconcile
 “ this tradition with the style of the epistle, and with other tra-
 “ ditions which named Clement or Luke as the writer of it.
 “ But rather than give up the former tradition, viz. that it was
 “ Paul’s epistle, he would frame such an odd hypothesis as that
 “ just now mentioned.” Hallet ought to have said, *adopt such
 an odd hypothesis*: For it was framed before by Clement of Alex-
 andria, who was Origen’s master and predecessor in the Cate-
 chetical school of Alexandria. Hallet goes on: “ It is very cer-
 “ tain then, that the churches and writers, who were ancient
 “ with respect to Origen, had one common tradition, that St.
 “ Paul was the author of the epistle to the Hebrews. And their
 “ testimony to this matter of fact cannot but be of great
 “ weight, since those Christians who were ancients with respect
 “ to Origen, must have conversed with the apostles themselves,
 “ or at least with their immediate successors.” Hallet adds,
 page 21: “ Since this tradition was ancient in the days of
 “ Clement of Alexandria and Origen, about 130 years after the
 “ epistle was written, it must have had its rise in the days of St.
 “ Paul himself, and so cannot reasonably be contested.”—Cle-
 ment of Alexandria flourished about the year 192, that is, about
 130 years after the epistle to the Hebrews was written. Origen
 flourished in the beginning of the third century, about 150
 years after that epistle was written.—See, however, the remarks
 which Lardner hath made on the above passage from Hallet’s
 Introduction, in the third volume of his *Credibility*, part ii.
 page 252.

II. It follows now to be considered, whether the want of Paul’s name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it was not written originally by St. Paul; or that our present Greek copy is only a translation of an epistle which was written in Hebrew?

And first, with respect to the want of Paul’s name in this epistle, it may, notwithstanding, have actually been written by

him. For in our Canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is no where inserted in them. I speak of the three epistles of the apostle John, who, for some reasons now not known, hath omitted his name in all of them. His first epistle begins exactly like the epistle to the Hebrews. And in his other epistles, he calls himself simply, *The Presbyter*, or *Elder*.—It is true, Paul commonly inserted his name in the beginning of his letters. Yet, in this to the Hebrews, he deviated from his usual manner, probably for the following reasons: 1. Because, the doctrines which he set forth in it being wholly founded by him on the Jewish scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the scriptures, the propriety of his application of these testimonies, and the justness of the conclusions which he deduced from them. See this explained in sect. 3.—2. As Paul was the apostle of the Gentiles, in writing to the Hebrews, he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews living in foreign countries to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he in the conclusion of his letter beseeched them to suffer the word of exhortation; chap. xiii. 22. and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, ver. 18.—3. This epistle, as shall be shewed by and by, sect. 2. being designed, not for the believing Jews alone, but for the unbelieving part of the nation also, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent, not only to avoid assuming his apostolical character, but even to conceal his name; because, being regarded by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to such a degree, that in all probability, they would not have read his letter.

2. With respect to the style of the epistle to the Hebrews, though it really were superior to the style of Paul's other writings,

ings, he may, notwithstanding, have been the author of it. For, towards the conclusion of his first imprisonment at Rome, when the epistle to the Hebrews was composed, he may be allowed to have improved his style by use.—To pass, however, from this, although both the ancients and moderns have praised the style of the epistle to the Hebrews as singularly beautiful; particularly Lardner, who saith, Can. vol. ii. p. 375. *That this epistle to the Hebrews is bright and elegant from the beginning to the end*, its superiority to all the other epistles of Paul in point of style, may justly be called in question. At least it may be doubted, that its superiority is so great as to shew, that the person who wrote these, was not capable of writing this. For, not to mention that the sublimest passages in the epistle to the Hebrews are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians; concerning which Grotius hath said, that *it surpasseth all human eloquence*. And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews, is a proof that it was not written by Paul. But, let any one who is a judge of composition and style, examine the examples of elegant and even sublime writing, produced from Paul's epistles and discourses in Prelim. Ess. iv. p. 84. and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews? If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing, that when he wrote a letter which he hoped the learned Jewish doctors would read, he would be at more than ordinary pains in perfecting its style, to render it more the object of their attention? For he knew, that if they were convinced of the truth of the gospel by the reasonings in this letter, their conversion would smooth the way to the conversion of their brethren, and make the Judaizing Christians, in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, and which have been urged as proofs that this epistle cannot be Paul's, are the following.—Heb. ii. 1. *On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.*—Ver. 3. *How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him?*—And chap. xii. 1. *Laying aside every weight, and the sin easily committed, Let us run with perseverance the race set before us.* In these passages, the writer of the epistle, it is said, speaks of himself as one not distinguished, in any respect, from common Christians. And more particularly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles. Whereas Paul, in his epistle to the Galatians, hath repeatedly asserted that he received his knowledge of the gospel, not from men, but immediately from Christ himself. To these things Wetsten, Peirce, Lardner, and others reply, that it is Paul's manner to join himself with those to whom he writes; especially when going to say any thing dishonourable to them. Thus, Ephes. ii. 3. *With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath, even as others.* In some passages also of his epistles, he ranks himself with the idolatrous Gentiles, Tit. iii. 3. as doth the apostle Peter likewise, 1 Epist. iv. 3.—Farther, Grotius and Le Clerc are wrong in saying, that the writer of the epistle to the Hebrews speaks of himself, chap. ii. 3. as having received the knowledge of the gospel from them who heard Christ preach the great salvation. What he says is, that the great salvation which was begun to be spoken by the Lord, was confirmed to him by them who heard Christ: that is, the glad tidings of the great salvation given to Paul by Christ, were confirmed to him by the preaching of the apostles. Now, so far is this from being unsuitable to Paul's character as an apostle, that in his other acknowledged epistles, he often appealed to the testimony of the eye-witnesses in confirmation of things made known to himself by revelation. For example, Acts xiii. 30, 31. 1 Cor. xv. 5, 6, 7, 8. 2 Tim. ii. 2.—In like manner,
Peter

Peter appealed to the testimony of the other apostles, 1 Epist. i. 12. *Which things have been reported to you by them who have preached the gospel to you with the Holy Ghost sent down from heaven.* So also Jude appealed to the testimony of his brethren apostles in confirmation of the things which he wrote in his epistle. See ver. 17.

What hath been advanced under the foregoing heads, must, I think, convince impartial readers, that the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages which are said to be unsuitable to the character of an apostle, afford no presumption that it was not written by him. Wherefore, if there is positive evidence that the epistle to the Hebrews was written by Paul, it ought to be received as his, notwithstanding some modern commentators, justly esteemed for their learning, have affected to doubt of it.

III. It therefore remains to propose the arguments, by which St. Paul is proved to be the writer of the epistle to the Hebrews.

1. The first is; the most ancient and by far the most universal tradition of the church, hath constantly ascribed this epistle to the apostle Paul.—But of this enough hath been said in the first article of the present section, to which the reader is referred.

2. The second argument is; if an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall without hesitation pronounce Paul the writer of the epistle to the Hebrews. For therein we find that overflowing of sentiment briefly expressed, which distinguisheth Paul from all other writers.—Therein also are abrupt transitions from the subject in hand to something subordinate, but at the same time connected with it, which having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched, sometimes in a short expression, and sometimes in a single word, all which are peculiar to Paul.—In this epistle likewise, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expressions which are to be supplied, either from the foregoing, or from the following clauses.—In it also, as in Paul's
acknow-

acknowledged epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed, because being obvious, the writer knew they would naturally occur, and therefore needed to be removed.—Lastly, after Paul's manner, the author of the epistle to the Hebrews, hath subjoined to his reasonings many exhortations to piety and virtue: All which, to persons who are judges of writing, plainly point out the apostle Paul as the author of this epistle.

3. In the epistle to the Hebrews there are many sentiments and expressions which Paul hath used in the epistles acknowledged to be his—For example, Heb. i. 2. *Heir of all things*, and ver. 3. *an image of his substance*, are parallel to Col. i. 15. *The image of the invisible God, the first born of every creature*.—Heb. ii. 7. *Thou hast made him for a little while less than angels, Thou hast crowned him with glory and honour, and hast set him over the works of thy hands*: are sentiments parallel to Philip. ii. 8. *Being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross.* 9. *And therefore God hath exceedingly exalted him, and hath bestowed on him a name which is above every name.* 10. *That at the name of Jesus every knee should bow, of things in heaven, &c.* See also Ephes. i. 21, 22.—What is said Heb. v. 12, about *milk* as food for babes, but *strong meat* for full grown men, we have, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to receive it*.—Heb. viii. 1. *Who sat down at the right hand of the throne of the Majesty in the heavens*: And chap. xii. 2. *Sat down at the right hand of the throne of God*: are expressions similar to Ephes. i. 20. *And set him at his own right hand in the heavenly places*.—Heb. x. i. *The law containing a shadow of good things to come*: is the same with Col. ii. 17. *Which are a shadow of things to come*.—Heb. x. 33. *Ye were made a spectacle both by afflictions and reproaches.* 1 Cor. iv. 9. *We are made a spectacle to the world*.—Heb. xiii. 16. *But to do good and to communicate forget not, for with such sacrifices God is well pleased*: is similar to Philip. iv. 18. where Paul, after thanking the Philippian for having communicated to his necessities, calls that good work, *A smell of a sweet savour, a sacrifice acceptable, and well pleasing to God*.—The writer of this epistle, chap. x. 30. quoting Deut. xxxii. 35. addeth the words, *saieth the Lord*, which are neither in the Hebrew nor in the LXX. just as Paul hath done in two of

his citations from the Old Testament, Rom. xiv. 11. 2 Cor. vi. 17.—Heb. xiii. 18. The writer of this epistle saith, *We are fully persuaded we have a good conscience.* The same declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12. — Heb. xii. 14. *Follow peace with all men.*—Rom. xii. 18. *Live peaceably with all men.*—Heb. xiii. 20. God is called, *The God of peace.* This title is given to God no where but in Paul's writings, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Philip. iv. 9. 1 Theff. v. 23. 2 Theff. iii. 16. *The Lord of peace.*—Heb. xii. 1, 2, 3. 12. There is a beautiful allusion to the athletic exercises, to which there are many similar allusions in Paul's other epistles.—This remarkable coincidence of sentiments and expressions in the epistle to the Hebrews, with the sentiments and expressions in Paul's acknowledged epistles, is no small presumption that this epistle is of his writing also.

4. In the epistle to the Hebrews there are interpretations of some passages of the Jewish scriptures, which may properly be called Paul's, because they are to be found only in his writings. For example, Psal. ii. 7. *My Son thou art : to day I have begotten thee ;* is applied to Jesus, Heb. i. 5. just as Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of scripture to him ; Acts xiii. 33.—In like manner, the explication of Psal. viii. 4, and of Psal. cx. 1, given by Paul, 1 Cor. xv. 25. 27. is found, Heb. ii. 7, 8.—So also the explication of the covenant with Abraham given, Heb. vi. 14. 18. is no where found but in Paul's epistle to the Galatians, chap. iii. 8, 9. 14. 18.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul.—In particular, the doctrines of the mediation and intercession of Christ, explained Heb. iv. 15, 16. vii. 22. 25. are no where found in the books of the New Testament, except in Paul's epistles, Rom. viii. 34. Gal. iii. 19, 20.—The title of Mediator, which is given to Jesus, Heb. vii. 22. viii. 6. ix. 15. xii. 24, is no where applied to Jesus, except in Paul's epistles, 1 Tim. ii. 5.—In like manner, none of the inspired writers except Paul, Heb. viii. 1.—4. have informed us that Christ offered the sacrifice

fice of himself in heaven. And that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish scriptures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these scriptures, and such admirable reasonings founded thereon for the confirmation of the gospel revelation, as, without disparagement to the other apostles, seem to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow students, and who, in his riper years, was intimately acquainted with the learned men of his own nation, Acts ix. 1, 2. 14. xxvi. 4, 5. and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven, nay, who was caught up by Christ into the third heaven, was equal to the subjects treated of in this most admirable epistle.

Before the controversy concerning the author of the epistle to the Hebrews is dismissed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at least was translated by him into Greek from the apostle's Hebrew autograph. His argument is this; There are in the epistle to the Hebrews, some Greek words used in a sense which they have not in Paul's other epistles, but which are found in that sense in Luke's writings. Now, allowing this to be true, Grotius's conclusion by no means follows. For every one knows, that the use of a few words in an unusual sense, doth not constitute what is called a writer's *style*. Besides, Hallet hath shewed, that there are also in the epistle to the Hebrews, words used in an uncommon sense, which are not found in Luke's writings, but which Paul in his other epistles hath used in that sense. Wherefore, if in the former case it is argued that Paul was not the author of the epistle to the

Hebrews,

Hebrews, it may, in the latter case, be argued with equal reason, that Luke was neither the author nor the translator of that epistle. The truth is, as Hallet observes, “ There is nothing “ in the argument either way. And if the argument had not “ been offered by so great a man as Grotius, it would not have “ been worth considering.”

Upon the whole, let any one who hath impartially weighed the arguments on the one side and on the other in this important question, say, whether the facts and circumstances above set forth, do not, in a very convincing manner, shew that the tradition preserved in the church from the beginning, concerning Paul's being the author of the epistle to the Hebrews, is well founded: And whether the church hath not rightly received that epistle into the canon of scripture, as an inspired writing of the great apostle of the Gentiles?

SECT. II. *Of the Persons to whom the Epistle to the Hebrews was sent: Of the Purpose for which it was written: And of the Language in which it was originally composed.*

I. Clement of Alexandria, Jerome, Euthalius, Chryostom, Theodoret, Theophylact, and others, were of opinion that the epistle to the Hebrews was sent to the Jews living in Judea, who, in the apostle's days were called *Hebrews*, to distinguish them from the Jews in the Gentile countries, who were called *Hellenists* or *Grecians*, Acts vi. 1. ix. 29. xi. 20. In that opinion these ancient authors were well founded, because, as Lardner observes, this letter appears to have been written to persons dwelling in one place, Heb. xiii. 19. 23, 24. namely to the inhabitants of Judea; and to those of them especially who lived in Jerusalem. For there only the Levitical worship, which is so accurately examined in this epistle, was performed: And there the chief priests, elders and scribes resided, who were best qualified to explain and defend that worship: Best qualified also to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author's reasonings therein were just, and his doctrines true. Accordingly, this epistle was not directed, like the epistle of James, *To the twelve tribes*

tribes who are in the dispersion; nor like Peter's first epistle, *To the sojourners of the dispersion of Pontus, &c.* But it begins without any address at all; so that not the believing Jews only, but those of the nation who had not believed the gospel, were invited to read and consider it, whether they resided in Jerusalem or elsewhere.

In confirmation of the supposition, that the epistle to the Hebrews was written to the people of Judea, Lardner, canon, vol. ii. p. 316. takes notice, that in it there are things which are more suitable to the Jews in Judea, than to the Jews in any other part of the world.—For example, chap. ii. 9. 18. the persons to whom this letter was sent are supposed to have been well acquainted with our Lord's sufferings and resurrection.—In like manner, chap. v. 12. *For though ye ought to have been teachers on account of the time,* with what follows, applies better to the believers in Judea than to others; because having enjoyed the gospel from the beginning, they were of longer standing in the faith than others.—Chap. x. 32. *Call to remembrance the former days, in which being enlightened ye sustained a great combat of afflictions.* This leads us to the church at Jerusalem, which, after the death of Stephen, suffered a great persecution, Acts viii. 1.

The following passages likewise deserve particular attention; chap. xiii. 7. *Remember your rulers who have spoken to you the word of God, of whose conversation attentively considering the ending, imitate their faith.* Theodoret's note on this verse is, “He intends the saints who were dead, Stephen the protomartyr, James the brother of John, and James called the just. And there were many others, who were taken off by the Jewish rage. Consider these, says he, and observing their example, imitate their faith.” And ver. 17. *Obey your rulers, and submit yourselves, for they watch for your souls.* And ver. 24. *Salute all your rulers.*—These directions imply, that this letter was sent to the multitude, or laity of some particular church, whose rulers, as Theodoret observes on ver. 24. not needing the instruction contained in it, the writer doth not address them, but their disciples. Now what church could that be, but the church at Jerusalem which was ruled by the apostles, who certainly knew the truth concerning the law; That it was no rule of justification either to Jews or Gentiles; That its priesthood and sacrifices

sacrifices were utterly ineffectual for procuring the pardon of sin; And that the principal use of the Levitical worship, was to prefigure the good things to come under the gospel dispensation. “For,” to use Lardner’s words, Canon, vol. 2. page 320, “I am persuaded, that not only James and all the other apostles, had exactly the same doctrine with Paul, but that all the elders likewise, and all the understanding men among the Jewish believers, embraced the same doctrine. They were, as I apprehend, the multitude only (*πληθος*, *plebs*) or the men of lower rank among them, who were attached to the peculiarities of the Mosaic law and the customs of their ancestors. This may be argued from what James and the elders at Jerusalem say to Paul, Acts xxi. 20. *Thou seest brother how many thousands of Jews there are who believe; And they are all zealous of the law.—What is it therefore? the multitude must needs come together.*—It is hence evident that the zeal for the law, which prevailed in the minds of many, was not approved by James, or the elders. That being the case, these recommendations of a regard for their rulers, whether apostles or elders, were very proper in an epistle to the believers in Judea.” For, as many of them differed in opinion concerning the law from their teachers, they might be apt to think lightly of them, and to disregard their instructions; for which reason the apostle desired them to obey their rulers. This circumstance, joined with those already mentioned, sufficiently proves that the epistle to the Hebrews, though designed for the Jews every where, was with great propriety directed and sent to the church at Jerusalem; as the ancients above mentioned believed: in which opinion they have been followed by Beza, Lightfoot, Pearson, Whitby, Mill, Cappell, Hallet, Lardner, and other learned moderns.

To the opinion, that the epistle to the Hebrews was written to the Jews in Judea, some have objected the words found, Heb. xii. 4. *Not yet unto blood have ye resisted, combating against sin.* This, they think, could not be said to the church at Jerusalem, where there had been two martyrs, namely Stephen and James. But the answer is, the apostle is speaking of the laity of that church, to whom alone this letter was directed, and not to the rulers,

rulers, as hath been shewed se&ct. 2. paragr. 3. Of the common people few, if any, had hitherto been put to death: But they had been imprisoned, and pillaged, and defamed, Acts viii. 1. 3. xxvi. 10, 11. 1 Theff. ii. 14.—Another objection is taken from Heb. vi. 10. *For God is not unrighteous to forget your work and labour of love,—in that ye have ministered to the saints, and do minister.* “Here again,” saith Wall, “we are put upon thinking to what church of Christians this is said. For, as to those of Jerusalem, we read much in Paul’s former letters of their poverty, and of their being ministered to by the Gentile Christians of Galatia, of Macedonia, of Corinth: And in the Acts by the Antiochians: But no where of their ministering to any other saints. If it is of them that St. Paul speaks this, it must be meant of ministering to their own poor. For that, indeed, they were famous at first, when the rich men among them sold their lands, and brought the money to the apostles, and they had all things in common, and none lacked. But in the times that had been since that, they were very poor, and were relieved by other churches.” But there is little force in this objection. *Ministering* to the saints in those days did not consist solely in helping them with money. Attending on them in their imprisonment; doing them any little offices they stood in need of; speaking to them in a kind and consolatory manner; with such other services as may be performed without money, was and is as real a *ministering to the saints*, as relieving them with money. And doubtless the church at Jerusalem ministered, in that manner, to one another in their afflictions. Farther, although the generality of the members of the church at Jerusalem were reduced to poverty by the sufferings they had sustained, there certainly were among them some in better circumstances, who may have deserved the commendation, that *they had ministered, and did still minister to the saints*, by giving them a share of their worldly goods.

II. With respect to the purpose for which the epistle to the Hebrews was written, I observe that the things contained in it lead us to understand, That it was written to prove what the learned doctors, and scribes, and elders in Jerusalem strongly denied; namely, That Jesus of Nazareth whom they had lately put

put to death, is *Christ the Son of God*: And that the gospel, of which Jesus is both the subject and the author, is of divine original and universal obligation. For, in this letter, as shall be shewed in Sect. 3. all the arguments and objections by which, those who put Jesus to death, endeavoured to set his claim aside, and overturn the gospel, are introduced, examined, and confuted; his title and authority, as a law-giver, to abolish the institutions of Moses, and to substitute the gospel-dispensation in their room, is established; the absolute inefficacy of the Levitical atonements to procure the pardon of sin, is demonstrated; The reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved: And on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy. — Farther, as the arguments made use of in this epistle, for explaining and proving the important matters of which it treats, are all taken from the Jewish scriptures, there can be little doubt, that it was written for the purpose of persuading the unbelieving Jews every where to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren every where, who choosed to read it.

That a writing designed for the conversion of the Jewish nation, should have been calculated in an especial manner to convince the learned doctors and scribes, who still adhered to the religion of their forefathers; and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circumcision, from whom this letter could be circulated among the Jews of the dispersion. Besides, the nation in general, it is reasonable to think, would be much guided in their judgment concerning the doctrine taught in this epistle, by the reception which it might meet with from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epistle to the Hebrews was originally composed, many of the ancients speak of it as having been written by the apostle Paul in the Hebrew.—This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the passages quoted above, Sect. 1. paragr. 3.—Eusebius too was of the same opinion. For in his Ecc. Hist. lib. iii. c. 38. speaking of the epistle which Clement wrote in the name of the church of the Romans to the church of the Corinthians, he saith, “ In it he hath inserted many thoughts “ from the epistle to the Hebrews, sometimes using the very “ same words; plainly shewing that it is not a new writing. “ Wherefore, it is justly ranked with the other writings of the “ apostle. Now Paul, who was conversant with the Hebrews, “ having wrote to them in their native language, some say Luke “ the Evangelist, others, this very Clement translated that “ writing; which seems the more true that the epistle of “ Clement and the epistle to the Hebrews, exhibit the “ same kind of style; and that the thoughts in both, are not “ much different.” Here it is proper to remark, that notwithstanding the fathers usually appealed to tradition in support of the ancient facts which they have reported, when they had it in their power to make such an appeal, neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any Christian writer of the second and following centuries, who have told us that the epistle to the Hebrews was written by Paul in the Hebrew language, have said or so much as insinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed on the circumstance of the epistle’s being written to the Hebrews. This Eusebius acknowledges, in the passage last quoted from his history: as Jerome likewise doth, in the passage quoted from him, Sect. 1. where, speaking of Paul, he saith, *Moreover he wrote as an Hebrew to the Hebrews in pure Hebrew.*

But although the fathers who thought the epistle to the Hebrews was originally written in the Hebrew language, have professedly founded their opinion on its being composed for the instruction of the Hebrews, I am inclined to believe they were led into that opinion by the style also of the Greek epistle. For having been informed by tradition, that it was an epistle of Paul,

Paul, and fancying its style to be more elegant than that of Paul's other epistles, to account for its supposed superior elegance, and at the same time to maintain the tradition which had handed down Paul as its author, they invented the strange hypothesis, that it was written by Paul in Hebrew, and translated by some other person, they could not tell who, into elegant Greek.

The opinion of the ancients concerning the language in which St. Paul wrote his epistle to the Hebrews, being wholly founded on the supposed propriety of writing to the Hebrews in their own language, it will be necessary to inquire a little into that propriety.—And First, If it was proper for the apostle to write his letter to the Hebrews in their own language, it must have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epistle to the Romans, was not written in *Latin*, the language of Rome, but in Greek. Nay, that all Paul's epistles, and the epistles of the other apostles, were written in Greek, and not in the languages of the churches and persons to whom they were sent.—Secondly, The apostolical epistles being intended for the use of the whole Christian world in every age, as well as for the use of the persons to whom they were sent, it was more proper that they should be written in Greek than in any provincial dialect; because the Greek language was then universally understood, especially in the eastern provinces of the Roman empire. So Cicero informs us in his oration *Pro Arch. Poet. Græca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur.* It may perhaps be objected, that in many countries the common people, of whom the Christian churches were chiefly composed, did not understand the Greek language. True; but in every church there were numbers of persons endowed with the gifts of tongues, and of the interpretation of tongues, who could readily turn the apostle's Greek epistles into the language of the church to which they were sent. In particular, the president, or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could without any hesitation, read it in the Hebrew language for the edification of those who did not understand Greek. And, with

respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use, written in the Greek language, than if it had been written in the Hebrew, which few of them understood.—Thirdly, It was proper, that all the apostolical epistles should be written in the Greek language; because the principal doctrines of the gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared so as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian revelation but the Greek, which was then generally understood; and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preserved, and by the reading of which Christians in after ages would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects, used in the apostle's days, could pretend to. Being limited to particular countries, they were soon to be disused: and few if any books being written in them which merited to be preserved, the meaning of such of the apostle's letters as were composed in these provincial languages, could not easily have been ascertained.—Upon the whole the arguments taken from the propriety of St. Paul's writing to the Hebrews in their own language, is not well founded.

In addition to what hath been said to shew that the epistle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, because this is a matter of great importance, is desired to attend to two particulars. The first is, in our Greek copy of the epistle, there are no internal marks of its being a translation from an Hebrew original. We find few of the Hebraisms which abound in the Greek versions of the Jewish scriptures: And such citations as are made from these scriptures, are made, not from the Hebrew original, but for the most part from the LXX. Greek version; as most of the citations from the Old Testament in Paul's other epistles, likewise are. Would this have happened, if the epistle to the Hebrews had

had been originally written in Hebrew?—Of this the following are examples.—Heb. viii. 9. *And I regarded them not.* In the Hebrew text, Jerem. xxxi. 32. it is, *Although I was an husband to them.*—Heb. x. 5. *Thou hast prepared me a body.* In the Hebrew; *Mine ears thou hast opened.*—chap. x. 38. *If he draw back.* In the Hebrew; *If he faint.*—chap. xi. 21. *Worshipped leaning on the top of his staff.* In the Hebrew; *Israel bowed himself on the beds head.*—In the Greek epistle, the writer hath interpreted the Hebrew names which he mentions. This he had no occasion to do, if he wrote his epistle in pure Hebrew. And even if he had written it in the Syro-chaldaic, called in the apostles days the *Hebrew tongue*, the names in the two languages are so little different, that there was no need to interpret them to those who understood the Syro-chaldaic.—Lastly, there are in the Greek epistle to the Hebrews several paronomasias, or Greek words of like sound, placed near each other, which, in the opinion of Spanheim and Wettstein shew that this epistle is an original writing, and not a translation.—In like manner, Matthew's gospel is shewed to have been originally written in Greek, and not in Hebrew as some of the fathers thought, by two elegant paronomasias, observed by Wettstein. The one is found, chap. v. 47, 48. Οἱ τελωναι ἐτω ποιουσιν,—εσσεσθε εν τελειοι; that is, as Jerome saith, be ye not τελωναι but τελειοι. On this Wettstein remarks; *Videtur Mattheus vocem, τελειοι hic studio adhibuisse, ut τελωναις opponeret.*—The other paronomasia we have chap. vi. 16. Αφανισαι τα προσωπα ὡπως φανωσι: on which Wettstein remarks: *Eleganter dicitur, Tegunt faciem, ut appareant, &c. It is elegantly said, They cover their face that they may appear.*

The second circumstance which sheweth that the epistle to the Hebrews was not originally written in the Hebrew language, is this. No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, have said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, is it to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish

scriptures, did not search these countries for a genuine copy of the Hebrew epistle to the Hebrews, which they considered as the original, that they might therewith compare the Greek copy which was in every one's hands? and which being thought by them a translation, it was necessary to know if it was a just one. But, notwithstanding the fathers had such strong inducements to search for a genuine copy of the Hebrew epistle, I repeat what I affirmed above, that neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any of the ancients, who thought Paul wrote his epistle to the Hebrews in Hebrew, say they ever saw so much as one copy of that original. I therefore agree with Fabricius, Lightfoot, Beaufobre, Wetstein, Spanheim, Mill, Whitby, Lardner, and other learned critics, in their opinion that Paul wrote his epistle to the Hebrews in Greek; And am persuaded that our Greek copy of the epistle to the Hebrews, is itself the apostle's original letter; consequently that the same regard is due to it, which is paid to all the other epistles of the apostle Paul.

SECT. III. *Of the Matters handled, and of the Reasonings and Proofs advanced, in the Epistle to the Hebrews.*

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the gospel, which was the explication and completion of the whole of these revelations, would have been received by them with joy. But it happened otherwise. Most of the Jews adhered to the law of Moses with the greatest obstinacy, because God had spoken it at Sinai by the ministry of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempest, and darkness. But the gospel they despised and opposed, because it was spoken in a private manner, by Jesus of Nazareth, a man, whom the rulers at Jerusalem had put to death publicly as a deceiver.—Farther, in their attachment to the law, and their opposition to the gospel, the Jews were confirmed by observing, that in the law a variety of atonements for sin were prescribed by God himself, which they daily performed in the temple at Jerusalem, as a worship highly acceptable

ceptable to the Deity. Whereas in the Christian assemblies, they saw no worship of that kind presented to God; no sacrifices of any sort offered, nor any rites of purification performed, for obtaining the pardon of sin. For these reasons they detested the gospel as a manifest impiety; especially as it pretended to abolish the law of Moses, which they believed to be of unalterable and eternal obligation.

These arguments being very specious, were no doubt much insisted on by the Lawyers and Scribes, not only to hinder their countrymen from receiving the gospel, but to shake the faith of those who had embraced it. The apostle Paul, therefore, who was himself a Doctor most learned in the law, wrote this excellent epistle to the Hebrews, to prove, That the same God who spake the former revelations to the fathers of the Jewish nation by the prophets, had in these last days spoken the gospel to all mankind by his Son: Consequently, That these revelations could not possibly contradict each other.—That although the Son, when he spake the gospel, was clothed with flesh, he was still the brightness of the Father's glory, and the express image of his substance:—That being appointed of God to expiate our sins by the sacrifice of himself, we are cleansed from our sins by that sacrifice, and not by the Levitical sin-offerings:—And, that after offering the sacrifice of himself, he sat down at the right hand of God, as High-priest of the heavenly holy place, and as Governor of the World.

But the appearing of the Son of God in the flesh, His dying as a sacrifice for sin, His officiating for mankind in heaven as an High Priest, And the inefficacy of the Levitical sacrifices, being, as was observed, things contrary to all the religious opinions of the Jews, the Doctors, followed by the bulk of the nation, rejected them with abhorrence, on pretence that they overturned the former revelations. Wherefore, the only possible method by which the unbelieving Jews could be convinced of the truth of these things, was to prove them by testimonies from their own scriptures, in which the revelations of God are recorded. This method the writer of the epistle to the Hebrews hath actually followed: for he hath supported all the facts above mentioned, and all his affirmations, by passages

from the writings of Moses and the prophets. Only, to judge rightly of his arguments and conclusions, the reader ought to know that the passages to which he has appealed, were all understood by him in the sense, in which the Doctors and people of that age understood them. This I think the reader will acknowledge, when he considers that the writer of the epistle to the Hebrews, neither assumes the character of an apostle, nor rests his explications of the passages which he hath quoted, on the authority of his own inspiration; but delivers these explications as matters universally known and acknowledged, and reasons on the passages which he quotes, according to that acknowledged sense. Nor could he with propriety do otherwise. For, if he had offered any novel interpretations, either literal or typical, of the Jewish scriptures, his arguments built on these interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation.—This remark merits the reader's attention. For if the passages of the Old Testament, quoted in the epistle to the Hebrews, are therein applied to the persons and events, to which they were commonly applied by the learned Doctors of that age, and by the generality of the people, these interpretations and applications cannot be called in question by us. They are the ancient approved interpretations, given perhaps by the Prophets themselves to their contemporaries, who handed them down to posterity. This at least is certain, that in the Chaldee paraphrases of Onkelos and Jonathan, written about the time of our Lord's birth, most of the passages of the Old Testament which are applied to Jesus in the New, are interpreted of the Messiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of these passages. Their doctors, after the gospel began to prevail, wishing to deprive it of the evidence which it derived from the Old Testament prophecies, forsook the ancient and commonly received interpretation of these prophecies, and applied them to persons and events, of which their fathers never so much as dreamed.—Upon the whole, it is evident, that although we were really in doubt of St. Paul's being the writer of the epistle to the Hebrews, we could not call in question any of the doctrines taught in it; because their authority

thority doth not depend on the character or credit of the writer who hath proposed them, but on the passages of the Old Testament, by which he hath proved them; on his understanding these passages according to their true meaning; and on the justness of the conclusions, which he hath deduced from them so understood. Nevertheless it must be acknowledged, that this epistle, as a part of the canon of the New Testament, will have a still greater authority with Christians, if it is known to have been written by an inspired apostle of Christ.

From the foregoing account of the matters contained in the epistle to the Hebrews, the reader must be sensible, that it exhibits doctrines of great and general use; That it contains profound discoveries concerning the most important articles of our faith; and that it opens to us the sources of our best hopes. Wherefore, like the other Catholic epistles of the New Testament, it might have been addressed, *To all in every place who believe on the Lord Jesus Christ*. Or rather, because in this epistle some of the greatest objections against the gospel are answered, or obviated, it might have been addressed to mankind in general. Yet, being written professedly to prove that all the essential doctrines of the gospel are either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addressed to the Jews in particular. For doctrines and proofs of that kind, submitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the rest of mankind, with the respect which is due to matters in themselves important, and which are so fully established by both revelations.

As the matters contained in the epistle to the Hebrews are highly worthy of our attention, so the manner in which they are handled is no less so. The arguments advanced in it for supporting the doctrines of the gospel, as we have said, are all taken from the Jewish scriptures. But they are not on that account the less, but rather the more worthy of general regard; being the very best arguments which can be used to convince rational unbelievers. The reason is, the doctrine concerning the dignity of Jesus as the Son of God, and the nature of that dignity; and concerning the sacrifice of himself which he offered to God, and the merit of that sacrifice; and concerning
 God's

God's willingness to pardon sinners, and to bestow on them unspeakable rewards in the life to come; I say these doctrines are all matters of fact, whose existence can neither be known nor proved but by revelation. And, that the proofs thereof subsist in the Jewish, as well as in the Christian revelation, is a point of admirable wisdom; because it shews, that the gracious purposes of the Deity respecting the human race, were all planned from the beginning: That in every age God gave mankind intimations of his merciful designs, and of the manner of their execution; and that there is a strict connection between all his revelations and dispensations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and sufferings, and to fulfil the prophecies relating to himself, recorded in the Jewish scriptures, there was such a display made of the connection subsisting between the divine dispensations, as hath added the greatest strength of evidence, not only to our Lord's character and pretensions as the Son of God, but to the divine dispensations themselves; which though different, are not opposite or contradictory; but parts of a great plan formed from the beginning by the wisdom of God, and brought into execution in the different ages of the world, till the whole hath been illustriously completed in the gospel.

SECT. IV. *Of the Time when the Epistle to the Hebrews was written.*

If the apostle Paul was the author of the epistle to the Hebrews, the time when it was written may easily be fixed. For the salutation from the saints of Italy, chap. iv. 24. together with the apostle's promise to see the Hebrews, ver. 23. plainly intimate that his confinement was then, either ended or on the eve of being ended. It was therefore written soon after the epistles to the Colossians, Ephesians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

In the epistle itself there are passages which shew, that it was written before the destruction of Jerusalem. Particularly chap. viii. 4. ix. 25. x. 11. xiii. 10. which speak of the temple as then standing, and of the Levitical sacrifices as still continuing to be offered.

offered. To these add, chap. x. 32.—37. where the apostle comforts the believing Hebrews under the persecution which their unbelieving brethren were carrying on against them, by the prospect of Christ's speedy advent to destroy Jerusalem, and the whole Mosaic œconomy.

HEBREWS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER the manner of the best writers, the apostle begins this most learned epistle, with proposing the subjects of which he is about to discourse; namely, four important facts on which the authority of the gospel, as a revelation from God, is built; and which, if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity and embrace the gospel.

Of these *facts*, the *first* is, that the same God, who spake the former revelations to the fathers of the Jewish nation, hath in these last days spoken the gospel to all mankind, ver. 1.—This the apostle mentioned first of all, to shew the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one of them, or of both, would be destroyed. Whereas these revelations agreeing in all things, they mutually explain and support each other. See chap. iii. 5. note 2.—The *second fact* of which the apostle proposed to discourse is, that the person by whom God hath spoken the gospel, is his *Son*, in the human nature; who is an effulgence from his glory, and a true image of his substance; by whom also he made the worlds, ver. 2, 3.—Hence it follows; that the author of the gospel is far superior in nature to the angels, by whose ministry God spake the law; that the revelation which he made to mankind, is more perfect than the revelation made to the Jews by angels; and that the dispensation founded thereon, is a better and more permanent dispensation than the law.—The *third fact* is, that the author of the gospel, in consequence of his having made the worlds, is Heir or Lord and Governor of all. And although, after becoming man, he died, yet being raised from the dead,
he

he had the government of the world restored to him in the human nature, ver. 2, 3.—To the faithful, this is a source of the greatest consolation; because, if the world is governed by their master, he certainly hath power to protect and bless them; and every thing befalling them, will issue in good to them. Besides, being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account.—The *fourth fact* treated of in this epistle is, That the author of the gospel laid down his life a sacrifice for sin, and by that sacrifice made an atonement, of which, when offered, God declared his acceptance, by setting Jesus at his own right hand, ver. 3.—The gospel, therefore, hath a priesthood and sacrifice, more efficacious than the priesthood and sacrifices of the law taken together. For, an expiation made by a person so great in himself, and so dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him; consequently it must be a sure foundation for that hope of pardon, by which the gospel encourages sinners to repent.

The authority of the gospel being supported by these four facts, the apostle judged it necessary to establish them on a solid foundation; and for that purpose wrote this learned letter, which he directed to the Hebrews, because being the keepers of the former revelations, they were the fittest judges, both of the facts themselves, and of the proofs brought from the ancient revelations to support them.

With respect to the *first* of these facts, namely that the Jewish and Christian revelations were spoken by the same God, let it be observed, that the apostle did not think it necessary to set forth a separate proof thereof. For as the whole of the epistle was to be employed in shewing, that the doctrines of the gospel, which the Jews considered as contrary to the former revelations, were all taught by Moses and the prophets, it was such a clear proof of the two revelations having proceeded from the same original, that there was no occasion to offer any other.

With respect to the *second* fact, on which the authority of the gospel, as a revelation from God, is built, namely that the man Jesus, by whom it was spoken, is the Son of God, the apostle instead of proposing the direct proofs whereby that fact is ascertained, judged it more proper to answer the objections advanced by the doctors for disproving it. And the rather, because the particulars of which the direct proof consisted, had all been exhibited in the most public manner in Judea where the Hebrews dwelt, and were well known to them, Acts x. 36.—42. Namely, that God himself in the hearing of many witnesses, had declared Jesus of Nazareth *his Son*, by a voice from
heaven

heaven at his baptism; and by a like voice at his transfiguration; and by a third voice in the hearing of the multitude assembled in the temple. Also, that Jesus had proved himself the Son of God, by many miracles performed in the most public manner, during the course of his ministry, and had often appealed to these miracles, as undeniable proofs of his pretension. Above all, that his resurrection from the dead, after the rulers had put him to death, as a blasphemer for calling himself *Christ the Son of the Blessed*, demonstrated him to be the Son of God. Farther, these proofs had often been appealed to by the apostles, Acts x. 38, 39. And to their appeals God himself continually bare witness, by signs, and miracles, and distributions of the Holy Ghost. The Hebrews, therefore, being well acquainted with the direct evidence on which our Lord's claim to be the Son of God rested, when the apostle affirmed, that *in these last days God had spoken by his Son*, he in effect told them that he had spoken by Jesus of Nazareth, and at the same time called to their remembrance all the proofs by which Jesus of Nazareth's claim to the dignity of God's Son was established. Nor was it necessary to enter into that matter more particularly, for the sake of others who might read this epistle: as these proofs were soon to be published to all, in the evangelical histories. In short, if the Hebrews in Judea were not convinced that Jesus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was established, but to the objections urged against it, which it seems had much more influence to make them reject Jesus, than the multiplied miraculous attestations above described, had to make them acknowledge him as the Son of God.

Of these objections, the most weighty arose from the lofty descriptions, given in the scriptures, of the nature and dignity of the Son of God. For by these the Hebrews were led to conclude, that the Son of God could not possibly be a man; far less could he be born of a woman, or die. This, with other conclusions of a like nature, being extremely plausible in themselves, and strongly urged by the doctors, the apostle rightly judged that he would more effectually convince the unbelieving Hebrews, by confuting these arguments and objections, than by repeating the direct proofs above mentioned, with which they were perfectly well acquainted already. Accordingly, this is what he does in the second chapter. Only, as these objections were all founded on the accounts given in the Jewish scriptures, of the nature and dignity of the Son, the apostle with admirable address, before he attempted to confute them, introduced in this first chap. ver. 5.—14. the principal passages of the Jewish scriptures, which the doctors and people applied to the Son of God.

God. For, by thus displaying his transcendent greatness, he gave the objections of the Jews their full force. At the same time, by applying these passages to Jesus of Nazareth the author of the gospel, he not only affirmed him to be the Son of God, but raised his dignity and authority to the highest pitch. See chap. ii. 1.—3.

His account of the dignity of the Son, the apostle begins with telling us that he is superior to the highest angels, because no where is it recorded in scripture, that God said to any of the angels, as he said to his Son, *My Son thou art; to day I have begotten thee*, ver. 5.—Instead of speaking to them in that manner, when he brought his Son a second time into our world, in the human nature, by raising him from the dead, he ordered all the angels to worship him, ver. 6. So that although he became man and continues to be so, he is still superior in nature to the highest angels.—Farther, the apostle observes, that the greatest thing said of angels in the scriptures is, that they are spirits, and God's *ministers*, ver. 7.—Whereas by saying to the Son, *Thy throne, O God, is for ever and ever*, he hath declared him the Governor of the world, ver. 8.—Also, by saying, *Thou hast loved righteousness, and hated wickedness, therefore—God hath anointed thee*; he hath declared the Son worthy of that dominion, ver. 9.—And, by saying to him, *Thou Lord in the beginning foundedst the earth, and the works of thy hands are the heavens*, the Psalmist hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 9.—And, by adding in the same passage, *They shall perish, but thou dost remain, and they all as a garment shall grow old*, he hath ascribed to the Son eternal existence, ver. 11, 12.—Moreover, God having never said to any of the angels, *Sit thou at my right hand*, &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13.—What interference any of them have in human affairs, is merely that of servants, who, under the government of the Son, minister for the benefit of them who shall be heirs of salvation, ver. 14.

As the conclusion of this illustration it may be proper to remark, that some of the most pernicious errors that ever disturbed the Christian church, took their rise from the sublime display of the greatness of the Son of God, which is made in the Jewish scriptures. For, certain false teachers in the Christian church, probably converts from Judaism, holding the doctrine of their unbelieving brethren, fancied that the greatness of the Son of God was inconsistent with the nature of man. They therefore affirmed, that Jesus Christ had not come in the flesh; that his body was nothing but the appearance

pearance of a body; and that he was crucified only in appearance. Of these pernicious tenets we have clear traces in the epistles

OLD TRANSLATION.

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

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

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

GREEK TEXT.

1 Πολυμερως και πο-
λυτροπως παλαι ο Θεος
λαλητας τοις πατρισιν εν
τοις προφηταις,

2 Σω' εσχατων των ημερων
τετων ελαλησεν ημιν εν υιω,
ον εθηκε κληρονομον παντων,
δι' ε και τες αιωνας εποιησεν.

3 Ος ων απαιγασμα
της δοξης, και χαρακτηρ της
υποστασεως αυτε, φερων τε τας
παντας τω ρηματι της δυνα-
μειως αυτε, δι' εαυτε καθα-
ρισμον ποιησαμενος των α-
μαρτιων ημων, εκαθισεν εν
δεξια της μεγαλωσυνης εν υ-
ψηλοις.

Ver. 1.—1. *In sundry parts.* Πολυμερως. Peirce saith this word, according to its etymology signifies, “That God discovered his will “anciently in several parts or parcels; so that one part was to be learned from one prophet, and another from another.”—The apostle made this observation to teach us, that the gospel being spoken all at once by Christ and his apostles, no addition is ever to be made to it in after times.

2. *And in divers manners.* This clause doth not refer to the different manners in which God revealed himself to the prophets; such as dreams, visions, audible voices, inspirations of his Spirit, &c. but it refers to the different ways in which the prophets communicated the different revelations which they received, to the fathers. They did it in types and figures, significant actions and dark sayings, as well as in plain language. Whereas the gospel revelation was spoken by Christ and his apostles, in one manner only; namely, in plain language.

Ver. 2.—1. *Hath in these last days.* The apostle means, either the days which were last, when he wrote this passage; or the last days of the Mosaic dispensation.

epistles of John, where they are expressly condemned; and the teachers who maintained them, are called, *antichrists*, or opposers of Christ. See Pref. to 1 John, sect. 3.

NEW TRANSLATION.

CHAP. I. 1 God, who in sundry parts,¹ and in divers manners² *anciently* spake to the fathers by the prophets,

2 Hath in these last days,¹ spoken to us by HIS Son,² whom (*εἰς τὸν*) he constituted heir³ of all things; through whom also he made the worlds.⁴

3 Who, being an *effulgence* of HIS glory,¹ and an *exact* image of his substance,² and upholding all things by the word (see Heb. xi. 3. note 3.) of his power,³ when he had made purification of our sins by himself, sat down⁴ at the right hand of the majesty in high PLACES.⁵

COMMENTARY.

CHAP. I. 1 The same God, who in sundry parts and in divers manners, *anciently* revealed his will to the fathers of the Jewish nation by the prophets, Enoch, (Jude, ver. 14.) Moses, Samuel, David, Isaiah, &c.

2 Hath in these last days of the Mosaic dispensation spoken the gospel to mankind, all at once, and after one manner, by his Son made flesh, whom he constituted heir of all things; through whom also he made the worlds.

3 This great personage, even in his incarnate state, being an *effulgence* of his Father's glory, and an *exact* image of his substance, and upholding all things, namely the worlds, (ver. 2.) by his powerful command, when he had made atonement for our sins by the sacrifice of himself, and not of beasts, sat down at the right hand of the manifestation of the divine presence in the highest heavens, by invitation from God, who thereby declared his ministrations as a priest, both acceptable and effectual.

2. Spoken to us by his Son. God, speaking to us by his Son, being opposed to his speaking to the fathers by the prophets, overthrows the opinion of the antenicene fathers, that the law was spoken to the Jews by the Son. See chap. ii. 2. note 2. xii. 26. note 1.

3. Heir of all things; that is Lord or proprietor of all things: For according to Paul, Gal. iv. 1. *The heir, is Lord of all.*—This title, as implying universal dominion, Peter also gave to Christ, Acts x. 36. *He is Lord of all:* And even Crellius acknowledgeth that the phrase, *Heir of all things*, denotes supreme dominion over angels and men. See Whitby on this verse.

4. Through whom also he made the worlds. *Δι' ἑν.* Grotius translates this, *for whom*; but improperly; because *Δι'*, with the genitive, signifies the efficient, and not the final cause.—That the words *τοὺς αἰῶνας*, are rightly translated, *the worlds*, and not, *the ages*, as the Socinians contend, appears from chap. xi. 3. where they denote the material

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

4 Τὸσούτω κρείττων γενο-
μενος τῶν ἀγγέλων, ὅσω δια-
φορωτερον παρ' αὐτοῦ κε-
κληρονομηκεν ὄνομα.

fabrick of the universe, called *the things that are seen*; and which are said to be formed *by the word of God*. See ver. 10. of this chap. where the creation of all things visible, is ascribed to the Son of God.— See also Whitby's note 2. on this verse, where hath shewed that the primitive fathers believed the worlds were made by Christ.

Ver. 3.—1. *Who being an effulgence of his glory* ὡς ἀπαυγασμα τῆς δόξης. I have followed Helychius, who explains ἀπαυγασμα by ἡλίου φῶγος, *the splendor of the Sun*. In like manner Suidas, explains it by ἀπαυγος, ἢ ἐκλάμψις, *emitted splendor, or effulgence*. The article is not prefixed either to ἀπαυγασμα or to χαρακτις, for which reason I have not in the translation ventured to add it. But I have added, as our translators have done, the word *his*, from the subsequent clause, because, according to the idiom of the Greek language, αὐτοῦ belongs to both clauses.— In scripture *the glory of God*, signifies, *the perfections of God*, for the reason mentioned, Rom. i 23. note 1. Wherefore, when the Son is called *an irradiation or effulgence of his glory*, the meaning I think is, that the divine perfections shone brightly in the Son, even after he was made flesh. Hence John saith in his gospel, chap. i. 14. *The word was made flesh and dwelled among us, and we beheld his glory, the glory as of the only begotten of the Father.*

2. *And an exact image of his substance.* Christ is called, Col. i. 15. Ἐνω τὸ ἀόρατον Θεοῦ, *The image of the invisible God*: Here the Son is called χαρακτις τῆς ὑποστάσεως αὐτοῦ, *An exact image of his substance*.—The word χαρακτις, properly signifies an image made by engraving such is that on a seal: also the image which the seal makes on wax by impression.—Peirce observes that the author's design being to distinguish the Son from all other beings, “He represents him as immediately derived from God, that is, the Father. Thus, in the first expression, “he is a ray or splendor from the Father's glory immediately, no one “intervening as the minister or means of that derivation; which is “not true concerning any other being whatever, they being all de- “rived from him by the Son. The glory of the divine perfections “shines forth in other beings, and particularly in the noblest of them, “the angels; but not as it does in the Son; since they are not im- “mediately created by the Father, but mediately, the Son being the “agent employed by, and ministering to the Father in making them. “Now this must of necessity make a vast difference between him and “them, and bespeak his being vastly superior to them.” Concerning the word ὑπόστασις, rendered in our Bibles, *Person*, it hath been observed by commentators, that it did not obtain that signification till after the Council of Nice.—Our translators have rendered ὑπόστασις, Heb. xi. 1. by the word *Substance*.—If there be any difference between, *an effulgence of the Father's glory*, and, *an exact image of his substance*, the for-

4 *HE* is by so much better than the angels,¹ by how much he hath inherited a more excellent name² than they.

4 *The Son*, by whom God hath spoken the gospel, is by so much greater than the angels, by how much he hath inherited by descent, a more excellent name than they.

mer may denote that manifestation of his Father's perfections, which the Son makes to angels and men, and the latter what the Son is in himself. See John v. 26.

3. *And upholding all things by the word of his power.* Φιζων τε τα παντα εν αυτη συνεστηκε. This is parallel to Col. i. 17. τα παντα εν αυτη συνεστηκε, *By him all things consist.* According to Peirce, the meaning of both passages is, That as the Son gave being to all things, so he maintains them in being. — The same author contends, that the phrase, *his power*, means the power of God the Father. See his note on Colos. i. 17.

4. *Sat down at the right hand.* Among the Hebrews from the earliest times, the right hand was the place of honour, Gen. xviii. 13. 17. Hence they who were next in dignity and authority to the Prince, were placed at his right and left hands, Matth. xx. 21.

5. *Of the majesty εν υψηλοις in high places; or among high beings,* namely angels. The divine spirituality and immensity, not permitting us to think of any right or left hand of God, *The right hand of the Majesty in high places*, is to be understood of the glorious manifestation of the presence of God in heaven among the angels. Accordingly what is here called *the Majesty in high places*, is named chap. viii. 1. *The throne of the Majesty in the heavens.* — Stript of the metaphor, the apostle's meaning is, that our Lord, after his ascension, having offered the sacrifice of himself in heaven, was invested in the human nature with that visible glory and power which he enjoyed with God before the world was, mentioned by himself, John xvii. 5. Our Lord's sitting down at the right hand of God, is affirmed in this epistle no less than five different times, (chap. i. 3. 13. viii. 1. x. 12. xii. 2.) because it presupposes his resurrection from the dead, and implies his being put in possession of the highest authority in heaven under the Father; consequently it is a clear proof that he is really the Son of God.

Ver. 4.—1. *He is by so much better than the angels.* Here I have supplied the pronoun αυτου, *he*, because this sentence doth not stand in connexion with what immediately goes before, but is the beginning of a new subject: And, because there must be some noun or pronoun understood, with which the participle γενομενος agrees.—As the Jews gloried exceedingly in the law of Moses, on account of its having been given by the ministry of angels, Deut. xxxiii. 2. Acts vii. 53. Gal. iii. 19. the apostle proves by passages from the Jewish scriptures, that the Son is superior in nature and dignity to all the angelical hosts.

2. *He hath inherited a more excellent name* The official name of the author of the gospel is not here spoken of, but the name which God gave him on account of his descent. His official names are many. Such as *Messiah*; of which *Christ* is the Greek translation: *Messiah*

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

5 Τινι γὰρ εἶπε ποτε τῶν ἀγγέλων· Ὑἱὸς μὲ εἶ συ, ἐγὼ σήμερον γεγέννηκα σε; Καὶ πάλιν· Ἐγὼ εσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

the Prince; Jesus, or Saviour: The Word of God. But on account of his descent, he hath only one name given him, that of *Son*.—The apostle's argument taken from the name *Son of God*, is this: he hath that name *by inheritance*, or on account of his descent from God: and Jesus, by calling himself *the only begotten of the Father*, hath excluded from that honourable relation angels, and every other being whatever. They may be sons by creation or adoption, but they do not inherit the name of sons.

Ver. 5.—1. *My Son thou art: To day I have begotten thee.* The emphasis of this speech lieth in the word *begotten*, importing that the person addressed is *God's Son*, not by creation, but by *generation*. It was on account of this speech that the Jews universally believed the person, called Psal. ii. 2. *The Lord's Messiah*, or *Christ*, to be really the Son of God. And in allusion to this speech, our Lord took to himself the appellation of *God's only begotten Son*, John iii. 16. It is true, because the angel said to his mother, Luke i. 35. *The Holy Ghost shall come upon thee.—Therefore also that Holy thing which shall be born of thee, shall be called the Son of God*; some contend that the words, *My Son thou art*, &c. are a prediction of our Lord's miraculous conception. But on that supposition the argument, taken from the name, falls: for instead of proving Jesus superior to angels, his miraculous conception does not make him superior to Adam, who was as much the immediate work of God, as Christ's human nature was the immediate work of the Holy Ghost. The common and true interpretation of this passage Paul gave in the synagogue of Antioch: Acts xiii. 33. *He hath raised up Jesus again, as it is also written in the second Psalm, My Son thou art*, &c. from which it appears that Psal. ii. 7. is a prophecy of Messiah's resurrection: not, however, as importing, that by raising Messiah from the dead, God begat him into the relation of a *Son*; for in that case, every person whom God raised from the dead, would be his *begotten Son*: But that by raising him, God declared Messiah his son, whom the kings of the earth, and the rulers, had put to death as a blasphemer for taking to himself that august name. Accordingly we are told, Rom. i. 4. that he was *declared the Son of God with power, by his resurrection from the dead*. Besides, he was declared God's Son before his resurrection, by voices from heaven, particularly at his baptism. Nay, he is said to have been the Son of God, before he was sent into the world, John iii. 17. If so, the angel's words above-mentioned may mean, that as the resurrection of Jesus from the dead, to his *miraculous conception*, would lead men to acknowledge and call him

5 For to which of the angels did he at any time say, *My son thou art: To day I have begotten thee?* And again, I will be to him a father, and he shall be to me a son? :

5 For, although in your scriptures angels have been called the sons of God, to which of the angels did God ever say, by way of distinguishing him from all other beings, *My Son thou art, to day I have begotten thee?* See chap. v. 5. And again, I will declare myself his Father, and him my Son?

him the Son of God.—See Peirce on this verse, who affirms that the second Psalm belongs wholly to Messiah; and proves by passages from the writings of the ancient Jewish doctors, that they applied it to Messiah: and that some of the later doctors have acknowledged it advisable to apply that Psalm to David, in order to the better answering the heretics; meaning the Christians. — Peirce's opinion concerning the second Psalm, is confirmed by the apostle Peter, who applied the first three verses of it to Christ, Acts iv. 25.—The expression *to day*, according to Peirce, refers to the 6th verse of the Psalm, *Yet have I set my king on my holy hill of Zion*; and means the day on which all power was given to Christ in heaven and in earth, Matth. xxviii. 18. If so, the *begotting of God's Son* mentioned in the Psalm, includes two things; the raising him from the dead, and the bestowing on him all power in heaven and on earth.

2. And again, I will be to him a Father, and he shall be to me a Son. Because these words in the order in which they stand here, are found in the revelation made to Nathan, which is recorded, 2 Sam. vii 4.—17. and 1 Chron. xvii. 4.—15. I think with Whiston and Peirce, they are taken from that revelation, and not from the revelation made to David, 1 Chron. xxii. 8 10 xxviii. 6, 7. in both which places they stand in this order, *He shall be my Son, and I will be his Father.* I likewise agree with Peirce in thinking the revelation to Nathan relates to Messiah alone; whereas the revelation to David, relates to Solomon; and that for the following reasons. First, because in the revelation to Nathan, 2 Sam. vii it is said, ver. 12. *When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.* 13. *He shall build an house for my Name, and I will establish the throne of his kingdom for ever* 14. *And I will be his Father, and he shall be my Son.* Or, as it is more fully expressed, 1 Chron. xvii. 11. *And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons and I will establish his kingdom.* 12. *He shall build me an house, and I will establish his throne for ever.* 13. *I will be his Father, and he shall be my Son, and I will not take my mercy away from him, as I took it from him that was before thee.* 14. *But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.* Now as it is evident that Solomon was placed on the throne in David's lifetime, 1 Kings i. 34. and not after his days were fulfilled; and was a seed

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

6 Ὅταν δὲ πάλιν εἰσαγαγῆ τὸν πρωτοτοκὸν εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνήσατωσαν αὐτῷ πάντες ἀγγέλοι θεῶν.

not raised up after him of his sons; and never was in any sense settled in God's house or temple; the person spoken of in the revelation to Nathan cannot be Solomon, but must be Messiah, who was settled both in God's house and in God's kingdom for ever, that is, was a priest as well as a king.—Secondly, in the revelation made to David, Solomon is mentioned by name, 1 Chron. xxii. 9. *Behold a Son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.* 10. *He shall build an house for my Name, and he shall be my Son, and I will be his Father, and I will establish the throne of his kingdom over Israel for ever.* This prophecy contains particulars which are not applicable to Messiah, who instead of having rest from all his enemies round about, was persecuted and put to death by them: But every thing contained in it agreeth to Solomon.—Thirdly, the promise to establish the kingdom of David's seed mentioned in the revelation to Nathan, is unconditional: Whereas the promise to David to establish the kingdom of his seed is conditional, 1 Chron. xxviii. 7. *Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.* Accordingly, from this consideration David urged Solomon to serve the Lord, ver. 9. *If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*—Fourthly, the angel, who announced to the virgin that she was to bring forth the expected Messiah, applied the promise of the everlasting kingdom in the revelation to Nathan, expressly to her Son, Luke 1. 32. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.* 33. *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*

To the foregoing interpretation of the revelation to Nathan, it hath been objected, that what is mentioned, 2 Sam. vii. 14. cannot be understood of Messiah. *If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men.* 15. *But my mercy shall not depart away from him, &c.* To this objection Pearce replies, that the text ought to be translated, *whosoever*, namely of Messiah's people, *committeeth iniquity, I will chastise him with the rod of men, &c.* and in support of his translation he produces various passages, in which the Hebrew relative pronoun *asher*, signifies, *whosoever*. Besides, this passage is applied to Messiah's children, Psal. lxxxix. 30, 31, 32.

Farther, it hath been objected that, on supposition the revelation made to Nathan relateth solely to Messiah, the apostle's application of the

6 *But when he bringeth again^t the first-born into the world,^s he saith, (και) Yea let all the angels^t of God worship him.*

6 *But instead of calling any of the angels his begotten Son, When God foretels his bringing a second time, the first born into our world by raising him from the dead, to shew that he hath subjected the angels to him, he saith, (Pl. xcvi. 7.) Yea worship him all ye angels of God.*

the promise, *I will be to him a Father and he shall be to me a Son*, for proving the Son superior to angels, is false reasoning, because the same promise was made in the revelation to David concerning Solomon, who certainly was not thereby proved superior to the angels. To this objection I reply, that the promise in question, as applied to Messiah hath a very different meaning from what it hath when applied to Solomon. Speaking of Messiah, it is a prediction that God would in the most public manner declare Jesus his Son, by voices from heaven, uttered on different occasions, and by the descent of the Holy Ghost on him after his baptism, and by his resurrection from the dead.—Whereas the same promise spoken concerning Solomon, means only that he was to be the object of God's especial affection and care. Accordingly it was so explained in the revelation to David himself, *I will give him rest from all his enemies round about.*

Ver. 6.—1. *When he bringeth again.* Ηελω, here properly signifies, *the second time.* Est. iv. 270.—The Son of God was brought into our world, the first time, by his incarnation. But the angels were not then commanded to worship him. That command was given after his resurrection, which being, as it were, a second incarnation, is fitly called *a bringing him a second time into our world*: when, as the reward of his having suffered death during his first residence in the world, he was made in the human nature the object of the worship, not only of men, but of angels. So Paul told the Philippians, chap. ii. 9, 10, 11.

2. *The first born.* Because πρωτοτοκος comes from τιτω which signifies *to beget* (gigno) as well as *to bring forth* (pario) it may be rendered either *the first born*, or *the first begotten*. I think it should here be translated, *first born*, answering to *heir*, ver. 2. See Col. i. 15. note 2. Rom. viii. 29.

3. *Into the world.* Οικουμενη, *the habitable world; our world.* The first coming of the heir into *the world*, is thus expressed, Heb. x. 5. Εισερχομενος εις τον κοσμον, *when coming into the world.*

4. *Let all the angels of God worship him.* In the Hebrew text it is, *Col Elohim*, which in our Bibles is rendered, *all ye Gods*. But the expression is elliptical, and may be supplied as the writer of this epistle hath done, *all ye angels of God*. The LXX. likewise have supplied the word *angels*; but instead of Θεοι, answering to *Elohim*, they have put αγγελοι.—Wall, in his note on Deut. xxxii. 43. where the LXX. have the apostle's words verbatim, saith this quotation is made from that passage in the LXX. For although in our Hebrew copy there is

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

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

7 Καὶ πρὸς μὲν τὰς ἀγγέλους λέγει· Ὁ ποιοῦν τὰς ἀγγέλους αὐτῆ πνεύματα, καὶ τὰς λειτουργοὺς αὐτῆ πύρος φλόγα·

8 Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεός, εἰς τοῦ αἰῶνα τὸ αἰῶνος· ῥαβδος εὐθύτητος ἢ ῥαβδος τῆς βασιλείας σου.

nothing answering to it, he thinks the corresponding clause was in the copy from which they made their translation.—In Psal. xcvi. whence, it is commonly thought this quotation is made, the establishment of the kingdom of Christ is foretold, together with its happy influence in destroying idolatry.—Because, in a few instances, the word *Elohim* denotes *Idols*, this clause is translated by some, *worship him all ye idols*. But how can idols, most of whom are non-entities, worship the Son? See Beza.—This text is quoted by the apostle to prove, that even in the human nature the Son is superior to all the angels. See note 1. on this verse.

Ver. 7. *Who made his angels spirits, &c.* Ὁ ποιοῦν, being the participle of the imperfect tense, should be translated, not *who maketh*, but *who made*. Some think the translation of the clause should run in this manner, *Who maketh winds his messengers, and a flame of fire his ministers*; supposing that the Psalmist alludes to the agency of the angels, in forming the tempest and lightnings which accompanied the giving of the law.—Peirce is of opinion that the translation should be, *who maketh his angels winds*; because the comparing the angels to *a flame of fire*, in the last clause of the verse, naturally leads to apprehend them as compared to *winds*, in the first.—I have adopted the common translation, in which the order of the original words is followed, because it shews that the apostle is speaking not of *winds*, but of *angels*.

Ver. 8. — 1. *Thy throne O God is for ever and ever.* Because ὁ Θεός is the nominative, some translate this clause, *God is thy throne*; that is, the support of thy throne. But the nominative was often used by the Attics for the vocative. It is so used by the LXX. likewise in many places of the Psalms; and by St. Paul, Rom. viii. 15. and in ver. 9. of this chapter.—In the opinion of some commentators the Psalm, from which the passage under consideration is quoted, was composed concerning Solomon's marriage with Pharaoh's daughter. But could Solomon with any propriety be addressed by the title of *God*? Or, could it be said of him that his kingdom, which lasted only forty years, is *eternal*? It was not even eternal in his posterity. And with respect to *his loving righteousness, and hating wickedness*, it but ill applies to one who in his old age became an encourager of Idolatry, through the influence

7 (Και πρῶτον, 224, 290.) *Besides*, of the angels indeed he saith, Who made¹ his angels spirits, and his ministers a flame of fire;

8 But (ἄρα) to the Son, Thy throne O God is for ever and ever.¹ The sceptre of thy kingdom, is a sceptre (εὐθύτητος) of rectitude.²

7 *Besides*, of the angels indeed David saith, Ps. civ. 4. *Who made his angels spiritual substances, and his ministers a flame of fire: that is, the greatest thing said of angels is, that they are beings not clogged with flesh, who serve God with the utmost activity.*

8 *But* to shew that the Son is Governor of the world, he saith to him, Ps. xlv. 6. *Thy throne O God is for ever and ever.* And, *Of this government thou art worthy, because the sceptre of thy kingdom is a sceptre of rectitude: Thy government is exercised for maintaining truth and righteousness in the world.*

fluence of women. This Psalm therefore is applicable only to the Christ.—Farther, Solomon's marriage with Pharaoh's daughter, being expressly condemned as contrary to the law, (1 Kings xi. 2.) to suppose that this Psalm was composed in honour of that event, is certainly an ill-founded imagination.—Estius informs us that the Rabbins in their commentaries, affirm, that Psal. xlv. was written wholly concerning the Messiah. Accordingly they translate the title of the Psalm as we do: *a Song of Loves.* The LXX. ὠδὴ ὑπὲρ τῆς αγαπῆς, *a song concerning the beloved: Vulgate, pro dilecto: a title jully given to Messiah whom God, by voices from heaven, declared his beloved Son,—Besides, as the word Maschil, which signifies, for instruction, (LXX. εἰς σοφίαν: Vulg. ad intellectum) is inserted in the title, and as no mention is made in the Psalm of Solomon, from an account of whose loves, as Peirce observes, the Jewish church was not likely to gain much instruction, we are led to understand the Psalm, not of Solomon, but of the Messiah only.*

Peirce saith, “They who imagine this Psalm is an Epithalamium upon Solomon's marrying Pharaoh's daughter, must suppose that it is here foretold, that Solomon was to have a numerous progeny by her, whom he should set up for princes and rulers up and down the world, by one of whom he should be succeeded. Ver. 16. *Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth.* But this cannot be true: for beside that we read not of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the son of Naamah an Ammonitess 2 Chron. xii. 13. and so far was he from being able to set up his sons to rule over other countries, that it was with great difficulty that his successors kept two tribes of the twelve steadfast to them,” &c.—From all which Peirce concludes, *Certainly a greater than Solomon is here.*

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

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

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

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

9 Ηγαπήσας δικαιοσύνην, και εμισήσας ανομίαν· δια τούτο έχρισε σε ο Θεός, ο Θεός σε, ελαιον αγαλλιάσεως παρα τες μετοχές σε.

10 Και Συ κατ' αρχάς, Κύριε, την γην εθεμελιώσας, και έργα των χειρών σε εισιν οι ουρανοί.

11 Αυτοί απολούνται, συ δε διαμένεις· και πάντες ως ύματιον παλαιωθήσονται·

12 Και ώσει περιβολαιον ελιξείς αυτες, και αλλαγήσονται· συ δε ο αυτός ει, και τα ετη σε ουκ εκλείψουσι.

2. *The sceptre of thy kingdom is a sceptre of rectitude.* Peirce understands this of the antecedent government of the Son, which he thinks extended only to the Jews. But whoever considers this and the following verse, will be sensible, that they are a prophecy of the duration and righteousness of that universal kingdom, which Christ was to administer after his resurrection : and, that the following verse is a declaration, that he should receive the universal kingdom as a reward of that love of righteousness, which he shewed in his incarnation and death. See Philip. ii. 8, 9.

Ver. 9. *Hath anointed thee with the oil of gladness.* Anciently Kings, Priests, and Prophets, were consecrated to their several offices, by the ceremony of solemn unction with perfumed oil ; called in the Psalm *the oil of gladness*, because it occasioned great joy, both to the person anointed, and to those who were present at the ceremony. Wherefore, the Son being appointed of God, to the high offices of universal King, Priest, and Prophet, among men, he is called by way of eminence, *The Lord's Messiah, Christ, or anointed one.* But the oil, with which God anointed or consecrated him to these offices, was not any material oil ; nor was the unction external ; but internal with the Holy Ghost. We may therefore understand the Psalm as a prediction of the descent of the Holy Ghost on Jesus at his baptism, whereby was signified God's giving him the Spirit without measure, John iii.

34.

Ver. 10. *Thou Lord in the beginning foundedst the earth, &c.* Some think this was addressed to the Father, and not to the Son. But as the

9 Thou hast loved righteousness, and hated wickedness, therefore (ὁ Θεός, ver. 8. note 1.) O God, thy God hath appointed thee with the oil of gladness' above (ἰσχυροῦς μετοχῆς σου) thy associates.

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

11 They shall perish,' but thou dost remain; and they all as a garment shall grow old;

12 And as (ἀνωθεταξίου) an upper garment' thou wilt fold them up, and they shall be changed. But thou art the same, and thy years shall never fail.

9 By coming to destroy the devil and his works, *Thou hast shewed the greatest love of righteousness, and hatred of wickedness, therefore, O God, thy God, John xx. 17. hath bestowed on thee as a king, and a priest, and a prophet, endowments whereby thou excellest all thy associates in these offices.*

10 And, still farther to display the greatness of the Son above all the angels (See ver. 14.) it is said, Ps. cii. 25.—27. *Thou Lord in the beginning didst firmly build the earth, and the works of thy power are the heavens.*

11 They, though firmly founded, shall perish, but thou their maker possessest an endless existence: and they all, as a garment become useless by long wearing, shall grow old; unfit for answering the purpose of their creation;

12 And then, as a worn out upper garment, thou wilt fold them up and lay them aside as useless, and they shall be changed for the new heavens and the new earth, to be substituted in their place; but thou their maker, art the same without any change, and thy duration shall never have an end.

the former passages are directed to the Son, it is reasonable to suppose this is so likewise: especially as it would not have been to the apostle's purpose to quote it here, if it had been addressed to the Father. By affirming that these words were spoken to the Son, the apostle confuted the opinion of those Jews who held that the angels assisted in making this mundane system: An error, which was afterwards maintained by some heretics in the Christian church.

Ver. 11. — 1. *They shall perish.* Of the perishing of the earth, and heavens or atmosphere, Peter hath written, 2 epist. iii. 10.—13. where also he hath foretold, that there are to be new heavens and a new earth formed for the righteous to live in, after the old creation is destroyed.

2. *But thou dost remain.* Διαικώς, *dost remain continually.* This word may be either the present of the Indicative, or the future, according as it is written with, or without the circumflex. In the common Greek copies it is written without the circumflex; for which reason

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

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

13 Προς τινα δε των αγγελων ειρηκε ποτε? Καθε εκ δεξων μου, εως αν θω τις εχθρες σε υποποδιου των ποδων σε;

14 Ουχι ποντες εισι λειτουργικα πνευματα, εις δουλκειαν αποσελλομενα δια τους μελλοντας κληρονομειν σωτηριαν;

reason our translators have rendered it, *Thou remainest*. But Peirec contends that it should be rendered, *Thou shalt remain*, because the other verbs in the verse are in the future tense.

Ver. 12.—1. *And as an upper garment, or cloak.* Beza thinks the word περιβηλαιον signifies *the covering of a tent*, which, when the tent is to be moved to another place, is taken down and folded up.

2. *And they shall be changed.* The word αλλαγησονται, signifies both *to change* and *to exchange*. Here the meaning is, that the present earth and its atmosphere, are to be exchanged for the new heavens and earth, of which St. Peter speaks, 2 Ep. iii. 10.

Ver. 13.—1. *Sit thou at my right hand* Our Lord, Matth. xxii. 43. spake of it to the Pharisees as a thing certain, and allowed by all the Jewish doctors, that David wrote the CX. Psalm by inspiration of the Spirit concerning Christ. This passage therefore is rightly applied to Christ, by the writer of the epistle to the Hebrews. See chap. v. 10 note.

2. *Till I make thine enemies the footstool of thy feet.* The eastern Princes used to tread on the necks of their vanquished enemies, in token of their utter subjection, Josh. x. 24. And some of the more haughty ones, in mounting their horses, used them as a footstool. This passage, therefore, is a prediction of the entire conquest of evil angels and wicked men, Christ's enemies.

Ver. 14

CHAP. II.

View and Illustration.

THE foregoing display of the greatness of the Son of God being designed, not only to give the objections of the Jews their full force, but to make mankind sensible of the obligation

13 ($\Delta 5$, 104.) *Moreover*, to which of the angels said he at any time, *Sit thou at my right hand 'till I make thine enemies the footstool ' of thy feet?*

14 Are they not all *ministring spirits*,¹ sent forth to minister for them² who shall *inherit salvation*?

13 *Moreover*, none of the angels have any proper dominion over the world. For, *to which of the angels did God at any time say*, as he said to his Son in the human nature, Ps. cx. 1. *Sit thou at my right hand; reign thou over the universe; till I utterly subject all thine enemies to thee?*

14 Instead of exercising sovereign dominion, *Are not all the angels called*, Ps. civ. 4. *ministring spirits* subject to the Son, (ver. 6.) and by him sitting at God's right hand, (ver. 13.) *sent forth to minister for them, who shall inherit immortality as the sons of God?*

Ver. 14. — 1. *Are they not all ministring spirits?* This is said, perhaps in allusion to the Hebrew name of angels, which properly signifies, *Messengers*.—The word *all* here is emphatical, denoting that even the highest orders of angels, *Dominions, Thrones, Principalities, and Powers*, (Philip. ii. 10. Eph. i. 21. 1 Pet. iii. 22.) bow the knee, and are subject to Jesus; ministring in the affairs of the world according to his direction. But, although the scriptures speak of *all* the angels as thus ministring, the word *all*, does not imply, that every individual angel is actually employed in ministring for the heirs of salvation, but that every one of them is subject to be so employed.

2 *Sent forth to minister* (*δια*) *for them who shall inherit salvation*. The apostle does not say *minister to*, but *for them*, &c. The angels are ministers who belong to Christ, not to men, though employed by him for the benefit of men. Wherefore, this passage affords no ground for believing that every heir of salvation has a guardian angel assigned to him. Of the ministry of angels for the benefit of the heirs of salvation, we have many examples, both in the Old and in the New Testament.

gation they are under to obey Jesus, and to hearken to his apostles, the writer of this epistle very properly begins his second chapter, with an exhortation to the Hebrews, to pay the utmost attention to the things which they had heard from Jesus and his apostles, ver. 1.—For, says he, if our fathers, who disobeyed the command to enter into Canaan which God spake to them

them by angels, were justly punished with death, ver. 2.—how can we hope to escape eternal death, if we neglect the great salvation from sin and misery, together with the possession of heaven? which was first preached to us by the Lord himself, and which was afterwards confirmed to us by his apostles and ministers, who heard him preach and promise that salvation, ver. 3.—and whose testimony ought to be credited, since God bore witness with them, by the miracles which he enabled them to perform, and by the gifts of the Holy Ghost which he distributed to them, ver. 4.—But lest the Hebrews might despise the gospel, because it was not preached to them by angels, the apostle told them, that God had not employed angels to lead believers into the future heavenly world, the possession of which is *the great salvation* whereof he spake — By this observation he insinuated, that the tidings of the great salvation, were not to be disregarded because they were preached to them by men, and not by angels, since these men were commissioned by Christ and authorized by God, ver. 5.

The Hebrews being thus prepared for listening with attention to the apostle, he proceeded to answer the different objections urged by the doctors against our Lord's pretensions to be the Son of God. These objections, it is true, he hath not formally stated, because they were in every one's mouth; but from the nature of the things which he hath written, it is easy to see what they were.—The *first* objection was taken from our Lord's being a man. This, in the opinion of the Jews, was sufficient to overthrow his claim altogether; because for a man to call himself *the Son of God*, was so contrary to every idea they had formed of the Son of God, that even the common people thought it a blasphemy, which deserved to be punished with death. John x. 33. *For a good work we stone thee not, but for blasphemy, because thou being a man, makest thyself God.* See also John v. 18. and 1 John v. 5. note. In this prejudice the people were confirmed, by the sentence of the chief priests, elders, and scribes, who after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself *the Christ, the Son of the blessed God*; Mark xiv. 64. A sentence for which there was no foundation, since in their own scriptures it was expressly and repeatedly declared, that *the Christ* was to be *the Son*, both of *Abraham and of David*. But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's *Son* and David's *Lord*, they were not able to answer him a word: being ignorant that the Christ was really to become man, by descending from Abraham and David, according to the flesh.

A *second* objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God, and with his glory as the Christ, or king universal, described in their sacred writings. And therefore, when Jesus mentioned his being *lifted up*, the people objected John xii. 34. *We have heard out of the law, that the Christ abideth for ever, how sayest thou, the Son of man must be lifted up? Who is this Son of man?* Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the Doctors founded on Dan. ii. 44. where the empire of the Christ was foretold, under the idea of *a kingdom which the God of heaven was to set up, and which was never to be destroyed;—but which should break in pieces and consume all kingdoms.* Also on Dan. vii. 13, 14. Where *one like the Son of man*, is represented as *coming in the clouds of heaven, and receiving dominion and glory, and a kingdom, that all people, nations, and languages should serve him.* Likewise in other passages, the kingdom and victories of the Christ, are described by ideas and expressions taken from the kings and kingdoms of this world: And, the Christ himself is called *God's king*, whom he would *set on his holy hill of Zion*: And *Messiah*, or Christ, *the Prince*. These things led the Jews to fancy, that the Christ was to be a great temporal prince, who would set the Jews free from foreign tyranny, and subject all nations to their dominion; that Jerusalem was to be the seat of this universal empire: and that every individual Jew would have some share in the administration of it. Wherefore when Jesus of Nazareth, refused to be made a king, and disclaimed all temporal dominion, and lived in the greatest privacy, subject to poverty, persecution and death, they derided his pretensions to be the Christ, Mark xv. 31. *The chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.* 32. *Let Christ the king of Israel descend now from the cross, that we may see and believe.* These learned men were ignorant that the kingdom of the Christ, is not of this world; that it is established, not by force, but by the power of persuasion, Ps. cx. 3. that it has for its object, the destruction of sin and of all its abettors, and the establishment of righteousness in the earth; that the victories by which these grand events are brought to pass, are all of a spiritual kind; and that the greatness of the Christ consists in ruling, not the bodies but the spirits of men, by drawing their affections and influencing their wills. And, as the Jews had no conception of these things, so neither did they know that the felicity which the subjects of the Christ are to enjoy, is not of this world, but
of

of the heavenly country which was promised to Abraham and to his seed by faith.

The ideas which the Jews had formed of the Christ, and of his kingdom, being founded in ignorance of their own scriptures, though pretended to be derived from that source, it became necessary by clear testimonies out of these very scriptures, to prove, That, from the beginning, God determined to send his Son into the world clothed with flesh, so as to be the Son of man as well as the Son of God; That he was to possess no worldly dominion while on earth, but to be subject to all the evils incident to men, and at length to be killed; after which he was to arise from the dead, and in the human nature to be invested with the government of the world, for the purpose of destroying all the enemies of God, and of putting the righteous in possession of the kingdom promised to the saints of the Most High: I say it was necessary to prove all these things by clear testimonies from the Jewish scriptures; because no other proofs would be regarded by the unbelieving Hebrews.

With this view therefore, the apostle quoted Ps. viii. 4. where it is foretold, that God would make his Son *for a little while less than angels*, by sending him into our world made flesh, and subject to death; after which he would *crown him with glory and honour*, by raising him from the dead, and placing him in the human nature *over the works of his hands*, ver. 6, 7.—and by subjecting all things under his feet. On this the apostle remarks, that we do not yet see all things subdued by him, and put under him, ver. 8.—But we have seen Jesus for a little while made less than angels, that by the grace of God he might taste death for every man; and for the suffering of death, be crowned with glory and honour, by his resurrection from the dead, his ascension into heaven, his sitting at the right hand of God, and his sending down the gifts of his Spirit upon men. This certainly is evidence sufficient, that all enemies shall at length be put under his feet. No just objection therefore lies against Jesus as the Christ, for his having had no temporal kingdom, ver. 9.—Next, by informing us, that the Son was made flesh that he might die for every man, the apostle hath removed the offence occasioned by the death of the Son of God. His death was necessary for procuring pardon to them who believe: And this appointment, the apostle tells us, is to be resolved into the sovereign will of God, because it belonged to him who is offended by the sins of men, to prescribe the terms on which he will pardon them. And therefore, when he determined in bringing many sons into glory, to make the Captain of their salvation *a perfect or effectual Captain, through suffering death*, he only exercised the right which belonged to him, ver.

10.—Then to shew more fully, that God determined to send his Son into the world made flesh, the apostle subjoins more quotations from the scriptures, in which the Christ is spoken of as a man, ver. 11.—13.

A *third* objection to our Lord's claim, was taken from his being born of a woman in the weak helpless state of an infant. This the scribes thought incompatible with the greatness of Christ the Son of God. Hence, in confutation of our Lord's pretensions to be the Christ, the Jews said to one another, John vii. 27. *We know this man whence he is. But when the Christ cometh, no man knoweth whence he is.* Farther, because the Christ was foretold, Dan. vii. 13, 14. to come with the clouds of heaven to receive dominion, the Jews expected that he would make his first appearance among them, in the clouds. This they called *a sign from heaven*, and desired Jesus to shew it, Matt. xvi. 1. But, to remove these false opinions, the apostle observed, that since the children or disciples given to Messiah to be saved, partake of flesh and blood, by being born of parents who are flesh and blood, Messiah also partook of the flesh and blood of men, by being born of a woman, that through death he might, according to God's promise concerning the seed of the woman recorded by Moses, destroy the devil who had the power of death, ver. 14.—and deliver mankind from the fear of death, by giving them the assurance of pardon, and resurrection from the dead, ver. 15.—So that our Lord's claim to be the Christ, instead of being overthrown, was strongly established, by his birth of a virgin.

A *fourth* objection was taken from our Lord's being subject to all the miseries and calamities incident to men. This the Jews thought inconsistent with the divine nature of the Christ. But in answer, the apostle told the Hebrews, that Jesus did not lay hold on angels to save them, but on the seed of Abraham, ver. 16.—For which reason it was necessary, that in all things he should be made like his brethren whom he was to save; that being their brother, and having the affection of a brother for the whole human race, he might exercise the office of an high-priest mercifully towards men, as well as faithfully towards God, by making propitiation for their sins through his death, ver. 17.—This however is not all. He was subjected to affliction and temptation like his brethren, that he might have such a fellow feeling of their infirmity and of the difficulty of their trial, as would dispose him, in the exercise of his kingly power, not only to succour them when tempted, but in judging them at last, to make them such gracious allowances, as the weakness of their nature and the strength of the temptations to which they were exposed, may require, ver. 18.—These being considerations of great importance, they are suggested a second time, chap. iv. 15.

Such are the answers made by the writer of this epistle, to the objections whereby the scribes endeavoured to confute the claim of Jesus of Nazareth to be the Christ the Son of God, taken —1. From his being a man.—2. From his never having possessed any kingdom, and from his having suffered death.—3. From his having become man, by being born in the helpless state of an infant.—4. From his having been liable to all the

OLD TRANSLATION.

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

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

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

GREEK TEXT.

1 Δια τούτο δε περισσο-
τερως ἡμᾶς προσεχειν τοις
ακουσθεϊσι, μη ποτε παραρ-
ρυσωμεν.

2 Εἰ γὰρ ὁ δι' ἀγγελῶν
λαληθεὶς λόγος ἐγενέθη βε-
βαιος, καὶ πᾶσα παραβάσις
καὶ παρακοή εἰλαβεν ἐνδικὸν
μισθαποδοσίαν·

3 Πῶς ἡμεῖς ἐκφεύξομε-
θα τηλικαύτης ἀμελησαντες
σωτηρίας; ἣτις ἀρχὴν λα-
βουσα λαλεῖσθαι διὰ τοῦ Κυ-
ρίου, ὑπο τῶν ακουσαντων εἰς
ἡμᾶς ἐβεβαιώθη·

Ver. 1. *Let them slip.* Παρρήσωμεν; literally, *should run out*, as leaky vessels. This word is used in the same sense Prov. iii. 21. LXX. Ὅτι μὴ παρρήσῃς, *my son, let them not depart.*

Ver 2.—1. *For if the word.* Here λόγος, *the word*, signifies the law of Moses, and all the other commands given to the Israelites, but especially the command to enter into Canaan; as is plain from the contrast in this passage, between the salvation of believers by their introduction into heaven, and the salvation of the Israelites by their introduction into Canaan.

2 *Spoken by angels.* That the law of Moses was spoken by angels, is affirmed likewise by Stephen, Acts vii. 53. and by Paul, Gal. iii. 19. And that one angel in particular spake to Moses from the bush, and on Mount Sinai, the same Stephen informs us, Acts vii. 30.—38. Yet we are told, Heb. i. 1. xii. 25. that the law was spoken by God himself. To reconcile these seemingly opposite accounts, we may suppose, That as Moses, afterwards, was employed to speak to the Israel-

the miseries and calamities incident to men.—Wherefore after hearing these answers, the offence of the cross, ought with the Jews, to have ceased for ever. And if any others reject the gospel, on account of the high titles given therein to Jesus, fancying his greatness as the Son of God is inconsistent with his manifestation and sufferings in the flesh, the reasonings in this chapter are highly worthy of their consideration, as they afford a satisfactory solution of their doubts.

NEW TRANSLATION.

CHAP. II. 1 (ΔΙΣΤΕΤΟ)

On this account, we ought to attend the more earnestly to the things which were heard, lest at any time we should let THEM slip. ¹

2 For if the word ¹ spoken by angels ² was firm, and every transgression and disobedience ³ received a just retribution,

3 How shall we escape if we neglect so great a salvation? ¹ which beginning to be spoken ² by the Lord, was confirmed to us ³ by them who heard HIM;

COMMENTARY.

CHAP. II. 1 *Because the Son, by whom God hath spoken to us in these last days, is greatly superior to all the angels both in his nature and office, we ought to pay the more attention to the things which the ministers of the word heard him speak, (ver 3.) Lest at any time we should let them slip out of our minds*

2 *For, if the law which God spake to the Israelites by the ministry of angels, was so confirmed by the miracles which accompanied it, that every presumptuous transgression and disobedience received a just punishment,*

3 *How shall we escape unpunished, if we disbelieve and despise the news of so great a salvation? which began to be preached by the Lord himself, and hath been fully published and confirmed to us Jews, not by a vague report, but by the credible testimony of the apostles and others who heard him;*

ites in the name of God, the words which God spake to him, so when the ten commandments were spoken. an angel was employed to repeat, in a loud and terrible voice, the words which God pronounced, *I am the Lord thy God*, with what follows. And that other angels, as Chrysostom observes, excited the thunderings, the lightnings, the smoke, the earthquake, and the sounding of the trumpet, which preceded God's speaking

3. *Transgression and disobedience.* *Transgression*, is the leaping over the bounds which the law hath set, by doing the things it forbids.—*Disobedience*, is the refusing to do the things it enjoins.

Ver. 3.—1. *Neglect so great a salvation.* As the salvation preached in the gospel, consists in delivering mankind from their spiritual enemies, and in putting them in possession of rest in the heavenly country,

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

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

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

4 Συνεπιμαρτυροῦντο τε θεοὶ σημείοις τε καὶ τερασί, καὶ ποικίλαις δυνάμεσι, καὶ πνεύματι ἁγίῳ μερισμοῖς, κατὰ τὴν αὐτῆς θελήσειν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οὐκ ἐκμενην τὴν μελλούσαν περὶ ἧς λαλοῦμεν.

6 Διεμαρτυράτο δὲ πῶς τις, λέγων· Τί ἐστὶν ἀνθρώπος, ὅτι μιμησθήσεται αὐτὸν ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκεπτή αὐτοῦ;

it justly merits the epithet of *great*, being unspeakably greater than the salvation which God wrought for the Israelites; which consisted in their deliverance from the Egyptian bondage, Exod. xx. 2. and in their being made to rest in Canaan, from all their enemies round about.

2. *Which beginning to be spoken by the Lord.* Jesus is called *the Lord*, because as maker and governor of the worlds, he is Lord of all, Acts x. 36. consequently he is able both to reward those who obey him, by bestowing on them eternal salvation, and to punish with everlasting destruction those who disobey him.—This salvation was formerly preached to the Israelites in the covenant with Abraham, under the figure of giving them the everlasting possession of Canaan: but was preached plainly, by the Lord and by his apostles, in the gospel.

3. *Was confirmed to us by them who heard him.* The apostle having observed in ver. 2. that the law spoken by angels was confirmed by the miracles which accompanied its delivery. he judged it proper to mention, that the gospel was equally confirmed by the great miracles which accompanied the preaching, both of Jesus himself and of his apostles. Wherefore, such of the Hebrews as had not heard Jesus preach the great salvation, were nevertheless bound to give heed to the things which he had preached, since they were sufficiently declared and proved to them, by the apostles and the other ministers of the word, who had heard him preach these things.—Though the writer of this epistle, ranks himself among those to whom the apostles confirmed the preaching of Jesus, it does not follow that he was himself no apostle. See this proved, pref. sect. 1. art. 2. paragr. 3.

Ver. 4. *And distributions of the Holy Ghost.* Moses wrought many signs and wonders and miracles, Deut. xxxiv. 11. But the *distributions of the Holy Ghost*, he knew nothing of. They were peculiar to the gospel dispensation, and consisted of the internal gifts of *wisdom, knowledge, prophecy, faith, the discernment of spirits, tongues, and the interpretation*

4 God bearing joint witness both by signs and wonders, and divers miracles, (see Rom. xv. 19. note 1.) and distributions of the Holy Ghost, according to his own pleasure?

5 For to the angels be hath not subjected the world which is to come, concerning which we speak.

6 Now one in a certain place, plainly testified, Saying, What is man that thou shouldst remember him? or the son of man, that thou shouldst look upon him?

4 God himself bearing joint witness, to the salvation preached of the Lord and his apostles, both by signs and wonders and miracles of divers kinds, which he enabled these preachers to perform, and by distributions of the gifts of the Holy Ghost, which they bestowed, not according to their will, but according to his own pleasure?

5 For although the angel (Exod. xxiii. 20.) who conducted the Israelites, had Canaan subjected to him, to the angels God hath not subjected the world which is to come, the possession of which is the salvation, of which we speak.

6 Now, that the Son of God was to be made flesh, and in the flesh was to be appointed King universal, David in a certain place, Pf. viii. 4. plainly testified, Saying, What is the first man that thou shouldst remember him; or the posterity of the first man, that thou shouldst take such care of them!

pretation of tongues. These are called, distributions of the Holy Ghost, because he divided them to every one as he pleased, 1 Cor. xii. 11.

Ver. 5. Hath not subjected the world which is to come. Οικεμενην την μελλουσαν. The gospel dispensation is called αιωνος μελλοντος, the age to come, Heb. vi. 5. but never οικεμενην μελλουσαν, the habitable world to come. That phrase, if I mistake not, signifies the heavenly country promised to Abraham and to his spiritual seed. Wherefore, as οικεμενην the world, Luke ii. 1. and elsewhere, by an usual figure of speech, signifies the inhabitants of the world, the phrase οικεμενην μελλουσαν, may very well signify, the inhabitants of the world to come, called, Heb. i. 14. Them who shall inherit salvation. If so, the apostle's meaning will be, that God hath not put the heirs of salvation, who are to inhabit the world to come the heavenly Canaan, in subjection to angels, to be by them conducted into that world, as the Israelites were conducted into the earthly Canaan by an angel, Exod. xxiii. 20. They are only ministering spirits, sent forth by the Son to minister for the heirs of salvation, but not to conduct them. The heirs who are to inhabit the world to come, God hath put in subjection to the Son alone. Hence he is called, the Captain of their salvation, Heb. ii. 10. And, having introduced them into the heavenly country, he will deliver up the kingdom to God the Father, as we are told, 1 Cor. xv. 24.

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

7 Ηλατῶσας αὐτὸν ἑρα-
χὺ τι παρ' ἀγγέλων· δόξῃ
καὶ τιμῇ ἐσεφάνωσας αὐτὸν,
καὶ κατέστησας αὐτὸν ἐπὶ τὰ
ἔργα τῶν χειρῶν σου.

Ver. 6.—1. *Now one in a certain place* The place here referred to is Psal. viii. which hath been generally understood of that manifestation of the being and perfections of God, which is made by the ordination of the heavenly bodies; and by the creation of man in the next degree to angels; and by giving him dominion over the creatures — But this interpretation cannot be admitted, because at the time the Psalmist wrote, God's name was not rendered excellent in all the earth by the works of creation, as is affirmed in the first verse of the Psalm. The true God was then known only among the Israelites in the narrow country of Canaan. Neither had God displayed his glory, above the manifestation thereof made by the heavens. Wherefore the first verse of the Psalm, must be understood as a prediction of that greater manifestation of the name and glory of God, which was to be made in after times, by the coming of the Son of God in the flesh, and by the preaching of his gospel — Next, our Lord, Matth. xxi. 15, 16. hath expressly declared, that the second verse of this Psalm, foretells the impression which the miracles wrought by God's Son in the flesh, would make on the minds of the multitude, called *babes and sucklings*, on account of their openness to conviction, as well as on account of their want of literature. Struck with the number and greatness of Messiah's miracles, the multitude would salute him with hosannas, as the son of David. And, thus his praise as Messiah, would be perfected out of their mouth. Farther, it is declared in the Psalm, that this strong proof of his Son's mission, was to be ordained by God, for the confutation of infidels his enemies, and that he *might still*, or restrain the devil the great enemy of mankind, called in the Psalm, *the avenger*, because he endeavours to destroy mankind, as the avenger of blood endeavoured to destroy the man slayer, before he fled into the city of refuge. — With respect to the sixth and following verses of this Psalm, they are not to be interpreted of the manifestation, which God hath made of his glory by the creation of man, in regard, St Paul hath assured us, that these verses are a prediction of the incarnation, and death, and resurrection, of the Son of God, and of his exaltation to the government of the world. For, having quoted these verses he thus explains and applies them; Heb. ii. 8. *By subjecting all things to him, he hath left nothing unsubjected. But now, we do not yet see all things subjected to him.* 9. *But we see Jesus, who for a little while was made less than angels—for the suffering of death crowned with glory and honour.* Wherefore, according to the apostle, the person, who, in the Psalm, is said to be made for a little while less than angels, and whom God crowned with glory and honour, and set over the works of his hands, and put all things under his feet, is not Adam, but Jesus. — And whereas in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea,* are

7 Thou hast made¹ him² for a little while³ less than angels, thou hast crowned him with glory and honour,⁴ and hast set him over the works of thy hands.

7 For, to save them from perishing, Thou wilt make him, who is thy Son, for a little while less than angels, by clothing him with flesh, and subjecting him to death. After that, Thou wilt crown him with glory and honour, by raising him from the dead, and wilt set him over the works of thy hands, as Ruler and Lord of all.

are mentioned as subjected, they were with great propriety subjected to Jesus, that he might support and govern them for the benefit of man, his chief subject on earth; seeing the happiness of man, in his present state, depends, in part, on the sustentation and government of the brute creation.—Here it is proper to remark, that if, *τα πάντα*, the expression in the Psalm, includes *all things* without exception, as the apostle affirms, Heb. ii. 8. 1 Cor. xv. 27. angels as well as men, being subjected to the person spoken of in the Psalm, Adam cannot be that person, since no one supposes that the angels were subjected, in any manner, to him.

The foregoing view of the meaning of Psalm viii. founded on the interpretation given of it by our Lord and his apostles, will still more clearly appear to be just, if the import of the several expressions and phrases used in it, is attended to, as explained in the following notes.

2. *Plainly testified, Saying, &c* The 5th and 6th verses of Psalm viii. quoted in this passage, were produced by the apostle in confutation of the Jewish doctors who affirmed that in regard Jesus of Nazareth was a man, and instead of possessing kingly power, had been put to death, for calling himself Christ the Son of the blessed God, he can neither be the Son of God, nor the Messiah whom God promised to set on his holy hill of Zion, Psal. ii. 6. to rule his people. For in these verses of Psal. viii. according to their true meaning, it was foretold, that the Son of God was to be made, for a little while, less than the angels, by becoming a man; and, that after suffering death in the flesh, he was to be crowned with the glory of universal dominion.—Nor, can these verses be otherwise understood. For if they were interpreted of the creation of man, they would have no relation to the apostle's design in this passage of his epistle, which was to establish the claim of Jesus of Nazareth, to be the Son of God and King of Israel.—Because David, who wrote the viiith Psalm, mentions his looking to the heavens, and to the moon and stars, and particularizes sheep and oxen, as subjected to the person who was for a little while made less than the angels, Estius conjectures, more ingeniously, perhaps, than truly, that he wrote it, while he watched his father's flocks, in the fields, by night.

Ver. 7.—1. *Thou hast made.* Here, and in what follows, the preterite tense is put for the future; as is often done in the prophetic writings, to shew the certainty of the events foretold.—*Thou wilt make him: Thou wilt crown him.*

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

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

8 Παντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, εἶδεν ἀφῆκεν αὐτῷ ἀνυποτάκτον· νῦν δὲ ἐποδῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

9 Τον δὲ βραχυ τι παρ' ἀγγέλων ἠλαττωμένου βλεπωμένου Ἰησοῦν, διὰ τοῦ παθήματος θανάτου, δοξῆς καὶ τιμῆς ἐξεφανωμένον, ὅπως χαριτί Θεοῦ ὑπὲρ πάντων γευσῆται θανάτου.

2. *Him*.—The pronoun *him*, in this place, doth not refer to the immediate antecedent, *man*, or *the son of man*, but to a person not mentioned in the psalm, of whom the Psalmist was thinking : namely, the Son of God. Of this use of the relative pronoun, see examples, *Eff.* iv. 64.

3. *For a little while*. So, βραχυ τι, properly signifies, and is translated in our Bible, Luke xxii. 58. Καὶ μετὰ ἑξαχυ, and after a little while.—Acts v. 34. And commanded to put the apostles forth, βραχυ τι, a little space, or while.—That ἠλαττωσας αὐτον βραχυ τι παρ' ἀγγέλων; in the psalm, doth not signify, *thou hast made him a little less than angels*, but, *hast made him for a little while less*; and, that it is to be understood, not of the creation of man, but of the humiliation of the Son of God, is plain, because *man*, both in his nature, and in his rank among the creatures, is greatly inferior to the angels.

4. *Thou hast crowned him with glory and honour*. This, no doubt, might be said of Adam, to whom God gave dominion over the creatures. Nevertheless, as St. Paul hath expressly affirmed, ver. 9. that the person who is said in the Psalm, to have been made for a little while less than angels, &c. is *Jesus*, we must understand the glory and honour with which he was crowned, of the things which happened to him after he was made less than angels. See ver. 9. note 4.—Jesus was covered with the greatest ignominy, when he was crucified by the Jews as a deceiver, for calling himself Christ the Son of God. But, by his resurrection and subsequent exaltation, that ignominy was entirely removed; and his fame, and name, and honour as the Son of God, were in the most illustrious manner restored to him. See Philip. ii. 9.—11.

Ver. 8. *He hath left nothing unsubjected*. Though the apostle's argument, requires us to attend only to the subjection of angels and men to Jesus, the universality of the expression, sheweth, that the material

8 Thou hast subjected all things under his feet. (Γαρ, 93.) *Wherefore, by subjecting all things to him, he hath left nothing unsubjected.* (Νυν δε) But now, we do not yet see all things subjected to him.

9 But we see Jesus, who for a little while was made less than angels,¹ that, by the grace of God he might taste of death,² (ὕπερ) on account of every one,³ (διὰ) for the suffering of death, crowned with glory and honour. +

8 Thou wilt put all things under his feet. See Ephes. i 22. note. *Wherefore, by subjecting all things to him, God will leave nothing unsubjected; consequently, there is nothing over which his power will not at length finally prevail. But, at present, we do not yet see all things subjected to him: for evil angels and wicked men, are still unsubdued by him.*

9 *But we see Jesus, who for a little while was made less than angels by appearing in the flesh, that, through the gracious appointment of God he might die, not for the Jews only, but on account of every one: Him we see, for the suffering of death, crowned with glory and honour, by his resurrection and ascension. And these are sufficient proofs, that all his enemies shall finally be subdued by him.*

terial fabric of the world, together with the brute creation, are put under his government. Accordingly, in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea*, are mentioned as subjected to the Son, for the reason mentioned in note 1. on ver. 6. of this chapter, at the end.

Ver 9 - 1. *We see Jesus, who for a little while was made less than angels.* Here the apostle informs us. who the *him* or *person* is, of whom the Psalmist spake, Psal. viii. 5, 6. He is not, *the first man*, nor *the Son*, that is *the posterity*, of the first man. But the person, whom God made for a little while less than angels, is Jesus.

2. *That by the grace of God, he might taste of death.* The Syriac translation of this clause, is, *Ipse enim, excepto Deo, per benevolentiam suam, pro quovis homine gustavit mortem*. It seems the copy, from which this translation was made, instead of, *χρῆστι θῆς*, read *χρῆσι θῆς*; which is the reading also of some MSS mentioned by Mill; who says, the sound sense of that reading is, that Christ died, not as to his divine, but as to his human nature.—*Tasting of death*, and *seeing death*, are Hebrew forms of expression, signifying, *dying*, without regard to the time one continues dead, or to the pain he suffers in dying. See Matth. xvi. 28. John viii. 5. Chrysostom, however, and others of the ancients, were of opinion, that the phrase imports, our Lord's continuing only a short time in the state of the dead.

3. *On account of every one.* As this discourse is, concerning God's bringing many sons into glory through the death of Christ, the phrase, *ὕπερ πάντων*, may be thus supplied, *ὕπερ πάντων ἱού*; *on account of every son,*

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

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

10 Ἐπῶρεπε γὰρ αὐτῷ δι' ὄντα πάντα, καὶ δι' ἔτα πάντα, πολλὰς υἱὰς εἰς δόξαν ἀγαγοντά, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθήματων τελειῶσαι.

11 Ὁ τε γὰρ ἁγιαζῶν καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· οἳ ἢν αἰτιαν ἐκ ἐπισχυνεται ἀδελφοὺς αὐτῶν καλεῖν,

son, namely of God, who is to be brought into glory.—It is true, however, that Christ died on account of every one, in the largest sense of the expression; in as much as, all men, without exception, derive great and manifold advantages from his death, although all are not to be saved thereby, as was shewed, 2 Cor. v. 15. note 1.—Since the apostle hath declared in this passage that Jesus was made for a little while less than angels, that he might be capable of dying for the salvation of mankind, it is evident that his being *made for a little while less than angels*, consisted in his being made flesh, in his appearing in the flesh on earth in the form of a servant, and in his dying on the cross.

4. *For the suffering of death crowned with glory and honour.* In the original, these words are placed after the clause, *We see Jesus who for a little was made less than angels*; and before the clause, *that by the grace of God he, &c.* This inverted order, the Greek language admits, by reason of its peculiar structure. But, in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural order, as is done in the new translation. The propriety of this arrangement, even the unlearned reader will perceive, if he attends to the translation of the verse, given in our Bible, which, by following the order of the words in the original, absurdly represents Jesus as crowned with glory and honour, that by the grace of God he might taste of death for every one—Jesus was crowned with glory and honour, by his resurrection from the dead, whereby God demonstrated him to be his Son; by his ascension into heaven; and by his sitting down at the right hand of God, as the Ruler of the world. All this glory, we are in this passage told, Jesus received, as the reward of his having suffered death for the salvation of mankind. The same sentiment is delivered, Philip. ii. 9, 10, 11.—The apostles, and all the eye witnesses of his resurrection, and every one who received the gifts of the Holy Ghost, which Jesus shed down from heaven, or who beheld them in others, saw Jesus thus crowned with glory and honour. So Peter told the Jews, Acts ii. 32, 33.

10 For it became him, for whom ARE all things, and by whom ARE all things,¹ when bringing many sons into glory, to make the Captain of their salvation perfect³ thro' sufferings.⁴

11 (Γαρ, 93.) Wherefore, both he who sanctifieth, and they who are sanctified,¹ ARE all of one FATHER.² For which cause, he is not ashamed to call them brethren.

10 The salvation of mankind through the death of the Christ, need not surprize you. For it belonged to God, who is the last end as well as the first cause of all things, when bringing his many sons into heaven, to make the captain of their salvation an effectual Saviour, through sufferings ending in death.

11 Wherefore, that he might be a perfect Saviour both he who with his own blood sanctifieth or sitteth men for appearing in the glorious presence of God, (ver. 10:) and they who are sanctified, are all of one father, namely Abraham, (ver. 16.) that, being his brethren, he might have a strong affection for them; for which cause, though Jesus be the Son of God, he is not ashamed to love mankind and to call them his brethren.

Ver 10.— . It became him, for whom are all things, &c This is a description of the sovereignty of God. The like description we have, Rom. xi. 36. The apostle in this passage simply affirms, that it belonged to the sovereignty of God, to determine that mankind should be saved through the death of his Son. See the last note on this verse. But, chap. x. 7. 10. he proves from the Jewish scriptures, that God actually determined to save us in that manner, and in no other.

2. When bringing many sons into glory; namely believers, called God's sons John i. 12. This is an allusion to the introduction of Israel, (whom God dignified with the title of his Son) into Canaan, which was a type of Heaven called glory, because there God manifests his presence, by a light far more bright, than that by which he manifested his presence among the Israelites

3. To make the Captain of their salvation perfect. The word αρχηγος here translated, Captain, is rendered prince, Acts iii. 15. Αρχηγος της ζωης, the Prince of life; that is, the Captain, who conducts men to eternal life — Acts v. 31. Him hath God exalted with his right hand, to be αρχηγος και σωτηρα, a Leader and a Saviour. — Heb. xii. 2. Αρχηγος της πιστεως the Captain of the faith, that is, of the faithful; faith being put for those who have faith — Micah speaking of Lachish faith, chap. i.

13. She is the beginning of the sin or the daughter of Zion. In the LXX. it is, Αρχηγος αμαρτιας αυτη εστι τη θυγατρι Σιων, She is the captain, or leader of sin to the daughter of Zion: Lachish marched in the front, like a captain, in the way of sin, and led on Zion in the same path, as Hallet explains it, in his note on Heb. xii. 2. — Wherefore in the clause under

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

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

12 Λεγων· Απαγγελω το ονομα σου τοις αδελφοις μου, εν μεσω εκκλησιας υμνησω σε.

13 Και παλιν· Εγω εσομαι πεποιθως επ' αυτω· Και παλιν· Ιδε εγω και τα παιδια α μοι εδωκεν ο Θεος.

under consideration, *Αρχηγον της σωτηριας αυτων*, the *Captain of their salvation*, signifies the Captain who leads them to salvation; or, who saves them.—Peirce, in his note on this clause, faith *αρχηγος* signifies, the first inventor, publisher, adviser, or procurer of any thing. In this sense our translators understood the word, Heb. xii. 2. where they have rendered *αρχηγον της πιστεις*, the *author of the faith*—According to this meaning of the word, *αρχηγον της σωτηριας*, may be translated, *the author of our salvation*. But I prefer the common translation; because *the salvation* of which the apostle is speaking here, means the introduction of the sons of God into glory, or heaven. See ver. 3. note 1.—The other word, *τελειωσαι*, translated *to make perfect*, properly signifies, *to make a thing complete*, by bestowing upon it, in the highest degree, that perfection which is suitable to its nature. See Heb. v. 9. note 1. Applied to the Captain of our salvation, it signifies, his being made an effectual Captain of salvation, that is, an effectual *Saviour*.

4. *Through sufferings*. This verse contains an argument for the doctrine of the atonement, which ought to stop all mouths which reason against it. It belongs to the sovereignty of the Deity, to fix the conditions on which he will pardon sinners. Wherefore, having determined that they are to be pardoned through the death of his Son, Gal. i. 4. and having expressly declared his determination, Psal. cx. 4. Heb. v. 10. note, our duty is to rest satisfied with the knowledge of the fact, and thankfully to acquiesce in the appointment; although God hath neither made known, the reasons which induced him to save mankind through the death of his Son rather than in any other method, nor explained to us, in what manner the death of his Son as a sin offering hath accomplished our salvation. See Efl. vii. sect 1. and Heb. x. 10. note 2.

Ver. 11.—1. *They who are sanctified*, namely, by the sacrifice of Christ; as is plain from Heb. ix. 14 x. 14. 29. xiii. 12.—As the Mosaic sacrifices and rites of purification, cleansed the Israelites from ceremonial defilement, and qualified them for worshipping God with the congregation. So the blood of Christ, which cleanseth believers from the guilt of sin, qualifies them for worshipping God with his people on earth, and for living with him in heaven eternally.

2. *Are all of one Father*. I have supplied here the word *πατρος*, *Father*, because the apostle is speaking of our Lord's becoming flesh, by being born, like other men, of parents who conveyed to him the human nature; that, as is observed, ver. 17. being made like his brethren

12 Saying, (Psal. xxii. 22.) I will declare thy name to my brethren: ¹ In the midst of the congregation I will sing praise to thee.²

13 And again, (Isa. viii. 17.) I will put my trust in him.¹ And again, Behold I and the children whom God hath given me.²

12 *Saying to his Father, when I appear in the human nature on the earth, I will declare thy perfections to my brethren of mankind: In the midst of the congregation of my brethren, I will sing praise to thee for thy goodness to men.*

13 *And again, Messiah is introduced saying, I will put my trust in him. And again in the same prophecy, Behold I and the children, that is, the disciples whom God hath given me "are for signs and for wonders " in Israel." This likewise shews that he was to appear in the flesh among the Israelites.*

brethren in all things, he might be a merciful and faithful high-priest.

Ver. 12.—1. *I will declare thy name to my brethren* Psal. xxii. from which this passage is cited, was a prophetic description of the sufferings of Christ. For, the apostles and evangelists have applied many passages of that Psalm to him. Also, by repeating the first words of it from the cross, our Lord appropriated the whole of it to himself.—The ancient Jewish doctors likewise interpreted the xxiiid Psalm of Messiah.

2. *I will sing praise to thee.* This our Lord did often during his ministry on earth, when he joined his brethren the Jews in the synagogue worship.

Ver. 13.—1. *I will put my trust in him.* Εγω εσπομω πεπωκιδωσ εν αυτω. Because this is not precisely the LXX. translation of Isa. viii. 17. Pierce supposes, that the quotation is made from 2 Sam. xxii. 3, where the LXX. have the same words as here.—Our translators have rendered Isa. viii. 17 *I will look for him*, which, though different in words from those used by the apostle, is the same in sense: *To look for a person* to help one, being the same as, *to trust in him for help*.—Now since the Son, in his original state, could be in no situation which rendered looking for God to help him, necessary, this passage is quoted with much propriety to prove, that Messiah was to appear on earth in the flesh, and to be afflicted; and, under his affliction, to behave as a devout man in distress: Just as the former passage from Psal. xxii. 22. in which he is represented as calling believers his brethren, was quoted to prove that he was to be born into the world after the manner of other men, and to be made like them in all things.—Peirce, imagining that the quotation in this verse was intended to prove Messiah a Son of Abraham, considers it as a prediction of his faith in God, whereby he became a Son of Abraham spiritually. But, I rather think Messiah's relation to Abraham as his Son, which is spoken of in the 11th verse, was his relation to him according to the flesh; for the reason mentioned in the commentary on that verse.

2. *Behold*

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

14 Επει εν τα παιδια κει οινωνηκε σαρκος και αιματος, και αυτος παρατησιως μεεσι των αυτων, ινα δια τε θανατου καταργηση του το κρατος εχοντα του θανατου, τευτεςι τον διαβολον.

2 *Behold I and the children which God hath given me.* This passage being well known to the Hebrews, the apostle cites only the first part of it, notwithstanding his argument is founded on what immediately follows, namely, *are for signs and for wonders in Israel.* The opposers of Christianity affirm, that the prophecy from which this is taken, doth not relate to Messiah; and that in applying it to Jesus, the writer of the epistle to the Hebrews, hath erred; and from this they infer, that he was not inspired. But in answer, be it observed, that the application of this prophecy to Messiah, doth not rest on this writer's testimony alone. The 14th verse of the prophecy is applied to Jesus, both by Paul, Rom. ix. 33. and by Peter, 1 Pet. ii. 6. 8. and by Simeon, Luke ii. 34. nay our Lord hath applied the 15th verse to himself, Matth. xxi. 44. So that if the writer of the epistle to the Hebrews, hath erred in the application of that prophecy, all the others have erred in the same manner. Wherefore, to vindicate Christ and his apostles from this heavy charge, be it observed,—1. That it rests solely on an assumed meaning of the words quoted by Paul, *Behold I and the children whom God hath given me, are for signs and for wonders in Israel.* This passage, it is said, must be understood of Isaiah and his children, Shear-jashub and Maher-shalal hash-baz. But if so, the whole of the prophecy must be understood of them. Now though it be true that Shear-jashub, Isa vii. 3. 16 and Maher-shalal hash-baz, Isa viii. 3. 4. were *signs* in Israel, where is it said that they were *for wonders* in Israel? And where is it said, that Isaiah himself was *for a sign and for a wonder in Israel*? It is therefore, not at all probable, that they are the subjects of this prophecy. Whereas, understood of Jesus and his disciples, it was exactly fulfilled. He was a *sign* which was spoken again, Luke ii. 34. And his disciples wrought many *wonders in Israel.*—2. Let it be observed, that the manner in which the prophecy is introduced, at ver. 5. sheweth, that it is a distinct prophecy from the one, in the beginning of the chapter, concerning Isaiah and his son Maher-shalal hash-baz. consequently, from its being placed after that prophecy, no argument can be drawn to prove, that it relates to the same persons.—3. If Isaiah, or as some pretend, Hezekiah, is the subject of the prophecy, it ought to be shewed, how either of them could be a *sanctuary*, and at the same time, a *stone of stumbling, and a rock of offence to both houses of Israel*; as the person who is the subject of the prophecy, is said to be, ver. 14.—In Messiah, this part of the prophecy,

14 *Since then the children* (κεκοινωνηκε) *participate of flesh and blood, even he* (παρὰ πλῆσιως) *in like manner partook of these, that through death he might render ineffectual¹ him who had the power of death,² that is, the devil;*

14 *Since then the children given to the Son to be saved, participate of flesh and blood by being born of parents who are flesh and blood, even he, to be capable of dying for them, in like manner partook of flesh and blood, by being born of a woman, that through death (the very evil which the devil brought on mankind by sin) he might render ineffectual the malicious designs of him who had the power of bringing death into the world, that is, the devil;*

phesy was exactly fulfilled. He was a *sanctuary* to the believing Gentiles and to a remnant of the Israelites. He was also a *stone of stumbling* to both houses of Israel; that is, to the greatest part of the Israelites, who were broken or cast off for their unbelief—4. If Isaiah spake of himself, and of his two sons, when he said, *Behold I and the children whom God hath given me, &c.* he must have spoken the whole prophecy, and particularly the 16th verse in his own name; *Bind up the testimony, and seal the law among my disciples.* Now who were Isaiah's disciples, among whom the testimony was to be bound up, and the law sealed? Certainly not the two houses of Israel. For they were Isaiah's disciples, neither by right, nor in fact. This part of the prophecy, therefore, was spoken by Messiah, whose disciples, all who believe the gospel, are. And it is a prediction, that the testimony would be bound up and the law sealed among them, by Christ, and by his apostles who were *the children of God, whom God had given to him.* See John xvii. 6. And as *the testimony* was to be bound up, in order to its being laid aside, so *the law* was to be sealed, for the same purpose. This appears from Dan. ix. 24. LXX. where the phrase σφραγισαι ἀμαρτίας to seal up sins, is used to denote *the removing or abolishing of sins.* Wherefore, *the binding up the testimony, and the sealing up the law,* signify that the whole Mosaic œconomy was to be laid aside, as of no further use, having answered its end. But it was to be laid aside in such a manner, as not to invalidate the law and the prophets as revelations from God, on which that œconomy was at first established. Accordingly, in this manner the testimony was actually bound up, and the law sealed by Messiah. So our Lord told his hearers, Matth. v. 17. *Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil.* I am not come to destroy the authority of the law and the prophets as revelations from God: but to put an end to the œconomy which was founded on them, after shewing them to have been from God, by fulfilling every thing written in them. That this is our Lord's meaning is evident from his adding, ver. 18. *I say unto you till heaven and earth pass away, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.*—

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

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

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

15 Και απαλλαξη τουτους ὅσοι φόβῳ θανάτου δια παντος τε ζην ενοχοι ησαν δουλειας.

16 Ου γαρ δηπου αγγελων επιλαμβανεται, αλλα σπερματος Αβρααμ επιλαμβανεται.

17 Ὅθεν ωφειλε κατα παντα τοις αδελφοις ὁμοιωθηναι, ινα ελεημων γενηται και πισος αρχιερευς τα προς τον Θεον, εις το ιλασκεσθαι τας ἁμαρτίας τε λαου.

5. If Isaiah spake of himself and of his sons, in the verse quoted by the writer to the Hebrews, as the opposers of Christianity affirm, they ought to shew what influence, their being placed for signs and wonders in Israel, had in binding up the testimony, and sealing the law. Surely the prophet and his sons, had no hand in bringing about these events. But it was accomplished by Christ and his apostles, who were for signs and for wonders in Israel: that is, wrought great miracles, which excited wonder among the Israelites; and were signs or proofs to them, that he was *the Christ the Son of God*, and had power to abolish the law. These signs, however, as Simeon foretold, when he had the child Jesus in his arms, would be *spoken against*, Luke ii. 34. particularly the great sign of his resurrection, called *the sign of the prophet Jonah*.—To conclude, after considering this prophecy in all its parts, it appears, that the writer to the Hebrews hath not erred in applying it to Jesus, as Messiah.

Ver. 14.—1. *That through death he might render ineffectual.* So καταργησον properly signifies. See Rom iii. 31. note 1.—Since the Son of God is said to have partaken of the flesh and blood of the children, in the same manner that they themselves partake of these, namely by being born of a woman; and since he was born into the world in that manner to render him capable of dying, that, through his death in the flesh, he might frustrate the malicious contrivance of him who first introduced death into the world, that is, the devil, we are thereby taught, that he is *the seed* of the woman, which at the fall was promised to bruise the head of the serpent: and that *the serpent* who deceived Eve, was not a natural serpent, but the devil, who because he assumed the form of a serpent on that occasion, is called, Rev. xx. 2. *the great dragon* or serpent; and *that old serpent the devil*. See 2 Cor. xi. 3. note 1.—The intencion of the devil in seducing our first parents, was

15 And deliver them who through fear of death were all their lifetime subject to bondage. ¹

16 (Γαρ, 91.) Moreover, by no means doth he take hold¹ of angels: but of the seed of Abraham he taketh hold.

17 (Ωθεν) Hence it was necessary he should be made like his brethren in all things, that he might be a merciful¹ and faithful high priest, in matters PERTAINING TO GOD, (εις το) in order to expiate the sins of the people.²

15 *And deliver from eternal death, those penitent persons who, through the fear of future punishment, have passed the whole of their life in a grievous bondage.*

16 *Moreover, by no means doth he take hold of the angels who sinned, to save them; but of those who are the seed of Abraham by faith, he taketh hold, to deliver them from death, and to conduct them to heaven.*

17 *Hence it was necessary he should be made like his brethren (ver. 11.) in all things: and particularly in afflictions and temptations, that having a feeling of their infirmity, and being capable of dying, he might become a merciful as well as a faithful high priest in matters pertaining to God, in order by his death (ver. 14.) to expiate the sins of the people, and to intercede with God in their behalf.*

was to destroy them, and thereby to put an end to the human species. This malicious design the Son of God rendered ineffectual, by assuming our nature, and in that nature dying as a sacrifice for sin.

2. *Him who had the power of death.* In this passage του εχοντα, is the participle of the imperfect of the indicative, and is rightly translated, *Him who had the power of death.* For the apostle's meaning is, that the devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called a murderer from the beginning.—*And a liar, and the father of it,* John viii. 44. It is observable, that the power of death ascribed to the devil is called κηρατος, and not εξουσια, because he had no right to it. It was a power usurped by guile.—All the baneful effects of this power, Christ at the resurrection, will remove at least so far as they relate to the righteous.

Ver. 15. *Deliver them who through fear of death, &c.* Here the apostle had the pious Gentiles especially in his eye, who having lived without any written revelation from God, were grievously enslaved by the fear of death, because they had no assurance of the pardon of sin, nor any certain hope of a blessed immortality.

Ver. 16. *Doth he take hold of angels; but of the seed of Abraham he taketh hold.* In this translation I have followed the Vulgate. *Nusquam enim angelos apprehendit sed semen Abrahæ apprehendit.*—The word επιλαμβανεται, signifies the taking hold of a thing with one's hand, in order to support, or to carry it away. Accordingly it is so translated

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

18 Εν ᾧ γὰρ πεπονθεν αὐτος πειρασθεὶς, δυνατὰ τοῖς πειραζομένοις βοηθεῖσαι.

in the margin of our Bible and in Luke ix. 47. xx. 20. 26.—If the sin of the angels *who*, as Jude tells us verse 6. *kept not their own office*, consisted in their aspiring after higher stations and offices than those originally allotted to them by God, as Jude's expression insinuates, we can see a reason why the Son of God did not take hold of them to save them, but took hold of the seed of Abraham, that is, of believers of the human species. The first parents of mankind sinned through weakness of nature and inexperience; and by their lapse brought death on themselves and on their posterity, notwithstanding their posterity were not accessory to their offence. Whereas the angels through discontentment with their own condition, and envy of their superiors, perhaps also animated by pride, rebelled presumptuously against God. Wherefore, since they could not plead weakness of nature and inexperience, in excuse of their sin: nor complain that the sin for which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin.

Ver. 17.—1. *A merciful and faithful high-priest.* The Son of God, who made men, no doubt had such a knowledge of their infirmity as might have rendered him a merciful intercessor, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And therefore, to impress us the more strongly with the belief, that he is most

CHAP. III.

View and Illustration of the Reasonings in this Chapter.

THE apostle, in the first chapter of this epistle, having affirmed, that Jesus of Nazareth, the person by whom God spake the gospel revelation to mankind, is *God's Son*: Also, in the same chapter having proved from the Jewish scriptures, that God constituted his Son, *the heir or Lord of all things*, because *by him he made the worlds*: Moreover, in the second chapter, having answered the objections urged by the Jewish doctors for invalidating the claim of Jesus to be God's Son, and having thereby given full effect to the direct proofs which established his claim, and which were well known to the Hebrews living in Judea, where they were publicly exhibited, He in this third chapter proceeds to shew what is implied,

18 (Γαζ, 91.) *Besides, by what he suffered himself when tempted,* he is able (Eph. iv. 30.) to succour them *who* are tempted.²

18 *Besides, by what he suffered himself when tempted,* he knows what aids are necessary to our overcoming temptations, so that *he is able* and willing in the exercise of his government as king, mentioned ver. 9. *to succour them who are tempted.*

most affectionately disposed, from sympathy, to succour us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer by temptations.

2. *The sins of the people;* not the people of the Jews, but the people of God of all nations, whether Jews or Gentiles, called in the foregoing verse, *the seed of Abraham.* Hence John tells us, *he is the propitiation for the sins of the whole world,* 1 John ii. 2. 9. See note 3. on ver. 9. of this chapter.

Ver. 18.—1. *Being tempted.* That our Lord's life was a continued scene of temptation, we learn from himself, Luke xxii. 28. *Ye are they who have continued with me in my temptations.*—Christ's temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions: such as those mentioned in the history of his temptation in the wilderness.

2. *To succour them who are tempted.* Virgil hath expressed the same sentiment in that passage of the *Æneid*, where he makes Dido say, *Non ignara mali miseris succurrere disco.* Lib. 1. lin. 634.

plied in Christ's being *the Heir* or *Lord of all things*: which is the third fact on which the authority of the gospel revelation depends.

A proper account of this matter was necessary, First, because the title of Jesus to remove the Mosaic economy and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and heir of all things. Secondly, because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor for pretending to abolish these institutions. Wherefore, to shew the unbelieving Jews their error, the apostle, who in the first and second chapter, had proved the Son of God to be the heir or lord of all things, exhorted the unbelieving Hebrews in this chapter, to consider attentively Christ Jesus the apostle and high-priest of our religion; that is, to consider

how great a person he is, that knowing him to be the Son of God and heir of all things, they might be sensible, that it belonged to him to form and govern the house or church of God, ver. 1.—Next, to convince them that in forming and governing God's house Jesus acted agreeably to the will of his Father, the apostle affirmed, that when he excluded the law of Moses, and the Levitical priesthood from the new house, or church of God, which he built, he was as faithful to God who appointed him his apostle or lawgiver in his church, as Moses was, when he established the law and the priesthood in God's ancient house the Jewish church. The proof of this affirmation the apostle did not produce on the present occasion, because the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jesus, *his beloved Son in whom he was well pleased*, and had commanded the Hebrews *to hear him*. This God would not have done, if Jesus had acted unfaithfully in excluding the law and the priesthood from the house of God which he built, ver. 2.—Farther, the apostle told the Hebrews, that although the faithfulness of Jesus was not greater than the faithfulness of Moses, in building their respective churches, God counted him worthy of more glory than Moses; he bestowed on him more power in the Christian church than Moses possessed in the Jewish; in as much as he who hath builded the house or church of God, not for his own salvation but for the salvation of others, hath more honour than the house; is a more excellent person than all the members of the church which he built. These things cannot be said of Moses. He built the Jewish church for his own sanctification, as well as for the sanctification of his brethren; and so being a member of his own church, he was obliged to have recourse to its services, especially its atonements, equally with the rest of the Israelites, whereby he was shewed to be a sinner like them, consequently he had not, like Christ, more honour than the house, ver. 3.—This however is not all. To make the Hebrews sensible of the great power of Jesus as *the heir or Lord of all things*, the apostle observed, that although every society civil and religious is formed by the ministry of some person or other, the original of all just power, and the governor of all righteous societies is God, who by constituting his Son *the heir or Lord of all things*, hath delegated his authority to him and empowered him to model and govern these societies as he pleaseth, ver. 4.—More particularly, to shew that Jesus, as a lawgiver, is superior to Moses, the apostle observed, that the faithfulness of Moses in building the Jewish church, was not that of a legislator who himself framed the laws which he established, but it was the faithfulness of a servant who established the laws which were dictated to him by his master,

without

without adding to or diminishing aught from them; and who formed the tabernacles and appointed their services, not according to any plan of his own, but according to a pattern which God shewed to him in the mount, without presuming to deviate from it in the least, Heb. viii. 5. This faithfulness in building all the parts of the ancient house or church of God, was required of Moses in order that the things afterwards to be spoken by Jesus and his apostles, might be confirmed by the attestation given to them in the figures, and ceremonies, and services of the law, ver. 5.—But the faithfulness of Jesus in building the new house of God, the Christian church, was that of a Son in his Father's house, who being *the heir* or *Lord of all*, was entitled to remove the Jewish church, after it had answered the end for which it was established, and to erect the Christian church on a more enlarged plan, so as to comprehend believers of all nations.—Wherefore Jesus, in the exercise of that authority which belonged to him as the Lord or Governor of all things, having actually abolished the Mosaic œconomy and established the gospel dispensation, the apostle, to confirm the Hebrews in the profession of the gospel, assured them, that all who believe in Jesus are as really members of the house or church of God, and as fully entitled to the privileges of the house of God, as the Israelites were who believed in Moses during the subsistence of the Jewish church, provided they firmly held and boldly professed to the end of their lives, that hope of pardon and resurrection to eternal life through Christ, which they professed at their baptism, ver. 6.

Thus it appears, that the authority of Jesus as a lawgiver, is greater than the authority of Moses. He was a lawgiver in his own right; whereas in establishing the law, Moses acted only ministerially. His institutions therefore might be abolished by God's Son, who being the heir of all things, hath all power in heaven and earth committed to him, Matth. xxviii. 18. If so, the Jewish doctors fell into a grievous error, when from some ambiguous expressions in the law, they inferred that it was never to be abolished, and rejected Jesus as a false Christ, because his disciples affirmed that he had put an end to the law and to the priesthood.

The writer of this epistle having thus displayed the greatness of Jesus, as *the heir* or ruler of all things, addressed the unbelieving Hebrews, as an apostle of Jesus, in the words which the Holy Ghost spake to their fathers by David; *Wherefore, as saith the Holy Ghost, To-day when ye shall hear his voice; the voice of God by his Son Jesus, commanding you to believe on his Son, and to enter into his church, Harden not your hearts as in the bitter provocation, &c.* ver. 7.—11. This exhortation of the Holy Ghost to the Israelites in David's days, the apostle

great propriety applied to the Hebrews of his own time; because, if rejecting Jesus they refused to enter into the Christian church, God would as certainly exclude them from the rest of heaven, as he excluded their fathers from the rest in Canaan for their unbelief and disobedience.—He therefore requested them to take heed that none of them shewed an evil unbelieving heart, either by refusing to obey Jesus, or by apostatizing from him after having believed on him. This, he assured them, would be a real departing from the living God, ver. 12.—Then ordered them to exhort one another daily to believe and obey Christ, ver. 13.—assuring them they should be partakers of his rest in heaven, only if they held fast their begun confidence in him to the end, ver. 14.—and told them, that they might know this by its being said to the Israelites in David's time, *To-day when ye shall hear his voice, harden not your hearts*: For such an exhortation evidently shews, that faith and obedience are necessary at all times to secure the favour of God, ver. 15.—Withal, to make the Hebrews sensible that unbelief and rebellion are extremely offensive to God, he put them in mind that

by

OLD TRANSLATION.

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

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

GREEK TEXT.

1 Ὁθεν, ἀδελφοὶ ἁγίοι, κλησεως ἐπυρανίας μετοχοί, κατανοήσατε τοῦ ἀποστόλου καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστοῦ Ἰησοῦ.

2 Πισθον οὐτὰ τῷ ποιησαντι αὐτον, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

Ver. 1.—1. *Holy brethren.* That the apostle addressed the unbelieving Jews more especially, in this and the following chapter, I think probable, 1. Because the idea of abrogating the law by Christ was peculiarly offensive to them. 2. Because, if the believing Hebrews had been addressed, the apostle would have said, *Consider the High Priest of your confession.*—The unbelieving Jews are called *holy*, in the same sense that the whole nation anciently were called *saints*.

2. *Heavenly calling.* This may signify, as in the commentary. Also it may signify, a call given from heaven. See chap. xii. 25.

3. *The apostle.* Jesus as a prophet like to Moses, that is, as a law-giver, is called *the apostle of our confession*, agreeably to the meaning of the word *apostle*, which denotes *one sent forth* to execute any affair of importance. Perhaps also in this name there is an allusion to Christ's own saying, John xvii. 18. *As thou ἀπεστειλῆς, hast sent me into the world,*
I also

by these sins, their fathers provoked God, ver. 16. to such a degree, that he destroyed the whole congregation of the disobedient in the wilderness, ver. 17.—after swearing, that they should not enter into his rest, ver. 18.—Thus, says the apostle, we see that they could not enter in, because of unbelief, ver. 19.—and by making the observation, he hath shewed in the clearest light the contagious fatal nature of unbelief; that it is the cause of the disobedience and punishment of sinners in all ages; and so he hath put us on our guard against such an evil disposition.

I have only to add, That the apostle by exhorting the Hebrews to obey Christ, after describing his supreme authority in the church as its lawgiver, and by setting before them the punishment of the Israelites in the wilderness, hath insinuated that Christ is judge, as well as lawgiver, consequently he hath both authority and power to render to all men according to their works; as will appear likewise from the things set forth, chap. iv. 11.—13.

NEW TRANSLATION.

CHAP. III. 1 Wherefore, holy brethren, ¹ partakers of the heavenly ² calling, consider attentively the Apostle ³ and High Priest of our confession, ⁴ Christ Jesus;

2 Who was faithful to him who appointed him, ¹ even as Moses also was (ev) in all his house. ²

COMMENTARY.

CHAP. III. 1 *Since the author of the gospel is the Son of God, I exhort you holy brethren, who by the preaching of the gospel (chap. ii. 3.) are partakers of the calling to enter into the heavenly country, (Ephes. i. 12.) to consider attentively the dignity and authority of the lawgiver and High priest of our religion, Christ Jesus:*

2 *Who in forming the gospel church, was faithful to God who appointed him his apostle or lawgiver, even as Moses also was faithful in forming all the parts of the Jewish church, God's house at that time.*

I also απεστειλα, have sent them. Jesus, therefore, was his Father's apostle, in the same manner that the twelve were his apostles. He was sent forth by his Father to deliver to mankind the new law, and thereon to build the church of the first born which is to continue through all eternity. Hence he often spake of himself as sent of his Father, John v. 38. vi. 29. 39. viii. 42.

4. *Of our confession.* As confession is sometimes put for the thing confessed, our confession may mean our religion, of which Jesus is called

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

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

3 ΠΛΕΙΟΝΘ̅ γὰρ δόξης ἔτος παρα Μωσην ἡξίωται, καὶ ὅσον πλείονα τιμὴν εχει τὴ οἰκὴ ὁ κατασκευαστὰς αὐτον.

4 Πᾶς γὰρ οἰκὴ κατασκευάζεται ὑπὸ τινος· ὁ δὲ τὰ πάντα κατασκευαστὰς, Θεός.

called *the Apostle*, because he was sent by God to reveal it: and *the High-priest*, because we receive its blessings through his mediation. See chap. xiii. 15.

Ver. 2.—1. *To him who appointed him.* Τῷ ποιῶσαντι. In other passages also, the word ποιῶν, signifies *to appoint*, 1 Sam. xii. 6. *The Lord that* (Heb. *made*) *appointed Moses and Aaron*, namely to be leaders.—Mark iii. 14. ἐποίησε δαδεκα, *He ordained*, or appointed, *twelve*. See also Acts ii. 36.

2. *Even as Moses also was in all his house.* This is an allusion to the testimony which God bare to Moses, Numb. xii. 7. *My servant Moses is not so, who is faithful in all mine house.* The Jewish church, which Moses was employed to form, being called by God himself *His house*, because he was present with it, and was worshipped in it, the apostle Paul was well authorized to call the Christian church, which Jesus was appointed to form, *The house of God*, 1 Tim. iii. 15. See ver. 6. of this chap. note 1. The faithfulness of Moses in forming the Jewish church consisted in this, that he did not conceal any of the divine laws on account of their disagreeableness to the Israelites; nor did he alter them in the least to make them acceptable; but delivered the whole law as it was spoken to himself, and formed the tabernacles and the ritual of the worship, exactly according to the pattern shewed him. In like manner, Christ's faithfulness consisted in his teaching the doctrines, appointing the laws, and establishing the worship, which his Father had ordained for the church.

Ver. 3.—1. *But he.* The demonstrative pronoun ἔτος, which I have translated, *He*, is sometimes used for αὐτῷ, and is so rendered in our Bible, Acts x. 36. Οὗτῷ, *He is Lord of all*. If it were necessary in this passage to supply any substantive agreeing with οὗτῷ, ἀποστολῷ, and not ἀγγελοῦ, should be the noun supplied; *this apostle, or lawgiver, was counted*, &c.

2. *He who hath formed the house,* Ὁ κατασκευαστὰς. The verb κατασκευάζω, signifies *to set things in order*. Heb. ix. 6. It signifies likewise to form a thing as an artificer doth; in which sense it is applied to Noah's forming the ark, Heb. xi. 7.—In this passage, it signifies the forming a church or religious society, by bestowing on it

3 (Γαρ, 98.) *But he*¹ was counted worthy of more (δοξης) glory than Moses, in as much as he who hath formed the house,² hath more (τιμην) honour than the house.³

4 (Γαρ, 91.) *Besides,* every house is formed¹ by some one, but he who hath formed all² is God.

3 *But,* although the faithfulness of Jesus was not greater than that of Moses, *he was counted by God worthy of more power than Moses, in as much as he who hath formed the services of the church, not for his own benefit, but for the benefit of others, is a more honourable person than any member of the church;* such as Moses was, who needed the services of the Jewish church, equally with the people.

4 *Besides,* every religious society is formed by some one; *But he who hath formed all righteous communities and religious societies, is God;* who having delegated his authority to his Son, hath made him Lord of all.

it privileges, and by giving it laws for the direction of its members.—The relative αυτον, in this clause being put for οικον, it is properly enough translated, *the house*.

3. *Hath more honour than the house.* As the apostle is speaking of the forming of the Christian church, called, ver. 2. *God's house*, it is evident when he saith, *He who hath formed it, hath more honour than the house*, his meaning must be, that Jesus who hath formed the Christian church, is a more honourable or greater person than all the members of that church collectively; consequently greater than any particular member of it. By making this observation, the apostle insinuated, that Moses being a member of the Jewish church, which he formed as God's servant, and needing its services and privileges equally with the rest of the Israelites, he was not to be compared to Jesus, who stood in need of none of the privileges of the church which he formed, nor of its services.

Ver. 4.—1. *Every house is formed by some one.* As the discourse is not concerning a material edifice, but concerning the Jewish and Christian churches, *every house*, must mean, *every church, or religious society*. Perhaps also, *every community, state, or government* righteously established, is included in this general expression.

2. *He who hath formed all is God.* According to Beza, Bengelius, and others, *he*, in this passage, is *Christ* who hath created all things, and is God. But there is nothing in the context leading us to think that the apostle is speaking of the creation of the world. Neither doth his argument require such a sense of the clause. Besides, I do not know that the word κατασκευαστας is ever applied in scripture to the creation of the world.—As the apostle is evidently speaking of the forming of churches, or religious societies, I am of opinion that παντα in this clause refers to them: He who hath formed all religious, societies,

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

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

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

5 Και Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτυρίον τῶν λαλᾶθρομένων·

6 Χρῖστος δὲ, ὡς υἱὸς ἐπὶ τοῦ οἴκου αὐτοῦ· ἔοικος ἐσμεν ἡμεῖς, εἰς τὴν παρρησίαν καὶ τὸ καυχῆμα τῆς ἐλπίδος· μέχρι τέλους βεβαίαν κατασχόμεν.

7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· Σήμερον, εἰ τῆς φωνῆς αὐτοῦ ἀκροῶσθε,

societies, namely, the Jewish and Christian churches, is God: For both Moses and Jesus, formed their respective churches in subordination to God the supreme Ruler. It is true, οἶκος, to which πάντα, is thus made to refer, is *masculine*, whereas πάντα, is *neuter*. But the neuter gender is often put for the masculine. See Ess. iv. 21. 2.

Ver. 5.—1. *As a servant.* In describing the faithfulness of Moses when he built the Jewish church, God called him, Numb. xii. 7. *My servant Moses.*—From this the apostle justly inferred that Moses was not a Legislator, but only a messenger from the Legislator.

2. *For a testimony of the things which were to be spoken.* This shews that Moses's faithfulness consisted, not only in forming the tabernacle and its services according to the pattern shewed him by God, but in recording all the preceding revelations exactly as they were discovered to him by the Spirit. For these revelations, equally with the types and figures of the Levitical ritual, were proofs of the things afterwards to be spoken by Christ. Hence our Lord told the Jews, John v. 46. *Had ye believed Moses, ye would have believed me, for he wrote of me;* namely, in the figures, but especially in the prophecies of his law, where the gospel dispensation, the coming of its author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus, and to his gospel. See Luke xxiv. 44.

Ver. 6.—*As a Son over his house.* In the common version it *over his own house.* This Peirce thinks a wrong translation; first, because if the church is Christ's own house, to speak of him as a Son was improper, by reason that he would have presided over it as its master.—2. Because the apostle's argument requires that Christ be faithful to the same person as a Son, to whom Moses was faithful as a servant. Wherefore, *His house*, in this verse, is *God's house*, or church.—To shew Christ's superiority to Moses, the apostle observes,

5 (Και, 204.) Now Moses (μεν) indeed WAS faithful in all his house as a servant, ¹ for a testimony ² of the things which were to be spoken :

6 But Christ as a son (επι) over his house, ¹ whose house we are, if indeed we hold fast the boldness ² and the glorying of the hope, firm to the end.

7 Wherefore, as faith the Holy Ghost, ¹ To-day (εαν, 124.) when ye shall hear his ² voice,

5 Now Moses indeed was faithful in forming all the parts of the Jewish church, as a servant who acted according to the directions which he received from God, without deviating from them in the least; because the Jewish church was designed for a testimony of the things which were afterwards to be spoken by Christ and his apostles.

6 But Christ, in erecting the gospel church, was faithful as a son set over his father's house as its lawgiver: of whose house we who believe, whether we be Jews or Gentiles, are members, if indeed we hold fast the bold glorying in the hope of resurrection to eternal life through Christ, firm to the end, which we professed at our baptism.

7 Since the Son is the Father's faithful apostle or lawgiver in his church, I, by commission from him, say to you, As said the Holy Ghost to the Jews by David, To-day when ye shall hear God's voice by his Son commanding you to enter into the rest of heaven,

serves, that Moses was faithful only as a servant in God's house, but Jesus was faithful as a Son over his house. He makes this observation likewise to shew, that when he demolished the house reared by Moses, and formed the new house of God, the gospel church, on a plan capable of receiving men of all nations, he used the right which belonged to him as the Son of God, appointed by his Father lawgiver in his church.—If we read in this clause with our translators *αυτου, his own house*, it will signify, that the church is his, having purchased it with his blood.

2. If indeed we hold fast the boldness. Properly *παρρησια* signifies, liberty of speech. Here it denotes that bold profession of the Christian faith, which in the first age was so dangerous, but which was absolutely necessary to the continuance of the gospel in the world; and therefore it was expressly required by Christ, Matth. x. 2, 33. See Heb. x. 22, 23.—Our translators have rendered *παρρησια* by the word, confidence. But *επιπορευσις* is used by the apostle, ver. 14. to express that idea.

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

8 Μη σκληρυνητε τας καρδιας υμων, ως εν τω παρασκευασμω, κατα την ημεραν τε πειρασμου εν τη ερημω.

Ver. 7.—1. *As saith the Holy Ghost.* These words are quoted from Psal. xcv. 7. which the apostle tells us, Heb. iv. 7. was written by David. Wherefore, seeing he here calls David's words, *a saying of the Holy Ghost*, he teaches us that David wrote his Psalms by inspiration; as our Lord likewise testifies, Matth. xxii. 43.—The judgments of God executed on sinners in ages past, being designed for the reproof and instruction of those who come after, the Holy Ghost by David, very properly founded his exhortation to the people in that age, upon the sin and punishment of their fathers in the wilderness. And the apostle for the same reason fitly applied the words which the Holy Ghost spake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts, when they heard God's voice speaking to them in the gospel by his Son.

2. *To day when ye shall hear his voice.* His voice is God's voice, ordering the Israelites in David's time to enter into his rest. For though God is not mentioned in the beginning of the verse, he is mentioned, verse 11. as swearing, *They shall not enter into my rest.*—Besides, the apostle, Heb. iv. 8. expressly affirms, that in the command given by David, God spake of the Israelites entering into his rest, at that time.

Ver. 8.—1. *Harden not your hearts.* The heart being the seat of the affections and passions, they are said to *harden their hearts*, who by sensual practices and irreligious principles, bring themselves into such a state that neither the commands nor the threatenings of God, make any impression on them. See ver. 13. note.

2. *As in the bitter provocation.* So παρασκευασμω should be translated, on account of the preposition παρα, which increases the sense of the word with which it is compounded.—The Israelites provoked God, first in the wilderness of Sin, (Pelusium) when they murmured for want of bread, and had the manna given them, Exod. xvi. 4.—From the wilderness of Sin they journeyed to Rephidim, where they provoked God a second time, by murmuring for want of water, and insolently saying, *Is the Lord among us or not?* Exod. xvii. 2.—9. on which account, the place was called *Masrah* and *Meribah*, See 1 Cor. x. 4. note 1.—From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exd. xxxii. 10.—After the law was given, they were commanded to go directly to Canaan, and take possession of the promised land, Deut. i. 6. *God spake unto us in Horeb, saying Ye have dwelt long enough in this mount: 7. Turn you and take your journey,*

8 Harden not your hearts,' as in the bitter provocation, ²(*κατα*, 232.) in the day of temptation in the wilderness,

8 *Be not faithless and obstinate as your fathers were in the bitter provocation at Kadesh, when they refused to go into Canaan, in the day of temptation in the wilderness,*

ourney, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the south, and by the sea side to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates. The Israelites having received this order, departed from Horeb, and went forward three days journey, Numb. x. 33. till they came to Taberah, Numb. xi. 3. where they provoked God the fourth time, by murmuring for want of flesh to eat, and for that sin were smitten with a very great plague, ver. 33. This place was called *Kibroth-hataavah*, because there they buried the people who lusted. - From *Kibroth-hataavah* they went to *Hazereth*, Numb. xi. 35. - And from thence into the wilderness of Paran, Numb. xii. 16. to a place called *Kadesh*, chap. xiii. 26. - Their journey from Horeb to Kadesh, is thus described by Moses, Deut. i. 19. *And when we departed from Horeb, we went through all that great and terrible wilderness, which we pass by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.* - 20. *And I said to you, ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.* - 21. *Behold the Lord thy God hath set the land before thee, go up and possess it.* But the people proposed to Moses to send spies, to bring them an account of the land, and of its inhabitants, ver. 22. - These, after forty days, returned to Kadesh; and, except Caleb and Joshua, they all agreed in bringing an evil report of the land, Numb. xiii. 25. - 32. whereby the people were so discouraged, that they refused to go up, and proposed to make a captain and return into Egypt, Numb. xiv. 4. - Wherefore, having thus shewed an absolute disbelief of all God's promises, and an utter distrust of his power, He swore that not one of that generation should enter Canaan, except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 29. Deut. i. 34, 35. and ordered them, to *turn and get into the wilderness by the way of the red sea.* In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years; Deut. ii. 14. *And the space in which we came from Kadesh-barnea until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were washed out from among the host, as the Lord swore unto them.* - Wherefore, although the Israelites provoked God to wrath in the wilderness from the day they came out of the land of Egypt until their arrival at Canaan, as Moses told them, Deut. ix. 7. their greatest provocation, the provocation in which they shewed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. It was therefore very properly termed *the bitter provocation*; and *the day of temptation*, by way of eminence; and justly brought on them the oath of God excluding

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

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

11 So I swear in my wrath, They shall not enter into my rest.)

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

9 Οὐ ἐπειράσαν με οἱ πατέρες ὑμῶν, ἐδοκίμασαν με, καὶ εἶδον τὰ ἔργα με τεσσαρακοντα ετη.

10 Διο προσωχθισα τη γενεα εκεινη, καὶ εἶπον· Αὐτοὶ πλανῶνται τη καρδια· αὐτοὶ δὲ ἐκ ἐγνωσαν τὰς ὁδὸς με.

11 Ὡς ὠμοσα ἐν τη ὀργῃ με· Εἰ εἰσελευσονται εἰς τὴν καταπαυσιν με.

12 Βλεπετε, ἀδελφοὶ, μηποτε ἐσαι ἐν τινι ὑμῶν καρδια πονηρα ἀπιστίας, ἐν τῷ ἀποσηναι ἀπο Θεοῦ ζῶντος.

cluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called *Meribah-Kadesh*, Deut. xxxii. 51.

Ver. 9.—1. *Where your fathers tempted me.* This, which is the Syriac and Vulgate translation, is more just than our English version, *When your fathers tempted me, proved me, and saw my works forty years*; For the word *when*, implies, that at the time of the bitter provocation, the Israelites had seen God's works forty years: contrary to the history, which sheweth that the bitter provocation happened in the beginning of the third year from the Exodus. Whereas, the translation in the Vulgate, agreeably to the matter of fact, represents God as saying by David, that the Israelites tempted God in the wilderness during forty years, notwithstanding all that time they had seen God's miracles.—This and the following verse differs a little from our present Hebrew copy of Psal. xc. 9. which runs thus, *Your fathers tempted me, proved me, and saw my works.* 10. *Forty years long was I grieved with this generation, and said, it is a people that doth err in their heart.*—In like manner the LXX. Psal. xc. 10. Τεσσαρακοντα ετη προσωχθισα τη γενεα εκεινη. But Peirce is of opinion, that in the Hebrew copy used by the apostle, this passage was written as the apostle hath translated it.

Ver. 11.—1. *So I swear.* Vulgate, *Quibus juravi: To whom I swear*, as in Psal. xc. 11. But the Syriac hath, *Adco ut juraverim*, agreeably to the epistle.

2. *In my wrath.* In scripture, human parts and passions are ascribed to God, not as really in God, but to give us some idea of his attributes and operations, accommodated to our manner of conceiving things. Wherefore, when God said, that *He swore in his*

9 ('Ov) *where your fathers tempted me,* ¹ AND proved me (καί, 215.) *notwithstanding they saw my works forty years.*

10 Wherefore I was *displeased* (see ver. 17. note 1.) with that generation, and said, *They always err in heart,* and they have not known my ways.

11 So I swear ¹ in my wrath, ² they shall not enter ³ into my rest. ⁴

12 Brethren, take heed lest there be in any of you an evil heart of unbelief, ¹ (ἐν τῷ ἀπιστεῖναι) by departing ² from the living God.

9 *Where your fathers,* from the time of their departure out of Egypt until they arrived at Canaan, *tempted me* by their disobedience, and *proved me* by insolently demanding proofs of my faithfulness and power, *notwithstanding they saw my miracles forty years.* See Deut. ix. 7.

10 *Wherefore, I was exceedingly displeased with that generation which I had brought out of Egypt, and said, They always err,* not from ignorance but from perverseness of disposition, and they have utterly disliked my method of dealing with them.

11 So, to punish them for their unbelief, *I swear in my wrath, They shall not enter into my rest* in Canaan.

12 *Brethren,* this example of sin and punishment should make you take heed, lest there be in any of you an evil heart of unbelief by departing from the living God; which ye will do, if ye reject the gospel, or renounce it after having embraced it.

wrath, we are not to fancy that he felt the passion of wrath, but that he acted, on that occasion, as men do who are moved by anger. He declared, by an oath, his fixed resolution to punish the unbelieving Israelites, by excluding them for ever from his rest in Canaan, because they refused to go into that country when he commanded them. And, to shew that this punishment was not too severe, God, by the mouth of David, mentioned their tempting him all the forty years they were in the wilderness.

3. *They shall not enter.* Εἰς τὴν ἀνάπαυσιν, literally, *If they shall enter.* The expression is elliptical, and is thus to be supplied; *If they shall enter into my rest, I am not God.*

4. *Into my rest.* This oath of God is written at large, Numb. xiv. 28.—35. But the account given of it in Psal. xcv. 7 expresseth its meaning; being formed on the words of Moses, Deut. xii. 9. *Ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you.*—God called *Canaan his rest*, because it was his land, and because there he was to rest from his work of introducing the Israelites into it; and they were to repose themselves after the fatigues they had undergone in the wilderness, and to live in safety under

under

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

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

13 Ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἀχρις ἔ το σημερον καλεῖται· ἵνα μὴ σκληρυνθῆ τις ἐξ ὑμῶν ἀπατῆ τῆς ἀμαρτίας.

14 Μετοχοὶ γὰρ γεγονάμεν τοῦ Χριστοῦ, εἰάντες τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τελοῦς βεβαίαν κατασχόμεν·

under his protection.—But the *Sabbath* also is called *God's rest*, because on that day he rested from his work of creation. See chap. iv. 10. note.—And *heaven* hath the same appellation given it, because there God enjoys unspeakable felicity in the contemplation of his own perfections and works. See chap. iv. 9. note.—I suppose the first of these rests only was meant when God swore that none of the rebellious Israelites, save Caleb and Joshua, should enter into his rest. For it is reasonable to think that some of them repented of their rebellion before they died, and are to be admitted into heaven.

Ver. 12.—1. *Brethren take heed, &c.* To understand the propriety of the exhortation to the believing Hebrews, to beware of renouncing the gospel, founded on the behaviour of the Israelites in the wilderness, their condition must be compared with that of the Israelites. The latter, after receiving the law, were ordered to take possession of Canaan, that having a fixed abode there, they might preserve the knowledge and practise the worship of God according to the law. And to encourage them, God promised to drive out the inhabitants before them. Nevertheless, from not believing God's promises, and from fear of the inhabitants, they refused to enter, and proposed to return to Egypt.—In like manner, the Hebrews having received the gospel, were ordered to profess and publish it. And to encourage them to do so, God promised that the gospel would at length overcome all opposition; and that he would reward those with the rest of heaven, who professed and published it boldly. But, the profession and publication of the gospel, in that age, being attended with greater danger to individuals, than that which attended the Israelites' entry into Canaan; and the establishment of the gospel in the world, being an event more improbable in that age, than the conquest of Canaan in Moses's days, the Hebrews, to whom this epistle was directed, had greater temptations to renounce the gospel, and to return to Judaism, than the Israelites had to refuse going into Canaan, and to return into Egypt. Wherefore, as their renouncing the gospel, must have proceeded from their disbelieving God's promise, and from their distrusting his power, the
apostle

13 But exhort one another (καθ' ἑκάστην ἡμέραν) every day, while it is called, 'To day; lest any of you should be hardened' (see ver. 8. note 1.) through the deceitfulness of sin.

14 For we are partakers of Christ's HOUSE, (εἰσπεσοῦντες) if indeed we hold fast the begun confidence² firm unto the end;

13 Instead of exhorting one another, after the example of your fathers, to depart from the living God, *exhort me another every day to obey Christ, while he calls you to-day, to enter into the rest of heaven, lest any of you should be hardened against his call, through the deceitful suggestions of an unbelieving, timorous, sinful disposition,* which magnifies the hardship of suffering for the gospel.

14 For we are partakers of the blessings of Christ's house, the gospel church, only if we hold fast the faith, we have begun to exercise on him as our Saviour, (chap. v. 9.) firm unto the end of our lives.

apostle had good reason to caution them against an evil heart of unbelief.

2. *By departing from the living God.* Apostasy from the gospel which God spake to the Hebrews by his Son, is termed, *a departing from the living God*, in allusion to the speeches of the Israelites who said one to another, Numb. xiv. 4. *Let us make a captain and let us return into Egypt.* For as the returning of the Israelites into Egypt, would have been a real departing from the living God, who resided among them in the pillar of cloud and fire which covered the tabernacle, and who shewed himself to be the living God by the continued exertions of his power in their behalf, so the renouncing of the gospel, in that age, would have been in the Hebrews a real departing from the living God, who resided among them by the miraculous gifts and operations of the Holy Ghost.

Ver. 13. *Hardened through the deceitfulness of sin.* Mark xvi 14. *He upbraided them for their unbelief and hardness of heart.* The unbelief of his disciples was termed by Christ, *hardness of heart*, to shew that the proofs which he had given of his power and veracity had not made a proper impression on the heart or mind of his disciples.—Acts xix. 9. *But when divers were hardened, and believed not.*—See ver. 8. note 1.

Ver. 14.—1. *Partakers of Christ's house.* I have supplied the word *house*, in this clause, because the apostle in verse 3. tells us, that Christ formed the house or church of God under the gospel dispensation. If that word is rightly supplied, *partakers of Christ's house* will signify, as in the commentary, partakers of all the blessings which Christ hath promised to the members of his house, or church; namely, the assistance of his Spirit, the pardon of sin, resurrection from the dead to a glorious immortality, and introduction into heaven, there to live with God in eternal happiness.—Of these blessings

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

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

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

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

15 Ἐν τῷ λεγεσθαι Σήμερον εἰάν τις φωνῆς αὐτῆ ἀκροῆται, μὴ σκληρυνῆται τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.

16 Τινες γὰρ ἀκροσάντες παρεπικράναν, ἀλλ' ἔπαντες οἱ ἐξελθόντες ἐξ Αἰγυπτῶν διὰ Μωσέως.

17 Τίσι δὲ προσωχθίσει τεσσαρακονταετη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κώλα ἐπέσεν ἐν τῇ ἐρημίᾳ;

18 Τίσι δὲ ὁμοσε μὴ εἰσελευσεσθαι εἰς τὴν καταπαύσιν αὐτῆ, εἰ μὴ τοῖς ἀπειθήσασιν;

the apostle told them, the members of Christ's house or church will become partakers, only on condition of their holding fast their begun faith in him to the end of their lives. See the following note.

2. *The begun confidence.* Ἀρχινότης ὑποστάσεως, literally, *the beginning of the confidence*; an hebraism for *the begun confidence* or faith: as is plain from Heb. xi. 1. where *faith* is said to be, ἐλπίζομεν ὑποστάσις, *the confidence*, or firm persuasion of the reality of things hoped for.

Ver. 16.—1. *Many when they heard.* This according to Pyle, is, *heard the report of the spies.* But I prefer the interpretation in the commentary, because *the voice of God*, is mentioned in the clause immediately preceding.

2. *However, not all who went out of Egypt.* Before the Israelites began their march towards Canaan, God ordered Moses to number such of them as were able to go forth to war, Numb. i. 3. 45. But the Levites were not numbered ver. 49. because being consecrated to the service of the tabernacle, they were not to fight their way into Canaan. Wherefore, while Caleb and Joshua were excepted by name in the oath, because they were willing to go into Canaan, the Levites were not excepted, because making no part of the army which was to subdue the Canaanites, they were not considered as disobedient to God's command; consequently were not comprehended in the oath. Accordingly it appears from Numb. xxxiv. 17. Josh. xxiv. 33. that Eleazar the Son of Aaron was one of those who took possession of Canaan.—The excepting of Caleb and

15 *AS YE MAY KNOW* (εν τω λεγεται, 9.) by the saying, *To-day when ye shall hear his voice, harden not* (see ver. 8. note 1.) *your hearts as in the bitter provocation.*

16 For (τινες, 54.) *many when they heard, bitterly provoked GOD. However not all they who went out of Egypt* (δια, 119.) *with Moses.*

17 But with whom was he *displeased*¹ forty years? WAS IT not with them *who sinned*, whose *carcasses*² fell in the *wildernesses*? (Numb. xiv. 29.)

18 And to whom *did he swear* that they should not enter into his rest, but to them *who did not believe*?¹

15 Perseverance in faith and obedience is requisite to your enjoying the privileges of Christ's house, *As ye may know by the saying of the Holy Ghost to the Israelites in David's days; To-day when ye shall hear his voice commanding you to enter into his rest, harden not your hearts as your fathers did in the bitter provocation.*

16 *For many when they heard the command to enter into Canaan, bitterly provoked God by their disobedience, and were excluded from his rest in Canaan. However, not all who went out of Egypt with Moses provoked God by their rebellion, and were so punished.*

17 *But, to shew you the infectious nature of disobedience, I ask you, With whom was God displeased forty years? was it not with them who rebelled, (Josh. v. 6.) even all the men of war who were numbered, whose carcasses fell in the wilderness.*

18 *Farther, to make you sensible of the evil of disobedience, To whom did God swear that they should not enter into his rest, but to them, who, notwithstanding they had seen God's miracles, did not believe he was able to bring them into Canaan, and absolutely refused to enter?*

and Joshua by name, in the oath, shews how acceptable faith and obedience are to God.

Ver. 17.—1. *But with whom was he displeased?* Bengelius observes, that the word προσωχθισει, is often used by the LXX. but seldom by other authors; and that Eustathius derives it from οχθος, or οχθη, which signifies any high place, and particularly the bank of a river. Wherefore the word οχθειω or οχθειζω, applied to the mind, may signify its being raised or excited by any passion; consequently προσωχθισει here, may be translated as I have done, *was he displeased, or rather, greatly displeased.*

2. *Carcasses* Κωλα, literally, *limbs or bones*: A part of the body being put for the whole.

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

19 Και βλεπομεν οτι εν ηδυνηθησαν εισελθειν δι' απισιαν.

Ver. 18. *But to them who did not believe?* That the crime of the Israelites which brought the oath of God upon them, consisted in their not believing that God was able to give them the possession of Canaan, is plain from the history Deut. i. 6. 8. 32. and from God's words Numb. xiv. 11. *How long will it be ere they believe me, for all the signs which I have shewed among them.*

Ver. 19. *They could not enter in because of unbelief.* As the cowardice of the ancient Israelites, proceeded entirely from their not believing the promises of God; they were greatly to blame for it, considering the many astonishing miracles, which God had wrought for them

CHAP. IV.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle in this chapter enforces his exhortation to the Hebrews, chap. iii. 12. to beware of an evil heart of unbelief, by entering into the deep meaning of those passages of the Jewish scriptures, which describe the sin and punishment of the rebellious Israelites in the wilderness, who flatly refused to go into Canaan. For with a sagacity worthy of the inspiration by which he was guided, he proves from the oath by which the Israelites were excluded from Canaan, that the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, was really a promise to give believers of all nations, the everlasting possession of the heavenly country, of which Canaan was the emblem: and, that the oath which excluded the rebellious Israelites in the wilderness from Canaan, likewise excluded all from the heavenly country who continue in their sins. So that in this ancient oracle, a future state with its rewards and punishments, was actually made known to the Jews.

But to understand the reasoning by which the apostle hath established this important fact, the reader ought to know, what all the Hebrews who understood their own scriptures well knew, and what the apostle expressly declared, Rom. iv. 16. namely, That in the covenant with Abraham, God promised him two

19 (Καί, 212.) So we see that they could not enter in because of unbelief. 1

19 *Thus we see, that the Israelites could not fight their way into Canaan, because they did not believe the promises of God.*

them before he gave them the command to enter into Canaan.—The conclusion of the apostle's reasoning, concerning the sin and punishment of the ancient Israelites, contained in this verse, ought to make a deep impression on every reader, since it shews in the strongest colours, the malignity of unbelief, and teaches us that it is the source of all the sin and misery prevalent among mankind. Our first parents sinned through their not believing God, when he said, *In the day thou eatest thereof thou shalt surely die*: And their posterity sin, through their not believing what God hath suggested to them by their own reason, and by revelation, concerning the rewards and punishments of a future itate.

kinds of seed, the one by natural descent, and the other by faith; and that the promise to give to him and to his seed the land of Canaan for an everlasting possession, being made to both the kinds of his seed, it was to be fulfilled, not only to his natural progeny, by giving them the possession of the earthly Canaan, but also to his seed by faith, by giving them the possession of the heavenly country, of which Canaan was the emblem and pledge.

Upon these principles the apostle affirms, that notwithstanding Abraham's natural seed have obtained the possession of Canaan, there is still left to his seed by faith, consisting of believers in all ages, whether they be Jews or Gentiles, a promise of entering into God's rest; for which reason he exhorted the Hebrews in his own time, to be afraid lest any of them should fall short of that rest, as their fathers in the wilderness fell short of the rest in Canaan, ver. 1.—His affirmation that, in the covenant, there is still left to Abraham's seed by faith, a promise of entering into God's rest, the apostle establishes by observing, that the promise of the everlasting possession of Canaan being made to Abraham's seed by faith, as well as to his natural seed, his seed by faith have received the good tidings of a rest in the heavenly country, typified by Canaan, as really as his natural seed have received the good tidings of a rest in Canaan. Only these good tidings did not profit the natural seed in the wilderness, because they did not believe them, ver. 2.—More particularly, to shew that all Abraham's seed by faith shall enter

into God's rest in the country typified by Canaan, the apostle appealed to the words of God's oath, by which he excluded the unbelieving Israelites in the wilderness from his rest: *So I swear in my wrath, They shall not enter into my rest.* For, seeing this oath was sworn, notwithstanding the works of God were finished at the formation of the world, and the seventh-day rest was then instituted, ver. 3.—also seeing, that rest was called *God's rest*, in the passage of scripture where Moses hath said concerning the seventh day, *And God rested on the seventh day from all his works*, ver. 4.—it follows, that the rest into which God swore the Israelites in the wilderness should not enter, was not the seventh day rest, in regard they were in possession of that rest when the oath was sworn, *Exod. xvi. 23. xx. 8.*

Next, the apostle observes, that God's oath concerning the rebellious generation in the wilderness, was again mentioned by the Holy Ghost to the Israelites at the time they were in possession of Canaan, when he said to them by David, *Pf. xcvi. 11. They shall not enter into my rest*, ver. 5. Now, though the apostle hath not declared the purpose for which he mentioned this repetition of the oath by the Holy Ghost, the strain of his reasoning sheweth, that his design therein was to prove, that notwithstanding the people were then in possession of Canaan, they had not entered into God's rest, according to the full meaning of his promise to give to Abraham's seed the land of Canaan for an everlasting possession; but that there still remained a rest of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apostle supposes he hath proved to the conviction of his readers; for in the next verse he says, Since, after the Israelites were in possession both of the seventh-day rest, and of the rest in Canaan, it still remained for some in David's days to enter into God's rest; also since they who first received the good news of a rest in Canaan, namely the Israelites in the wilderness, did not enter into that rest through unbelief, ver. 6.—it follows, That if the seed, who in the promise have received the good tidings of a rest in the heavenly country, do not believe these tidings, they are excluded from that rest by the oath which excluded the unbelieving generation in the wilderness from the rest in Canaan.

Next, the apostle observes, that in the xcvith Psalm the Holy Ghost by the mouth of David, mentioned a particular time, namely the time then present, for the entering of the Israelites into God's rest, *Saying, To-day, so long a time after they were in possession of the rest in Canaan, when ye shall hear his voice commanding you to enter into his rest, harden not your hearts*, ver. 7.—His design in mentioning the exhortation of the Holy Ghost

Ghost to the Israelites in David's days, not to harden their hearts when they should hear God's voice commanding them to enter into his rest, the apostle hath not declared. But the strain of his reasoning leads us to believe he mentioned that exhortation to teach us, 1. That the command to the Israelites in the wilderness to enter into God's rest, was not confined to them, but is a command to men in every age to enter into the rest which was typified by the rest in Canaan.—2. That neither the Israelites, nor any of mankind in this life, enter into that rest of God which is principally intended in the covenant.—Wherefore, having only insinuated these things hitherto in his premises, he now expresses them more directly, by observing, that *if Joshua*, by introducing the Israelites into Canaan, *had caused them to rest* according to the full meaning of God's promise, the Holy Ghost would not after that have spoken of another day for their entering into God's rest, ver. 8.

The reader no doubt hath observed, that in the foregoing reasoning the apostle hath not drawn the conclusions which followed from his premises, but hath left them to be supplied by the reader, either because they were obvious, or, because the general conclusion, which he was about to draw from the whole of his reasoning, comprehends them all: namely, *Therefore there remaineth a sabbatism to the people of God*: in other words; seeing it appears from the oath that the rest promised to Abraham and to his seed, according to its principal meaning, was neither the seventh-day rest, nor the rest in Canaan, there certainly remains to believers of all nations the true seed of Abraham and people of God, a better rest, of which the seventh-day rest and the rest in Canaan were only the emblems, ver. 9.—Withal, to shew that the remaining rest is not to be enjoyed by the people of God in this life, but in the life to come, and to give us some idea of its nature, the apostle adds, *He who hath entered into God's rest hath himself also rested from his own works of trial, even as God rested from his works of creation*: consequently he enjoys a happiness like to God's in the contemplation of his past works, ver. 10.—Then as the improvement of his discourse concerning the rest of God, he took occasion from the sin and punishment of the Israelites in the wilderness to exhort all who read this epistle, to strive to enter into the rest which remaineth to the people of God, lest *they fall or die* eternally through unbelief, as the unbelieving Israelites died in the wilderness, ver. 11.—Withal, to enforce his exhortation, he described first the perfection of the gospel, by which men are to be judged before they enter into God's rest, ver. 12.—And next, the omniscience of Christ the judge,

who will render to all men according to their deeds, ver. 13.

Such is the account, which the writer of this epistle hath given of the author of the gospel, as the creator of the world, as the lawgiver in God's church, as the conductor of the spiritual seed of Abraham into the heavenly country the rest of God, and as the judge of the whole human race.—He next proceeds to speak of him as the High-priest of our religion, and to shew, that as an High-priest, he hath cleansed us from our sins, by the sacrifice of himself.—This, as was formerly observed, is the *fourth fact* whereby the authority of the gospel, as a revelation from God, is supported.

They who are acquainted with the history of mankind, know that, from the earliest times, propitiatory sacrifices were offered by almost all nations, in the belief that they were the only effectual means of procuring the pardon of sin, and the favour of the Deity. In this persuasion, the Jews more especially were confirmed, by the law of Moses, in which a variety of sacrifices of that sort, as well as free-will offerings, were appointed by God himself. And as the heathens offered these sacrifices with many pompous rites, and feasted on them in the temples of their gods, they became extremely attached to a form of worship, which at once eased their consciences, and pleased their senses. Wherefore, when it was observed that no propitiatory sacrifices were enjoined in the gospel, and that nothing of the kind was offered in the Christian temples, Jews and Gentiles equally, were very difficultly persuaded to renounce their ancient worship, for the gospel form in which no atonements appeared; and which employing men's reason alone for exciting their affections, was too naked to be, to such persons, in any degree interesting.

It is true, this supposed defect in the gospel worship, was concealed for a while by the doctrine of the Judaizers, who affirmed, that the law of Moses being of perpetual obligation, its sacrifices and purifications were still to be performed, even under the gospel. To this doctrine many of the Gentile converts had no objection; for, as they had always expected the pardon of their sins through the offering of sacrifice, it must have appeared to them a matter of indifference, whether these sacrifices were offered according to the heathen, or according to the Jewish ritual. But the doctrine of the Judaizers being utterly subversive of the gospel, all the apostles strenuously opposed it, by declaring to the Jews as well as to the Gentiles, that if they sought the pardon of their sins through the sacrifices of the law of Moses, Christ would profit them nothing, Gal.

v. 2.

The

The zeal with which St. Paul in particular inculcated this doctrine, and the strong arguments by which he supported it, opening the eyes of many, they became at length sensible, that neither the sacrifices of heathenism, nor the atonements of Judaism, had any real efficacy in procuring the pardon of sins. Nevertheless, in proportion to their knowledge of the inefficacy of these sacrifices, their prejudices against the gospel must have become more violent, because its supposed defect more clearly appeared. And it must be acknowledged, that if in the new dispensation there were neither a priest nor a sacrifice, the prejudices both of the Jews and Gentiles would have been well founded. For mankind, conscious of guilt, can hardly bring themselves to trust in repentance alone for procuring their pardon, but naturally fly to propitiatory sacrifices, as the only compensation in their power to make to the offended Deity.

Wherefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirmed that although no sacrifices are offered in the Christian temples, we have a great High Priest, even Jesus the Son of God, who, at his ascension, passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorted the believing Hebrews in particular, to hold fast their profession, ver. 14.—Then to shew that Jesus is well-qualified to be an High-priest, he observes, that though he be the Son of God he is likewise a man, so cannot but be touched with a feeling of our infirmity, since he was in all points tempted as we are, yet without sin, ver. 15.—On which account, we may come boldly to the throne of grace, well assured that, through the intercession of our great High-priest, we shall obtain the pardon of our sins, and grace to help us in time of need, ver. 16.—These being the doctrines which the apostle is to prove in the remaining part of his epistle, the 14th, 15th, and 16th verses of this chapter, may be considered as *the proposition of the subjects* he is going to handle in chapters v, vi, vii, viii, ix, and x. And as his reasonings on these, as well as on the subjects discussed in the foregoing part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose, as was formerly remarked, that his interpretations of the passages which he hath quoted from these writings, are no other than the interpretations which were given of them by the Jewish doctors and scribes, and which were received by the people, at the time he wrote. See Pref. Sect. 3. paragr. 3.

OLD TRANSLATION.

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

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

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

GREEK TEXT.

1 Φοβηθῶμεν ἐν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν καταπαυσιν αὐτῆ, ὅσῃ τις ἐξ ὑμῶν ὑστερήκεναι.

2 Καὶ γὰρ ἐσμὲν εὐαγγελισμένοι, καθάπερ κακείνοι· ἀλλ' ἐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκεῖνος, μὴ συγκεκραμένον τῇ πίστει τοῖς ἀκετασιν.

3 Εἰσερχομεθα γὰρ εἰς τὴν καταπαυσιν οἱ πισεύσαντες, καθὼς εἰρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν καταπαυσιν μου· καὶ τοὶ τῶν ἔργων ἀπο καταβολῆς κόσμου γενήθεντων.

Ver. 1. *Any of you.* Some MSS instead of ὑμῶν, *you*, have here ἡμῶν *us*; which agrees very well with the context. But the common reading is supported by the Syriac and Vulgate versions.—To understand the commentary on this and the following nine verses, the reader should examine the illustration of these verses given in the View.

Ver. 2.—1. *We also have received the good tidings.* In the original it is, *we have been evangelized*; which is a phrase used likewise, Matth. xi. 5. Luke vii. 22.—The word εὐαγγελίζω in the passive voice, signifies to receive any kind of good news. But by long use it hath been appropriated to one's receiving the good news of salvation given in the gospel.—The persons, who in this verse are said to have received the good news of a rest in the heavenly country, are called in the next verse, *we who believe*. Wherefore, the apostle is speaking of Abraham's seed by faith, to whom the possession of the heavenly country was promised in the covenant, under the type of promising the earthly country to Abraham's natural seed.—See Epist. v. Sect. 3.

2. *The word which they heard.* The word, or good tidings which the Israelites heard, contained not only a promise but also a command.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore*, let us be afraid lest a promise of entrance into his rest being left, any of you¹ (κα, 1 Cor. vii. 40. note,) should actually fall short OF IT.

2 For we also have received the good tidings¹ even as they. But (ὁ λόγος τῆς ἀκούς) the word which they heard² did not profit them, not being mixed with faith in them who heard IT.³ (See Deut. i. 32.)

3 (Γαρ, 92.) *Wherefore*, we who believe enter¹ into the rest OF GOD, (καθώς, 203.) seeing he said, So I swear in my wrath, They shall not enter into my rest:² (καίτοι, 215.) notwithstanding the works were finished from the formation of the world.³ (ἀπο καταβολῆς κόσμου, see Heb. xi. 11. note.)

COMMENTARY.

CHAP. IV. 1 *Wherefore*, since the Israelites were excluded from Canaan for their unbelief and disobedience, let us be afraid lest a promise of entrance into God's rest being left to all Abraham's seed in the covenant, any of you should actually fall short of obtaining it.

2 For we also who believe, being Abraham's seed, have in that promise received the good tidings of a rest in the heavenly country, even as the Israelites in the wilderness received the good tidings of a rest in Canaan. But the good tidings which they heard had no influence on their conduct, because they did not believe what they heard.

3 *Wherefore* according to God's promise, we the seed of Abraham who believe shall enter into the rest of God. But it is a rest different from the seventh-day rest, seeing he said concerning the unbelieving Israelites in the wilderness, So I swear in my wrath, they shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh-day rest was instituted, from the formation of the world: consequently the Israelites had entered into that rest, before the oath was sworn.

mand. It is recorded Deut. i. 20. I said unto you, Ye are come unto the mountain of the Amorites which the Lord your God doth give unto us 21. Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not. See also Numb. xiv. 1.—4.

3. Did not profit them, not being mixed with faith in them who heard it. Many MSS. and some of the greek commentators read μη συγκεκραμεις agreeing with εκουσας: The word did not profit them, they not being mixed with those who heard it with faith. But as Caleb and Joshua were the only persons who heard this word with faith, we cannot suppose

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

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

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

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

4 Ειρήκε γὰρ περὶ τῆς ἑβδόμης ἕτω· Καὶ κατεπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

5 Καὶ ἐν τούτῳ πάλιν. Εἰ εἰσελευσονται εἰς τὴν καταπαύσιν μου.

6 Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσηλθόντες οὐκ ἀπειθεῖαν·

7 Πάλιν τινὰ ὁρίζει ἡμέραν, σημερον, ἐν Δαβὶδ λέγων, μετὰ τοῦτου χρόνου· καθὼς εἰρηται, Σήμερον εαυτῆς Φοῆς αὐτὲ ἀκυσήτε, μὴ σκληρυνήτε τὰς καρδίας ὑμῶν.

suppose that the apostle would speak of the mixing of the whole congregation with them. I therefore think the common, is the genuine reading; especially as it is warranted by the Syriac and Vulgate versions.

Ver. 3.—1. *We who believe εἰσερχομεθα enter.* Here the present tense is put for the future, to shew the certainty of believers entering into the rest of God. See Eff. iv. 12. Besides the discourse is not concerning any rest belonging to believers in the present life, but of a rest remaining to them after death, ver. 5.

2. *Seeing he said,—They shall not enter into my rest.* The apostle's argument is to this purpose: Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that all who believe shall enter into his rest.

3. *Notwithstanding the works were finished from the formation of the world.* God's swearing that the rebellious Israelites in the wilderness should not enter into his rest, notwithstanding the works of creation were finished and the seventh day was instituted from the beginning, is mentioned in this place to shew that the rest from which the Israelites were excluded, was not the seventh-day rest which they were then enjoying, but a future rest into which they might have entered by believing and obeying God.

Ver. 4. *God completely rested on the seventh day.* This Moses hath said, Gen. ii. 3. *And God blessed the seventh day and sanctified it, because*
that

4 For he *hath* spoken some where concerning the seventh DAY *thus*: And God (*κατεπαυσεν*) completely rested on the seventh day ' from all his works.

5 (*Και*, 224.) Moreover, in this *PSALM* again, (*ΕΙ ΕΙΣΕΛΕΥΣΟΥΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΕ*) *They shall not enter into my rest.* ' (See Heb. iii. 11. note 3.)

6 Seeing then it remained for some to enter into it, and *SEEING* they who first received the good tidings ' did not enter in (*διὰ*) on account of unbelief:

7 (*Παλιμ*, 267.) Moreover, *SEEING* he limiteth a certain day, ' saying (*εν*, 165.) by David, *To day*, after so long a time; as it is said, *To day when ye shall hear his voice, harden not your hearts.*

4 That the seventh-day rest is God's rest, and that it was instituted at the creation, is evident. For *Moses hath* spoken some where concerning the seventh-day rest, *thus*; And God completely rested on the seventh day from all his works.

5 Moreover in this ninety-fifth *Psalms*, the Holy Ghost said again to the unbelieving Israelites in David's time who were living in Canaan, *They shall not enter into my rest.* This shews that another rest besides that in Canaan was promised to Abraham's seed, which would be forfeited by unbelief, but be obtained by believing.

6 Seeing then, after the Israelites were living in Canaan, it still remained for them to enter into God's rest through believing, And seeing they who first received in the wilderness the good tidings of the rest in Canaan did not enter in on account of their unbelief, it follows, that they who receive or have received the good tidings of the rest in the heavenly country shall not enter into it, if they do not believe.

7 Moreover, seeing the Holy Ghost specifies a particular time for entering in, Saying to the people by David, *To-day, so long a time after* the nation had taken possession of Canaan, as it is written, *To-day when ye shall hear God's voice* commanding you to enter into his rest, *Harden not your hearts* against entering.

that in it he had rested from all his work which he had created and made. These words the apostle quotes, because they shew that the seventh-day rest is fitly called *God's rest*; and that the seventh-day rest was observed from the creation of the world.—God's resting on the seventh day, Bengelius thus explains: *Se quasi recepit in suam eternam tranquillitatem.*—God's ceasing from his works of creation, is called *God's resting from all his works*, because, according to our way

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

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

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

8 Εἰ γὰρ αὐτὸς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμερᾶς·

9 Ἀρα ἀπολείπεται σάββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

10 Ὁ γὰρ εἰσελθὼν εἰς τὴν καταπαύσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡς περὶ ἀπὸ τῶν ἰδίων ὁ Θεός.

of conceiving things, he had exerted an infinite force in creating this mundane system. See ver. 10. note.

Ver. 5. *They shall not enter into my rest.* These being the words of the oath, God's rest, in this verse, signifies the rest in Canaan, called *God's rest*, 1. Because, after the Israelites got possession of that country, God rested from his work of introducing them. 2. Because, they were there to observe God's Sabbaths, and to perform his *worship*, free from the fear of their enemies, Luke i. 68. 74.

Ver. 6. *And, seeing they who first received the good tidings did not enter in on account of unbelief.* This the apostle had observed before, ver. 2. Here he sheweth in what manner we are to improve our knowledge of that fact. See the commentary.

Ver. 7. *Seeing he limiteth a certain day, &c.* The apostle's argument is this: Seeing the Holy Ghost, so long after the Jews were in possession of Canaan, said to them by David, When ye shall hear God's voice commanding you to enter into his rest, and by so saying, specified that very day as a time for entering, it is evident that the command to the people in the wilderness was not confined to them, but is really a command to men in every age, to enter into the rest typified by the rest in Canaan; and that neither the Israelites nor any of mankind in this life enter into the rest principally intended in the Covenant.—It is remarkable that in the course of his reasoning concerning the oath, the writer to the Hebrews hath in three instances omitted mentioning the conclusion which follows from his premises. But as this is exactly in Paul's manner, it is no inconsiderable proof of his being the author of this epistle. See Rom. v. 12. note 1.

Ver. 8. *For, if Joshua.* So *Ἰησοῦς*, in this place, signifies, being the name given to Joshua, in the LXX. translation of the Hebrew scriptures.

Ver. 9. *Therefore a Sabbathism remaineth to the people of God.* The apostle having established this conclusion, by just reasoning on the sayings

8 For, if *Joshua* had caused them to rest, he would not, after that, have spoken of another day.

9 (Ἀρα ἀπολειπεται) *Therefore a sabbatism remaineth to the people of God.*

10 For he who is entered into his rest, hath himself also rested from his own works, (ὡσπερ) like as God RESTED from his

8 For, if *Joshua*, by introducing the Israelites into Canaan, had caused them to rest according to the full meaning of God's promise, the Holy Ghost would not after that, in David's time, have spoken of another day for entering into God's rest.

9 Therefore, seeing the Israelites did not, in Canaan, enter fully into God's rest, the enjoyment of another rest remaineth to the people of God, in which they shall rest completely from all the troubles of this life.

10 For the believer who is entered into God's rest, hath himself also rested from his own works of trial and suffering, Rev. xiv. 13. like as God rested from his works of creation.

sayings of the Holy Ghost uttered by the mouth of David, they misrepresent the state of the Israelites under the Mosaic dispensation, who affirm, that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses. They had both discovered to them in the Covenant with Abraham, as recorded by Moses and explained by the prophets. - The apostle, in his conclusion hath substituted the word σαββατισμῶς, *Sabbatism*, for the word καταπαυσις *Rest*, used in his premises: But both are proper, especially the word *Sabbatism* in this place, because by directing us to what is said verse 4 it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the sabbath, both in its employments and enjoyments. For therein the saints shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome. And by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy. See chap. ix. 4 note 2. at the end. To this add, that being admitted into the immediate presence of God to worship, They shall, as Doddridge observes, "pass a perpetual Sabbath, in those elevations of pure devotion which the sublimest moments of our most sacred and happy days, can teach us but imperfectly to conceive."—Here it is to be remarked that the Hebrews themselves considered the Sabbath, as an emblem of the heavenly rest: For St. Paul reckons *Sabbaths*, among those Jewish institutions, which were shadows of good things to come, Col. ii. 17.

Ver. 10. *He who is entered into his rest, hath himself, &c.* God having on the seventh day, rested from his work of creation, and having

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

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

11 Σπιδασωμεν εν εισελθειν εις εκεινην την καταπαυσιν· ινα μη εν τω αυτω τις υποδειγματι πειση της απειθειας.

12 Ζων γαρ ο λογος τε θεου, και ενεργης, και τομωτερος υπερ πασαν μαχαιραν δισημον, και διικνεμενος αχρι μερισμε ψυχης τε και πνευματος, αρμων τε και μυελων, και κριτικος ενδυμησεων και εννοιων καρδιας.

having on that day surveyed the whole, and found it good, by sanctifying and blessing it, he appointed men to rest on the seventh day, not only in commemoration of his having rested on that day, but to teach them, that their happiness in a future state will consist, in resting from their work of trial, and in reviewing it after it is finished. Hence, our entering into the happiness of heaven, is called in the oath, (ver. 3.) our entering into God's rest, because we enter into a happiness similar to his. And this instruction in both its parts, was of so much importance to the world, that the Israelites were settled in Canaan chiefly for the purpose of observing God's Sabbaths. Exod. xxxi. 13.—17.—From the account given in this verse of the rest which remaineth to the people of God, namely, that they do not enter into it till their works of trial and suffering are finished, it is evident that the rest which remaineth to the people of God is the rest of heaven; of which the seventh day rest is only an emblem.

Ver. 11. *Fall after the same example of unbelief.* The *unbelief*, here said to be the cause of men's falling under the wrath of God, is that kind of it, which respects the immortality of the soul, the reality and greatness of the joys of heaven, the power of Christ to conduct the people of God into the heavenly country, the greatness and certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous, and to inflict punishments on the wicked.—The unbelief of these great truths, revealed to us in the gospel, being the source of that wickedness which prevails among Christians, we ought carefully to cherish the faith of these things, lest by the want of a firm conviction of them, we be led to live after the manner of the wicked, and God be provoked to destroy us, by the severity of his judgments.

Ver. 12.—1. *For the word of God.* The apostle having said ver. 2. λογος της ακουης the word which they heard, did not profit them, the word

11 *Wherefore, let us carefully strive to enter into that rest, lest any one should fall (εἰ) after the same example of unbelief.*

12 For (ὁ λόγος Θεοῦ) the word of God¹ is living² and effectual³ and more cutting than any two-edged sword,⁴ piercing even to the parting both of soul and spirit⁵ and of the joints also and marrow, and is a discerner of the devices and purposes of the heart.

11 *Since there remaineth such a happy rest to the people of God, Let us carefully strive to enter into that rest, by obeying Jesus, lest any of us should fall, after the example of the Israelites, through unbelief.*

12 *For the word of God the preached gospel, whereby we are now called to enter into God's rest, and are to be judged hereafter, is a living and powerful principle, and more cutting than any two edged sword, piercing, not into the body but into the mind, even to the separating between both soul and spirit; shewing which of the passions are animal, and which spiritual, and to the separating of the joints also and marrow, laying open the most concealed parts of the animal constitution, and is a discerner of the devices and purposes of the heart.*

word of God in this verse, I think signifies the preached gospel; understanding thereby its doctrines, precepts, promises, and threatenings, together with those examples of the divine judgments, which are recorded in the scriptures, by all which the gospel operates powerfully on the minds of believers.

2. *Is living.* In our common version of 1 Pet. i. 23. the word of God is said to be living. So also Christ, John vi. 63. *The words that I speak to you they are spirit, and they are life.* Moreover in the last clause of the verse under consideration, actions are ascribed to the word of God which imply life; namely, *is a discerner of the devices and purposes of the heart.*

3. *And effectual.* Ενεργός. This efficacy is described by Paul, 2 Cor. x. 4. *The weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strong holds, &c.* See also 1 Thess. ii. 13. where the word of God is said to work effectually in them who believe.

4. *And more cutting than any two-edged sword.* In illustration of this expression, Peirce hath cited the following verse of Phocylides: *Ὀπλον τοι λόγος ἀνδρὶ τρυφερόν ἐστι σιδήρεον.* Reason is a weapon that penetrates deeper into a man than a sword.—Ephes. vi. 17 We have the sword of the Spirit, used to denote the doctrine of the gospel; called a sword, because it is of great use to repel the attacks of our spiritual enemies; and a sword of the Spirit, because it was dictated by the Spirit of God.—Rev. i. 16. The word of God is re-

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

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

13 Και οὐκ ἐστὶ κτίσις ἀφανῆς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνα καὶ τετραχῆλις-μενα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος.

14 Ἐχόντες ἐν ἀρχιερεῶσι μεγάλην, διεληλυθότα τῆς ἔβαντος, Ἰησοῦν τοῦ υἱοῦ τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

presented as *a sharp two edged sword, which went out of the mouth of Christ.*—Isa. xi. 4. It is said of Christ, *He shall smite the earth with the rod of his mouth.* LXX. τῷ λαγῶ τῆ σωματος.

5. *Piercing even to the parting both of soul and spirit, &c.* Here the writer proceeds on the supposition that man consisteth of three parts, a body, a sensitive soul which he hath in common with the brutes, and a rational spirit. The same doctrine is espoused by Paul, 1 Theff. v. 23. See note 2. on that verse.—The power of the word of God, *in piercing to the parting both of soul and spirit and of the joints and marrow,* is understood by some, of the efficacy of the punishments, threatened in the gospel, utterly to dissolve the whole human frame.—In representing the *word* or *gospel*, as a person who shall judge the world at the last day, the apostle hath followed his master, who thus spake to the Jews, John xii. 48. *He that rejecteth me, and receiveth not my ἐμμετα, commands, hath one that judgeth him; the word ὁ λόγος, that I have spoken, the same shall judge him in the last day.* But to raise the figure, the apostle ascribes to the word of God, *life and strength, and discernment, and action;* qualities highly necessary in a judge. Nor is this manner of speaking peculiar to Paul. Peter hath likewise represented the word of God, as *living, and abiding for ever,* 1 Pet. i. 23. and Plato by a like rhetorical figure, in his *Crito*, has personified the laws of Athens. See Rom. x. 6. note 1.

Ver. 13.—1. *In his sight.* ἐνώπιον αὐτοῦ. Here the pronoun αὐτοῦ, *his,* is put, not for any person mentioned before in this discourse, but for *him to whom,* in the end of the verse, it is said *we must give an account;* namely to Christ.—The apostle, in what goeth before, having described Christ's character as lawgiver in the house of God, and having exhorted the unbelieving Hebrews to obey his call to enter into the heavenly country by believing on him; and shewed them the dangerous nature and fatal consequences of unbelief; in the example of the disobedience and punishment of the Israelites in the wilderness, he here in the conclusion of his exhortation, with great propriety, speaks of Christ in his character of Judge of the world, and sets forth his knowledge of men's most secret thoughts and actions. And by calling him, the person *to whom we must give*

13 *And there is no creature unapparent in his sight, for all things ARE naked and open to the eyes of him, to whom we must give an account.*³

13 But, not to insist farther on the rule of judgment, consider the omniscience of the Judge himself; *There is no creature unapparent in his sight, for all things, the most secret recesses of the heart, are stripped of every covering, both outwardly and inwardly, before the eyes of him to whom we must give an account.*

14 (Ouv, 262.) *Now having a great High-priest who hath passed through the heavens,*³ *Jesus the Son of God, let us hold fast OUR confession.* (See chap. iii. 1. note 4.)

14 *Now the unbelieving Jews, on pretence that the gospel hath neither an High-priest, nor any sacrifice for sin, urge you to return to Judaism: But as we have a great High-priest who hath passed through the visible heavens into the true habitation of God, chap. ix. 11, 12. there to officiate for us, even Jesus the Son of God, Let us hold fast our religion.*

give an account, he insinuates that he hath authority to exclude unbelievers from heaven, and power to punish them with everlasting destruction.

2. *For all things are naked and open* — Γυμνα και τετραχλισμενα. This is an allusion to the state, in which the sacrifices called *burnt-offerings*, were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their backbone was cleft. This is the import of the original word τετραχλισμενα. Then they were divided into quarters; so that outwardly and inwardly they were fully exposed to the eye of the priest, in order to a thorough examination, Lev. i. 5, 6. And being found without blemish, they were laid in their natural order on the altar, and burnt, ver. 8. The apostle's meaning is, that infidelity and hypocrisy, however secretly they may lurk in the mind, cannot be concealed from our Judge

3. *To whom we must give an account.* This is the true translation of the clause, *πρὸς ἃ ἐν ἡμῶν ὁ λόγος*. For the word *λόγος* has evidently this signification, Mat. xii. 36. xviii. 23. Luke xvi. 2. Rom. xiv. 12. *So then every one of us, λογὸν δεῖται, shall give an account of himself to God.*—Heb. xiii. 17. *They watch for your souls, ὡς λόγον ἀποδοσόμενοι, as those who must give account.*—Others translate the clause, *of whom we speak.*

Ver. 14.—1. *Now.* So *οὖν* must be translated here, because although the apostle has affirmed, chap. i. 3. that the Son of God made purification of our sins by the sacrifice of himself; and hath told us, chap. ii. 17. that he was made like his brethren in all things that he might be a merciful and faithful High-priest; and hath called him the High-priest of our religion, chap. iii. 1. he hath not hitherto attempted

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

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

15 Ου γαρ εχωμεν αρχιερα μη δυναμενον συμπαιθησαι ταις ασθενειαϊς ημων, πεπειρασμενον δε κατα παντα καθ' ομοιοτητα, χωρις αμαρτιας.

16 Προσερχομεθα εν μετα παρρησιας τω θρωνω της χαριτος, ινα λαβωμεν ελεον, και χαριν ευρωμεν εις ευκαιρον βοηθειαν.

to prove that Jesus is really an High-priest, nor that he hath offered any sacrifice to God for the sins of men. The proof of these things he deferred till he discussed the other topics of which he proposed to treat. And having finished what he had to say concerning them, he now enters on the proof of Christ's priesthood, and treats thereof, and of various other matters connected with it, at great length, to the end of chap. x.

2. *Having a great High-priest.* The writer of this epistle had exhorted the unbelieving Hebrews, chap. iii. 1. to consider attentively the dignity of Christ Jesus the Apostle and High-priest of the Christian religion. Wherefore, after describing his office as God's apostle, appointed to form his new house or church, he now proceeds to treat of his office as an High-priest, for the purpose of removing that great prejudice which both Jews and Gentiles entertained against the gospel, on account of its supposed want of an High-priest, and of a sacrifice for sin.—It is to be observed, that the apostle calls *Jesus the Son of God, a great High-priest*, because in chap. i. he had proved him to be greater than the angels; and in chap. iii. 1.—4. to be worthy of more praise than Moses.

Theodoret, who hath divided this epistle into sections, begins his second section with this verse, because it introduceth a new subject. This verse, therefore, should be the beginning of chap. v. according to our division of the epistle.

3. *Who hath passed through the heavens.* So *διελθουσα τους ουρανους*, literally signifies. The meaning is, *he hath passed through the visible heavens*, and entered into that place where the Deity resides, which therefore, is the *true holy place*, and is called *heaven itself*, Heb. ix. 24. See Heb. ix. 1. note 2.—Into that holy place Jesus entered, to offer the sacrifice of himself.

Ver. 15.—1. *Sympathize with our weaknesses.* The Son of God being made flesh, experienced all the miseries and temptations incident to men. Consequently he must always have a lively feeling of our infirmity. See Heb. ii. 17. note 1.

2. *Tempted*

15 For we have not an High-priest *who cannot sympathize with our weaknesses.* But *ONE WHO was tempted in all points according to the likeness* OF HIS NATURE TO OURS without sin. Heb. ii. 17, 18.

16 Let us therefore *approach with boldness to the throne of grace, that we may receive mercy, and obtain grace for the purpose of seasonable help.*

15 To this constancy we Christians are encouraged, by the character of our High-priest. For though he be the Son of God, *we have not in him an High priest who cannot sympathize with us in our weaknesses, but one most compassionate, who being made flesh, was tempted in all points, as far as the likeness of his nature to ours would admit, yet never committed any sin.*

16 Let us, therefore, through his mediation as our High-priest, *approach with boldness to the throne of grace on which God is seated to hear our addresses, that we may receive pardon; and, when tempted or persecuted, obtain the gracious assistance of his Spirit, to help us seasonably in such times of distress.*

2. *Tempted in all points according to the likeness.* Καθ' ὁμοιοτητα. The likeness of our Lord's nature to ours, was not an exact likeness; for he was free from that corruption, which as the consequence of Adam's sin, has infected all mankind; as is intimated likewise in the expression, Rom. viii. 5. *sending his Son in the likeness of sinful flesh.*

Ver. 16. *Seasonable help.* Εἰς εὐκαιρον βοήθειαν. The word βοήθεια, signifies help obtained in consequence of crying aloud, or strong crying for it.

CHAP. V.

View and Illustration of the Doctrines explained and proved in this Chapter.

THE priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmost consequence to mankind, the apostle in this chapter, and what follows to the nineteenth verse of the tenth chapter, hath proposed at great length, the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might shew the inefficacy of the Levitical atonements and of all other sacrifices whatever. For as the unbelieving Jews did not acknowledge his apostleship, St. Paul knew that his affirmation of these matters would not be held by them as sufficient evidence.

His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and in particular he is appointed to offer both gifts and sacrifices for sin, ver. 1.—Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2.—And, because he is clothed with infirmity, he must offer propitiatory sacrifice for himself, as well as for the people, ver. 3.—This account of the designation, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church, no man can take the dignity of an High-priest to himself, but only the person who is called to the office by God, like Aaron in the Jewish church, ver. 4.—So the Christ did not, by his own authority, assume the office of High-priest in the house of God; but he bestowed that dignity upon him, who declared him *His Son* by raising him from the dead, ver. 5.—And who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many.—Farther, that God bestowed on Messiah the office of an High priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. *The Lord hath sworn, and will not repent, Thou art a Priest for ever,*
after

after the order of Melchizedec, ver. 6.—These clear testimonies from their own scriptures, lest the unbelieving Hebrews no room to doubt that Jesus of Nazareth, who by his resurrection from the dead was declared to be the *Christ the Son of God*, was by his Father's appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle shewed in the next place, that notwithstanding he was the Son of God, he possessed the other qualification necessary to an high-priest, mentioned ver. 2. namely, That he was *able to have a right measure of compassion on the ignorant and erring, because he himself also*, by living in the flesh subject to the temptations and afflictions incident to men, *was surrounded with infirmity*. In proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh, *he prayed, with strong crying and tears, to him who was able to save him from death*. The second is, That *he was delivered from fear*. These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: The other, that he received help from God, ver. 7.—Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God: consequently, he is well qualified, as an High-priest, to have a right measure of compassion on the ignorant and erring, ver. 3.—And being thus made a perfect High-priest, he became, by his dying as a sacrifice for sin, to all them who obey him, the author of eternal salvation, ver. 9.—as is plain from his being saluted by God *an High-priest after the order of Melchizedec* on his return from the earth to heaven, ver. 10.

By calling the speech of the Deity recorded, Psal. cx. 4. *The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchizedec*, a salutation of Messiah as an High-priest, the apostle hath discovered to us a variety of important matters implied in, or connected with that memorable speech: Such as, 1. That being directed to Messiah, it was a declaration on the part of God that he had made Jesus an High-priest, not simply like Aaron, but with an oath; that is, in the most solemn manner, and irrevocably.—2. In as much as Messiah was thus saluted on his sitting down at the right hand of God, in consequence of his being invited to do so, Psal. cx. 1. the salutation was given after he had offered the sacrifice of himself, by presenting his crucified body before the presence of God in heaven. See Heb. viii. 3. note.—3. This salutation,

on such an occasion, being given to Messiah, in the hearing of the angelical hosts assembled around the throne of God, to do honour to him on his return from the earth after finishing his ministrations there as a Prophet, and to witness the offering of the sacrifice of himself, as an High-priest, for the sins of the world, it was a declaration from God that he accepted that sacrifice as a sufficient atonement for the sins of the penitent; that his intercession for such, founded on the merit of that atonement, would be heard; and that God fully approved all his ministrations on earth.—4. Seeing, in the salutation, the Deity called Messiah, *a Priest after the order of Melchizedec*, who was a king as well as a priest, he, by that appellation and by placing him at his right hand, declared him to be, not only an High-priest, but the Governor and Judge of the world. So that there can be no doubt of his procuring salvation for his obedient subjects, through the merit of his death as an atonement. Wherefore, those passages of scripture in which his death is spoken of as a sacrifice for sin, being all literally meant, should by no means be considered, either as figures of speech, or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory sacrifices. See chap. ix. 18. note. and Epl. vii. Sect. 2.—Such are the important meanings comprehended in the expression, *saluted of God an High priest, after the order of Melchizedec*; as we learn from the apostle's reasonings in the subsequent parts of this epistle.

Accordingly, that mankind may enjoy all the consolations which flow from the right apprehension and belief of the sacrifice

OLD TRANSLATION.

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

GREEK TEXT.

Ἰ Πας γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρα τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν

Ver. 1. *Offer both gifts, and sacrifices for sins.* Gifts, or free-will-offerings, as distinguished from *sacrifices for sins*, were expressions of gratitude with God, for his goodness in the common dispensations of his providence. And because the priests offered both kinds, Paul speaks of himself as *exercising the priesthood according to the*
gospel

crifice and intercession of Christ, the apostle judged it necessary to search into the deep meaning of the oath by which God constituted Messiah *a Priest for ever after the order of Melchizedec*. And to excite the Hebrews to attend to what he was to write in chap. vii. 11.—28. concerning the import of the oath, he told them he had many things to say concerning Melchizedec, after whose order Messiah was made a Priest, by which Messiah's priesthood would be illustrated and confirmed. But he found it difficult to make them understand these things, because they were of slow apprehension in spiritual matters, ver. 11.—Wherefore, to make them more diligent, than they had hitherto been, in gaining religious knowledge, he told them plainly, their ignorance of their own scriptures was such, that notwithstanding they ought to have been teachers of others, considering the length of the time they had professed the gospel, they needed to be again taught some of the first principles of the ancient oracles of God, consequently they required to be fed with milk, and not with strong meat, ver. 12.—This, he told them, was a very imperfect state, because every one who uses *milk*; that is, who knows nothing but the obvious sense of the ancient revelations, and does not enter into their deep meaning, must be very unskilful in the doctrines of the gospel, and is a mere babe in Christianity, ver. 13.—Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be understood, may be likened to *strong meat*, the food of grown men, because, when rightly apprehended, they greatly strengthen men's faith, by the light which they throw on the doctrines of the gospel, ver. 14.

NEW TRANSLATION.

COMMENTARY.

CHAP. V. 1 (Γαρ) *Now every High priest taken from among men, is appointed TO PERFORM for men the things pertaining to God, that he may offer both gifts, and sacrifices for sins:*

CHAP. V. 1 *Now, to show that Christ is a real High-priest, I will describe the Designation, the Duties, and the Qualifications of an High-priest. Every High-priest taken from among men, is appointed, by persons having a right to confer the office, to perform for men the things pertaining to the public worship of God, and especially, that he may offer both free-will-offerings, and sacrifices for sins.*

gospel, by offering the Gentiles in an acceptable manner, through the sanctification of the Holy Ghost, Rom. xv. 16.

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

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

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

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

6 As he saith also in another place, 'Thou art a priest for ever, after the order of Melchizedec:

2 Μετριοπαθειν δυναμεν τοις αγνοεσι και πλανωμενοις· επει και αυτος περικειται ασθενειαν·

3 Και δια ταυτην οφειλει, καθως περι τε λαον, ετω και περι εαυτε προσφερειν υπερ αμαρτιων.

4 Και εχ εαυτω τις λαμβανει την τιμην, αλλα ο καλεμενος υπο τε Θεου, καθαπερ και ο Ααρων,

5 Ουτω και ο Χριστος εχ εαυτον εδοξασε γενηθηναι αρχιερα, αλλ' ο λαλησας προς αυτον· 'Υιος με ει συ, εγω σημερον γεγενηκα σε.

6 Καθως και εν ετερω λεγει. Συ ιερευς εις τον αιωνα κατα την ταξιν Μελχισεδεκ.

Ver. 2. *Able to have a right measure of compassion on the ignorant.* Beza thinks the word *μετριοπαθειν* signifies to feel compassion in proportion to the misery of others. But according to Elius, it signifies, *to be moderately affected*: in which sense Aristotle uses the word, when he says, a wise man ought *μετριοπαθειν μεν οικαι, απαθει δε μη* to have moderate passions, but not to be without passions, as the Stoics prescribed. The apostle's meaning is, That an high-priest, who is not touched with a feeling of the miseries and weaknesses of others, is unfit to officiate for them, because he will be apt to neglect them in his ministrations, or be thought by the people in danger of so doing.

Ver. 3. *For himself offer sacrifices for sin.* From this Grotius infers, that Christ offered for himself a sacrifice for sin. But his notion is without foundation, as the apostle hath repeatedly affirmed, that Christ was absolutely free from sin, Heb. iv. 15. vii. 26, 27. ix. 14.

Ver. 6. *According to the order of Melchizedec.* Melchizedec having neither predecessor nor successor in his office, his priesthood,

could

2 Being able to have a right measure of compassion on the ignorant and erring, because he himself also, is surrounded with infirmity.

2 He must be able to have a right measure of compassion on the ignorant, and those who err through ignorance, because he himself also is clothed with infirmity, so that he will officiate for them with the greater kindness and assiduity.

3 And for that reason he must, as for the people, so also for himself, offer SACRIFICES for sins.

3 And because he himself is a sinner, he must, as for the people, so also for himself, offer sacrifices for sins. (Levit. xvi. 6.)

4 (Και, 204.) *Νοῦ* AS no one taketh (την τιμην) this honour to himself, but he who is (καλεμεν) called of God, as Aaron was,

4 *Νοῦ*, to apply these things to the Christ, I observe, First, that as in the gospel church, no one can take this honourable office to himself, but he who is thereto called of God, as Aaron was in the Jewish church,

5 So also the Christ did not glorify himself to be an High-priest; but he who said to him, My Son thou art, To-day I have begotten thee. (See Heb. i. 5. note 1.)

5 So also the Christ did not glorify himself, by making himself an High-priest; but he glorified him with that office who, after his ascension into heaven, said to him, My Son thou art, to-day I have demonstrated thee to be my Son by raising thee from the dead. See this argument explained in the Illustration.

6 As also in another PSALM he saith, Thou ART a priest for ever, (κατα) according to the order of Melchizedec.¹

6 As also he glorified the Christ to be an High-priest, who in another psalm saith to him, Thou art a priest for ever, according to the order of Melchizedec: Thou art a human priest, not like Aaron, but Melchizedec.

could not be called *an order*, if by that phrase is understood, a succession of persons executing that priesthood. Wherefore, *κατα ταξιν* must mean, *after the similitude of Melchizedec*, as it is expressed, chap. vii. 15. Besides, in the Syriac version *κατα ταξιν* in this verse, is rendered, *secundum similitudinem*.—The words of God's oath recorded, Psal. cx. 4. are very properly advanced by the apostle as a proof of Messiah's priesthood, because the Jews in general, acknowledged that David wrote the cxth Psalm by inspiration concerning the Christ. See Heb. v. 10. note.

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

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

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

7 Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτῆ δεήσεις τε καὶ ἰκετηρίας πρὸς τὸν δυναμὸν σωθεῖν αὐτὸν ἐκ θανάτου, κατὰ κραυγῆς ἰσχυρᾶς καὶ δακρυῶν προσενεγκάσας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

8 Καίπερ ὡν υἱὸς, ἐμαθήθη, ἀφ' ὧν ἐπάθε, τὴν ὑπακοήν.

9 Καὶ τελειωθείς ἐγένετο τοῖς ὑπακουσῶσιν αὐτῷ πασὶν αἰτίος σωτηρίας αἰωνίης·

Ver. 7.—1 *He in the days of his flesh.* The things mentioned in this verse not being applicable to Melchizedec, who is spoken of in the preceding verse, Ὅς is not the relative but the personal pronoun, and denotes Christ who is mentioned, ver. 5. I have therefore, translated Ὅς by the word *He*, to lead the reader to that idea.

2. *In the days of his flesh;* that is, while he lived in the flesh on earth, subject to the infirmity of the human nature. See *Ell.* iv. 43.

3. *Both deprecations.* See 1 Tim. ii. 1. where *δεήσεις*, the word used here, signifies *deprecatory prayers against evil.*

4. *And supplications.* Ἰκετηρίας, *supplicatory prayers* for assistance.—They were said to supplicate who fell down at the feet of the persons they addressed, and took hold of their knees. *Supplications* therefore, are prayers uttered with great earnestness and humility.

5. *To him who was able to save him from death.* I cannot think, with most commentators, that there is a reference here to our Lord's prayers in the garden; because, if in saying, *O my Father if it be possible let this cup pass from me*, he had prayed to be delivered from dying, the apostle could not have said, as in the common version, *He was heard in that he feared;* nor, as others translate the clause, *He was heard for his piety.* The cup which his Father gave him, whatever it was, he drank. I therefore conjecture, that the apostle, in this verse, refers to some other prayers which our Lord offered up to be saved from lying under the power of death; and I observe, that the text in the original agrees well with this conjecture. For the word *σωθεῖν*, *to save*, signifies either *to preserve one* from

7 ('Oς, 61.) *He* in the days of his flesh, ² *having* offered up *both deprecations* ³ and supplications, ⁴ with strong crying and tears, *to him who* was able to save ⁵ him from death; and (εἰσαχθεῖς ἀπο τῆς ἐλαθείας) *being delivered from fear,* ⁶

8 *Although* he was a son, he learned obedience by the things which he suffered.

9 And being made perfect, ¹ he became *to* all them *who* obey him, (αἰτιος) the author of eternal salvation; ² (σωτηρίας αἰωνίης.)

7 Secondly, as an High-priest, he can commiserate the ignorant and erring. For though he be the Son of God, he was subject to the infirmity of the human nature, and particularly to the fear of death, as is plain from this, That *He in the days of his flesh having offered up both deprecations, and supplications, with strong crying* (Pl. xxii. 1.) *and tears, to him who was able to save him from death by raising him from the dead; and being delivered from fear,*

8 *Although* he was the Son of God, he learned how difficult obedience is to men, by the things which he suffered in the flesh while he obeyed God; and also what need men have of help, to enable them to bear their trials and sufferings.

9 *And, being* thus qualified to have a right measure of compassion on the ignorant and erring, he was made perfect as an High-priest; and he became, *to* all *who* obey him, the author of eternal salvation, by offering himself a sacrifice for their sins:

from an evil of which he is in danger, or *to deliver* one from an evil into which he hath fallen. In this latter sense, the word is used, Matth. i. 21. *He shall save*, that is, deliver his people from their sins. So likewise in this verse, *To him who was able*, εὐχθὲν αὐτῷ ἐκ θανάτου, *to deliver him out of death*, namely, by raising him from the dead. According to this meaning of his prayer, our Lord was heard in that he feared; or was delivered from fear. For in answer to his prayers, his Father assured him that he would raise him from the dead, and thereby delivered him from his fear of lying under the power of death.

6. *And being delivered from fear.* So Whitby translates the clause εἰσαχθεῖς ἀπο ἐλαθείας; and appeals to the LXX. who used the word εἰσαχθεῖν to denote the act of delivering, Psal. liv. 2, 3 *Attend unto me καὶ εἰσαχθεσὶν με ἀπο φοβῆς ἐχθρῶν* and deliver me from the vice of the enemy. And though the word ἐλαθεῖν translated fear, often denotes religious fear, Heb. xi 7. it sometimes signifies fear of any kind; of which Beza, among other examples, gives the following one from Diphilus, quoted by Stobæus, εὐχθὲν πεφύκοις μὴ ἐλαθεῖν τὸ δεινόν. — So also, Acts xxiii. 10. *The chief captain ἐλαθῆναι fearing.* — Josh. xxii. 24. LXX. *We did this, ἐκ φόβου καὶ*

10 Called of God an high-priest, after the order of Melchizedec :

10 Πρόσαγορευθεὶς ὑπο-
 τῷ Θεῷ ἀρχιερεὺς κατὰ τὴν
 τάξιν Μελχισεδεκ·

out of fear. Estius thinks the apostle here refers to our Lord's prayer on the cross; *My God, &c.*—The *fear* from which Christ was delivered, is explained in the 5th note, which see.—Some of the fathers accounted for the *fear* from which Jesus is said to have been delivered by supposing that his divinity for a season, withdrew its influence from his human nature.

Ver. 9.—1. *and being made perfect.* Τελειωθείς, Since the apostle is speaking here of Christ as an High priest, his *being made perfect*, is his *being made a perfect*, or effectual High-priest. For τελειώσει, τελειώσις, τελειότης, and τελειῶ denoting perfection, the kind of perfection meant by these words is, the highest degree of the qualities, which are peculiar to the person or thing which is the subject of the discourse. Thus, the sacrifice by which the high priesthood was completely conferred on Aaron, is called, Exod. xxix. 34. θυσία τελειώσεως; *the sacrifice of perfection.*—Ephes iv. 15. ἄνδρα τέλειον *a full grown man.* Heb. ii. 10 τελειώσει *to make the Captain of our salvation perfect through sufferings.*—Heb. vi. 1. *Leaving the principles of the doctrine of Christ, let us go on ἐπιτελειώσασθε to perfection,* to the right interpretation and application of the figures and prophecies of the law, which is the highest degree of Christian knowledge.—Heb. vii. 11 Εἰ τελειώσις, *If perfection were by the Levitical priesthood, what farther need, &c.* As men expect pardon through the sacrifices offered by their priests, *perfection*, in this passage, must signify *complete pardon*, with its concomitants, the favour of God, and eternal life.—Heb. vii. 19. ἔδεν γὰρ ἐτελειώσεν ὁ νόμος, *For the law made no one perfect;* it neither gave pardon to sinners by its sacrifices, nor did it sanctify them by its precepts.—Heb. vii. 28. *The law hath made men high-priests, who have infirmity, but the word of the oath, which was after the law, hath constituted the Son, τετελειωμένον who is perfected for ever;* who by the excellence of his nature, and his endless life in the body, will continue, for ever an effectual High-priest.—Heb. xi. 40. speaking of the departed saints, *God having foreseen some better things for us, that they without us μὴ τελειωθῶσι should not be perfected;* should not be completely rewarded, by the reunion of their bodies with their souls, and by inheriting the heavenly country. See also, Heb. xii. 23.—Luke i. 45. *Blessed is she who believed; for there shall be τελειώσις λαλῆμεναις a performance of those things which were told her of the Lord.*—Lastly among the Greeks, these who were completely instructed in the mysteries were called, τέλειοι *perfect men.*—From these examples it appears that when τελειώσει Exod. xxix. 9. is translated *to consecrate*, and θυσία τελειώσεως, ver. 34 is translated, *the sacrifice of consecration*, these words are rightly translated, not because their etymology leads to that signification, but because Aaron and his sons by that sacrifice were *made perfect as priests*, that is, were completely invested with the priests office.

10 (Ἰσοπαύσεως) *Being saluted* by God, an High-priest, according to the order of Melchizedec:

10 As is evident from his *being saluted by God*, on his return from the earth, an *High-priest according to the order of Melchizedec*.

2. *He became to all them who obey him, the author of eternal salvation.* In this verse three things are clearly stated. First, That obedience to Christ is equally necessary to salvation, with believing on him. Secondly, That he was made perfect as an High-priest, by offering himself a sacrifice for sin, chap. viii. 3. Thirdly, That by the merit of that sacrifice, he hath obtained pardon and eternal life, for them who obey him.

Ver. 10. *Being saluted by God an High priest.* As our Lord in his conversation with the Pharisees, recorded Matth. xxii. 43. spake of it as a thing certain in itself, and universally known and acknowledged by the Jews, that David wrote the CXth Psalm by inspiration concerning *the Christ* or Messiah, the apostle was well founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, *Thou art a priest for ever after the order of Melchizedec*, as directed to Messiah, David's Lord, he justly termed that speech of the Deity, *a salutation* of Jesus according to the true import of the word ἰσοπαύσεως, which properly signifies, to address one by his name, or title, or office. Accordingly Hesychius explains ἰσοπαύσεως by ἀπαύξωσις. — Now that the deep meaning of this salutation may be understood, I observe first, that by the testimony of the inspired writers, Jesus sat down at the right hand of God, when he returned to heaven after having finished his ministry on earth. Mark xvi. 19. Acts vii. 56. Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not however immediately, but after he had offered the sacrifice of himself in heaven, by presenting his crucified body before the presence of God, Heb. i. 3. x. 10. — Secondly, I observe that God's saluting Messiah, *a Priest after the order of Melchizedec*, being mentioned in the Psalm, after God is said to have invited him to sit at his right hand, it is reasonable to think, the salutation was given him after he had offered the sacrifice of himself, and had taken his seat at God's right hand. Considered in this order, the salutation of Jesus as a priest after the similitude of Melchizedec, was a public declaration on the part of God, that he accepted the sacrifice of himself, which Jesus then offered, as a sufficient atonement for the sin of the world, and approved of the whole of his ministrations on earth, and confirmed all the effects of that meritorious sacrifice. See the illustration of ver. 10. — And whereas we are informed in the Psalm, that after God invited his Son in the human nature to sit at his right hand as Governor of the world, and foretold the blessed fruits of his government, he published the oath by which he made him a Priest for ever before he sent him into the world to accomplish the salvation of mankind, and declared that he would never repent of that oath, *The Lord hath sworn and will not repent.*

Flow

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

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

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

11 Περὶ ἔ πολλοὺς ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λεγέιν· ἐπεὶ νωθροὶ γεγονατέ ταις ἀκοαῖς.

12 Καὶ γὰρ οφείλοντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τε διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τε Θεοῦ· καὶ γεγονατέ χρεῖαν ἔχοντες γαλακτος, καὶ ἔ σερραῶς τροφῆς.

13 Πᾶς γὰρ ὁ μετεχὼν γαλακτος, ἀπειροὺς λόγους δικαιοσύνης· νηπιὸς γὰρ ἐστὶ·

Thou art a Priest for ever, after the similitude of Melchizedec, it was in effect a solemn publication of the method in which God would pardon sinners, and a promise that the effects of his Son's government as a King, and of his ministrations as a Priest, shall be eternal. See Heb. vi. 20. note 2.—Moreover, as this solemn declaration of the dignity of the Son of God, as a King and a Priest for ever in the human nature, was made in the hearing of the angelical hosts, it was designed for their instruction, that they might understand their subordination to God's Son in the human nature, and pay him that homage which is due to him, as Governor of the world, and as Saviour of the human race, Philip. ii. 9, 10. Heb. i. 6.—The above explanation of the import of God's saluting Jesus a Priest for ever, is founded on the apostle's reasonings in the seventh and following chapters, where he enters into the deep meaning of the oath by which that salutation was confirmed.

The attentive reader no doubt hath remarked, that in Psal. cx. 4. the appellation given to Messiah David's Lord is, *a Priest*: and that the apostle in ver. 10. hath changed it into *an High-priest*. This he hath done, not because there are other priests in the house of God over whom Jesus presides, but because the ministrations of the Levitical high-priests in the inward tabernacle, were all typical of Christ's ministrations in heaven.

2. *Dull of hearing.* The word *νωθροὶ*, signifies persons who walk tardily. Applied to the mind, it signifies persons of slow understanding; also slothful, sluggish, idle persons, Heb. vi. 12.

Ver. 12. *Certain first principles of the oracles of God.* Τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τε Θεοῦ. Here *τινὰ* is not the nominative plu-

11 Concerning whom we have much speech (καί, 219.) which is difficult to be explained when spoken, because ye are dull of hearing. 2

12 For though ye ought to have been teachers, on account of the time, ye have need of one to teach you again, certain first principles of the oracles of God, and have become such as have need of milk, and not of strong meat.

13 But every one who uses milk ONLY, is unskilful in the word of righteousness, for he is a babe. 2

11 Concerning Melchizedec I have much to say, for the illustration of Christ's priesthood, which is difficult to be explained when spoken; not on account of the darkness of the subject, but because ye are of slow apprehension in spiritual matters.

12 For thought ye ought to have been able to teach others, considering the time ye have professed the gospel, ye have need of one to teach you a second time, some of the fundamental principles of the ancient oracles of God concerning the Christ, and have become such as have need of being taught the easiest doctrines, and are not capable of receiving the higher parts of knowledge.

13 Now every one who uses milk only; who knows nothing but the letter of the ancient revelations; is unskilled in the doctrines of the gospel: For he is a babe in Christianity. See the Illustration of ver. 12, 13, 14.

ral, as our translators supposed, but the accusative, governed by τὸ διδασκῆναι. Wherefore, the literal translation of the clause is, *teach you certain elements of the beginning of the oracles of God.* For the meaning of εν αρχαις, see 2 Pet. iii. 10. note 5.—*The oracles of God* are the ancient revelations contained in the writings of Moses and the prophets, Rom. iii. 2. Some of the first principles of these oracles, the apostle had formerly explained to the Hebrews. But being blinded by the doctrine of the scribes, they had not understood his explanations, or they had forgotten them; and so needed to be taught these first principles, a second time.

Ver. 13.—1 *Unskilful in the word of righteousness.* The apostle calls the gospel *the word of righteousness*, because therein is revealed the *righteousness of God by faith.* But Peirce, by *the word of righteousness*, understands those passages in the Old Testament, which describe the righteousness of faith, or the way of the justification of sinners by faith; and which are quoted in the epistles to the Romans, chap. x. 6, 7, 8. and to the Galatians, chap. iii. 24.

2. *For he is a babe.* The apostle compared the Hebrews to babes, not on account of their innocence, simplicity, and teachableness, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame.

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

14 Τελειων δε εστιν η σε-
ρα τροφη· των δια την εξιν
τα αισθητηρια γεγυμνασμε-
να εχοντων προς διακρισιν
καλε τε και κακα.

In this sense, the word *νηπιαι*, is used, 1 Cor. iii. 1.—3. as it is likewise, Gal. iv. 3. to denote the Jews living under the institutions of Moses.

Ver. 14.—1. *Have their senses.* The word *αισθητηρια*, properly signifies the organs of sense, the *eyes, ears, &c.* Here it denotes, the inward senses; the senses of the mind.

2. *Exercised.* *Γεγυμνασμενα.* See chap. xii. 11. note 2. This metaphor is borrowed from the Athletes, who by often exercising themselves

CHAP. VI.

View and Illustration of the Matters contained in this Chapter.

ALTHOUGH in the latter verses of the preceding chapter the apostle had reprov'd the Hebrews for their ignorance of the first principles of the oracles, or ancient revelations of God, in which the fundamental doctrines of the gospel are contained, he told them here, that he would not now discourse of the principles of the doctrine of Christ, but would carry them on to the perfection of Christian knowledge, by explaining to them the deep meaning of some of the chief ancient oracles; not laying a second time the foundation of repentance from dead works, &c. as taught in the writings of Moses and the prophets, ver. 1, 2.—And, because the Hebrews were in danger of being drawn away from the profession of the gospel by their unbelieving brethren, who founded their opposition to Jesus on misinterpretations of the Jewish sacred writings, the apostle told them, he would immediately lead them to the true meaning of the principal parts of these writings, if God permitted him to do it, by preserving them from apostatizing till they should have an opportunity to read and consider this letter, ver. 3.—In the mean time to make them sensible of their danger, and to rouse their attention to those discoveries of the hidden meaning of the ancient oracles which he was about to

14 But strong meat belongeth to (τελειων, see chap. v. 9. note) them *who are full grown, who by use have their senses¹ exercised² to discern both good and evil.* (Deut. i. 39. Isa. vii. 15, 16.)

14 *But the matters concealed under the figures and prophecies of the law, which may be called strong meat because they strengthen the mind, are fit for them who have made progress in knowledge, and who by practice, have the faculties of their mind accustomed to discern both truth and falsehood.*

selves in the mock fight, became fit for engaging in the real combat. Grown Christians, by often exercising their spiritual faculties, become able to distinguish true doctrine from that which is false. These spiritual faculties, the apostle calls *senses*, because he had been speaking of *babes*, who being unexperienced, were not able, by their senses, to distinguish wholesome food from that which is pernicious.

make to them, he shewed them the pernicious nature of apostasy, and the severe punishment to which apostates are doomed, ver. 4.—8.—Lest, however, his reprehension of the Hebrews, and his anxiety to preserve them from apostasy, might have led them to think he suspected they were going to renounce the gospel, he mitigated the severity of his reproof by telling them, He hoped better things of them, and things connected with salvation, ver. 9.—founding his hope on the righteousness of God, who would not forget those works of love which, with so much labour and danger, they had performed, and were still performing, to the persecuted disciples of Christ in Judea; nor withhold from them the aids of his grace necessary to their perseverance, ver. 10.—Nevertheless he earnestly besought them to shew the same diligence as formerly, in performing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11.—and not to be slothful in the work of their salvation, but to imitate the converted Gentiles, who through faith in Christ and patience under persecution, were inheriting, in the Christian church, the blessings promised to the seed of Abraham, in the covenant which God made with that father of believers, ver. 12.

Having affirmed, that the converted Gentiles in the Christian church were inheriting the promises in the covenant with Abraham, the apostle, to carry the Hebrews on to perfection, took occasion to enter into the deep meaning of that ancient

oracle. And first of all, by his account of God's covenant with Abraham, it appears that the blessings promised in it, although expressed in types and figures, are the very blessings which are plainly promised in the gospel. Moreover, his care in this particular, hath been of no small use in silencing the adversaries of revelation. For by rightly explaining the covenant with Abraham, the apostle hath demonstrated, that the method of salvation by faith, the resurrection of believers from the dead, the general judgment, and the rewards and punishments of a future state, were all made known to the patriarchs and to the Jews, in that greatest of all the ancient oracles of God.

God's covenant with Abraham is often mentioned by Moses. But the fullest account of it is that which he hath recorded, Gen. xvii. 4.—8. where all the articles of it are related at large. The apostle, however, did not on this occasion call the attention of the Hebrews to that complete account, but to one more shortly expressed, which he says was confirmed with an oath. His words are; *When God made promise to Abraham, because he could swear by no one greater, he swore by himself, Saying, In blessing I will bless thee, and in multiplying I will multiply thee.* This account of the covenant is evidently that recorded, Gen. xxii. 15.—18. where we are told that God spake these things to Abraham, after he had laid Isaac on the altar with an intention to sacrifice him. For, in no other passage of the writings of Moses, is God said to have confirmed any part of his covenant with Abraham by an oath, ver. 13, 14.—Concerning the promise, *In blessing I will bless thee*, it is to be remembered, that in the third and fourth chapters of this epistle, the apostle by a deep train of reasoning hath shewed, that in the covenant God promised to Abraham and to his seed, a rest not only in the earthly Canaan but in an heavenly country also, of which Canaan was a type. But if Abraham and his seed were to be rewarded with the inheritance of heaven, it certainly implieth that they were to be blessed with having their faith counted to them for righteousness. Wherefore it was not necessary that the apostle should enter more particularly into the meaning of the promise, *In blessing I will bless thee.*—But for the illustration of the promise, *In multiplying I will multiply thee*, he observed, that Abraham, after having patiently waited many years for its accomplishment, at length obtained it; namely by the birth of Isaac. Nor was it necessary to say any thing more for the illustration of that promise; because, by leading the Hebrews to recollect the supernatural procreation of Isaac, they were taught that Abraham was to have a numerous seed by faith, as well as a numerous seed by natural descent. The

reason

reason is, the supernatural procreation of Isaac was both an emblem and a pledge, that the power of God would be exerted in making Abraham the father of many nations, by producing in them the same spirit of faith with his; by the participation of which they would be more truly his children, than those whose relation to him was constituted merely by natural descent, ver. 15.

Farther, it is necessary to remark, that the apostle's design in mentioning the two promises which we have been considering, was not to give a full explanation of them, but that he might have an opportunity of declaring what God's intention was in confirming these promises with an oath, ver. 16.—Namely, to shew to Abraham's seed by faith, whom the apostle calls *the heirs*, the immutability of his purpose to bless them by counting their faith to them for righteousness, and by bestowing on them the inheritance of the heavenly country, ver. 17.—that by two immutable things, the promise and the oath of God, in either of which it was impossible for him to lie, the heirs who, by the covenant made with mankind after the fall, have escaped from the curse of the law to lay hold on the hope of pardon and eternal life set before them, might have strong consolation under the convictions of sin and the fears of punishment, ver. 18.—This hope, the apostle assures us, believers of all nations have in every age of the world, as Abraham's seed, for an anchor of the soul firmly fixed in heaven, called *the place within the veil*, because that place of the Mosaic tabernacle represented heaven, ver. 19.—Lastly, to shew that the great blessings of pardon and eternal life promised in the covenant, are bestowed on the heirs through Christ Abraham's seed, the apostle told the Hebrews that Jesus, as our forerunner, hath gone into heaven there to plant our hope of these blessings, on the sure ground of that effectual and acceptable atonement which he made for the sin of the world by his death: And, that he was well qualified to perform such a service for us, because by the oath of God, being made an High priest after the order of Melchizedec, he was commissioned to enter into the holy place where the Deity manifests his presence, to make that effectual atonement for believers which God himself had prescribed, ver. 20.

The intelligent reader, no doubt, hath observed that the discourse in this chapter, is a proper sequel to the discourses concerning the sin and punishment of the rebellious Israelites in the wilderness, and concerning the rest which remaineth to believers the true people of God, delivered in the preceding third and fourth chapters of this epistle. And that the three discourses taken together, contain such an explanation of the

covenant with Abraham, as leaves us no room to doubt, that therein the principal articles of the gospel revelation were preached to Abraham and to the Jews, as the apostle Paul indeed

OLD TRANSLATION.

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

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

GREEK TEXT.

1 ΔΙΟ ΑΦΕΥΤΕΣ ΤΟΥ ΤΗΣ ΑΡΧΗΣ ΤΕ ΧΡΙΣΤΟΥ ΛΟΓΟΝ, ΕΠΙ ΤΗΝ ΤΕΛΕΙΟΤΗΤΑ ΦΕΡΩΜΕΘΑ^ο ΜΗ ΠΑΛΙΝ ΘΕΜΕΛΙΟΝ ΚΑΤΑ-ΒΑΛΛΟΜΕΝΟΙ ΜΕΤΑΝΟΙΑΣ ΑΠΟ ΝΕΚΡΩΝ ΕΡΓΩΝ, ΚΑΙ ΠΙΣΤΕΩΣ ΕΠΙ ΘΕΟΥ,

2 ΒΑΠΤΙΣΜΩΝ ΔΙΔΑΧΗΣ, ΕΠΙΘΕΣΕΩΣ ΤΕ ΧΕΙΡΩΝ, ΑΝΑΣΤΑΣΕΩΣ ΤΕ ΝΕΚΡΩΝ, ΚΑΙ ΚΡΙΜΑΤΩ^ο ΑΙΩΝΙΩΝ.

Ver. 1.—1. *The discourse of the principles of Christ.* So τὸν τῆς ἀρχῆς τῆς Χριστοῦ λόγον, must be translated here, being parallel to στοιχεῖα τῆς ἀρχῆς τῶν λόγων τῆς Θεοῦ, chap. v. 12. For I take τὸν τῆς ἀρχῆς λόγον; literally, *the discourse of the beginning*, in this, to be the same in sense with στοιχεῖα τῆς ἀρχῆς, *the first elements, or principles*, in that verse: And I agree with Peirce in thinking *the principles of Christ*, mean the principles of the doctrine of Christ as contained in the writings of Moses and the prophets. Accordingly the Christian doctrines, mentioned in this and the following verse, are all taught in the Jewish scriptures.

2. *Let us proceed to perfection.* The apostle calls the knowledge of the doctrines and promises of the gospel as typically set forth in the covenant with Abraham, and darkly expressed in the figures and prophecies of the law, τελειότης, *perfection*, either in allusion to the Greeks, who termed the complete knowledge of their mysteries, τελειότης, and τελειώσεις, *perfection*; or, in allusion to what he had said, chap. v. 14. That strong meat belonged to τέλειον, full grown men. If the last mentioned is the allusion, the writer's meaning is, that he would proceed to treat of those hidden doctrines of religion contained in the ancient oracles, which when rightly understood, have as great an influence in strengthening the faculties of the mind, as strong meat hath in invigorating the bodily powers of full grown men. See chap. v. 9. note 1.

3. *The foundation of repentance from dead works.*—In the expression, *repentance from dead works*, it is insinuated, that true repentance consisteth in turning from dead works. Now as the necessity of repentance

deed hath expressly affirmed, Gal. iii. 8. Heb. iv. 2. The covenant with Abraham, therefore, may with great propriety be termed, *The gospel of the Patriarchs and of the Jews.*

NEW TRANSLATION.

CHAP. VI. 1 *Wherefore*, dismissing the *discourse* (Eph. iv. 60. 2.) of the *principles of Christ*,¹ Let us *proceed to perfection*,² not laying (ααδω, 270.) a *second time* the foundation of repentance from dead works,³ and of faith towards God,⁴

2 Of the doctrine of baptisms,¹ and of laying on of hands,² and of resurrection of the dead,³ and of eternal judgment.⁴

COMMENTARY.

CHAP. VI. 1 *Wherefore*, since ye ought by this time to have been capable of strong food, *dismissing the discourse concerning the principles of the Christian doctrine*, as contained in the ancient revelations, *let us proceed to the deep meaning* of these revelations, and of the figures and prophecies in the law, which is the *perfection* of Christian knowledge; *not explaining a second time the fundamental principles of repentance from works which merit death; and of faith in God;*

2 *Of the doctrine of baptisms*, as emblematical of that purity of mind which the worshippers of God ought to possess; *and of the laying on of hands* on the sacrifices, as an acknowledgment that the offerer deserved death for his sins; *and of the resurrection of the dead; and of the eternal judgment*, so called because its sentences will never be reversed.

ance in order to forgiveness, was taught by Moses, and more especially by the prophets, it is termed *the foundation of repentance*, and is justly reckoned one of the Christian principles taught in the ancient oracles.

4. *And of faith towards God.* As the apostle is speaking of the Christian doctrines taught in the ancient oracles, he mentions *faith in God* rather than *faith in Christ*, because it was more directly enjoined in these oracles than *faith in Christ*, as is plain from our Lord's saying to his apostles, *Ye believe in God, believe also in me.*

Ver. 2.—1. *Of the doctrine of baptisms.* In the Levitical ritual many *baptisms*, or immersions of the body in water, were enjoined as emblematical of that purity of mind which is necessary to the worshipping of God acceptably. The same doctrine being emblematically inculcated by the Christian baptism, the baptisms enjoined in the law may justly be reckoned Christian principles. See Heb. x. 22. Be-

3 And this will we do, if God permit.

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

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

3 Και τὸτο ποιησομεν, εαυτερ επιτρεπη ὁ Θεος.

4 Αδυνατον γαρ τες ἀπαξ φωτισθεντας, γευσταμενες τε της δωρεας της επιβραυιε, και μετοχες γενηθεντας πνευματῶ ἀγιε,

5 Και καλου γευσταμενες Θεε ρημα, δυναμεις τε μελλοντῶ αιωνος,

sides, the baptism with the Spirit foretold, Joel ii. 28. was a Christian principle.

2. *And of laying on of hands.* Peirce is of opinion, that it refers to the laying of the offerer's hands on the head of the sin-offerings, in token that he laid his sins on the animal which was to be sacrificed, and that he expected to be pardoned through the atonement to be made by that sacrifice.—But I rather think, the person who brought a sacrifice to the altar, by laying his hands on its head confessed himself a sinner, who for his transgressions deserved to be put to death like the animal to be sacrificed, but who hoped to be pardoned through the atonement to be made by that offering. Wherefore, the laying on of hands on the head of the sin offering, was the same with the confession of sins enjoined in the gospel as necessary to the obtaining of pardon.

3. *And of resurrection of the dead.* The resurrection of the dead was taught in the covenant with Abraham and in the revelations made to the prophets; as was shewed in Ess. v. section 1. No. 2. which see.

4. *And of eternal judgment.* The apostle Jude in ver. 14, 15. of his epistle, informs us that Enoch prophesied of the general judgment of the world. The other prophets likewise foretold the same grand event, particularly Daniel, chap. xii. 2.

Ver 4.—1 *For it is impossible to renew again by repentance.* The learned reader knows, that τες φωτισθεντας, with the other accusatives in this and the following 5th verse, are all governed by the verb ανακαινιζειν, in the beginning of ver. 6. and that to render the translation of this passage exact, the word in our language answering to ανακαινιζειν, must be placed, as I have done, before these accusatives. Ανακαινιζειν εις μετανοιαν, is the same form of expression as ανακαινημενον εις επιγνωσιν, Col. iii. 10. *renewed by knowledge.* And both expressions are formed on the idea, that persons converted to Christianity, become *new men*, or *new creatures*. The apostle does not mean, that it is impossible for God to renew a second time by repentance an apostate, but that it is impossible for the ministers of Christ to con-

3 And this *we will do* if God permit.

4 For IT IS impossible to renew again¹ by repentance those who have been once enlightened,² and have tasted (see chap. ii. 9. note 2.) of the heavenly gift,³ and have been made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers⁴ of *the age which was to come*,

3 *And this more perfect instruction I will give you, if God permit by preserving you from apostatizing, till ye have an opportunity to read and consider this letter.*

4 *For it is impossible for us to restore a second time by repentance, those who have been once enlightened by believing the gospel, and have tasted of the heavenly gift of freedom from the yoke of the law of Moses, and from the grievous superstitions of heathenism, which is bestowed on Jews and Gentiles under the gospel, and have been made partakers of the gifts of the Holy Ghost at their baptism,*

5 *And have perceived the excellence of the word of God; the doctrines and promises of the gospel; and have seen the efficacy of the powers of the gospel dispensation in reformatting sinners,*

vert a second time to the faith of the gospel one, who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing.

2. *Who have been once enlightened.* Φωτισθέντας. We have this word, Heb. x. 32. where it is used to denote persons said ver. 26. to have received the knowledge of the truth. It is used in the same sense, Ephes. i. 18. iii. 9. as is φωτισμὸς likewise, 2 Cor. iv. 4. 6. — The ancient fathers called baptism, φωτισμὸς, illumination. But that does not seem to be the meaning of the word here.

3. *And have tasted of the heavenly gift.* Our Lord called himself, John vi. 51. *The living bread which came down from heaven*, not on account of his doctrine only, but on account of all the other blessings which he came down to dispense to men. Hence, Peter speaks of *tasting that the Lord is gracious*, 1 Pet. ii. 3. Wherefore, *the heavenly gift* as distinguished from the other spiritual blessings here mentioned, may be that described in the commentary.—By *tasting the heavenly gift*, Bengelius understands men's partaking of the Lord's supper.

4. Ver. 5. *And the powers.* The word Δυνάμεις, often denotes those miraculous powers, which were bestowed on the first Christians for the confirmation of the gospel, and to enable them to edify each other

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

6 Καὶ παραπεσον^{της}τας, πάλιν ἀνακαινίζ^{ειν} εἰς μετανοίαν, ἀνασταυρώσαν^{τας} ἑαυτοὺς τοῦ υἱοῦ τοῦ Θεοῦ καὶ παραδειγματίζον^{τας}.

other in their religious assemblies, But as the gifts of the Holy Ghost are mentioned in the preceding verse, I think the word *δυναμεις*; in this verse, denotes the efficacy of the ordinances of religion dispensed in the Christian church for converting sinners, called *the age to come*, in conformity to the phraseology of the Jews who termed the age of Messiah, *the age to come*.—See Isa. ix. 6. where the Hebrew phrase, which in our English Bible is translated, *the everlasting Father*, is rendered by the LXX. Πατήρ τῶ μελλόντων αἰώνων, *the Father of the age to come*.

Ver. 6.—1. *And yet have fallen away.* The verbs φωτισθέντας, γευσάμενος, and γενηθέντας, being aorists are rightly rendered by our translators in the past time: *Who were enlightened, have tasted, were made partakers.* Wherefore, παραπεσοντας, being an aorist ought likewise to have been translated in the past time *have fallen away.* Nevertheless our translators, following Beza, who without any authority from ancient MSS. hath inserted in his version the word *Si, If*, have rendered this clause, *If they fall away*; that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter the scriptures, for the sake of any favourite doctrine, I have translated παραπεσοντας, in the past time, *Have fallen away*, according to the true import of the word as standing in connection with the other aorists in the preceding verses. — Father, as παραπεσοντας, is put in opposition to what goes before in the 4th and 5th verses, the conjunction καί, with which it is introduced, must here have its adverbative signification exemplified, *Eff. iv. 211 And yet have fallen away.* — Wall in his note on this verse saith, *I know of none but Beza whom the English translators could follow* The Vulgate hath, *Et prolapsi sunt*: The Syriac, *Qui rursus peccaverunt*: Castalia, *Et tamen relabuntur*.—The word παραπεσοντας, literally signifies, *have fallen down*. But it is rightly translated, *have fallen away*, because the apostle is speaking not of any common lapse, but of apostasy from the Christian faith. See Heb. x. 29. where a farther display of the evil of apostasy is made.

Peirce in his note on this verse saith, “ The reason why our author speaks so severely of such apostates may be taken, partly from the nature of the evidence which they rejected. The fullest and clearest evidence which God ever designed to give of the truth of Christianity, was these miraculous operations of the Spirit: and when men were not only eye-witnesses of these miracles, but were likewise themselves empowered to work them, and yet after all rejected this evidence, they could have no farther or higher evidence whereby they should be convinced; so that their case must in that

“ respect

6 (Και, 211.) and yet have fallen away;¹ crucifying again in themselves,² and making a public example (for this translation of παραδειγματιζοντας, see Matth. i. 19.) of the Son of God.

6 And yet have renounced the gospel, in the imagination that Jesus was justly punished with death as an impostor, crucifying a second time in their own mind, and making a public example of the Son of God, by inwardly approving of and consenting to his punishment.

“ respect appear desperate. This may be partly owing to their putting themselves out of the way of conviction. If they could not see enough to settle them in the profession of the Christian religion, while they made a profession of it, much less were they like to meet with any thing new to convince and reclaim them, when they had taken up an opposite profession and joined themselves with the inveterate enemies of Christianity. And finally, this may be resolved into the righteous judgment of God, &c ”

2. *Crucifying again in themselves.* Raphaelius and Alberti have shewed that the word *ανασταυρωτας*; sometimes signifies to *crucify* simply. But I prefer the common translation of the word as more agreeable to the context.—Apostates are said to *crucify in their own mind the Son of God a second time*, and to *expose him to infamy*, because by speaking of him as an impostor, and inwardly approving of the punishment which was inflicted on him, they shewed that they would have joined his persecutors in putting him to death, if they had had an opportunity to do it.—On the authority of this text chiefly, the Novatians excluded from their communion those who in the time of the Diocletian persecution delivered up their copies of scriptures, and renounced the profession of the gospel. But the character and circumstances of the apostates, of whom the apostles speaks, were very different from the character and circumstances of the apostates in the Diocletian persecution. The Hebrew apostates had seen the miracles of Jesus and his apostles, and had been themselves partakers of the Holy Ghost, and thereby had been *enlightened*, or persuaded to embrace the gospel: Yet through the influence of their passions and lusts, they had lost their conviction of its divine original, and had returned to Judaism; and to vindicate themselves had spoken of Jesus as an impostor, who was justly put to death for his crimes. Persons acting in that manner, in opposition to all the evidences of the gospel, could not in the ordinary course of things, be converted a second time to the Christian faith, because no farther evidence could be offered to them. Besides, their apostacy proceeding from the corruption of their heart, was *wilful*, Heb. x. 26.—The case of the apostates in the Diocletian persecution, was very different. Through fear of torture, they had delivered up the scriptures, in token of their renouncing Christianity. Yet being convinced of its truth, they were still Christians in their hearts. Now, however culpable these men may have been for their cowardice and hypocrisy, there was nothing in their case as in the case of the others, which made it impossible for the ministers of Christ

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

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

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

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

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

7 Γη γαρ ἡ πινουσα τον επ' αυτης πολλακις ερχομενον υετον, και τικτουσα βοτανην ευθετον εκεινοις δι' ες και γεωργειται, μεταλαμβάνει ευλογιας απο τῃ Θεου.

8 Εκφεροσα δε ακανθας και τριβολες, αδοκιμη και καταρας εγγυς, ἡς το τελος εις καυσιν.

9 Πεισμεθα δε περι υμων, αγαπητοι, τα κρειττονα και εχομενα σωτηριας, ει και ετω λαλουμεν.

10 Ου γαρ αδικη ο Θεος, επιλαθεσθαι τα εργα υμων, και τα κοπη της αγαπης ἡς ενεδειξασθε εις το ονομα αυτου, διακονησαντες τοις αγιοις, και διακονουντες.

11 Επιθυμουμεν δε εκασον υμων την αυτην ενδεικνυσθαι σπεδην προς την πληροφοριαν της ελπιδος αχρι τελους

Christ to persuade them to repent. The Novatians therefore shewed great ignorance, as well as great uncharitableness, in contending that the apostle had declared the repentance of such persons impossible; and that for their sin, as for the sin of those mentioned, Heb. x. 29. no atonement was provided in the gospel.

Ver. 8.—1. *Is nigh to a curse.* As in the blessing mentioned, ver. 7. there is an allusion to the primitive blessing, whereby the earth was rendered fruitful, (Gen. i. 11.) So in the curse here mentioned, there is an allusion to the curse pronounced on the earth, after the fall, Gen. iii. 17.

2. *Whose end is to be burned.* A principal part of the eastern agriculture, consists in leading rills of water from ponds, fountains, and brooks,

7 For the *land* which drinketh in the rain, *which often cometh upon it*, and bringeth forth herbs fit for them by whom it is cultivated, receiveth a blessing from God.

8 But that which *produceth* thorns and briars is reprobated, and *nigh to a curse*:¹ whose end is to be burned.²

9 But beloved, we are persuaded better¹ things of you, *even things which are connected with salvation*,² though we thus speak.

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

11 *Yet we earnestly desire every one of you, to shew the same diligence, in order to the full assurance of OUR hope, to the end:*

7 In giving up such wilful sinners as incorrigible, we act as men do in cultivating their fields. *For the land which drinketh in the rain which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated, continueth to be cultivated, and receiveth a blessing from God.* See ver. 8. note 2. toward the end.

8 *But that which, being duly cultivated and watered, produceth only thorns and briars, is reprobated by the husbandman as not worthy of culture, and soon will fall under the curse, and in the end will be burnt up with drought.*

9 *But beloved, we are persuaded better fruits than those of apostasy, will be produced by you, even such a firm adherence to the gospel as is connected with salvation, though we thus speak to put you on your guard.*

10 *For God, who hath promised to assist his sincere servants in time of temptation, is not unrighteous to forget, either his own promise or the laborious and dangerous work by which ye shewed your love to him, when ye assisted and comforted the persecuted disciples of Christ in Judea, and do still assist them.*

11 *Yet I earnestly desire every one of you, to shew the same diligence as formerly in assisting and comforting your brethren, in order that my hope concerning your perseverance in the faith of the gospel, may continue to the end of your lives.*

brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up is altogether sterile. The apostle's meaning is, that as land which is unfruitful under every method of culture, will at length be deserted by the husbandman, and burnt up with drought; so those who apostatize from the gospel, after having believe it to

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

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

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

12 Ἴνα μὴ νωθροὶ γενησθε, μιμηταὶ δὲ τῶν διαπίστεως καὶ μακροθυμίας κληρονομευτῶν τὰς ἐπαγγελίας.

13 Ἐγὼ γὰρ Ἀβραὰμ ἐπαγγειλαμένος ὁ Θεός, ἔπει κατ' ἑδένος εἶχε μείζονος ὁμοίαι, ὡμοσε κατ' ἑαυτῆς,

14 Λέγων, Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθύνω σε.

be from God on the evidence mentioned, ver. 4, 5. will be justly given up by *God and man* as incorrigible.

Ver. 9.—1. *We are persuaded better things of you.* This, as Feirce observes, is exactly in St. Paul's manner of softening the harsh things he found himself obliged to write. See 2 Theff. ii. 13. Ephes. iv. 20.

2. *Which are connected with salvation.* So the words, καὶ ἐχομένα σωτηρίας signify, as Elfuer hath shewed. See Parkhurst.

Ver. 12. *Are inheriting the promises.* The promises made to Abraham and to his seed, were, 1. That Abraham should have a numerous seed by faith, as well as by natural descent.—2. That God would be a God to him and to his seed in their generations, by being the object of their worship and their protector.—3. That he would give them the everlasting possession of Canaan.—4. That he would bless all the nations of the earth in him : that is, bless believers of all nations, in the manner he was to bless him, by counting their faith for righteousness :—5. That he would thus bless the nations through Christ Abraham's seed.—6. That through Christ, likewise, he would bless the nations with the gospel revelation.—See Ess. v. Sect 4, 5. and 6.—Four of these promises the believing Gentiles were inheriting. at the time the apostle wrote this letter. For, 1. They were become Abraham's seed by faith.—2. God was become the object of their worship and their protector.—3. They were enjoying the knowledge of God in the gospel church, and the gifts of the Spirit, Gal. iii.—4. All these blessings were bestowed on them through Christ.—The other promises none of Abraham's spiritual seed, not even the Old Testament saints, were inheriting. None of them had attained to the possession of the heavenly country, typified by Canaan. Nor was the faith of any of them actually counted to them for righteousness. These blessings can only be obtained after the resurrection and general judgment. Heb. xi. 39, 40.—By observing that the believing Gentiles *were actually inheriting the promises*, that is, were enjoying, in the Christian church, the four promised blessings above mentioned, the apostle appealed to an undeniable fact in proof that the believing Gentiles equally with the believing Jews, were heirs of the promises made to Abraham and

12 That ye may not be slothful, (chap. v. 11. note 2.) but *imitators* of them who through faith and patience (*κληρονομηστων*) are inheriting the promises.

13 For when God made promise to Abraham, (*επει*) since he could swear by (*εδενος*) no one greater, he swore by himself, 1

14 Saying, Surely blessing I will bless thee, 1 and multiplying I will multiply thee. 2 (See Eff. vi. sect. 2. No. 3, 4.)

12 This I desire, that ye may not be *sluggards*, but *imitators* of the believing Gentiles in their good works, who through faith in Christ and patience under persecution, are, as Abraham's spiritual seed, now inheriting the promises in the gospel church.

13 I say the believing Gentiles, who without doubt are heirs of the promises equally with the Jews: For, when God made the promises to Abraham after he had offered up Isaac, since he could swear by no one greater, he swore by himself,

14 Saying, Surely I will greatly bless thee by counting thy faith for righteousness; and I will greatly multiply thee, by giving thee a numerous spiritual seed, whose faith I will in like manner count to them for righteousness.

to his seed. Withal, to give the Gentiles the greater assurance of this, he shewed them in what follows, that all the promises of the covenant were unalterably confirmed to them by the oath which God swore to Abraham, after he had lifted up Isaac upon the altar.

Ver. 13. *For when God made promise to Abraham—he swore by himself.* The promise referred to here, is that which God made to Abraham after he had lifted up Isaac on the altar, Gen. xxii. 16, 17. For on no other occasion did God confirm any promise to Abraham with an oath; as was observed in the illustration prefixed to this chapter.

Ver. 14.—1. *Saying, Surely blessing I will bless thee.* The blessing promised to Abraham on this occasion, was, not only that his faith should be counted to him for righteousness, but that the faith of his spiritual seed should likewise be counted to them for righteousness, as is evident from Gal. iii. 8. *The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be bless'd.* See this more fully explained, Eff. v. Sect. 6.

2. *And multiplying I will multiply thee.* In the oath, the expression is, *I will multiply thy seed*: but the meaning is the same. For, Abraham could be multiplied only by the multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual seed.—The apostle quotes only the first words of the oath: but his reasoning is founded on the whole: and particularly on the promise,

Gen.

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

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

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath;

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

15 Καὶ ἔτω μακροθυμίας ἐπέτυχε τῆς ἐπαγγελίας.

16 Ἄνθρωποι μὲν γὰρ κατὰ τὴν μείζονος ὀρκισμῶν καὶ πάσης αὐτοῖς ἀντιλογίας πέραν εἰς βεβαιώσιν ὁ ὄρκος.

17 Ἐν ᾧ περισσώτερον βεβηλωμένος ὁ Θεὸς ἐπιδείξαι τοῖς κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταθέτον τῆς βελῆς αὐτῆ, ἐμεσίτευσεν ὄρκῳ.

18 Ἴνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψευσασθαι Θεόν, ἰσχυρὰν παρακλήσιν ἔχωμεν οἱ καταφυγοντες κρατησάμενοι τῆς προκειμένης ἐλπίδος,

Gen. xxii. 18. *And in thy seed all the nations of the earth shall be blessed.* They shall be blessed, by having their faith counted for righteousness, through thy seed Christ. See *Ess. v. Sect. 6.*

Ver. 15. *And so having patiently waited he obtained the promise.* Here, by an usual figure of speech, the promise is put for the thing promised. For the promise itself Abraham obtained when God swore to him, *Surely blessing I will bless thee, and multiplying I will multiply thee,* ver. 14.—In the birth of Isaac, Abraham obtained the beginning of the accomplishment of God's promise concerning his numerous natural progeny. Moreover, as the birth of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual seed. Wherefore, in the birth of Isaac, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtain the accomplishment of that promise. See the illustration of ver. 15.

Ver. 16. *An oath for confirmation, &c.* This observation teaches us, that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required

15 And so, *having patiently waited*, he obtained the promise. ¹

15 *And so having for many years patiently waited, Abraham, in the supernatural birth of Isaac, obtained the beginning of the accomplishment of the promise concerning his numerous seed.*

16 (Γάρ) For men verily swear by the greater : and an oath (εις, 147.) for confirmation ¹ is to them an end of all (ἀντιλογίας) *contradiction.*

16 *For men verily swear by greater persons than themselves, whose vengeance they imprecate if they swear falsely : And so an oath for the confirmation of any doubtful matter, is held by them a proper method of ending all contradiction.*

17 (Εν ᾧ) *Therefore* ¹ God, willing more abundantly to shew to the heirs of promise the immutability (της βεβαιης) of his purpose, (εμσπιτευσεν ὄρκῳ) confirmed IT with an oath : ²

17 *Therefore, in accommodation to the sentiments of men, God willing more fully to shew to all in every age and nation who are the heirs of promise, the immutability of his purpose to count their faith for righteousness, and to bestow on them the inheritance of the heavenly country, confirmed the declaration of his purpose with an oath :*

18 That by two immutable things, in which IT WAS impossible for God to lie, WE might have *strong consolation*, who have fled away to lay hold on the hope set before US,

18 *That by two immutable things, the promise and the oath of God, in which it was impossible for God to lie, we might have strong consolation under the convictions of sin and the terrors of punishment, who have fled away from the curse of the law, like the mayflyer from the avenger, to lay hold on the hope of pardon set before us in the promise confirmed by God's oath ;*

required by proper authority and taken religiously, are allowable under the gospel.

Ver. 17.—1 *Therefore.* Theophylact saith, εν ᾧ, is equivalent to διό, or δια τῆτο *therefore.* Accordingly the Syriac hath here, *Quapropter* ; and Castalio, *Itaque.*

2. *Confirmed it with an oath.* The Vulgate, which is followed by Castalio, translates εμσπιτευσεν ὄρκῳ, *interposuit jusjurandum.* But, as the expression is ὄρκῳ, and not ὄρκου, that translation cannot be admitted. To remove this difficulty, our translators have put in the margin, *He interposed himself by an oath ;* with which Peñce saith, the Italian, French, and Low Dutch translations agree.—Beza hath,

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

20 Whither the forerunner is for us entered, even Jesus, made an High-priest for ever, after the order of Melchizedec.

19 Ἦν ὡς ἀγκυραν ἐχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσωτέρον τε καταπέτασματος,

20 Ὅπως προδρομὸς ὑπερ ἡμῶν εἰσηλθεὶν Ἰησους, κατὰ τὴν τάξιν Μελχισεδεκ, ἀρχιερεὺς γενόμενος εἰς τοῦ αἰῶνα.

fidejussit jurejurando, he undertook for it by an oath.—Syriac, *obstrinsit cum juramento.*—Tremellius the margin of his translation of the Syriac, hath, *ad verbum, Ligavit quasi fascia.*—Peirce, *he placed his counsel or promise, in the middle of an oath.*—But as none of these translations corresponds to the words of the original, I think its meaning is better represented in our English translation which I have adopted: *He confirmed it with an oath:* For ἐμεσιτευσεν ὄρκῳ, literally signifies, *He mediatored it with an oath:* He made an oath the mediator, surety, or raiser of his counsel. This sense of the word, ἐμεσιτευσεν, merits attention, because it suggests a fine interpretation of chap. ix. 15. which see in note 2. on that verse.

Ver 20.—1. *Where a forerunner hath entered on our account.* Προδρομῶν. *A forerunner* is one who goes before, to do some service for another who is to follow; in which sense also, the Latin word *antecursor* is used: Cæs. Bel. lib. i. 16. Here the allusion is to one sent from

CHAP. VII.

View and Illustration of the Facts and Reasonings in this Chapter.

IN the preceding chapter, the apostle proposed to go on with the Hebrews to the perfection of Christian knowledge as exhibited in the ancient oracles of God; and accordingly in part he executed his purpose by shewing them, That in the covenant with Abraham God promised him a numerous seed, both by natural descent and by faith; that he promised to bless him and his seed by faith, with the pardon of their sins, and with the inheritance of that heavenly country of which Canaan was

19 Which we have as an anchor of the soul, both sure and stedfast, (*καί, 207.*) because fixed into the PLACE within the veil,

20 Where a forerunner hath entered on our account, EVEN Jesus, made an High-priest for ever, according to the order of Melchizedec.

19 Which hope, we have as an anchor, to which our soul is fastened in this stormy sea of life; both strong and stedfast, because fixed into the place within the veil; that is, into heaven, whither we shall be drawn, by this anchor, as ships are drawn to the place where their anchors are fixed;

20 Into which place a forerunner hath entered on our account, to fix our hope of pardon and eternal life as an anchor, even Jesus, who being made an High priest for ever like Melchizedec, can procure pardon for us as a priest, and save us eternally through his power as a king.

from a ship to fix its anchor in the place to which it is to be drawn.

2. *Even Jesus.* Jesus is called *our forerunner*. first, because he is gone before us into heaven, to open it to us by the sacrifice of himself, and to plant our hope of eternal life there, as an anchor of the soul. Secondly, because having opened heaven, he remains there as the High-priest of that holy place, to introduce all believers into the presence of God. This shews in what sense Jesus is *an High-priest for ever*. He is so, not by offering sacrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34. note 3. and by introducing them into the presence of God by the merit of the one sacrifice of himself, which he offered to God without spot in heaven.

was the type; that he confirmed these promises with an oath, to shew the immutability of his purpose to bestow on them the promised blessings; and, that their hope of these blessings was firmly fixed in heaven, as an anchor of the soul, by Jesus, who had entered heaven for that purpose being made, by the oath of God, an High priest for ever, according to the similitude of Melchizedec. To this oath the apostle had appealed, chap. v. 6. in proof that Jesus is a real High-priest; but its import he did not then fully explain. Wherefore, in the last verse of chap. vi. having mentioned a second time, that Jesus was made an High-priest, according to the similitude of Melchizedec, he, in this viiith chapter, for the purpose of proceeding with the

Hebrews still farther on towards the perfection of Christian knowledge, searched into the deep meaning of the oath, recorded Psal. cx. 4. *The Lord hath sworn and will not repent, Thou art a priest for ever, according to the order of Melchizedec*; and by accurately examining the particulars concerning Melchizedec related in the Mosaic history, he shewed, that Melchizedec was a far more excellent priest than Aaron and all his sons, consequently, that Jesus, whom God made an *High-priest for ever according to the similitude of Melchizedec*, exerciseth a priesthood more acceptable to God, and more effectual for procuring the pardon of sin, than the priesthood which the sons of Aaron exercised under the law.

The first particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec was a *priest of the Most High God*. This implies, that he was appointed to the office in such a public manner, that all the worshippers of the true God in Canaan knew him to be a priest of the Most High God. And seeing, at that time, there was no visible church of God erected in which Melchizedec could officiate, his designation to the priest's office by God, authorized him to officiate for all the worshippers of the true God every where who applied to him. In this respect, therefore, Melchizedec was a greater priest than Aaron, and than any of his sons; their priesthood being confined to the single nation of the Israelites.—The second particular mentioned by Moses, and referred to by the apostle, is That Melchizedec was a *King* as well as a priest; so had authority to make laws for regulating the morals of the people, for whom he officiated as a priest, and power to punish them for their faults. Accordingly, by the righteous exercise of his power as a king, he trained his people to virtue so successfully, that by his neighbours he himself was called *Melchizedec*, which signifies *King of righteousness*, and the city in which his people lived, was, on account of their virtuous and peaceable disposition, called *Salem*; which signifies *Peace*.—Whereas the sons of Aaron, being simply priests, had no authority to make laws, nor power to correct the vices of the Israelites, for whom they officiated. Besides, many of them, instead of being righteous, were persons of a vicious and turbulent disposition, ver. 2.—The third particular concerning Melchizedec which the apostle taketh notice of, is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moses. From this it follows, that Melchizedec did not derive, either his priesthood, or his fitness for the priesthood, from his parents, but had the office conferred on him by God on account of the excellence of his character.—It was otherwise with the Levitical priests; For although Aaron himself was specially called

called of God, his sons were made priests, neither by any particular designation, nor on account of the excellence of their character; but merely by their descending in a right manner from parents who were priests, Levit. xxi. 7. 14. and by their being free from bodily imperfections, Levit. xxi. 17.—21.—The fourth particular concerning Melchizedec taken notice of by the apostle, is, That in the account given of him by Moses, he had neither beginning of days nor end of life as a priest, fixed by any law of God: So that he did not begin to exercise the priest's office at a determined age, nor cease to be a priest when superannuated, as was the case with the sons of Aaron, but exercised the priest's office all his life; in which respect his priesthood was well fitted to be a type of the perpetual priesthood of the Son of God, ver. 3. This circumstance that Melchizedec was a priest all his life, joined with the former that he was made a priest by God on account of the excellence of his character, shews that his priesthood had for its object to purify the minds of his subjects from sin; an office to which strength of body was not necessary, but maturity of judgment. Whereas the sons of Aaron, having for the object of their ministrations, to cleanse the bodies only, of the Israelites from ceremonial pollution, by services which required great bodily strength, they were not permitted to begin their ministry till they were thirty years old, nor to continue therein beyond the age of fifty. See Heb. vii. 16. note 1.—The fifth particular concerning Melchizedec, mentioned by Moses and taken notice of by the apostle, is, That Abraham gave him the tenth of all the spoils of the vanquished kings, notwithstanding he was himself both a prince and a priest. This is a proof from fact, that Melchizedec's priesthood was not confined to one family or nation, but, for any thing we know, being the only specially appointed priest of the Most High God then in the world, he was an universal priest, ver. 4.—The case was different with the sons of Aaron. For they could not tithe all the worshippers of the true God every where; nor even all the Israelites by virtue of their being priests; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment mentioned, Numb. xviii. 24.—30. and they did this, notwithstanding the Levites were descended from Abraham equally with themselves: all which shewed the limited nature of their priesthood, ver. 5.—But Melchizedec having no relation to the ancestors of the Levitical priests, was not authorized by any connection which he had with Abraham either natural or political, to take tithes of him. Wherefore he received the tithes, merely because by the divine appointment he officiated as a priest for all the worshippers of God in Canaan, of whom

Abraham was one —The sixth particular concerning Melchizedec, mentioned by Moses and taken notice of by the apostle, is, That Melchizedec, after receiving the tithes, blessed Abraham, notwithstanding he was at that time possessed of the promises, ver. 6.—And, as the less is blessed of the better person, Abraham, by receiving the blessing from Melchizedec, acknowledged him to be his superior, both as a priest and as a king, ver. 7.—Farther, to shew the superiority of Melchizedec to the Levitical priests, the apostle observes that here, under the Mosaic œconomy, priests *who die*, that is, whose priesthood expireth when they arrive at a certain time of life, receive tithes; but there, under the patriarchal œconomy, Melchizedec received tithes, of whom it is testified, that he lived a priest continually, ver. 8.—Likewise, he observes, that Melchizedec's superiority to the Levitical priests was shewed by this, that Levi and his descendants may be said to have paid tithes to Melchizedec in Abraham, ver. 9.—Because Levi was yet in the loins of his father when Melchizedec met him. And since Levi derived all his dignity from his father Abraham, if by paying tithes and receiving the blessing, Abraham himself was shewed to be inferior to Melchizedec, certainly his son Levi was in like manner shewed to be inferior to him, ver. 10.

Here the apostle ends his account of Melchizedec, without having pointed out any of the particulars in which he resembled the Son of God, except the one mentioned, ver. 3. That he was a priest all his life. Wherefore, that the reader may know in what respects Christ is a priest according to the similitude of Melchizedec, and be sensible of the propriety of God's making the priesthood of Melchizedec the pattern of the priesthood of his Son, it will be fit in this place to compare the character of Christ, with that of Melchizedec as described by the apostle in this chapter.

And, 1. Like Melchizedec, Christ is a king as well as a priest. Being the Son of God and the maker of the worlds, he is *the heir or Lord of all*: consequently he hath a right to govern mankind by the laws of his gospel, and power to reward or punish every one according to his deserts.—2. Like Melchizedec, Christ exercises his government for promoting moral righteousness among his subjects. Accordingly by his gospel he hath reformed many of his subjects; and will continue to reign till he make truth and righteousness prevail universally among them: and such as are irreclaimable he will destroy. Wherefore, as his government is founded on a better authority than Melchizedec's, and is carried on with more success, the title of *king of righteousness*, belongs more properly to him than to Melchizedec: also he is well entitled to be called *king of peace*, as he

he came from heaven to produce peace on earth, by reconciling sinners to God and to one another; and to make the reconciled live with God for ever, in a state of perfect peace in heaven.—

3. Like Melchizedec, Christ was not descended from parents who were priests, but he was made a priest by the special designation of God. And his priesthood is of a nature so excellent, that as he had no predecessor, so he can have no companion nor successor in his priesthood. Nor is any such needed; seeing he ever liveth to execute the priest's office himself.—4. Christ's priesthood, like that of Melchizedec, not requiring bodily strength, but maturity of judgment, to execute it properly, it was not limited to the prime of his life; but like Melchizedec he is a priest for ever, who exercises his priesthood as long as his people have any need of the priest's office.—5. As Melchizedec was appointed to exercise his priesthood in behalf of all the worshippers of the true God in the countries where he lived, so Christ was appointed to exercise his priesthood, not for any particular nation or race of men, but for all mankind. He is an universal priest. And having offered himself a sacrifice for the sin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their sins, and maketh continual intercession for them in heaven, upon the strength of that meritorious sacrifice. So Christ himself hath declared in his prayer to his Father, recorded John xvii. 2. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

The apostle, in the preceding fifth chapter, to shew that Jesus the author of the gospel hath made atonement for the sin of the world, which is the fourth fact on which the authority of the gospel revelation resteth, having proved that Jesus is a priest; also in this seventh chapter having displayed his greatness as a priest, by describing the character and office of Melchizedec according to whose similitude he was made a priest, proceeds, in what follows, to answer the argument advanced by the doctors for proving the efficacy and perpetuity of the Levitical priesthood, together with the unalterable obligation of the law of Moses. They affirmed the Levitical sacrifices to be real atonements which never would be abolished, because the law was given solely for the purpose of establishing and regulating them; consequently that the law itself would always remain in force. But to shew the fallacy of this argument, the apostle, entering into the deep meaning of the oath whereby Messiah was made a priest, reasoned thereon in the following manner. *If perfection,* that is, the complete pardon of sin, is to be had through the services of the Levitical priesthood, and if these services are always to continue together with the law by which they were

established and regulated, what need was there that another priest should arise of the order of Melchizedec, and not of the order of Aaron, ver. 11. — Certainly the introduction of a priesthood of a different kind from that of Aaron, implieth that the services of the sons of Aaron are ineffectual for procuring the pardon of sin, and on that account are to be abolished. But if the priesthood is to be changed, it necessarily followeth that the law also is to cease; since its principal use was to regulate the services of the priesthood, ver. 12.— Now, that God resolved to change the priesthood, which by the law was conferred on the sons of Aaron, cannot be doubted, seeing the person to whom God said, *Thou art a priest for ever*, was of a tribe, of which no one ever officiated at the altar, ver. 13.—For it is very plain from Psal. cx. That our Lord Messiah, to whom God said, *Thou art a priest*, being David's son hath sprung from Judah, to which tribe Moses spake nothing concerning the priesthood as belonging to it, ver. 13.—Farther, that the priesthood of the new priest who was to arise, was to be different from that of the sons of Aaron, is still more exceedingly plain from God's swearing, that, according to the similitude of Melchizedec a different priest ariseth, ver. 15.—who is made a priest, not according to the carnal commandment of the law, which obliged the sons of Aaron to lay down their priesthood when fifty years old, because at that age they were not able to undergo those laborious services by which the bodies of the people were to be cleansed from ceremonial defilements; but who is made a priest according to the power of that endless life as a priest which is bestowed on him, because his ministrations being appointed for the purification of the minds of his people from the defilement of sin, required maturity of judgment and experience rather than great bodily strength, ver. 16.—This God himself testified, by saying to Messiah David's Lord, *Thou art a priest for ever according to the order of Melchizedec*, ver. 17.—From these well-known facts, the apostle justly concluded, that it was always God's intention to abolish the law of Moses, after the weakness of its precepts to reform mankind was made evident, and the unprofitableness of its sacrifices for procuring the pardon of sin was shewed, ver. 18.—The truth is, the law made no one perfect in respect either of sanctification or of pardon; but the introduction of a better law and priesthood maketh us perfect in both these respects: by which law and priesthood we have access to worship God acceptably, at all times and in all places, ver. 19.

Farther, to shew that the gospel with its priesthood, is a better covenant than the law with its priesthood, and that it was justly substituted in place of the law, the apostle, entering still farther

farther into the deep meaning of God's oath constituting Messiah a priest for ever, reasoned in the following manner. In as much as Jesus was made a priest with an oath, importing that God would never abolish his priesthood, ver. 20.—whereas the sons of Aaron being made priests without any such oath, their priesthood was liable to be abolished, ver. 21.—it is plain, that by the immutability of his priesthood, Jesus hath become the Mediator or High-priest of a more excellent covenant than the law. For if the weakness of the law and the unprofitableness of the Levitical priesthood were manifested by God's declaring his intention to abolish them, certainly the greater excellence of the gospel and the greater efficacy of its priesthood are shewed by God's having declared them unchangeable, ver. 22.—This the apostle illustrates more fully, chap. viii. by comparing the two covenants together.—I have only to add, that the apostle's reasoning on this subject is of such a nature, that while it sheweth the excellence of the gospel covenant and priesthood, it removes an objection which might naturally occur to the reader; namely, that since the law of Moses and the Levitical priesthood, which were as really of divine appointment as the gospel covenant and priesthood, have been abolished, what security is there that the latter shall not in their turn be abolished likewise? The greatest security possible! With a solemn oath God declared, in the hearing of the angelical hosts, that he hath made both the one and the other absolutely unchangeable.

In what follows, the apostle observes, that as the weakness of the Levitical ordinary priesthood was shewed by the priests quitting their office and giving place to others after their bodily vigour was gone, so the weakness of the Levitical high-priesthood was shewed by the high priests being many in number, because they were hindered by death from continuing in their office, ver. 23.—But Jesus, because he liveth for ever in the body, possesseth a priesthood which doth not pass from him to any successor, ver. 24.—Hence he is for ever able to save all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-priest to make intercession for them with God, ver. 25.—Lastly, He is such an High-priest as the character and circumstances of sinners required, who being absolutely free from sin, ver. 26—hath no need annually to make atonement for his own sins, as the Levitical high-priests were obliged to do, ver. 27.—For the law made men high-priests who were sinners; but the oath, which was declared after the law was given, constituted the Son an High-priest, who is, in every respect, perfect for evermore, ver. 28.

These great discoveries concerning the dignity of Jesus as a king and a priest, and concerning the power of his government and the efficacy of his priesthood, the apostle was directed by inspiration

OLD TRANSLATION.

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

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

GREEK TEXT.

1 Οὗτος γὰρ ὁ Μελχισεδεκ, βασιλευς Σαλῆμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποσφραζόντι ἀπο τῆς κοπῆς τῶν βασιλευν, καὶ εὐλογησας αὐτον,

2 Ὡ καὶ δεκατην ἀπὸ πάντων ἐμερίσειεν Ἀβραὰμ· πρῶτον μὲν ἑρμηνευόμενος βασιλευς δικαιοσύνης, ἐπειτα δὲ καὶ βασιλευς Σαλῆμ· ὁ ἐστὶ βασιλευς εἰρήνης·

Ver. 1.—1. *King of Salem.* According to Josephus, Ant. L. i. c. xi. Salem, the city of Melchizedec, was Jerusalem. But according to Jerome, who saith he received his information from some learned Jews, it was the town which is mentioned, Gen. xxxiii. 18. as a city of Shechem, and which is spoken of, John iii. 23. as near to Bethan, where John baptized. This city being in Abraham's way as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchizedec's city, rather than Jerusalem which was situated farther to the south.

2. *Priest of the most high God.* By calling Melchizedec *the priest of the most high God*, Gen. xiv. 18. Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind.—The Hebrew word, translated a *priest* sometimes signifies a *prince*. But the historian hath removed the ambiguity by adding the words, *of the most high God*.

3. *And blessed him.* In his manner of blessing Abraham, Melchizedec shewed himself a priest of the only true God: *Blessed be Abraham of the most high God possessor of heaven and earth.*

Ver. 2.—1. *A tenth of all;* namely, of all the spoils of the vanquished kings, ver. 4. and not a tenth also of the goods that had been taken from the king of Sodom and from Lot. For of these Abraham

inspiration to make, that by the frequent recollection of them, we may gladden and strengthen our hearts, under all the trials to which we are exposed during our present probationary state.

NEW TRANSLATION.

CHAP. VII. 1 (Γαρ, 97.) *Now* this Melchizedec, King of Salem,¹ Priest of the most high God,² who met Abraham returning from the slaughter of the kings, and blessed him,³

2. To whom Abraham imparted even a tenth of all,¹ being first indeed by interpretation, king of righteousness,² and next also, king of Salem, which *BY INTERPRETATION*, (from the preceding clause) is king of peace;

COMMENTARY.

CHAP. VII. 1 *Now* that ye may know the nature of Melchizedec's priesthood, to which God likened the priesthood of his Son, I observe that *this Melchizedec King of Salem, and Priest of the Most High God, who met Abraham as he returned from the slaughter of the kings, and blessed him;*

2 *To whom Abraham imparted even a tenth of all the spoils, (ver. 4.) being first according to the interpretation of his name, king of righteousness, a most righteous king, and next also, king of Salem, which by interpretation is king of peace, king of a peaceable and virtuous people,*

Abraham took nothing to himself. — By paying tythes to Melchizedec, Abraham acknowledged him to be a priest of the true God. It seems his being supernaturally appointed a priest by God, was known through all that country.

2. *Being first indeed by interpretation king of righteousness, and next also, &c.* In ancient times, especially among the people whose history is recorded by Moses, it was usual to give names to persons and places, expressive of their qualities; or in commemoration of some remarkable events. Thus Abram's name was changed into *Abraham*; to signify that he was made the father of many nations: And *Sarai* was named *Sarah*, because she was made the mother of nations: And Jacob obtained the name of *Israel*, because *he had power with God*. See also Ruth i. 19, 20. This being the ancient practice, it cannot be doubted that the neighbourhood gave to this excellent king and to his subjects, the names which they bear in the history, because they expressed the real and well known characters of both. Viewed in the light of this ancient practice, the apostle's argument from the names is conclusive, to shew what an excellent person Melchizedec was, and how fit to be made a type of the Son of God; who in allusion to that type, was declared to love righteousness and hate wickedness, Psal. xlv. 7. and was foretold by Isaiah, under the title of *the Prince of Peace*, Isa. ix. 6.

Ver. 3.

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

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

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

3 Ἀπατῆρ, ἀμητῆρ, ἀγενεαλογητὸς· μητε ἀρχὴν ἡμερῶν, μητε ζῶης τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ ἀήνηκες.

4 Θεωρεῖτε δὲ πῆλικος ἔτος, ᾧ καὶ δεκάτην Ἀβραάμ ἐδωκεν ἐκ τῶν ακροθίνων ὁ πατριάρχης.

5 Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβανόντες, ἐντολὴν ἔχουσιν ἀποδεκάτῃν τοῦ λαοῦ κατὰ τοῦ νόμου, τῷ τετρετῷ τῶν ἀδελφῶν αὐτῶν, καὶ περ ἐξ ἑληλυθότας ἐκ τῆς σφύρας Ἀβραάμ.

Ver. 3.—1. *Without father, without mother.* The apostle's meaning is, that Melchizedec did not derive his priesthood from his parents, but was made a priest of the most high God by a particular appointment. And, as there was no visible church of God existing at that time in which he could officiate, the appointment of God certainly authorized him to officiate as a priest, for all the worshippers of the true God in those countries. Of this number his own subjects undoubtedly were. So likewise was Abimelech king of Gerar, Gen. xx. 3. xxi. 22. and Abraham with his domestics. Melchizedec, therefore, was an *universal priest*.

2. *Without genealogy.* Ἀγενεαλογητὸς, here answers to μη γενεαλογημένος, ver. 6. and implies that by not giving Melchizedec's pedigree, Moses intimated that he was not related to Abraham in any respect, nor to the priest, who descended from him by Aaron.

3. *Having neither beginning of days, nor end of life.* The time of the priest's ministrations was called *their days*, Luke i. 23.—The service of the sons of Kohath, and among the rest, the service of the priest, who were all Kohath's sons, was appointed, Numb. iv. 2, 3. 16. to begin when they were thirty years old, and to end when they arrived at the age of 55. Wherefore, when it is said of Melchizedec, that he had neither beginning of days nor end of life, the meaning I think is, that neither the beginning of his *days* nor the end of his *life* as a priest, was limited by any law of God, as the days of the service of the Levitical priests were. For in any other sense it is not true, that Melchizedec had neither beginning of days

nor

3 *WAS* without father, without mother, ¹ without genealogy, ² having neither beginning of days, ³ nor end of life: but *being* made like to the Son of God, *he remained* a priest *all his life.* ⁴

4 (*Θεωγεγεθε δε*) Now, consider how great this *PRIEST WAS*, to whom even *Abraham the patriarch* ¹ gave a tenth of the spoils. ²

5 (*Και, 207.*) *For they* verily of the sons of Levi, who receive the *priesthood*, have a commandment to *tithe* the people according to the law, that is, *their brethren*, ¹ although they *have come forth* of the loins of Abraham. ²

3 *Was* without father without mother as a priest, so that he was not a priest by descent; and *without genealogy* in the scripture, consequently there is no evidence of his being related to Abraham in any respect. Moreover *having neither beginning of days nor end of life* as a priest, but *being made a type of the Son of God*, *he remained a priest all his life.*

4 *Now consider how great this priest was*, to whom without being either his kinsman or subject, or being commanded by God to do so, even *Abraham the father of our nation*, gave a tenth part of the spoils of the conquered kings.

5 *For they verily of the sons of Levi*, who receive the *priesthood* by descent from Aaron, *have a commandment to tithe* the people of Israel, according to the law, that is, by tithing the tithes taken from the people by *their brethren* the Levites, although they *have come forth of the loins of Abraham*, and in that respect are equal in dignity to the priests.

nor end of life. By thus continuing a priest all his life, Melchizedec greatly excelled the Levitical priests, and was qualified to represent the Son of God, the happy effect of whose ministrations as a priest, is not confined to any one age of the world, but reached backward to the beginning and forward to the end of time.

4. *All his life.* So the original phrase, as *το δεσποσει*, signifies; being used by Appian to express the perpetual dictatorship of Sylla, Bell. Civ. i. 315. It is used likewise to denote the whole of Christ's life, Heb. x. 12. See also chap. x. i.

Ver. 4.—1. *Abraham the patriarch.* *Πατριάρχης.* This word is very well translated in the Syriac version, *Casus patrum, the Head of the fathers.*

2. *The tenth of the spoils.* Though the word *αυτοβια*, signifies the best, whether of the fruits of the earth, or of the spoils taken in war, the apostle does not mean, that Abraham gave only the tenth of the chief spoils. He gave the tenth of all, ver. 2. But that tenth he gave out of the best of the spoils.—Abraham was himself a priest, for he offered sacrifice when God entered into a covenant with him, Gen. xv. 9, 10. Wherefore, by giving Melchizedec the tenth

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

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

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

6 Ὁ δὲ μὴ γενεαλογη-
μενος ἐξ αὐτῶν, δεδεκατῶκε
τον Ἀβραάμ, καὶ τον ἐχον-
τα τὰς ἐπαγγελίας εὐλογη-
σε.

7 Χωρὶς δὲ πάσης ἀντι-
λογίας, τὸ ἐλάττω ὑπὸ τοῦ
κρείττου εὐλογεῖται.

8 Καὶ ὡς μὲν δεκάτας
ἀποδύνησκοντες ἄνθρωποι
λαμβάνουσιν· ἐκεῖ δὲ, μαρ-
τυρεμένος ὅτι ζῆ.

tenth of all, Abraham acknowledged, that in respect of the extent of his priesthood, as well as in respect of the manner in which the office was conferred on him, Melchizedec was a greater priest than he himself was. Farther, seeing among the spoils there were probably cattle, Melchizedec may have offered some of them in sacrifice for Abraham as a thank-offering.

Ver. 5.—1 *Have a commandment to tithe the people according to the law, that is, their brethren.* The brethren of the priests whom they tithed were the Levites. This is called *a tithing the people*, because the portion of the Levites which the priests tithed, consisted wholly of the tithes which the Levites had taken from the people, Numb. xviii. 24.—31.

2. *Although they have come forth of the loins of Abraham.* The apostle mentions this with what goes before, to shew that the priests were allowed to tithe the Levites, not because they were superior to them in respect of their descent, but because these tithes were allotted to the priests as a part of their maintenance, just as the tithes of the people were given to the Levites for their maintenance: for the tribe of Levi had no part of Canaan assigned to them in the division of the land; the Lord's part was their portion.

Ver. 6.—1. *Tithed Abraham:* Namely, without any particular command from God so to do; and being king of Salem, he had no occasion to take tithes of Abraham for his maintenance; but he took them as a priest, who by divine appointment, officiated in holy things, for all the worshippers of the Most high God in Canaan. In this respect, therefore, he was a fit type of the Son of God, through whose priesthood all the nations of the earth are to be blessed.

2. *And blessed.* Melchizedec was directed of God to bless Abraham on this occasion, as an emblem of the blessing of the nations

6 But he who did not derive his pedigree from their PROGENITORS tithed Abraham, and blessed (τιν εχοντα,) the holder of the promises.³

7 (Δε, 103.) Now without all contradiction, the less¹ is blessed of the better.

8 (Και, 224.) Besides, here verily men who die take tithes; but there one testified of, (οτι ζη, 12.) that he lived¹ A PRIEST ALL HIS LIFE. (Psal. cx. 4.)

6 But Melchizedec, who did not derive his pedigree from the progenitors of the sons of Aaron, (See ver. 3. note 2.) and who being a king as well as a priest did not take tithes for his maintenance, tithed Abraham a stranger, and blessed him, although he was the possessor of the promises.

7 Now, without all doubt, the inferior is blessed of his superior. Wherefore by this transaction also Melchizedec was shewn to be greater than Abraham, both as a king and as a priest.

8 Besides, under the law verily, men who at a certain age cease to be priests as if they were dead, take tithes. But under the patriarchal dispensation, one took tithes, of whom it is testified by God, that he lived a priest all his life.

by Christ, who, like Melchizedec, was to be a king as well as a priest, for the purpose of effectually blessing mankind.

3. *The holder of the promises.* This circumstance is mentioned to shew, that notwithstanding God highly honoured Abraham by making the promises to him, as the father or head of all the faithful, yet he was inferior to Melchizedec as a priest; for it is added in the next verse, *the less is blessed of the better.*

Ver. 7. *The less is blessed of the better.* The blessing here spoken of, is not the simple wishing of good to others, which may be done by inferiors to superiors; but it is the action of a person, authorized to declare God's intention to bestow good things on another. In this manner, Isaac and Jacob blessed their children under a prophetic impulse. In this manner, the priests under the law, blessed the people. In this manner likewise, Melchizedec the priest of the Most high God, blessed Abraham.

Ver. 8. *One testified of, that he lived.* The Greek verb ζη, here is not the present but the imperfect of the indicative. See Cleward's grammar in voce.—It is not testified, Psal. cx. 4. that Melchizedec now liveth, far less that he liveth as a priest. It is only testified, *Thou art a priest for ever after the order of Melchizedec*: which the apostle terms, a testifying that Melchizedec lived a priest all his life; because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God.—See ver. 3. where this is expressly affirmed.

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

10 For he was yet in the loins of his father when Melchizedec met him.

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

9 Και, ὡς εἶπος εἶπεν, δια Αβρααμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκατῶται·

10 Ἐτι γὰρ ἐν τῇ οσφύϊ τε πατρός ην, ὅτε συνηντήσεν αὐτῷ ὁ Μελχισεδεκ.

11 Εἰ μὲν ἐν τελειώσει δια τῆς Λευιτικῆς ἱερωσύνης ην, ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθετήτο, τίς ἐτι χρεία; κατὰ τὴν ταξίν Μελχισεδεκ ἕτερον ανισασθαι ἱερεα; καὶ ἔ κατὰ τὴν ταξίν Ααρων λεγεσθαι;

Ver. 9. *And, as one may say.* Grotius and Raphelius have shewed that the phrase ὡς εἶπος εἶπεν, was used by the Greeks to soften any seemingly harsh expression which was not to be pressed too far; in the same manner as the Latins used their phrase, *ut ita dicam*. Le Clerc, however, hath endeavoured, Art. Critic vol. 1 p. 167. to prove that this phrase should be translated, *and to say the truth*. But as the apostle's affirmation, that *Levi was tithed in Abraham*, is not to be taken strictly, I think it more proper, with Grotius and Raphelius, to understand ὡς εἶπος εἶπεν, as a softening of that assertion.

Ver. 10. *He was yet in the loins of his father.* This might be justly said of Levi, who descended from Abraham in the ordinary course of generation. But it cannot be said of Christ, who was born in a miraculous manner without any human father. While therefore the apostle's argument, taken from Abraham's paying tithes to Melchizedec, and his receiving the blessing from him, proves that both Abraham and the Levitical priests his natural descendants, were inferior to Melchizedec, it does not apply to Christ at all.

Ver. 11.—1. *Moreover, if indeed perfection.*—*Perfection*, applied to priests and sacrifices, denotes the highest degree of those blessings which men seek by the use of priests and sacrifices; namely, the pardon of sin and the favour of the Deity. See Heb. viii. 7. note 1.

2. *On account of it the people received the law.* Ἐπ' αὐτῇ ὁ λαὸς νενομοθετήτο. The common translation of this clause, *under it the people received the law*, is not true in fact. For, *the law* was prior to the *priesthood*, being given for the purpose of forming and establishing the priesthood. Nay, the Jewish people themselves were separated from the rest of mankind and made a people by the law, merely, that

9 And as *one may say*,¹ even Levi who receiveth tithes, *was tithed* (δια, 117.) in Abraham.

10 For he was yet in the loins of his father,¹ when Melchizedec met him.

11 (Ouv, 263.) *Moreover, if indeed perfection*¹ were through the Levitical priesthood, (γαρ, 90.) *because* (επ' αυτην, 190.) *on account of it* the people received the law,² *what farther need was there that a different*³ *priest should arise, according to the order of Melchizedec, and not be called according to the order of Aaron?*

9 *And as one may say, even Levi, whose children receive tithes from Abraham's children, was tithed by Melchizedec in the person of Abraham.*

10 *For Levi was yet in the loins of his father Abraham, when Melchizedec met Abraham: So that the consequences of Levi's father's paying tithes and receiving the blessing, extended to Levi, and to his children.*

11 *Moreover, to shew you the inferiority of the Levitical priesthood to the priesthood of Christ, I ask, If the pardon of sin were really to be obtained through the ministrations of the Levitical priesthood, because on account of establishing that priesthood the Israelites received the law, what farther need was there that a different priest should arise according to the order of Melchizedec, and not to be called according to the order of Aaron? Is not the prediction of the raising up of a priest of a different order from that of Aaron, a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it?*

that they might as a nation worship the only true God according to the Levitical ritual, in settling which, most of the precepts of the law were employed. This being the case, is it any wonder that such of the Jews, as looked no farther than the outside of the priesthood and law, imagined that *perfection* in respect of pardon and acceptance with God, was to be obtained by the Levitical priesthood and sacrifices; and in that persuasion believed they never would be abolished? Nevertheless, if they had understood the true meaning of the law, they would have known that it was a typical oracle, in which, by its services, the priesthood and sacrifice of the Son of God were prefigured; and that by calling his Son a priest, not after the order of Aaron, but after the order of Melchizedec, God declared that his services as an High-priest, and the sacrifice of himself which he was to offer, were entirely different both in their nature and effects from the Levitical services and sacrifices; and that they were to be substituted in the room of these services, for

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

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

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

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

12 Μετατιθεμενης γαρ της ιερωσυνης, εξ αναγκης και νομω μεταθεσις γινεται.

13 Εφ' ον γαρ λεγεται ταυτα, φυλης ετερας μετεσχηκεν, αφ' ης εδεις προσεσχηκε τω θυσιαστηριω.

14 Προδηλον γαρ οτι εξ Ιουδα ανατεταλκεν ο Κυριος ημων· εις ην φυλην εδεν περι ιερωσυνης Μωσης ελαλησε.

15 Και περισσοτερον επι καταδηλον εστιν, ει κατα την ομοιοτητα Μελχισεδεκ ανισαται ιερευς ετερος,

which there was no occasion, after the Priest and sacrifice which they prefigured were come.

3. *That a different priest should arise.* The apostle does not mean a priest numerically or individually different from the Levitical priests; for that was not to the purpose of his argument: but he means, a priest different from them in his character and ministrations, and in the effects of his ministrations. They were priests after the order of Aaron, that is, priests by descent; he was a priest after the order of Melchizedec, being immediately appointed to the office by God himself, as Melchizedec was: Their ministrations sanctified only to the purifying of the flesh; his sanctified to the purifying of the soul from sin: By their ministrations the offending Israelites were delivered only from temporal death; but by his ministrations, penitents are delivered from eternal death.

Ver. 12. *The priesthood being changed, of necessity there is a change also of the law.* Under the law the offices of the priesthood consisted in offering the sacrifices of beasts, and in performing various rites for purifying the bodies of the worshippers from ceremonial defilement, that they might be fit to join the congregation in the public worship of God.—But when the priesthood was changed by raising up, from another tribe, a priest after the order of Melchizedec, whose services had for their object to purify the conscience of the worshippers, not by the sacrifice of beasts, but by the sacrifice of himself, the whole law concerning the sacrifices of beasts, and concerning the sanctifying of the flesh of the Israelites by washing, &c. was of necessity *changed*, that is, abolished entirely.

12 (Γαρ, 93.) *Wherefore, the priesthood being changed, of necessity there is a change also of the law.*¹

13 (Γαρ) For HE (εφ' ον, 191. 2.) *to whom these things are said, partook¹ of a different tribe, of which no one gave attendance at the altar.*

14 For IT IS *very plain,*¹ that our Lord *hath sprung up from Judah,*² (εις, 142. 1.) *to which tribe Moses spake nothing (περι ιερωσυνης, 279.) concerning the priesthood.*

15 (Και, 224.) *Moreover, it is still more exceedingly plain, (ει, 127.) that according to the similitude (see chap. v. 6. note,) of Melchizedec, a different priest ariseth,*

12 *Wherefore, the priesthood on account of which the law was given being changed, of necessity there must be a change also of the law itself.*

13 Now, God certainly intended to change the priesthood from the tribe of Levi: *For he to whom he said, Thou art a priest, was of a different tribe, of which no one ever officiated as a priest at the altar: Nor by the law could officiate.*

14 *For it is very plain from the scriptures, that our Lord Messiah called by David, Ps. cx. 1. his Lord, and to whom God said "Thou art a priest," was to spring up from Judah; to which tribe Moses spake nothing concerning their obtaining the priesthood.*

15 *Moreover, it is still more exceedingly plain from God's oath, that according to the similitude of Melchizedec, a different kind of priest from the Levitical ariseth, who, like Melchizedec, will be also a king. Wherefore, since the law was given for the purpose of establishing the priesthood, ver. 11. the priesthood being changed the law must be changed likewise, ver. 12.*

Ver. 13. *Partook of a different tribe.* Μετεσχεν. This leads us to chap. ii. 14 where it is said of our Lord that, μετεσχεν, *He partook of flesh and blood.* He partook of the flesh and blood of a different tribe

Ver. 14 — 1. *For it is very plain.* Peirce is of opinion that the preposition προ, in the word προδηλον, hath the same signification as in the word προαγγελος, ver. 18. and that it may be translated, *it is plain before* he appeared: a sense which our translators have given to προδηλοι 1 Tim. v. 24, 25. But if this translation is adopted, ανατεταλας, must be rendered, *was to spring up*, contrary to the propriety of the sense.

2. *That our Lord hath sprung up from Judah.* That Messiah was to spring up from Judah, is very plain from the prophecies concerning his descent. And, it is likewise plain, that this part of Messiah's character was verified in our Lord, whose genealogy Mat-

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

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

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

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

16 Ὅς εἰ κατὰ νομὸν ἐν-
τολῆς σαρκικῆς γεγονέν, ἀλ-
λα κατὰ δυνάμιν ζωῆς ἀκα-
τάλυτε.

17 Μαρτυρεῖ γὰρ ὅτι
σύ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
τὴν τάξιν Μελχισεδεκ.

18 Ἀθετησίς μὲν γὰρ
γίνεται προαγωγῆς ἐντολῆς,
διὰ τὸ αὐτῆς ἀσθενεῖς καὶ
ἀνωφελές·

19 Οὐδὲν γὰρ ἐτελείωσεν ὁ
νομός, ἐπεισαίωγη δὲ κρείττο-
νος ἐλπίδος, δι' ἧς ἐγγίζομεν
τῷ Θεῷ.

threw and Luke have traced up to king David, from the public tables. For, that such tables of their descent were kept by the Jews, Josephus testifieth, Vita, Sect. 1. at the end. "I give you these successions of our family, as I find them written in the public tables."—By these tables Paul knew himself to be of the tribe of Benjamin.

Ver. 16.—1. *Who is made, not according to the law of a carnal commandment.* The commandment of the law appointing the sons of Aaron to begin their ministrations at thirty years old, and to leave them off at fifty, (See ver. 3. note 3.) is called a *carnal commandment*, because it regarded the bodily strength of the priests, as the only personal qualification necessary to their ministry. The truth is, the services of the tabernacle were so laborious, that none but persons in the vigour of life, were capable of performing them.

2. *But according to the power of an endless life.* To the ministrations of Christ's priesthood, bodily strength was not necessary. They were intended for sanctifying, not the bodies but the souls of the worshippers, and required vigour of mind, rather than of body. Wherefore, possessing an endless life, our Lord was fitly made a Priest for ever.—It is true being a *Sacrifice*, as well as a *Priest*, it was necessary that he should die. But, as he continued only a short while in the state of the dead, and arose never to die any more, he may justly be said to have an endless life. Besides, it should be considered that his life as a priest, did not begin till after his ascension, when he passed through the heavens into the holiest of all, with the sacrifice of his crucified body, see Heb. viii. 5. note 3. And having offered that sacrifice there, he sat down at the right hand of the throne of the Majesty in the heavens, (viii. 1.) where he remains the minister

16 Who (*γεγονε*) is made, not according to the law of a carnal¹ commandment, but according to the power of an endless life.² (See ver. 24.)

17 For he testifieth, Thou ART a priest for ever, according to the order of Melchizedec. (Syriac, *secundum similitudinem*, see ver. 15.)

18 (*Μεγ γαρ*, 238. 93.) Well then, there is a disannulling of the precedent commandment, because of its weakness¹ and unprofitableness:²

19 For the law made (*ουδεν*, 21. 2.) no one perfect, (see ver. 11. note 1.) but the after introduction¹ of a better hope DID, by which we draw near² to God.

16 *Who is made, not according to the law, whose commandment concerning the priests hath a respect only to their bodily strength, but according to the power of that endless life which he possesses, and by which he can minister as a priest for ever.*

17 *For God testifieth concerning him, Thou art a priest for ever according to the order of Melchizedec. Like Melchizedec, thou art a priest and a king, and shall continue the only priest of the people of God, so long as they have any need of the priest's office.*

18 *Well then, the priesthood being changed there is a total abrogation of the precedent commandment, the law of Moses, because of its weakness in reforming mankind, and its unprofitableness in procuring pardon for sinners.*

19 *For, the law by its priesthood made no one perfect in respect of pardon and access to God. But the after introduction of a better priesthood, as the foundation of a better hope, maketh men perfect in these respects; by which priesthood we worship God acceptably. See Ephes. ii. 18.*

minister of that true tabernacle, making continual intercession for his people. And thus abides in the heavenly holy place, a priest for ever, according to the power of his endless life as a priest.

Ver. 18.—1. *Because of its weakness.* The weakness of the law in reforming sinners arose from this, that whilst it required perfect obedience to all its precepts under the penalty of death, it gave the Israelites no encouragement to obey, either by promising them the assistance of God's Spirit to enable them to obey, or by giving them assurance of pardon upon their repentance in case of failure. The only source from which the Israelites derived their hope of these things, was the covenant with Abraham.

2. *And unprofitableness.* Though the apostle affirms that the law of Moses was unprofitable for the purpose of pardoning sinners, it answered many valuable ends, which he has explained in his epistle to the Galatians, chap. iii. 19.—24

20 And in as much as not without an oath *he was made priest*;

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

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

20 Καὶ καθ' ὅσον ἔχωρις ὀρκωμοσίας,

21 (Οἱ μὲν γὰρ, χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες· ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τὴν λέγοντος πρὸς αὐτὸν· Ὁμοσε Κύριος, καὶ ἔμεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ·)

22 Κατὰ τοσούτου κρείττους διαθήκης γεγονεν ἐγγυος Ἰησοῦς.

Ver. 19.—1. *The after introduction.* Beza tells us that the word *επιεσαγωγή* signifies the bringing in of a thing from a different quarter. But that translation does not express the force of the preposition *επι*, in this compounded word.

2. *Draw near to God.* Under the covenant of the law, the priests by virtue of the Levitical sacrifices, but not the people, were permitted in their acts of worship to draw near to the manifestation of the divine presence in the tabernacle; but under the gospel covenant, by the sacrifice of Christ, all believers equally are permitted in their acts of worship to draw near to the presence of God in the great temple of the universe.

Ver. 20. *Not without an oath* The apostle's reasoning here is founded on this, that God never interposed his oath, except to shew the certainty and immutability of the thing sworn. Thus he swore to Abraham, Gen. xxii. 16 — 18. That in *his seed, all the nations of the earth should be blessed*; and to the rebellious Israelites, That *they should not enter into his rest*, Deut. i. 34, 35. and to Moses, That *he should not go into Canaan*, Deut. iv. 21. and to David, That *his seed should endure for ever, and his throne unto all generations*, Psalm. lxxxix.

4.—Wherefore, since Christ was made a priest *not without an oath*, that he should be a priest for ever after the similitude of Melchisedec, that circumstance shewed God's immutable resolution never to change or abolish his priesthood; nor to change or abolish the covenant which was established on his priesthood. Whereas, the Levitical priesthood and the law of Moses being established without an oath, were thereby declared to be changeable at God's pleasure.

Ver. 21 *The Lord hath sworn, and will not repent.* The immutability of Christ's priesthood depends, not only on God's oath making him a priest for ever, but on God's swearing that he will never repent of making him a priest for ever.

Ver. 22.

20 (*Kai*, 224.) *Moreover*, in as much as not without an oath *JESUS WAS MADE A PRIEST*, (from ver. 21.)

21 (For *they verily were made priests* without an oath, but *he* with an oath by him *who* said to him, The Lord *hath sworn*, and will not repent, ¹ Thou ART a priest for ever according to the order of Melchizedec.)

22 By so much was Jesus made (*εγγυος*) *the mediator* ¹ of a better covenant. ² (See Heb. viii. 6. note.)

20 *Moreover*, that the gospel is a better and more effectual covenant than the law is evident; for *in as much as not without an oath Jesus the mediator of the gospel-covenant was made a priest*.

21 *For Aaron and his sons verily were made priests without an oath: but Jesus was made a priest with an oath*, in which an unchangeable priesthood was conferred on him by God *who* said to him, *The Lord hath sworn and will not repent* of the appointment, *Thou art a priest for ever according to the order of Melchizedec*.

22 I say, in as much as by the oath of God an unchangeable priesthood was conferred on him, *by so much was Jesus made the mediator of a more permanent and effectual covenant than the Sinaitic*.

Ver. 22.—1. *By so much was Jesus made the Mediator*. *Εγγυος*. The Greek commentators explain this word very properly, by *μεσιτης*, a *Mediator*, which is its etymological meaning. For it comes from *εγγυς*, *near*, and signifies *one who draws near*, or who causes another to draw near. Now, as in this passage, a comparison is stated between Jesus as an High-priest and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him as their king a political pardon, in consequence of the sacrifices offered by the High-priest on the day of atonement, it is evident that the apostle in this passage calls Jesus *the High priest* or *Mediator of the better covenant*, because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And, as the apostle had said, ver. 16. *That by the introduction of a better hope, εγγιζομεν, we draw near to God*, he in this verse, very properly called Jesus *εγγυος*, rather than *μεσιτης*, to denote the effect of his mediation. See ver. 25. Our translators indeed, following the Vulgate and Beza, have rendered *εγγυος*, by the word *surety*, a sense which it hath, Ecclesiasticus xxix. 16. and which naturally enough follows from its etymological meaning. For the person who becomes surety for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security; he recon-

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

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

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

23 Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλυεσθαι παραμένειν·

24 Ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην·

25 Ὅθεν καὶ σωζειν εἰς τὸ πάντελες δυνατὰ τῆς προσερχομένης δι' αὐτῆ τῶ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

ciles the two. But in this sense, the word ἐγγυῶν, is not applicable to the Jewish high-priests. For to be a *proper surety*, one must, either have power to compel the party to perform that for which he hath become his surety ; or in case of his not performing it, he must be able to perform it himself. This being the case, will any one say, that the Jewish High-priests were sureties to God, for the Israelites performing their part of the covenant of the law? or to the people, for God's performing his part of that covenant?—As little is the appellation, *surety of the new covenant*, applicable to Jesus. For since the new covenant doth not require perfect obedience, but only the obedience of faith, if the obedience of faith is not given by men themselves, it cannot be given by another in their room ; unless we suppose that men can be saved without personal faith. I therefore infer, that they who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience, which not being in the power of believers to give, Jesus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of scripture? For these reasons I think the Greek commentators have given the true meaning of the word ἐγγυῶν, in this passage, when they explain it by μεσιτης, *Mediator*.

2. *Of a better covenant* The common translation of κρείττονος διαθήκης, *of a better testament*. I think is wrong. For it implieth that the law of Moses is likewise a *testament*, which it cannot in any sense be called ; as shall be shewed. Heb. ix. 15. note 1.—The apostle's reasoning here is to the following purpose: The covenants of which I speak, being founded each on its own priesthood, the covenant which is founded on a temporary priesthood, must itself be temporary, and so never can be the means of conferring an eternal pardon. Whereas the covenant which is established on an eternal priesthood, must be eternal, and have the greatest efficacy

23 (Και, 224.) *Besides they indeed are become many priests, because they are hindered by death from continuing.*

24 But he, (δια το μενειν because he liveth for ever, hath a priesthood which doth not pass from HIM.

25 (Οθεν και σωζειν εις το παντες) Hence he is even for ever able to save them who come to God through him; always living to make intercession for them.

23 *Besides Jesus our High-priest, is more powerful than the Levitical high-priests in this respect, that they indeed are many priests, because they are hindered by death, from continuing :*

24 *But he, because he liveth for ever in the body, (See ver. 25. note.) hath a priesthood which shall never pass from him to any other person, on account of incapacity.*

25 *On which account he is even for ever able to save all who approach to God through his mediation: always living an High-priest, (ver. 8. 24.) to make affectionate intercession with God for them.*

cacy at all times in procuring salvation for sinners. See ver. 20. note.

Ver. 24. *Hath a priesthood which doth not pass from him.* The apostle makes this remark on Christ's priesthood, because an office which is held for ever, renders the possessor more extensively powerful than if it were held only for a time. See ver 25

Ver. 25 *Always living to make intercession for them.* The nature of the apostle's argument requires, that by Christ's *always living*, we understand his always living in the body. For it is thus that he is an affectionate and sympathizing High priest, who in his intercession pleads the merit of his death, to procure the salvation of all who come to God through him. Agreeably to this account of Christ's intercession, the apostle, ver. 27. mentions the sacrifice of himself, which Christ offered for the sins of the people, as the foundation of his intercession. Now, as he offered that sacrifice in heaven, chap. viii. 2, 3. by presenting his crucified body there. (See chap. viii. 5. note,) and as he continually resides there in the body, some of the ancients were of opinion, that his continual intercession consists in the continual presentation of his humanity before his Father; because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh and suffered death to accomplish it. See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as by that action he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing

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

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

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

26 Τοιοῦτος γὰρ ἡμῖν ἐ-
πρεπεῦ ἀρχιερεὺς, ὅσιος, ἀ-
κακός, ἀμιάντος, κεχω-
ρισμένου ἀπο τῶν ἀμαρτω-
λῶν, καὶ ὑψηλοτέρου τῶν
εὐρανῶν γενομένος,

27 Ὃς οὐκ ἐχει καθ' ἡ-
μέραν ἀναγκήν, ὡς περ οἱ ἀρ-
χιερεῖς, πρότερον ὑπὲρ τῶν
ἰδίων ἀμαρτιῶν δικταίας ἀνα-
φέρειν, ἐπειτα τῶν τοῦ λαοῦ·
τέτο γὰρ ἐποίησεν ἐφ' ἑαυτοῦ
ἀνευεγκάσας.

28 Ὁ νόμος γὰρ ἀν-
θρώπινοι καθίστησιν ἀρχιερεῖς,
ἐχοντας ἀσθενείαν· ὁ λόγος
δὲ τῆς ὀρκωμοσίας τῆς μετὰ
τοῦ νόμου, υἱοῦ εἰς τὸν αἰῶνα
τετελειωμένον.

suing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection.

The appointment of Jesus to be our intercessor with the Father, being agreeable to the general method in which the scriptures represent God as dealing with mankind, Gen. xviii. 26. Job. xlii. 8. it is no proof of God's unwillingness but rather of his great inclination to be merciful to us. At the same time, it is an illustrious manifestation of Christ's worthiness. And being the reward of that worthiness, it not only encourages sinners in their approaches to the Deity, by giving them assurance of pardon, but it animates them powerfully to become in like manner worthy and good, seeing persons of that character are held in such estimation by God, and so highly rewarded.

Ver. 26 — 1. *Who being holy.* Because the English word *holy*, is not different in sense from *undefiled*, which follows; and because the Hebrew word answering to ὅσιος, *holy*, is by the LXX. rendered ἐλεημων, *merciful*, Campbell in one of his Dissertations, prefixed to his Translation of the Gospels, gives it as his opinion that in this verse ὅσιος, may be translated *merciful*.

26 (Γαρ, 97.) Now such an High-priest became us, WHO (γειομενος) being holy, ¹ harmless, undefiled, *separated*² from sinners, and higher than the heavens,

27 He hath not, like the high-priests, need from time to time¹ to offer sacrifice, first for his own sins, then FOR those of the people. For this LATTER he did once when he offered up himself.

28 For the law *constituteth* men high priests who have infirmity; but (ὁ λογος, 60.) the word of the oath, which was after the law, CONSTITUTED the Son (τετελειωμενον, Heb. v. 9. note 1.) who is *perfected* for ever more.

26 Now such an High-priest as Christ, was suited to our exigencies, who being holy in affection, harmless in conduct, undefiled by those with whom he conversed, separated from sinners, and higher than all the inhabitants of the heavens; the angels;

27 He hath not, like the Levitical High-priests, need from time to time, to offer sacrifice, first for his own sins, and then for the sins of the people. For himself he offered no sacrifice; and for the sins of the people he offered sacrifice only once, when he offered up himself.

28 The sons of Aaron needed to offer sacrifice for themselves, Because the law *constituteth* men high-priests who are sinners; but the declaration of the oath which happened after the law was given, constituted the Son an High-priest who is perfectly fitted for executing the office for evermore, by his absolute freedom from sin, and by his endless life.

2. *Separated from sinners.* This is thought an allusion to the separation of the high priest, seven days before he made the annual atonement, Levit. xvi. 17.—Jesus our High-priest had no need of any particular separation, before he offered the sacrifice of himself; he was always separated from sinners. in character, and behaviour.

Ver 27. *Hath not like the high-priests need from time to time.* So the phrase καθ' ημεραν, must be translated, being equivalent to καθ' ετηντον, chap. x. 1. *from year to year.* For the high priests offered sacrifice only one day in the year, namely, on the tenth of the seventh month. Besides the word ημερα, day, is used to denote any part of time: as when it is said of the passover, Exod. xiii. 10. *Thou shalt keep this ordinance,* (Heb. from days to days) *from year to year.* See also 1 Sam. i. 3.—In this passage, the apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ, from the sacrifices offered by the Jewish high-priests. *First,* He offered no sacrifice for himself, but only for the people. *Secondly,* He did not offer that sacrifice *annually*, but once for all. *Thirdly,* The sacrifice which he offered for the people, was not of calves and of goats, but of himself.

CHAP. VIII.

View and Illustration of the Discoveries in this Chapter.

THE apostle, in what goeth before, having shewed that Jesus, as an High-priest, is superior to all the Levitical high-priests, in as much as, like Melchizedec, he is a king as well as a priest; nay a more righteous king than even Melchizedec, being absolutely free from sin, he in this and in the following chapter, for the farther illustration of the glory of Jesus as an High-priest, compares his ministrations with the ministrations of the Levitical high-priests, both in respect of the place where he officiates, and in respect of the efficacy of his ministrations.

His discourse on these subjects the apostle begins with observing, that they are matters of greater importance to mankind as sinners, than any hitherto treated of by him; namely that we have in Jesus such an High-priest as our sinful state required, and as he had described, chap. vii. 26. Namely an High-priest absolutely sinless, and greater than all the angels, who having offered one effectual sacrifice for the sins of the people, even the sacrifice of himself, sat down at the right hand of the manifestation of the divine presence in heaven, ver. 1.—as the abiding minister, or High priest of the true holy places which the Lord hath formed, and not man, ver. 2. This sitting down of the Son of God our High priest, at the right hand of the majesty in the heavens, after offering the sacrifice of himself, the apostle had mentioned, chap. i 3. But it was only as a subject to be afterwards handled. He therefore introduceth it in this place, in order to a full discussion; and calls it the chief of all the things he had hitherto mentioned, because it implied, First, That the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world.—Secondly, the sitting of our great Priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God: So that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.—Thirdly, That our High priest did not like the Levitical High-priests, depart out of the most holy place after finishing the atonement, but abideth there always as the minister or High priest thereof, to open that holy place to the prayers, and other acts of worship performed by his people on earth, and to their persons, after the general judgment.

Of the first of these important matters implied in our High-priest's sitting down at the right hand of God, namely, that he offered the sacrifice of himself in heaven; and that that sacrifice was accepted by God as a sufficient atonement for the sins of the world, the apostle treats in this chapter.—Of the second, namely, that he possesseth power as governor of the world, to save his people, and to give them eternal life, he speaks, chap. ix. 28.—And of the third, that he is the abiding minister of the heavenly holy place, he discourses, chap. x. 19.—22.

That Christ hath offered an effectual sacrifice for sin, the apostle proves in the following manner: Since every high-priest is constituted to offer both gifts and sacrifices, Messiah, who was constituted by the oath of God an High priest after the similitude of Melchizedec, must of necessity have had some sacrifice to offer, ver. 3.—And, that he must have offered that sacrifice in heaven, is certain; because if the oath of God had respected his being a priest on earth, he could not have been a priest at all; For the only temple of God on earth where he could offer sacrifice, being occupied by priests who officiated according to the law of Moses, which confined the priest's office to the sons of Aaron, Numb. iii. 10. these priests would have hindered Messiah, who was of the tribe of Judah, from ministering as a priest among them. It is plain, therefore, that if Messiah was not appointed to exercise his priesthood in heaven, and did not offer sacrifice there, he never acted as a priest at all; and the oath of God constituting him a priest, hath not taken effect, ver. 4.—Farther, to prove that Messiah was to offer sacrifice in heaven; the apostle appealed to the services which the Levitical priests performed according to the law in the inward tabernacle, whose chief use, he tells us, was to be shadows or typical representations of the services to be performed by Christ in heaven. And this affirmation he founds on God's command to Moses, to make all things, not the tabernacles only with their furniture, but the services of the tabernacles also, exactly according to the pattern shewed him on the mount, ver. 5.

Next, with respect to the efficacy of Christ's ministrations as an High-priest, the apostle observes, that they are as much more excellent than the ministrations of the Levitical High-priests, as the covenant or dispensation of religion of which he is the mediator or High-priest, by its better promises, excels the covenant or dispensation of the law, ver. 6.—which the apostle proves to be not without fault from this circumstance, That if it had contained all the discoveries and promises which God judged necessary to the sanctification and salvation of sinners, he would not have introduced a second covenant or dispensation of religion, ver. 7.—Yet that a second covenant or dispensation

dispensation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31.—34. in which he promised a *new covenant*, ver. 8.—altogether different from that which he made with the Israelites after bringing them out of Egypt, ver. 9.—For in the new covenant, Judah and Israel are to have the knowledge of God and of his will set forth, not by dark shadows as in the old covenant, but in the clearest manner. And the pardon they are to receive under that covenant, is not a political, but an eternal pardon. So that, as was observed, ver. 6. it is a covenant established on better promises than the law, ver. 10, 11, 12.—Lastly, The apostle observes, that by saying a *new covenant*, God hath made the covenant of the law *old*;

OLD TRANSLATION.

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

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

GREEK TEXT.

1 Κεφαλαιον δε επι τοις λεγομενοις, τοιςτον εχομεν αρχιερεα, ος εκαθιτεν εν δεξια τε θρονου της μεγαλωσυνης εν τοις ερανοις,

2 των αγιων λειτουργος, και της σκηνης της αληθινης, ην επηξεν ο Κυριος, και εκ ανθρωπου.

Ver. 1.—1. *The chief is.* So Chrysostom and Theophylact interpret the word κεφαλαιον. In like manner the Syriac; *Caput autem omnium eorum*: and the Vulgate; *Capitulum autem super ea*, &c. See the illustration, for the reason why the sitting down of Christ at the right hand of God, is called, the chief of the things hitherto spoken by the apostle. See also Heb. v. 10. note.

2. *Such an High-priest.* Τοιςτον, here answers to τοιςτος, chap. vii. 26. and brings to the reader's recollection the description there given of the high-priest who could effectually officiate for us.

3. *The right hand of the Majesty in the heavens:* That is, at the right hand of the visible glory, whereby the divine presence is manifested to the angels in heaven. For, as the ark in the inward tabernacle was called *the mercy seat*, or throne of the Majesty on earth, because the glory of the Lord which appeared between the Cherubim, rested on it to dispense to the Israelites the pardon of the offences which they committed against God as the king of their commonwealth, so the place where the glory of God is manifested in heaven, is called here, *the throne of the Majesty in the heavens*: and chap. xii. 2. *the throne of God*. Of this throne, and of Jesus

old, and thereby hath intimated, that, as a thing decayed and uselefs, it is to be put out of fight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the moft exprefs terms, hath borne testimony to the fuperior excellence of the new covenant or difpenfation of religion, of which Chrift is the *minifter*, *mediator*, or *High-priest*: and to God's intention of abrogating the former covenant or difpenfation, even the whole body of the law of Mofes, with all its ineffectual facrifices and fervices.—An argument of this fort, founded on their own fcriptures, being fo cogent, could not fail to make an impreffion on the unbelieving Hebrews: and muft have reconciled fuch of them to the gofpel, as retained any candour or love of truth.

NEW TRANSLATION.

CHAP. VIII. 1 Now (*επι*) of the things fspoken (*κεφαλαιον*) the chief¹ IS, We have fuch an High-priest² as BECAME US, (from chap. vii. 26.) who *fat down at the right hand of the throne of the Majesty in the heavens,*³

2 A minifter of the *holy places,*¹ (*και*, 221.) namely, of the true tabernacle² which the Lord pitched, and not man.

COMMENTARY.

CHAP. VIII. 1 *Now of the things fspoken concerning the priesthood of Chrift the chief is,* That in him *we have fuch an High-priest* as defcribed, chap. vii. 26. *who* after offering the facrifice of himfelf for us in the true tabernacle, *fat down at the right hand of the manifeftation of the divine prefence in the heavens,* (chap. ix. 5. note.) as having by that facrifice made a complete atonement,

2 And as *an abiding minifter of the real holy places, namely, of the heavenly tabernacle, which being erected by the Lord and not by man,* muft be unfpeakably more magnificent than the Mofaic tabernacle.

at the right hand of God, Stephen had a fight, Acts vii. 55. *And he being full of the Holy Ghoft, looked up ftedfaftly into heaven, and faw the glory of God, and Jefus ftanding at the right hand of God, 56. and faid, I fee the heaven opened, and the Son of man, Jefus in the human nature, ftanding at the right hand of God.* This fight, it is probable, the apoftle himfelf enjoyed, when he was caught up into the third heaven.—That the Deity manifefts his prefence to his intelligent creatures in a fenfible manner, fome where in the univerfe, in a notion which hath been entertained by all mankind. See Heb. ix. 5. note.

Ver. 2.—1. *A minifter of the holy places.* With Chrift's fitting down at the right hand of God, the apoftle juftly connects his becoming the abiding minifter or High-priest of heaven, becaufe in Pfal.

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

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

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

3 Πας γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τῶτον ὃ προσευεγκή.

4 Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, εἶδ' ἂν ἦν ἱερεὺς, οὕτων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα.

5 Οἵτινες ὑποδείγματι καὶ σκιά λατρεύει τῶν ἐπεραυνῶν, καθὼς κεχρηματίσθη Μωσῆς, μελλῶν ἐπιτελεῖν τὴν σκηνὴν· Ὅρα γὰρ, φησί, ποιήσης πάντα κατὰ τὸν τύπον τὸν δεῖχθέντα σοι ἐν τῷ ὄρει.

cx. 1. where his sitting down at the right hand of God is foretold, it is also foretold, ver. 4. that God would salute him, *a priest for ever after the order of Melchizedec*; and by so doing declare him to be, like Melchizedec, both a priest and a king for ever.

2. *The true tabernacle.* See chap. ix. 11. note 2. — Heaven, or rather the universe, is called, *the true tabernacle* or habitation of God, to distinguish it from the Mosaic tabernacle, which was only its representation or shadow by means of the inhabitation of the glory of the Lord.

Ver 3. *Something which he might offer in heaven.* That the words, *in heaven*, are rightly supplied here, is evident from the following verse, where we are told, that if Christ were constituted by God's oath a priest on earth, he could not have executed his office; the priesthood, in God's only temple on earth, being by God himself limited to the tribe of Levi. From this it follows, that the oath which made him a priest, made him a priest in heaven, and authorized him to offer sacrifice in heaven. Also it follows, that the sacrifice he was appointed to offer, was not the sacrifice of goats and calves, for they could not be offered in heaven, but the sacrifice of himself.—Accordingly, that sacrifice he actually offered in heaven, by appearing before the throne of God in the body wherein he suffered, as shall be shewed, ver. 5. note 5. at the end. And, that this was a real offering of himself a sacrifice to God, is evident from Heb. ix. 24. where we are told that Christ after suffering death on earth, *did not enter into the holy places made with hands, the like-*
nesses,

3 For every High-priest is constituted to offer both gifts and sacrifices. Hence *IT WAS necessary* that this *HIGH-PRIEST* also should have something which he might offer *IN HEAVEN.*¹

4 For verily if he were on earth *TO OFFER SACRIFICE*, (from ver. 3.) he could not be a priest, there being priests who offer gifts¹ according to the law.²

5 ('*ΟΙΤΙΝΕΣ*, 67.) These serve with a representation and shadow of the heavenly things¹ (*καθως*) since Moses, when about to construct the tabernacle² was admonished of God;³ See now, saith he, *THAT* thou make all things according to the pattern⁴ which was shewed thee in the mount.⁵

3 The sitting down of Christ, at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: For every High priest being constituted to offer both free will-offerings and propitiatory sacrifices, it was necessary that this High-priest, who was constituted by an oath, have some sacrifice which he might offer in heaven, the only place where he could officiate.

4 For verily if he were by the oath of God constituted a priest on earth to offer sacrifice, he, who was of the tribe of Judah, could not be a priest; there being in the only temple of God on earth priests, who offer sacrifices according to the law which limits the priest's office to the sons of Aaron.

5 Farther, that Christ exercises his priesthood in heaven appears from this also, that These priests perform the service of the tabernacles with sacrifices which are a representation and shadow of the sacrifice and intercession of Christ in heaven; as is plain from this, that Moses, when about to construct the tabernacle and appoint its services, was admonished of God; See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount.

nesses of the true holy places, but into heaven itself, there to appear before the face of God on our behalf. And to shew that, by so appearing, Christ offered himself a sacrifice to God, the apostle adds immediately, ver. 25. not however that he should offer himself often. Wherefore, Christ's presenting himself in his crucified body before the throne of God, being a real offering of himself a sacrifice to God for us, we are said, Heb. x. 10. to be sanctified through the offering of the body of Jesus Christ once.

Ver. 4.—1. Offer gifts.—Gifts, signify not only freewill-offering, but propitiatory sacrifices. See Heb. xi. 4.

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

Ὁ Νυνὶ δὲ διαφορωτέρας τετευχε λειτουργίας, ὄσω καὶ κρείττονος ἐστὶ διαθήκης μεσιτής, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθετήται.

2. *According to the law.* By the law, the priest's office was strictly limited to the sons of Aaron: and if any others intruded themselves into it, they were to be put to death. Numb. iii. 10. Wherefore Jesus being of the tribe of Judah, could not possibly offer sacrifice in the temple of Jerusalem.

Ver. 5.—1. *Serve with a representation and shadow of the heavenly things.* Here ὑποδειγματι, is the dative, not of the object, but of the instrument. The common translation, *serve into the example and shadow of heavenly things*, makes the tabernacle, most absurdly, the object of the worship of the Levitical priests. So also the Vulgate: *Qui exemplari et umbræ deserviunt caelestium*. Wherefore, as the translation which I have given is equally literal, it is certainly more just.—According to Theophylact the word ὑποδειγμα, which I have translated *representation*, signifies *an obscure delineation of a thing*.—For the meaning of σιμα, see chap. x. 1. note 1.

2. *Since Moses, when about to construct the tabernacle:* So I translate, μελλων επιτελειν την σκηνην; because although επιτελειν, commonly signifies to finish a thing which is begun, it is sometimes used to denote simply the doing of a thing: Heb. ix. 6. *These things being thus set in order, the priests go at all times indeed into the first tabernacle, τοις λατρείαις επιτελουτες, performing the services.* And, that the word must be so translated in the passage under consideration, is plain from this, that God's admonition was given to Moses, before he began to make the tabernacle.—Parkhurst has produced a passage from Herodotus, in which επιτελειν signifies simply *to perform, worship, ceremonies, &c.* Peirce thinks μελλων, has here the signification of *esse, to be*; and translates the clause thus: *seeing Moses, who was to finish the tabernacle, was admonished, &c.* And for this use of μελλων, he quotes Acts xx. 7.

3. *Was admonished of God.* The word χρηματισθεις, sometimes signifies *to receive an oracle, or a revelation, or a divine direction.* Thus Heb. xi. 7. *By faith Noah, χρηματισθεις, when he received a revelation.*—Sometimes it denotes *a direction from an angel.* Acts x. 22. *Cornelius.*—*χρηματισθεις ὑπο αγγελου ἁγιου, being directed by an holy angel to send for thee.*—In the active voice it signifies *to deliver an oracle,* Heb. xii. 25. *If they did not escape who refused τον χρηματιζοντα, him who delivered an oracle.* See Parkhurst's Diction. where it is observed that Josephus and Diod. Siculus use this word in the active voice to denote the delivering an oracle.

4. *See, saith he, that thou make all things according to the pattern.* Τυπος denotes a pattern to be exactly imitated, Rom. v. 14. 1 Pet. iii. 21. notes.—The strictness of this charge, as shall be shewed in the

6 (Δε, 91.) *Besides, he hath now obtained a more excellent ministry, in as much (καί, 209.) as he is the mediator of a better covenant, which is established upon better promises.*

6 *Besides, Jesus our High-priest, hath now obtained a more excellent ministry than the Levitical high-priests, in as much as he is the mediator of a better covenant than the Sinaitic, of which they were the mediators; because it is established on better promises; promises better suited to our exigencies as sinners. See ver. 7. note 1.*

the next note, implying that the tabernacles and their services were intended to be representations of heavenly things, may we not suppose that this purpose was discovered to Moses, as the reason of the exactness required, and that the knowledge thereof was preserved among the Jews by tradition? How else could they fancy that the tabernacles were a representation of *the world or universe?* See chap. ix. 1. note 2.

5. *Shewed thee in the mount.* God's direction to Moses, to make all things according to the pattern shewed him in the mount, is here appealed to by the apostle with great propriety, as a proof that the priests worshipped God in the tabernacle with a representation and shadow of heavenly things; that is, with sacrifices, which were a representation and shadow of the sacrifice which Messiah was to offer in heaven. For, since by this admonition Moses was required, not only to make the tabernacle and all the vessels of the ministry exactly according to the pattern shewed him in the mount, but also, and indeed chiefly, to appoint the services of the priests in the tabernacles according to that pattern; the strictness of the injunction implied, that there was some important reason for this exactness. Now what could that reason be, unless the one assigned by the apostle; namely, that the tabernacles were intended to be shadows of the heavenly holy places, and the services of the tabernacles to be representations of the ministrations of Messiah as a priest in heaven. Accordingly the tabernacles are called, Heb. ix. 23 τα ἁποδύματα, *the representations of the holy places in the heavens.*—And ver. 24. *The holy places made with hands are called ἀντιτυπαι, antitypes of the true.*—Farther, the ministry of the priests in the earthly tabernacles, is represented as typical of the ministrations of Christ in heaven. For, it is observed, chap. ix. 7. *That into the inward tabernacle, the high priest alone went once every year, not without blood:*—and that by the absolute exclusion of the priests and people from the most holy place, the representation of heaven, ver. 8. *the Holy Ghost signified, That the way of the holy places, the way into heaven, was not yet laid open, while the first tabernacle, that is, the thing signified by the outward tabernacle, the present world still standeth.*—And ver. 9. *That the outward tabernacle, with its services, was a parable concerning the time which is present, during which both gifts and sacrifices were offered, which could not in respect of conscience, make him per-*

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

7 Εἰ γὰρ ἡ πρώτη ἔκει-
νη ἦν ἀμεμπτος, οὐκ αὖ δευ-
τερας ἐζητεῖτο τοπος.

see who worshipped only with meats and drinks, &c. By this parable, therefore, the Jews were taught the inefficacy of all the atonements made by men on earth for cleansing the conscience.—To all this add, that Christ is called, ver. 11. *an High priest of the good things which are to be, through the greater and more perfect tabernacle not made with hands*: And is said ver. 12. *to have entered once into the holy places, not indeed by the blood of goats and of calves but by his own blood; and to have obtained for us an eternal redemption.* These things shew, that the ministrations of the Levitical high-priests in the inward tabernacle on earth were typical of the ministrations of Christ in the true tabernacle, that is, in heaven: consequently, that the apostle's affirmation, in this 5th verse, is well founded; namely, that the sacrifices, with which the priests performed the service of the Mosaic tabernacles, were all shadows of the sacrifice which Christ was to offer in heaven.

This doctrine being allowed, in order to have a just idea of the sacrifice of himself which Christ offered in heaven, it will be useful to understand the manner in which the sacrifices were offered by the Levitical priests, in the tabernacles on earth.—1. And first of all, it is to be observed, that the animals appointed for the burnt-offerings and sin-offerings, not excepting those whose blood was carried into the inward tabernacle, were all killed at the door of the tabernacle of the congregation, and on the north side of the altar.—2. These sacrifices were killed, not by the priests, but by the persons for whom they were to be offered. And if the sin-offering was to be made for a priest, he was to kill it, as any other private person was obliged to do, and another priest was to make the atonement for him. These things appear from Exod. xii. 6. Levit. i. 5. 11. iii. 2. iv. 24. 29. 33. xvi. 11. 15. 2 Chron. xxxv. 11. Now as the outward tabernacle with its court, was a representation of the world, Heb. ix. 1. note, these particulars relative to the killing of the sacrifices at the door of the tabernacle of the congregation shew, that notwithstanding Christ offered the sacrifice of himself in heaven, his death was to be accomplished on earth. And that, as the killing of the sacrifice was no part of the sacrificial action, it was not necessary he should put himself to death, but only allow himself to be put to death by the Jews, who, in putting him to death, did not act as priests, but as the sinners for whom Christ was to offer himself a sacrifice.—3. The sacrifice for sin was not offered, nor the atonement made, by the killing of the animal, but by the priest's bringing its blood, on ordinary occasions into the outward tabernacle, and sprinkling it before the veil: and on the day of atonement, by the High-priest's carrying its blood into the inward tabernacle which represented heaven, and there *sprinkling it on the floor and on the mercy seat*, in the view of the symbol of the divine presence which rested above the
the

7 For if that first COVENANT' had been faultless, a place would not have been sought for a second. 2

7 For if the Sinaitic covenant had been faultless; if sinners could have been sanctified and pardoned thereby; there would have been no need of introducing a second covenant.

the mercy seat between the Cherubim. For as the life of the animal lay in its blood, its death was manifested by these sprinklings, as really as if its dead carcase had been presented before the divine presence in the inward tabernacle. Wherefore, the sacrifice was not offered, nor the atonement made till these sprinklings were finished.—All these facts evidently appear from the passages above quoted.

Now, in the services performed by the priests in the earthly tabernacle, the manner in which Christ was to offer himself a sacrifice for sin to God, was distinctly prefigured. He was not to put himself to death, but was to be put to death by those for whom he was to offer himself a sacrifice. In that action, therefore, the Jews represented all their brethren of mankind. And, as the high priest carried the blood of the victim into the inward tabernacle, to make atonement therewith, so Christ, after continuing a while dead, arose in the body wherein he had been put to death, and entered, not into the earthly inward tabernacle, but *into heaven itself*. Heb. ix. 24. *not indeed by the blood of goats and calves, but by his own blood*, or death, Heb. ix. 12. which he manifested by *offering*, that is, by presenting in the presence of God *his body*, Heb. x. 10. bearing the marks of the violence whereby he had been put to death on earth: that being the only method in which his death on earth, could be manifested in heaven to the angelical hosts. And, having in this manner offered himself to God a sacrifice for sin, he hath, as we are assured Heb. ix. 12. *obtained an eternal redemption* or pardon for all who by faith and repentance have an interest in his sacrifice. See Heb. ix. 5. note, last paragraph. That Christ actually appeared before the presence of God in heaven, in the body wherein he suffered, and that his body had then the wounds which occasioned his death, may be gathered from his shewing to his disciples, on the day he arose from the dead, *his hands and his feet*, Luke xxiv. 40. and *his side*, John xx. 20. and from his saying to Thomas, eight days after he arose, John xx. 27. *Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing*. For, if the continuance of the wounds in our Lord's body, during his abode on earth after his resurrection, was necessary to prove the truth of his resurrection to his disciples, may we not suppose that for manifesting his death to the angels in heaven, when he appeared in the presence of God, it was necessary his body should bear the marks of the violence which occasioned his death. How, otherwise, could the apostle say, Heb. x. 10. *We are sanctified through the offering of the body of Jesus Christ once?*—“I have only to add, that the opinion I have endeavoured to establish is not novel. Ambrose in his tenth

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah:

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

8 Μεμφομεν^Θ γαρ, αυτοις λεγει· Ιδε, ημεραι ερχονται, λεγει Κυριος, και συντελεσω επι τον οικον Ισραηλ και επι τον οικον Ιουδα διαθηκην καινην·

9 Ου κατα την διαθηκην ην εποιησα τοις πατρσιν αυτων, εν ημερα επιλαβομενς με της χειρος αυτων, εξαγαγειν αυτες εκ γης Αιγυπτου, οτι αυτοι εκ ενεμειναν εν τη διαθηκη με, καγω ημελησα αυτων, λεγει Κυριος.

book on Luke, quoted by Estius in his note on Heb viii. 3. saith, the wounds which Christ's body received on the cross were kept open, in order to its being presented before the Father as crucified and slain. If so, we may suppose, that the atonement being thus made, it was changed into its glorious form, mentioned Philip. iii. 21.

Ver. 7.—1. *For if the first covenant had been faultless.* Although the Sinaitic covenant was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following respects: 1. The rites of worship which it enjoined, sanctified only to the purifying of the flesh, but not the conscience of the worshippers.—2. These rites could be performed no where but in the tabernacle, or in the temple; consequently they could not be the religion of mankind.—3. This covenant had no real sacrifice for sin: consequently it granted no pardon to any sinner.—4. Its promises were all of a temporal kind.—5. It required an unflinching obedience which, in our present state, no one can give; and threatened death for every offence. See Gal. iv. 3. note.

2. *A place would not have been sought for a second.* Since the first covenant is that which God made with the Israelites at Sinai by the publication of the law, the second covenant must be that which was made with mankind in general, by the publication of the gospel. Accordingly the publication of the gospel was foretold, Jerem. xxxi. 31. under the idea of making a new covenant with the house of Israel, and with the house of Judah: And the gospel itself is called, Isa. ii. 3. *The law which went forth from Zion.* But it is to be observed, that the law of Moses is called the first covenant, not merely because it was prior to the gospel, but also because it was

8 *But finding fault, He saith to them, Behold the days' come, saith the Lord, when I will complete² a new covenant with the house of Israel,³ and with the house of Judah:*

9 *Not according to the covenant which I made with their fathers, at the time of my taking them by the hand to lead them out of the land of Egypt, (ὅτι, 259.) when they did not abide in my covenant, and I neglected them,¹ saith the Lord.*

8 *But finding fault with the first covenant, and to shew its inefficacy for sanctifying and pardoning sinners, God saith to the Israelites, Jerem. xxxi. 31. Behold the days come, saith the Lord, when I will complete a new covenant with the whole of the spiritual Israel among the Gentiles, and with believers among the Jews:*

9 *Even a covenant entirely different from the covenant which I made with their fathers, (εἰ ἡμεῖς chap. vii. 27. note.) at the time of my taking them by the hand to lead them out of the land of Egypt into Canaan, when they did not abide in my covenant, but brake it repeatedly by their idolatries. Therefore I neglected them; I suffered them to be carried into captivity; saith the Lord.*

in reality the same with the first covenant, under which Adam was placed in paradise: for like it, it required perfect obedience under the penalty of death, and allowed no pardon to any sinner however penitent. It is likewise to be observed, that the gospel is called *the second covenant*, not merely because it was posterior to the law, but also, because it is actually the same with the second covenant under which Adam was placed after the fall: for it requires, not a sinless, but a sincere obedience, and grants pardon to sinners on their repentance, see Gal. iii. 10. note 2. However, though the rigour of the first covenant, which properly speaking was the law of nature written on Adam's heart, was mitigated under the second or gospel covenant by the abolition of its curse, Gal. iii. 13. its obligation, as a rule of life, never was, nor ever could be cancelled, but its precepts have constantly remained in force. Hence all the sins which men commit, and which are pardoned under the second covenant, are very properly called *transgressions of the first*: as in the following passage, Heb. ix. 15. *Of the new covenant he is the Mediator, that his death being accomplished for the redemption of the transgressions of the first covenant, the called may receive the promise of the eternal inheritance.*

Ver. 8.—1. *Behold the days come.* Some of the Jewish Doctors understood this as a promise of the restoration of the law by Ezra. Yet most of them thought this promise was to be fulfilled in the days of Messiah.

2. *When I will complete.* The LXX. have here διαθῆσομαι, *I will make a new covenant.* In translating this passage the apostle used the word συντελέσω, *I will finish, or complete,* probably because the new covenant

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

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

10 Ὅτι αὕτη ἡ διαθήκη ἢ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, δίδες νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

11 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφόν αὐτοῦ, λέγων· Γνωθὶ τὸν Κύριον· ὅτι πάντες εἰδήσασιν με, ἀπὸ μικρῶν αὐτῶν ἕως μεγάλων αὐτῶν·

covenant being obscurely intimated, in what God said at the fall concerning the seed of the woman, it might be said to be completed when it was fully published in the gospel.

3. *With the house of Israel.* At the time this promise was accomplished, no house of Israel existed separately from the house of Judah. For after the captivity of the ten tribes who composed the house of Israel, such of them as joined themselves to the house of Judah, were so mixed with them as not to be distinguished from them. Wherefore, *the house of Israel*, in this prophecy as distinguished from *the house of Judah* must, I think, be the spiritual seed of Abraham among the Gentiles, called, *the Israel of God*, Gal. vi. 16. But Peirce is of opinion, that *the houses of Israel and Judah*, mean the whole Jewish nation: and, that this is a prediction of the general conversion of the Jews to the Christian religion.

Ver. 9. *And I neglected them.* The passage here quoted from Jeremiah runs thus: *Which my covenant they brake, although I was an husband to them, saith the Lord.* The apostle's translation of this passage is that of the LXX. And to reconcile it with the Hebrew text, Pocock, in his Miscellan. chap. 1. observes, that in the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word, *Bagnal*, is the same with the Arabic word, *Babal*, which signifies, *to refuse, despise, nauseate.* So that the Hebrew clause will bear to be translated, as the apostle and the LXX. have done, *I neglected them, I nauseated them*, on account of their multiplied idolatries and rebellions.

Ver. 10.—1. Δίδες. *I will put my law into their mind.* Here, the participle δίδες, by a common ellipsis of the substantivē verb εἶσομαι, hath

10 For this is the covenant, *which* I will make with the house of Israel, after *these* days, saith the Lord; I will put my laws into their mind,¹ and write them *upon* their hearts,² and I will be to them a God, and they shall be to me a people. (Rev. xxi. 3.)

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me,¹ from the least of them, to the greatest of them.

10 *For*, agreeably to my promise that in Abraham's seed all nations shall be blessed, *This is the covenant which I will make with believers of all nations in future times, saith the Lord*; under the gospel dispensation I will put my laws into their mind, and write them upon their hearts, instead of writing them on stones as under the former covenant; and I will be the object of their worship and their protector, and they who believe shall become my obedient people, whom I will bless through all eternity.

11 *And*, comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: *They shall not need to teach each other to know the Lord, (Deut. vi. 8.) For, all shall know me, from the lowest of them to the highest of them.*

hath the signification of the future: *I will put*.—In this and the following verses, the prophet, to shew the superior excellence of the new covenant, explains its nature and efficacy. In it God promises to *put his laws into the mind of his people*. These are not the laws of Moses, but of Christ; for the laws of Moses were the laws of the old covenant. This promise, therefore, implies that under the new covenant the people of God, by means of the gospel revelation, are to have the clearest knowledge of their duty and of the way of salvation.

2. *And write them upon their hearts*. The Hebrews, to denote the fullest and clearest knowledge, and to shew that that knowledge is easily attained, and remembered, and hath a strong influence on the affections, represent it as *in the heart*, Deut. xxx. 14.—and *written on the heart*, Rom. ii. 15.—Wherefore, God having promised in the new covenant, not only to put his laws into the mind of his people, but to write them on their hearts, this latter promise implies, that in consequence of their knowledge of God's laws, his people are to acquire a strong love of them, and to be governed by them.—These promises have been amply accomplished under the new covenant. For by the multiplication of the copies of the scriptures, the translation of them into many different languages, the preaching of the word, the regular performance of the public worship of God, and by the pains

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

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

12 Ὅτι ἰλεως εσομαι ταις ἀδικιαις αυτων, και των ἀμαρτιων αυτων, και των ανομιων αυτων, & μη μνησθω ετι.

13 Εν τῷ λεγειν καινην, πεπαλαιωκε την πρωτην· το δε παλαιεμενον και γηρασκον, εγγυς αφανισμα.

pains which the ministers and teachers of religion take in instructing the people, the knowledge of the doctrines, precepts, and promises of the gospel, by the blessing of God, is far more widely diffused, and its influence on the hearts of the people of God is greater, than under any former dispensation. This happy state of the church under the new covenant, Isaiah hath foretold, chap. liv. 13. *All thy children shall be taught of the Lord, and great shall be the peace of thy children.*

Ver. 11. *For all shall know me from the least of them to the greatest of them.* Here the effects of God's putting his laws into the mind of his people, and of his writing them on their hearts, are foretold. The knowledge of God and of his will, under the new covenant is to prevail so generally through the labours of the ministers of the gospel, that there will be no occasion for what was commanded under the old covenant, namely, that every man should teach and exhort his neighbour to know the Lord.—This great prevalence of the knowledge of God under the gospel dispensation, Isaiah hath likewise foretold, chap. xi. 9. *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

Ver. 12.—1. *Because I will be merciful to their unrighteousnesses.* As the particle ὅτι, with which this verse begins, is often used to introduce a new sentiment, it might here be translated, *besides.*

2. *And their sins and their iniquities I will remember no more.* In the Hebrew this passage runs thus; *I will forgive their iniquity, and I will remember*

CHAP. IX.

View and Illustration of the Doctrines contained in this Chapter.

TO shew that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination

12 ('O τ 1, 254.) *Because* I will be merciful to their *unrighteousnesses*, and their sins and their iniquities I will remember no more.

13 *By saying*, A new COVENANT, (ver. 8.) he hath made the former old.¹ Now that which decayeth and waxeth old, is ready to *vanish*.

12 These things I will bring to pass, *Because I will pardon the unrighteousnesses of my people, and their sins and their iniquities I will remember no more*, as I did under the former covenant by appointing annual atonements for them.

13 *By saying*, I will make a new covenant, *God hath declared the former covenant old. Now that which decayeth and waxeth old, is ready to be laid aside as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic dispensation.*

remember their sin no more. Perhaps the apostle translated the prophet's words freely, to shew that under the new covenant every kind of sin is to be forgiven on repentance; which was not the case under the former covenant.

Ver. 13. *He hath made the former old.* The Sinaitic covenant, before it was abrogated by Christ, was become *old*, see chap. i. 11. or *useless*, in three respects: 1. By its curse condemning every transgressor to death without mercy, it was designed to shew the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the gospel, there was no reason for continuing the former covenant, after the second covenant was fully and universally published.—2. The covenant of the law was introduced to prefigure the good things to come under the covenant of the gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law.—3. The Jewish doctors, by teaching that pardon was to be obtained only by the Levitical sacrifices, and the Judaizing Christians, by affirming that under the gospel itself men are pardoned only through the efficacy of these sacrifices, both the one and the other, had corrupted the law; on which account it was fit to lay it aside, as a thing whose tendency now was to nourish superstition.

examination of the religious services which it enjoined, and to prove that these were designed, not for cleansing the conscience of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: So that the latter being come, there was no longer occasion for continuing the former, to prefigure them. This chapter, therefore, is an illustration of chap.

chap. viii. 5. where the apostle affirms, that the priests worshipped God in the tabernacle, *with the representation and shadow of the heavenly services*. And it was proper to explain this matter copiously, because it must have had a great influence, in weaning the Hebrews from the Levitical services, and in reconciling them to the abrogation of a form of worship which, though of divine appointment, was now become uselefs, having accomplished its end.

The apostle begins with acknowledging that the covenant made at Sinai, of which the Levitical priests were the mediators, had ordinances of worship appointed by God himself, and a sanctuary which was a representation of *the world* or universe, ver. 1.—In particular, the outward tabernacle with its furniture, and the court belonging to it where the ordinary priests daily ministred, were so disposed as to represent the earth and the air, the habitation of men: And the services of that tabernacle, by sacrifices, washings, and other purifications of the flesh, were an example of the rites of worship which men perform on earth, for procuring the pardon of sin and admission into heaven, ver. 2.—But the inward tabernacle, called *the holy of holies* or most holy place, was so disposed as to be an image of heaven the invisible habitation of the Deity, ver. 3.—And in it was the ark of the covenant, and the pot with manna, and Aaron's rod, ver. 4.—and the Cherubim overshadowing the mercy seat, or throne of God; over which, and between the Cherubim, the visible glory, which was the symbol of the divine presence, rested, ver. 5.

The tabernacles being thus set in order, the ordinary priests entered daily into the outward tabernacle, performing the service of God, and directing all their acts of worship, towards the symbol of the divine presence in the inward tabernacle, hidden from their eyes by the veil: So that the services of the outward tabernacle, were a fit image of the worship which men on earth pay to the invisible Deity in heaven, ver. 6.—But, into the inward tabernacle the representation of heaven, the high-priest alone entered, and that only one day in the year; but never without blood, which he offered for his own sins, and for the people's sins of ignorance, ver. 7.—the Holy Ghost, who appointed this service, thereby signifying that the way into the immediate presence of God in heaven, the true holy place represented by the inward tabernacle, is not opened to men by any worship offered on earth, nor while the present state of things, represented by the outward tabernacle, subsisteth, ver. 8.—Which constitution of the tabernacles, and of the worship performed in them, was *a parable*, or figurative instruction concerning the time then present, when both gifts and sacrifices

were

were offered, which could not make the offerer acceptable to the Deity, ver. 9.—because he worshipped only with meats, and drinks, and divers immersions, and rites whose efficacy was to cleanse, not the conscience, but the body of the worshipper to fit him for the society of the people of God on earth; and which were imposed, only until the worship of God should be reformed, ver. 10.—Thus, by the inefficacy of the services performed in the Jewish tabernacles, the Holy Ghost has taught us, that all the rites of atonement, and all the acts of worship which men perform on earth, have no efficacy in the way of merit, to procure for them the pardon of sin, and admission into the presence of God in heaven.

Next, in opposition to the ineffectual services performed by the Levitical priests in the holy places on earth, the apostle sets the things which they prefigured; namely, the effectual services performed by Christ in the holy places in heaven.—These services he describes as follows: Christ being come into the world, as the High priest appointed by the oath of God, to procure for us the blessings of pardon and salvation which are to be bestowed through his ministrations in the greater tabernacle, ver. 11.—hath entered into the holy place of that great tabernacle, even into heaven itself, neither by the blood of goats nor of calves, but by his own blood or death; and through the merit of that great sacrifice, which he offered by the appointment of God, he hath obtained for us an everlasting remission of sin, ver. 12.—Now, that the shedding of Christ's blood, should have this efficacy, is most reasonable. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, did, by the appointment of God, redeem the bodies of the offending Israelites from temporal death, and cleanse them in such a manner as to fit them for the tabernacle-worship, ver. 13.—how much more reasonable is it, that the shedding of the blood of Christ, who in the whole of his obedience to God was faultless, should have merit sufficient to cleanse the conscience of penitent sinners, from the guilt of works which deserve death, and fit them for worshipping God in heaven? ver. 14.—This passage being a description of Christ's ministry as an High-priest in the true habitation of God, it may be considered as an illustration of chap. viii. 2. where Christ is called, *a minister of the holy places, even of the true tabernacle which the Lord pitched, and not man.*

The apostle had affirmed, chap. viii. 6. That Jesus is the Mediator or High-priest, of a better covenant or dispensation than the law: But the proof of his assertion he deferred to this place, where it naturally comes in. For, having shewed that the death of Christ hath sufficient merit to procure for penitent sin-

ners the pardon of sin, he subjoins; for this reason, that his death is so meritorious, he is appointed by God the Mediator of the new covenant, that by dying to procure the pardon of the sins committed under the law of nature, believers of all ages and nations, the called seed of Abraham, may obtain the eternal inheritance, ver. 15.—Accordingly, to shew that the new covenant, in which pardon is promised to penitent sinners, is procured by the death of Christ, the apostle observes, that in every case where God entered into a covenant with men, he made the death of an appointed sacrifice necessary to its ratification; to teach sinners, that all his intercourses with them, are founded on the sacrifice of his Son, ver. 16. — Wherefore, authorized by so great an example, men anciently made their covenants firm over dead sacrifices: In so much that a covenant was never of force, while the sacrifice appointed for its ratification, lived, ver. 17.—Hence, not even the covenant at Sinai was made without blood, ver. 18.—20.—Hence likewise, the tabernacles when set up, and the whole vessels of the ministry, were at first consecrated for the worship of God, by sprinkling them with the blood of the sacrifices, ver. 21.—and ever after that, all these things were, by appointment of the law, annually cleansed with the blood of the sacrifices offered on the day of expiation. In short, without the shedding of blood, the law allowed no remission on the day of the annual atonement, ver. 22.—Wherefore, seeing God determined not to pardon sinners, nor to open heaven to them, without the shedding of the blood of his Son, it was necessary for shewing this, that the Mosaic tabernacles, which are the figures of the holy places in the heavens, should be

OLD TRANSLATION.

CHAP. IX. 1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

GREEK TEXT.

1 ΕΙΧΕ ΜΕΝ ΞΥΝ ΚΑΙ ἡ
πρωτη σκηνη δικαιωματα
λατρειας, το τε ἁγιον κοσ-
μικον.

Ver. 1 — 1. *The first covenant.* Many copies read here, *πρωτη σκηνη*, *the first tabernacle*, which is adopted in the printed editions. But, as that reading doth not agree with ver. 2. Beza and Mill prefer the reading of the Alexandrian, and other MSS. of good authority, which have *πρωτη*, leaving the reader to supply *διαθηκη*, from the preceding verse.—This reading our translators likewise have adopted.

2. *And a worldly holy place.* The Mosaic tabernacle is called, *ἁγιον κοσμικον*, *a worldly holy place*, not because it was a holy place on earth, and made of materials furnished from the earth, but be-
cause

be cleansed or opened to the worshippers, by the sacrifices of bulls and goats, as emblems of the sacrifice of Christ: But heaven itself was to be cleansed, or opened to believers, by the actual offering of that sacrifice, of which the others were the types, ver. 23.—And, this was the reason that Christ our High-priest, did not enter into the Jewish tabernacles, but into heaven itself, not with the blood of goats and of calves, but with his own blood, now to appear continually, as our High-priest, before the face of God: and by so doing to make continual intercession in our behalf, ver. 24.—To this purpose, however, it was not necessary, that Christ should offer himself often, as the Jewish high-priest every year made atonement for the sins of the people, by entering into the earthly holy places, with the blood of the appointed sacrifices, ver. 25.—For, in that case, Christ must have suffered often since the foundation of the world. But now, at the conclusion of the Mosaic dispensation, he hath appeared on earth to put an end to the typical sin-offerings of the law, by the one sacrifice of himself, ver. 26.—And, to the obtaining of our pardon, his dying once was sufficient. For, since God hath appointed men to die but once, as the punishment of the sin of the first man, and after death to be judged but once for their own sins, ver. 27.—so Christ being once offered, in order to carry away the sin committed in the world from the beginning to the end of it, (ver. 26.) that one offering is held by God as a sufficient expiation. And by virtue of that one sacrifice, he will, to them who wait for him, appear a second time on earth, without offering any more sacrifice for sin; and he will thus appear, to acquit and save his people by his own sentence as judge, ver. 28.

NEW TRANSLATION.

CHAP. IX. 1 (ΕΙΧΕ μὲν εἶ) Now verily the first COVENANT' (see chap. viii. 7. note 2.) had both ordinances of (λατρειας) worship, and a worldly holy place.?

COMMENTARY.

CHAP. IX. 1 Now verily although the first covenant is to be laid aside, I acknowledge it had both ordinances of worship, and a worldly holy place appointed by God. But the former being merely an emblem of the services of Christ in heaven, and the latter a shadow of the world or universe, the covenant of which they are the ordinances is become useless, now that Christ hath performed the services of heaven.

cause it was a representation of the world, or universe. This appears from ver. 23. where the tabernacles are said to be ὑποδείγματα representations

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shew-bread; which is called the Sanctuary.

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

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

2 Σκηνή γὰρ κατεσκευασθη ἡ πρώτη, ἐν ἣ ἡ τε λυχνία καὶ ἡ τραπέζα, καὶ ἡ προθεσίς τῶν ἄρτων, ἣτις λέγεται ἅγια.

3 Μετὰ δὲ τὸ δευτερὸν καταπετάσμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων·

4 Χρυσὸν ἔχεσά θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ σαμνοῦ χρυσοῦ ἔχεσά τὸ μαννὰ, καὶ ἡ ραβδὸς Ἀαρὼν ἡ βλασησασα, καὶ αἱ πλάκες τῆς διαθήκης·

representations of the holy places in the heavens: And from ver. 24. where the holy places made with hands, are called ἀντιτυπα, *antitypes* or resemblances of the true holy places.—This is confirmed by Josephus, who tells us, Antiq. lib. 3. c. 11. that the Mosaic tabernacles were figures of the universe; that the outward tabernacle, which was accessible at all times to the priests, represented the earth and the sea which are accessible to men; but the inward tabernacle from which the priests were excluded, represented heaven the invisible habitation of the Deity. See Heb. ix. 5. note.—In like manner Philo, Leg. Alleg. lib. 2. says “the tabernacle was a shadow, *τε ἀρχιτυπα*, of the original heavens” — It is true, this account of the tabernacles is not found in the writings of Moses. Nevertheless, since it was generally received among the Israelites, the presumption is, that it was discovered by God himself to Moses, at the time he shewed him the pattern of the tabernacles in the mount. But, be this at it may, certain it is that this emblematical meaning of the tabernacles and of their services, was adopted by the apostle Paul. For he tells us, Heb. ix. 7, 8. that by the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost signified, that the way into heaven, typified by the most holy place, was not open to mankind, whilst the first or outward tabernacle was standing; that is, while the earth, typified by the outward tabernacle, subsisted.—The emblematical meaning of the tabernacles, handed down among the Jews by tradition, seems to have led them to fancy, that every thing relating to the Levitical worship had an emblematical meaning likewise. For Josephus, Antiq. lib. iii. c.

2 *For the first tabernacle, which is called Holy, was set in order, in which WAS both the candlestick, and the table and the shew-bread.* 2

3 *And behind the second vail, (Exod. xxvi. 33, 34.) the tabernacle which is called Most Holy, WAS SET IN ORDER;* (from ver. 2. See also ver. 6.)

4 *Having the golden censer, and the ark of the covenant covered every where with gold, in which WERE the golden pot having the manna, and the rod of Aaron which budded, and the tables of the covenant;*

2 *For the outward tabernacle, which is called holy, was built and furnished, so as to represent the earth and the visible heavens, having both the golden candlestick towards the south, and the table with the shew bread towards the north, Exod. xxvi.*

35.

3 *And behind the innermost vail the tabernacle which is called the most holy place, was in like manner built and furnished according to a pattern formed by God, so as to be a representation of heaven the invisible habitation of the Deity;*

4 *Having the golden censer, on which the high-priest burned incense when he entered the most holy place, and the ark of the covenant which was covered both on the inside and the out with gold: in which were the golden pot having an omer of the manna, wherewith the Israelites were fed in the wilderness, and Aaron's rod which blossomed and bare almonds, and the tables of the covenant from which the ark had its name,*

11. affirms, that the parts of the high-priest's robes were representations of the different parts of the mundane system. But, by these refinements, the Jews, and some Christians who follow them, have discredited the ancient traditionary account of the meaning of the tabernacles, and of their services.

Ver. 2.—1. *For the first tabernacle.* Here it is proper to observe, that the whole of the apostle's reasoning in this epistle concerning the Levitical worship, is founded on the original institution of the tabernacle services by Moses, and not on the temple-service, as appointed by David and Solomon. See Exod. xl. throughout.

2. *The candlestick, and the table and the shew bread.* Though the apostle does not explain the emblematical meaning of the furniture of the two tabernacles, because, as he tells us ver. 5. it would have lengthened his discourse too much; yet that they had an emblematical meaning, may be gathered from the apostle's allusion, Heb. x. 20. note 3. to the emblematical meaning of the miraculous rending of the vail of the temple at the death of Christ. Since, then, the outward tabernacle was a representation of the mundane system, we

5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

5 Ὑπερανω δε αὐτης
Χερουβιμ δοξης, κατασκια-
ζοντα το ιλασηριον· περι ὧν
εκ εστι νυν λεγειν κατα με-
ρους.

may suppose, with Josephus, that the seven lamps of the candlestick were emblems of the seven planets, whereby our world is enlightened: And that the table with the shew-bread placed on it, was a representation of the productions of the earth, by which the lives of men and beasts are sustained.

Ver. 3. *And behind the second veil, the tabernacle which is called most holy.* This tabernacle represented heaven, not only because in it the glory of the Lord, or visible symbol of his presence, rested between the Cherubim whereby the angelical hosts surrounding the throne of God in heaven were typified, but because this tabernacle, by a thick veil, was hidden from the eyes of all who frequented the outward tabernacle; even as heaven, the habitation of God, is hidden by the veil of their flesh, from the eyes of all who live on the earth.

Ver. 4. — 1. *Having the golden censer.* The apostle may have learned from the priests, that the censer used by the high-priest on the day of atonement was of gold, and that it was left by him in the inward tabernacle, so near to the veil, that, when he was about to officiate next year, by putting his hand under the veil he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, Levit. xvi. 12, 13.

2. *And the ark of the covenant.* The ark was so called, because the tables of stone, on which the covenant, that is, the ten commandments engraven by God himself, were put therein, as a memorial of God's having spoken these commandments from mount Sinai, in the hearing of all the people. These tables of the law, being as it were hidden from the glory of the Lord, which rested between the Cherubim, by the cover of the ark called the mercy seat, the Jews were thereby figuratively taught, that, in the exercises of the divine mercy towards sinners, the law will not be regarded as the rule of their justification. For at the judgment men shall not be tried by the rigour of law, but by the gracious new covenant, in which pardon is promised to the penitent.

3. *In which were the golden pot having the manna.* Because it is said, 1 Kings viii. 9 *There was nothing in the ark, save the two tables of stone which Moses put there at Horeb;* the words ἐν ᾧ, used by the apostle, may be translated, *nigh to which.* See Eff. iv. 170.— Or, the difficulty may be removed by supposing that the pronoun ᾧ, relates to σκηνη, the remote antecedent, in which tabernacle also, was the golden pot, &c.— Or, because it is said, Deut. xxxi. 26. *Take this book of the law, and put it in the side of the ark,* we may conjecture that
the

5 And above it the Cherubim of glory, overshadowing the mercy-seat; concerning which things we cannot at present speak particularly.

5 And above the ark, the Cherubim of glory, overshadowing the mercy-seat, and forming a magnificent throne for the glory of the Lord which rested between them, (Exod. xxv. 22.) concerning the meaning of which things, I have not time at present to speak particularly; my design being to explain what was signified by the services of the tabernacles.

the book was put into some repository fixed to the side of the ark; and that the pot with manna, and Aaron's rod, were laid up before the Lord in the same manner, according to the injunctions, Exod. xvi. 34. Numb. xvii. 10. So that the whole being thus united, and carried by the Levites at once, might be considered as the ark.

The pot with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the Cherubim, whose faces were turned toward the mercy-seat. By introducing these things into the inward tabernacle which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the Cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the Cherubim with their faces towards the mercy seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, *into which things angels earnestly desire to look*, 1 Pet. i. 12. And Paul, Ephes. iii, 10. *That now to the governments, and to the powers, in the heavenly regions, the manifold wisdom of God is made known, through the church.*

Ver. 5. *And above it the Cherubim of glory.* Cherubim, being the name of an order of angels, Gen. iii, 29. the figures called Cherubim, placed on the sides of the mercy-seat, with the glory of the Lord resting between them, represented the angels who surround the manifestation of the divine presence in heaven. These figures, therefore, were fitly termed, *the Cherubim of glory*, that is, the Cherubim which had the visible glory of God, in the inward tabernacle, resting between them. By this glory constantly abiding in the inward tabernacle, and by the figures of the Cherubim, that tabernacle was rendered a fit image of heaven.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a ritual of divine appointment, were a representation of the universe, it is probable they were set in order for the purpose of teaching us this important lesson; that the whole universe is the temple of God; that in this vast temple, there is the *most holy place*, where the Deity resides, and manifests his presence to the angelical hosts who surround him; and that all

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

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

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

6 Τετων δε ετω κατεσκευασμενων, εις μεν την πρωτην σκηνην διαπαντ εισιασιν οι ιερεις, τας λατρειας επιτελευτες.

7 Εις δε την δευτεραν απαιξ τε ενιαυτε μον ο αρχιερευς, ε χωρις αιματ, ο προσφερει υπερ εαυτε και των τε λαε αγνοηματων.

8 Τετο δηλευτ τε πνευματος τε αγια, μηπω πεφανερωσθαι την των αγιων οδον, επι της πρωτης σκηνης εχεσης σασιν.

the intelligent beings, who inhabit this vast temple, are placed in it to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Psal. cxlviii.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the Spectator observes, No. 580. has prevailed, not among the Jews and Christians only, but among the Greeks and Romans also, who spake of their Jupiter as residing in Olympus surrounded with inferior deities, among whom the muses were represented as singing around his throne. In short, the idea of their gods inhabiting a particular place, having prevailed among all nations whether barbarous or civilized, the universal agreement of mankind in such a notion, is I think a proof that they derived it from tradition, or that it is a dictate of reason. Either supposition shews its truth. And being confirmed by revelation, why should it be called in question?

Into this *most holy place*, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us, ver. 12. And, by presenting his crucified body there, chap. x. 10. before the manifestation of the divine presence, called *the throne of the Majesty in the heavens*, chap. viii. 1. he offered the sacrifice of himself to God, chap. viii. 5. note 5. And having thus made atonement for the sins of the world, he procured for penitent sinners an eternal pardon, chap. ix. 12. and opened heaven for their reception in the body, after the resurrection and judgment, chap. ix. 23. note 1.

Ver. 6. *Performing the services*; namely, of that tabernacle, which consisted in the burning of the incense at the morning and evening sacrifice

6 Now *these things being thus set in order*, the priests go at all times indeed into the first tabernacle, performing the services ;

7 But into the second **TABERNACLE**, the high-priest alone *GOETH* once every year, not without blood, which he offereth for his own, and the people's sins of ignorance.

8 The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth, (see chap. x. 19, 20. xi. 40. note.)

6 Now the tabernacles with their utensils being thus constructed and arranged, the ordinary priests go at all times indeed into the first tabernacle, performing the services ; of which the chief is, their sprinkling the blood of the sin-offerings before the vail, which concealed the symbol of the divine presence from their view.

7 But into the inward tabernacle which represents heaven, the high-priest and no one else goeth ; and he only one day in the year ; not however without the blood of different sacrifices, which he offereth for his own, and for the people's sins of ignorance.

8 By the absolute exclusion of the priests and people, from the inward tabernacle, the Holy Ghost, who formed the pattern of the tabernacles and of their services, sheweth this, that the way into the true holy places, represented by the inward tabernacle, was not yet laid open to men, while this world, represented by the outward tabernacle, still subsisteth,

crifice, in dressing the lamps, in removing the old and placing the new shew-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin offerings, and sprinkled it before the vail, Levit. iv. 6. At all other times, they entered into it without blood. For the blood of the burnt-offerings was sprinkled about the altar. Levit. i. 11.

Ver. 7.—1. *Into the second tabernacle, the high-priest alone goeth once every year.* From Lev. xvi. it appears that the high-priest entered several times, into the most holy place on the day of atonement. Wherefore $\alpha\pi\alpha\lambda\lambda\acute{\iota}\varsigma$, must be understood to signify *one day*, rather than *one time*.

2. *And the people's sins of ignorance.* The law of Moses enjoined those who had injured their neighbours, either by deceitful dealing, or robbery, or lying, or perjury, to restore to the injured party all they had gotten by these base methods, together with a fifth part more ; and after such restitution, to offer the appointed trespass-offering

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

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

9 Ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεσθησοτά, καθ' ὃν ὄψα τε καὶ θυσίαι προσφέρονται, μὴ δυναμένα κατὰ συνειδητὴν τελειῶσαι τὸν λατρεύοντα,

10 Μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφοροῖς βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι καιρὸς δι' ὀρθώσεως ἐπικείμενα.

to the Lord as their king, on which conditions they were to be pardoned, Levit. vi. 1.--7. But this was only a political pardon, granted by God as the head of the Israelitish commonwealth, whereby the offender was freed from the civil punishment which his crime merited. Accordingly, the atonement was made for him by the ordinary priests, God's ministers, by whom his government as king in Israel was carried on.—The sacrifices offered by the high-priest on the day of expiation, had a quite different effect. They were offered for the whole nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open their tabernacles to their acts of worship during the succeeding year. And to shew this, the high-priest carried the blood of these sacrifices into the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Ver. 8. *While the first tabernacle still standeth.* As both the tabernacles were destroyed long before this epistle was written, *the first tabernacle*, must mean the thing represented by the first tabernacle, namely, the present world; consequently the standing of the first tabernacle means, the continuance of this world. If so, the thing which the Holy Ghost signified by the exclusion of the priests and people from the inward tabernacle as long as the outward tabernacle stood, was that the righteous are not to be admitted to the immediate presence of God in heaven, till after the resurrection and general judgment, when this world is to be destroyed.—Farther, by the rites of worship performed in both tabernacles, the Israelites were taught, that the true God the only object of men's worship, though always present with them, is absolutely invisible to them while they remain on the earth: consequently, that the visible gods worshipped by the heathens, were all of them, without exception, false gods.

Ver. 9. — 1. *Which was a parable.* Παραβολή, signifies an information, either by speech or action, in which one thing is put for another. See chap. xi. 19. note 2.

2. *During*

9 Which was (παράβολη) a parable¹ (εις, 142.) concerning the time which IS present, during which² both gifts and sacrifices are offered which cannot with respect to conscience,³ make HIM perfect who worshippeth

10 Only with meats and drinks,¹ and divers (εσπιτισμοις) immersions, and ordinances concerning the flesh,² imposed³ until the time of reformation.

9 Which tabernacle with its services, whereby the worship^{per} was not brought into the immediate presence of the Deity, was a parabolical instruction concerning the time which is present, during which both gifts and sacrifices are offered, which cannot, by banishing the fear of punishment, make him perfect with respect to conscience, who worshippeth God

10 With nothing but meats and drinks, and divers immersions and ordinances respecting the purifying of the body, imposed only until the time of the reformation of the worship of God by Christ, who was to abolish the Levitical services, and to introduce a worship in spirit and in truth which may be performed in every place.

2. During which. That this is the proper translation of καὶ ἐν, is evident from the gender of the pronoun, which doth not permit it to stand for σκηνῶν, but for καιροῦ, time.—The Alex. MS. and the Vulgate, read here, καὶ ἐν, in which tabernacle. And that reading our translators have followed.

3. Which cannot, with respect to conscience, make him perfect. As Peirce remarks. “Ceremonial impurities (and some civil punishments) were done away by these gifts and sacrifices, but moral evils, which burdened the conscience, upon which a sense of guilt was left, could not be removed thereby.” This doctrine Paul preached, Acts xiii 39. By him all who believe are justified from all things, from which ye could not be justified by the law of Moses.

Ver. 10.—1 Only with meats, and drinks, that is, worshipped only with sacrifices, which consisted of the flesh of such clean animals as might be eaten, and with the fruits of the earth: and both accompanied with drink offerings. Agreeably to this account of the gifts and sacrifices with which God was worshipped in the tabernacles, they are called the meat of God's house.—In translating εσπιτισμοις with meats, I have followed Peirce.—Ἐπι, hath this signification, Luke i. 29. Matth. iv. 4. Col. iii. . .

2. Ordinances concerning the flesh. Διακείμενα σαρκος, literally righteousnesses of the flesh: things which make the flesh, not the spirit, righteous.

3. Imposed. As επικείμενα, cannot agree with διακείμενα, which is in the dative case, we must with Peirce, supply εἰς τὰ which ordi-

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

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

11 Χριστος δε παραγενο-
μενος αρχιερευς των μελλον-
των αγαθων, δια της μειζο-
υς και τελειοτερης σκηνης,
ου χειροποιητης, τετρεσιν, ου
ταυτης της κτισεως,

12 Ουδε δι' αιματος
τραγων και μοσχων, δια δε
τε ιδιου αιματος εισηλθεν ε-
φαπαξ εις τα αγια, αιωνι-
αν λυτρωσιν ευραμενος.

nances were laid on the Jews as a burden. Hence Peter said to the Judaizers, Acts xv. 10. *Now therefore, why tempt ye God επιθειναι, to put a yoke upon the neck of the disciples.* These ordinances respecting the purifying of the flesh, were imposed and continued until the time of Reformation, to shew that all the gifts and sacrifices, which were offered on earth, could not introduce the sinner, as a pardoned person, into the presence of the Deity.

Ver. 11 — 1. *But Christ, παραγενομενος, being come.* The particle δε, at the beginning of this verse, being used in its adverbative sense, sheweth, that the apostle here states a comparison between the Levitical high priests and Christ.

2. *An High priest of the good things which are to be, through the greater and more perfect tabernacle.* In this translation, I have followed the order of the words in the original; because, in that order, they afford a sense suitable to the apostle's design; which was to shew, that Christ's ministrations as an High-priest, are greatly superior to those of the sons of Aaron, both in respect of the tabernacle in which he officiates, and in respect of the efficacy of his ministrations. He officiates in the greater and more excellent tabernacle not made with hands, called Heb. viii. 2. *the true holy place which the Lord pitched and not man.* And, the good things of which Christ is the High priest or mediator, are all the blessings included in eternal redemption. See ver. 2 note 3. These blessings are here said to be, through the greater and more excellent tabernacle; that is, as I understand it, through the services of the greater and more excellent tabernacle, which Christ as an High priest performed; namely, his dying on earth, and his presenting his crucified body before the throne of God in heaven, as a sacrifice for sin — Put Beza, Peirce, and others, reading the first clause of the verse by itself, thus, *but Christ being come an High priest of good things to come,* join what immediately follows with the beginning of ver. 12. in this manner; *through a greater and more perfect tabernacle, — but entered into the holy place; understanding by the greater and more perfect tabernacle, our Lord's human*

11 But Christ being come ' an high-priest of the good things which are to be thro' the greater and more perfect tabernacle, ' not made with hands, that is to say, not of this creation,

12 Hath entered once into the holy places, (222) not indeed by the blood of goats (Levit. xvi. 15.) and of calves, ' (Levit. xvi. 3.) but by his own blood, ' having obtained FOR US an eternal redemption. ' (See Ephes. i. 7.)

11 But Christ being come, who is made an High priest or mediator of the blessings which are to be bellowed through the services of the greater and more excellent tabernacle not made, like the Mosaic tabernacle, with the hands of men, that is to say, a tabernacle not in this lower world,

12 Hath entered once for all into the holy places where God resides, (See Heb. ix. 5. note.) not indeed by the blood of goats and of calves, but by his own blood, or death as a sacrifice for sin; having thereby obtained for us, not redemption for a year, as the high priest did by entering the holy places on earth, but everlasting redemption; so did not need to offer himself a second time.

human nature. In support of this notion, Beza saith, that his human nature may as properly be called, *a tabernacle*, as his flesh is called *a veil*, Heb. x. 24. But not to dispute about the propriety of the figure, it appears an absurdity to say, that Christ entered into the holy place through his own human nature as through a tabernacle. He entered into heaven clothed in his human nature, and not through it as through a place: for, on that supposition, he did not carry his human nature with him into heaven.

Ver. 2 — 1. *And of calves* Peirce observes, that the Hebrew word, Levit. xvi. 3. here translated, *calves*, properly signifies, *bullocks of the second year*; and that being so young, they might be called *calves*, which is the LXX. translation. Besides, we have *calves of a year old*, mentioned Micah vi. 6 and the apostle in the following verse, calls this blood, *the blood of bulls*. See chap. ix. 19. note 1.

2. *But by his own blood* The essence of the sacrifice consisted in its death. But because its death was effected by the shedding of the animal's blood, and was shewed by sprinkling it in the holy places, the high priest was said to enter into the inward tabernacle by the efficacy of the blood, that is of the death of the victim, manifested by its blood which he carried with him.—In like manner Christ is said to have entered, as an High priest, into the holy places in heaven by his own blood; that is, by the merit of his own sufferings taken complexly. For he shed his blood when he suffered in the garden, when he was scourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet on the cross, and the spear was thrust into his side.

3. *Having*

13 For if the blood of bulis, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh ;

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

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

13 Εἰ γὰρ τὸ αἷμα τῶν βουῶν καὶ τράγων, καὶ σποδὸς δαμαλεως ραντίζουσα τῆς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

14 Πόσῳ μαλλὸν τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμάρτιον τῷ Θεῷ, καθάρει τὴν συνείδησιν ὑμῶν ἀπο νεκρῶν ἔργων, εἰς τὸ λατρεῖν Θεῷ ζῶντι ;

15 Καὶ διὰ τὸτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτῳ γενομένῳ, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λαβῶσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

3. *Having obtained for us an eternal redemption ;* namely, from the grave, and from future punishment, followed by admission into heaven there to live eternally with God in unspeakable felicity. These are the good things said ver. 11. *to be through* the service of Christ *in the greater and more perfect tabernacle*

Ver. 13 *Sanctify to the cleansing of the flesh* The things mentioned, sanctified the bodies of the polluted, not by any natural efficacy (for they rather defiled them) but by the appointment of God, who, considering them as acts of obedience, was pleased on their account to remit the civil punishment, which, as their political ruler, he had a right to inflict on the polluted. But the shedding of the blood of Christ, both by the appointment of God and by its own efficacy, availeth to the procuring an eternal pardon for penitent sinners. See Epl. vii. Sect. 1. Art. 3. and Whitby's note on Heb. x. 14.—The sentiment expressed in this and the following verse deserves attention, not only for its strength in the proof, but because it is a beautiful illustration of the apostle's doctrine, Heb. viii. 5. that the Levitical services were all shadows of heavenly things. For, the sanctification effected by the legal rites being the sanctification of nothing but the body, it was in a religious light of little use, unless it was a representation and pledge of some real

real

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the polluted, (Numb. xix. 9.) sanctify to the cleansing of the flesh,¹

14 How much more shall the blood of Christ, who, through the eternal Spirit,¹ offered himself without fault to God, cleanse your conscience from dead works to worship the living God? (See ver. 9. note 3.)

15 (Και διὰ τούτο) And for this reason, of the new covenant¹ he is the mediator, that HIS death being accomplished for the redemption (ver. 12.) of the transgressions (επι, 186. 2.) of the first covenant,² the called may receive the promise of the eternal inheritance,

13 That Jesus, by his death, should procure an eternal pardon for sinners is reasonable: For if the blood of bulls and of goats offered by the high-priest, and the ashes of an heifer sprinkling the polluted, did, by the appointment of God sanctify to the cleansing of the flesh, so as to fit the offender for joining in the tabernacle worship,

14 How much more reasonable is it that the blood of Christ, who in obedience to God suffered death, and through the eternal Spirit being raised from the dead, offered himself a victim without fault to God, should have merit sufficient to cleanse your conscience from the guilt of works which deserve death; that is, banish from your mind the fear of punishment, that ye may be fit to worship the living God with the hope of acceptance?

15 And for this reason that the death of Christ is so efficacious, of the new covenant he is the mediator or High-priest by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified; that his death being accomplished for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, (Rom. viii. 28. note.) may receive the promised eternal inheritance.

real expiation. Now what real expiation of sin is there in the whole universe, if the sacrifice of Christ is excluded? We must therefore acknowledge that the Levitical rites which sanctified the flesh, derived their whole virtue from their being, as the apostle affirms, figurative representations of the real atonement which Christ was to make in heaven, for sanctifying the soul of the sinner.

Ver. 14.—1. *Who through the eternal Spirit, offered himself.* A number of MSS. together with the Vulgate version, instead of πνεύματο; αιωνε, have πνεύματο; άγιου. But the Syriac hath here, *spiritum qui est in*

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

16 Ὅπου γὰρ διαθήκη, θανάτου ἀναγκη φερεσθαι τε διαθεμενε.

in eternum. Besides, the common reading is found in most MSS. —Christ is said to have offered himself *through the eternal Spirit*, because he was raised from the dead by the Spirit, 1 Pet. iii. 18. consequently he was enabled by the Spirit to offer himself to God; that is, to present his crucified body before the throne of God in heaven. See Heb. viii. 5 note 5.

2. *To worship the living God.* The epithet, *living*, is given in scripture to God, to signify the greatness of his power, which might deter sinners from approaching him in acts of worship, if they were not assured of pardon through the sacrifice of Christ. —To give *the blood* or death of Christ this efficacy, was a proper reward of his obedience to death.

Ver 15.—1. *Of the new covenant.* See Heb. viii. 7 note 2. The word διαθήκη, here translated *covenant*, answers to the Hebrew word *Berith*, which all the translators of the Jewish scriptures have understood to signify *a covenant*. The same signification our translators have affixed to the word διαθήκη, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration: in which places, copying the Vulgate version, they have rendered διαθήκη by the word *testament*. — Beza, following the Syriac version, translates διαθήκη every where by the words *foedus, pactum*, except in the 16, 17. and 20. verses of this chapter, where likewise, following the Syriac version, he hath, *testamentum*. Now if *καινη διαθήκη, the new testament*, in the passages above mentioned, means the gospel covenant, as all interpreters acknowledge, παλαια διαθήκη, *the old testament*, 2 Cor. iii. 14.—and *αρχη διαθήκη, the first testament*, Heb. ix. 15. must certainly be *the Sinaitic covenant, or law of Moses*, as is evident also from Heb. ix. 20.—On this supposition it may be asked, 1. In what sense the Sinaitic covenant or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner however penitent, can be called, *a testament*, which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit. Besides, the transaction at Sinai in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes, Lev. xviii. can in no sense be called *a testament*. —2. If the law of Moses is a testament, and if to render that testament valid the death of the testator is necessary, as the English translators have taught us, ver. 16. I ask, Who was it that made the testament of the law? was it God or Moses? And did either of them die to render it valid? —3. I observe, that even the gospel-covenant is improperly called *a testament*; because, notwithstanding all its blessings were procured by

16 For where a covenant ¹ *THERE IS a necessity that the death* (τὸ διαθεμενὸν) of the appointed ² *SACRIFICE be brought in.* ³

16 For, to shew the propriety of Christ's dying to ratify the new covenant, I observe that *where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced.*

by the death of Christ, and are most freely bellowed, it lost any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day.—4. The things affirmed in the common translation of ver. 15. concerning *the new testament*, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and ver. 19. that the first testament was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary, the testator of a new testament, should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things however were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them; They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties: Withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant.—5. By calling Christ *the mediator of the new testament*, our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin: Whereas, if he is called *the Mediator of the new covenant*, which is the true translation of διαδωκεν ἡμῶνς περὶ τῆς διαθήκης, that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be *the Priest or Mediator of a better covenant* than that of which the Levitical priests were the mediators.—I acknowledge that in classical Greek, διαδωκεν commonly signifies *a testament*. Yet since the LXX. have uniformly translated the Hebrew word *berith*, which properly signifies *a covenant*, by the word διαδωκεν, in writing Greek the Jews naturally used διαδωκεν for σκεδωκεν, as our translators have acknowledged by their version of Heb. x. 16.—To conclude, seeing in the verses under consideration διαδωκεν may be translated *a covenant*, and seeing when so translated these verses make better sense, and agree better with the scope of the apostle's reasoning, than if it were translated *a testament*, we can be at no loss to know which translation of διαδωκεν in these verses ought to be preserved. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, I am sensible does not soon appear.

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

17 Διαθήκη γὰρ ἐπὶ νεκροῦς βεβαία· ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῆ ὁ διαθεμὸς.

2. *He is the Mediator.* Here it is remarkable, that Jesus is not called διαθεμὸς, the Testator, but μεσίτης, the Mediator of the new covenant: First, because he procured the new covenant for mankind, in which the pardon of sin is promised: for as the apostle tells us, his death as a sacrifice for sin, is the consideration on account of which the pardon of the transgressions of the first covenant is granted.—Secondly, because the new covenant having been ratified as well as procured by the death of Christ, he is fitly called the Mediator of that covenant, in the same sense that God's oath is called, Heb. vi. 17. *the mediator, or confirmer of his promise.*—Thirdly, Jesus who died to procure the new covenant, being appointed by God the High-priest thereof to dispense its blessings, he is on that account also called, Heb. viii. 6. *the Mediator of that better covenant.*

3. *Of the first covenant.* See Heb. viii. 7. note 2. where this verse is explained.

Ver. 16.—1. *For where a covenant.* This elliptical expression must be completed as in the commentary, if, as is probable, the apostle had now in his eye the covenants which God made with Noah and with Abraham. His covenant with Noah is recorded, Gen. viii. 20. where we are told, that on coming out of the ark, Noah offered a burnt offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smite any more every living thing as I have done. This promise or declaration, God called his covenant with men, and with every living creature, Gen. ix. 9. 10.—In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9. 18. and with the Israelites at Sinai, Exod. xxiv. 8.—See also Psal. l. 5.—By making his covenants with men in this manner, God taught them, that his intercourses with them were all founded on an expiation afterwards made for their sins, by the sacrifice of the seed of the woman, the bruising of whose heel, or death, was foretold at the fall.—On the authority of these examples, the practise of making covenants by sacrifice prevailed among the Jews, Jerem. xxxiv. 18. Zech. ix. 11. and even among the heathens: for they had the knowledge of these examples by tradition. *Stabant, et caesa jangebant fœdera porcâ,* Virgil. *Eneid.* viii. 641. hence the plurals, *fœdus ferire* and *percutere.*

2. *There is a necessity that the death, τὸ διαθεμὸς, of the appointed.* Here we may supply, either the word θύματός, sacrifice, or ζῷον, animal; which might be, either a calf, a goat, a bull, or any other animal which the parties, making the covenant, choosed.—Διαθεμὸς, is the participle of the second aorist of the middle voice, of

17 For a *covenant* is firm (ἐπι, 191. 3.) over dead *SACRIFICES*, seeing it never hath force whilst the appointed *SACRIFICE* liveth. ²

17 For, according to the practice both of God and man, a *covenant* is made firm over dead sacrifices; seeing it never hath force whilst the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth.

the verb διατίθημι, *constituo, I appoint*. Wherefore, its primary and literal signification is, *of the appointed*. Our translators have given the word this sense, Luke xxii. 29. Καγω διατίθημαι ὑμῶν, καθὼς διατίθειτο μοι ὁ πατήρ μου, βασιλείαν: *And I appoint you a kingdom, as my Father hath appointed to me a kingdom*.

3. *Be brought in*. Θωρακτοὶ ἀναγῆν φερεσθαι τὰ διαδεδυμένα.—Elfner, vol. 2. p. 361. hath shewed, that the word, φερεσθαι, is sometimes used in a forensic sense, for what is *produced and proved*, or made apparent in a court of judicature. Wherefore, the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles, this clause is rightly translated, *be brought in*. See Acts xxv 7. where φεροντες is used in the forensic sense.

Ver. 17.—1. *A covenant is firm over dead sacrifices*. Ἐπι νεκροῖς.—Νεκροῖς being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think is θύματα *sacrifices*: for which reason I have supplied it in the translation. Perhaps the word, ζῶα, *animals*, may be equally proper; especially as in the following clause, διαδεδυμένοι, is in the gender of the animals appointed for the sacrifice.—Our translators have supplied the word, ἀνθρώποις, and have translated, *after men are dead*; contrary to the propriety of the phrase.

2. *It never hath force whilst the appointed liveth*. Ὅτι ζῶν διαδεδυμένος: supply μσχος, or τσχος, or τσχος: *whilst the calf, or goat, or bull, appointed for the sacrifice of ratification, liveth*. The apostle having in ver. 15. sheweth that Christ's death was necessary as ὁ μεσιτης *the Mediator*, that is *the procurer and ratifier* of the new covenant, he, in the 16th and 17th verses observes, that since God's covenants with men were all ratified by sacrifice to shew that his intercourses with them are founded on the sacrifice of his Son, it was necessary that the new covenant itself should be ratified by his Son's actually dying as a sacrifice.

The faultiness of the common translation of the 15th, 16th, 17th, 18th and 20th verses of this chapter, having been shewed in note 1. on ver. 15th, nothing needs to be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning, as represented in the common version.—The learned reader needs not be informed, that I have followed Peirce in translating διαθήκη, in these verses, by the word *covenant*: and that in every other respect, I differ from him, both

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

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

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

18 Ὅθεν εἰδ' ἡ πρώτη χωρίς αἵματος ἐγκαινισαί

19 Ἀληθεύσης γὰρ πάσης ἐπιτολῆς κατὰ νόμον ὑπο Μωυσεως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν βοσκῶν καὶ τραγῶν μετὰ ὕδατος καὶ ἐριε κοκκίνε καὶ ὑσσώπε, αὐτο τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρραυντίσε.

20 Λέγων· Τέτο τὸ αἷμα τῆς διαθηκῆς, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.

in translating, and in explaining this difficult, and, if I may be permitted to say it, this hitherto ill understood passage.

Ver. 18.—1. *Not even the first covenant.* In the original, the word *covenant* is wanting: and our translators by supplying the word *testament*, have made the Sinaitic covenant, or law of Moses of which the apostle is speaking, a *testament*, than which nothing can be more incongruous. See chap. ix. 15. note 1.—The word to be supplied, is not *testament* but *covenant*.

2. *Was dedicated.* Ἐγκαινισαί, literally, *was renewed*. See Heb. x. 20. note 1. By using this word, the apostle perhaps intended to signify, that the Sinaitic covenant was a renewal of the covenant under which our first parents were placed at their creation. See Heb. viii. 7. note 2. However, as the common translation is sufficiently literal, I have retained it; though some, perhaps, may prefer Chrysostom's interpretation, *βεβαία γεγονέναι, ἐκκαθαίρει*.

Ver. 19 —1. *Every precept, &c.* The precepts of the law which Moses read to the people on this occasion, were those contained, Exod. xx, xxi, xxii, xxiii. as is evident from Exod. xxiv. 5.

2. *The blood of calves, and goats.* That calves and goats were sacrificed at the making of the Sinaitic covenant, may be gathered from Exod. xxiv. 5. where it is said, *they offered burnt offerings, and peace-offerings of oxen*, (LXX. βοσκῶν, *calves*) *unto the Lord*. For cattle of that sort, in their second year, may be called *calves*, or *oxen*, indifferently. See chap. ix. 12. note 1.—And with respect to the *goats*, though they are not mentioned by Moses, yet as these animals were used in the annual atonements, the apostle may have inferred that they were offered on this occasion, as well as calves. Or he may have been informed of it by tradition.

3. *With water, and scarlet wool, and hyssop.* Because much blood was needed to sprinkle the people, it is supposed, that water was mixed with it

18 Hence not even the first COVENANT¹ (see chap. viii. 7. note 2.) was dedicated² without blood.

19 For when Moses had spoken every precept,¹ (*κατα*, 232.) in the law, to all the people, taking the blood of calves and of goats,² with water, and scarlet wool, and hyssop,³ he sprinkled both the book itself, and all the people,⁵

20 Saying, This is the blood of the covenant,¹ which God hath commanded ME TO MAKE with you.

18 Because from the beginning, God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son, Hence not even the covenant at Sinai was made without sacrifice.

19 For when Moses had read every precept in the book of the law, to all the people, taking the blood of the calves and goats, which had been offered as the sacrifices of ratification, with water, and scarlet wool, and hyssop, he sprinkled both the book of the law itself as representing God, and all the people, in token of the consent of both parties to the covenant.

20 Saying, while he sprinkled the people, This is the blood whereby the covenant, which God hath commanded me to make with you, is ratified, both on his part and on yours. See ver. 15. note 1.

it to increase its quantity, and that the apostle learned this, with the other particulars here mentioned, from tradition.--Wool tied on hyssop, which in the eastern countries is a shrub, rendered the dispersion more easy. Besides, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner, Levit. xiv. 4. 6.

4. He sprinkled both the book itself. I suppose the book contained the precepts which Moses read in the audience of the people, Exod. xxiv. 7. and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learned it either from tradition or from inspiration.

5. And all the people. In Exodus it is *the people*. Neither of these expressions, however, means, that every individual Israelite was sprinkled; but that those who stood round the altar, and nearest to Moses, were sprinkled, and that this was considered as a sprinkling of the whole.—Or, since we are told, Jerem. xxxiv. 2. that when covenants were made, *they cut the calf in twain, and passed between the parts thereof*, we may suppose the covenant at Sinai was made in the same manner; and that the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all consented to the covenant.

Ver. 20 This is the blood of the covenant. In allusion to these words of Moses, when our Lord instituted his supper to preserve the memory

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

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

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

21 Και την σκηνην δε και παντα τα σκευη της λειτουργιας τω αιματι ομοιωσ ερραντισε.

22 Και σχεδον εν αιματι παντα καθαριζεται κατὰ τον νομον, και χωρις αιματεκχυσιας ο γινεται αφεσις.

23 Αναγκη εν τα μεν υποδειγματα των εν τοις ουρανοις, τετοις καθαριζεσθαι· αυτα δε τα επερανια κρειττοσι θυσιαις παρα ταυτας.

mory of his dying as the sacrifice by which the new covenant is ratified, he said, *This is my blood of the new covenant which is shed for many, for the remission of sins*, Matth. xxvi. 28. Wherefore, in representing Christ's death as a sacrifice, for procuring the remission of sins, and for ratifying the new covenant, Paul followed his Master, when he called Christ's blood, Heb. x. 29. *The blood of the covenant, wherewith we are sanctified*, or fitted to appear in the presence of God as pardoned persons.

Ver. 21. *He in like manner sprinkled with blood.* The apostle speaks here of the sprinkling of the tabernacle and vessels of the ministry, when they were first consecrated: the order for which we have Exod. xl. 9. And though there, it is only appointed that they should be anointed with oil, yet Levit. viii. 15. where the execution of the order is related, seeing we are told, that Moses *purified the altar* by putting blood on its horns, and *by sprinkling it round about with blood*, ver. 24. we may believe all the other vessels were purified in like manner. Besides, Josephus, who was himself a priest, and who no doubt was informed by his predecessors, says expressly, Antiq. lib. iii. c. 8. Euseb. edit. "Moses consecrated for God's service, the tabernacle and all the vessels of it, anointing them with oil, and the blood of bulls and rams."

Ver. 22.—1. *Almost all things.* This qualified expression is used, because some things were cleansed with water, and some with fire, Numb. xxxi. 23. and some with the ashes of the red heifer, Numb. xix. 2.—10.

2. *And without the shedding of blood there is no remission.* The apostle means, no remission granted on the day of atonement.

Because some, who do not understand the nature of the law of Moses, fancy that a real pardon of sin was obtained by its atonements,

21 (Δε, 104.) Moreover, both the tabernacle, and all the vessels of the ministry, he *in like manner* sprinkled with blood.¹

22 And almost¹ all things, (κατα) according to the law, are cleansed with blood; (see ver. 23. note 1.) and without the shedding of blood there is no remission.²

23 There WAS a necessity therefore, that (τα μὲν ὑποδείγματα) the representations indeed of the HOLY PLACES (from ver. 24.) in the heavens, should be cleansed¹ by these SACRIFICES, but the heavenly HOLY PLACES (from ver. 24.) themselves, by sacrifices² better than these.

21 Moreover, to prefigure the efficacy of the sacrifice of Christ to render our acts of worship acceptable, both the tabernacle, and the altar, and mercy-seat, and all the vessels used in the worship of God, Moses in like manner sprinkled with blood, after they were made and set in order.

22 And, for the same reason, almost all things, according to the law, are annually fitted for the worship of God by sprinkling them with blood. See Levit. xvi. 16. 19. 33. In short, to shew that pardon is procured through the blood of Christ, without the shedding of blood there is no remission of sin granted by the law.

23 Seeing God would not admit sinners into heaven without shedding the blood of his Son, to make the Israelites sensible of this, It was necessary that the tabernacles, the representations of the holy places in the heavens (See chap. ix. 1. note 2.) should be annually cleansed, that is, opened to the priests and people, by the sacrifices of bulls and goats as types of the sacrifice of Christ: But the heavenly holy places themselves, by a sacrifice more effectual than these.

ments, it will be proper to enquire into that matter. The atonements on the 10th of the 7th month, were made for the people, and for the holy places. And the effect of the atonement then made for the people, is thus described, Levit. xvi. 30. *On that day, shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.* But this cleansing of the people from all their sins, could not possibly have any reference to the punishments of the life to come, because the atonement was made for all the people of the congregation, ver. 33. indiscriminately, whether penitent or not; consequently, it could not be a cleansing of the people's conscience, but of their body; redeeming them from those civil penalties, which God in the character of their chief magistrate, would have inflicted on them for breaking the laws of the state, unless these atonements had been made. A remission of that kind, all the people of the congregation might receive; and it was the only remission

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

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

24 Ου γὰρ εἰς χειροποιήτα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντιτύπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.

25 Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὡσπερ ὁ ἀρχιερεὺς εἰσερχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ·

which in a body they could receive through the sacrifices mentioned.—Besides, the shedding of the blood of beasts, could have no influence in procuring an eternal pardon for sinners, in the way either of substitution or of example. Being void of reason, beasts are not capable of being punished; and far less of being punished in the room of mankind. In like manner, beasts being incapable of sinning, their sufferings can never be considered as examples of punishment. The apostle, therefore, had good reason to say, Heb. x. 4. *It is impossible that the blood of bulls and of goats should take away sins.* Yet, the shedding of their blood was fitly prescribed in the Levitical ritual, as it prefigured the real atonement through which God was to forgive mankind their transgressions.—From the inefficacy of the annual atonements, made on the 10th of the 7th month by the high-priest, to procure for the people the eternal pardon of their sins, it follows that the daily atonements made by the ordinary priests had no greater efficacy in procuring the pardon of sins.—The efficacy which the annual atonements had in cleansing the holy places, is described, ver. 23. See note 1. on that verse.

Ver. 23.—1. *Should be cleansed.* The apostle speaks of the annual cleansing of the tabernacles, which was performed in the following manner: The high priest carried the blood of the appointed sacrifice into the inward tabernacle, where he sprinkled it on the mercy-seat seven times, and seven times before the mercy seat on the floor. This is termed, Levit. xvi. 16. *a making atonement for the holy place, because of the uncleanness of the children of Israel.* By the same rites, the tabernacle of the congregation was cleansed, and the altar, ver. 16, 18. But the tabernacles and altar, being incapable of moral pollution, their *uncleanness* must have been of a ceremonial kind, contracted, as it is expressed, ver. 16. *by their remaining among the people, in the midst of their uncleanness;* that is, contracted by the worship performed in them by the priests, during the preceding year. Wherefore, the *cleansing* and *reconciling* of these things imported their being fitted anew for the worship of God: And in particular, that the tabernacles were opened to the prayers,

24 (*Οὐ γὰρ*, 93.) *Therefore* Christ hath not entered into the holy places made with hands, (*ἀντιτύπα*) the images¹ of the true HOLY PLACES; but into heaven itself, now to appear before the face of God on our account.²

25 (*Οὐ δὲ*, 100.) *Not* however, that he should offer himself often,⁴ as the high-priest entereth into the holy places every year with other blood;

24 *Therefore* Christ our High-priest hath not entered with the sacrifice of his crucified body, Heb. x. 10. into the holy places made with the hands of men, the images of the true holy places; but into heaven itself, now to appear with that sacrifice before the manifestation of the divine presence, to officiate as the High-priest of these holy places on our account.

25 Though it was necessary, that Christ should open heaven to us by offering the sacrifice of himself, it was not necessary that he should offer himself often in the heavenly holy places for that purpose, as the high-priest entereth into the earthly holy places every year with other blood than his own,

and other acts of religious worship, to be performed by the priests and people, during the course of the succeeding year. — In these cleansings thus understood, there was the greatest propriety. For agreeably to God's general design in giving the law, by purifying with blood these copies of the holy places in heaven, men were taught, that heaven itself is opened to them through the blood of Christ; that on account of the shedding of his blood, God hath from the beginning accepted, and will to the end of the world accept, the worship which pious men, any where on earth offer to him; and that he will receive them into heaven after the general judgment

2. *But the heavenly holy places themselves, by sacrifices better than these.* The one sacrifice of Christ, by which heaven is opened, (see ver. 22. note 2. at the end) being here meant, to give dignity to that sacrifice, the plural is used instead of the singular; for the apostle hath every where taught, that Christ offered but one sacrifice, chap. x. 12.

Ver. 24.—1. *The images of the true holy places* *Ἀντιτύπα*, the antitypes. See 1 Pet. iii. 21. note 2. — In the mount, Moses had *τύπος*, the type or model of the tabernacles and of the services, to be performed in them, shewed to him. Hence, the tabernacles with their services which he formed according to that model, are called *antitypes*, or images of that model; consequently images of heaven itself, and of the services to be performed by Christ as the High-priest of the heavenly holy places; of all which the model shewed to Moses in the mount, was a shadow or dark representation

2. *Now to appear before the face of God on our account.* That Christ's appearing in the body in which he suffered death, before the manifestation of the divine presence in heaven, was a real offering of himself a sacrifice for us, is evident from the apostle's adding,

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

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

28 So Christ was once offered to bear the sins of many: and unto them that look for him shall he ap-

26 Ἐπει εἶδει αὐτὸν πολλὰκις πάθειν ἀπο καταβολῆς κόσμου· νῦν δὲ ἅπασι ἐπισυντελεῖα τῶν αἰῶνων, εἰς ἀθετησὶν ἁμαρτίας, διὰ τῆς θυσίας αὐτῆς πεφανερωταί.

27 Καὶ καθ' ὅσον ἀποκειται τοῖς ἀνθρώποις ἅπασι ἀποθάνειν, μετὰ δὲ τούτο κρίσις·

28 Οὕτως ὁ Χριστὸς ἅπασι προτένευθεῖς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτι-

in the following verse, that it was not necessary that he should *offer himself* often, as the high priest entered into the holy places annually. Wherefore, according to St. Paul, the ministrations of the Jewish high-priest in the Mosaic tabernacles from year to year, was a continued emblem of Christ's entering once for all into heaven with the sacrifice of himself; and of his continually officiating there for us, by virtue of that sacrifice; and of his procuring us access to worship God acceptably while on earth, together with the pardon of our sins and admission into heaven after the general judgment.

Ver. 25. *Not however that he should offer himself often.* The atonement made by Christ being founded on the sovereign pleasure of God, Heb. ii. 10. note, it was to be made according to the appointment of God. Wherefore, Christ having made that atonement only once, it follows that no more atonement was required by God, in order to his pardoning the sanctified, in all ages and nations. See the following note. — That Christ offered himself a sacrifice, not on the cross, but in heaven by presenting his crucified body there, before the manifestation of the divine presence, see proved, Heb. viii. 3. note; and ver. 5. of that chapter, note 5 at the end.

Ver. 26.—1. *For then he must often have suffered since the foundation of the world.* Here the apostle supports his affirmation, that it is not necessary to the pardoning of sinners, and to their admission into heaven, that Christ should offer himself in heaven, *often*, that is, *annually*, as the high-priest entered every year into the holy places on earth with the blood of bulls and of goats to make atonement for the people; because, saith he, in that case, Christ must *often*, that is, *every year*, have suffered death since the foundation of the world, which is absurd.—This reasoning merits the reader's particular attention, because it supposeth two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having

26 For then *he must often have suffered since the foundation of the world:* But now once, *at the conclusion (των αιωνων) of the ages, he hath been manifested to abolish sin-offering:* by the sacrifice of himself.

27 And, *for as much as it is appointed to men once* to die, *and after that, the judgment,*

28 *Even so Christ being once offered, (chap. viii. 3. note) in order to carry*

26 *For then he must often have suffered death on earth, since the beginning of the world. But, that this was not necessary appeareth from the fact itself: for now once, at the conclusion of the Mosaic dispensation, Christ hath been manifested in the flesh, to abolish the Levitical sin-offerings by the sacrifice of himself.*

27 *And, for as much as it is appointed by God, that men shall die but once, as the punishment of the sin of the first man, and that after death, every one shall be judged and punished but once for his own sins,*

28 *Even so Christ being once offered, in order to carry away the guilt of the sins of many, justice required*

having offered himself to God a sacrifice for sin. The apostle's reasoning evidently implies this. For if sinners may be pardoned without Christ's offering himself a sacrifice, his offering himself so much as once would not have been necessary; and far less his offering himself often, as the apostle affirms.—The second fact implied in the apostle's reasoning is, That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time; on which account Christ is with great propriety termed, Rev. xiii. 8. *A lamb slain from the foundation of the world.* The phrase, *from the foundation of the world*, in this passage is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin, did not take place immediately at the creation, but at the fall. Besides, we have the phrase in this limited sense, Luke xi. 50.

2. *To abolish sin offering.* Εὐαδερνον Beza saith, this Greek word is used to denote the removing of laws after they are abrogated.—Ἀμαρτια, *sin*, in this verse signifies *sin offering*, as it doth likewise, ver. 28. See 2 Cor. v. 21. note 1. After Christ offered the sacrifice of himself, the typical sin-offerings of the law being no longer of any use, were abolished. This great event was expressly foretold, Dan. ix. 24.

Ver. 27. *It is appointed to men once to die.* The apostle does not say, appointed to *all* men once to die: Because such as are alive at the coming of Christ to judgment, are not to die, but to be changed:—Besides, Enoch and Elijah did not die, but were translated in the body to heaven.—In this passage of scripture, as in many others,

pear the second time without sin unto salvation.

ας, εκ δευτερας χωρις αμαρ-
τιας οφθησεται τοις αυτου
απεκδεχομενοις εις σωτηρι-
αν.

though the expressions are universal, they describe only the general course of things.

Ver. 28.— . *To carry away the sins of many* So I translate ἀνεργησιν, supposing that the apostle alludes to the scape-goat, *which bare all the iniquities of the congregation unto a land not inhabited.*—If ἀνεργησιν, is translated *bear the sins*, as it is 1 Pet. ii. 24 the meaning will be the same in effect, namely, that Christ was once offered *to make atonement for the sins of many.* See 1 Pet. ii. 24. note 1.

2 *Will to them who wait for him, appear a second time.* The return of Christ from heaven to the earth at the last day, is here compared to, and was typified by the return of the high priest from the inward tabernacle. For after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Levit. xvi. 23, 24 he came out, arrayed in his magnificent robes, to bless the people who waited for him in the court of the tabernacle of the congregation. Now, as Doddridge observes, no image, for expressing the grand idea which the apostle intended to convey, could be presented more suitable than this would be to a Jew, who well knew the solemnity to which it referred. But there will be this difference, between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement, in his pontifical robes, for himself and for the people, Levit. xvi. 24. which shewed, that the former atonement was not real, but only
only

CHAP. X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

IN the preceding chapter, the apostle, for displaying Christ's dignity as an high-priest, having illustrated his affirmation, chap. viii. 7. That the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven: Also, having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven;

away the sins of many, will, to them who wait for him, appear a second time, without sin-offering, in order to salvation. no more sin-offering for them : And therefore, he will to them who wait for him, appear a second time on earth, without dying as a sin-offering, in order, as their king and judge, to bestow on them *salvation.*

only typical. Whereas Jesus, after having made atonement in heaven with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time. But having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him, that they are pardoned, and of bestowing on them the great blessing of eternal life. Which absolution and reward, he being surrounded with the glory of his Father, Matth. xvi. 27. will give them in the presence of the assembled universe, both as their king and their priest. And this is the *great salvation*, which Christ himself began to preach, and which was confirmed to the world, by them who heard him, Heb. ii. 3.

The form in which the high-priest and the ordinary priests were to bless the people after burning the incense in the tabernacles, is prescribed, Numb. vi. 23.—26. And that they were in use to bless the people after they burned the incense, we learn from Luke i. 8. where it is said, while Zacharias executed the priest's office before God in the order of his course, 9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying without at the time of incense — 21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple ; they waited to receive from him the prescribed blessing.

ven ; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator ; and the blessings procured by the services of the Levitical priests in the earthly tabernacles, with the blessings procured by the services performed by Christ in heaven ; he in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law containeth nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never can with the same emblematical sacrifices, which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1.—

This

This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon, they would have ceased, to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2.—Nevertheless, that the consciousness of their sins as unpardoned, still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3.—Moreover, in farther proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions, or as examples of punishment (See Heb. ix 22. note 2.) take away the sins of moral agents, ver. 4.—Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xl. to foretel what his Son was to say to him, when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, Thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them. But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5.—Whole burnt-offerings and sin-offerings thou hast no pleasure in now, ver. 6.—Wherefore I said, Behold I come into the world, to do, O God, thy will in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7.—On these words of Messiah, the apostle remarks, That having first said to God, Sacrifice, and offering, and whole burnt offerings, and sin-offerings, which are offered according to the law, thou dost not command neither art thou pleased with them, ver. 8.—And next, seeing he hath said, Behold, I come to do, O God, thy will by dying as a sin-offering, it is evident that God hath taken away his first command appointing the sacrifices of the law; and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin offering to render the malicious purpose of the devil abortive, ver. 9.—By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10.—From this memorable passage of the xlth Psalm, we learn, that the only real expiation for sin which God ever appointed, is the sacrifice

of his Son in the human nature; that all the sacrifices which he appointed to the Israelites were nothing but emblems of the sacrifice of Christ; and that the sacrifice of Christ being offered, the emblems of it are now fitly laid aside, that under the gospel-dispensation there might remain in the view of mankind, no sacrifice having any pretension to take away sin, but the sacrifice of Christ expressly established by God himself, as the meritorious cause of our pardon.

In what follows, the apostle applied to the sacrifices offered by the ordinary priests daily in the outward tabernacle, the argument by which he had proved the inefficacy of the sacrifices offered annually by the high-priest in the most holy place; namely, that the repetition of them shewed their inefficacy, ver. 11.—Whereas Christ through the whole of his life, having offered but one sacrifice for sin, sat down at the right hand of God, as having completely finished the expiation, and as taking possession of the government of the universe, ver. 12, 13 — Wherefore, by the one sacrifice of himself, Christ hath perfected for ever the sanctified; that is, hath obtained an eternal pardon, together with admission into heaven, for all them who have an interest in that sacrifice by faith and repentance, ver. 14.—This the Holy Ghost testifies, in the before-mentioned account of the covenant of which Christ is the Mediator, ver. 15 —where, among other things, God promises, that the sins and the iniquities of his people, he will remember no more, ver. 17.—Now, where a complete pardon is granted, certainly no more offering for sin is needed, ver. 18.

Here the apostle concludes his admirable reasonings concerning the priesthood and sacrifice of Christ. But, before we dismiss the subject, it may be proper to remark, that although the apostle's arguments are formed principally to shew the inefficacy of the sacrifices of Judaism, yet being equally applicable to the sacrifices of heathenism, they must have been of great use for convincing the Gentiles, that those atonements on which they had hitherto relied, were utterly ineffectual for procuring the favour of the Deity.—Moreover, the apostle having proved that the Levitical sacrifices and services were instituted to be representations of the sacrifice which Christ was to offer, and of the services which he was to perform, in heaven, may we not infer, that the sacrifices of beasts were instituted by God, at the beginning of the world for the same purpose. See Heb. xi. 4. note 4. And therefore, although these sacrifices could not take away sin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God. Being shadows of the priesthood, sacrifice, and intercession of Christ, they preserved the knowledge

knowledge and expectation of these great subjects among mankind, and more especially among the Israelites. Besides, when Christ, the High priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministrations, by their having been prefigured in the Levitical institutions.—In short, though the apostle hath denied that the sacrifices of the law were real atonements, yet by shewing the Jewish institutions in their true light, he hath preserved to them their whole importance; and by comparing them with the better institutions of the gospel, he hath made us sensible, how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifice of himself, not only made a sufficient atonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwells, ver. 19.—This entrance, Jesus hath made for us a way new and living into the holy place the habitation of God, through the veil of his flesh: So that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into his presence to live with him eternally in unspeakable happiness. Wherefore, being a new and living way into the presence of God, death is stript of all its terrors; and believers need not be afraid to die, ver. 20.—Also having now a great Priest always residing in heaven, the true *house* or temple of God, to present the prayers and other acts of worship which we offer on earth, ver. 21.—we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts are cleansed by repentance from an evil conscience, ver. 22.—Besides, our bodies having been washed with the pure water of baptism, we ought to hold fast that confession of the hope of pardon through Christ, which we then so solemnly made, without regarding the evils which such a confession may bring on us, ver. 23.—And when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith, and for their love to Christ and to his people, that we may excite one another to love and good works, ver. 24.—and should not, through the fear of our persecutors,

secutors, leave off the assembling of ourselves together for the worship of God, as the custom of some is: but rather exhort one another to persevere in the profession of the gospel: the rather, because we see the day of our deliverance from our persecutors approaching, ver. 25.—The apostle was the more earnest in this exhortation, because if one wilfully renounces the gospel, after having openly professed it, there remaineth no sacrifice by which that sin can be pardoned, ver. 26.—To such apostates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adversaries, ver. 27.—For if the despisers of Moses's law were put to death without mercy, although it was only a political law, ver. 28.—Of how much sorer punishment, think ye, shall he be counted worthy, who, by renouncing the gospel, tramples under foot the Son of God? *Ec.* ver. 29.—The punishment of such an apostate will be heavy and inevitable: For we know the irresistible power of him who hath said, The punishment of the wicked belongeth to me; I will repay them according to their deeds. Moreover, God having promised to avenge his people of their oppressors, he will certainly punish severely those who have insulted his Son and Spirit, ver. 30.—And it is a terrible thing to fall into the hands of the living God as an enraged enemy, ver. 31.

This exhortation to beware of renouncing the gospel, the apostle with great propriety pressed on the Hebrews in this part of his epistle, notwithstanding in the preceding sixth chapter he had displayed the heinous nature and dangerous consequences of apostasy. For after that display, having at great length described the efficacy of Christ's death, as a propitiation, in procuring the pardon of sin, and explained the gracious nature of the new covenant procured by Christ's death, he naturally supposed that the Hebrews were sensible of the guilt which they would contract, if they renounced the gospel in which these great blessings were made known and offered to mankind. Withal, having described the terrible punishment which awaits apostates, he could not doubt of their being sensible of their danger. Wherefore, to strengthen the good impressions which he charitably supposed his discourse had made on them, he desired them to call to mind the joy which they felt when they first believed the gospel; the courage and constancy with which they then suffered for their faith; the kindness which they shewed to their persecuted brethren; their sympathizing with him in his bonds; and the heavenly temper with which they took the spoiling of their goods, ver. 32, 33, 34.—and exhorted them, after having suffered so much for their faith, not to cast away their courage, which, he told them, would secure to them
a great

a great reward in heaven, ver. 35.—provided they continued to suffer patiently, while they were doing the will of God by maintaining their Christian profession, ver. 36.—Besides, their troubles would not be of long continuance. For Christ, according to his promise, would in a little time come and destroy the Jewish state, whereby the power of their persecutors would be broken, ver. 37.—And, to give his exhortation the greater weight, he put them in mind of what God had said by Habakkuk,

OLD TRANSLATION.

CHAP. X. 1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect;

GREEK TEXT.

Ι Σκιαν γαρ εχων ο νομος των μελλοντων αγαθων, εκ αυτην την εικονα των πραγματος, κατ' ενιαυτονταις αυταις θυσιαις ας προσφερουσιν εις το διηνεκες, ουδεποτε δυναται τες προσερχομενες τελειωσαι.

Ver. 1.—1. *Wherefore.* As the things mentioned in this verse are no proof at all of the doctrine contained in the preceding chapter, but an inference from that doctrine, our translators, by giving the participle *γαρ*, in the beginning of the verse, its casual signification, have entirely altered the scheme of the apostle's discourse, and have led the reader away from its true meaning. See the illustration.

2. *The law containing a shadow.* The word *σκια* *shadow*, sometimes denotes the outlines of a picture rudely drawn with chalk: such as painters make before they apply the pencil to produce an exact resemblance, called here *εικονα* the *image*, of what they intend to represent. But others more justly think the word *shadow*, is used in the sense which it has, Col. ii. 17. *which are (σκιαι) a shadow of things to come.* But (*σαρξ*) *the body is Christ's.* According to this sense of the word, a *shadow* is that obscure resemblance of any body, which it makes by the interruption of the rays of the sun. Whereas *εικων* *image*, denotes the substance or body itself which occasions the shadow. Wherefore, *αυτην την εικονα* *the very image*, in the subsequent clause, denotes the things themselves which are to come through the ministration of Christ. Accordingly in the Syriac version it is, *Et non substantia ipsarum rerum.*—This also is the interpretation which Chrysostom and Theophylact have given of the passage.—The *good things*, of which the law contained only a *shadow*, were, 1. The cleansing of the mind of believers from evil dispositions, by the doctrines of the gospel, and by the influences of the Spirit of God. Of this, the washings and purifications of the bodies of the Israel-

bakkuk, namely *The just by faith, shall live: But if he draw back, my soul will not be well pleased with him, ver. 38.*—Lest, however, the Hebrews might have inferred from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hope that they would not be of the number of those who draw back to their eternal perdition, but of the number of those who would continue to believe, to the saving of their soul, ver. 39.

NEW TRANSLATION.

CHAP. X. 1 (Γαρ, 93.) *Wherefore* the law containing a shadow *ONLY* of the good things to come, AND not the very (εικων) image of these things, never can with the same sacrifices which they offer yearly for ever, make (τας προσερχομενους) those who come to THEM perfect.

COMMENTARY.

CHAP. X. 1 *Wherefore, since the law, in the services of the high-priests in the inward tabernacle, contains a shadow only of the blessings which were to come through the services of Christ in the heavenly tabernacle, and not the very substance of these blessings, it never can with the same kind of sacrifice which the high-priests offer yearly for ever, make those who come to these sacrifices perfect in respect of pardon.*

ites enjoined in the law were a shadow.—2. That real atonement for sin which was made by the offering of the body of Jesus Christ in heaven, Heb. x. 10. Of this, the Levitical atonements made by the offering of beasts were a shadow.—3. The eternal pardon of sin procured for believers by the atonement which Christ made by the sacrifice of himself. Of this, the political pardon obtained for the Israelites by the atonement which the priests made by the sacrifice of beasts, was a shadow.—4. Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this, the drawing nigh of the Israelites to worship in the court of the tabernacle of the congregation through the blood of the Levitical sacrifices, was a shadow.—5. The eternal possession of the heavenly country, through believing and obeying the gospel. Of this, the continued possession of Canaan secured to the Israelites by their obedience to the law was a shadow. Wherefore, the good things which Christ hath obtained for believers through his ministrations in the heavenly tabernacle, being not procured but only typified by the ministrations of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away after the things of which they were the shadows were accomplished.

3. *Same sacrifices, which they offer yearly.* The circumstance of their offering these sacrifices yearly, shews that the apostle had in his eye, the sacrifices which the high-priest offered annually on the tenth of the seventh month.

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

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

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

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

2 Ἐπει ἐκ αὐτῶν ἐπαύσαντο πρὸς φερόμεναι; διὰ το μὴ-δὲ μὴν ἔχειν ἐπὶ συνείδησιν ἁμαρτιῶν τῆς λατρευούσας αὐτῶν κεκαθάρατους.

3 Ἀλλ' ἐν αὐταῖς ἀναμνήσεις ἁμαρτιῶν κατ' ἐνι-αὐτόν

4 Ἀδύνατον γὰρ αἷμα ταύρων καὶ τραγῶν ἀφαιρεῖν ἁμαρτίας·

5 Διὸ εἰσερχομένου εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφοράν ἐκ ἠθελήσας, σῶμα δὲ κατηρτίσω μοι.

Ver. 2. 1. *Would they not have ceased?* That this is the proper translation of the clause, Mill has shewed; in which he follows Oecumenius, and Theophylact, who affirm that it ought to be translated interrogatively.—The Syriac and Vulgate want the negative particle here.

2. *Because the worshippers.* Τῆς λατρευούσας. These were the people, who came to the tabernacle, to worship on the fast of the seventh month, called τῆς πεντήκοντης ver. 1.

Ver. 4 *It is impossible that the blood of bulls and of goats should take away sins.* Micah formerly taught the Jews the same doctrine, and even insinuated to them, that the heathens being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had recourse to human sacrifices, in the imagination that they were more meritorious. Micah vi. 7. *Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

Ver 5.—1. *When coming into the world, he saith.* Because the apostle here affirms, that Messiah when coming into the world spake the 6th and the following verses of Psal. xl and because David could in no sense say, that God did not desire sacrifice and offering from him, it is the general opinion, that the Psalm is a prophecy of Christ, and that it cannot be applied to David at all. For though it be said, ver. 12 *Mine iniquities have taken hold of me,* these iniquities may be *the iniquities of us all.* laid on him by the Lord, Isa. liii. 6. So that they became his by imputation. Or, by a metonymy of the cause for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent

2 *Since being offered, would they not have ceased? ¹ because the worshippers ² being once cleansed, should have had no longer conscience of sins.*

2 *Since, if these sacrifices could have made the worshippers perfect in respect of pardon, being once offered, would they not have ceased from being again offered? because the worshippers being once pardoned, should have had no longer any uneasiness in their conscience on account of the sins for which the atonement was made.*

3 (Αλλὰ, 81.) *Nevertheless in these a remembrance of sins IS MADE yearly. (See ver. 17.)*

3 *Nevertheless, in these sacrifices annually repeated, and in the confession of sins made over the scape goat, a remembrance of all the sins of the people, is made yearly as not pardoned. Levit. xvi. 21.*

4 (Γὰρ, 91.) *Besides, IT IS impossible that the blood of bulls and of goats, should take away sins. ¹ (See chap. ix. 22. note 2.)*

4 *Besides, it is impossible, in the nature of things, that the blood of bulls and of goats, should procure the pardon of sins, either in the way of substitution, or by example. See Ess. vii. Sect. 1. art. 2, 3. and Whitby's note on Heb. x. 14.*

5 (Διὸ) *Wherefore, when coming into the world, ¹ he saith, (Psalm xl. 6.) Sacrifice and offering (ἐκ νεότητος, 1 Tim. ii. 4. note) thou dost not command; but a body thou hast prepared me. ²*

5 *Wherefore, to shew this, when coming into our world, Messiah saith to God, The sacrifice of bulls and of goats, and the offering of the fruits of the earth, thou dost not now command, but a body thou hast prepared me, that by dying I might make the atonement prefigured by these sacrifices.*

subsequent expressions in the Psalm naturally lead us, ver. 12. *Innumerable evils have compassed me about. — Therefore my heart sinneth me. — That Messiah's coming into the world, means his coming from heaven into our world, we learn from himself, John xvi. 28. I came forth from the Father, and am come into the world. Also he hath told us for what end he came into our world, Matth. xviii. 11. The Son of Man is come to save that which was lost; namely, by giving himself to die for lost sinners; as is insinuated likewise in the passage under consideration.*

2. *But a body thou hast prepared me. Σωμα δὲ κατηρτισω μοι. This is the LXX. translation: but in the Hebrew it is, mine ears thou hast opened: Thou hast made me perfectly obedient to thee. So the phrase signifies, Isa. l. 5. The Lord hath opened mine ears, and I was not rebellious,*

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure ;

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

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure *therein*; (which are offered by the law ;)

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

6 Ὀλοκαυτώματα καὶ περὶ ἁμαρτίας ἐκ εὐδοκῆσας.

7 Τότε εἶπον. Ἴδε ἤκω, ἐν κεφαλίδι βιβλίου γεγραπταὶ περὶ ἐμοῦ, τὸ ποιῆσαι, ὁ Θεός, τὸ θελημα σοῦ·

8 Ἀνωτερον λεγων· Ὅτι θυσιαν καὶ προσφοραν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας ἐκ ἠθελήσας, εἶδε εὐδοκῆσας· αἵτινες κατὰ τὸν νομὸν προσφέρονται.

9 Τότε εἰρηκεν· Ἴδε ἤκω τὸ ποιῆσαι, ὁ Θεός, τὸ θελημα σοῦ· ἀναίρει τὸ πρῶτον, ἵνα τὸ δευτερον ἰστη.

rebellious, neither turned away back. And seeing the Son of God, by being made flesh, *took on him the form of a slave*, (Philip. ii. 7.) or obedient servant, the expression, *Thou hast prepared me a body*, is equivalent to *mine ears thou hast opened*: and both phrases signify, *Thou hast made me thy obedient servant*. This reconciliation of the passages, is founded on the ancient phraseology in which slaves were called *Σώματα*, *bodies*, because they were as implicitly directed by the will of their masters, as the body is directed by the mind. See Revel. xviii. 13. The LXX. therefore, have given the true sense of Psal. xl. 6. in what may be called a free translation, which the apostle hath adopted, for the sake of perspicuity. If this solution is not admitted, we must suppose, that the Hebrew copies, which the LXX. and the apostle used, had a reading in this passage, different from that found in the copies now existing.

Ver. 6. *Whole burnt-offerings.* These were such sacrifices as were wholly consumed by fire on the altar, without the priests receiving any share thereof.

Ver. 7.—1. *Which is written concerning me.* It was written concerning Christ in the book of the law, Gen. iii. 15. *The seed of the woman shall bruise thy head*: the Serpent's head. It was also written, *And in thy seed shall all the nations of the earth be blessed.*

2. *In the volume of the book.* ἐν κεφαλίδι The word κεφαλίς, properly signifies *the head or top of a pillar*; and sometimes *the pillar itself*, as Wetstein has shewed on this verse. Hence it was used by the LXX. to denote *a volume*, or roll of a book, on account of its cylindrical form. In the common translation of this verse, Messiah is

6 *Whole burnt offerings* ¹ and *sin-offerings*, thou art not pleased with.

7 Then I said, Behold I come to do, O God, thy will (supply *ὁ*) WHICH is written concerning me, in the volume of the book. ²

8 (Ανωτερον) Above, having said, (*ὅτι*, 200.) Certainly sacrifice, and offering, and *whole burnt-offerings*, and *sin-offerings*, (which are offered according to the law, ¹) thou dost not will, neither art pleased with :

9 (Τοῦτ) Next, (supply *ὡς*) SEEING he hath said, Behold I come to do, O God, thy will ; He taketh away the first WILL, (from ver. 10.) that he may establish the second.

6 The *whole burnt-offerings*, and the *sin-offerings* appointed in the law, having become the occasion of superstition, thou art not pleased with them.

7 Then I said, Behold I come into the world, to do O God thy will, with respect to the bruising of the head of the serpent by dying as a *sin-offering*, which is written concerning me in the volume of the book of the law. Gen. iii. 15.

8 On the foregoing remarkable passage I reason thus : The only begotten, who knew the will of his Father (John i. 18. on coming into the world, *First having said*, Certainly sacrifice, and offering, and *whole burnt-offerings*, and *sin offerings*, notwithstanding they are offered according to the law, thou dost not now will, neither art pleased with, being abused to the purposes of superstition.

9 Next, seeing he hath said, Behold I come into the world, to do O God thy will, by offering myself a sacrifice for sin, he hath shewed, that God hath abolished his former will or command concerning the Levitical sacrifices, that he may establish his second will or command concerning the sacrifice of his Son.

is represented as saying, *In the volume of the book it is written of me, Behold I come to do thy will O God.* But as this speech is nowhere written in the book of the law ; the translation which I have given, arising from the right construction of the words should be adopted ; namely *Then I said, Behold I come to do, O God thy will* (supply *ὁ*) *which is written concerning me, in the volume,* (or as others translate, *ἐν κεφαλῇ*, in the top or beginning) *of the book,* namely, of the law.

Ver. 8. *Which are offered according to the law.* This clause is not in the Psalm ; but it is added by the apostle to shew that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world

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

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

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

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

14 For by one offering he hath perfected for ever them that are sanctified ;

10 Ἐν ᾧ θεληματι ἡγιασμένοι ἐσμεν ἅ δια της προσφορας τε σωματος τε Ἰησοῦ Χριστοῦ εφραπαξ.

11 Καὶ πᾶς μὲν ἱερεὺς ἐσημε καθ' ἡμερων ἁγιασγων, καὶ ταῖς αὐταῖς θυσιαστικῆς προσδεχῶν θυσιαις, αὐτινες οὐδέποτε δύναται παρῆλθαι ἀμαρτίας.

12 Αὐτος δὲ μίαν ὕπερ ἀμαρτιῶν προσενεγκας θυσίαν εἰς τὸ δεξιὰς, ἐκαθίσεν ἐν δεξιά τῆ Θεοῦ.

13 Τὸ λοιπὸν ἐκδεχομενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτῆ ὑποποδίου τῶν ποδῶν αὐτῆ.

14 Μία γὰρ προσφορὰ τετελειωκεν εἰς τὸ δεξιὰς τῆς ἡγιαζομενης.

and offered himself as a sin-offering. Wherefore, that the reader may be sensible that they are the apostle's words and not the words of the Psalm, they must be read in a parenthesis, before the clause, *thou dost not will*, to shew that that clause refers to the four kinds of offerings mentioned in the Psalm.

Ver. 10.—1. *Sanctified by the offering of the body.* The Levitical sanctifications were made, by the frequent offering or sprinkling of the blood of the sacrifices in the holy places. But the sanctification of believers, is made by the offering, or presenting of the crucified body of Jesus Christ in heaven once, whereby his death on earth was manifested. See chap. viii. 5. note 5. last part of the note.

2. *Of Jesus Christ once.* Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that as the Levitical sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that by the express will of God, the sacrifice of Christ was appointed from the beginning, the only propitiation for the sins of men. And it must ever be remembered, that the will of God is the true foundation, on which

10 *By which will (ὁ ἁγιασμένοι εἶμεν) we are the sanctified, through the offering of the body' (ver. 5.) of Jesus Christ, once.*

11 *And indeed every priest standeth daily ministering and offering often the same sacrifices, which never can take away sins. (See ver. 2. 4.)*

12 *But he' having offered ONLY one sacrifice for sins, through his whole life, sat down (ἐν) at the right hand of God;*

13 *(Το λοιπὸν) Thenceforth waiting, till his enemies be made the footstool of his feet.*

14 *(Γὰρ, 93.) Wherefore, by one offering, he hath perfected (see Heb. v. 9. note 1.) for ever, the sanctified. (53.)*

10 *By establishing which second will of God, we are persons who being pardoned are fitted for worshipping God here, and for entering heaven hereafter, through the offering of the body of Jesus Christ once. That being sufficient to procure us an eternal pardon. See Heb. ix. 26. note 1.*

11 *And indeed every ordinary priest, standeth morning and evening ministering and offering the same sacrifices, which sheweth that these sacrifices never can take away sins.*

12 *Whereas Christ having offered only one sacrifice for sins through his whole life, sat down at the right hand of God "a priest upon his throne," Zech. vi. 13. to whose glory as High-priest in heaven, that of royal dignity and certain conquest was added.*

13 *Thenceforth waiting till his ministry as High-priest, and government as King, shall issue, according to God's promise, Pl. cx. 1. in the utter destruction of his enemies.*

14 *Wherefore it is evident, that by one offering of himself, Christ hath procured an everlasting pardon for them who by faith and repentance are sanctified; that is, prepared to receive the benefit of that offering.*

which any propitiation for sin can be established. Wherefore since the death of Christ is by God made the propitiation for the sin of the world, it rests on the foundation of his will, secure from all the objections raised against it, either by crying Christians or by obstinate Infidels, on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other. See Heb. ii. 10. note 4.

Ver. 12.—1. *But he.* Ἀλλὸς δὲ, answers to πρὸς μὲν, in verse 11.

2. *Through his whole life.* Ἐν τῷ διηνεκεί, See Heb. vii. 3. note 4. This clause may be joined with what goes before, as I have done, to express the efficacy of Christ's sacrifice, Or, it may be joined,

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

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

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

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

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

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ προεἰρηκεῖναι·

16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, δίδες νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἐπιγράψω αὐτοὺς·

17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν ἔμνησθω ἔτι.

18 Ὅπως δὲ ἀφεσις τῶν, ἔκ ἔτι προσφορά περι ἁμαρτίας.

19 ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

as our translators have done, with what follows, so as to express his sitting for ever at the right hand of God.

Ver 18. *No more offering for sin is needed.* If after remission is granted to the sinner there is no need of any more sacrifice for sin, as the apostle here affirms; and, if Christ by offering himself once *hath perfected for ever the sanctified*, as is observed, ver. 14. the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the Papists trust for the pardon of their sins, in proportion to the number of the masses which, either by favour, or money, or legacies, they procure to be said for them after their death, hath no foundation in scripture. Nay it is an evident impiety, as it proceeds on the supposition, that the offering of the body of Christ once, is not sufficient to procure the pardon of sin, but must be frequently repeated.—If they reply, that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith established by the Council of Trent, which in Sess. xxii. Can. 1. 3. declared *the sacrifice of the mass, to be a true and proper propitiatory sacrifice for sin.* I say give up the cause: For the representation and commemoration of a sacrifice, is not a sacrifice.—Further, it cannot be affirmed that

15 *And even the Holy Ghost testifieth THIS to us, (μετα γαρ, 94.) according indeed to what was before mentioned: (Chap. viii. 10, 12.)*

16 *This is the covenant which I will make with them after these days, saith the Lord, I will put my laws in their hearts, and write them upon their minds;*

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

18 *Now, where remission of these is, no more offering for sin IS NEEDED.*

19 *Well then, brethren, having (παρρησιαν εις την εισοδον) boldness¹ in the entrance of the holy places,² by the blood of Jesus,*

15 *And even the Holy Ghost testifieth thus to us, according indeed to what was before cited, chap. viii. 10, 12: namely,*

16 *This is the covenant, which I will make with my people, the spiritual Israel of all nations, in the latter days, saith the Lord; I will give them a strong love to my laws, and a clear knowledge of them. (See Heb. viii. 10.—12. notes.)*

17 *And their sins, and their iniquities, I will never more call to remembrance, as I did under my former covenant, by the repetition of the annual expiation.*

18 *Now, where God forgives iniquities, so as never to remember them more, no farther atonement is needed: Thus hath the Holy Ghost testified that by one offering, Jesus has perfected for ever the sanctified, ver. 14.*

19 *Well then brethren, as the improvement of the doctrine of Christ's priesthood, all believers having boldness in death, the entrance into the habitation of God, by the blood of Jesus;*

the body of Christ is offered in the mass, unless, as Whitby observes, it be said that as often as it is offered Christ hath suffered death. For the apostle saith expressly, Heb. ix 25, 26 that if Christ offered himself often, he must often have suffered since the foundation of the world.

Theodoret, who has divided this epistle into three sections, ends his second section with this verse very properly, as it is the conclusion of the doctrinal part of the epistle.

Ver. 19.—1. *Having boldness.* The word *παρρησιαν* properly signifies *freedom of speech*; and by an easy figure, *boldness*. Here it signifies *boldness* arising from a firm persuasion of our title to appear before God, as pardoned persons through the blood of Christ.

2. *In the entrance of the holy places.*—*Εισοδον*, properly signifies *a way into a place*. By the *holy places* here mentioned, the apostle

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

21 And *having* an high-priest over the house of God,

20 Ἦν ἐνεκαίνισεν ἡμῖν
ὁδὸν προσφάτου καὶ ζωσαν,
διὰ τε καταπέτασματος,
τετεσι τῆς σαρκὸς αὐτῆ·

21 Καὶ ἱερεὶα μέγαν ἐπι
τοῦ οἴκου τῆ θεῆ·

does not mean the Jewish holy places; for into the outward tabernacle none but priests were allowed to enter; and into the inward, the high-priest alone went; and that but one day in the year. The holy places therefore of which the apostle speaks, is *heaven itself* the true holy place where the Deity dwells or manifests his presence. And the entrance into that holy place, is not a figurative but a real entrance. The figurative entrance by prayer and other acts of worship was enjoyed by believers from the beginning of the world. But actual admission into heaven, none can have till the general judgment, Heb ix. 8. And as it is by dying that we enter into the invisible world, *Death*, which brings believers into that world, it fitly called *the entrance or passage* into the heavenly holy places; in which entrance we have obtained boldness through the blood of Jesus.—*Boldness through the blood of Jesus* is an allusion to the boldness which the high-priest had in the entrance of the inward tabernacle, through the blood of the sacrifices which he carried in his hand.—Death considered as the way which leadeth us into the presence of God infinitely holy, to whom we must give an account of all our actions, would be very terrible to us indeed, did we not know that Jesus by shedding his blood hath procured the pardon of our sins. For to use the Spectator's words, No. 513. "I must confess that I think there is no scheme of religion besides that of Christianity which can possibly support the most virtuous person under this thought, (the thought of the judgment) Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, and in short so many defects in his best actions, that, without the advantage of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be cleared before his Sovereign Judge, or that he should be able to *stand in his sight*. Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted."

Ver. 20.—1. *Which entrance he hath dedicated.* ΕΝΕΚΑΙΝΙΣΕΝ. This word is used, Heb. ix. 18. to express the solemn ratification of the Sinaitic covenant by sacrifice. Estius, following the greek commentators says, it denotes the action of one who first applies to its

20 Which ENTRANCE (from ver. 19.) he hath dedicated¹ for us, a way new and living,² through the veil, that is, his flesh;³

21 Also HAVING a great priest (επι, 188.) in¹ the house of God,

20 Which entrance (ενεκαμισεν) Christ hath dedicated for us Jews and Gentiles, by making it a way new and life-giving into the true holy place, through the veil, that is, through his flesh, by the rending of which he hath opened to us this new way;

21 Also having a great priest officiating in heaven, the true house of God, who presents our addresses to the Father, and is able to help us when tempted;

use that which is new and just finished; or who restores it to its use. Accordingly he translates it, *Initiare, Dedicare*; and supposes the apostle's meaning to be, 'That Christ first passed this way in the body into the presence of God. But, since Christ passed into the presence of God with his body, how could he so pass through the veil of his flesh. I therefore think the apostle's meaning is, that by rending the veil of his flesh Christ opened a way, not for himself but for believers, to go into the presence of God after the general judgment.

2. *A way new and living*: Ὁδὸν πρωτόφρατον καὶ ζῶσαν. The word πρωτόφρατος, signifies, *newly slain*. Here applied to a way it signifies *newly made*; consequently a way which no person had trodden till Christ prepared it. Death, as reformed by Christ, is with great propriety called a *new way* into the presence of God; because originally, it was a way which led us from the presence of God for ever. It is also called a *living way*, because its nature is utterly altered, being made by Christ, the way to eternal life, instead of the way to eternal death. Astonishing! Death is become a *living way*; that is, a *life-giving way*, a way which leads to a never ending life.

3. *Through the veil, that is, his flesh*. The *flesh* or *body* of Christ is called *the veil*, in allusion I suppose to the emblematical meaning of the veil, whereby the inward tabernacle, which represented heaven the habitation of the Deity was separated from the outward tabernacle with its court, which represented the earth the habitation of men. For, as by that veil all who frequented the outward tabernacle and its court, were excluded from the inward tabernacle, so by their body or flesh, all who live on earth are excluded from the habitation of the Deity. Now, since it is by virtue of our Lord's death that we in the body shall be admitted into the presence of God as sanctified and pardoned persons, the apostle had good reason to say that Christ hath made a *new and living way for us into the holy places, through the veil, that is, his flesh*.—If the miraculous rending of the veil of the temple when our Lord expired on the cross, Matth. xxvii. 51. was intended

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

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

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

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

22 Προσερχώμεθα μετα ἀληθινῆς καρδίας ἐν πληροφῶρῃα πίσεως, ἐξραυτ.σμενοὶ τὰς καρδίας ἀπὸ συνείδησεως πονηρᾶς.

23 Καὶ λελασμένοι τὸ σῶμα ὕδατι καθαρῷ, κατεχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· πίσος γὰρ ὁ ἐπαγγελιαμενος.

24 Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγαπῆς καὶ καλῶν ἐργῶν·

25 Μὴ εγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἐθεθ. τισιν, ἀλλὰ παρακαλεῦντες· καὶ τοσούτω μᾶλλον ὅσω βλέπετε ἐγγιζέσαν τὴν ἡμέραν.

to signify that heaven was opened to his people through the rending of his body, that circumstance likewise, might lead the apostle to call Christ's body, or flesh, *the veil*.

Ver. 21. *Priest in the house of God.* Our translators have rendered this *over the house*, to mark Christ's power over the church as king. But the translation I have adopted, agrees better with the context, in which we are exhorted to draw nigh to God, from the consideration of our having a great Priest in heaven the true house of God, to present our prayers, and to intercede for us.

Ver. 22. *Being sprinkled in hearts from an evil conscience.* When the bodies of the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with *the water of separation* described Numb. xix. 2.—10. But the sprinkling or cleansing, here recommended by the apostle, is not of the body from ceremonial pollution, but of the heart from the terrors of a guilty conscience. This cleansing is effected, neither by water nor by the blood of beasts, but by Christ's blood shed as a sin-offering, whereby the repenting sinner hath a full assurance of pardon.

Ver. 23.—1. *Being washed.* Λελασμένοι This word is commonly applied to the washing of the whole body; but *νίψασθαι*, to the washing of a part, such as the hands or feet. See John xiii. 10. Greek. This is an allusion to the high priest's washing his body with water before he entered the inward tabernacle, Levit. xvi.

22 (Προερχομεθα) Let us draw *nigh*, with a true heart, in full assurance of faith, *being sprinkled IN hearts* from an evil conscience. ¹

22 *Let us worship God with a sincere heart, in full assurance of acceptance through faith in Christ's death as an effectual sin-offering, being cleansed not in body by the legal sprinklings, but in hearts from the terrors of an evil conscience by repentance and by the blood of Christ.*

23 *And being washed¹ IN body with clean water, let us hold fast the confession of the hope² unmoved; for faithful is he who hath promised.*

23 *And being washed in body with the clean water of baptism whereby we professed our faith in Christ as our only High-priest, Let us hold fast the confession of our hope of salvation through his ministrations, unmoved by the threats of our persecutors: for faithful is he who hath promised us pardon through Christ.*

24 *And let us attentively consider one another, in order to the quickening of love and good works;*

24 *And, when in danger of being seduced, by the arguments, examples, and threatenings of unbelievers, Let us attentively consider one another's virtues, and failings, and circumstances, that by proper motives we may excite one another to love and good works;*

25 *Not leaving off the assembling of ourselves together, as the custom of some is, but exhorting ONE ANOTHER; and so much the more, as ye see the day¹ approaching.*

25 *Not leaving off the assembling of ourselves together for worshipping God, as the custom of some is who are afraid of persecution from unbelievers; but exhorting one another: and this so much the more, as from the signs of the times ye see the day approaching, in which the power of your unbelieving brethren will be broken.*

4. In that manner also the Levities were purified, Numb. viii. 7.

2. *Confession of the hope.* The English translators, on the authority of one MS only, read here πιστες, *faith*. See Mill.—The apostle in this exhortation referred to that confession of their hope of salvation through Christ, which the primitive Christians made at baptism.

Ver. 25. *As ye see the day approaching.* The article in the Greek, added to the word *day*, shews that some illustrious day is meant; generally supposed to be the day of the destruction of the Jewish state.

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

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

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

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

26 Ἐκπεσιως γαρ ἀμαρτανοντων ἡμῶν μετα το λαβειν την επιγνωσιν της αληθειας, οκ επι περι ἀμαρτιων απολειπεται θυσις,

27 Φοβερα δε τις εκδοχη κρισεως, και πυρσ ζηλος, εσθιειν μελλοντος τες υπεναντις.

28 Αθετησας τις νομον Μωσεως, χωρις οικτιρημων επι δυσιν η τρισι μαρτυσιν αποθνησκει.

29 Ποσω, δοκειτε, χειρονσ αξιωθησεται τιμωριας ο τον υιον τσ Θεσ καταπατησας, και το αιμα της διαθηκης κοινον ηγησαιμενος εν ω ηγιασθη, και το πνευμα της χαριτος ενυβρισας;

state. *That day* the Hebrews saw approaching, by the appearing of those signs which our Lord hath mentioned in his prophecy of the destruction of Jerusalem.

Ver. 26 — 1. *If we sin wilfully after having received the knowledge of the truth, &c.* Many pious but weak Christians have been greatly terrified by this text, not knowing that the apostle speaks not of wilful sin in general, but of deliberate apostasy manifested by the apostate's forsaking the Christian assemblies. For the description which the apostle hath given ver. 29. of the wilful sin of which he speaks, agrees only to deliberate apostasy, which, in the first age, was of so heinous a nature that Christ declared he will deny the person before his Father, who hath denied him before men, Matt. x. 33.

2. *There remaineth no more sacrifice for sins.* As the apostle, in the former part of the epistle, had proved that the sacrifices of the law were all abolished, and that the only sacrifice for sin remaining is the sacrifice of Christ, it follows, as Peirce justly observes, that *apostates*, who wilfully renounce the benefit of that sacrifice, have no sacrifice for sin whatever remaining to them.

Ver. 7. — 1. *But some dreadful expectation of judgment.* Here, the apostle lays it down as certain, that God will not pardon sinners, without

26 For if we sin wilfully,¹ after *having received* the knowledge of the truth, there remaineth no more sacrifice² for sins,

27 But *some dreadful expectation* of judgment,¹ and a *fiery anger* which shall devour the adversaries.²

28 (T₁₅) *Any one who disregarded the law of Moses*, died without mercy, (Numb. xv. 30.) by two or three witnesses, (Deut. xvii. 6.)

29 Of how much *sover punishment*,¹ think ye, shall he be *counted* worthy, who hath *trampled* under foot² the Son of God, and *reckoned* the blood of the covenant wherewith he was sanctified,³ an *unclean* thing, and hath *insulted* the Spirit of Grace?⁴

26 For, if terrified by the evils which attend the profession of the gospel, we renounce it contrary to our conscience, after having attained to the knowledge and belief of the gospel, there remaineth to such persons no more sacrifice for sins;

27 But some dreadful apprehension of the judgment remaineth, and a punishment by fire the effect of God's anger to devour all the adversaries of God, whether secret or open.

28 The justice of never pardoning them who wilfully apostatize from the gospel, will appear to you Hebrews from this, That any one who presumptuously disregarded the law of Moses, though but a political law, was put to death without mercy, if convicted by two or three witnesses.

29 If so, Of how much *sover punishment* think ye shall he be *counted* worthy, who, by wilfully renouncing the gospel, hath *trampled* under foot the Son of God as an impostor, and *reckoned* his blood whereby the new covenant was ratified, and the apostate himself was separated to the worship of God, the blood of one justly crucified; and hath *in defiance* opposed the Spirit, the author of the miraculous gifts.

without some sacrifice or satisfaction. For otherwise, it would not follow from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment. See Heb. ix. 26. note 1.

2. *And a fiery anger which shall devour the adversaries*—This is an allusion to the fire, that came out from the Lord, and consumed the 250 men, who in the rebellion of Korah, intruded themselves into the priest's office, Numb. xvi. 35. and whose destruction, is an emblem of the destruction of the wicked by fire, at the day of judgment, 2 Thess. i. 7, 8.

Ver. 29.—1. *Of how much sover punishment*. The sover punishment which God will count apostates worthy of, is eternal death.

2. *Trampled*

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

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

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

30 Οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις ἐγὼ ἀνταποδώσω, λέγει Κύριος. Καὶ πάλιν· Κύριος κρινεὶ τὸν λαὸν αὐτῆς.

31 Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

32 Ἀναμνησθεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες, πολλὴν ἀθλήσιν ὑπεμείνατε παθῆματων·

2. *Trampled under foot.* Trampling under foot is an expression of the greatest contempt; and also of rage and fury, Dan. viii. 10. Isa. lxi. 3. LXX.

3. *The blood of the covenant, wherewith he was sanctified.* See *Ess.* iv. 53. The covenant at Sinai, was made by sprinkling the book of the law, and all the people, with the blood of the sacrifices which were offered for its ratification. When thus sprinkled, the Israelites were sanctified, or separated from idolaters, to worship the true God. In like manner, the new covenant is made on our part, by our drinking the symbol of the blood of Christ in the supper, which therefore he called *his blood of the new covenant*, Mark xiv. 24. and with that blood Christians are sanctified, or separated to the worship of God. Of this outward sanctification, or separation from heathens and infidels to be the visible church of God, the apostate had partaken equally with others.—Some commentators, however, not understanding in what sense apostates are sanctified by the blood of the covenant, think the apostle speaks here of Christ, who they say was *sanctified* or separated to his mediatorial offices by his own blood or death. But in this I think they are mistaken. For Christ was made a priest after the similitude of Melchizedec by the oath of God, long before he died, that by offering himself as a sacrifice he might make atonement for the sins of the world. Farther, as Christ was not made a priest by his death, so neither was he made the mediator of the new covenant by his death. That honour was not the necessary consequence of his death; but it was bestowed on him by God as the reward of his dying to procure the new covenant.—To conclude, there are some who think the apostle in this passage speaks of the sanctification of believers by their baptism, the water of which they say represents the blood of Christ. But to this it may be replied, that no where else in scripture is the water of baptism spoken of as an emblem of Christ's blood.

4. *Hath insulted the Spirit of Grace.* The apostle means *the Holy Spirit*, whose gifts were bestowed, in the first age, on believers for
the

30 For we know him *who hath said*, (Deut. xxxii. 35.) Vengeance BELONGETH to me, I will repay,' saith the Lord.² And again, (ver. 36.) 'The Lord (*κρίνεις*) will judge³ his people.

31 It is a *dreadful* thing to fall into the hands of the living God.¹

32 But call to remembrance the former days, in which, *being enlightened*, ye sustained a great combat¹ of afflictions;

30 The character of God, makes the punishment of apostates certain. *For we Jews know how powerful and terrible he is, who hath said, Punishment belongs to me, I will repay saith the Lord. And again, The Lord will avenge his people of their oppressors. If so, will he not avenge his Son, and Spirit, and the disciples of his Son, of those who insult them?*

31 To fall into the hands of an enraged enemy is dreadful; but *it is far more dreadful to fall into the hands of the living God, whose power no enemy can resist.*

32 Be not terrified by your persecutors; but, to encourage yourselves, *call to remembrance the former days, in which, being newly enlightened with the gospel, ye courageously sustained, with God's assistance, a grievous persecution from your unbelieving brethren;*

the confirmation of the gospel. See Heb. vi. 4.—6. Wherefore if one apostatized in the first age, after having been witness to the miraculous gifts, much more after having possessed them himself, he must, like the Scribes and Pharisees, have ascribed them to evil spirits; than which a greater indignity could not be done to the Spirit of God.

Ver. 30 — 1. *Vengeance belongeth to me, I will repay.* Though this was originally said of the idolatrous nations who oppressed the Israelites, it was very properly applied by the apostle to apostates, being a general maxim of God's government, according to which he will act in all cases where vengeance or punishment is due.

2. *Saith the Lord.* These words are neither in the Hebrew text, nor in the LXX. translation: But they are added by the apostle, to shew that they were spoken by God.—Examples, of this method of quoting the scriptures, we have Rom. xiv. 11. 2 Cor. vi. 17.

3. *The Lord will judge his people.* The context in the old testament, leads to the explanation given in the commentary, ver. 36. *The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone.* Besides, in other passages, to judge signifies to avenge. Thus, when Rachel bare Dan, she said, Gen. xxx. 6 *God hath judged me.* In like manner David: Psa. xliii.

1. *Judge me O God, and plead my cause against an ungodly nation.*

Ver. 31.

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

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

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

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

33 Τετο μεν, ενειδισμοις τε και θλιψεσι θεατριζομενοι· τετο δε, κοιωνοι των ετως ανασρεφομενων γενηθεντες.

34 Και γαρ τοις δεσμοις μη συνεπαθησατε, και την αρπαγην των υπαρχοντων υμων μετα χαρας προσεδεξασθε, γινωσκοντες εχειν εν εαυτοις κρειπτονα υπαρξιν εν θρανοις, και μενυσαν.

35 Μη αποβαλητε εν την παρηρησιαν υμων, ητις εχει μισθαποδοσιαν μεγαλην.

36 Υπομονης γαρ εχετε χρεια· ινα το θελημας τε θεε ποιησαντες, κομισησθε την επαγγελιαν.

Ver. 31. *Hands of the living God.* Commentators observe, that the epithet of *living*, is given to God in this passage where his vengeance is spoken of, to shew that as he lives for ever he can punish for ever; a consideration which adds to the terribleness of his vengeance.

Ver. 32. *A great combat of afflictions.* There were various persecutions of the Christians in Judea; particularly the great persecution after the death of Stephen, Acts viii. 1. and Herod's persecution, Acts xii. 1. Perhaps the apostle here refers to the persecution mentioned, 1 Thess. ii. 14. in which the Hebrews shewed great love to their suffering brethren, Heb. vi. 10.—Their enduring this persecution with fortitude and patience, the apostle calls *πολλην αθλησιν*, a *great combat*; to signify that the combat, which the disciples of Jesus maintained against their persecutors, was more difficult and dangerous, and at the same time more honourable, than any of the combats in the games.

Ver. 34.—1. *Ye even suffered with me in my bonds.* To suffer with others, is to feel grief on account of their sufferings, and to expose one's self to trouble in relieving them. These charitable offices the Jewish believers performed to the apostle, during his two years imprisonment in Jerusalem and in Cæsarea.—The Alexandrian and Clermont MSS. two of Stephen's MSS. and the St. Germ. Lat. read here

33 Partly indeed, whilst ye were made a *spectacle* both by reproaches and afflictions; and partly whilst ye became companions of them, who were so treated.

34 For ye even suffered with ME in my bonds, and the spoiling of your goods ye took with joy, knowing in yourselves that ye have a better substance in heaven, even a permanent SUBSTANCE.

35 Wherefore, cast not away your boldness, which hath a great retribution.

36 Ye have need however, of perseverance, (see 1 Thess. i. 3. note) that when ye have done the will of God, ye may receive the promise.

33 Partly indeed, whilst ye were made a public spectacle, (see 1 Cor. iv. 9. note 2.) as malefactors in a theatre, both by the reproaches cast on you as atheists for deserting the institutions of Moses, and by the afflictions which befel you on that account; and partly, whilst ye kept company with and comforted them, who were treated in the same cruel manner.

34 For ye even suffered with me in my bonds, both at Jerusalem and at Cæsarea, and the loss of your goods ye took with joy, because ye were inwardly persuaded that ye have a better substance laid up for you in heaven even a permanent substance which cannot be taken from you either by force or by fraud.

35 Wherefore, having formerly behaved so bravely, cast not away your boldness now, as cowardly soldiers cast away their shields and run in the day of battle; which courage maintained to the end, will have a great reward in heaven.

36 Ye must however have perseverance as well as courage, that when ye have done the will of God by enduring to the end, ye may receive the accomplishment of Christ's promise, Matth. xxiv. 13. to save you from your enemies.

here τοῖς δεσμοῖς with the prisoners. The Syriac version, hath *Et doluit vobis propter eos qui vincili erant*. Also the Vulgate. *Et vinculis compassi estis*. This reading Estius, Grotius, Wettstein, Mill, Bengelius, and others approve. Nevertheless, as the common reading is supported by the greatest number of ancient MSS the other reading, though found in the MSS. and versions above mentioned, is of the less authority that the Alexandrian, St. German, and some other copies, were very early corrected by the Vulgate version, as was shewed, Gen. Pref. p. 3, 4.—For these reasons I think the common reading is genuine, and ought to be retained; especially as the other reading may have been introduced into the Vulgate and other

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

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

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

37 Ἐτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχομενος ἔξει, καὶ ἔχρονει.

38 Ὁ δὲ δικαίος ἐν πίστεως, ζήσεται· καὶ ἐὰν ὑποβιβληται, ἔκ εὐδοκίᾳ ἢ ψυχῇ μὲ ἐν αὐτῷ.

39 Ἡμεῖς δὲ ἐκ ἐσμεν ὑποβολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

versions by some one in the early ages, who thought St. Paul was not the author of the epistle to the Hebrews.

2 *Knowing in yourselves.* This may be explained by Rom. viii. 16, 17. Or the translation may run thus: *Knowing that ye have for yourselves a better substance; better goods and possessions, in heaven.*

Ver. 37. *He who is coming will come.* Though the apostle in this verse uses some words of the prophet Habakkuk, chap. ii. 3. he doth not introduce them as a quotation from him containing a prophecy of any coming of Christ. This being the case, the commentators might have spared the pains they have taken to shew that these words, as they stand in Habakkuk, may be interpreted of Christ's coming to destroy Jerusalem. In the passage where they are found, the prophet exhorted the Jews to trust in God for deliverance from the Chaldeans, by putting them in mind of the faithfulness of God in performing his promises concerning the continuance of their nation, and of his power to preserve them during the Babylonish captivity, and to restore them to their own land. Wherefore, as the faithfulness and power of God are a source of consolation, to which good men at all times may have recourse in their distresses, the apostle might with great propriety apply Habakkuk's words, by way of accommodation, to Christ's coming to destroy Jerusalem and the Jewish state. Christ had promised to come for that purpose before the generation then living went off the stage. Now as the believing Hebrews could entertain no doubt of his faithfulness and power to perform his promise, the apostle to encourage them to bear their afflictions with patience, very fitly put them in mind of that event, in the words of the prophet Habakkuk, because it assured them that the power of their persecutors would soon be at an end.—It is observed by commentators, that ὁ ἐρχομενος, *he who is coming*, is the appellation given by the Jews to *Messiah*, Matth. xi. 3. *art thou he ὁ ἐρχομενος who should come? or look we for another?*—Matth. xxi. 9. *Blessed is he ὁ ἐρχομενος, who cometh in the name of the Lord.*

37 For yet a *very* little while, and he *who is coming* will come, and will not tarry.

38 Now the just by faith, shall live.¹ (Καὶ εὖ) But if he draw back, my soul will not be well pleased with him.²

39 But we are not of them who draw back unto destruction, but of faith (εἰς σωτηρίαν ψυχῆς) to the salvation of the soul. Matth. x. 39.

37 The persecution will not last long. For, to use the words of Habakkuk ii. 3. *in a very short time, he who is coming, will come and destroy the Jewish state, and will not tarry; and then your brethren shall cease from persecuting you.*

38 Live in the firm belief of these things, for (Hab. ii. 4.) *The just by faith shall live. But if he draw back, if he loseth his faith, God's soul will not be well pleased with him.*

39 *But I am persuaded, we are not of the number of those who draw back from Christ, unto their own destruction; but of those who live by faith so as to obtain the salvation of the soul.*

Ver. 38.—1. *Now the just by faith shall live, &c.* See Rom. i. 17. note 3.—In Habakkuk the passage is, *Hinnè gnuph.a lo jasber naphsko bo, vetzaddick beemunatbo jihje*; which our translators have rendered thus: *Behold the soul which is lifted up, is not upright within him; but the just shall live by his faith.* Pocock however affirms, that the apostle hath given the true translation of the passage; for one of the senses of *gnuphla* is, *he who faints*. Thus Jonah iv. 8. *vejathgnaleph*, signifies, *he fainted, or his spi it withdrew*.—Isaiah li 20. *My sons* (*gnullepha*) *have fainted*. Farther, he observes that *Jasbar*, among other things, signifies *to please*; and that the LXX. have translated it by the word *αρεσκων*, *to please* Numb. xxiii. 27. and elsewhere. See Kircher's Concord. According to these remarks, the passage may be translated as the apostle hath done: *Behold he who faints, (So εὐνοουλαται signifies, Scapula) shall not please his (God's) soul. But the just by his faith shall live.*—In this passage, the prophet, as well as the apostle, speaks of the efficacy of faith to support and comfort a man under temptations and afflictions, in such a manner that he neither faints in the combat, nor withdraws from it. See Rom. i. 17 note 3.

2. *My soul will not be well pleased with him* In Habakkuk's prophecy this clause stands before the clause, *The just by faith shall live*. But the apostle altered the order of the clauses for the sake of adjoining the observation in ver. 39.

CHAP. XI.

View and Illustration of the Matters contained in this Chapter.

THE apostle in the end of the foregoing chapter, after mentioning the persecutions to which the Hebrews were exposed, had comforted them by suggesting a remarkable saying of the prophet Habakkuk: *The just by faith, shall live.* In this chapter he illustrates that saying, by bringing into the view of the Hebrews examples from their own scriptures, of persons who by a strong faith in God and in his promises, resisted the greatest temptations, sustained the heaviest persecutions, were preserved in imminent dangers, performed the most difficult acts of obedience, and at length obtained a distinguished reward. This beautiful discourse, therefore, may be considered as an animated display of the triumphs of faith over the allurements and terrors of the world.

And first of all, to shew that this noble grace of faith is attainable by men in every age and country, the apostle tells us that it consists in such a firm persuasion of the things which God hath declared and promised, as clothes them with an evidence equal to that of sense, ver. 1.—and as examples of this faith in the declarations of God, *Abel, Enoch, and Noah* are mentioned, who were all so firmly persuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3.—7.—Next, as an illustrious example of faith in the promises of God the apostle mentions *Abraham*, who left his native country and kindred at God's command, and set out for a land which he was afterwards to inherit, not knowing whither he was going. And being come into the promised country, he lived there all his life, with his children *Isaac* and *Jacob*, the joint heirs of the same promise, as in a land belonging to other people, because he knew that it was promised to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner *Sarah*, Abraham's wife, to whom God promised, that she should be *the mother of nations*, lived long in the faith of that promise, though it was not performed to her till she was ninety years old, when she brought forth *Isaac*, who became the father of children innumerable, ver. 11, 12.—All these patriarchs died, without receiving the country that was promised to them, yet they died in the faith that they should receive it; and by confessing themselves strangers and pilgrims on the earth, they declared that in the promise they looked for a better country than *Canaan*, even an *heavenly country*: consequently that they expected

expected to be raised from the dead, to enjoy that better country. See *Ess. v. Sect. 3. art. 4. ver. 13.—16.*—Moreover, *Abraham* when tried by the command to offer up *Isaac*, the very son for whom he had waited so long, and by whom he was to have the numerous seed, obeyed without hesitation, firmly believing that after his son was burnt to ashes on the altar, God would raise him from the dead, *ver. 17.—19.*—The same *Isaac*, and his son *Jacob*, and his grandson *Joseph*, when dying expressed the strongest faith in the promise of God. Particularly *Joseph* did so. For before his death, he commanded the *Israelites* at their departure from *Egypt*, to carry his bones with them into *Canaan*, *ver. 20.—22.*

Farther, the apostle describes the faith of the *Israelites* in *Egypt*; and especially of *Moses*, who, although educated in the court of *Egypt*, when he came of age, through the faith which he had in God's promises to *Abraham* and to his seed, refused to be called any longer the son of *Pharaoh's* daughter, and thereby at once renounced all the grandeur and pleasures of the court of *Egypt*, which as the son of *Pharaoh's* daughter he might have enjoyed; chusing rather to be evil treated with the people of God, than to enjoy the temporary pleasures of sin, *ver. 23.—26.*—By faith, *Moses* carried the *Israelites* out of *Egypt*, not afraid of the wrath of *Pharaoh* who pursued them with the armies of *Egypt*, *ver. 27, 28.*—By the same principle, the *Israelites* were emboldened to pass through the *Red Sea*, which the *Egyptians* essaying to do, were drowned, *ver. 29.*—And with respect to the *Israelites* who entered into *Canaan*, although their fathers disbelieved and disobeyed God in the wilderness, they went round *Jericho* sounding their trumpets, in the firm faith that the walls thereof would fall down by miracle, according to God's promise, *ver. 30.*—By faith also, *Rahab* received the *Israelitish* spies in peace, and did not perish with the unbelievers, when *Jericho* was sacked, *ver. 31.*

Many likewise of the *Israelitish judges, prophets, and kings* were most remarkable for their faith. But, because to speak of every individual separately, would have been tedious, the apostle introduces them in one group; and in a noble strain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, *ver. 32.—34.*—Not forgetting to mention some *women* whose faith was honoured with particular marks of the divine approbation, *ver. 35.*—And having thus praised the ancient worthies, for the great actions which they performed through faith in God and in his promises, and for the signal deliverances which they obtained, the apostle speaks with equal rapture, of the reproaches, afflictions, persecutions, tortures, and deaths, which others, in

later times, endured for the sake of religion; so that they were as illustrious for their passive, as the former were for their active virtues, ver. 35.—38.

His animated description St. Paul finishes, with observing that the patriarchs, and kings, and prophets, and righteous men, whose heroic actions, and suffering virtues, and great deliverances, he had celebrated, have not yet obtained the promised inheritance. But he accounts for the delay, by informing us that it is God's intention to reward the whole spiritual seed of Abraham at once, by introducing them all in a body into the heavenly country, after the resurrection and judgment; because in this open manner to put them in possession of the inheritance, in the faith of which they lived and died, will render the dispensations of God to mankind, and his power and veracity in the performance of his promises, most illustrious in the eyes of the whole universe, ver. 39, 40.

This admirable discourse, though more immediately designed for the instruction and consolation of the Hebrews, is most valuable on account of its use to the church in every age. For in the first place, By putting us in mind, that *Abel* was declared a righteous person by God himself, that *Enoch pleased God*, and that *Noah became an heir of the righteousness which is by faith*, we are taught that the justification of mankind by faith, did not begin in Abraham; but was the method appointed for the salvation of sinners, from the beginning of the world. Secondly, By shewing that faith hath for its object not the discoveries of revelation alone, but the manifestations also of the will of God, made by reason and conscience, the apostle hath displayed the Catholic nature and influence of faith, and hath taught us, that men of all ages and countries, and under all dispensations,

OLD TRANSLATION.

CHAP. XI. I know faith is the substance of things hoped for, the evidence of things not seen.

GREEK TEXT.

Ι ΕΞΙ ΔΕ ΠΙΣΤΙΣ, ΕΛΠΙΖΟΜΕΝΑΝ ΥΠΟΣΤΑΣΙΣ, ΠΡΑΓΜΑΤΩΝ ΕΛΕΓΧΟΣ Ξ Ι ΛΕΠΟΜΕΝΩΝ.

Ver. 1.—1. *Faith is the confidence.* So our translators have rendered the word *υποστασις*, Heb. iii. 14. But the Greek commentators taking the word in its etymological meaning, explain the clause thus: Faith gives a present firmness to the future things which are hoped for.

2. *Things hoped for*; namely, the immortality of the soul, the resurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country and

tions, may obtain such a degree of faith as is pleasing to God. This instruction was very necessary to those of the Hebrews, who were unwilling to allow that the Gentiles might be saved by faith, without obedience to the law of Moses.—Thirdly, By celebrating the great actions and sufferings of the ancients, the apostle hath taught us, that faith is by no means an inoperative speculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greatest fortitude in doing, and patience in suffering every thing which God commands: in which account of faith, Paul is supported by James, who hath in so many words taught that *Faith without works is dead*.—Fourthly, By calling faith *the confidence of things hoped for, and the evidence of things not seen*, we are taught, that it is faith which gives to the invisible and distant things of the life to come, set forth in the promises of God, the power of operating upon our mind, as if they were actually present to our senses.—Lastly, From the account here given of the faith of Abraham, and of his immediate descendants, we learn that these ancient patriarchs, knew that the promise of giving to *Abraham and to his seed all the land of Canaan for an everlasting possession*, was a promise, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and pledge; and that as they all died in the firm expectation of inheriting that better country, they died in the belief of their resurrection from the dead. Wherefore the views and expectations of the people of God, even in the most ancient times, though not so full and clear, were not in substance different from the views and expectations, which believers now entertain through the more perfect revelation of the gospel.

NEW TRANSLATION.

CHAP. XI. 1 Now faith is the (ὑποστασις) *confidence*¹ of things hoped for,² AND (ελεγχος) the *evidence*³ of things not seen.⁴

COMMENTARY.

CHAP. XI. 1 *Now* the faith of the just who shall live, is the firm persuasion of the reality of the blessings hoped for in consequence of God's promise, and the evidence of the matters of fact not seen, which revelation informs us have happened, or are yet to happen in the world.

and their possessing its joys for ever.—Here it is proper to remark, that *hope* hath for its object only the things promised. Whereas besides these, *faith* hath for its objects all the declarations of God concerning things not seen.

2 For by it the elders obtained a good report*

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

2 Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

3 Πίσει νοόμεν καταρτισθαι τὰς αἰώνας ῥηματίαις, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπομένα γεγονέναι.

3. *And the evidence.* The word *ελεγχῶ* denotes a *strict proof* or *demonstration*; a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is that *faith* answers all the purposes of a demonstration, because being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

4. *Of things not seen.* These, as distinguished from the *things hoped for*, are the creation of the world without any pre-existing matter to form it of; the destruction of the old world by the deluge, ver. 7. The glory which Christ had with the Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe; the sin and punishments of the angels, &c. All which we believe, on the testimony of God, as firmly as if they were set before us by the evidence of sense.

Ver. 2. *The elder.* Πρεσβύτεροι here, doth not denote an office, as in some other places of scripture, but merely persons who lived in ancient times. In this sense the word is used, Matth. xv. 2. Mark vii. 3. 5.

Ver. 3.—1. *We understand that the worlds.* Ταῖς αἰώνας literally, *scilicet, the ages.* See Ephes. ii. 2. note 1. But the subsequent clause, *so that the things which are seen were not made of things which did appear*, determines its signification to the material fabric of the worlds, comprehending the sun, moon, stars, and earth, (called by Moses the heaven and the earth, Gen. i. 1.) by whose duration and revolutions, time consisting of days, and months, and years, and ages, is measured.

2. *Were produced.* Καταρτισθαι. Although καταρτίζω properly signifies to place the parts of any body or machine in their right order, Ephes. iv. 12. note 1. it also signifies to *make* or *produce* simply. Thus, Heb. κ. 5. Σὺρα καταρτίσω με, *thou hast made a body for me.*—Matth. xx. 16. Out of the mouths of babes and sucklings καταρτίσω αἶνον, *thou hast produced praise.* That in the passage under consideration this word is used to express, not the orderly disposition of the parts of the universe but *their production*, is plain from what follows in the verse. See note 4.

3. *By the command of God.* Ῥηματίαις. See Luke v. 5. Matth. iv. 4. where ῥημα, *a word spoken*, signifies a *command*. Father, ῥημα
is

2 (Γαρ, 97.) *And for this (πρεσβυτεροι) the ancients' were born witnesses to BY GOD.*

3 *By faith we understand that the worlds' were produced' by the command' of God, so that the things which are seen, were not made of things which did appear.**

2 *And for this faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest, were born witnesses to by God, as justified and accepted persons.*

3 *By faith in the divine revelations we understand that the worlds were produced by the command of God from nothing, so that the things which are seen; the things which compose this visible world; were not made of things which then did exist, but without any pre-existent matter to form them of.*

is no where in scripture used to denote the Son of God. His proper title is, 'Ο λογος, the word. — That the worlds were made by the command of God, is one of the unseen things which cannot be known but by revelation. It is therefore supposed that the apostle refers here to Gen. i. 3. 6. where God said let there be light and there was light, &c and to Psal. xxxiii. 6. 9.

4 *So that the things which are seen were not made of things which did appear* This is a literal translation of the original, which in construction stands thus : *α; το τε βλεπομενα μη γεγονα; εκ φανομενων.* But Hallet, in his additions to Peirce's notes on the Hebrews, thinks the passage should be translated, *to the end that the things which are seen may not have been, that is, may not seem to have been, of things that do appear* The two translations differ chiefly in this, that the second one represents *the worlds* as produced by the word of God for the purpose of shewing *that the things which are seen, were not made of things which do appear*; that is, were not made of matter which existed before the worlds were produced by the word of God: Whereas, the translation which I have given, represents the same truth as following from the worlds being produced by the word of God; but with this advantage, that it does not require the elliptical supplement to the words *μη γεγονα;* found in Hallet's translation. Besides, it is equally literal with his. For *α;* with an infinitive doth not always mark the end for which a thing is done, but sometimes expresses the consequence of a thing's being done. — And with respect to the word *φανομενων*, seeing it is the participle both of the present and of the imperfect of the indicative it signifies, *which did appear*: and should be so translated in this verse, because it clearly represents the apostle's meaning to be as follows. By revelation we understand *that the worlds, namely, the Sun Moon and Stars with the Earth and its appurtenances, were brought into being by the word of God. So that the things which are seen, the worlds, were not made of things which did appear before they were made; that is, the worlds which we see were not made of matter which had existed*
from

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

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

4 Πιστει πλειονα θυσιαν Αβελ παρα Καϊν προσηνεγκε τῷ Θεῷ, δι' ἧς εμαρτυρηθη ειναι δικαιος, μαρτυρητος επι τοις δωροις αυτου Θεοῦ· και δι' αυτης αποθανων επι λαλειται.

5 Πιστει Ενωχ μετετεθη τῷ μη ιδειν θανατον· και εχ· ευσκετο, διοτι μετεθηκεν αυτον ὁ Θεοῦ· προ γαρ της μεταθεσεως αυτου μεμαρτυρηται ευηρησηκεναι τῷ Θεῷ.

from eternity, but of matter which God created and formed into the things which we see; and having formed them, he placed them in the beautiful order which they now hold, and impressed on them the motions proper to each, which they have retained ever since.— This account of the origin of things given by revelation, is very different from the cosmogony of the heathen philosophers, who generally held that the matter of which the worlds are composed is uncreated and eternal: consequently being independent of God and not obedient to his will, they supposed it to be the occasion of all the evil that is in the world. But revelation, which teaches us that the things which are seen were not made of matter which did appear before they were made, but of matter which God then brought into existence, by thus establishing the sovereignty of God over matter hath enlarged our ideas of his power, and strengthened our faith in his promises concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth and the glories of the city of the living God, do not to their formation require more power, than the creation of the present universe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exercise of faith will be easy to us.

Ver. 4.—1. *By faith Abel offered* The apostle's affirmation that Abel offered his sacrifice *by faith*, implies that he offered it by divine appointment: and being a sacrifice of the *firstlings of his flock*, it was not, like Cain's, a enchanistical sacrifice, but a sacrifice for sin; the sacrifices of beasts being commonly offered as sin offerings.

2. *Offered to God πλειονα θυσιαν more sacrifice.* In this translation I have followed the critics, who tell us that πλειονα in the comparative degree signifies *more in number*, rather than *more in value*. Accordingly they observe, that notwithstanding Cain ought to have offered

4 By faith ¹ Abel offered to God *more sacrifice* ² than Cain, *on account of which he was testified to be righteous.* God testifying *THIS* upon his gifts; ⁴ (*καί, 212.*) and so by it, (*αποθανών, 16.*) though dead, he still speaketh. ⁵

5 By faith ¹ Enoch was translated, that he might not see death, and was not found, because God had translated him; for before his translation it was testified that he pleased God. ³

4 *By faith, by rightly understanding and believing what was said concerning the seed of the woman's bruising the head of the serpent, Abel offered to God more sacrifice than Cain: For with an humble penitent heart he offered a sin offering, on account of which he was declared to be righteous; God testifying this upon his gifts, and so by that sacrifice, though dead, Abel still speaketh recommending to us repentance, humility, and faith.*

5 *By faith Enoch having lived in a continued course of piety, was translated in the body, from this earth the habitation of sinners, to heaven, that he might not see death, and was not found because God had translated him on account of his singular virtue. For before his translation it was testified by Moses that he walked with God.*

offered a sin-offering, he brought only of the fruit of the ground an offering to the Lord, which was no proper sacrifice. But Abel, he also brought of the firstlings of his flock, and of the fat thereof; that is, besides the fruit of the ground which was one of his gifts mentioned in the following verse, he also brought the fattest of the firstlings of his flock: So that he offered a sin-offering as well as a meat-offering: and thereby shewed both his sense of the divine goodness and of his own sinfulness. Whereas, Cain having no sense of sin, thought himself obliged to offer nothing but a meat-offering; and made it perhaps not of the best fruits, or of the best of the fruits.

3. *Testified to be righteous.* In this character of Abel, Paul had our Lord's expression in his eye, Matth. xxiii. 35 *the blood of righteous Abel.*

4 *God testifying this upon his gifts.* We are told, Gen. iv. 4. *That the Lord had respect to Abel, and to his offering. 5. but to Cain, and to his offering he had not respect. and Cain was very wroth.* Moses does not say, in what manner God testified his respect to Abel and to his offering; but from Cain's being very wroth, we may believe it was by some outward visible sign. Wherefore, as in after times God testified his acceptance of particular sacrifices, by sending down fire upon them, Gen. xv. 17. Levit. ix. 24. Judg. vi. 21. we may suppose it was in that manner, he testified Abel's righteousness upon his offering.—God's acceptance of Abel's sin-offering,

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

6 Χωρίς δε πίστεως αδύνατον ευαρεσθῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητήσιν αὐτὸν μισθαποδοτῆς γινεται.

offering, is a proof that propitiatory sacrifice was of divine appointment, otherwise his offering being *will-worship*, must have been offensive to God, and rejected. Besides, as Hallet observes, flesh not being permitted to men till after the flood, Abel must have thought it unlawful to kill any animal, unless God had ordered it to be killed as a sacrifice.

5. *He still speaketh* Hallet thinks the apostle alludes to Gen. iv. 10. where God saith to Cain, *The voice of thy brother's blood crieth unto me from the ground*. And that the meaning is, Abel's blood still crieth for vengeance against all murderers, and especially against those who persecute good men to death for righteousness sake: which was Cain's sin. But *ἔτι αὐτῆς* cannot stand for *ἀπαρτῶ*, which is a neuter word, but for *δυσίας*; by that sacrifice Abel though dead still speaketh

Ver. 5.—1. *By faith Enoch*. Moses, by telling us that *Enoch walked with God*, shews us that his faith consisted in an habitual recollection of the being and perfections of God, and in a constant sense of the divine presence. See ver. 27.

2. *And was not found*. This implies, that Enoch was privately translated, as Elijah afterwards was, 2 Kings ii. 17. and that his relations and friends searched for him, but did not find him.—The place to which these good men were translated, is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country, in the body. — Enoch's translation by faith is mentioned by the apostle, not to raise in believers an expectation of being translated into heaven, as he was, without dying, but to excite them to imitate his faith, in the assurance of being admitted into heaven in the body after the resurrection.

3. *For before his translation it was testified that he pleased God*. The apostle's account of Enoch is formed on Gen. v. 24. *Enoch walked with God and he was not, for God took him*, which the LXX. have thus rendered, *καὶ ευαρεσθησεν Ενωχ τῷ Θεῷ καὶ ἐκ ἐνδυσιαστο, ἕνεκεν μεταδραμεν αὐτὸν ἰ δεῖ*: *And Enoch pleased God and was not found, because God had translated him*. This rendering the apostle hath adopted, because although it be not literal it is sufficiently exact. For 1. The Hebrews expressed that virtuous conduct in men which is pleasing to God by the phrase of their *walking with God*; as we learn from the account which Moses hath given of Noah's *walking with God*, Gen. vi. 9. *Noah was a just man and perfect in his*

6 But without faith¹ IT is impossible to please GOD. For he *who worshippeth* God, must believe that he is, and THAT he is a rewarder of them *who* diligently seek him.²

6 *But without faith it is impossible, in any dispensation of religion, to please God. For he who worshippeth God acceptably, must believe that he exists, and that he will reward all them who sincerely worship and obey him, and who persevere in piety and obedience to the end of their life.*

his generations, and Noah walked with God. Wherefore, when the apostle tells us it was testified of Enoch before his translation that he *pleased God*, he in effect repeated Moses's testimony, that before his translation Enoch *walked with God*. — 2. The LXX. by saying, Enoch *was not found because God had translated him*, have only completed the elliptical expression, *he was not*, which Moses hath used: *he was not found on earth*. — 3. Moses by saying *God took him*, plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, *translated him*. — To fit Enoch for his new state, his body, no doubt, was changed in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth.

Ver. 6.—1. *But without faith, &c.* The apostle, after his account of Enoch's pleasing God, adds, *But without faith it is impossible to please God*, to shew, that though no particular revelation is mentioned, which Enoch is said to have believed, yet from Moses telling us that he *walked, with, or pleased God*, it is certain that his faith in the doctrines of religion discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God so as to please him.

2. *Must believe that he is, and that he is a rewarder of them who diligently seek him.* By representing the existence of God, and his government of the world as objects of faith, the apostle hath taught us, that the truths of natural religion, are equally the objects of faith, with the truths of revelation. And his doctrine is just. For the evidence by which the truths of natural religion are supported, being of the same kind with the evidence which supports the truths of revelation, namely, not demonstrative but probable evidence, the persuasion produced by that kind of evidence in matters of natural religion, is as really *faith* as the persuasion which the same evidence produces in matters of revelation. — Farther, *the faith* or persuasion of the truths of natural religion, which men attain, being as much the effect of attention, impartial search, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty and as pleasing to God, as the faith of the truths of revelation. See the View prefixed to Rom. ii. paragr. 10. and Essay vi. sect. 3.

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

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

9 By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and

7 ΠΙΣΤΕΙ χρηματισθεὶς ΝΩΕ ΠΕΡΙ ΤΩΝ ΜΗΔΕΠΩ ΒΛΕΠΟΜΕΝΩΝ, ΕΥΛΑΒΗΘΕΙΣ ΚΑΤΕΣΚΕΥΑΣΕ ΚΙΒΩΤΟΥ ΕΙΣ ΣΩΤΗΡΙΑΝ ΤΕ ΟΙΚΟΥ ΑΥΤΟΥ, ΔΙ' ἧς ΚΑΤΕΚΡΙΝΕ ΤΟΝ ΚΟΣΜΟΝ, ΚΑΙ ΤΗΣ ΚΑΤΑ ΠΙΣΤΙΝ ΔΙΚΑΙΩΣΥΝΗΣ ΕΓΕΝΕΤΟ ΚΛΗΡΟΝΟΜΟΣ.

8 ΠΙΣΤΕΙ ΚΑΛΩΜΕΝΟΣ ΑΒΡΑΑΜ ὕπηκασεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἠμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπισταμένος πᾶς ἐρχεταιί.

9 ΠΙΣΤΕΙ ΠΑΡΩΚΗΣΕΝ ΕΙΣ ΤΗΝ ΓῆΝ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ὡς ἀλλοτρίαν, ἐν σκηναῖς κατ-

Ver. 7 — 1. *Prepared an ark.* Hallet thinks the ark, whose bottom was flat and which had no helm, was conducted by the same extraordinary providence which sent the deluge; and perhaps by the ministry of angels.

2. *For the salvation of his family, εἰς σωτηρίαν.* Here *salvation*, denotes a temporal deliverance.

3. *By which, Δι' ἧς.* The gender of the relative, permits it to stand either for Noah's *faith*, or for *the ark* which he prepared. Eftius, following Erasmus and the Greek commentators, understands it of the ark: *By which ark, he not only saved his family, but condemned the world.* But I rather suppose ἧς, refers to *εὐλαβείας*, the noun included in the verb *εὐλαβηθεὶς*.

4. *He condemned the world.* Persons are said to *condemn* those against whom they furnish matter of accusation, and condemnation. See Tit iii. 11. It seems the antediluvians, to whom Noah preached the revelation which had been made to him concerning the destruction of the world by a deluge, 2 Pet. ii. 5. instead of being moved with fear, turned the whole into ridicule.

5. *And become an heir of the righteousness which is by faith.* This I think shews that Δι' ἧς, in the former clause, does not mean *by which ark*: For the apostle would hardly say that Noah *by the ark*, became an heir of the righteousness which is by faith. He became an heir of that righteousness by his religious fear, which led him to build the ark. — *Heir* here, signifies *possessor* of the righteousness by faith. — The faith of Noah is proposed for our imitation,

7 By faith Noah, *when he received revelation* (see Heb. viii. 5. note 2.) *concerning things not at all seen*, (ver. 1.) *being seized with religious fear*, prepared an ark¹ *for the salvation*² *of his family*, by which³ he condemned the world,⁴ and became an heir⁵ of the righteousness which is by faith.

8 By faith Abraham, *when called*¹ to go out into a place which he should afterwards receive as an inheritance, obeyed, and went out,² not knowing whither he was going.

9 By faith he sojourned in the land of promise, *as belonging to others*, dwelling in tents¹ with Isaac

7 By faith Noah, *when he received a revelation*, concerning the destruction of the world by a deluge, a thing which no man had ever seen, being seized with religious fear prepared an ark, according to God's command, *for the saving of his family*, by which religious fear he condemned the inhabitants of the old world, to whom, without success, he preached the revelation which had been made to himself, (2 Pet. ii. 5.) and became an heir of the righteousness of faith; of which his temporal deliverance was a pledge. See Ess. vi. sect. 3.

8 By faith in the divine promises Abraham when called to go out from his kindred and country, namely Ur of the Chaldees, *into a land which he should afterwards receive as an inheritance*, obeyed, and relying on the power and veracity of God went out, although he did not know the country to which he was going; nor whether it was a good or bad country.

9 By believing that Canaan was promised to him and to his seed only as the type of a better country, he acquired no possessions in Canaan,

tion, to assure us that they who believe and obey God shall be safe in the midst of a falling world, while the wicked shall be condemned and destroyed.

Ver. 7.—1. *Abraham when called.* This call is not mentioned in the history. Yet it is certain that Abraham left Chaldea by the call of God. For God said to him, Gen. xv. 7. *I am the Lord, that brought thee out of Ur of the Chaldees.* Wherefore, our translation of Gen. xii. 1. is just; *Now the Lord had said to Abraham, &c.*

2. *Obeyed and went out.* The obedience of Abraham teaches us to be willing to depart from this world at God's command, though ignorant of the world we are going to; judging it sufficient that we know it is a country, which God has promised as the inheritance of his people.

Ver. 9. *Dwelling in tents with Isaac and Jacob.* The apostle does not mean, that Abraham, Isaac, and Jacob, dwelt together in

Jacob, the heirs with him of the same promise :

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

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

οικησας μετα Ισαακ και Ιακωβ των συγκληρονομων της επαγγελιας της αυτης·

10 Εξεδεχετο γαρ την της θεμελιως εχουσαν πολιν, ης τεχνιτης και δημιουργου ο θεος.

11 Πισει και αυτη Σαρρα δυναμιν εις καταβολην σπερματου ελαβε, και παρα καιρον ηλικιας ετεκεν, επει πιστον ηγησατο τον επαγγελιαμενον.

one family and one place, all the time they were in Canaan; for at the time Jacob was born, Abraham and Isaac had separate habitations. But he means that, while in Canaan, they all dwelt in tents. —By applying this observation to Isaac and Jacob, as well as to Abraham, the apostle praises their faith likewise. For since Canaan belonged to them as joint heirs with their father, by dwelling there in tents as sojourners, they shewed, that they also knew the true meaning of the promise, and looked for a better country than Canaan.

Ver. 10. — 1. *He expected the city.* The city which Abraham expected was that promised Gen. xxii. 17. *Thy seed shall possess the gate (the city) of his enemies.* Now, as the promises had all a figurative, as well as a literal meaning, the enemies of Abraham's seed, were not the Canaanites alone, the enemies of his natural seed, whose cities were given them by this promise; but the enemies of his spiritual seed, the evil angels, by whose temptations sin and death have been introduced and continued among mankind. If so, *the gate or city of their enemies*, which Abraham's spiritual seed is to possess, stripped of the metaphor, is the state and felicity from which the evil angels fell. This city is mentioned, Heb. xii. 22. under the name of *the heavenly Jerusalem*: and by the description there given of it, we learn that believers, after the judgment, shall all be joined in one society or community with the angels; called a *city which hath firm foundations*, because it is a community which is never to be dissolved.

2. *Of which city the builder and ruler.* The word τεχνιτης, translated *builder*, denotes one who constructs any house or machine; an architect. But the other word δημιουργου, signifies one who forms a people by institutions and laws. Hence the expression in Aristot. Polit. 2: δημιουργοι των νομων. Or, because they were called δημιουργοι, by the

Greeks,

and Jacob, the joint heirs of the same promise :

10 For he expected the city¹ having foundations, (*ης*) of which CITY the builder and (*δημιουργος*) ruler² is God.³

11 By faith even Sarah herself⁴ received strength for the conception of seed,² and brought forth when past the time of age, because she judged him faithful who had promised.

except a burying place, and built no houses there, but *sojourned in the land which was promised to him as in a country belonging to others, dwelling in moveable tents with Isaac and Jacob, the joint heirs of the same promise :*

10 For he expected the city having firm foundations; of which city the builder and lawgiver is God: consequently a city more magnificent and happy than any city on earth.

11 By faith in God's promise, even Sarah herself, though at first she thought the matter impossible, received strength for the conception of seed, and brought forth a son when past the age of child bearing; because she at length attained the strongest persuasion, of the faithfulness and power of him who had promised her a son.

Greeks, who were set over the people, and managed their affairs, the apostle joins this term to the other, to shew that God is both the founder and the ruler of that great community, of which the spiritual seed of Abraham is to make a part.

3. *Is God.* From God's being both *the founder and ruler* of the city, which the seed of Abraham are to possess, it may justly be inferred that the glory, security, privileges, and pleasures of their state, are such that in comparison of them, the advantages and security found in any city or commonwealth on earth are nothing, and but of a moment's duration.

Ver. 11 — 1. *By faith even Sarah herself, &c.* Though Sarah, standing behind the tent door, laughed when she heard the angel, whom she took to be a man, say she should bear a son, as thinking the thing impossible at her time of life: Yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, *By faith even Sarah herself.*

2. *Strength for the conception of seed.* *Εἰς καταβολὴν σπέρματος*. The Greeks used the word, *καταβολή*, to denote the throwing of seed on the earth, or of stones into the foundation of a building. Hence the phrase, Heb. iv. 3. *ἀπο καταβολῆς κόσμου*, *from the foundation or formation of the world.* Sarah obtained strength for receiving and nourishing seed, thrown into her womb. Wherefore, the phrase *εἰς κατα-*

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

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

12 Διο και αφ' ενου εγεννηθησαν, και ταυτα νενεκρωμενε, καθως τα ασρα τε κρανε τω πληθει, και ωσει αμμου η παρα το χειλος της θαλασσης η αναριθμητος.

13 Κατα πισιν απεθανον ετοι παντες, μη λαβοντες τας επαγγελιας. Αλλα πορρωθεν αυτας ιδοντες, και πεισθεντες, και ασπασαμενοι, και ομολογησαντες οτι ξενοι και παρεπιδημοι εισιν επι της γης.

Σολην σπερματου, which literally signifies, *for throwing in of seed*, is properly translated, *received strength for the conception of seed*, Vulg. *In conceptione feminis*.

Ver. 12. *Of one who was dead to these matters* και ταυτα, is an Atticism which must be resolved by supplying the preposition *περ*. See 2 Cor. ii. 16.—To the apostle's account of Abraham, it is objected, that he had many children after this by Keturah. But we may suppose with Hallet, that in giving the history of Keturah, Moses, as in other instances, and as is often done by the best historians, did not observe the order of time; but gave an account of Sarah and Isaac as the principal persons, and finished his account of them before he spake of Keturah and her sons. On this supposition, Hallet thinks Abraham took Keturah as his concubine before he left Haran; and that her children are *the souls*, which it is said, Gen. xii. 5. *he had gotten in Haran*; and that the eldest of these sons was the *one born in his house* whom he considered as *his heir*, Gen. xv. 3. before he had any children by Sarah. Hallet adds, that Sarah did not look on Keturah's sons as her's because she was Abraham's slave; and therefore, when she despaired of having children of her own, she gave Abraham her slave Hagar, whose children, according to the manners of these times, she would regard as her own, Gen. xvi. 2. *I pray thee go in unto my maid; it may be that I may obtain children by her*.—And with respect to what is said, Gen. xxv. 1. which in our translation runs thus: *Then again Abraham took a wife, and her name was Keturah*, Hallet saith in the Hebrew text it is, *and Abraham added and took a wife, and her name was Keturah*; and that the meaning is, *Abraham added Keturah as a concubine to his wife Sarah*, either in Ur, or in Haran. According

12 *And therefore there sprang from one, (και, 219.) who was dead TO these matters, A RACE as the stars of heaven in multitude, and as the sand which is on the sea shore, which IS innumerable. (See Eff. v. sect. 2.)*

13 *All these¹ died in faith,² (μη λαζοντες, 16.) tho' they did not receive the things promised.³ (αλλα, 78.) For seeing them afar off,⁴ and being persuaded of THEM, and embracing THEM,⁵ (και, 219.) they confessed that they were strangers and pilgrims on the earth.⁶*

13 *And therefore, by her, there sprang from one, namely Abraham, who on account of his great age was absolutely unfit for procreating children, a race as the stars of heaven in multitude, and as the sand upon the sea-shore, which is innumerable, agreeably to God's promises to him, recorded Gen. xv. 5. xxii. 17.*

13 *All these died in faith, though they did not receive the blessings promised: For desiring them afar off, and being persuaded of their certainty, and embracing them with ardent desire, they confessed that they were strangers and pilgrims in the land of Canaan, and on the earth itself. See Gen. xxiii. 4. xlvii. 9.*

to this supposition his grandchildren by Keturah might be born while he was alive, as they are said to have been, Gen. xxv. 2.—6. This method of accounting for Abraham's having children by Keturah, Hallet thinks preferable to the common supposition, that Abraham's body being miraculously renewed in order to his procreating Isaac, retained its vigour so long as to enable him to have the children by Keturah mentioned, Gen. xxv. 2, 3, 4. For if that had been the case, why did not the renewal of Sarah's vigour enable her also to have children after she bare Isaac?

Ver. 13.—1. *All these*; namely, Abraham, and Sarah, with their children Isaac, and Jacob. That the apostle speaks of them only, and not of Abel, Enoch, and Noah, is plain from ver. 15. and from his adding here, *not having received the promises*, that is, the blessings promised. For the promise of inheriting Canaan was not made to the Antediluvian believers, though the country typified by Canaan certainly belonged to them. See ver. 39. note 2.

2. *Died κατω πτω in faith.* This is to be limited to the persons to whom the promises were made. And even if it were extended to the Antediluvians, there would be no impropriety in the general expression, *all these died*, although Enoch was translated: because it is common in scripture to attribute to the whole, what agrees to the greatest part. Thus our Lord said to the twelve, Judas being one of them, Matth. xix. 28. *Ye shall sit on twelve thrones, judging the twelve tribes of Israel.*

3. *Did not receive the things promised.* So τας επαγγελιας must be translated in this verse; *the promises*, by an usual metonymy, being put for the things promised. For the promises being made to

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

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned :

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

14 Οἱ γὰρ τοιαῦτα λεγόντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητεσι.

15 Καὶ εἰ μὲν ἐκείνης ἐμνημονεύουν ἀφ' ἧς ἐξήλθον, εἶχον αὐ καὶρον ἀνακαμψαί.

16 Νῦν δὲ κρείττου ὀρεγόνται, τῆτεςιν, ἐπερανεῖσ' ὁ δὲ ἐκ ἐπαισχυνεται αὐτὸς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασε γὰρ αὐτοῖς πόλιν.

Abraham personally, and to his immediate descendants, the apostle could not say of them that they died not having received the promises. But he might justly say they died not having received the things promised. For they neither received the possession of Canaan before their death ; nor the possession of the heavenly country of which Canaan was the type and pledge. See ver. 39.

4. *For seeing them afar off.* Chrysostom thinks this is an allusion to sailors, who after a long voyage, descry at a great distance with much joy their intended port.—The clause, *and were persuaded of them*, is omitted in many MSS. and in all the ancient versions and commentators.

5. *And embracing them.* The word ἀσπασσάμενοι denotes the affectionate salutations and embracings of friends, after a long separation.

6. *They confessed that they were strangers, and pilgrims (ἐπιτῆς γῆς) on the earth.* These good men, knowing well that a better country than any country on earth was promised to them under the figure of Canaan, considered their abode in Canaan and on the earth as a pilgrimage, at a distance from their native country ; and to shew what their expectations were, always spake of themselves as strangers and pilgrims. See especially David's confession, 1 Chron. xxix. 15.

Ver. 14. *That they earnestly seek their father's country.* David likewise shewed his earnest desire of that country, by speaking the same things with his ancestors, Psa. xxxix. 12. *I am a stranger with thee and a sojourner, as all my fathers were.* For, by this he declared his belief, that the country promised to Abraham and to his seed, was chiefly an heavenly country. This too was the belief of the pious Israelites in every age.—By *their father's country* some understand their heavenly father's country.

Ver. 15.—1.—*For truly, if they had remembered that from which they came out.* The apostle does not mean a bare remembrance of that

14 (Γαρ, 97.) *Now they who speak such things, plainly declare, that (παρρησια επιζητησει) they earnestly seek THEIR father's country.*

15 (Και, 207.) *For truly, if they had remembered that from which they came out, they might have had an opportunity to have returned TO IT.*

16 (Νομι δε) *But indeed (ορεγονται) they strongly desired a better COUNTRY, that is, an heavenly. Therefore God is not ashamed of them to be called their God, (γαρ, 90.) because he hath prepared for them a city. (See ver. 10.)*

14 *Now persons who spake in this manner, plainly declared that they did not consider Canaan as the country principally meant in God's promise, but that they earnestly sought to go to their father's country; the country which God promised to their fathers.*

15 *And they by no means wished to go back to Chaldea: For truly if they had longed after that country from which they came out, they might have had an opportunity to have returned to it.*

16 *But indeed, (ορεγονται, see 1 Tim. iii. 1. note 1.) they longed after a better country than Chaldea, even an heavenly country which God had promised to them: Therefore God was not ashamed of them (Abraham, Isaac, and Jacob) to be called their God, long after they were dead, notwithstanding he gave them no possession in Canaan, Because he hath prepared for them a city, even the new Jerusalem.*

country, but a wishful remembrance, or a longing after it. Such a longing, none of these pious men ever indulged. Abraham in particular, considered the very thought of returning into Chaldea, as a renunciation of his interest in the promises of God. And therefore, he made his steward Eliezer swear that on no pretence whatever, he would carry Isaac into Chaldea, Gen. xxiv 5. — 8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham *none inheritance in Canaan, no not so much as to set his foot on,* Acts vii. 5. is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them.

2. *They might have had an opportunity to have returned.* The Clermont MS. with the Syriac and Vulgate versions read here *ειχον καιρον they had an opportunity.* What is said in this verse shews that the apostle in ver. 13. does not speak of the antediluvian believers, but of Abraham and his immediate descendants.

Ver. 16. *Is not ashamed of them, to be called their God.* Sykes thinks the clause, *οκ ερωαισχυεται αυτες,* should be translated, *does not make them ashamed in being called their God.* According to either translation this passage is a beautiful illustration of our Lord's reasoning with the Sadducees, and an allusion to it. Matth. xxii. 31. *But*

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

18 Of whom it was said; That in Isaac shall thy seed be called.

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

17 Πίσει προσενηνοχεν Αβρααμ τον Ισαακ πειραζομενος, και τον μνογεννη προσεφερεν ο τας επαγγελιας αναδεξαμενος,

18 Προς ον ελαληθη οτι εν Ισαακ κληθησεται σοι σπερμα.

19 Λογισαμενος οτι και εκ νεκρων εγειρειν δυνατος ο Θεος, οθεν αυτον και εν παραβολη εκομισατο.

as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying I am the God of Abraham, &c. In the covenant with Abraham, the promise on which all the rest were built, was this, Gen. xvii. 7. I will establish my covenant, &c. to be a God unto thee and to thy seed after thee. 8. And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, &c. Wherefore, at the bush, when God took to himself the name of the God of Abraham, &c. and added, Exod. iii. 15. This is my name for ever, and my memorial unto all generations, He might have been ashamed of the name, if Abraham, Isaac, and Jacob, to whom as their God he had promised Canaan, but who had died without receiving the possession of it; are not to be raised from the dead to enjoy the country promised under the emblem of Canaan. The reason is, in the sense which the name God bears in the covenant, God cannot be the God of the dead; he can neither bestow the possession of Canaan nor of the country prefigured by Canaan, on persons who are dead. But he is the God of the living; he can bestow that country on living persons, who by the reunion of soul and body are capable of enjoying it. And that he can restore to Abraham and to his seed their bodies, to enable them to enjoy Canaan, is undeniable; because all who now live in the body, live merely by his will and power: All live by him. See Essay v. Sect. 3. No. 3.

Ver. 17.—1. *Abraham when tried.* In this trial of Abraham's faith, there was the highest wisdom. For God, to whom all his creatures belong, and who may justly take away the life of any of them by whatever means or instruments he thinks fit, ordered Abraham with his own hand, to sacrifice his only son Isaac in whom all the promises were to be fulfilled; that, as was hinted, Ess. v. Sect. 2. at the end, the greatness of Abraham's understanding, and faith, and piety, becoming conspicuous, future generations might know with what propriety God made him the pattern of the justification of mankind, and the father of all believers, for the purpose of their

17 By faith Abraham when *tried*,¹ offered up Isaac,² *he who* had received the promises, offered up *even* his only *begotten*,³

18 (Προς ἐν) concerning whom it was said, (ὅτι, 26.) *Surely by Isaac a seed (κληθήσεται, 36.) shall be to thee;*¹

19 (Λογισαμεν) *reasoning* that God was able (30) to raise HIM *even* from the dead, from whence he received¹ him, *even* (εν παρεβολη) *for a parable.*²

17 *By a great exercise of faith, Abraham when tried offered up Isaac; laid him on the altar to sacrifice him; He who had received the promises that his seed should be as the sand on the sea-shore innumerable, and should inherit Canaan, and that the nations should be blessed in his seed, offered up even his only begotten,*

18 *Concerning whom it was expressly said, Surely by Isaac a seed shall be to thee, in whom all the promises which I have made to thy seed, shall be fulfilled.*

19 *Yet notwithstanding the apparent contradiction in the divine revelations, Abraham laid Isaac on the altar, Reasoning that, although he were burnt to ashes, God was able to raise him, and would raise him even from the dead: from whence on this occasion he received him by being hindered from slaying him, even in order to his being a type of Christ.*

receiving the promises in him.—The sacrifice of Isaac was commanded also for the purpose of being a type of the sacrifice of Christ. See ver. 19. note 2.

2. *Offered up Isaac.* Isaac indeed was not sacrificed. But Abraham, in the full resolution of obeying God's command, proceeded so far as to shew that he would actually have obeyed it. For he bound Isaac, laid him on the altar, *stretched forth his hand, and took the knife to slay his son*, Gen. xxii. 10. Now, though Abraham was restrained from killing Isaac, his firm purpose to offer him was considered by God as equivalent to the actual offering of him, Gen. xxii. 16. *Because thou hast done this thing, and hast not withheld thy son, thine only son.* In like manner, the apostle in this verse, *He who had received the promises, offered up his only begotten.*—But if Abraham, at God's command, was willing himself to slay his only son, how much more willing should we be, to part with our beloved children and friends when God himself takes them from us by death.

3. *His only begotten.* Isaac is called Abraham's only son, because he had no other son by Sarah.

Ver. 18. *Surely by Isaac a seed shall be to thee.* This is a more just translation of the clause 'ὅτι ἐν Ἰσαακ κληθήσεται σοι σπέρμα than the common version which I have adopted, Rom. ix. 7. For, *to call*, in the Hebrew phraseology, signifies sometimes, *to be*, simply.

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

20 Πίσει, περι μελλοντων, ευλογησεν Ισαακ τον Ιακωβ και τον Ησαυ.

Ver. 19.—1. *Raise him, even from the dead, from whence he received him.* The word *εκομισατο* is more properly translated *he received*, than *he had received*. Abraham's action, on this occasion, being considered by God as a real offering up of Isaac, he might with propriety be said to *receive him from the dead*, when he was stopped from slaying him. It is more natural therefore to interpret the *receiving of Isaac from the dead*, of his receiving and bringing him away from the great danger of death, which he had escaped, than of his receiving him at his birth, which was not a receiving him from the dead at all. Add to this, that the miraculous birth of Isaac, was not so proper a type of a *resurrection*, as his deliverance from death was; being rather an image of a *creation*, than of a *resurrection*.

2. *For a parable.* *Εν παραβολη.* The preposition *εν*, *for*, often denotes the purpose for which a thing is done. See Eff. iv. 164. We may therefore believe, with Warburton, that the expression *for a parable*, means that this transaction was designed as an emblem of the sacrifice of the only begotten Son of God. See Heb. ix. 9. where *παραβολη a parable*, signifies a *type* or figurative representation; being used, as Wolf observes, in the latitude of the Hebrew word *Masbal*, which denotes any similitude whatever. Wherefore, it is probable that God commanded Abraham to offer Isaac as a burnt offering, for the purpose of giving mankind a lively and striking type of the sacrifice which his only begotten Son was to make of himself after he became the seed of Abraham, as well as the seed of the woman of whom it was foretold, that he should bruise the head of the serpent. The truth is, when all the circumstances of this extraordinary transaction are considered, it will appear to be a most apt emblem of that great sacrifice. Isaac was Abraham's *μονογενης*, *only begotten*. This only begotten son Abraham voluntarily gave unto death, at the commandment of God: Isaac bare the wood on which he was to be burnt as a sacrifice, and consented to be offered up; for he made no resistance when his father bound him, which shews that Abraham had made known to him the divine command: Three days having passed, between God's order to sacrifice Isaac and the revoking of that order, Isaac may be said to have been dead three days: Lastly, his deliverance when on the point of being slain, was, as the apostle observes, equal to a resurrection. In all these respects, this transaction was a fit emblem of the death of the Son of God as a sacrifice, and of his resurrection from the dead on the third day. And though it be not recorded, it is reasonable to suppose, that after Isaac was offered when God confirmed all his promises to Abraham by an oath, he shewed him that his seed, in whom all the nations of the earth were to be blessed, was to die as a sacrifice for the sin of the world; also that he had commanded him to offer up Isaac, to prefigure that great event, and to raise in mankind an expecta-
tion

20 By faith Isaac blessed Jacob and Esau, ¹ with respect to things to come.

20 By faith in the divine revelations, Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.

tion of it. How otherwise can we understand our Lord's words to the Jews? John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it and was glad* For, as Warburton observes, *Christ's day*, denotes the things done by Christ in his day; and especially his dying as a sacrifice for sin. Besides, that in ancient times it was common by symbolical actions, to convey instruction, we learn from what Stephen says concerning Moses killing the Egyptian, Acts vii. 24. *He avenged him that was oppressed, and smote the Egyptian; 25 for he supposed his brethren would have understood, how that God by his hand, would deliver them. but they understood not.* See Eff. v. paragr. 10. ab. initio.

Ver. 20. *By faith Isaac blessed Jacob and Esau* Here the apostle discovers a fact which may also be gathered from the circumstances mentioned in the history; namely, that in blessing his two sons Isaac was moved by a divine impulse. -- Before these children were born, God had determined to make the younger of them the root of his visible church and people. And in prosecution of this resolution when the younger son feigning himself to be the elder came and asked the blessing, Isaac in giving it was inspired by God to foretel that the person to whom he spake should enjoy all the blessings belonging to the first born. And as in foretelling these blessings he felt himself inspired, (See Gen. xxvii. 33.) *he trembled very exceedingly* when he discovered his mistake, being greatly distressed for Esau, whom he knew God had deprived of his birth-right. But he would not retract what he had been moved by the Spirit to foretel, although Esau besought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, he confirmed it, Gen. xxvii. 33. *I have blessed him, Yea and he shall be blessed.* -- Moreover Isaac being absolutely certain that the blessings which he had foretold by inspiration to Esau as well as to Jacob would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau *by faith*.

The guile which Jacob used to procure the blessing, has been greatly condemned, and indeed hardly admits of an excuse. But the blame thrown on God by the devils for ratifying that blessing to Jacob is certainly groundless, unless it can be shewed that God ought not to bestow temporal blessings on any person, who has committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger twin the root of his visible church and people; and for so doing there were good reasons, which Paul hath explained, Rom ix. 10. --16. Also, having communicated his determination to Rebecca when she enquired concerning the struggling of the children in her womb, no doubt she thought it her duty to hinder her husband from attempting to counteract the divine determination: Wherefore, the

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

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

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

21 Πιστει, Ιακωβ απο-
θνησκων, εκασον των υιων Ιω-
σηφ ευλογησε· και προσε-
κυνησεν επι το ακρον της
ραβδα αυτα.

22 Πιστει, Ιωσηφ τελευ-
των περι της εξοδα των υιων
Ισραηλ εμνημονευσε, και πε-
ρι των οσεων αυτα ενετειλα-
το.

23 Πισει Μωσης γεννη-
θεισ εκρυβη τριμηνον υπο των
πατερων αυτα, διστι ειδον α-
σειον το παιδιον· και εκ εφο-
βηθησαν το διαταγμα του
βασιλευσ.

she counselled Jacob to assume the appearance of Esau, perhaps by representing to him, the revelation which was made to her, and which it is probable she had concealed from Isaac. In all this however she acted contrary to her duty. For which reason Jacob fearing the deceit, if discovered, might provoke his father to curse him, refused to do what his mother desired, and was not persuaded till she took the curse upon herself, Gen. xxvii. 13. *On me be thy curse my son, &c.* See Heb. xii. 16. note 3.

Ver. 21.—1. *By faith Jacob when dying*; that is, when near his death: For though he was sick when he blessed the sons of Joseph. Gen. xlviii. 1. he did not die then, but lived to call all his sons together to tell them what should happen to them in the last days, Gen. xlix.

2. *Blessed each of the sons of Joseph*: namely, by foretelling that two tribes should spring from these two sons: And that the tribe of Ephraim should be more powerful than the tribe of Manasseh.

3. *And worshipped leaning on the top of his staff.* In the history which Moses hath given of Jacob's requiring Joseph to swear that he would bury him in Canaan, Gen. xlvii. 31. the circumstance of his worshipping on the top of his staff is mentioned. The same circumstance is said by the apostle, in this verse, to have happened, after Jacob blessed the sons of Joseph, Gen. xlviii. 16. Wherefore, as Moses hath introduced the history of Jacob's blessing the sons of Joseph after his history of the oath, we must suppose that Jacob worshipped twice leaning on the top of his staff, which I think is probable considering his great faith and piety; and that in giving an
account

21 By faith Jacob, when dying, ¹ blessed each of the sons of Joseph, ² and worshipped, LEANING on the top of his staff. ³

22 By faith Joseph, when ending ¹ HIS LIFE, made mention concerning the departing of the children of Israel, and gave commandment concerning his *own* bones. (Gen. l. 25. Exod. xiii. 19.)

23 By faith Moses, when born, was hid three months by his parents, ¹ because they saw the child beautiful, ² and were not afraid of the king's commandment.

21 By the like faith Jacob, when near his death, Gen. xlvii. 29. blessed each of the sons of Joseph; and, in token of his faith in the promises concerning their possessing Canaan, worshipped God leaning on the top of his staff.

22 By faith in God's promise of giving Canaan to Abraham and to his seed, Joseph when ending his life, made mention of the departing of the children of Israel out of Egypt, as a thing certain; and to preserve the knowledge and expectation thereof among the Israelites, he commanded them to carry his bones with them into Canaan.

23 By faith in the promises of God, Moses when born, being circumcised, was hid three months by his parents till he was recovered, because they saw the child beautiful, and feared he might be the person appointed to deliver them: And were not afraid of the king's commandment to give up their children to be killed. Exod. i. 22.

account of Jacob's blessing the sons of Joseph, Moses may have omitted that circumstance, as thinking it needless to mention it twice.

In the common translation of Gen. xlvii. 31. where Joseph's swearing that he would bury his father in Canaan is recorded, it is said, *He swore unto him, and Israel bowed himself upon the bed's head.* But as Etlus and other critics have observed, the Hebrew word *Mittab*, signifying *a bed*, differs from *Matteh*, signifying *a staff*, only in the punctuation, which being a modern invention, either word may be adopted agreeably to the scope of the passage. Wherefore, though Joseph swore the oath *when the time drew nigh that Israel must die*, yet as there is no circumstance in the history leading us to think, that Israel was then either sick or in his bed, but, on the contrary, his falling sick is related in the next chapter as an event posterior to the oath, I agree with Hallet in his opinion that the apostle's translation, which is that of the LXX. likewise, namely, *He worshipped leaning on the top of his staff*, is more just than the common translation, *he bowed himself upon the bed's head.* Besides, as Hallet hath shewed in opposition to Le Clerc, the word which our translators have rendered *to bow*, in many other passages of scriptures signifies,

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

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

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

24 Πιστει, Μωσης μεγας γενομενος, ηρησατο λεγεσθαι υιος θυγατρος Φαραω.

25 Μαλλον ελθμενος συκακωχεισθαι τω λαω τε Θεε, η προσκαιρον εχειν αμαρτιας απολαυσιν.

26 Μειζουα πλετον ηγησαμενος των εν Αιγυπτω θησαυρων του ουειδισμου τε Χριστου απελευτε γαρ εις την μισθαποδοσιαν.

to worship. Israel, having received his son's oath, worshipped God in token of his thankfulness, for the assurance given him that he should be buried in Canaan, and of his faith in God's promise concerning the possession of Canaan: And when he stood up to worship, being old and feeble, he supported himself while worshipping, by leaning on the top of his staff.

Ver. 22. *Joseph when ending his life* So τελευτων should be supplied and translated: for the phrase is elliptical, Parkh. Diction. voc. 3; and what is here related, did not happen when Joseph was dying, but towards the end of his life.

Ver. 23. 1. *Was hid by his parents.* The word πατερον is fitly translated *parents*, for both Moses's father and mother were engaged in the work of concealing him, although his mother only is mentioned, Exod. ii. 2.

2. *Because they saw the child beautiful.* Ασηον. Moses's beauty is mentioned by Stephen, Acts vii. 20. and by Josephus, Antiq. Lib. 2. c. 9 § 5.—7. Nay, the fame of Moses's beauty reached even the heathens, Justin Hist. Lib. 36. c. 2.—Josephus says, God appeared to Amram in a dream, and promised him a son, who was to deliver the Israelites from the Egyptian bondage; and that Amram told this dream to his wife, and that they were led by it to hide their son. These pious persons being at length obliged to expose their son, he was taken up by Pharaoh's daughter who gave him to his mother to nurse: and she having nursed him, brought him to the princess, who adopted him, Exod. ii. 10. and no doubt had him educated in all the learning of the Egyptians, Acts vii. 22.

Ver. 24.—1. *When he was grown up.* Μεγας γενομενος, in allusion to Exod. ii. 11. *In those days when Moses was grown, &c.* Stephen says; Moses left the court of Egypt after he became learned in all the wisdom of the Egyptians, and when he was full forty years old; Acts vii. 22. For, at the time Moses stood before Pharaoh, he was four-score years old, Exod. vii. 7. and Stephen tells us, he sojourned in Midian forty years. Acts vii. 30.

24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin;

26 Esteeming the reproach of Christ, greater riches than the treasures of Egypt; (*απελιπε γαρ*) for he looked off FROM THEM to the retribution.

24 By faith in the promises of God made known to him by his brethren, Moses when he was grown up, resolving to join himself to his people, refused to be called any longer the son of Pharaoh's daughter:

25 Choosing rather to suffer persecution with the people of God, than as the son of Pharaoh's daughter to have the temporary fruition of the pleasures of sin in the court of Egypt;

26 Esteeming the scoffs cast on the Israelites for expecting the Christ to arise among them, in whom all the nations of the earth should be blessed, greater riches than the treasures of Egypt; for he looked off from them to the reward which he expected in the life to come.

2. *Refused to be called the son of Pharaoh's daughter.* It is not said in the history, that Moses made this refusal formally. But he did it in effect, by his actions; and particularly, by killing the Egyptian who smote an Hebrew, and by leaving the court and fleeing into Midian. And though he afterwards returned to Egypt, he did not reside with Pharaoh's daughter as formerly, but went among his afflicted brethren, and never afterwards forsook them.

Ver. 25.—1. *Choosing rather to suffer evil with the people of God.* To account for this exercise of faith in Moses, we must suppose that in his childhood and youth he had often conversed with his parents, and with the Israelites of whom he knew himself to be one by his circumcision; and that they had given him the knowledge of the true God, the God of their fathers, and of the promises which God had made to their nation as his people.

2. *Than to have the temporary fruition of sin.* In that light Moses viewed the pleasures of the court of Egypt: because they could not be enjoyed by him without renouncing the people of God, and joining in the established idolatry.

Ver. 26.—1. *Greater riches than the treasures of Egypt.* It is here insinuated, that if Moses had continued in the court of Egypt as the son of Pharaoh's daughter, he might have had the free use of the king's treasures, and therewith might have procured to himself every sensual enjoyment.

2. *To the retribution.* So the word *μισθαποδοσιαν* signifies, being used to denote either *reward* or *punishment*, Heb. ii. 2. Here it signifies *reward*; not however the possession of Canaan, whither Moses was going with the Israelites, nor any pleasures he could enjoy in Canaan;

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

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

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

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

27 ΠΙΣΤΕΙ ΚΑΤΕΛΙΠΕΝ ΑΙΓΥΠΤΟΝ, ΜΗ ΦΟΒΗΘΕΙΣ ΤΟΝ ΘΥΜΟΝ ΤΩ ΒΑΣΙΛΕΩΣ· ΤΟΝ ΓΑΡ ΑΟΡΑΤΟΝ ὡς ὄρων ΕΚΑΡΤΕΡΗΣΕ.

28 ΠΙΣΤΕΙ ΠΕΠΟΙΗΚΕ ΤΟ ΠΑΣΧΑ ΚΑΙ ΤΗΝ ΠΡΟΣΧΥΣΙΝ ΤΩ ΑΙΜΑΤΟΣ, ΙΝΑ ΜΗ Ὁ ὈΛΟΘΡΕΥΩΝ ΤΑ ΠΡΩΤΟΤΟΚΑ, ΘΙΓῆ ΑΥΤΩΝ.

29 ΠΙΣΤΕΙ ΔΙΕΒΗΣΑΝ ΤΗΝ ΕΡΥΘΡΑΝ ΘΑΛΑΣΣΑΝ ὡς ΔΙΑ ΞΗΡΑΣ· ἢ ΠΕΙΡΑΝ ΛΑΒΟΝΤΕΣ Οἱ ΑΙΓΥΠΤΙΟΙ ΚΑΤΕΠΟΘΗΣΑΝ.

30 ΠΙΣΤΕΙ ΤΑ ΤΕΙΧΗ ἸΕΡΙΧΩ ΕΠΕΣΕ, ΚΥΚΛΩΘΕΝΤΑ ΕΠΙ ἑπτά ἡμέρας.

naan; for every thing of that sort, he might have had in much greater perfection in Egypt: But it was the joys of the heavenly country, of which the possession of Canaan promised to Abraham and to his seed was only a type.

Ver. 27.—1. *By faith he left Egypt, &c.* The circumstance of his not being afraid of the wrath of the king at his leaving Egypt, shews that the apostle does not speak of Moses's departure into Midias, (for then he was in great fear, Exod. ii. 14, 15.) but of his departure with the Israelites: which he mentions before he speaks of the institution of the passover, because his design being to illustrate the power of faith by examples, it was not necessary to propose these in the exact order of time.

2. *The invisible God.* By this epithet the true God, whom the Israelites worshipped, was distinguished by the apostle from the visible gods of the Egyptians.

Ver. 28 *He who destroyed the first born might not touch theirs.* That the sacrifice of the passover, was an emblem of the sacrifice of Christ, we learn of John, who tells us, chap. xix. 36 that the injunction, Exod. xii. 46. *neither shall ye break a bone thereof,* was given to prefigure, that when Christ should be put to death, none of his bones should be broken. If so, the effect of the passover, mentioned in this verse, was an emblem of the salvation of the people of God through the shedding of Christ's blood. Hence, Christ is called *our passover*, and is said to be *sacrificed for us*, 1 Cor. v. 7. See note 2. on that verse.

Ver. 29. *Were drowned.* If, as is probable from the history, Exod. xiv. 23. — 29. the sea returned, and overwhelmed the Egyptians, while

27 By faith, he left Egypt, ¹ not being afraid of the wrath of the king. For he courageously persevered, as perceiving the invisible ² GOD.

28 By faith he appointed the passover, and (την προσχυον) the dashing of the blood, that he who destroyed the first-born, might not touch theirs. ¹

29 By faith they passed through the Red sea, as by dry LAND, which the Egyptians essaying to do, were drowned. ¹

30 By faith the walls of Jericho fell down, having been encompassed seven days. ¹

27 By believing that God would deliver his people, notwithstanding the number and power of their oppressors, Moses left Egypt with the Israelites, not being afraid of the wrath of Pharaoh who he knew would pursue them: For he courageously persevered in his purpose, as expecting aid from the invisible God.

28 By faith in the promise of God, that the first born of the Egyptians should be destroyed but those of the Israelites spared, Moses appointed the passover, and the dashing of the blood of the paschal lamb on the door posts of the Israelites, Exod. xii. 7. that the angel who destroyed the first born of the Egyptians, might not touch theirs.

29 And although the Israelites were terrified by the pursuit of the Egyptians, and spake against Moses before they came to the sea, (Exod. xiv. 10.) yet on his exhortation, they went forward, and when the waters of the sea were miraculously divided, By faith they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned.

30 By faith in God's promise the walls of Jericho fell down agreeably to that promise, after having been encompassed seven days by the Israelites in obedience to God's command.

while the Israelites were passing, and before they arrived at the opposite shore, it would require no small degree of faith, to support them under the noise of the rushing waters, and the dreadful cries of the Egyptians while drowning.

Ver. 30. *Having been encompassed seven days.* As the land of Canaan belonged to the Israelites by a grant from God the possessor of heaven and earth, it was proper that the first city which resisted them, should be taken in such a manner as to demonstrate the truth of their title. And therefore, God did not order them to attack Jericho with engines of war; but order the priests, his immediate ministers,

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

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

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

31 Πισει Ρααβ ἡ πορνη
 ἔ συναπώλετο τοῖς ἀπειθή-
 σασι, δεξαμένη τὰς κατα-
 σκοπὰς μετ' εἰρήνης.

32 Καὶ τί ἐτιλεγοῦ; ἐπι-
 λείψει γὰρ με διηγούμενον ὁ
 χρόνος περὶ Γεδεων, Βαρακ
 τε καὶ Σαμψων, καὶ Ἰεφθαε,
 Δαβὶδ τε καὶ Σαμμελ, καὶ
 τῶν προφητῶν.

33 Οἱ διὰ πίσεως κατη-
 γανίσαντο βασιλείας, εἰργα-
 σαντο δικαιοσύνην, ἐπέτυχον
 ἐπαγγελίων, ἐφράξαν στόμα-
 τὰ λέωντων·

ministers, to carry the ark, containing the tables of his covenant, round the city daily for seven days, Josh. vi. 13. and to sound trumpets of rams horns, as summoning the inhabitants in the name of the God of Israel to surrender; the armed men going before, and the rearward following. And on the seventh day, having surrounded Jericho seven times, they raised a great shout, upon which the wall fell down flat, so that the people went up into the city, every man straight before him, ver. 20. — Thus were the inhabitants of Jericho, and all the Canaanites, made to know the supremacy and power of the God of Israel, and how vain it was to make any resistance.

Ver. 31. *Rahab the harlot.* Rahab is called a harlot on account of her former way of life. But after she believed in the true God, it is reasonable to think she amended her manners, as well as repented of the lie, by which she deceived the king of Jericho's messengers. For that faith in the true God, which made her hazard her life in receiving and concealing the spies, must, when she attained to more knowledge, have wrought in her a thorough reformation. Accordingly, it is expressly affirmed, James ii. 25. that she was justified by her works of receiving and sending the spies away in safety. See Ess. vi. sect. 3. paragr. 5.

Ver. 32. — 1 *Speak of Gideon.* Gideon's faith in demolishing the altar of Baal and cutting down his grove in obedience to God's command, is recorded, Judg. vi. 27. also his faith in going forth in obedience to God, with three hundred men to fight against a prodigious host of Midianites, is recorded, Judg. vii. And, as Gideon continued to worship the true God all his life, and restrained the Israelites from idolatry, Judg. viii. 33. Hallet supposes that the golden ephod which he made of the ear-rings of the Midianites, and put up in Ophrah, Judg.

31 By faith Rahab the harlot, ¹ was not destroyed with the unbelievers, having received the spies in peace. (See James ii. 25. note.)

32 And what shall I say more? for the time would fail me to speak of Gideon, ¹ and Barak, and Samson, and Jephthab, ² and David also, and Samuel, and the prophets,

33 Who through faith subdued kingdoms, ¹ wrought righteousness, ² obtained promises, ³ stopped the mouths of lions, ⁴

31 By faith in the true God, of whose miracles she had heard; (Josh. ii. 10.) Rahab the harlot was not destroyed, at the sacking of Jericho, with the unbelieving inhabitants, having entertained and concealed the spies in a friendly manner.

32 And what need is there to produce more examples of the power and efficacy of faith? For the time would fail me, to speak of the great actions performed by Joshua and those who came after him, namely Gideon, and Barak, and Samson, and Jephthab, and David also, and Samuel, and the prophets Elijah, Elisha, Daniel, and the rest;

33 Who firmly believing that God would maintain the Israelites in the possession of Canaan, subdued the neighbouring idolatrous kingdoms, performed the righteous actions commanded them by God, and in reward obtained promises, and stopped the mouths of lions.

viii. 27. was not intended as an object of worship, but only as a memorial of his victory. For notwithstanding it is said, this became a snare to Gideon and to his house, he thinks the meaning is, that becoming the occasion of the Israelites falling into idolatry, it occasioned great misfortunes to him by alienating the affections of the Israelites from him and from his family, as the history sheweth.

2. And Barak, and Samson and Jephthab. Barak lived before Gideon, and Jephthah before Samson, and Samuel before David. But for the reason mentioned, ver. 27. note 1. the apostle does not observe the order of time in giving the catalogue of the Israelitish judges.—Barak's faith consisted in his believing the revelation made to Deborah, and in his obeying the command which she delivered to him from God, to go out against Jabin's numerous army, as narrated, Judg. iv. 6.—Samson's faith consisted in his believing and obeying the divine impulses which were made upon his mind from time to time for the purpose of exciting him to avenge the Israelites of the Philistines, as mentioned, Judg. xiii. 25. xiv. 4.—In like manner, Jephthah's faith consisted in his believing God's promise to Abraham that his children should possess the land of Canaan, as is plain from his message, to the king of the Ammonites, recorded, Judg. xi. 24. and in his obeying the impulse of the Spirit of the

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

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

34 Εσβεσαν δυναμιν πυρρος, εφυγον σοματα μαχαιρας, ενεδυναμωθησαν απο ασθενειας, εγενηθησαν ισχυροι εν πολεμω, παρεμβολας εκλιναν αλλοτριων.

35 Ελαβον γυναικες εξ αναστασεως τες νεκρες αυτων· αλλοι δε ετυμωπανισθησαν, & προςδεξαμενοι την απολυτρωσιν, ινα κρειττονον αναστασεως τυχωσιν.

Lord which moved him to fight against the Ammonites as mentioned, Judg. xi. 29. Compare Numb. xxiv. 2. 1 Sam. xi. 6.

Ver. 33.—1. *Who through faith subdued kingdoms.* From the apostle's ascribing the great actions of the celebrated Israelitish captains and Judges to the influence of their faith, some commentators have inconsiderately inferred that they were all justified by their faith. I say, *inconsiderately inferred*, because it is evident that the apostle doth not praise them for their behaviour in general, but for the particular valiant actions which they performed through their belief of the revelations and promises made to them concerning these actions, and for their obedience to the divine commands. And doubtless it is an high commendation of faith, to observe that it influenced these valiant men to perform the heroic actions which were commanded them of God, although afterwards in other instances, they failed in their duty through the want of an abiding principle of faith; even as the Israelites who by faith passed through the red sea, lost their faith, rebelled, and were slain in the wilderness. See ver. 39. note 1.—In mentioning *the subduing of kingdoms*, the apostle had *Joshua* in his eye, who through a strong faith in the divine promises, subdued the seven kingdoms of the Canaanites: Also *David* who by faith overcame Goliath, and afterwards subdued the kingdoms of the Moabites, Syrians, Ammonites, and Edomites, 2 Sam. viii. 1.—6. — And with respect to *Samuel*, he on one occasion, through faith obtained a miraculous victory over the Philistines; God in answer to his prayer thundering with a great thunder on them; so that they were smitten and subdued all the days of Samuel, 1 Sam. vii. 3. 10. 13.

2. *Wrought righteousness.* According to some commentators, this means, that these valiant captains and judges wrought deliverance for the Israelites from their heathen oppressors, a sense which *righteousness* sometimes has in the Jewish scripture. But according to others it means, that as judges they acted righteously. Hallet interprets it, of their working out for themselves an evangelical righteousness

34 Quenched the strength of fire, escaped the edges of the sword, waxed strong from sickness, became valiant in battle, overturned the camps of the aliens.

35 Women received their dead (εξ) by a resurrection,¹ and others were beaten,² not accepting deliverance, that they might obtain a better resurrection.³

34 *Were unhurt by the strongest fire.* He means Shadrach and his companions, whose faith is recorded, Dan. iii. 17. *Escaped the edges of the sword:* Moses escaped the sword of Pharaoh, Exod. xviii. 4. Elijah that of Jezebel, and David that of Saul, *Waxed strong from sickness,* as did Hezekiah, Isa. xxxviii. 21. *Became valiant in battle,* and overturned the camps of the enemies: Gideon overturned the camp of the Midianites, and Jonathan that of the Philistines.

35 *Women received their dead children alive by a resurrection:* as did the widow of Zarephath, 1 Kings xvii. 21. and the Shunamite, 2 Kings iv. 34. *Others were beaten to death, not accepting deliverance on the condition offered, that they might obtain a better resurrection.*

eoufness acceptable to God. I rather think the meaning is, that they did the righteous things which God commanded them to do. Yet from these particular acts of obedience, it doth not follow that they were righteous persons. See the preceding note, and ver. 39. note 1.

3. *Obtained promises.* This relates to Caleb and to Joshua, who for their righteousness, in giving a true report of the land which they had spied, and in exhorting the people to go up, were excepted out of the oath of God whereby the whole congregation were doomed to fall in the wilderness. It relates also to Phinehas, who for slaying Zimri and Cosbi obtained the promise of the everlasting priesthood: And to David, who for his faith and obedience, was rewarded, first with the promise of the kingdom, and next with the far greater promise, that Messiah should spring from him.

4. *Stopped the mouths of lions.* Daniel, for worshipping God contrary to Darius's commandment, was cast into a den of lions. But God in reward of his piety and faith, sent an angel, who shut the mouths of the lions, so that he was brought out unhurt, Dan. vi. 22. Samson likewise as he went to Timnath rent a lion as he would have rent a kid, Judg. xiv. 6.

Ver. 35.—1. *Women received, &c.* The Syriac hath here *restored to women their dead.*

2. *Others were beaten.* Ετυμπατισθησαν. According to Perizonius, the meaning is, that their body being violently stretched, was beaten with clubs, so as to occasion extreme pain. But Eitius thinks, the

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

37 They were stoned, they were fawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat-skins: being destitute, afflicted, tormented.

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

39 And these all, having obtained a good report,

36 Ἐτέροι δὲ ἐμπαυγμῶν καὶ μασιγῶν πείραν ἐλάβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς·

37 Ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειρασθῆσαν, ἐν φονῇ μαχαίρας ἀπέθανον· περιηλθόν ἐν μηλοταῖς, ἐν αἰγείοις δερμασίν· ὑστερημένοι, θλιβομένοι, κακῶ χυμένοι·

38 Ὦν ἐκ τῆν ἀξίος ὁ κόσμος ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαιόις καὶ ταῖς ὄπαις τῆς γῆς.

39 Καὶ ἔτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως,

word signifies simply *to be beaten*, because it is used to denote *striking with great force*, (1 Sam. xxi. 13. LXX. καὶ ἐτυμπαυξεν ἐπὶ ταῖς θυραῖς τῆς πόλεως). This punishment Eleazar suffered, 2 Mac. vi. 19. εὐθαιρέτως ἐπὶ τὸ τυμπαυῶν προσήγε.

3. *Not accepting deliverance, that they might obtain a better resurrection.* Perhaps, the persons here meant, are those whose history we have, 2 Mac. vii.—The *better resurrection*, which they expected, was a resurrection to a better life, than the children obtained, who in the former part of the verse, are said to have been raised from the dead. For that the Jews believed in the resurrection of the body, is evident from 2 Mac. vii. 9. 11. 14. 23.

Ver, 36. *Mockings, and scourgings, and moreover of bonds and imprisonments.* Isaac was mocked by Ishmael; and Elitha by the children from Bethel. See also 2 Chron. xxxvi. 16.—Jeremiah was beaten by Pashur, Jerem. xx. 2. And by the princes, chap. xxxvii. 15.—Scourging in the synagogue, was a very common punishment. And with respect to imprisonment, Joseph was cast into prison, Jeremiah was let down into a dungeon full of mire, chap. xxxvii. 16. xxxviii. 6. And the prophet Micaiah was imprisoned by Ahab, 1 Kings xxii. 27.

Ver. 37.—1. *Sawn asunder.* This punishment is mentioned, 2 Sam. xii. 31. as then in use. And Suetonius tells us the emperor Caligula used it, Calig. cap. 27. Moreover, Jerome on Isa. lvii. 2. speaks of it as a certain tradition, that Isaiah *was sawn asunder with a wooden saw*: a punishment, which according to the Talmud, was inflicted on him by Manasseh, who was a cruel as well as an idolatrous prince.

2. *They were tempted.* Alberti thinks, that instead of ἐπειρασθῆσαν, *they were tempted*, the apostle wrote ἐσπιρασθῆσαν, *they were strangled*, Obierv.

36 And others had trial of mockings, and scourgings, and moreover of bonds and imprisonment.

37 They were stoned, they were sawn afunder, they were tempted, they died by the slaughter of the sword, they went about in sheeps skins, and in goats skins, being destitute, afflicted, (*κακωχόμενοι*) maltreated;

38 (Ων, 67.) of these the world was not worthy: They wandered in deserts, and mountains and in caves and holes of the earth.

39 Now all these, though borne witness to on

36 And others, like Jeremiah, (Jer. xx. 7.) had experience of mockings, and scourgings, and moreover they were fettered, and imprisoned in filthy dungeons.

37 Others were stoned to death, as Zechariah, (2 Chron. xxiv. 21.) they were sawn afunder, they were tempted, They died by the slaughter of the sword, (1 Sam. xxii. 18. 1 Kings xix. 10.) They wandered about in sheeps skins, and in goats skins, being destitute, afflicted, maltreated by those to whom they delivered the messages of God.

38 Of these the world was not worthy. Yet they wandered by day, in deserts and mountains, and by night lodged in caves and holes of the earth as Elijah, and the hundred prophets hid by Obadiah, and David, 1 Sam. xxiv. 3.

39 Now all these, though they have justly obtained the highest renown among

Observ. Philol. p. 436. Others think the true reading is, *επιρροσθησαν* they were burnt, namely, with red hot irons; or burnt alive. Others propose other readings. But alterations of the sacred text on conjecture, without the authority of any MS. or version, deserve no regard, —Whitby contends, that the clause *they were tempted* is an interpolation. But Hallet in his note on the verse defends it at great length, and declares himself of Mill's opinion that there is no reason whatever for altering the present reading.—Among the sufferings of good men, are reckoned *the fiery darts of the wicked one*, Ephes. vi. 16. that is, peculiarly strong temptations of the Devil arising from the wrong thoughts which he suggests, and, therefore, they well deserved in this place, to be ranked among the heavy sufferings of the people of God.

3. In *sheeps skins*. *Μελαιταις*. Of this sort was Elijah's mantle, which afterwards Elisha wore. For the LXX. call it expressly *Μελαιτων*, a *sheep's skin*, 2 Kings ii. 8. 13. Hence Elijah is called, *an hairy man*, 2 Kings i. 8. not so much on account of his beard, as on account of his wearing a mantle of sheep's skin with the wool on it. The ancient prophets commonly went about in such garments being mortified to all the luxuries of life; and from Zech. xiii. 4. it appears that the false prophets imitated them in their dress to gain the more credit.

Ver. 39.—1. *All these, though borne witness to on account of faith, have not received the promise.* Because, it is added in the following

through faith, received not the promise.

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

ἐκ ἐκομισάοντο τὴν ἐπαγγελίαν·

40 Ὅτι θεὸς περὶ ἡμῶν κρείττον τι πρόβλεψαμεν, ἵνα μὴ χωρὶς ἡμῶν τελειώσωσι.

verse, *That they without us should not be made perfect*, Hallet contends, that the expression, *borne witness to on account of faith*, or as it is in the common translation, *having obtained a good report through faith*, implies that all the Israelitish judges and captains mentioned in this chapter, as well as the ancients, were justified by their faith and made heirs of eternal salvation. But this by no means follows from the expression *μαρτυρηθέντες δια τῆς πίστεως*. For the apostle's design in this part of his epistle being to shew by examples from the Jewish scriptures, the influence which faith in the divine revelations and promises hath to excite men to perform those difficult and dangerous enterprizes, which he assigns to them in particular, *the witness which was borne to them on account of faith*, means only the praise which was given to them in scripture, on account of the faith which they shewed in performing these particular great actions.—Next, with respect to the apostle's saying, *All these—have not received the promise*.—*That they without us should not be made perfect*, though it implies that many of them shall receive the promised inheritance at the time it is bestowed on the rest of the children of God, we cannot from these expressions infer, that all the persons without exception, whom the apostle hath mentioned, are to receive the inheritance. For it is well known that the sacred writers often use the word *all* to denote the greatest part only. See *Est. iv. 31*. And that it is so used in this place I think must be allowed, when it is considered that the general characters of some of the Israelitish judges and captains mentioned in this chapter, was far from being good. Yet they are very properly praised along with the rest, for the great actions which they performed through their faith in the revelations and promises which God made to them in particular; because on these occasions the influence of faith was as real in them as in the others who were of a better character, though it was not so permanent.—Besides, ver. 29, 30. the whole of the Israelites who passed through the Red Sea, and who encompassed Jericho, are said to have done these things by faith. Yet no one imagines that they, or even the greatest part of them, though borne witnesses to on account of their faith in these instances, are to be rewarded with eternal life.

2. *Have not received the promise*; that is *the promised country*, as is plain from ver. 13, 14, 15, 16. See ver. 13. note 2.—To the antediluvians, no promise was made concerning the possession of the earthly Canaan. Yet it is said of them here, as well as of the

rest,

account of faith, ¹ have not received the promise, ²

men, along with the better approbation of God, on account of their faith and great actions, have not yet received the heavenly country, promised to Abraham and to his seed.

40 God having foreseen some better things concerning us, that they (*μη χωρις ημων τελειωθωσι*) without us ¹ should not be made perfect. ²

40 The reason is God having foreseen that by the gospel he would bestow some better means of faith on us in order to our becoming Abraham's spiritual seed, resolved that the ancients without us should not be made perfect by receiving the promised heavenly country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time; namely after the general judgment.

rest, that they died, not having received the promised country, which implies that they had a right to that country according to its spiritual meaning. It is true, Abraham was the first person to whom the promise of reward in a future life was confirmed by a formal covenant. Nevertheless, it was virtually promised at the fall, and was known and expected by good men from the beginning of the world. So the apostle tell us, ver. 6. *He who worshippeth God must believe that he is, and that he is a rewarder of them who diligently seek him.*

Ver 40.—1. *That they without us.* The persons of whom the apostle speaks here, are not all the individuals without exception, whom he hath mentioned in this chapter as praised in the scriptures on account of their faith: For some are praised whose faith was only temporary. See ver. 39. note 1. But he speaks of those only who persevered in their faith and obedience: Such as Abel, who was testified by God himself to be righteous; and Enoch who is said to have walked with God; and Noah who became an heir of the righteousness which is by faith; and Abraham who believed the Lord and it was counted to him for righteousness; and Moses who persevered as seeing the invisible God; and all the rest who died in faith.

2. *Should not be made perfect.* *Τελειωθωσι.*—*Made perfect*, here signifies, *made complete* by receiving the whole of the blessings promised to believers, (See Heb. v. 9. note 1.) the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of this chapter. These blessings are the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. See chap. xii. 22. note 2.—The apostle's doctrine, that believers are all to be rewarded together, and at the same time, is agreeable to Christ's

declaration, who told his disciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven to carry them to it. John xiv. 3. *If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.*—Farther, that the righteous are not to be rewarded till the end of the world is evident from Christ's words, Matth. xiii. 40. 43.—In like manner, St. Peter hath told us, that the righteous are to be *made glad* with their reward, *at the revelation of Christ*, 1 Pet. iv. 13. when they are to receive *a crown of glory, that fadeth not away*, 1 Pet. v. 4.—John also tells us, *That when he shall appear, we shall be made like him, for we shall see him as he is*, 1 Johu iii. 2. See Whitby's note on 2 Tim. iv. 8.—This determination, not to reward the ancients without us, is highly proper; because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment,

CHAP. XII.

View and Illustration of the Exhortations contained in this Chapter.

BY a bold but beautiful rhetorical figure, the apostle, in the beginning of this chapter, represents the patriarchs, judges, kings, prophets, and righteous men, whose faith he had celebrated in the preceding chapter, after having finished their own combats with honour, as standing round and looking on the Hebrews while running in the Christian race. He therefore exhorted them to exert themselves strenuously in the presence of such spectators. But above all to fix their attention on Jesus, whom also he represents as looking on; because his virtues and sufferings were far more remarkable, and far more worthy of imitation, than those of the ancients, whose great actions he had celebrated, ver. 1.—4.

Next, for the consolation of such of the Hebrews as were in affliction, the apostle put them in mind of the view which their own scriptures gave them of the afflictions allotted to the people of God. They are chastisements which God, from love, administers to his children to improve their virtues. And, from that consideration he exhorted them meekly and courageously to bear all the evils to which they were exposed on account of the gospel, ver. 5.—13.—And to pursue peace with all men, and holiness, because without holiness no man shall

judgment, than if each were made perfect separately at their death.

Hallet, in interpreting this 40th verse, gives it as his opinion that the ancients before the coming of Christ, fell into a state of insensibility at death; that *the better things* provided for us, means, that good Christians at death enter into a state of thought, sensibility, and happiness; and that the meaning of the ancients not being made perfect without us, is, that they were not, excepting Enoch and Elijah, admitted into heaven till Christ's death (whereby that better state was purchased:) from which time Christians, as fast as they leave this world, are admitted thither also. But in opposition to these conjectures, nothing needs be said but that they are unsupported by scripture. It may be proper, however, to put the reader in mind, that Moses, who was not translated like Enoch and Elijah, but died, appeared at our Lord's transfiguration; because that fact is a proof that he was in a state of thought and sensibility before Christ's death; consequently that he did not fall into a state of insensibility when he died, as Hallet supposeth.

shall see and live with the Lord in the heavenly country, ver. 14.—and to be careful to preserve each other from sin, especially the sin of apostasy, by admonishing such as were in danger of falling away; or who shewed a disposition to sensuality and prophanity, like Esau, who despising his birth-right, sold it for one meal, ver. 15, 16, 17.

Having mentioned Esau's selling his birth-right, to prevent the Hebrews from parting with their birth-rights as the spiritual seed of Abraham, whether from the love of pleasure or from the fear of persecution, the apostle explained to them the privileges belonging to their birth-right. They were entitled to inherit, not an earthly country after death, but an heavenly country; and were to become inhabitants of the city of the living God, the city which Abraham expected, Heb. xi. 10. and were there to live with God for ever; expressed ver. 14th of this chapter by their *seeing God*; and were to associate with angels, and with the spirits of just men made perfect, and with Jesus the Mediator of the new covenant; and to enjoy all the blessings procured by the shedding of his blood, ver. 18.—
24.

In the beginning of this epistle the apostle had affirmed, that the same God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son Jesus. And this affirmation he had established, in the progress of the epistle, by removing all the objections which the unbelieving Jews brought to set

aside the claim of Jesus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the sonship of Jesus, the apostle exhorted the Hebrews to beware of disobeying God, who was speaking to them by his Son, and commanding them to obey his gospel. And to enforce this exhortation, the apostle put them in mind of what befel their fathers in the wilderness, when they refused to obey God's command to go into Canaan. If, said he, the Israelites did not escape unpunished, who in Kadesh disobeyed the oracle which Moses delivered to them from God, ordering them to go up immediately and take possession of the promised inheritance, we, who have that example of disobedience and punishment before our eyes, shall much less escape unpunished, if we turn away from God speaking the gospel to us from heaven by Jesus, who now sits at his right hand as the governor of the world, ver. 25.—But, because to embrace the gospel was in effect to relinquish the law, and because the unbelieving Hebrews were greatly prejudiced against the gospel on that account, the apostle, to persuade them to forsake the law and embrace the gospel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would set it aside, and put an end to the kingdom of the Jewish princes who supported it; and also destroy the heathen idolatry and the kingdoms of the heathen rulers by whom it was upheld: *His voice then shook the earth; but now he hath promised saying, Yet once I shake not the earth only, but also the heaven, ver. 26.*—Haggai adds, chap. ii. 6. *and the sea and the dry land.* 7. *And I will shake all nations, and the desire of all nations shall come.* That this is a prophecy of the abrogation of the law of Moses, and of the destruction of the heathen idolatry, we learn from God himself, who thus explains what he meant by *the shaking of the heavens and the earth*, Hag. ii. 21. *Speak to Zorobabel governor of Judah, saying, I will shake the heavens and the earth.* 22. *And I will overthrow the*

OLD TRANSLATION.

CHAP. XII. 1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the

GREEK TEXT.

1 Τοι γαρ εν και ημεις τούτου εχοντες περικειμενον ημιν νεφος μαρτυρων, ογκον αποθεμενσι παντα, και την

Ver. 1.—1. *Having so great a cloud.* Both the Greeks and the Romans used the word *cloud* to express a great number of people. See 1 Thes. iv. 17. note 4. Capel thinks the metaphor is taken from
σλοκκ

the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: For, from this it is plain, First, That the shaking of the heavens, at the coming of the desire of all nations, means that at his coming, the throne of the kingdom of the Jewish princes who supported the law of Moses, was to be overthrown. Next, That the shaking of the earth means, that the strength of the kingdoms of the heathen princes who upheld idolatry, was to be destroyed by the preaching of the gospel.—Farther, seeing in the expression, Hag. ii. 6. *Yet once it is a little while and I will shake the heavens and the earth*, there is a reference to a former shaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22, of the shaking of the heavens and the earth, by the preaching of the gospel after the coming of the desire of all nations, leads us to consider the shaking of mount Sinai, at the giving of the law, as emblematical of the destruction of the heathen idolatry, by the introduction of the law of Moses.—The apostle, for the farther information of the Hebrews, told them that the promise, *Yet once I will shake the heavens and the earth*, implied that the things shaken and overthrown, were to be removed, in order that the things not to be shaken, the Christian church and gospel-form of worship, may remain firmly established to the end of time: so that there are to be no more changes made in the religion of the world, ver. 27.

Having finished his address to the unbelieving Hebrews, the apostle directed his discourse to such of the nation as professed the gospel, Saying, Wherefore, we having received a dispensation of religion which is never to be altered, ought to hold fast the gift of that most excellent dispensation, whereby we can worship God acceptably with reverence and religious fear, ver. 28.—For under the gospel, God is as much a consuming fire to them who disobey him by infidelity, or who affront him by apostasy, as he was to the rebellious Israelites, under the law, ver. 29.

NEW TRANSLATION.

CHAP. XII. 1 Wherefore, even we having so great a cloud¹ of witnesses² placed around us, laying aside every weight,

COMMENTARY.

CHAP. XII. 1 *Wherefore, even we like the combatants in the Grecian games, having so great an assembly of witnesses placed around us, laying aside every weight of worldly*

flocks of birds flying in the air like clouds; Isa. lx. 8. *Who are these that fly as a cloud and as the doves to their windows?* See also Ezek. xxxviii. 9.

fin which doth so easily beset us, and let us run with patience the race that is set before us,

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

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

ΕΥΠΕΡΙΣΤΑΤΟΝ ἁμαρτιαν, δι' ὑπομονης τρεχωμεν τον προκειμενον ἡμιν αγωνα'

2 Αφορωυτες εις τον της πισεως αρχηγον και τελειωτην Ιησυν, ος αντι της προκειμενης αυτω χαρας, ὑπεμεινε σ αυρον, αισχυνης καταφρονησας, εν δεξια τε τε θρονου τε Θεου εκαθισεν.

3 Αναλογισασθε γαρ τον τοιαυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων εις αυτον αντιλογιαν, ινα μη καμητε, ταις ψυχαις ὑμων εκλυομενοι.

2. *Of witnesses.* Because at the celebration of the games, the victors in the morning combats did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle in allusion to that custom, by an high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate that the saints in the other world know what we are doing in this; but to teach us to think of them often, that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in our Christian course.

3. *The sin easily committed.* Ευπεριστατον, literally *which stands conveniently around one*, to allure him: Or, *the well circumstanced sin*; the sin which is well adapted to one's circumstances and inclinations; consequently is easily committed; in opposition to απεριστατον, that which hath no recommending circumstance; or which is destitute of ornament.

4. *Let us run with perseverance the race set before us.* If it is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks, we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judea, or repaired.

Ver. 2.—1. *The Captain and perfecter of the faith.* Αρχηγον the Captain. For this signification of Αρχηγος see chap. ii. 10. note 3.

and the sin *easily committed*,³ *Let us run* (δὲ) *with perseverance the race set before us*;⁴

2 Looking off to Jesus, (ἀρχηγὸν καὶ τελειωτὴν) *the Captain and perfecter of the faith*; ¹ *who for the joy which was set before him, ² *endured the cross, ³ *despising the shame, and sat down at the right-hand of the throne of God.***

3 (Γαρ, 93.) *Wherefore, attentively consider* ¹ *him who endured such contradiction from sinners against* (αὐτοῦ) *himself, that ye may not be weary, being faint in your souls.*

hopes, and fears, and cares, and friendships, which incumber us in running, and the sin of apostasy which is so *easily committed*, *Let us run with perseverance the race appointed us.*

2 *Looking off from the ancients to Jesus the leader and rewarder of the faithful, who for the joy of bringing many sons into glory, which was set before him, endured the lingering agonies of the cross, despising the shame of suffering as a malefactor, and sat down at the right-hand of the throne of God.* See chap. viii. 1. note 3.

3 *Wherefore, attentively consider the dignity of Jesus your leader, who before he was thus rewarded, patiently endured such calumny, opposition, and persecution from sinners against himself, that ye may not be weary, being dispirited in your minds through the continuance of the persecution.*

—Καὶ τελειωτὴν *and perfecter.* See Heb. v. 9. note 1. The apostle having exhorted the Hebrews to run the race set before them, compares Jesus to the judge of the games whose office it was to determine who were the conquerors, and to make them perfect as combatants by bestowing on them the prizes for which they had contended.

2. *Who for the joy which was set before him.* The phrase ἀπὸ τῆς χαρᾶς, is by some translated *who instead of the joy*; understanding thereby, the joy of governing the world, which the Son possessed from the beginning by right of creation; or according to others, the joy of his human state, which he parted with, choosing to endure the cross. But in my opinion both glosses are improper, because the apostle speaks of a joy which Jesus was not in possession of, but which was set before him as the reward of his sufferings. — *The joy set before him* is contrasted with *the race set before us*, ver. 1.

3. *Endured the cross.* The example of Christ's sufferings and reward, is of powerful efficacy to animate his disciples to imitate him in suffering, that like him they may be rewarded.

Ver. 3. *Attentively consider him.* Erasmus Schmidius observes, that the word ἀναλογίζομαι being used to denote the accurate observation of Arithmetical and Geometrical proportions, it signifies, to consider

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

5 And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

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

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

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

4 Ουπω μεχρις αιματος αντικατεστητε, προς την αμαρτιαν ανταγωνιζομενοι.

5 Και εκλελησθε της παρακλησεως, ητις υμιν ως υιοις διαλεγεται. Υιε μου, μη ολιγωρει παιδειας Κυριου, μηδε εκλυε υπ' αυτε ελεγχομενος.

6 Ου γαρ αγαπα Κυριος παιδευει· μαστιγοι δε παντα υιον ον παραδεχεται.

7 Ει παιδειαν υπομενετε, ως υιοις υμιν προσφερεται ο Θεος· τις γαρ εστι υιος ον & παιδευει πατηρ;

8 Ει δε χωρις εσε παιδειας, ης μετοχοι γεγονασιν παντες, αρα νοθοι εσε και εχ υιοι.

consider Christ with the greatest accuracy of observation. This the Hebrews were to do, that they might understand the difference between Christ and them. For by attending to what the Son of God endured from sinners, they would not think much of the calumnies, the scoffing speeches, and the persecutions, which they endured from their unbelieving brethren; nor be so disheartened by them, as to faint, or renounce the gospel.

Ver. 4. *Combating against sin.* Here the allusion is changed from running to fighting with the cestus, or to wrestling.

Ver. 5. *Reasoneth.* So διαλεγεται properly signifies: and so it is translated, Acts xviii. 19. *He himself entering into the synagogue, διελεχθη τοις Ιουδαιοις, reasoned with the Jews.*

Ver. 6.—1. *Whom the Lord loveth, he chastiseth.* This passage of scripture, by placing the dispensations of providence in a just light, banishes that gloom, which the disorders and miseries prevailing in the world are apt to occasion. We are here in a state of education, under the tuition of God who performs to us the office of a prudent, and affectionate Father. By the various afflictions of life, he teaches us the virtues necessary to fit us, for discharging the duties, and for enjoying the pleasures of heaven. May every afflicted person firmly believe this!

4 Not yet unto blood have ye resisted, combating¹ against sin.

5 (Και, 224.) Besides, have ye forgotten the exhortation, which (διαλεγεται) reasoneth¹ with you as with children, (Prov. iii. 11.) My son, do not think lightly of the Lord's chastisement, neither faint when thou art rebuked (ὑπὸ) of him.

6 For whom the Lord loveth he chastiseth,¹ and scourgeth² every son whom he receiveth. (See Rom. iii. 19.)

7 If ye endure chastisement, God becometh towards you as HIS children. For what son is there whom HIS father doth not chastise?

8 But if ye be without chastisement,¹ of which all SONS are partakers, certainly ye are bastards, and not sons.

4 Your sufferings are far short of those which Christ endured. For not yet hath the blood of any of you been shed in combating against your wicked persecutors. See Pref. sect. 2. paragr. 4.

5 Besides, have ye forgotten the exhortation, in which God reasoneth with you as with his children: My Son, do not think lightly of the Lord's chastisement, as they do who regard afflictions as things accidental; neither through too quick a feeling of the chastisement, nor by considering it as a token of God's anger, fall into despair when thou art rebuked of him.

6 Instead of being tokens of God's anger, afflictions are proofs of his love. For whom the Lord loveth he chastiseth, and sharply corrects for his faults, every son whom he adopteth.

7 If then ye endure affliction, know that God becometh towards you as his children, giving you such correction as must be of great advantage to you. For what legitimate son is there, whom his father never punishes for his faults?

8 But if ye live without that chastisement wherewith all the sons of God are partakers, certainly ye are treated as bastards whose education is no object of their father's care, and not as the genuine sons of God.

2. And scourgeth every son whom he receiveth. This is the LXX. translation of Prov. iii. 12. which Hallett thinks more just than the common version, *Even as a father the son in whom he delighteth*. For he saith *Ukeab*, signifies either, *and as a father or and scourgeth*; in which latter sense it is translated in the Arabic, Syriac, and Chaldee versions: And that *jiretzab*, signifies either, *he delighteth in or he receiveth*. He adds, "There is sufficient reason to determine in favour of the translation given by the LXX. and the apostle, since according to their rendering the Hebrew text is complete. Whereas, according

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

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

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

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

9 Εἶτα τὰς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἰχόμενοι παιδευτάς, καὶ ἐνετρέπομεθα· καὶ πολλῶν μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευματικῶν, καὶ ζήσομεν;

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκεῖν αὐτοῖς, ἐπαιδεύουν· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν καὶ δοκεῖ χαράς εἶναι, ἀλλὰ λυπῆς· ὕψερρον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

12 Διὸ τὰς παρεμμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·

“ according to the other translation the word, *beasther*, in *whom*, must be “ supplied as omitted.”

Ver. 8. *If ye be without chastisement.* If ye pass your lives without experiencing sickness of any kind, or worldly losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly ye are treated by your heavenly Father as bastards, and not as sons.

Ver. 9.—1. *We have had fathers of our flesh.* By distinguishing between the fathers of our *flesh*, and the father of our *spirits*, the apostle teaches us, that we derive only our flesh from our parents, but our spirit from God. Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1.

2. *Be in subjection to the Father of our Spirits and live.* The apostle seems to have had Deut. xxi. 18. in his eye, where that the son was disobedient to his father, was ordered to be *put to death*. This is one of the many instances, in which the apostle conveys the most forcible reason, in a single word.

Ver. 11.—1. *It returns the peaceful fruit of righteousness:* that is, *the peaceful fruit, which is righteousness.*—Bos thinks εἰρηνικὸν καρπὸν, should be translated *the pleasant or joyful fruit*; because the Hebrews commonly express *pleasure* or *happiness* by *peace*.—*Righteousness* is denominated

9 (Εἰτα) *Farther, we have had fathers of our flesh, who chastised us, and we gave THEM reverence: shall we not much rather be in subjection to the father of OUR spirits, and live?* 2

10 For they verily (περὶ, 295.) *during a few days chastised us according to their own pleasure, but he for OUR advantage, (εἰς τὸ μεταλαβεῖν) in order to OUR partaking of his holiness.*

11 *Now no chastisement indeed, for the present seemeth to be MATTER of joy, but of sorrow. Nevertheless, afterwards it returns the peaceful fruit of righteousness, to them who are trained by it.* 2

12 *Wherefore, bring to their right position, the arms which hang down, and the weakened knees. (Isa. xxxv. 3.)*

9 *Farther, we have had fathers of our bodies who chastised us for our faults, and yet we loved and obeyed them. Shall we not much rather from affection and gratitude be in subjection to the Father of our spirits, when he corrects us for our faults to fit us for living with him for ever?*

10 This submission is due to the Father of our spirits because he corrects us with more prudence and affection than our earthly fathers. *For they verily during the few days of our childhood chastised us according to their own will governed by passion, but he always for our advantage, that we might partake of his holiness; it being necessary to our living with him eternally, that we be holy.*

11 *Now no chastisement indeed, whether from God or man, at the time it is inflicted, is the cause of joy, but of sorrow to the chastised. Nevertheless afterwards, it gives as a reward the peaceful fruit of righteousness, to them who are properly disciplined by it:*

12 *Wherefore bring into the posture of action, your arms which hang down, and your weakened knees, that is, vigorously exert your whole faculties, in the conflict with affliction.*

nated *peaceful*, because it is productive of inward peace to the afflicted person himself; and of outward peace to those with whom he lives. Also it is called *the fruit* of God's chastisements, because afflictions have a natural influence to produce virtues in the chastised, which are the occasion of joy far greater than the pain arising from the chastisement. Psal. cxix. 67. 71. 75.

2. *To them that are trained thereby.* Γεγυμνασμενοις. This word denotes those who performed the exercises preparatory to the real combat, naked in the palæstra. It is, therefore, properly translated, *trained persons.*

Ver 12. *Bring to their right position, &c.* Here the apostle alludes to pugilists, whose strength being exhausted in the fight, their arms hang down and their knees shake. His meaning is, do not succumb under your afflictions, but renew your exertions.

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

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

13 Και τροχίας ορθάς ποιήσατε τοῖς ποσίν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπή, ἰαθῆ δὲ μαλλόν.

14 Εἰρηνὴν διώκετε μετὰ πάντων, καὶ τοῦ ἁγιασμοῦ, ἔχωρίς ἧς οὐδεὶς ὄψεται τοῦ Κυρίου.

Ver. 13. *Make smooth* or even paths; So τροχίας ορθάς must be translated, because a winding path may be as smooth and easy to walk in, as one that is straight.—Theophylact saith τροχίας signifieth both the track made by the wheel of a chariot, and that which is made by men's feet: *A foot-path*.—By *making smooth paths for their feet*, the apostle meant their removing every obstacle which might impede them in running the Christian race; such as immoderate love of sensual pleasures, slavish fear of their enemies, &c.

Ver. 14.—1. *Pursue*. Διώκετε. This metaphor is taken from the chase, in which hunters exert their utmost vigour in pursuing their prey. Hence in the Syriac version it is, *Currite post pacem*. See Rom. xii. 18. Perhaps the apostle had an eye to our Lord's saying, *Blessed are the peace makers*.

2. *And holiness*. The word ἁγιασμον 1 Thes. iv. 1. is translated *sanctification*, which properly consists in being free, both from those lusts which are gratified by means of the senses, and from those bad passions which are of a more spiritual nature, such as anger, malice, revenge, envy, &c. Where these carnal lusts and bad passions are indulged, they render the person who indulges them detestable in the sight of God. Hence they are termed a *pollution of the flesh and of the spirit*. 2 Cor. vii. 1.—*Holiness*, the word adopted by our translators, hath a more extensive meaning; for besides freedom from lusts and passions, it comprehends all those pious and virtuous dispositions which constitute a religious and moral character.

3. *Without which no one shall see the Lord*. Although in the New Testament Jesus is commonly called *the Lord*, that title in this place denotes *God the Father*, because our coming to him after death is mentioned, ver. 23. and because in other passages the felicity of the righteous in heaven is said to consist in the vision of God, Matth. v. 8. 1 Cor. xiii. 12. Rev. xxii. 4.—The apostle exhorts us to be at great pains in cleansing ourselves from vicious inclinations, and in acquiring virtuous habits, from this most important of all considerations, that no one who is polluted with vice and destitute of virtue, can be admitted into heaven. To illustrate this sentiment I will transcribe the following passage from the Spectator who thus writeth, No. 447. “The last use which I shall make of this
“ remarkable

13 And make *smooth* paths¹ for your feet, *that* that which is lame, *may* not be put out of joint, but rather healed.

14 *Pursue*¹ peace with all men, and holiness,² without which no one shall see the Lord:³

13 *And* by removing every temptation, *make smooth paths for your feet, that* if ye are infirm in any part, *that which* is lame may not be wholly dislocated by your falling, but rather strengthened by proper exercise.

14 *Earnestly cultivate peace with all men, with the Gentiles as well as with the Jews, and even with your enemies: But* at the same time *maintain holiness, without which no one shall see the Lord.*

“ remarkable property in human nature of being delighted with those actions to which it is accustomed, is to shew how absolutely necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss we call heaven, will not be capable of affecting those minds which are not qualified for it; we must in this world gain a relish of truth and virtue, if we would be able to taste that knowledge and perfection which are to make us happy in the next. The seeds of those spiritual joys and raptures, which are to rise up and flourish in the soul to all eternity, must be planted in her during this her present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life.

“ On the other hand those evil spirits who by long custom have contracted in the body habits of lust and sensuality, malice, and revenge, an aversion to every thing that is good, just or laudable, are naturally seasoned and prepared for pain and misery. Their torments have already taken root in them, they cannot be happy when divested of the body, unless we may suppose that Providence will in a manner, create them anew and work a miracle in the rectification of their faculties. They may, indeed, taste a kind of malignant pleasure in those actions to which they are accustomed whilst in this life: But when they are removed from all those objects which are here apt to gratify them, they will naturally become their own tormentors, and cherish in themselves those painful habits of mind which are called in scripture phrase, the worm which never dies. This notion of heaven and hell is so very conformable to the light of nature that it was discovered by some of the most exalted heathens. It has been improved by many eminent divines of the last age.—But there is none who has raised such noble notions on it as Doctor Scot in the first book of his Christian life.”

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

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

15 Επισκοπευντες μη τις υσερων απο της χαριτος τε Θεου· μη τις ριζα πικριας ανω Φυεσα ενοχλη, και δια ταυτης μιανθωσι πολλοι·

16 μη τις πορνος, η βεβηλος, ως Ησαυ, ος αντι βρωσεως μιας απεδото τα πρωτοτοκια αυτη.

Ver. 15.—1 *Carefully observing.* Επισκοπευντες This word, 1 Pet. v. 2. is used to denote the exercise of the bishop's office in the church. But as this epistle was directed not to the clergy, but to the laity among the Hebrew Christians, it must here be taken in its literal signification; *carefully observing* or *looking to a thing* — In this precept, the apostle enjoins those who are more advanced in knowledge and virtue, to admonish the less perfect, when they fall into sin, or shew any disposition to apostatize from the gospel.

2. *Lest some bitter root.* Literally *some root of bitterness.* In scripture *bitterness* signifies *gross sin*: Acts viii. 23. *I perceive thou art in the gall of bitterness and bond of iniquity.* In particular, *apostasy* or *idolatry* is called, Deut. xxix. 18. *a root which beareth gall and wormwood.* In the margin of our Bible *gall* is rendered *a poisonous herb*, an herb which taints the plants growing beside it. Wherefore, *a root of bitterness* or *bitter root*, is a person utterly corrupted, and who by his errors and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree.

3. *Trouble you.* Ενοχλη. This verb being derived from οχλος; a *crowd*, signifies *to hurry one along*. Here it denotes the influence which false reasoning and evil example have to lead men to renounce religion. Grotius and others think the true reading of this passage is, εν χολη, which by mistake was written ενοχλη. But as Hallet saith, "There is no reason to alter this text in conformity to the LXX. translation of Deuteronomy, since the apostle does not cite it, but only uses so much of the language of that scripture as was to his present purpose.—In this way do all Christians unblameably mingle some expressions of the scripture among their own, with some variation of words."

Ver. 16.—1. *Lest there be any fornicator.* Πορνη. For the signification of this word, see what is said of πορνεια, 1 Cor. v. 1. note 1.—The propensity of mankind to fornication made it proper for the apostle to mention that vice as a chief instance, of the vicious sensuality which excludes men from heaven.

2. *Or profane person.*—A profane person is one who treats sacred things with contempt, who despises spiritual blessings, and who in
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15 Carefully observing,¹ lest any one come short of the grace of God, lest some bitter root² springing up, trouble³ YOU, and by it many be polluted;

16 Lest there BE any fornicator,¹ or profane person,² as Esau,³ who for one meal gave away his birthrights.⁴

15 Carefully observing your own behaviour, and that of your brethren, lest any one, through gross sins continued in, come short of the reward God has graciously promised to the faithful; lest some apostate arising trouble you, and by his errors and bad example, many of you be corrupted.

16 Also, Lest there be among you, any fornicator; any one addicted to his appetites; or any profane person, who despising spiritual blessings renounces them for the sake of present pleasures, as Esau did, who for one meal gave away his birth-rights.

the whole of his behaviour shews that he has no sense of God nor of religion; and therefore is ranked among the most flagitious sinners, 1 Tim. i. 9.

3. *As Esau.* We do not read that Esau was a fornicator; nor does the apostle say that he was addicted to that vice. By putting a comma after the the word *fornicator*, and by connecting the words, *or profane person*, with what follows, Esau will be called only a *profane person*. This he shewed himself to be, by selling his birth-rights to his brother Jacob, for a mess of pottage. It is true Jacob proposed to him to sell these; not, however, as taking advantage of his necessity, but because he had heard him on former occasions, speak contemptuously of his birth-rights. For what else could put it into Jacob's mind, to make the proposition? Therefore, when instead of going into his father's tent where he might have got food, Esau sold his birth-rights for a mess of pottage, he shewed not only sensuality, but the greatest profanity. In the family of Abraham, the birth-right entitled the eldest, to spiritual as well as temporal privileges; (see the next note) all which Esau despised; as we learn from Moses, who after relating his contemptuous speech, *Behold I am at the point to die, and what profit shall this birth right do to me*, adds, *Thus Esau despised his birth-right*, Gen. xxv. 32. 34.

4. *Gave away his birth-rights.* Before the law was given, the first-born in the family of Abraham had a right to the priesthood, Exod. xix. 22. And to a double portion, Deut. xxi. 17. And, in the family of Isaac, he was lord over his brethren, Gen. xxvii. 29. 37. xlix. 3. Farther, in that family the first-born, as the root of the people of God, conveyed to his posterity all the blessings promised in the covenant; such as a right to possess the land of Canaan, and to be the father of him in whom all nations were to be blessed, and to explain and confirm these promises to his children, in his dying

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

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

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

17 Ἰσε γὰρ ὅτι καὶ μετεπειτὰ θελῶν κληρονομησαὶ τὴν εὐλογίαν, ἀπεδοκίμασθη· μετανοίας γὰρ τοποῦ εἰς εὐ-
ρος, καὶ περὶ μετὰ δακρυῶν ἐκζητήσας αὐτήν.

18 Οὐ γὰρ προσεληλυθατε ψηλαφώμενῳ ὄρει καὶ κεκαυμένῳ πυρὶ, καὶ γνοφῶ, καὶ σκοτῶ, καὶ θυελλῆ,

19 καὶ σαλπυγῶς ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκυσάντες παρητήσαντο μὴ προσεθῆναι αὐτοῖς λόγον,

dying blessing to them; of which we have a remarkable example in Jacob, Gen. xlix.

Ver. 17.—1. *He was reprobated*, not by God, but by his father, who when he knew that he had given the blessing to Jacob, refused to retract it, being sensible from his inward feelings, that he had spoken prophetically, and that God willed him to give the blessing to Jacob.

2. *Though he earnestly sought (αὐτὴν) it the blessing with tears*. The relative pronoun *it*, in this passage, stands for *the blessing*, the remote antecedent. For Esau did not seek *repentance*, but *the blessing with tears*, Gen. xxvii. 34.—This example, as Beza well observes, the apostle set before the Hebrews to shew them, that if, for the sake of present pleasures, any of them like Esau profanely cast away their heavenly birth-rights by apostasy, they never should regain them.

Ver. 18.—1. *Ye shall not come*. Οὐ γὰρ προσεληλυθατε, literally, *ye have not come*. But here, and in ver. 22. the past time is put for the future; as is plain from this, that in the latter part of his discourse the apostle mentions particulars, which cannot be applied to believers in the present life; such as their being come *to myriads of angels, and to the spirits of just men made perfect*. See Eph. iv. 10.—Farther, that the apostle doth not speak of what was present but of something future, will appear if we consider that he here contrasteth the birth-rights of the spiritual seed of Abraham with those of his natural progeny. The natural seed had a right to possess the earthly Canaan: and to prepare them for that inheritance, they were brought to Sinai to receive the law which they were to observe in Canaan. But their spiritual seed by their birth-right be-
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17 *And ye know that* (και, 211.) *although* after-ward he *wished to inherit* the blessing, he was *reprobated*¹: for he found no place of repentance, though he *earnestly* sought the BLESSING with tears.²

18 *Now ye shall not come*¹ *to a tangible*² *mountain* (και, 219.) *which* burned with fire, and to blackness, and to darkness, and to tempest,³

19 *And to the noise of a trumpet, and to the sound of words,*¹ *the hearers of which earnestly intreated that there might not be added to them a word,*

17 *And his folly ye know* from the scripture by this, *that although* after-ward he *wished to inherit the blessing,* he was *reprobated* by his father, who durst not retract words which he felt himself moved by inspiration to utter; (See ver. 20. note.) *for he found no place of repentance* in his father, though he *earnestly sought the blessing with tears.* Instead of repenting, his father confirmed the blessing to Jacob, Gen. xxvii. 33.

18 *Now* that ye may understand the value of your birth-rights as Abraham's seed, (Gal. iii. 18.) which I am exhorting you not to throw away, know that *Ye shall not,* like your fathers, *come to a tangible mountain which burned with fire,* to shew that God is a consuming fire to the impenitent, *and to blackness, and to darkness,* which was an emblem of the obscurity of the Mosaic dispensation, *and to tempest,*

19 *and to the noise of a trumpet,* like that by which the angels called the Israelites together to hear the law, and which by waxing louder and louder terrified the Israelites exceedingly, *and to the sound of words* uttered by God himself, *the hearers of which,* strongly impressed with the holiness and power of their law-giver and judge, *earnestly intreated to hear not a word more,* Exod. xx. 18, 19.

ing heirs of the heavenly country, shall be prepared for it and brought into it in a different manner.

2. *To a tangible mountain.* (ἄρρακτωμένη) *a mountain capable of being handled or touched;* but which ye will be prohibited to approach. The meaning is, believers Abraham's spiritual seed; in their way to the heavenly country are not, like his natural seed in their way to Canaan, to be brought to a tangible mountain such as *Sinai* was, to hear the law by which they are to be governed in the heavenly country, declared in the terrible manner in which the law of the

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

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

22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerufalem, and to an innumerable company of angels,

20 ουκ εφερον γαρ το διασελλομενον· Καν θηριον θιγη τε ορει, λιθοβοληθησεται, η βολιδι κατατοξευθησεται.

21 Και, ετω φοβερων ην το φανταζομενον, Μωσης ειπεν· Εκφοβος ειμι και εντρομος.

22 Αλλα προσεληλυθατε Σιων ορει, και πολει Θεου ζαντος, Ιερουσαλημ επερανιω, και μυριασιν αγγελων,

earthly country was proclaimed. But they are to be brought directly to the heavenly mount Zion, where God by some visible manifestation will reside; and to the city of the living God, &c.

3. *And to tempest.* Josephus, Antiq. lib. 3 c. 5. tells us, that at the giving of the law, strong winds came down, and manifested the presence of God. Perhaps this prefigured what happened when the new law, the gospel was given. For previous to the descent of the Holy Ghost, *There came a sound from heaven, as of a mighty rushing wind,* Acts ii. 2.

Ver. 19. *And to the sound of words.* The words of the ten commandments were pronounced by the angel who personated God (see Heb. ii. 2. note 2.) with a voice so loud and terrible, that the whole six hundred thousand, who were able to go to war with the women and children and old men, heard them, Deut. v. 22. and were exceedingly frightened.

Ver. 20. *Or shot through with an arrow.* This clause is wanting in many ancient MSS. and in the Syriac, Vulgate, Coptic, Arabic, and Ethiopic versions.—If it is an addition to the text, it is taken from Exod. xix. 13.

Ver. 21. *Moses said, I am exceedingly afraid and quake.* There is no mention of this circumstance in the history. But seeing the apostle speaks of it in a letter to the Hebrews as a thing known to them, some commentators are of opinion that they had it from tradition; or that it was recorded in some Jewish writing then extant.—I think that something like this speech is intimated in the account which Moses himself hath given of the matter. It is said, Exod. xix. 16. *On the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount, so that all the people that was in the camp trembled.—18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19. And when the voice*

20 (*γὰρ*, '98.) *although they could not bear that which was strictly commanded, (Exod. xix. 13.) Even if a beast touch the mountain, it shall be stoned, or shot through with an arrow.*

21 *And so terrible was that which appeared, THAT Moses said, I am exceedingly afraid and quake.*

22 *But ye shall come (see note 1. on ver. 18.) to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels;*

20 *although, before they were affrighted by the voice of God, they could not bear that which was strictly commanded, Even if a beast touch the mountain while the symbol of the divine presence rests on it, it shall be stoned, or shot through with an arrow.* It seems they expected, by drawing near, to see God without being terrified.

21 *And so terrible was that manifestation of the divine presence which appeared, that Moses cried to God, I am exceedingly afraid, and quake.*

22 *But ye shall come to a place which I call Mount Zion, because there God will appear to you, not in the terribleness of his greatness as on Sinai, but in the beauties of his goodness. And instead of being brought to any earthly city to worship, ye shall be brought to the city of the living God, the heavenly Jerusalem, and in your worship shall associate with ten thousands of angels:*

voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice. What follows in the history is an amplification of the preceding narration, according to the manner of the sacred historians, and not an account of things which happened afterwards. This the attentive reader will easily perceive, who compares the amplification with the former narration. Ver. 20. *And the Lord came down upon mount Sinai, (This is mentioned ver. 18.) on the top of the mount: And the Lord called Moses up to the top of the mount, and Moses went up.* It was then *Moses spake and God answered him by a voice*, as related, ver. 19. It seems when he drew near to the thick darkness, out of which issued the thunders, and lightnings, and the great fire which burned up to the midst of heaven, his courage failing him, he spake the words mentioned, Heb. xii. 21. *I am exceedingly afraid and tremble, and God answered him by a voice* encouraging him to lay aside his fears. Wherefore taking courage, he became so composed as to hold that conversation with God which is recorded, Exod. xix. 21. 24.

Ver. 22.—1. *Ye shall come to Mount Zion.* Mount Zion being opposed to Sinai, the trangible mountain, is no mountain on earth; but is *the heavenly Mount Zion*: as the Jerusalem mentioned in the subsequent clause,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

23 πανηγυρει και εκκλησια πρωτοτοκων εν υρανοις απογεγραμμενων, και κριτη Θεω παντων, και πνευμασι δικαιων τετελεωμενων,

is the heavenly Jerusalem.—When David took the strong hold of Zion he called it the city of David, 2 Sam. v. 7. And put the ark of the Lord in the city of David, 2 Sam. vi. 12. 17. in his place in the midst of the tabernacle which he had pitched for it. From this time God is said to have dwelt in Zion, which on that account was called his holy hill of Zion, Psa. ii. 6 and to love the gates of Zion more than all the dwellings of Jacob, Psa. lxxxvii. 2. Wherefore Mount Zion being the residence of the manifestation of the divine presence on earth among the natural seed of Abraham before the temple was built, it was fitly made the type of that place in the heavenly country where the manifestation of the divine presence among the spiritual seed is to be made through all eternity. See Heb. ix. 5. note.

2. The city of the living God, the heavenly Jerusalem. This is the city which Abraham expected, and of which the builder and ruler is God. It is called, Gal. iv. 26. Jerusalem which is above, and Rev. iii. 12. New Jerusalem which cometh down out of heaven from God, and Rev. xxi. 2. The holy city new Jerusalem. These names the apostles were directed by the Spirit to give to this city, to shew that Jerusalem in Canaan was a type or emblem of it. See 2 Cor. v. 1. note 2.—The intelligent reader no doubt has remarked that here the happiness of the just, after the resurrection, is represented as in part arising from the nature of the place of their abode. The same idea is suggested by the obvious meaning of the accounts given by Christ and his apostles of the felicity of good men in the life to come, John xiv. 2. In my father's house of the universe are many mansions.—I go to prepare a place for you.—2 Pet. iii. 13. According to his promise we expect new heavens and a new earth wherein dwelleth righteousness. And as St. John, who in vision had the state of the church set before him in its various stages till its consummation, saw the new heaven and the new earth appear after the present fabric had passed away, Rev. xxi. 1.—That these accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the gospel-doctrine of the resurrection, whereby we are assured that we shall be united to a real body consisting of organs of sensation and of members fitted for action. See 1 Cor. xv. 44. note. For if our raised bodies are to have members and organs of sensation, we must also have a material habitation, where we can have the use of these members and organs, and derive enjoyment from objects suited to them. The reason is plain: as a body without members and senses would

23 to the general assembly¹ and church of the first-born² *who are enrolled* in heaven,³ and to God the Judge⁴ of all, and to the spirits of just men (τετελειωμενων, Heb. xi. 40. note) made perfect,⁵

23 *to the general assembly and church if the first-born*, brought from the different parts of the universe to worship God. *These are enrolled in heaven as citizens.* And, instead of standing afar off as your fathers did at Sinai, ye shall come near to God the supreme ruler of the whole universe, and to the spirits of just men made perfect by their union with their glorified bodies, and their introduction into heaven,

would be no benefit, so members and senses without objects would be useless. Hence *the redemption of the body from corruption*, is called, Rom. viii. 19. *the manifestation of the sons of God*: and ver. 21. *Their glorious liberty*: and ver. 23. *Their adoption*.

Farther, as the gospel speaks consistently when, together with the resurrection of the body, it promises a new heaven and a new earth, so it speaks agreeably to the ancient revelations, which promised to the spiritual seed of Abraham the eternal possession of an heavenly country, under the figure and pledge of giving his natural seed the everlasting possession of Canaan. And, though in these revelations little is said concerning the nature of the new heaven and new earth, we may believe, as was observed, Ess. v. sect. 4. last paragraph, that it will be perfectly suited to the nature of our glorious bodies, and that the pleasures which we shall derive from the beauty and conveniency of our future habitation, will be as much superior to the pleasures of this earth, as the members and senses of our glorious bodies shall be more perfect than our present fleshly members and senses. In a word, seeing God himself is to dwell with the righteous in the heavenly country, it will, as becometh the residence of God, be magnificent, and *glorious and full of pleasures*. See Spectat. vol. 8. No. 580.

Ver. 23.—1 *To the general assembly.* Πανηγυριαι. This word signifies a great concourse of people, drawn together from all quarters on some public and joyful occasion, such as a religious festival; annual games; a great market or fair; from which last occasion, the Greek word is derived. If the allusion to the transactions at Sinai is continued here, this first general assembly, or concourse of the subjects of God called from his dominions every where, will be held for the purpose of hearing the laws of the heavenly country, which they are to inhabit, promulgated.

2. *And church of the first-born.* The first-born of man and beast, being reckoned more excellent than the subsequent births, were appropriated to God. Hence the Israelites had the name of *God's first-born* given them, to show that they belonged to God, and were more excellent than the rest of the nations. Wherefore, *the general*
ral

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

24 και διαθηκης νεας με-
σιτη Ιησου, και αιματι ραν-
τισμω κρειττονα λαλευτι
παρα του Αβελ.

ral assembly and church of the first born, as distinguished from the spirits of just men made perfect, mentioned afterwards, means the pious Israelites of all ages, who having imitated Abraham in his faith and obedience are heirs of the heavenly country. Whereas the spirits of just men made perfect, are all in every age and nation who have feared God and wrought righteousness.

3. *Who are enrolled in heaven.* See Philip. iv. 3. note 4. This signifies that they are denizens of heaven, entitled to live there, and to enjoy its privileges.

4. *And to God the Judge of all.* As the Son, after the judgment, will deliver up the kingdom to the Father, the Father is fitly styled *the Judge of all* or *universal monarch*, agreeably to the phraseology of the Hebrews who called those persons *judges*, who exercised sovereign rule in Israel.

5. *And to the spirits of just men made perfect.* In this enumeration, the particulars are not placed according to their dignity, owing, perhaps, to the apostle's being greatly affected by the contemplation of these grand objects. For, in such cases people neglect to arrange their discourse methodically. Or, *the spirits of just men made perfect*, might be mentioned after God the judge of all, and before Jesus the Mediator of the new covenant, to shew that on account of the severity of the trial which the just have sustained, they are more the objects of the love of God and of Christ than the angels; and even more excellent in respect of their virtues. Hence they are called, James i. 18. *a kind of first fruits of his creatures.*

Ver 24.—1. *And to Jesus the mediator of the new covenant.* Jesus is called *the mediator of the new covenant*, not because he exercises the office of Mediator after he hath delivered up the mediatorial kingdom to the Father, for at that period his office of Mediator will cease; but because he exercised that office before he delivered up the kingdom, and in the exercise of that office he hath brought the people of God into heaven.

2. *And to the blood of sprinkling.* This is an allusion both to the sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin-offerings before the vail and on the mercy seat. For the former sprinkling typified the efficacy of Christ's blood in procuring the new covenant, and the latter, its efficacy in procuring the pardon of sin for all them who believe and obey God.—*The blood of sprinkling*, by an usual figure, is put here for the effect of the blood of sprinkling. The saints when admitted into heaven, shall come to the full enjoyment of the blessings procured by the sprinkling of Christ's blood.

In this latter part of the description of the joys of heaven, we are taught that they will arise chiefly from our seeing and con-
versing

24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than THAT OF Abel.

24 and to Jesus the Mediator of the new covenant, and to his blood which is the true blood of sprinkling typified by the Levitical sprinklings, and which, by crying for mercy to penitents, speaketh better things than the blood of Abel which cried for vengeance on his murderer.

versing with the virtuous of our own kind; and not with them alone, but with the different orders of angels, and with Jesus, and even with God himself, who will manifest his presence there in a much more glorious manner than he does here by his works. And, that the scheme of our salvation by the shedding of Christ's blood, will afford matter of delightful contemplation to the redeemed, and be recollected by them with transports of gratitude through all eternity. Farther, seeing the pot with the manna, and Aaron's rod which budded, and the tables of the covenant were, by God's command placed in the inward tabernacle which represented heaven, to intimate, as was observed, Heb. ix. 4. note 3. that in heaven the people of God will recollect the particular interpositions of providence by which, while on earth, they were prepared for the employments and enjoyments of heaven, and that they will be greatly delighted with the recollection of these interpositions, may we not suppose that our happiness in heaven will arise also from our searching into the works of creation, by which God hath so illustriously displayed his perfections? For if our feeble pursuit and imperfect acquisition of knowledge in the present life afford us such exquisite pleasure, how great must the entertainment of the saints in heaven be, when the works of God are fully laid open to their view, and their faculties are strengthened to examine them! The pleasures which the blessed will derive from this source must be unspeakable, not only because they will be enhanced by the charm of novelty, but because every new acquisition will stimulate them to proceed in the search, and because although it be continued through eternity, the immense subject will never be exhausted by them. The desire of knowledge is so deeply engraved in the human mind, and the pleasure flowing from its acquisition is so exquisite, that to use the words of the Spectator, No. 626. "I cannot think he detracts from the state of the blessed who conceives them to be perpetually employed in fresh searches into nature, and to eternity advancing into the fathomless depths of the divine perfections. In this thought there is nothing but what doth honour to these glorified spirits, provided still it be remembered that their desire of more proceeds not from their relishing what they possess; and the pleasure of a new enjoyment is not with them measured by its novelty, (which is a thing merely foreign and accidental,) but by its real intrinsic value. After an acquaintance of many thousand years with the works of
" God,

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

26 Whose voice then shook the earth: but now he

25 ΒΛΕΠΕΤΕ ΜΗ ΠΑΡΑΙΤΗΣΗΣΘΕ ΤΟΝ ΛΑΛΗΝΤΑ· ΕΙ ΓΑΡ ΕΚΕΙΝΟΙ ΕΚ ΕΦΥΓΟΝ, ΤΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΠΑΡΑΙΤΗΣΑΜΕΝΟΙ ΧΡΗΜΑΤΙΖΟΝΤΑ, ΠΟΛΛΩ ΜΑΛΛΟΝ ΗΜΕΙΣ ΟΙ ΤΟΝ ΑΠ' ΟΥΡΑΝΩΝ ΑΠΟΣΤΡΕΦΟΜΕΝΟΙ,

26 ΟΥ Η ΦΩΝΗ ΤΗΝ ΓΗΝ ΕΣΑΛΕΥΣΕ ΤΟΤΕ· ΝΥΝ ΔΕ ΕΠΗΓ-

“ God, the beauty and magnificence of the creation fills them
“ with the same pleasing wonder and profound awe, which Adam
“ felt himself seized with as he first opened his eyes upon this glorious scene.”

The grand description of the heavenly country the inheritance of the spiritual seed of Abraham, found in ver. 22. and of its joys in ver. 23, 24. the apostle gave to make the Hebrews sensible how foolish it would be in them, for the sake either of the pleasures or of the pains of this transitory life, profanely to cast away their birth-right whereby they were entitled to inherit the heavenly country.

3. *Speaketh better things, παρὰ τοῦ Ἀβελ, than that of Abel.* The masculine article τοῦ, cannot agree with αἷμα understood, which is a neuter word. Wherefore, we must adopt the reading of the MSS. mentioned by Mill, which have το, here in place of τῶ, and which seems to have been followed by the Syriac translator. Or, we must supply either, λόγον τοῦ αἵματος, *the speech of the blood of Abel*, οἱ, εὐτισμόν τοῦ αἵματος, *the sprinkling of the blood of Abel*, namely, on the ground, in allusion to Gen. iv. 10. where God saith *the voice of thy brother's blood crieth unto me from the ground.*

Ver. 25.—1. *Take care that ye refuse not.* Here the apostle turned his discourse to the unbelieving Hebrews; and by calling to their remembrance the sin and punishment of their forefathers, who refused to obey God when he commanded them to go into Canaan, and who for that sin were all destroyed in the wilderness, he shewed them the danger of disobeying God who commanded them by his Son to receive the gospel.

2. *Him speaking.* Τὸν λαλῆντα. In this expression there is a reference to Heb. i 1. where we are told that God — ὁ λαλήσας, *Who spake to the fathers by the prophets*, ἐλάλησε *hath in these last days spoken to us by his Son.* Wherefore, the *Him speaking*, whom the Hebrews were not to refuse, was God the Father, who at that time was actually speaking to them the gospel from heaven by his Son. For, having commissioned his Son to make the gospel revelation, and having given him the apostles as his assistants, John xvii. 6. and, according to his promise, having sent down the Holy Ghost from heaven upon them, whatever they spake by inspiration was really spoken of God by his Son.

3. *For*

25 *Take care that ye refuse not¹ him speaking.² For if they did not escape who refused (τον χρηματιζοντα) him delivering an oracle³ on earth, much more we SHALL NOT ESCAPE (from the preceding clause) who turn away from him SPEAKING from heaven.⁴*

26 (Ου, 61.) *His voice¹ then shook the*

25 *Take care that ye disobey not God who is now speaking to you from heaven by his Son. For, if the Israelites did not escape punishment who disobeyed God delivering an oracle on earth by Moses, commanding them to go into Canaan, much more we shall not escape punishment, who turn away from God speaking to us the gospel from heaven by his Son.*

26 *God's voice at the giving of the law shook the earth in token that ido-*

3. *For if they did not escape who refused him delivering an oracle on earth.* That χρηματιζων signifies to deliver an oracle, see proved, Heb. viii. 5. note 3.—Although τον λαλοντα in the preceding clause denotes God's speaking the gospel from heaven by his Son, τον επος της γης χρηματιζοντα, does not signify God speaking the law from Sinai. For on that occasion the Israelites did not refuse either God or Moses; neither was there any punishment inflicted on them, to escape from. I therefore think the oracle which the Israelites refused to obey, was that which God delivered to them by Moses in Kadesh, after they left Horeb and had gone forward three or four days journey, Heb. iii. 8. note 2. For on that occasion, being commanded in the name of God to go up directly and take possession of Canaan, their refusal provoked God so exceedingly as to make Him swear, that none of the grown up persons who had come out of Egypt should enter Canaan, but that all of them should fall in the wilderness. And since all of them did actually fall there, except Caleb and Joshua who were not engaged in the rebellion, the apostle had good reason, from their not escaping, to caution the Hebrews against turning away from God who was then speaking to them from heaven by his Son.—He had given them a caution of the same kind, Heb. ii. 1.—4. by putting them in mind of the punishments which were inflicted on their fathers, from time to time, for their various transgressions of the words spoken by angels; that is, their transgressions of the law of Moses.

4. *Much more we shall not escape, who turned away from him speaking from heaven.* The words, shall not escape, are necessarily supplied here from the clause immediately preceding. And with respect to the word speaking, it is taken from the first clause of the verse: and being followed in this place with the words, απ' ουρανων, from heaven, it is reasonable to think that the same words ought to be supplied in the first clause, thus, *Take care that ye refuse not him speaking from heaven.*

Ver. 26.—1. *His voice then shook the earth.* His voice, does not mean Moses's voice; for when he spake the oracle or divine command

hath promised, saying, Yet once more I shake not the earth only, but also heaven.

ἔλται, λέγων· Ἐτι ἅπαξ ἔ-
γω σειῶ καὶ μόνου τῆν γῆν, ἀλ-
λα καὶ τὸν οὐρανόν.

mand to the Israelites to go into Canaan, his voice was not accompanied with any earthquake. Neither does it mean the Son's voice; for he did not speak the law. See Heb i. 2. note 2. But the meaning is, that God's voice shook the earth at the giving of the law. Accordingly we are told, Exod. xix. 18. That *the whole Mount quaked greatly*, before God spake the ten commandments. Now as the promise, *Yet once I shake not the earth only but also the heaven*, is a declaration of God's resolution to remove both the idolatrous worship of the heathens, and the ceremonial worship of the Jews, by the introduction of the gospel-dispensation, (See ver. 27. note 1.) may we not suppose that the former shaking of the earth, that is, of Mount Sinai alluded to in the clause, *Yet once I shake not the earth only*, and mentioned in the next verse was emblematical of the removing of the idolatrous worship of the Canaanites by the introduction of the law of Moses into Canaan?

2. *But now he hath promised.* As the word, *τοτε* then, in the first clause refers to the shaking of the earth at the giving of the law, the word *νῦν*, now, in this clause which stands opposed to it, must refer to the introduction of the new dispensation, and to the alteration which was to be made in the religious and political state of the world, by the preaching of the gospel.

3. *Saying, Yet once, I shake not the earth only, &c.*—The unbelieving Jews were violently prejudiced against the gospel, because it abolished the law of Moses. Wherefore, to reconcile them to that event, the apostle quoted this prophecy of Haggai, in which not only the destruction of the heathen idolatry, but the removal of the Mosaic institutions, together with the alteration which was to be made in the political state of the nations of the earth, are foretold under the idea of God's *shaking the heavens and the earth*, &c. Haggai ii. 6. *Thus saith the Lord of hosts, Yet once, it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land. 7. And I will shake all nations: For the desire of all nations shall come, and I will fill this house with glory.*

In quoting this prophecy, the apostle hath mentioned only the first words of it: and even these he hath not given completely, nor in the order in which they stand in the Hebrew text. For he hath omitted the clause, *It is a little while*; and hath mentioned the shaking of the earth before the shaking of the heavens. But, with respect to the apostle's mentioning only the first words of this prophecy, it is sufficient to reply that Paul, in quoting passages from the Jewish scriptures, mentions only the first words of these passages, because the persons to whom he wrote were well acquainted with them, and would naturally recollect the whole. Besides, in the instance under consideration, his argument being founded on the

whole

earth. But now he hath promised, saying, Yet once I shake not the earth only, but also *the heaven*.⁴

latry was to be shaken in Canaan by the law of Moses. *But now concerning his speaking by his Son He hath promised, Saying, Yet once I shake not the earth only; the heathen idolatry and the powers which support it; but also the heaven; the Mosaic worship and Jewish state.*

whole of the prophecy, he knew that that circumstance would lead the Hebrews to recollect the whole.—Next, with respect to the clause, *It is a little while*, which the apostle has omitted seeing the LXX. have likewise omitted it, Peirce thinks the omission was occasioned, either by the carelessness of transcribers, or by the officiousness of some ignorant Christians who wished to make the LXX. version agree with the apostle's quotation. But be that as it may, since the apostle's omission of the clause, and his mentioning the shaking of the earth before the shaking of the heaven, make no change in the sense of the prophecy, these alterations are of little consequence, especially as they may have been occasioned by the apostle's quoting the prophecy from memory.

4. *But also the heaven.* In the prophetic writings, the Jewish state and worship are called *the heaven*, either, because they were appointed by heaven, or, because the Jewish church assembled round the tabernacle to worship, was an emblem of the church of the first born assembled round the symbol of the divine presence in heaven, to worship.—Here it is proper to observe, that in Haggai's prophecy, where the alteration which was to be made in the religious and political state of the world is foretold, by calling it, *a shaking of the heaven, and the earth, and the sea, and the dry land, and a shaking of all nations*, God alluded to mount Sinai's *quaking greatly*, before he spake the ten commandments, Exod. xix. 18. consequently by this allusion he hath taught us, that his shaking of the earth, before he spake the law, was emblematical of his shaking the heathen idolatry by the introduction of the law of Moses into Canaan.—Next, it is to be observed, that Haggai, after foretelling the alteration which was to be made in the religious and political state of the world, under the idea of *shaking all nations*, adds, *For*, (so the Hebrew particle *vau* in this passage must be translated) *the desire of all nations shall come*. This God mentioned to shew that the great alteration in the state of the world which he foretold, was to be effected by the coming of the person whom he calls, *the desire of all nations*. And to this the fact agrees. For the destruction of the heathen idolatry, and the abolition of the Mosaic worship, and the change which took place in the political state of the nations of the earth, have all been brought to pass by the coming of Christ, and the setting up of his kingdom through the preaching of the gospel.

That the destruction of the heathen idolatry, the abolition of the Levitical worship, and an alteration in the political state of the world,

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

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

27 Το δε, ετι ἀπαξ, δη-
λοι των σαλευομενων την με-
ταθεσιν, ὡς πεποιημενων, ἵ-
να μεινη τα μη σαλευομενα.

28 Διο βασιλειαν ασα-
λευτον παραλαβανοντες, ε-
χωμεν χαριν δι' ἧς λατρευω-
μεν ευαρεσως τω Θεῳ, μετα
αιδεσ και ευλαβειας.

were foretold by Haggai under the idea of *shaking the heavens and the earth* &c. the apostle hath taught us in his comment on the speech *yet once*, &c. See ver. 27 note 1.

Ver 7. 1. *Now this speech, Yet once*, (see note 3. on this verse), *signifieth the removing of the things shaken.* The ellipsis in the beginning of this verse is supplied by our translators as follows: *this word yet once.* But it is so supplied improperly, because it leads the reader to fancy that the word *yet once*, signifieth the removing of the things shaken. When a that idea is signified, not by the word, *yet once*, but by the whole clause, of which the word *yet once*, is the beginning; namely, *yet once I make not the earth only, but also the heavens.* Wherefore, to suggest this idea the translation should run in the following manner: *Now this speech, yet once, signifieth the removing of the things shaken.*—*σαλευομενων shaken*, is a metaphor taken from ships which are tossed backwards and forwards by the winds and waves, till they are sunk or beaten to pieces. — That the Jewish worship and the heathen idolatry, and the powers which supported these forms of worship, are the things foretold here to be shaken, and that they are to be removed, is evident from God himself, who thus explains *the making of the heavens and the earth*: Hagg. ii. 21. *Speake to Zerubbabel governor of Judah saying, I will shake the heavens and the earth.* 22. *And I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, &c. For, the throne of kingdoms*, as distinguished from the kingdoms of the heathen, is the throne of the kingdom of the Jewish princes, the overthrowing of which is foretold by the *shaking of the heavens*. See ver. 26. note 4. And *the kingdoms of the heathen* are the kingdoms of the worshippers of idols, the destruction of which is foretold by the *shaking of the earth*. Wherefore, all these kingdoms being to be destroyed, the forms of worship which were upheld by them, were of course to be removed.

2. *As of things that were made.* ὡς πεποιημενων. Because the word *ποιειν* sometimes signifies *to appoint*, (See Heb. iii. 2. note 1.) Peirce thinks the apostle's argument is, that the Jewish church and worship having been appointed by God, might be set aside when God saw fit. But since the heathen worship is likewise said to be shaken,
I think

27 Now this *SPEECH*, Yet once, signifieth the removing of *the things shaken*,¹ as of things WHICH WERE made,² that *the things not to be shaken* may remain.³

28 Wherefore, we having received a kingdom not to be shaken,¹ Let us hold fast (*χαρις*) a gift² where by we can worship God acceptably, with reverence³ and religious fear.

27 Now this *speech*, Yet once, signifieth the removing of the things shaken; the abolition of the former religions, and the destruction of the powers which uphold them, *as of things which were made with hands*; things of an inferior and imperfect nature; that *the things not to be shaken*; the gospel-church and worship; may remain to the end of the world.

28 Wherefore, we the disciples of God's Son having, in the gospel-dispensation, received *the kingdom* foretold by Daniel to be given to the saints, and which is never to be shaken, Let us hold fast that gift, that excellent dispensation of religion by which we can worship God acceptably, if we do it with reverence and religious fear.

I think the expression, *things that were made*, is an ellipsis for *things that were made with hands*, which according to the Hebrew Idiom denotes, *things of an inferior and even imperfect nature*; consequently might be applied, not only to the heathen rites, but to the Mo-
saic form of worship which was inferior to the Christian.

1. *That the things not to be shaken may remain.* This the apostle rightly infers from the expression, *Yet once*. For as it implies, that God would make but one alteration more in the religious worship of the world, it certainly follows, that the form to be substituted in the room of the things to be shaken and removed, shall be permanent. The gospel therefore will remain to the end of the world, as the only form of religion acceptable to God.

Ver. 28. — 1. *Wherefore we having received a kingdom not to be shaken.* Διο βασιλειαν ασαλευτον παραλαμβανοντες. This is an allusion to Dan. vii. 18. *The saints of the Most High, παραληφονται την βασιλειαν shall take the kingdom, and possess the kingdom for ever, even for ever and ever.* In this allusion, the apostle followed Christ, who often called the gospel-dispensation, *the kingdom of heaven*.

2. *Let us hold fast a gift.* So *χαρις* is translated, 2 Cor. viii. 4. and should be translated here, as that sense of the word agrees well with the apostle's purpose in this exhortation.

3. *With reverence.* Μετα αιδεας, literally *with modesty*, The word is used by heathen authors, for that reverence with which men approach their princes, or superiors. Now, modesty being a fear of doing something unbecoming, it is very properly used to denote the fear

29 For our God is a consuming fire.

29 Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλισκόν.

with which one, who is sensible of his own unworthiness, approaches the Deity in acts of worship.

Ver. 29. *Even our God is a consuming fire.* The apostle had now in his eye, Deut iv. 24 where by telling the Israelites, *The Lord thy God is a consuming fire*, Moses put them in mind of the destruction of Korah and his companions. Wherefore, by adopting Moses's words,

CHAP. XIII.

View and Illustration.

THIS chapter begins with an exhortation to the Hebrews to exercise love to the brethren, hospitality to strangers, and compassion to the imprisoned and afflicted: chastity likewise is recommended, together with disinterestedness, and a careful imitation of their teachers, whose trial was ended, and who had shewed great fortitude in suffering for their faith, ver. 1.—8.

Next, the Hebrews were desired to beware of being tossed about with those discordant doctrines, which were introduced by foreign, that is, unauthorized teachers; especially those pernicious doctrines, concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, which the Judaizing teachers inculcated with great earnestness. Their giving heed to these errors the apostle was anxious to prevent, because, if they trusted to the Levitical atonements for pardon, they would lose the benefit of the sacrifice of Christ. This, the apostle told them their own law taught them figuratively, by prohibiting the priests and people to eat of those sacrifices, whose blood was carried into the holy places to make atonement. And being unwilling to quit the subject, he added, that because the carcases of the sin-offerings were ordered to be burnt without the camp as things unclean, ver. 11.—so Jesus, who sanctified the people with his own blood, suffered as a malefactor or unclean person without the gates of Jerusalem, ver. 12.—These particulars the apostle mentioned to shew that all the Levitical sin-offerings were types of Christ, whose example in suffering ignominy

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

29 For *even* under the gospel,
our God is as much a consuming fire,
to infidels and apostates, as under
the law.

words, the apostle brings the same instance of vengeance to our remembrance, that we may be deterred from apostasy, disobedience, and all irreverence in the worship of God, who, though he appears full of mercy in the gospel, is as much determined to punish the rebellious as ever.

nominy and punishment for men, he desired the Hebrews to imitate from gratitude, by willingly suffering reproach and persecution, for his sake, ver. 13.—And this they might do the more easily, as they knew they had no continuing city here, but were seeking one in the life to come, ver. 14.—In the mean time, he exhorted them to worship God, not in the Jewish but in the Christian manner, by offering through Christ, the sacrifice of praise to God continually, ver. 15.—and to be zealous in doing good works, because worship accompanied with such works, are sacrifices far more pleasing to God than the sacrifices of beasts, ver. 16.

Again, because the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the gospel, he ordered them to be obedient to their spiritual guides, and to esteem them highly as persons who watched for their souls, ver. 17.—And requested them to pray for him, because he assured them that he had maintained a good conscience in all the things he had written to them, ver. 18.—Then gave them his apostolical benediction in a most elegant form, ver. 20, 21.—and besought them to take in good part, the instruction contained in this letter, which he acknowledged was a short one, considering the variety and importance of the subjects he had handled in it, ver. 22.

Having thus finished his exhortations, the apostle informed the Hebrews that he had sent away Timothy on some important business; but promised if he returned in time, to bring him with him when he visited them, ver. 23.—In the mean while he desired them, to present his salutation to all the rulers of their church; meaning I suppose, the apostles and elders at

Jerusalem. Also in his name to salute all the brethren and saints; and sent them the salutation of the brethren in Italy,
ver.

OLD TRANSLATION.

CHAP. XIII. 1 Let brotherly love continue.

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

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

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

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

GREEK TEXT.

1 Ἡ φιλαδελφία μενε-
τω.

2 Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἐλάθον τινες ξενισάντες ἀγγέλους.

3 Μιμνησθε τῶν δεσμιῶν, ὡς συνδεδεμένοι· τῶν κακῶν, ὡς καὶ αὐτοὶ οὐτὲς ἐν σωματι.

4 Τιμίον ὁ γάμος ἐν πασι, καὶ ἡ κοίτη ἀμιαντός· πόρνος δὲ καὶ μοιχὸς κρίνει ὁ Θεός.

5 Αφιλαργυρός ὁ τρόπος, ἀρκέμενοι τοῖς παρῶσιν· αὐτός γὰρ εἰρηκεν, Οὐ μὴ σε ἀνω, εἰ μὴ σε ἐγκαταλίπω·

Ver. 2. *Without knowing it.* The Greek word *λανθάνω*, with a participle, signifies that the thing expressed by the participle, was done or suffered by one without his knowing it. The apostle had Abraham and Lot in his eye, who happening to see angels in the form of men, supposed them to be men on a journey; and though unacquainted with them invited them and entertained them with the greatest hospitality, without knowing them to be angels. This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings.

Ver. 3. *Being yourselves also in the body.* The precepts contained in this and in the following verses, but especially the precept in this verse, on account of the simplicity, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus, or of

ver. 24.—Then concluded, with giving them his apostolical benediction in a more short form, ver. 25.

NEW TRANSLATION.

CHAP. XIII. 1 Let brotherly love (see Heb. vi. 10.) continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels, *without knowing THEM.*¹

3 Remember them *who* are in bonds, as *jointly bound*, AND them *who* suffer evil, as being yourselves also in the body.¹

4 LET marriage BE¹ honourable among all, and the bed unpolluted. (δε, 105.) For fornicators² and adulterers God will judge.

5 LET YOUR *behaviour*¹ BE without the love of money, being contented with the things ye have.² For (αυτος, 65.) *himself* hath said,³ I will never leave thee, *neither will I ever utterly forsake thee.*⁴

COMMENTARY.

CHAP. XIII. 1 *Let that brotherly love, for which I commended you, continue to be exercised by you to all the disciples of Christ whether they be Jews or Gentiles.*

2 *Do not neglect to entertain strangers though unacquainted with them, for thereby some have had the happiness to entertain angels, without knowing they entertained angels.*

3 By your prayers and good offices *assist them who are in bonds* for their religion, as equally liable to be bound for that good cause; and them *who suffer any kind of evil, as being yourselves also in the body*, subject to adversity.

4 In opposition to the notions of the Essenes, *Let marriage be esteemed an honourable state, among all ranks; and let adultery be avoided. For fornicators, and adulterers, though not punished by men, God will severely punish, as invaders of their neighbours dearest rights.*

5 However poor ye may be, *show no immoderate love of money in your dealings; being contented with what things ye have.* In every difficulty rely on God. For, when he ordered Joshua to conduct the Israelites, he *himself said*, (Josh. i. 5.) “As I was with Moses so I will be with thee,” *I will not fail thee nor forsake thee.*

any of the most famed heathen philosophers, and on the comparison they will be found by persons of taste to excel them all.

Ver. 4.—1. *Let marriage be honourable.* I have supplied the substantive verb εἶναι, here, to make this verse run, as the preceding and following verses, in the imperative mood.

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

6 Ὡς ἐπαρρησάμενος ἡμᾶς
λέγειν· Κύριός ἐστι μοι βοηθός,
καὶ οὐ φοβηθήσομαι τί ποιή-
σει μοι ἄνθρωπος.

2. *For fornicators.* This is the Vulgate translation; *Fornicatores enim.*

Ver. 5.—1. *Let your behaviour.* The word *τροπῆς*, is used likewise by Plato, and other Greek writers, to denote one's manner of living.

2. *Being contented with the things ye have.* The apostle did not mean by this to preclude the Hebrews or any person from using lawful means for bettering their circumstances: But that having used such means, they were to be contented although God did not make them successful.—This advice was peculiarly suited to the Hebrew Christians in their then persecuted state, see ver. 6. It is also proper for persons in the most prosperous situations; because by forbidding the immoderate love of money, and enjoining contentment with the things we have, it teaches us to derive our happiness from the possession and exercise of virtuous dispositions, rather than from the enjoyment of riches.—The argument, ver. 6. by which the apostle enforces his precept, leads us to think that he means contentment with our lot whatever it may be. In this large sense, the following passage from the Spectator No. 574. is an excellent illustration of the apostle's precept: Says he, “There never was any system besides that of Christianity, which could effectually produce in the mind of man the virtue I have been hitherto speaking of. In order to make us content with our present condition, many of the ancient philosophers tell us that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by a fatal necessity, to which the gods themselves are subject; while others very gravely tell the man who is miserable, that it is necessary he should be so to keep up the harmony of the universe, and that the scheme of providence would be troubled and perverted, were he otherwise. These and the like considerations, rather silence than satisfy a man. They may shew him that his discontent is unreasonable, but are by no means sufficient to relieve it. They rather give despair than consolation. In a word, a man might reply to one of these comforters as Augustus did to his friend who advised him not to grieve for the death of a person whom he loved, because his grief could not fetch him again. *It is for that very reason,* said the emperor, *that I grieve.*—Religion bears a more tender regard to human nature. It prescribes to a very miserable man the means of bettering his condition; nay it shews him, that the bearing of his afflictions as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter.—Upon the whole, a contented mind is the
“ greatest

6 So that *taking courage, we may say,* 'The Lord is my helper, and I will not fear what man can do to me.'

6 *So that,* when afflicted, but especially when persecuted, *taking courage we may say* with the Psalmist (Ps. cxviii. 6. LXX.) *The Lord is my helper, and I will not be afraid of any evil that man can do to me in opposition to him.*

“greatest blessing a man can enjoy in the present world; and, if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.” The same author in the same essay, as a proper means of acquiring the virtue of contentment, advises a man, 1. To set the good things which he possesses in opposition to those which he doth not possess. For thus he will be sensible that the things which he enjoys are many more in number, and of much greater value than those which he wants; and for the want of which he is unhappy.—2. Under affliction, to reflect how much more unhappy he might be than he really is. The former consideration belongs to those who are in easy circumstances: this regards those who are under the pressure of some misfortune. To such it will be an alleviation of their sufferings to compare them with those of others. He adds, That Bishop Fell who wrote the life of Dr. Hammond saith, that good man who laboured under a complication of distempers, used when he had the gout upon him to thank God that it was not the stone, and when he had the stone that he had not both these distempers upon him at the same time.

3. *Himself hath said,* $\alpha\upsilon\tau\omicron\ \gamma\alpha\rho\ \epsilon\iota\pi\eta\kappa\epsilon\nu$. This $\alpha\upsilon\tau\omicron\ \epsilon\iota\pi\eta\kappa\epsilon\nu$, is of much greater authority, than the $\alpha\upsilon\tau\omicron\ \epsilon\phi\eta$, of the Pythagoreans. And by quoting it on this occasion, the apostle teaches us that every faithful servant of God, in those difficulties to which he is exposed, may apply to himself God's promise to Joshua, while he endeavours to do his duty.

4. *Utterly forsake thee.* The multitude of the negative particles and their position in the original, render this passage exceedingly emphatical and beautiful.—This promise David repeated to Solomon, 1 Chron. xxviii. 20. See also Isa. xli. 10. 17.

Ver 6.—1. *Taking courage we may say.* God's promises to Joshua and to David, and their expressions of trust in God, being applied by the apostle, to the Hebrews, it teaches us that God's promises to individuals, and their exercises of faith and trust built thereon, are recorded in scripture, for the encouragement of the people of God in every age.

2. *I will not fear what man can do to me.* As a remedy against the immoderate fear of evil from men, besides the promise here suggested by the apostle, which every good man may apply to himself, namely, that the Lord is his helper, the Spectator No. 615. advises the timorous to consider “First, that what he fears may not come to pass. “No human scheme can be so accurately projected, but some little
“circumstance

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

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

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

7 Μνημονευετε των ηγεμενων υμων, οτινες ελαλησαν υμιν τον λογον του Θεου αναθεωρωντες την εκβασιν της αναστροφης, μιμεισθε την πισιν.

8 Ιησους Χριστος χθες και σημερον ο αυτος, και εις της αιωνας.

9 Διδαχαις ποιικλαις και ξεναις μη περιφερεσθε· καλον γαρ χαριτι βεβαιωσθαι την καρδιαν, ε βρωμασιν, εν οις εκ ωφεληθησαν οι περιπατησαντες.

“ circumstance intervening may spoil it. He who directs the heart of
 “ man at his pleasure, and understands the thoughts long before, may
 “ by ten thousand accidents, or an immediate change in the inclina-
 “ tions of men, disconcert the most subtle project, and turn it to the
 “ benefit of his own servants.— In the next place, we should consider,
 “ though the evil we imagine should come to pass, it may be much
 “ more supportable than it appeared to be. As there is no prosperous
 “ state of life without its calamities, so there is no adversity without
 “ its benefit.—The evils of this life appear like rocks and precipices,
 “ rugged and barren at a distance, but at our nearer approach we find
 “ little fruitful spots and refreshing springs, mixed with the harshness and
 “ deformities of nature.—In the last place, we may comfort ourselves
 “ with this consideration, that as the thing feared may not reach us,
 “ so we may not reach what we fear. Our lives may not extend to
 “ that dreadful point which we have in view. He who knows all
 “ our failings and will not suffer us to be tempted beyond our strength,
 “ is often pleased in his tender severity to separate the soul from its
 “ body and miseries together.”

Ver. 7.—1. *Remember your rulers.* Who they were, see preface sect. 2. Art. 1. paragr 3.—Though the word *ηγεμενος* properly signifies a ruler or commander, we should recollect that the authority of Christian Bishops and Pastors, of whom the apostle is speaking, is not of the same kind with that of civil rulers, 1 Pet. v. 3. being founded, not on force, but in the fidelity with which they discharge the duties of their function, and in the esteem and affection of their flock.

2. *Of whose conversation attentively considering the ending.* See ver. 47. note 1.—This remembrance of the dead saints, with admiration
 of

7 Remember your rulers' who have spoken to you the word of God: of whose conversation attentively considering the ending,² imitate THEIR faith.

8 Jesus Christ, yesterday, and to-day, IS the same, and for ever.¹

9 Be not tossed about with various and foreign doctrines,¹ (see Ephes. iv. 5) for IT IS good that the heart be established by grace, not by meats,² through which they have not been profited, who walk IN THEM.³

7 Remember your teachers who have preached to you the word of God; of whose conversation attentively considering the ending, imitate their faith in the doctrines, and precepts, and promises of the gospel, that when ye end your conversation ye may be supported as they were.

8 Jesus Christ yesterday, and to-day, is the same powerful, gracious, and faithful Saviour, and will continue to be so for ever.

9 Be not tossed about with discordant and foreign doctrines, taught by unauthorized teachers, concerning the efficacy of the Levitical sacrifices. For it is good that your courage in sufferings and death, be established on God's free pardon of sin through the sacrifice of Christ, and not on the Levitical sacrifices made of animals designed for meats, by which they have not been profited in respect of pardon, who continually offer them.

of their virtues, and with a desire to imitate them, is the only worship which is due to them from the living.

Ver. 8. *Jesus Christ, yesterday, and to day, is the same.* Because *Jesus Christ*, sometimes denotes *the doctrine of Christ*, (Acts v. 42. 1 Cor. i. 24. 2 Cor. iv. 5.) the Socinians think this is a declaration that the doctrine of the gospel, when the apostle wrote, was the same as at the beginning, and will continue to be so for ever, without any alteration; and that, if men either add to, or take from it, they are greatly culpable. According to this interpretation, the verse connects with the following, ver. 9. *Be not tossed about, &c.* But though their interpretation contains an excellent sentiment, others, more justly in any opinion, understand this *of the nature*, rather than *of the doctrine*, of Christ, especially as 'Ο αὐτός, the phrase here used, is that by which the immutability of the Son is expressed, Heb. i. 12. *But thou art ὁ αὐτός the same* — *Semper sui similis, invariabilis, et immutabilis* — According to this interpretation, the verse connects with verse 7

Ver. 9.—1. *With various and foreign doctrines.* Διδασχαις ποικιλαις. *Various doctrines* are doctrines inconsistent with each other, discordant doctrines. But ξεναις διδασχαις *foreign doctrines*, are doctrines introduced into the church by unauthorized teachers. The doctrines concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, and their necessity

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

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

10 ΕΧΟΜΕΝ θυσιασθηριον, εξ ε φαγειν εκ εχουσιν εξ-
υσιαν οι τη σκηνη λατρευον-
τες.

11 Ὡν γαρ εισφερεται ζωνν το αιμα περι αμαρ-
τιας εις τα αγια δια τε αρ-
χιερως, τρων τα σωματα κατακαιεται εξω της παρ-
εμβολης.

necessity to salvation, were discordant with the gospel doctrine of pardon through the death Christ; and were taught by the unbelieving Jews and Judaizing Christians, who had no authority to inculcate such doctrines.

2. *That the heart be established by grace, and not by meats.* Here the apostle had in his eye the Levitical burnt-offerings and peace-offerings which were made of animals fit for meat; and on which the offerers feasted in the court of the tabernacle, Levit. vii. 11 — 15. Deut. xii. 6. 11, 12. in token of their being pardoned and at peace with God. That this was signified by the worshippers being allowed to eat of their own peace-offerings, we learn from ver. 10. where by *eating of the sacrifice*, the apostle, who was well acquainted with the sentiments and language of the Jews, evidently means the partaking of the blessings procured by the sacrifice. See I Cor. x. 16. note 2. Wherefore, as the offering of the burnt and peace-offerings is termed *a worshipping with meats*, Heb. ix. 9, 10. the *establishing the heart by meats*, certainly means the hoping for pardon through these sacrifices; consequently its opposite, *the establishing of the heart by grace*, must mean, as in the commentary, the hoping for pardon through the sacrifice of Christ, called *grace* because the pardon obtained through that sacrifice is the free gift of God.

3. *Through which they have not been profited who walk in them.* This circumstance shews that the apostle is not speaking of ordinary meats, but of meats offered in sacrifice; concerning which the apostle affirms that those who were in the habit of offering these meats, did not obtain an eternal pardon thereby. And he had good reason to say this: For these sacrifices being offered to God as king in Israel, and not as moral governor of the world, the pardon which was sealed to the offerers by their being permitted to feast on these sacrifices in the court of the tabernacle as persons in peace with God their king, was not a real but a political pardon, consisting in the remission of those civil penalties which God, as the head of their commonwealth, might have inflicted on them for transgressing the laws of the state. — That the Israelites did not obtain a remission of the moral guilt of any of their sins by their burnt-offerings and peace-offerings, the apostle

10 We have an altar, of which they have no right to eat, ¹ who worship in the tabernacle. ²

11 For of those animals, whose blood is brought AS a sin offering into the Holy places by the high-priest, the bodies are burnt without the camp. ¹

10 That ye must not seek the pardon of sin through the sacrifices of animals appointed for meat, ye may know by this, that we have a sacrifice for sin of which they have no right to eat, who to obtain pardon worship in the tabernacle with the sacrifices of eatable animals appointed for sin-offerings.

11 This was shewed figuratively in the law. For of those animals, whose blood is brought as a sin offering into the holy places by the high priest, the bodies are burnt without the camp as things unclean, of which neither the priests nor the people were allowed to eat.

apostle in the 11th verse proves from the inefficacy of all the sacrifices for sin which were offered by the high priest on the day of expiation in the tabernacle, to God as the moral governor of the world.

Ver. 10.—1. *We have an altar of which they have no right to eat.* Here by an usual metonymy, *the altar* is put for *the sacrifice*, as is plain from the apostle's adding, *of which they have no right to eat.* The sacrifice belonging to those who believe, is the sacrifice of himself which Christ offered to God in heaven for the sin of the world: and the *eating* of that sacrifice, doth not mean the *corporal eating* thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice. See ver. 9. note 2.

2. *Who worship in the tabernacle.* The worship in the outward tabernacle was performed by the ordinary priests carrying into it the blood of the animals appointed for sin-offerings, and sprinkling it before the veil. The worship in the inward tabernacle was performed by the high-priest's carrying into it the blood of the animals appointed to be offered on the tenth of the seventh month, and sprinkling it seven times on the floor before the mercy seat.—Now that neither the high-priests who thus worshipped in the inward tabernacle, nor the persons for whom they performed that worship, had any right to eat of the Christian altar, the apostle proves in the following 11th verse.

Ver. 11. *The bodies are burnt without the camp.* This law, concerning the bodies of the animals whose blood the high priest carried into the holy places, we have Levit. xvi. 27. The same law is given concerning all the proper sin offerings, Levit. vi. 30. From which it appears, that neither the priests who offered the sin-offerings, nor the people for whom they offered them, were to eat of them. Wherefore if the eating of the burnt offerings and peace offerings was permitted to shew that the offerers were at peace with God as their political ruler, (See ver. 9. note 2.) it may fairly be presumed that the

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

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

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

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

12 Διο και Ιησους, ινα αγιαση δια τε ιδιου αιματος τον λαον, εξω της πυλης επαθε.

13 Τεινουν εξερχωμεθα προς αυτον εξω της παρεμβολης, τον ονειδισμον αυτου φεροντες.

14 Ου γαρ εχομεν ωδε μενσαν πολιν αλλα την μελλεσαν επιζητημεν.

15 Δι' αυτου εν αναφερωμεν θυσιαν αινεσεως διαπαντος τω Θεω, τετρεσι καρπον χειλεων ομολογευτων τω ονοματι αυτου.

the prohibition to eat any part of the bodies of the animals whose blood was brought into the holy places as an atonement, was intended to make the Israelites sensible that their sins against God as moral governor of the world were not pardoned through these atonements; not even by the sacrifices which were offered by the high-priest on the tenth of the seventh month, which like the rest were to be wholly burnt. Unless this was the intention of the law, the apostle could not from that prohibition have argued with truth, that they who worshipped in the tabernacles with the sin-offerings had no right to eat of the Christian altar. Whereas, if by forbidding the priests and people to eat the sin-offerings, the law declared that their offences against God as moral governor of the world were not pardoned thereby, it was in effect a declaration, as the apostle affirms, that they had no right to eat of the Christian altar, that is, to share in the pardon which Christ hath procured for sinners by his death, who trusted in the Levitical sacrifices for pardon and acceptance with God.

Ver. 12. *Suffered without the gate.* The Israelites: having cities to live in at the time our Lord suffered, *without the gate* was the same as *without the camp* in the wilderness. Wherefore, criminals being regarded as unclean, were always put to death without the gates of their cities. In that manner our Lord, and his martyr Stephen suffered.

Ver. 14. *We have not here an abiding city.* In this, it is thought by some that the apostle had the destruction of Jerusalem in his eye, which happened

12 *Therefore* Jesus also, that he might sanctify (see Heb. x. 10.) the people (*ἄνθρωποι*, 119.) with his own blood, suffered without the gate.¹

13 *Well then*, Let us go forth (*ἔξω*, 294.) with him out of the camp, bearing his reproach.

14 For we have not here an abiding city,¹ but we earnestly seek one to come. (chap. xi. 1c.)

15 (*Ὁὖν*, 262.) And thro' him let us offer up the sacrifice of praise continually to God, namely the fruit of our lips,¹ confessing to his name.²

12 *Therefore* Jesus also who was typified by these sin-offerings, that he might be known to sanctify the people of God with his own blood presented before the throne of God in heaven as a sin-offering, suffered without the gate of Jerusalem, as the bodies of the sin-offerings were burnt without the camp.

13 *Well then*, Let us go forth, after his example, from the city of our habitation, to the place of our punishment, bearing the reproach laid on him; the reproach of being malefactors.

14 The leaving our habitation, kindred, and friends, need not distress us; For we have not here an abiding city, but we earnestly seek one to come; namely, the city of the living God of which I spake to you, chap. xii. 22.

15 And though persecuted by our unbelieving brethren, through him as our High-priest, Let us offer up the sacrifice of praise continually to God for his goodness in our redemption, namely, the fruit of our lips, by confessing openly our hope of pardon through Christ, to the glory of God's perfections.

happened A. D. 70. about nine years after this epistle was written.

Ver. 15.—1. *The fruit of our lips.* Pocock, cited by Whithy, says, *καρπὸς* is here put for *καρπωμα*, a word by which the LXX. denote a *Holocaust*: and these being usually made of young bullocks, the holocaust of our lips, is equivalent to, the calves of our lips, Hof. xiv. 2. But Estius more justly thinks, that the praises of God uttered with our lips, may be called *the fruit of our lips*, just as the good works of the virtuous woman, are called Prov. xxxi. 31. *The fruit of her hands.*

2. *Confessing to his name.* The word *ἑμολογεῖται* is used by the LXX. to denote *the praising of God publicly*; because to praise God, is to confess or declare his perfections and benefits.

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

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

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

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

20 Now the God of peace, that brought again from the dead our Lord Je-

16 Τῆς δὲ εὐπορίας καὶ κοινωνίας μὴ ἐπιλανθανεσθε· τοιαύταις γὰρ θυσταῖς εὐαρεσθεῖται ὁ Θεός.

17 Πειθεσθε τοῖς ἡγούμενοις ὑμῶν, καὶ ὑπεικτε· αὐτοὶ γὰρ ἀγρυπνεοῦν ὑπερ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσουτες· ἵνα μετὰ χαρᾶς τὸ ποίωσι, καὶ μὴ σεναζόντες· ἀλυσίτελες γὰρ ὑμῖν τὸτο.

18 Προσευχασθε περὶ ἡμῶν· πεποιθήμεν γὰρ ὅτι καλὴν συνειδήσιν ἐχομεν, ἐν πασὶ καλῶς θέλοντες ἀνασρεφῆσθαι.

19 Περισσότερως δὲ παρακαλῶ τὸτο ποιῆσαι, ἵνα ταχίον ἀποκατασταθῶ ὑμῖν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων

Ver. 17.—1. *Obey your rulers, and submit yourselves.* See preface, sect 2. paragr. 3.—As the apostle James who presided in the church at Jerusalem, had been lately put to death the writer of this epistle, once and again, exhorted the Hebrews, to obey the college of presbyters, who then ministered in holy things at Jerusalem and directed the affairs of the church there, because if at any time, there was occasion for the brethren to be closely united to their pastors, it was when this letter was written; the rage of the Jews being then great against the disciples of Christ. See Mill's Proleg. No. 83. Besides, as some of the common people in the church at Jerusalem, entertained different sentiments from their teachers, with respect to the obligation of the law of Moses, and the efficacy of the Levitical institutions, it was the more proper to enjoin them, to pay respect to their teachers.

2. *That they may do this with joy.* Because the perverseness of the people, will not hinder the reward of faithful ministers at the day of

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

17 Obey your rulers, (see ver. 7. note 1.) and submit yourselves, for they watch for your souls, as those who must give account. OBEY THEM that they may do this with joy, and not with mourning: for that WOULD BE unprofitable for you.

18 Pray for us; for we are confident that we have a good conscience, willing in all things, to behave well.

19 And I the more earnestly beseech you to do this, that I may be restored to you the sooner.

20 Now may the God of peace, who brought back from the dead our Lord Jesus the great Shep-

16 *But, at the same time to do good works, and to communicate of your substance to the poor, do not forget; for with such sacrifices, God is especially delighted. See Philip. iv. 18. note 3.*

17 *Follow the directions of your spiritual guides, and submit yourselves to their admonitions, for they watch over your behaviour for the good of your souls, as those who must give account to God. Obey them therefore, that they may do this with joy, as having promoted your salvation, and not with mourning on account of your frowardness; for that would be unprofitable for you, ending in your condemnation.*

18 *Pray for me. For though ye may dislike my doctrine set forth in this letter, I am certain in teaching it, I have maintained a good conscience, having delivered it to you faithfully; willing in all things, to behave suitably to my character as an inspired teacher.*

19 *And I the more earnestly beseech you to pray for me, that through the help of God, I may be restored to you the sooner.*

20 *Now may God the author of all happiness, who to save mankind brought back from the dead our Lord Jesus the great shepherd of the sheep,*

of judgment, some think this clause is not connected with their giving an account of their ministry, but with their watching for the souls of their flock. Nevertheless, as the apostle in other passages of his epistles, speaks of his converts as his crown, and his joy, at the day of judgment, 1 Thess. ii. 19. the sense given in the commentary may be admitted.

Ver. 18. *Willing in all things.* The words ἐν παντί may signify, among all men, among the Jews, as well as among the Gentiles.

Ver. 20.—1. *May the God of peace.* This is a title of the Deity, no where found but in Paul's writings. See *Lord of peace*, 2 Thess. iii. 16. note.

fus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

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

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

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

τον μεγαν εν αιματι διαθηκης αιωνιαι τον Κυριον ημων Ιησεν,

21 Καταρτισαι υμας εν παντι εργω αγαθω, εις το ποιησαι το θελημα αυτου ποιων εν υμιν το ευαρεστον ενωπιον αυτου, δια Ιησου Χριστου· ω η δοξα εις τεσ αιωναι των αιωνων. Αμην.

22 Παρακαλω δε υμας, αδελφοι, ανεχεσθε τε λογον της παρακλησεως· και γαρ δια βραχεων επεσειλα υμιν.

23 Γνωσκετε τον αδελφον Τιμοθεον απολελυμενον, μεθ' ε, εαν ταχιον ερχεται, οψομαι υμας.

2. *The great Shepherd.* The Lord Jesus hath this title given him here, because he was foretold under the character of a *shepherd*, Ezek. xxxiv. 23. and because he took to himself the title of *the good shepherd*, John x. 11. and because all who are employed in feeding the flock, are but inferior shepherds, under him. See 1 Pet. ii. 25. note.

3. *Of the sheep.* Christ's *sheep* are all those, whether in the visible church or out of it, who from faith in God, and in Christ when he is made known to them, live sober, righteous, and godly lives. For all such are guided, protected, and fed by Christ. So Christ himself hath told us, John x. 16. *Other sheep I have who are not of this fold.*

4. *Blood of the everlasting covenant:* In allusion to Matth. xxvi. 28. *This is my blood of the new covenant*, my blood by which the new covenant was procured and ratified.—It is uncertain whether the words, *through the blood of the everlasting covenant*, should be connected with what goes before, or with what follows. If it is connected with what goes before, the meaning is either, that God brought back our Lord Jesus from the dead on account of his having shed his blood to procure the everlasting covenant: Or, that the Lord Jesus became the great shepherd and Saviour of the sheep, by shedding his blood to procure and ratify the everlasting covenant. This latter sense seems to be supported by Acts xx. 28, where Christ is said to have *purchased the church with his own blood*.—But if the clause is connected

herd² of the sheep,³ (εἰ) through the blood of the everlasting covenant⁴,

21 Make you fit¹ for every good work, to do his will, producing in you what is acceptable in his sight, thro' Jesus Christ, to whom BE the glory for ever and ever.² Amen.

22 Now I beseech you brethren, suffer this word of exhortation, for indeed I have written to you (δια ἑραχέων) briefly.

23 Know that OUR brother Timothy is sent away,¹ with whom, if he come soon, I will see you.²

may he through the blessings procured by the blood whereby the new covenant, which is never to be changed, was ratified,

21 Prepare you for every good work, to do what he has commanded, producing in you every disposition acceptable in his sight, through the doctrine and assistance of Jesus Christ, to whom be ascribed the glory of our salvation, for ever and ever. Amen.

22 Now, fearing ye may be prejudiced against me, I beseech you brethren, take in good part the instructions I have given you concerning the law and the Levitical institutions, and judge candidly of them; the rather, because I have written to you but briefly concerning these subjects, considering their importance.

23 Know that my much respected brother Timothy is sent away by me into Macedonia, with whom, if he come back soon, I will pay you a visit. For I have ordered him to return to this place.

with what follows, the meaning is, may God make you perfect in every good work, through the assistance of his Spirit promised in the everlasting covenant.—Now seeing these senses are all good, any of them may be adopted, as it is uncertain which of them was intended by the apostle.

Ver. 21.—1. *Make you fit.* So καταρτίζειν, signifies. See Heb. xi. 3. note 2. Estius explains the word thus: *Perficere non quomodocunque, sed apta dispositione partium.* See Heb. x. 5.

2. *Christ, to whom be glory for ever and ever.* Here eternal glory is ascribed to Christ, as it is likewise, 2 Pet. iii. 18. Rev. v. 12, 13.

Ver. 23.—1. *Timothy is sent away.* The word ἀπολευμενός, may either be translated, *is set at liberty*, or *is sent away on some errand*, Matth. xiv. 15. ἀπολύσον τὰς ὄχλους, *Send the multitudes away, that they may go into the villages, &c.* Euthalius among the ancients, and Mill, who is followed by Lardner, among the moderns, understand the word in the latter signification; first because it appears from Philip. ii. 19.—24. that Paul, about this time, purposed to send Timothy into Macedonia, with an order to return and bring him an account of the affairs of the brethren in that country; secondly, be-

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

25 Grace *be* with you all. Amen.

24 Ασπασασθε παντας τες ηγουμενους υμων και παντας τες αγιους· ασπαζονται υμας οι απο της Ιταλιας.

25 Η χαρις μετα παντων υμων. Αμην.

cause in none of Paul's epistles, written during his confinement in Rome, does he give the least intimation of Timothy's having been imprisoned, although he was with Paul the greatest part of the time, Philip. i. 1. Col. i. 1. Philem. ver. 1.

2. *I will see you.* From this it is evident, that the apostle, when he wrote this epistle, was set at liberty.

Ver. 24. *They of Italy salute you.* The salutations from the Christians of Italy, shew that the writer of this letter, was either in Italy,
or

24 Salute *all your rulers,* (see ver. 7. 17.) and all the faints. They of Italy salute you. 1

25 Grace BE with you all. Amen.

24 *In my name, wish health to all your spiritual guides, and to all the Christians in Judea. The Christians of Italy, in token of their communion with you, wish you health.*

25 *May the favour of God, and the assistance of his Spirit, be with you all. And in testimony of my sincerity in this wish, and in all the doctrines delivered in this letter, I say, Amen.*

or had some of the brethren of Italy with him when he wrote it : which agrees with the supposition, that Paul was the author of it. For he had been two years a prisoner at Rome, but had now obtained his liberty, ver. 23. by means, as is supposed, of the persons he had converted, in the emperor's family, Philip. iv. 22.

EPILOGUE

TO

St. PAUL's EPISTLES.

HAVING now finished the translation and explanation of all the apostle Paul's epistles, I presume my readers will not be displeas'd with me for transcribing a passage from the conclusion of Archd. Paley's *Horæ Paulinæ*, where, after giving a short but comprehensive view of the evidences by which the authenticity of St. Paul's epistles is established beyond all possibility of doubt, he thus proceeds: " If it be true that we are
" in possession of the very letters which St. Paul wrote, let us
" consider what confirmation they afford to the Christian history. In my opinion, they substantiate the whole transaction.
" The great object of modern research is to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions of history, if a letter can be found, we regard it as the discovery of a Land-mark; as that by which we can correct, adjust or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attributed to letters is this, that the facts which they disclose generally come out *incidentally*, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer than to record any part of his history. That his history was *in fact* made public by these letters, and has by the same means been transmitted to future ages, is a secondary and unthought-of effect. The sincerity, therefore, of the apostle's declarations, cannot reasonably be disputed; at least we are sure that it was not vitiated by any desire of

“ setting himself off to the public at large. But these letters
 “ form a part of the muniments of Christianity, as much to
 “ be valued for their contents, as for their originality. A
 “ more inestimable treasure the care of antiquity could not
 “ have sent down to us. Beside the proof they afford of the
 “ general reality of St. Paul’s history, of the knowledge which
 “ the author of the Acts of the Apostles had obtained of that
 “ history, and the consequent probability that he was, what
 “ he professes himself to have been, a companion of the apof-
 “ tles; beside the support they lend to these important infe-
 “ rences, they meet specifically some of the principal objections
 “ upon which the adversaries of Christianity have thought proper
 “ to rely. In particular, they show,

I. “ That Christianity was not a story set on foot amidst
 “ the confusions which attended and immediately preceded the
 “ destruction of Jerusalem; when many extravagant reports
 “ were circulated, when men’s minds were broken by terror
 “ and distress, when amidst the tumults that surrounded them
 “ enquiry was impracticable. These letters show incontestably
 “ that the religion had fixed and established itself before this
 “ state of things took place.

II. “ Whereas it hath been insinuated, that our gospels may
 “ have been made up of reports and stories which were current
 “ at the time, we may observe that with respect to the epistles,
 “ this is impossible. A man cannot write the history of his
 “ own life from reports; nor, what is the same thing, be led
 “ by reports to refer to passages and transactions in which he
 “ states himself to have been immediately present and active.
 “ I do not allow that this insinuation is applied to the histo-
 “ rical part of the New Testament with any colour of justice
 “ or probability; but I say that to the epistles it is not appli-
 “ cable at all.

III. “ These letters prove that the converts to Christianity
 “ were not drawn from the barbarous, the mean, or the igno-
 “ rant set of men, which the representations of infidelity would
 “ sometimes make them. We learn from letters the character
 “ not only of the writers, but, in some measure, of the per-
 “ sons to whom they are written. To suppose that these letters
 “ were addressed to a rude tribe, incapable of thought or re-
 “ flection,

“ flection, is juſt as reaſonable as to ſuppoſe Locke's Eſſay on
 “ the Human Underſtanding to have been written for the in-
 “ ſtruction of ſavages. Whatever may be thought of theſe
 “ letters in other reſpects, either of diction or argument, they
 “ are certainly removed as far as poſſible from the habits and
 “ comprehension of a barbarous people.

IV. “ St. Paul's hiſtory, I mean ſo much of it as may be
 “ collected from his letters, is ſo *implicated* with that of the
 “ other apoſtles, and with the ſubſtance indeed of the Chriſ-
 “ tian hiſtory itſelf, that I apprehend it will be found impoſſible
 “ to admit St. Paul's ſtory (I do not ſpeak of the miraculous
 “ part of it) to be true, and yet to reject the reſt as fabulous.
 “ For inſtance, can any one believe that there was ſuch a man
 “ as Paul, a preacher of Chriſtianity in the age which we af-
 “ ſign to him, and *not* believe that there were alſo at the ſame
 “ time ſuch men as Peter and James, and other apoſtles, who
 “ had been companions of Chriſt during his life, and who
 “ after his death publiſhed and avowed the ſame things con-
 “ cerning him which Paul taught? Judea, and eſpecially Jeru-
 “ ſalem was the ſcene of Chriſt's miniſtry. The witneſſes of
 “ his miracles lived there. St. Paul by his own account, as
 “ well as that of his hiſtorian, appears to have frequently
 “ viſited this city: to have carried on a communication with
 “ the church there; to have aſſociated with the rulers and el-
 “ ders of that church, who were ſome of them apoſtles; to
 “ have acted, as occaſions offered, in correſpondence, and
 “ ſometimes in conjunction with them. Can it, after this, be
 “ doubted, but that the religion, and the general facts relating
 “ to it, which St. Paul appears by his letters to have delivered
 “ to the ſeveral churches which he eſtabliſhed at a diſtance,
 “ were, at the ſame time, taught and publiſhed at Jeruſalem it-
 “ ſelf; the place where the buſineſs was tranſacted; and taught
 “ and publiſhed by thoſe who had attended the founder of the in-
 “ ſtitution in his miraculous, or pretended miraculous miniſtry?

“ It is obſervable, for ſo it appears both in the epiſtles, and
 “ from the acts of the apoſtles, that Jeruſalem, and the ſo-
 “ ciety of believers in that city, long continued the centre
 “ from which the miſſionaries of the religion iſſued, with
 “ which all other churches maintained a correſpondence and
 “ connection, to which they referred their doubts, and to

“ whoſe:

“ whose relief, in times of public distress, they remitted their
 “ charitable assistance. This observation I think material, be-
 “ cause it proves that this was not the case of giving out ac-
 “ counts in one country of what is transacted in another,
 “ without affording the hearers an opportunity of knowing
 “ whether the things related were credited by any, or even
 “ published, in the place where they are reported to have
 “ passed.

V. “ St. Paul’s letters furnish evidence (and what better
 “ evidence than a man’s own letters can be desired?) of the
 “ soundness and sobriety of his judgment. His caution in dis-
 “ tinguishing between the occasional suggestions of inspiration,
 “ and the ordinary exercise of his natural understanding, is
 “ without example in the history of human enthusiasm. His
 “ morality is every where calm, pure and rational; adapted to
 “ the condition, the activity, and the business of social life,
 “ and of its various relations: free from the over-scrupulous-
 “ ness and austerities of superstition, and from, what was
 “ more perhaps to be apprehended, the abstractions of quietism,
 “ and the soarings or extravagancies of fanaticism. His judg-
 “ ment concerning a hesitating conscience; his opinion of the
 “ moral indifference of many actions, yet of the prudence
 “ and even duty of compliance, where non-compliance would
 “ produce evil effects upon the minds of the persons who ob-
 “ served it, is as correct and just as the most liberal and en-
 “ lightened moralist could form at this day. The accuracy of
 “ modern ethics has found nothing to amend in these determi-
 “ nations.

“ What Lord Lyttleton has remarked of the preference
 “ ascribed by St. Paul to inward rectitude of principle above
 “ every other religious accomplishment, is very material to our
 “ present purpose. “ *In his first epistle to the Corinthians, chap.*
 “ *xiii. 1.—3. St. Paul has these words, Though I speak with*
 “ *the tongues of men and of angels, and have not charity, I*
 “ *am become as sounding brass, or a tinkling cymbal. And*
 “ *though I have the gift of prophecy, and understand all*
 “ *mysteries and all knowledge, and though I have all faith, so*
 “ *that I could remove mountains, and have not charity, I am*
 “ *nothing. And though I bestow all my goods to feed the*
 “ *poor,*

“ poor, and though I give my body to be burned, and have
 “ not charity, it profiteth me nothing. *Is this the language of*
 “ *enthusiasm? Did ever an enthusiast prefer that universal benevo-*
 “ *lence which comprehendeth all moral virtues, and which, as ap-*
 “ *peareth by the following verses, is meant by charity here; Did*
 “ *ever enthusiast, I say, prefer that benevolence, (which we may*
 “ *add is attainable by every man) to faith and to miracles, to*
 “ *those religious opinions which he had embraced, and to those super-*
 “ *natural graces and gifts, which he imagined he had acquired;*
 “ *nay even to the merit of martyrdom? Is it not the genius of en-*
 “ *thusiasm to set moral virtues infinitely below the merit of faith;*
 “ *and of all moral virtues to value that least which is most parti-*
 “ *cularly enforced by St. Paul, a spirit of candour, moderation,*
 “ *and peace? Certainly neither the temper nor the opinions of a*
 “ *man subject to fanatic delusions are to be found in this passage.”*
 Considerations on the conversion, &c.

“ I see no reason therefore to question the integrity of his
 “ understanding. To call him a visionary, because he appealed
 “ to visions, or an enthusiast, because he pretended to inspira-
 “ tion, is to take the question for granted. It is to take for
 “ granted that no such visions or inspirations existed; at least,
 “ it is to assume, contrary to his own assertions, that he had
 “ no other proofs than these to offer of his mission, or of the
 “ truth of his relations.

“ One thing I allow, that his letters every where discover
 “ great zeal and earnestness in the cause in which he was en-
 “ gaged; that is to say he was convinced of the truth of
 “ what he taught; he was deeply impressed, but not more so
 “ than the occasion merited, with a sense of its importance.
 “ This produces a corresponding animation and solicitude in
 “ the exercise of his ministry. But would not these consider-
 “ ations, supposing them to be well founded, have holden the
 “ same place, and produced the same effect, in a mind the
 “ strongest and the most sedate?

VI. “ These letters are decisive as to the sufferings of
 “ the author; also as to the distressed state of the Christian
 “ church, and the dangers which attended the preaching
 “ of the gospel. See Col. i. 24.; 1 Cor. xv. 19. 30,
 “ 31, 32. Rom. viii. 17, 18. 35, 36. 1 Cor. vii. 25,
 “ 26.

“ 26. Philip. i. 29, 30. Gal. vi. 14. 17. 1 Theff. i. 6.
 “ 2 Theff. i. 4.

“ We may seem to have accumulated texts unnecessarily;
 “ but beside that the point, which they are brought to prove,
 “ is of great importance, there is this also to be remarked in
 “ every one of the passages cited, that the allusion is drawn
 “ from the writer by the argument on the occasion; that the
 “ notice which is taken of his sufferings, and of the suffering
 “ condition of Christianity, is perfectly incidental, and is dic-
 “ tated by no design of stating the facts themselves. Indeed
 “ they are not stated at all: they may rather be said to be
 “ assumed. This is a distinction upon which we have relied
 “ a good deal in the former part of this treatise; and where
 “ the writer’s information cannot be doubted, it always, in my
 “ opinion, adds greatly to the value and credit of the testi-
 “ mony,” &c.

“ In the following quotations, the reference to the author’s
 “ sufferings is accompanied with a specification of time and
 “ place, and with an appeal for the truth of what he declares,
 “ to the knowledge of the persons whom he addresses, 1 Theff.
 “ ii. 2. 2 Tim. iii. 10, 11.

“ I apprehend that to this point, as far as the testimony of
 “ St. Paul is credited, the evidence from his letters is com-
 “ plete and full. It appears under every form in which it
 “ could appear, by occasional allusions, and by direct asser-
 “ tions, by general declarations and by specific examples.”

VII. “ St. Paul in these letters asserts, in positive and une-
 “ quivocal terms, his performance of miracles, strictly and
 “ properly so called, Gal. iii. 5. 1 Cor. ii. 4, 5. 1 Thff. i
 “ 5. Heb. ii. 4.—Rom. xv 15. 18, 19. 2 Cor. xii. 12.
 “ *Truly the signs of an apostle were wrought among you, in all*
 “ *patience, by signs and wonders and mighty deeds.* These words,
 “ *signs, wonders, and mighty deeds, (σημεία, και τεράτια, και δυ-*
 “ *ναμεις),* are the specific appropriate terms throughout the
 “ New Testament, employed when public sensible miracles are
 “ intended to be expressed. This will appear by consulting
 “ amongst other places the following texts, Mark xvi. 20.
 “ Luke xxiii. 8. John ii. 11. 23.—iii. 2.—iv. 48. 54.—xi. 49.
 “ Acts ii. 22.—iv. 30.—v. 12.—vi. 8.—vii. 16.—xiv. 3.—xv.

“ 12. And it cannot be shown, that they are ever employed
 “ to express any thing else.—Farther, these words not only
 “ denote miracles, as opposed to natural effects, but they de-
 “ note visible, and what may be called external, miracles, as
 “ distinguished, *First*, from *inspiration*. If St. Paul had meant
 “ to refer only to secret illuminations of his understanding, or
 “ secret influences upon his will or affections, he could not
 “ with truth, have represented them as *signs and wonders*,
 “ wrought by *him*, or *signs and wonders, and mighty deeds*,
 “ wrought *amongst them*.—*Secondly*, from *visions*. These would
 “ not, by any means, satisfy the force of the terms, *signs*,
 “ *wonders, and mighty deeds*; still less could they be said to be
 “ *wrought by him*, or *wrought amongst them*; nor are these
 “ terms and expressions any where applied to visions. When
 “ our author alludes to the supernatural communications which
 “ he had received, either by vision or otherwise, he uses ex-
 “ pressions suited to the nature of the subject, but very dif-
 “ ferent from the words which we quoted. He calls them
 “ revelations, but never signs, wonders, or mighty deeds.
 “ *I will come*, says he, *to visions and revelations of the Lord*;
 “ and then proceeds to describe a particular instance, and af-
 “ terwards adds, *lest I should be exalted above measure, through*
 “ *the abundance of the revelations, there was given me a thorn in*
 “ *the flesh*.

“ Upon the whole, the matter admits of no softening qua-
 “ lification or ambiguity whatever. If St. Paul did not work
 “ actual, sensible, public miracles, he has knowingly, in these
 “ letters, borne his testimony to a falsehood. I need not add,
 “ that, in two also of his quotations, he has advanced his af-
 “ fertion in the face of those persons amongst whom he de-
 “ clares the miracles to have been wrought.

“ Let it be remembered, that the acts of the apostles de-
 “ scribe various particular miracles, wrought by St. Paul,
 “ which in their nature answer to the terms and expressions
 “ which we have seen to be used by St. Paul himself.”

“ Here then we have a man of liberal attainments, and in
 “ other points of sound judgment, who had addicted his life

“ to

“ to the service of the gospel. We see him in the prosecution
 “ of his purpose, travelling from country to country, enduring
 “ every species of hardship, encountering every extremity of
 “ danger, assaulted by the populace, punished by the magi-
 “ strates, scourged, beat, stoned, left for dead; expecting,
 “ wherever he came, a renewal of the same treatment, and
 “ the same dangers, yet when driven from one city, preaching
 “ in the next; spending his whole time in the employment,
 “ sacrificing to it his pleasures, his ease, his safety, persisting
 “ in this course to old age, unaltered by the experience of
 “ perverseness, ingratitude, prejudice, desertion; unsubdued
 “ by anxiety, want, labour, persecutions; unwearied by long
 “ confinement, undismayed by the prospect of death. Such
 “ was St. Paul. We have his letters in our hands: we have
 “ also a history purporting to be written by one of his fellow-
 “ travellers, and appearing by a comparison with these letters,
 “ certainly to have been written by some person well acquainted
 “ with the transactions of his life. From the letters, as well
 “ as from the history, we gather not only the account which
 “ we have stated of *him*, but that he was one out of many
 “ who acted and suffered in the same manner, and that, of
 “ those who did so, several had been the companions of
 “ Christ’s ministry, the ocular witnesses, or pretending to be
 “ such, of his miracles and of his resurrection. We more-
 “ over find this same person referring in his letters to his
 “ supernatural conversion, the particulars and accompanying
 “ circumstances of which are related in the history, and which
 “ accompanying circumstances, if all or any of them be true,
 “ render it impossible to have been a delusion. We also find
 “ him positively, and in appropriated terms, asserting that he
 “ himself worked miracles strictly and properly so called, in
 “ support of the mission which he executed: the history,
 “ meanwhile, recording various passages of his ministry which
 “ come up to the extent of this assertion. The question is,
 “ whether falsehood was ever attested by evidence like this.
 “ Falsehoods, we know, have found their way into reports,
 “ into tradition, into books: but is an example to be
 “ met with, of a man voluntarily undertaking a life of
 “ want and pain, of incessant fatigue, of continual peril;
 “ submitting

“ submitting to the loss of his home and country, to stripes
“ and stoning, to tedious imprisonment, and the constant
“ expectation of a violent death, for the sake of carrying
“ about a story of what was false, and of what, if false, he
“ must have known to be so?” *Horæ Paulinæ*, chap. xvi.
page 405.—426.

A NEW
LITERAL TRANSLATION

OF THE
EPISTLE OF

J A M E S.

P R E F A C E.

THE following seven epistles have commonly been called *Catholic epistles*; but for what reason, commentators are not agreed. Hammond's account of the matter seems as probable as any; namely, that the first epistle of Peter, and the first of John, having from the beginning been received as authentic, obtained the name of *Catholic*, or universally acknowledged and therefore Canonical epistles, to distinguish them from the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude; all which were for a while doubted of, and by many not considered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of *Catholic*, or universally received epistles, and were esteemed of equal authority with the rest. Whitby, however, seems to adopt the account which Oecumenius hath given of this matter; namely, that these epistles were denominated *Catholic*, because

all of them, except the two short epistles of John, were written, not to people dwelling in one place, but to the Jews dispersed through all the countries within the Roman empire.

Here it is proper to observe, that as we judged it necessary to establish the authenticity of Paul's epistle to the Hebrews, because of all his epistles it alone was called in question, so we judge it necessary to establish the authenticity of the five epistles above mentioned, because they were doubted of by many in the first age. In the preface, therefore, to each of these epistles, I will explain the grounds on which the church hath now received them into the Canon of scripture: And the rather, because it will shew how generally all Paul's epistles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See sect. 2. paragraph 2. of this Pref.

The testimonies of the ancients, by which the authenticity of the books of the New Testament, and more especially of the Catholic epistles, is established, have been carefully collected, and most fairly proposed by the excellent Lardner, in the supplement to his *Credibility, &c.* From that valuable work I have transcribed the testimonies of the greatest importance for establishing the genuineness of the Catholic epistles, and have marked the pages where they are to be found. But in some cases, having abridged Lardner's account, I have not marked the places from which I have taken the particulars. But the reader who desires more full information, will easily obtain it by consulting the 3 vols of his Supplement, which treat of the Canon of the New Testament; where also he will find the judgment of authors, both ancient and modern, concerning the above mentioned doubted epistles, either accurately recited, or the places of their works distinctly referred to, in which they have given their opinion concerning them.

SECT. I. *The History of James, the author of the epistle which bears his name.*

In the catalogues of the apostles given Mat. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two persons of the name of *James*. The first was the son of *Zebedee*, Mat. x. 2. The second,

second, in all the catalogues, is called the son of *Alpheus*. One of these apostles is called, Gal. i. 19. *The Lord's brother*. Wherefore, as there were only twelve apostles, and as James, the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called *James the Lord's brother*, must have been *James, the son of Alpheus*, called also *James the less, or younger*, whose relation to Christ will appear by comparing Mark xv. 40. with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, *There were also women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome*. In the latter passage, John speaking of the same women, says, *There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene*. Wherefore, *our Lord's mother's sister, Mary the wife of Cleophas*, mentioned by John, is, in all probability, the person whom Mark calls *Mary the mother of James the less, and of Joses*; consequently her sons, *James* and *Joses*, were our Lord's cousin-germans by his mother. And as the Hebrews called all near relations *brethren*, (compare Gen. xiii. 8. with Gen. xi. 27. and Gen. xxix. 12. with ver. 15.) it is more than probable, that James the son of Alpheus, who was our Lord's cousin-german, is *James the Lord's brother*, mentioned Gal. i. 19.—Three circumstances confirm this opinion, 1st, James and Joses, the sons of Mary our Lord's mother's sister, are expressly called *the brethren* of Jesus, Mat. xiii. 55. Mark vi. 3.—2^d, James the son of our Lord's mother's sister, being distinguished from another James by the appellation of *the less*, Mark xv. 40. there is good reason to think, that he is the James whom Mark in his catalogue distinguishes from James the son of Zebedee, by the appellation of *the son of Alpheus*. It is true, Mary the mother of James and of Joses, is called *the wife of Cleophas*, John xix. 25. But *Cleophas* and *Alpheus* are the same names differently pronounced, the one according to the Hebrew, the other, according to the Greek orthography.—3^d, Of the persons called *the brethren of Jesus*, Mat. xiii. 59. three are mentioned in the catalogues as apostles; namely, *James, and Simon, and Judas*. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister, or a wife,

Eccl. 1 Cor. ix. 5.—Jerome likewise thought *James the Lord's brother* was so called, because he was the son of Mary our Lord's mother's sister. “*Jacobus, qui appellatur frater Domini, cognomento justus, ut nonnulli existimant Josephi ex alia uxore, ut autem mihi videtur, Mariæ sororis matris Domini (cujus Joannes in libro suo meminit) filius post passionem Domini ab apostolis Hierosolymorum episcopus ordinatus, unam tantum scripsit epistolam, quæ de septem Catholicis est.*” Art. *Jacobus*.—Lardner, Canon. vol. iii. p. 63. says, Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister; and that this opinion was at length embraced by Augustine, and has prevailed very much of late; being the opinion of the Romanists in general, and of Lightfoot, Witius, Lampe, and many of the Protestants.

On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion, that James the Lord's brother was not the son of the Virgin's sister, but of Joseph our Lord's reputed father, by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Basnage, and Cave among the Protestants, and Valesius among the Romanists. Epiphanius and Theophylact supposed, that Joseph's first wife was the widow of Alpheus who being Joseph's brother, Joseph married her to raise up seed to him, and therefore James the issue of that marriage was fitly called the son of Alpheus, and brother of our Lord. But these suppositions might have been spared, if the ancients and moderns had recollected, that near relations were called *brethren* by the Hebrews; and that Alpheus and Cleophas are the same names differently written.

James the less, the son of Alpheus, being not only the Lord's near relation, but an apostle, whom, as is generally supposed, he honoured in a particular manner, by appearing to him alone after his resurrection, 1 Cor. xv. 7. these circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside in Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen; and in support of his opinion he observes, “That Peter always
“ speaks

“ speaks first as president among the apostles, until after the
 “ choice of the seven deacons. Every thing said of St. James
 “ after that, implies his presiding in the church of Jerusalem ”
 Canon. vol. iii. p. 28. For example: When the apostles and
 elders at Jerusalem came together to consider whether it was
 needful to circumcise the Gentiles, after there had been much
 disputing, Peter spake, Acts xv. 7. Then Barnabas and Paul,
 ver. 12. And when they had ended, James summed up the ar-
 guments, and proposed the terms on which the Gentiles were
 to be received into the church, ver. 19, 20, 21. to which the
 whole assembly agreed, and wrote letters to the Gentiles con-
 formably to the opinion of James, ver. 22.—29. From this
 it is inferred, that James presided in the council of Jerusalem
 because he was president of the church in that city. Chry-
 sostom in his homily on Acts xv. says, “ James was Bishop of
 “ Jerusalem, and therefore spake last.”

In the time of this council Paul communicated the gospel
 which he preached among the Gentiles to three of the apostles,
 whom he calls *pillars*; and tells us, that when they perceived
 the inspiration and miraculous powers which he possessed, they
 gave him the right hands of fellowship, mentioning James first,
 Gal. ii. 9. *And knowing the grace that was bestowed on me, James,
 Cephas, and John, who were pillars, gave to me and Barnabas the
 right hands of fellowship.* This implies, that James, whom in
 the first chapter he had called *the Lord's brother*, was not only an
 apostle, but the presiding apostle in the church of Jerusalem.
 In the same chapter, Paul giving an account of what happened
 after the council, says, ver. 11. *When Peter was come to Antioch,
 12. Before that cert. in came from James, he did eat with the Gen-
 tiles: But when they were come, he withdrew, and separated him-
 self, fearing them who were of the circumcision.* This shews that
 James resided at Jerusalem, and presided in the church there,
 and was greatly respected by the Jewish believers. The same
 circumstance appears from Acts xxi. 17. Where, giving an ac-
 count of Paul's journey to Jerusalem with the collections for
 the saints in Judea, Luke says, ver. 18. *Paul went in with us
 to James, and all the elders were present.* Farther, the respect
 in which James was held by the apostles, appears from two
 facts recorded by Luke. The first is, When Paul came to Je-

Jerusalem three years after his conversion, Barnabas took him and brought him to Peter and James as the chief apostles. Compare Acts ix. 27. with Gal. i. 19. The second fact is, After Peter was miraculously delivered out of prison, about the time of the passover in the year 44. *He came to the house of Mary,—where many were gathered together praying, Acts xii. 12.—And when he had declared to them how the Lord had brought him out of prison, he said, Go shew these things to James, and to the brethren, ver. 17.*—These particulars are mentioned by Lardner, and before him by Whitby and Cave, to shew that James the Lord's brother, was really an apostle in the strict acceptation of the word; consequently, that Eusebius was mistaken, when he placed him among the seventy disciples. E. H. lib. 1. c. 12.

In the history of the Acts, there are some circumstances which, as learned men have remarked, lead us to conclude, that the apostles, by common agreement, allotted to each other the offices and duties which they were to perform. Thus, Acts viii. 14. *When the apostles, who were at Jerusalem, heard that Samaria had received the word, they sent to them Peter and John.*—Acts xi. 22. *Then tidings of these things, (namely, that a number of the Hellenist Jews in Antioch had received the word,) came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.*—Gal. ii. 9. *When James, Cephas, and John, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles, and they to the circumcision.* Wherefore, if James the Lord's brother was really president of the church in Jerusalem, as was formerly mentioned, and as the ancients universally affirm, he was in all probability placed in that station by the appointment, or with the approbation of the other apostles, as an ancient tradition, preserved by Eusebius and Jerome, informs us. But Epiphanius, Chrysostom, Oecumenius, and Photius think he was raised to that office by our Lord himself.—That one of the apostles should reside constantly in Jerusalem, to whom the faithful might apply for advice in any difficult case, was very proper; because circumstances might make it necessary for the greatest part of the apostles to leave Jerusalem, and go to other countries. Wherefore, as James the Lord's brother was a person of singular prudence, and great authority,

authority, as well as an apostle, he was well qualified for that important station, and may have been appointed to it by common consent. And as every apostle, by virtue of his superior character and illumination, had a right to direct the affairs of the church where he happened to reside, the apostle James, by constantly residing in Jerusalem, became the perpetual president and director of the church there; on which account the ancients called him the Bishop of Jerusalem.

Lardner's character of James deserves a place here. " Though we do not allow ourselves to enlarge on every thing said of him in the history of the council of Jerusalem, and his reception of Paul when he came up to Jerusalem and was imprisoned: yet I suppose, that every one may have discerned marks of an excellent character, and of his admirably uniting zeal and discretion, a love of truth and condescension to weak brethren. His epistle confirms that character. I think likewise, that the preservation of his life in such a station as his, to the time when he is mentioned last by Luke, may induce us to believe, that he was careful to be inoffensive in his behaviour to the unbelieving part of the Jewish nation, and that he was had in reverence by many of them." Can. vol. iii. p. 20.

James the Lord's brother was surnamed *the less*, John xix. 25. either because he was younger than James the son of Zebedee, or because he was a person of small stature, which is the literal meaning of *τὸ μικρὸν*, *the little*. James was likewise surnamed *the Just*, not indeed in the New Testament, but by the ancients, who gave him that appellation on account of his singular virtue. Some indeed have supposed *James the Just* to be a different person from *James the son of Alphaeus*, and have ascribed this epistle to him; but I think without foundation. For, as there are only two persons of the name of *James* mentioned in scripture as apostles, and as the most ancient Christian writers have given James the Lord's brother the surname of *the Just*, there is no reason to believe that there was any third person of the name of *James*, who was surnamed *the Just*, and who was the writer of this epistle. See Euseb. E. H. lib. ii. c. i. Lard. Com. vol. iii. p. 26.

SECT. 2. *Of the authenticity and authority of the Epistle of James.*

Beza in his preface to this epistle tells us, that in the Syriac version, (I suppose he means the second Syriac), the general title prefixed to the Catholic epistles is, *The three epistles of the three apostles before whose eyes the Lord transfigured himself.* Wherefore, according to that translator, the author of this epistle was James the son of Zebedee; in which opinion he hath been followed by the Arabic translator, and by some modern commentators. But on that supposition, the epistle of James must have been written the first of all the epistles; namely, before the year 43 or 44. for in one of these years James the son of Zebedee was put to death by Herod, Acts xii. 2. The errors, however, and vices reprov'd in this epistle, shew it to be of a much later date, being the very errors and vices which gave occasion to the epistles of Peter, and John, and Jude, which all agree were written towards the conclusion of the lives of these apostles. Besides, there are passages in the epistle itself, which imply, that at the time it was written the destruction of Jerusalem was at hand. For these reasons, Jerome's opinion, formerly mentioned, page 3. ought to be adopted, who tells us, that this epistle was written by James, who was called *the Lord's brother*, because he was the son of Mary the sister of our Lord's mother.

That this epistle was anciently esteemed a part of the sacred Canon, we learn from Eusebius, whose words I will recite. E. H. lib. 3. c. 25: "Here it will be proper to enumerate, in a summary way, the books of the New Testament, which have been already mentioned. And, in the *first* place, are to be ranked the four sacred gospels; then the book of the Acts of the Apostles; after that are to be reckoned the Epistles of Paul; in the next place, that called the First Epistle of John, and the first of Peter; after these is to be placed, if it be thought fit, the Revelation of John, the opinions of the ancients concerning which we shall in due season explain. Now these are among the acknowledged books. Among the contradicted, but yet well known to many," or approved by many, "are that
" called

“ called the Epistle of James, and that of Jude, and the second of Peter, and the second and third of John whether they were actually composed by the Evangelist, or by another of the same name.” From this passage it appears, that in the beginning of the fourth century, the seven epistles called *Catholic* were well known, and received by many, though some of them were not received by all. Farther, the same author (E. H. lib. 2. c. 23.) writes as follows: “ Thus far concerning James, the writer of the first epistle called Catholic. But it ought to be observed, that *νοθευεται*, it is thought spurious.” By which Eusebius does not mean that it was in his time thought a forged writing, but that it had not been universally received by the church, as is evident from the reason which he subjoins: “ For as much as there are not many of the ancient writers who have quoted it, as neither that called Jude’s, another of the epistles named Catholic. However, we know, that these also are commonly used,” that is, publicly read, “ in most churches with the rest.” From this passage it appears, that notwithstanding the epistle of James was doubted of by some, and not often quoted by the ancients, it was in Eusebius’s days generally received, and publicly read in the churches of Christ.

That the epistle of James was early esteemed an inspired writing, is evident from the following fact: That, while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, the epistle of James hath found a place therein, equally with the books which were never called in question. This is an argument of great weight. For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, than the converted Gentiles to whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers, is an undeniable proof that they knew it to be written by James the apostle. Whereas the ignorance of the Gentile believers concerning

concerning this epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the epistle of James in the first ages, may have been owing to various causes; such as, That it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons: 1. The writer does not in the inscription take the title of an apostle, but calls himself simply, *James a servant of God, and of the Lord Jesus Christ*.—2. Many of the ancients, by calling the writer of this epistle *James the Just*, have rendered his apostleship doubtful. 3. As they have done likewise, by speaking of him commonly as *Bishop of Jerusalem*, and not as an apostle of Christ.—It is little wonder, therefore, that this epistle was not generally received by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contented himself with the appellation of *a servant of Christ*, Philip. i. 1. Philem. ver. 1. and sometimes took no appellation but his own name, 1 Theff. i. 1. 2 Theff. i. 1. and that the apostle John did not in any of his epistles call himself an apostle, the title which the author of the epistle of James had to be an apostle was no longer doubted, but he was generally acknowledged to be *James the son of Alphaeus*, and the *Lord's brother*; and his epistle, after an accurate examination, (see Preface to 2 Peter, sect. 1. paragr. 2.) was received into the canon as an inspired writing. So Estius tells us, who affirms, that after the fourth century no church, nor ecclesiastical writer is found, who ever doubted of the authority of this epistle. But, on the contrary, all the catalogues of the books of scripture, published, whether by general or provincial councils, or by Roman Bishops, or other orthodox writers since the fourth century, constantly number it among the Canonical scriptures. See Whitby's Preface.

With

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the epistle of James, learned men have observed, that Clement of Rome hath quoted it four several times. And so does Ignatius in his genuine epistle to the Ephesians, Sect. 10. 12. 17. 30. And Origen in his 13th Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned, may have been owing to the following reasons: 1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it. By which means it was not at first so generally known among them as some other books of scripture.—2. The seeming opposition of the doctrine in this epistle, to the doctrine of Paul concerning justification by faith without works of law, may have occasioned it to be less regarded by the most ancient writers; just as in later times, it was on the same account rejected by Luther, who to show his contempt of it, called it (*epistola straminea*) a *strawy* or *chaffy epistle*.

To conclude, the authority of the epistle of James as an inspired writing, is abundantly established, in Mill's opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle. For example:

1 Pet. i. 1. *Who hath begotten us us again to a living hope, through the resurrection of Jesus Christ.*

Rom. v. 3. *Knowing that affliction worketh out patience, and patience experience.*

Rom. ii. 13. *Not the hearers of the law are just before God, but the doers of the law shall be justified.*

James i. 18. *Having willed it, he hath begotten us by the word.*

James i. 3. *Knowing, that the proving of your faith worketh out patience.*

James i. 22. *And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.*

Rom. vii. 23. *I see another law in my members, warring against the law of my mind.*

1 Pet. ii. 11. *Lusts which war against the soul.*

1 Pet. v. 8. *Your adversary the devil: 9. whom resist steadfast in the faith.*

1 Pet. v. 6. *Be humbled under the mighty hand of God, that he may exalt you.*

Rom. iv. 4. *Who art thou that condemnest another man's household servant.*

1 Pet. iv. 8. *Love covereth a multitude of sins.*

James iv. 1. *Come they not hence, even from your lusts, which war in your members.*

James iv. 7. *Resist the devil, and he will flee from you.*

James iv. 10. *Be humbled in the presence of God, and he will lift you up.*

James iv. 12. *Thou, who art thou that condemnest another?*

James v. 20. *Will cover a multitude of sins.*

SECT. 3. *Of the persons to whom the Epistle of James was addressed:—Of the time and place where it was written and delivered:—And of the death of James.*

I. Beza thought the epistle of James was written to the believing Jews dispersed all over the world. This likewise was the opinion of Cave and Fabricius. Grotius says, it was written to all the people of Israel living out of Judea; in which he is followed by Wall. But Lardner, with more probability, thinks it was written to the whole Jewish nation in Judea and out of it, whether believers or not. This opinion he builds on the inscription of the epistle, which runs thus: *James a servant of God, and of Jesus Christ, to the twelve tribes*, that is, to the whole Jewish nation, in whatever part of the world they were living. For no description of that people can be more comprehensive than *the twelve tribes*; and though it be added, *who are in the dispersion*, the expression, he thinks, includes the Jews living in Judea, who since the Romans subdued them, might be considered as dispersed even in Judea itself. Or, if this sense

sense of the expression is not admitted, it can imply no more, but that the apostle's letter was chiefly intended for the Jews in foreign countries; consequently, it does not exclude the Jews in Judea, who were the writer's peculiar charge; and to whom, as shall be shewed immediately, some things in the epistle more especially belong.—Next, that this epistle was designed for the unconverted as well as the converted Jews, is plain from this, that the apostle did not in the beginning of it wish the twelve tribes *grace and peace from Jesus Christ*, but gave them only a general salutation, or wish of health; neither did he conclude his letter with any christian benediction, as he would have done if the whole of his letter had been intended for believers. Farther, that this epistle was designed in part for the unbelieving Jews, appears from some passages which belong more particularly to them. For example, chap. iv. 1.—10. where the writer speaks of wars and fightings among them, in which, being actuated by their lusts, they killed one another. These things could not be said of the believing Jews, but must be understood of the mutinies and insurrections which the unbelievers, especially the Zealots, raised both in Judea and in the provinces, and which brought on the war with the Romans; also chap. v. 1.—5. where James describes the miseries which were coming on the persons to whom he writes, and which fell heaviest on the unbelieving Jews in Judea; and mentions their *condemning the just one, who did not resist them*, and insinuates, that these miseries were coming on them for that crime. Lastly, the whole of the third chapter, in Whitby's opinion, may have been intended for the unbelieving, as well as the believing Jews, the name of *brethren* being applicable to both, when used by a writer of their own nation.

II. With respect to the date of this epistle, they who think it was written by James the son of Alpheus, fix it to the year 62; because the wars and insurrections, which ended in the destruction of the Jewish commonwealth, are reproved in it, and the coming of Christ to destroy Jerusalem, and break the power of the unbelieving part of the nation, is said, chap. v. 8. to be near. Later than that year the epistle of James cannot be dated, if the opinion of Theodoret be admitted, who tells us, that what is said in the epistle to the Hebrews, which was
written

written in the end of the year 62, or the beginnig of the year 63, refers, among others, to the martyrdom of *James the Just*, chap. xiii. 7 *Remember your rulers, who have spoken to you the word of God; and attentively considering the ending of their conversation, imitate their faith.*

Josephus, the Jewish historian, is supposed to have spoken of the death of *James the Just* in the following passage: "Ananus the younger, who had just before been nominated High Priest was haughty in his behaviour, and extremely daring. He was of the sect of the Sadducees, who are above all other Jews, severe in their judicial sentences. As therefore Ananus was such a man, he thinking he had a fit opportunity, because Festus was dead, and Albinus was yet upon the road, calls a council, and bringing before them *the brother of Jesus, who is called Christ, whose name was James*, and some others, he brought an accusation against them, as transgressors of the law, and delivered them to be stoned to death; by which means he offended some of the mildest Jews in the city, and such as were most exact observers of the law." Ant. Lib. 20. chap. 8. Genev. Edit. If the words, *the brother of Jesus, who is called Christ*, are genuine, this passage will fix the death of James to the year 63, after Festus was dead, and before Albinus came into the province. But many learned men, and among the rest, Le Clerc, Ars Critic Part III. sect. 1. cap. 14. and Lardner, Can. vol. 3. p. 51. think these words are an interpolation. The ancient Christian writers give a different account of the death of James. They think he was killed not in consequence of a judicial trial, but in a popular tumult, the occasion of which Eusebius thus explains, E. H. l. 2. c. 23. "When Paul had appealed to Cæsar, and had been sent to Rome by Festus, the Jews, who had aimed at his death, being disappointed in that design, turned their rage against James the Lord's brother, who had been appointed by the apostles Bishop of Jerusalem," &c. Lardner conjectures that the death of James was partly "occasioned by the offence taken at his epistle; in which are not only sharp reprehensions of the unbelieving Jews, for the crimes committed by them, but also affecting representations of the dreadful calamities coming upon them." Can. 3. p. 93. By laying these facts and circumstances together, we

cannot

cannot be much mistaken in supposing that James wrote his epistle after the mutinies and insurrections which brought on the war with the Romans, were begun, and before Jerusalem was besieged; consequently in the beginning of the year 62, or in 61, a short time before James's death. This is Lardner's opinion, p. 92. But Mill and Fabricius think it was written in the year 60, a year or two before his death.

As the apostle James commonly resided in Jerusalem, for the purpose of superintending the affairs of the church there, it is reasonable to think he wrote his epistle in Jerusalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who no doubt circulated it among their brethren in distant countries, by means of such of them as came up to Jerusalem annually to the feast of Pentecost.

SECT. 4. *Of the design of the apostle James in writing his epistle.*

Many of the converted Jews having formerly been of the sect of the Pharisees, who held the doctrines of fate, and of the decrees of God, brought into the church, not these doctrines alone, but the errors which the corrupt part of the nation had built on them: Such as, that God is the author of sin, and that whoever professes the true religion is sure of salvation, whatever his temper or practice might be. In these mistaken notions, the converted Jews seem to have been confirmed, by certain passages of Paul's epistles, which they wrested to their own destruction. For example, Rom. i. 28. where it is said, that God *delivered* the Gentiles *to a reprobate mind*.—Rom. vii. 17. *It is no more I who work it out, but sin dwelling in me*. See the note on that verse.—Rom. ix. 19. *Whom he will he hardeneth*.—ver. 21. *Hath not the potter power over the clay, &c.*—ch. xi. 8. *And the rest are blinded, as it is written, &c.* It seems the Judaizers in the Christian church, not willing to acknowledge, that according to the idiom of the Hebrew language, *God is said to do what he permits*, inferred from the passages just now mentioned, that the sinful actions of men being all decreed by God, there is no resisting his will; and that the temptations by which men are seduced to sin, being all appointed

appointed of God, he is actually the author of men's sins. Farther, Paul's doctrine of justification by faith without works of law, being considered by the Judaizers as a confirmation of their favourite tenet, that nothing is necessary to salvation but the knowledge and profession of the true religion, many of them affirmed, that men are sanctified, and made acceptable to God by knowledge alone. These false teachers corrupted the gospel in this manner, that by rendering it acceptable to the wicked, they might increase the number of their disciples, and draw money from them to spend on their lusts. See Pref. to Jude, sect. 4.

From these pernicious notions flowed that extreme corruption of manners, found among some sects of Christians in the first ages; and particularly among the Simonians, Nicolaitans, and other heretics of Jewish extraction, of which there are evident traces in the apostolical epistles. (See Pref. to 1 John, sect. 3.) From the same polluted source issued these manifold crimes, for which the unbelieving Jews were infamous and intolerable every where, about the time of the breaking out of the war, which ended in the destruction of Jerusalem, and the dispersion of the nation. See the illustrations prefixed to 2 Pet. chap. i. and ii.

In this state of the Jewish nation, and of the Christian church in the latter period of the first age, it became absolutely necessary that the apostles of the circumcision, who were then alive, should exert their authority in confuting errors, which were not only ruinous to the souls of men, but most dishonourable to the character of God as the governor of the universe. Wherefore, to expose the dangerous nature of these errors, and to guard the faithful against them, the apostles Peter, see Pref. to 2 Pet. sect. 5. and James, and John, see Pref. to 1 John sect. 3. and Jude, see Pref. to Jude, sect. 4. wrote the seven epistles called Catholic. So Augustine informs us in his treatise of Faith and Good Works, chap. 14. "A wicked opinion having sprung up, even in the apostles
 " days, by misunderstanding Paul's arguments, Peter, John,
 " James, and Jude, aimed in their epistles principally at this
 " end, to vindicate the doctrine of Paul from the false conse-
 " quences charged upon it, and to show, that faith without
 " works is nothing worth; but indeed, Paul does not speak of

“ faith at large, but only of that living, fruitful, and evange-
“ lical faith, which he himself faith, worketh by love. As for
“ that faith void of good works, which these men thought suffi-
“ cient to salvation, he declareth positively against it.” And
having mentioned, that Peter says some passages of his brother
Paul’s epistles had been *wrested by unlearned men*, Augustine
observes, “ that Peter calls it *wresting*, because Paul was in
“ truth of the same opinion with the other apostles, and held
“ eternal life impossible to be obtained by any faith which had
“ not the attestation of a holy life.” Benson’s translation in his
note on 2 Pet. i. 9.

But although all the Catholic epistles were written to confute
the corrupt doctrines and practices of the unbelieving Jews,
and of the Judaizing Christians, in none of them are these doc-
trines more strongly opposed than in this epistle of James. For
the sentiments which it contains are excellent, the doctrines
which it inculcates are perfectly just, and conformable to the
spirit of the gospel, the precepts which it enjoins have all a
tendency to advance the perfection and happiness of human
nature. Moreover, the arguments by which the practice of re-
ligion and morality are enforced, are most cogent and affecting,
and the language in which they are expressed is beautiful.
From all which it follows, that this writing is the production
of a person of an enlarged understanding, and of great good-
ness of heart, which, as Lardner observes, is the very character
ascribed to James our Lord’s brother, by all the Christian writ-
ers who have made mention of him.

CHAP. I.

View and Illustration of the Exhortations contained in this Chapter.

THE object of this epistle being to persuade the whole body of the Jewish nation to forsake the many errors and vices into which they had fallen, the apostle first directed his discourse to such of them as were Christians, who, it would seem, were become impatient under the persecution they were suffering for their religion; and the rather, because their unbelieving brethren had endeavoured to persuade them, that the evils under which they laboured were tokens of the divine displeasure. For they applied to individuals those passages of the law in which God declared he would bless and prosper the Israelitish nation, or curse and afflict it, according as it adhered to, or forsook the law of Moses. Wherefore, to enable the Jewish Christians to judge rightly of the afflictions they were enduring, and to reconcile them to their then suffering lot, the apostle, in the beginning of his epistle, exhorted them to rejoice exceedingly in afflictions as a real advantage, ver. 2.—Because it was intended by God to produce in them patience, ver. 3.—And if it produced patience, it would contribute to the perfecting of many other virtues in them, ver. 4.—In the second place, the apostle exhorted them to pray for wisdom to enable them to make a proper use of their afflictions, and assured them, that God was most willing to grant them that, and every other good gift, ver. 5.—Provided they asked these gifts sincerely, ver. 6.—8.—Thirdly, that the poor among the brethren might be encouraged to bear the hardships of their lot patiently, and that the rich might not be too much cast down, when they were stripped of their riches and possessions by their persecutors, he represented to the poor their great dignity as the sons of God, and the excellent possessions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptiness, instability, and brevity of all human grandeur, by comparing it to a flower whose leaves wither and fall, immediately on their being exposed to the scorching heat of the sun, ver. 9.—11.—Fourthly, to encourage both the poor and the rich, to suffer cheerfully the loss of the transitory goods of this life for Christ's sake, he brought to their remembrance Christ's promise to bestow on them, in recompence, a crown of life, ver. 12.

The apostle next directed his discourse to the unbelieving part of the nation, and expressly condemned that impious notion by which many of them, and even some of the Judaizing teachers

among the Christians, pretended to vindicate their worst actions; namely, that God tempts men to sin, and is the author of the sinful actions to which he tempts them. For he assured them, that God neither seduces any man to sin, neither is himself seduced by any one, ver. 13.—But that every man is seduced by his own lusts, ver. 14.—which being indulged in the mind, bring forth sin; and sin, by frequent repetition being nourished to maturity, bringeth forth death at length to the sinner, ver. 15.—Wherefore, he besought them, not to deceive themselves by the impious notion, that God is the author of sin, ver. 16.—He is the author of every good and perfect gift, and of nothing but good, and that invariably, ver. 17.—Farther, that such of them as professed the gospel might be brought to a right faith and practice, he desired them, as learners, to hearken with attention and submission to the apostles of Christ, who had brought them the word, and to be slow in delivering their opinion on matters of religion, lest they might say something that was dishonourable to God; and by no means to be angry with those who differed from them, ver. 19, 20.—And to lay aside all those evil passions which they had hitherto indulged, and which hindered them from receiving the word with meekness, ver. 21.—Then exhorted them to be doers, rather than hearers only of the word, ver. 22.—because the person who contents himself with hearing the word, is like a man who transiently beholds his natural face in a glass, then goes away, and immediately forgets his own appearance, so that he is at no pains to remove from his face any thing that is disagreeable in it, &c. ver. 23. - 25.

The apostle having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which persons who pretend to be holier than their neighbours, are apt to neglect, but which merit the attention of all who are truly religious: And, first, he recommended the bridling of the tongue, that virtue being a great mark of perfection in those who possess it, and the want of it a certain proof that such a person's religion is false, ver. 26.—An exhortation of this kind was peculiarly suitable to the Judaizing teachers, who sinned exceedingly with their tongue, both by inculcating erroneous doctrines together with a most corrupt morality, and by reviling all who opposed their errors. The second point of duty which the apostle recommended, was kind offices to orphans and widows in their affliction, because such good works are in the sight of God a principal part of true religion, ver. 27.

OLD TRANSLATION.

CHAP. I. 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into diverse temptations ;

GREEK TEXT.

1 Ιακωβος Θεου και Κυριου Ιησου Χριστου δουλος, ταις δωδεκα φυλαις ταις εν τη διασπορα, χαιρεν.

2 Πασαν χαραν ηγησασθε, αδελφοι μου, οταν πειρασμοις περιπεσητε ποικιλοις.

Ver. 1.—1. *A servant of God.* James called himself *a servant of God*, as well as of *Jesus Christ* for the sake of the unconverted Jews, who because he was a servant of Christ, thought he was not a servant of God.

2. *To the twelve tribes.* That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts. 1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeable to God's purpose in permitting them to be carried captive into Assyria, and Babylonia. For he intended to make himself known among the heathens, by means of the knowledge of his being and perfections which the Jews in their dispersion would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hof. i. 6. viii. 8. ix. 3. 15. 17.—2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the Gentiles, appears from this, that in the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces, Esther iii. 8. *The Jews were dispersed among the people in all the provinces of his kingdom, and their laws were diverse from the laws of all other people, and they did not keep the king's laws :* So that by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived.—3. On the day of Pentecost which happened next after our Lord's ascension, Acts ii. 5. 9. *There were dwelling at Jerusalem Jews devout men out of every nation under heaven.—Parthians, Medes, and Elamites, &c.* So numerous were the Jews, and so widely dispersed through all the countries of the world.—4. When Paul travelled through Asia and Europe, he found the Jews so numerous that in all the noted cities of the Gentiles, they had synagogues in which they assembled for the worship of God, and were joined by multitudes of profelytes from among the heathens, to whom likewise he preached the gospel.—5. The same apostle in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night in expectation of
the

NEW TRANSLATION.

COMMENTARY.

CHAP. I. 1 James, a servant of God¹ and of the Lord Jesus Christ, to the twelve tribes *who ARE in the dispersion; health.*³

CHAP. I. 1 *James a servant of God (See Rom. i. 1. note 1.) and of the Lord Jesus Christ, to the twelve tribes who are dispersed among the Gentiles; health.*

2 My brethren, count **IT** all joy when ye fall into diverse *trials.*¹

2 *My brethren, instead of placing your happiness in great worldly prosperity, count it a most joyful event when ye fall into divers trials. See ver. 13. note.*

the promise made to the fathers, Acts xvi. 6.—6. Josephus Antiq. l. 14. c. 12. tells us that one region could not contain the Jews, but they dwelled in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all which it is evident, that the Jews of the dispersion were more numerous than even the Jews in Judea; and that James very properly inscribed his letter to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed then and do still exist, although not distinguished by separate habitations as they were anciently in their own land.

3 *Health.* Luther and Cajetan, who believed James to be no apostle and rejected his epistle, called this a naked manner of salutation unworthy of an apostle, because it was not a wish of *grace and peace*, but only of *health* (ὑγιαίνω). The apostle John, however, in his second epistle, used this salutation. It is the salutation likewise which the angel gave to Mary, Luke i. 28. Nay, this naked and heathenish manner of salutation, as they are pleased to term it, was used by the council of Jerusalem, in their letter to the converted Gentiles. Acts xv. 23. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salutation used in both.

Ver. 2. *When ye fall into divers trials,* The word *πειρασμοίς*, which in our Bible is translated *temptations*, does not signify here what is commonly meant by temptations; for these we are directed to pray against. But, it denotes *trials* by affliction and persecution. To these God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention often prove temptations to sin through the influence of men's lusts.—Because afflictions have a natural influence to improve men's virtue, our Lord declared those *blessed who are persecuted for righteousness sake*, Matth. v. 10. and exhorted such, ver. 12. to *rejoice and be exceeding glad*. These sentiments the apostle James, I doubt not, had in his eye when he exhorted the Jewish Christians to *count it all joy when they fell into divers trials.*

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed:

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

3 Γινώσκοντες ὅτι το δοκιμον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

4 Ἡ δὲ ὑπομονὴ ἔργον τελειῶν ἔχει τῶ, ἵνα ἦτε τελεῖοι καὶ ὀλοκληροί, ἐν μηδενὶ λειπομένοι.

5 εἰ δὲ τις ὑμῶν λειπεται σοφίας, αἰτεῖτω παρὰ τοῦ θεοῦ πασίν ἀπλῶς, καὶ μὴ ονειδίζοντος, καὶ δοθήσεται αὐτῶ.

6 Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος εἰσὶ κλυδωνι θαλάσσης ἀνεμιζομένῳ καὶ ριπίζομένῳ.

7 Μὴ γὰρ οἰεσθῶ ὁ ἀνθρώπος ἐκεῖν ὅτι ληψεται τι παρὰ τοῦ Κυρίου.

8 Ἄνηρ διψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

Ver. 4. *And complete.* Ὀλοκληροί. This word is applied to such living creatures, as have all the members which belong to their kind. See 1 Thess. v. 23. note 1. — Here it signifies that the virtues proper to the new creature which the brethren already possessed, were to be complete both in principle and in practice.

Ver 5. *Deficient in wisdom.* Wisdom, in the common acceptation of the word, denotes a sound practical judgment concerning things to be done or avoided. — But in scripture, it signifies that assemblage of virtues which constitute true religion. See chap iii. 17 — By *wisdom* in this place, Benson understands those spiritual gifts which Christ promised to his disciples, to enable them to defend the gospel. Luke xxi. 15. But I rather think practical wisdom to improve one's afflictions is meant, as expressed in the commentary.

Ver. 6. *Not at all irresolute.* One of the senses of διακρινόμενος is *to be in doubt, to be divided in one's own mind, consequently to be irresolute.* Parkhust's Dictionary.

3 Knowing that (το δοκιμιον, 1 Pet. i. 7.) the proof of your faith worketh out patience.

4 Let patience (δε, 106.) therefore have a perfect work, that ye may be perfect and complete, deficient in nothing.

5 If any of you be deficient in wisdom, let him ask IT of God, who giveth to all MEN liberally, and upbraideth not, and it shall be given to him.

6 But let him ask in faith, (μὴ δειν δισταχομεν) being not at all irresolute, for he who is irresolute, is like a wave of the sea, driven of the wind, and tossed.

7 (Γαρ, 97.) Now let not that man think he shall receive any thing from the Lord.

8 A man of two minds is unstable in all his ways.

3 Knowing that the proving of your faith by persecution and affliction, worketh out in you patience and resignation to God's will, from which many other virtues will flow.

4 Let patience therefore operate fully, that ye may be perfect and complete in the virtues which ye already possess, and deficient in no virtue which ye ought to attain.

5 If any of you be so deficient in wisdom as not to make a due use of afflictions, let him ask it of God who giveth good things to all men liberally, and reproaches none for asking these things with importunity, and it shall be given to him.

6 But let him ask in the faith that God is able and willing to grant what he asks; not at all irresolute with respect to what he asks; for he who is irresolute concerning the good gifts for which he prays, is like a wave of the sea, driven of the wind, and tossed: he will not pursue any virtue steadily.

7 Now let not that man think, that by the mere uttering of words not accompanied with sincere desires and endeavours, he shall receive any spiritual blessing from the Lord.

8 A man of two minds is unstable in all his purposes and actions, and never can attain any excellency of character.

Ver. 7. Receive any thing from the Lord. The man who is not fixed in his resolution to pursue virtue and avoid vice, but halts between the two, can never ask God's assistance sincerely: and therefore cannot expect to receive from God, what he asks.—See Etilius on 1 John v. 14. for an account of the qualifications necessary to acceptable prayer.

Ver. 8.—1. A man of two minds. The word διψυχος, signifies one who has two souls, of which the one is of this opinion, the other of that; consequently is ever changing his resolutions and actions, according

9 Let the brother of low degree rejoice in that he is exalted;

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

9 Καυχασθω δε ο αδελφος ο ταπεινος εν τω υψει αυτου·

10 Ο δε πλεσιος εν τη ταπεινωσει αυτου, οτι ως ανθος χορτου παρελευσεται.

11 Ανειλιε γαρ ο ηλιος συν τω καυτων, και εξηρανεν τον χορτον, και το ανθος αυτου εξεπεσε, και η ευπρεπεια τε προσωπη αυτου απωλετο· ετω και ο πλεσιος εν ταις πορειαις αυτου μαρανθησεται.

12 Μακαριος ανηρ ος υπομενει πειρασμον· οτι δοκιμος γενομενος ληψεται τον σεφανον της ζωης, ον επηγγειλατο ο Κυριος τοις αγαπωσιν αυτον.

to the passion which happens to have the ascendant for the time. We have the same word, chap. iv. 8. applied to persons atrociously wicked.

2. *Is unstable in all his ways.* Having no fixed inclination either to virtue or vice, he halts between the two: and pursuing no steady plan of conduct, he will neither be delivered from his vices, though he sometimes resists them, nor acquire any measure of virtue, though he sometimes pursues it.—Some are of opinion that in this passage the apostle speaks of those Jews, who were not resolved whether they would adhere to the law or to the gospel.

Ver. 10.—1. *The rich in his humiliation.* So the word is translated, Acts viii. 33. Ταπεινωσις in this verse being opposed to υψει in the preceding, signifies the humiliation of the rich man, by his being stripped of his riches and possessions, of his liberty; and even by his being liable to lose his life, on account of the gospel. Here therefore the apostle adviseth the rich, to glory when they lose the uncertain riches of this life, for the sake of maintaining such excellent possessions, as truth and a good conscience with the favour and approbation of God.—Grotius and Le Clerc, by supplying αισχυνησθω, translate the clause thus; *Let the rich be ashamed of his meanness*; that is, of the emptiness and uncertainty of the enjoyments in which he delights.

9 ($\Delta\epsilon$, 104.) *Moreover, let the brother who is low, glory in his exaltation.*

10 *And the rich in his humiliation.*¹ *For as a flower of an herb (1 Pet. i. 24. note) he shall pass away.*²

11 *For the sun riseth with a burning heat, and withereth the herb, and the flower thereof falleth down, and the beauty of the appearance¹ thereof perisheth: so also the rich man shall wither in his ways.*²

12 *Blessed is the man who sustaineth trial, (see ver. 13. note) for becoming an approved person, he shall receive the crown (see 1 Cor. ix. 25. note 2.) of life, which the Lord hath promised to them who love him.*

9 *Moreover, let the Christian who is low in this life, glory in his great dignity as a son of God and an heir of heaven, equally with the rich.*

10 *And let the rich who suffers for being a Christian, glory in being reduced to poverty for his attachment to so excellent a cause. For as a flower of an herb he must soon die.*

11 *For the sun (αυτειλε 1. Dorist.) riseth with a burning heat, and withereth the herb, and the flower thereof falleth down, and its beautiful form perisheth: So also the rich man, by the common vicissitudes of life, or by diseases and death seizing him in the midst of his glory, shall wither in his ways; the grandeur of his state shall vanish.*

12 *The glory of this life being so transitory, Blessed is the man, whether he be rich or poor, who worthily sustains the trial which is appointed him, for becoming an approved person, he shall receive the crown of life, which the Lord Christ hath promised to them who love him more than relations, or riches, or life itself.*

delights. But the translation I have given, agrees better with the scope of the passage.

2. *He shall pass away.* The apostle's argument is, that the rich who lose their possessions for righteousness sake, lose things comparatively of small value, and which according to the course of nature they must soon part with, though they do not suffer persecution.

Ver. 11.—1. *And the beauty (προσωπα of the face) of the appearance thereof.* The Greek word is applied metaphorically to things inanimate, to denote their external form or appearance. Thus *the face of the earth: the face of the heavens, &c.*

2. *Wither in his ways.* As ποσεια from πορευομαι, signifies a way, or journey (Luke xiii. 22.) some are of opinion that the word may here be translated, *shall wither in his journeys:* meaning those journeys which the rich Jews, who were commonly merchants, made for the sake of carrying on their traffic. But as in scripture, one's way

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

13 Μηδεις πειραζομενος λεγεται, ὅτι ἀπο τοῦ Θεοῦ πειραζομαι· ὁ γὰρ Θεὸς ἀπειραστος ἐστὶ κακῶν, πειραζει δὲ αὐτὸς ἕτερα.

14 Ἐκάστος δὲ πειραζεται, ὑπο τῆς ἰδίας ἐπιθυμίας ἐξελκομενος καὶ δελεαζομενος.

15 Εἴτα ἡ ἐπιθυμία συλλαβῶσα τιττει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκυει θάνατον.

is put for his actions or course of life, (ver. 8.) I think *ways* here signifies the rich man's projects or pursuits; a sense which agrees well with the context. Wherefore, the correction proposed by Erasmus, *ἐν ταῖς ποταμῖς* being inept, and without the authority of MSS. is jolly rejected — One MS. mentioned by Mill reads here *ἐν ποταμῖς*, *in his riches or abundance*. But being a single authority, it is of little value.

Ver. 13. *Say I am tempted of God.* Πειραζειν, *to tempt*, sometimes signifies *to try*, in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense God is said to have *tempted* or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have *tempted* or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here *to tempt* signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See ver. 14.— In this sense the devil tempts men. And because he is continually employed in that malicious work, he is called by way of eminence, Ὁ πειραζων, *The tempter*. It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that is, seduced to sin by evil things, and that he seduces no one to sin. God having nothing either to hope or fear, no evil being, whether man or angel, can either entice or seduce him. Farther, his infinitely perfect nature admitting no evil thought or inclination, he is absolutely (ἀπειραστος) *incapable of being tempted*.

Ver. 14. *Being drawn away and enticed.* Ἐξελκομενος καὶ δελεαζομενος, literally *being drawn out when caught with a bait*. It is generally supposed that the allusion here is to the drawing of fish out of a river with a baited hook: a metaphor used by Plato, as quoted by Cicero De Senect. c. 13. *Divinus enim Plato, escam malorum appellat voluptatem,*

13 Let no one who is tempted, say, *Certainly I am tempted* (απο) by God.¹ For God is incapable of being tempted by evil things, (2ε, 101.) and he tempteth no one.

14 But every one is tempted of his own lust, being drawn away and enticed BY IT.

15 Then lust having conceived, bringeth forth sin, and sin being perfected, bringeth forth death.³

13 Let no one who is drawn into sin by the things which befall him, say with the false teachers, *Truly I am seduced by God.* For God is incapable of being seduced by evil things, and he does not seduce any one, either by an outward or inward influence. His infinite holiness and goodness, make every thing of that sort impossible.

14 But every sinner is seduced by his own lust, being voluntarily drawn away from virtue, and enticed to sin by it, as by the allurements of an harlot.

15 Then lust by enticing the sinner to its embraces, having conceived, bringeth forth sinful actions: and sinful actions, by frequent repetition being perfected into a confirmed habit, bring forth eternal death as their offspring.

tatem, quod ea videlicet homines capiantur ut hamo pisces. Nevertheless, since the original words are likewise used to express the enticements of harlots, the apostle seems rather to have had that idea in his mind; especially as in the subsequent verse, he speaks of *Lust's* conceiving and bringing forth sin.

Ver 15.—1. *Lust having conceived.* The soul, which the Greek philosophers considered as the seat of the appetites and passions, is called by η ψυχη, το θηλυ, the female part of our nature, and the spirit, το αγεν, the male part. In allusion to that notion, James represents men's lust as an harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts, and is nourished by frequent repetition, till at length it gains such strength, that in its turn it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death, and the sinner the parent of both.—Ver 18. The apostle gives the genealogy of *righteousness*. All the righteous deeds which men perform, proceed from their renewed nature. Their nature is renewed by the power of truth; and God is the prime mover in the whole. *Having willed it, he hath begotten us by the word of truth.*

2. *And sin being perfected* Αποτελεισθαι, literally being brought to maturity. Thus, τελειος ανθρωπος is a full grown man. The compounded word in this passage, is elegantly applied to sin after it

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begeth he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

16 Μη πλανασθε, αδελφοι με αγαπητοι

17 Πασα δοσις αγαθη, και παν δωρημα τελειον ανωθεν εστι, καταβαινον απο τε πατρος των φωτων, παρ' ου ουκ επι παραλλαγη, η τροπης απεσικισμας.

18 Βεληθεισ απευησεν ημας λογω αληθειας, εις το ειναι ημας απαρχην τινα των αυτε κτισματων.

19 Ωσε αδελφοι με αγαπητοι, εσω πας ανθρωπος ταχυς εις το ακουσαι, βραδυς εις το λαλησαι, βραδυς εις οργην.

is brought forth, to denote its arriving at such a state of maturity, as, in its turn, to become a father and beget death.

4. *Bringeth forth death.* Αποκει. This word like τιτω, properly signifies to bring forth as a female does: but both of them signify also to beget as the male does. The present passage therefore might have been translated, *Sin being perfected begetteth death.* See ver. 18.

Ver. 17. — 1. *Every good gift, and every perfect free gift.* Critics observe, that in the original this is an hexameter verse, which they suppose the apostle quoted from some Greek poet. But that is not certain.

2. *The Father of lights.* The word *lights*, being in the plural, may signify as in the commentary. See 1 John i. 5. note 3. Or it may denote spiritual and corporeal lights.—To mention God's being the Father or author of the light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these corporeal lights, is a great instance of his goodness.

3. *Variableness, nor shadow of turning.* The Father of lights, is not like the sun the fountain of corporeal light. He neither rises nor sets, doth not approach nearer to and recede farther from us, but is unchangeable both in his kind intentions and actions, as well as in his nature. Will he then give us holy desires at one time, and evil inclinations at another? No. He always gives what is good and nothing but good. It is blasphemous, therefore, as well as absurd, to suppose that God either tempts or constrains men to sin, on purpose that he may have a pretence for making them miserable.—Some are

16 *Be not deceived, my beloved brethren:*

17 Every good gift, and every perfect *free gift*,¹ is from above, *descending* from the Father of lights,² with whom *there is no variableness, nor shadow of turning.*³

18 *Having willed it*,¹ *he hath begotten us* by the word of truth, *in order that we should be a kind of first fruits* of his creatures.

19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak,¹ slow to wrath.²

16 *Be not deceived, my beloved brethren*, into the belief that God is the author of sin.

17 So far is God from seducing men to sin, that *Every good gift*, whether it be our reasonable faculties, or virtuous dispositions, or outward happy circumstances, and *every perfect gift*, pardon of sin, the favour of God, and eternal life, *is from above, descending from God the author of all virtue and happiness, with whom there is no variableness nor shadow of change.*

18 The father of lights, *agreeably to his own good pleasure, hath begotten us* Jews for sons by the preaching of the gospel, that being converted and sanctified, *we should be a kind of first fruits of his creatures*; the most acceptable part of his creatures.

19 *Since God hath willed to regenerate us by the gospel, my beloved brethren let every man be swift to hear the gospel, and slow to speak concerning it till he understands it; slow also to wrath in religious matters.*

of opinion that in the word *παρλλαγή*, translated *variableness*, there is an allusion to the parallaxes of the heavenly bodies. But as these were not known to the common people, the apostle, in a letter addressed to them would hardly introduce a reference to such things.

Ver. 18.—1. *Having willed it, he hath begotten.* &c. The regeneration of men, is not a necessary act in God, but proceeds from his own free will. All the actions of God are perfectly free, John i. 13. Ephes. i. 5.

2. *Begotten us by the word of truth.* The change which God produces in men's dispositions and actions, by the truths of the gospel impressed on their minds, is so great, that it may be called a *begetting* or *creating* them anew. We have the same sentiment, 1 Pet. i. 3.

3. *A kind of first fruits.* See 1 Cor. xv. 20. note 1. The first fruits being the best of their kind, by calling the regenerated, *the first fruits of God's creatures*, the apostle has shewn how acceptable such are to God, and how excellent in themselves through the renovation of their nature.—By *creatures* some understand *believers in Christ*, called in other passages, *new creatures*.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls:

22 Be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

20 Οργή γὰρ ἀνδρῶς, δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

21 Διὸ ἀποθεμενοὶ πᾶσαν βυπαρξίαν καὶ περισσεύαν κακίας, ἐν πραυτητί δεξασθε τὸν ἐμφυτὸν λόγον, τὸν δύνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 Γινέσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς.

23 Ὅτι εἰ τις ἀκροατῆς λόγου ἐστὶ καὶ οὐ ποιητῆς, ὅτι ὡς εἶπεν ἀνδρὶ κατανοεῖν τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

Ver 19.—1. *Slow to speak.* Persons half learned having an high opinion of their own knowledge in religious matters, are very fond of instructing others, and zealous to bring them over to their opinions. The zeal of the Jews in this respect, is taken notice of and ridiculed by Horace, Satir. lib. i. Satir. iv. lin. 142. That the converted Jews were exceedingly fond of being teachers, we learn from James iii. 1. Rom. ii. 19. 1 Tim. i. 7.—The petulance of his disciples Pythagoras repressed by obliging them to be five years silent, before they attempted to speak on any point of science. Does the apostle here allude to that custom?

2. *Slow to wrath.* Intemperate religious zeal is often accompanied with a train of bad passions, and particularly with great wrath against those who differ from us in opinion.—The Jews to whom this letter was written, were remarkably faulty in these respects.

Ver. 20. *The wrath of man doth not work out the righteousness of God.* Perfection, the effect of the wrath of man, if violent may make men hypocrites, by forcing them to profess what they do not believe; but it hath no influence to produce that genuine belief, which God counts to men for righteousness. Nothing but rational arguments, with the assistance of the Spirit of God, can do this.—*Wrath*, or a blind furious zeal in matters of religion, is an horrible evil, as it is subversive of that freedom of thought in which the dignity of a reasonable creature consists.

20 For the wrath of man *doth not work out* the righteousness of God.'

21 Wherefore, *putting away* all filthiness' and the overflowing of maliciousness' embrace ye with meekness the implanted word, which is able to save your souls.

22 (Δε) And be ye doers of the word, and not hearers only (παραλογιζόμενοι) deceiving yourselves by false reasoning.

23 For if any one be a hearer of the word, and not a doer, he is like a man who views his natural face' in a looking glass.

20 Besides, persecution raised by the wrath of man, does not work out in others the faith which God counts to men for righteousness.

21 Wherefore putting away all the filthiness of fleshly lusts, and the abounding of maliciousness which leads men to persecute those who differ from them, embrace ye with a teachable disposition the doctrine of the gospel, as now implanted in the world by us apostles, which doctrine is able to save your souls.

22 Ye Jews are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, Be ye doers of the word, not hearers only, deceiving yourselves by false reasoning.

23 For if any one be a bearer of the gospel, and does not practice its precepts, he is like a man who, from custom or by accident, views his natural face in a looking-glass, without any intention to wipe off the spots that may be on it.

Ver. 21.—1. *Putting away all filthiness.* See Rom. vi. 19. note 2. The word *σπαραξ*, signifies filthiness adhering to the body. Applied to the mind, it denotes those lusts and appetites which defile the soul, particularly those which are gratified by gluttony, drunkenness, and fornication; vices to which many Jews pretending to be teachers, were exceedingly addicted.

2. *And, περισσῶσαι κακίας, the overflowing of maliciousness.* Some are of opinion that there is in this precept an allusion to circumcision, because the foreskin cut off in that rite, is denoted by an Hebrew word of the same signification with *περισσῶσαι*, *superfluity*; and because it was supposed to render them unclean in the sight of God, as being an emblem of carnal lust. See Rom. ii. 29. note.—*Maliciousness*, is such a rooted hatred, as leads men to do all the evil they can to each other. This, when it proceeds from differences in religion, makes men quite blind to truth.

3. *Embrace ye with meekness the implanted word.* Vatablus and Heinsius think *εμφυτον*, here should be translated *natural, pure*.—Although the word of God, the incorruptible seed by which men are regenerated, be implanted in the world, it will not regenerate them unless they embrace it with meekness, that is, with an humble teachable disposition:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the

24 Κατενοησε γαρ εαυτον, και απεληλυθε, και ευθεως επελαθετο οποιου ην.

25 Ο δε παρακυψας εις νομον τελειον τον της ελευθεριας, και παραρμεινας, ετος εκ ακρατης επιλησμουνης γενομενος, αλλα ποιητης εργα, ετι μακαριος εν τη ποιησει αυτε εσαι.

26 Επι τις δοκει θρησκος ειναι εν υμιν, μη χαλιναγωγων γλωσσαν αυτε, αλλ' απατων καρδιαν αυτε, τετεματαιος η θρησκεια.

27 Θρησκεια καθαρα και αμιαντος παρα τω Θεω και παρι, αυτη εσιν, επισκεπ-

disposition : for which purpose they must lay aside all filthiness, &c. — In the writings of the heathen philosophers, we find many injunctions to their disciples to cleanse their soul from its filth, as a necessary prerequisite to their profiting by the instructions which they were to receive. — *Meekness* here stands opposed to wrath, ver. 20.

Ver. 23. *His natural face.* Προσωπον της γενεσεως, literally *the face of his notivity*. The meaning is, *His face as it is by nature* : for this is a description of a person who is so careless of his looks, that he suffers his face to remain in its natural state. He does not cleanse it, far less paint it, as the Easterns used to do to render themselves beautiful.

Ver. 25. — 1. *Who looketh narrowly.* The word παρακυψας signifies *to stoop down* with an intention to look to, and examine an object with accuracy. It is therefore fitly translated, *looketh narrowly*.

2. *Into the perfect law.* See Rom. ii. 12. note 1. — The law of God, as it subsists in the gospel is called *perfect* on account of its superiority to the law of Moses, and is here compared to a mirror, because it shews every man the temper and disposition of his mind, and what is its complexion or colour ; just as a mirror shews him the features and colour of his countenance. — The gospel is called *the perfect law*, to distinguish it from the law of Moses, which made no man perfect either in respect of holiness, or of pardon, Heb. vii. 10. Whereas, the gospel makes men perfect in both.

24 For he *looketh at himself, and goeth away, and immediately forgets what kind of person he was.*

25 But *he who looketh narrowly¹ into the perfect law² which IS of liberty,³ and continueth: He not becoming a forgetful hearer, but a doer of ITS work, (ὁὐτὸς) the same shall be blessed in his acting.*

26 If any *one among you¹ thinketh to be religious, who bridleth not his tongue,² but deceiveth his own heart, of this person the religion IS false.*

27 Pure religion,¹ and undefiled *with God even the Father, is this, (ἑπι-*

24 *For he looketh at himself, without taking notice of the spots on his visage, and going away, immediately forgets what kind of appearance he had, without removing from his face what is foul.*

25 *But he who, with an intention to correct his errors, looketh narrowly into the perfect law of liberty, and does not go away as the other doth, but continueth to look into it, that he may know himself; he not becoming a forgetful hearer, but a careful doer of the work which it enjoins, the same shall be blessed of God in his endeavours to become good.*

26 *If any one among you Jews, thinketh to be religious, who restraineth not his tongue from railing against those who differ from him in religious opinions, but deceiveth himself with the notion, that railing as a mark of zeal, is acceptable to God, of this person the religion is false.*

27 *Hypocrites place religion in performing the external duties of devotion, But pure religion, an*

3. *Which is of liberty.* The gospel is called *the law of liberty*, 1. Because it delivers men from the slavery of their lusts, and restores the dominion of reason and conscience in their minds, which is true liberty.—2. Because it hath freed the Jews from the law of Moses, which was a yoke of bondage they were not able to bear.—3. Because it delivers all true believers from the punishment of sin.—4. Because it assures us, that in the eye of God all men are on a level, and equally intitled to the privileges of the gospel.—5. Because it forbids the acceptance of persons in judgment, chap. ii. 12.

Ver. 26. *If any one among you.* Some MSS. want the words, *among you.* But as they are emphatical, they are fitly retained.—The Jews were much addicted to cursing and railing, especially when provoked by opposition in matters of religion.

2. *Who bridleth not his tongue, &c.* This is a sharp rebuke to those in modern times, who from a pretended zeal for religion, propagate calumnies against every one, who is not of their way of thinking concerning the disputed articles of the Christian faith. Such a conduct renders their pretensions to religion false. So ματαιῶς signifies, Acts xiv. 15. *That ye turn from (τὰ τῶν ματαιῶν) these false gods.*

fatherless, and widows in their affliction, and to keep himself unspotted from the world.

τεσθαι ορφανες και χηρας
εν τη θλιψει αυτων, ασπι-
λον εαυτον τηρειν απο τε
κοσμου.

Ver. 27.—1. *Pure religion.* The word θησκια signifies *worship*. But by an usual figure, a part of religion is put for the whole. Tillotson (Serm.) thinks the apostle likens religion to a gem, whose perfection consists in its being clear, that is, without flaw or cloud. And Doddridge observes that no gem is so ornamental as the temper here described.

2. *To take care of orphans.* According to the apostle, religion does not consist so much in the warmth of affection with which we worship God, as in good works. These, when they proceed from a regard to

CHAP. II.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

THE manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens, could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us: and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vi. 2. note 4. Hence the apostle, in mentioning the right practice which the Jewish converts who thought themselves religious, were to maintain, insisted particularly in the first part of this chapter, on their observing justice and impartiality in judging such causes, as by the Roman law, or by the consent of parties, they were allowed to determine. And this he did the rather, because the unbelieving Jews were now become very partial and unjust in their decisions as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judgment being directly contrary to the

the

σχεπτεισθαι) *To take care of orphans and widows in their affliction, AND to keep ones self unspotted (απο) by the world. (See 1 Tim. v. 4.)*

that which is not defiled with worldly mixtures, in the esteem of God even the Father does not consist in forms, but is this: To take care of orphans and widows in their affliction, and to keep one's self unspotted by the vices of the world.

to the welfare of society, are termed virtuous actions; but when done from a regard to the will of God, and to promote his glory, they become pious actions, and make a chief part of true religion. —There is a sentiment in Isocrat. ad Nicoel. not much different from this: ἦγε δε τετο ειναι θυμα καλλιστον και θεραπειαν μεγαλην, εαν ως βελτιστον και δικαιωτατον σεαυτον παρεχης; *Esleem this the most excellent sacrifice and the greatest worship, if you present yourself as good and just as possible.*

the gospel, the apostle severely reprov'd both the one and the other, for shewing any disposition to favour rich litigants, though it were only by giving them a better or more honourable seat in their synagogue, than that allotted to their poor opponents, ver. 1, 2, 3, 4.—This partiality to the rich and contempt of the poor, he told them, was extremely improper in the disciples of Christ, especially as they knew that in all countries the poor had shewed a greater disposition to receive the gospel than the rich, ver. 5.—And that he rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished, ver. 6.—Wherefore, to prevent partiality in judgment for the future, the apostle recommended to them that unfeigned benevolence towards all men, which Christ hath enjoined as his commandment, and which on that account may be called *the royal law*, ver. 8.—13. This passage of the epistle, so far as it related to the Christians, was intended for the instruction of the bishops, and rulers, and other gifted persons in the church, whose office it was to determine those controversies about worldly matters, which arose among the brethren. See 1 Cor. xii. 28. note 2. and the life of Paul, Proofs and Illustr. No. II.

Many of the Jews, influenced by the prejudices of their education, attempted to excuse their unjust judgments and other evil actions, by the care with which they performed some one

or other of the precepts of the law, which they considered as of more importance than the rest. Hence the question of the lawyer, Matth. xxii. 36. *Master, which is the great commandment in the law?* Wherefore, to set them right in this matter, the apostle assured them that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10.—because the precepts of the law being all enjoined by one and the same authority, he who habitually transgresses one precept, disregards the authority of the lawgiver, and shews himself ready to transgress any other precept, in the like circumstances, ver. 11.—13.

Another great error into which the Jewish Christians had fallen in the first age, and which had made them negligent of good works, was this: They fancied that the speculative belief of the doctrines of the gospel, to which they gave the name of *faith*, was sufficient to save them, however deficient they might be in good works: an error which has prevailed in modern times likewise. Wherefore, to shew that one's assenting with his understanding to truth, will not save him, unless it leads him to perform good works, the apostle compared the faith of such a believer, to the benevolence of a man who in

words,

OLD TRANSLATION.

CHAP. II. 1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel,

GREEK TEXT.

1 Αδελφοί με, μη ἐν προσωποληψίαις ἔχετε τὴν πίσιν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τῆς δόξης;

2 Ἐὰν γὰρ εἰσελθῇ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτυλῖος ἐν εσθῆτι

Ver. 1.—1. *Do ye not hold, &c?* That this clause is rightly translated interrogatively is plain, because translated either as a precept, or as an affirmative proposition, it does not agree with what is contained in the following verse.

2. *The faith of the glory of our Lord Jesus Christ.* In construing δόξης with πίσιν, I have followed the Syriac translation, which hath here *Fidem gloriæ domini nostri.* The glory of our Lord Jesus Christ, consists in being the Son of God, and the governor and judge of the worlds visible and invisible. The faith of this glorious character, cannot be held consistently with partiality in judgment, which Christ hath prohibited and will severely punish.—Or *faith of the glory, &c.* may be an Hebraism for *the glorious* faith of the gospel enjoined by

our

words, expresses abundance of kindness to the naked and the hungry poor, yet gives them none of the things necessary to the body, ver. 14.—18. For the same purpose he remarked, that even the devils believe speculatively that God exists; but will not be saved by their faith, though it be real, as appears by their trembling when they recollect God's justice and power. The reason is, they are so utterly depraved, that their faith hath no influence on their temper and conduct, ver. 19.—Farther, more fully to prove that good works are necessary to justification, the apostle appealed to Moses himself, who hath declared that Abraham and Rahab were justified, on account of the good works which their faith prompted them to perform, ver. 20.—25. In this appeal there was the greater propriety, that Paul, whose doctrine the Judaizers pretended to espouse, in his epistles to the Romans and Galatians, had built his doctrine of justification by faith, upon the account which Moses had given of the justification of that great believer.

His discourse on justification James concluded with a saying, which must impress every intelligent reader with the strongest conviction of the necessity of good works in order to salvation. *As the body without the spirit is dead, so faith without works is dead also*, ver. 26.

NEW TRANSLATION.

CHAP. II. 1 My brethren, *Do ye not hold¹ the faith of the glory² of our Lord Jesus Christ with acceptance³ of persons?*

2 For if there enter into your synagogue¹ a man having golden rings on his

COMMENTARY.

CHAP. II. 1 *My brethren, Do ye not in judging causes, hold the belief of the glory of our Lord Jesus Christ as the Son of God and judge of the world, with acceptance of persons contrary to that faith, and contrary to the law itself, Lev. xix. 15. Deut. xvi. 19.*

2 That ye do this ye cannot deny: *For if there enter into your synagogue a man who is a party in the cause to*

our Lord Jesus Christ, Or, the glorious faith of which he is the object. The faith of the gospel may justly be called *glorious*, on account of its intrinsic excellence, and of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See 2 Cor iii 7.—9. notes.

3. *With acceptance of persons.* *Εν προσωποληψίαις.* This word signifies regard shewn to persons, not on account of their real worthiness, but on account of their station, their riches, and other external circumstances. This partiality in judges being extremely culpable, it is here severely condemned by the apostle.

and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say un'o him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool.

4 Are you not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

λαμπρα, εισελθη δε και πτωχος εν ρυπαρα εσθητι,

3 και επιβλεψητε επι τον φορρευτα την εσθητα την λαμπραν, και ειπητε αυτω· συ καθυ ωδε καλωσ· και τω πτωχω ειπητε, συ σηθι εκει, η καθυ ωδε υπο το υποποδιον μου·

4 Και υ διεκριθητε εν ε- αυτοις, και εγενεσθε κριται διαλογισμων πονηρων;

5 Ακουσατε, αδελφοι μου αγαπητοι, οχι ο θεος εξελεξατο τους πτωχους τα κοσμου ταυτα, πλεσις εν πισει, και κληρονομιας της βασιλει- ας ης επηγγελιατο τοις αγα- πωσιν αυτον;

Ver. 2. *If there enter into your synagogue.* The word συναγωγη sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. Here, *your synagogue* does not mean a Jewish synagogue, but the house or room where the Christians assembled for worship. And as the Jews held courts of judicature in their synagogues, (see Vitringa De. veter. Synag. Lib. 3. part 1. c. 11. p. 174. Luke xxi. 12.) and there also punished offenders by scourging, (Matth. x. 17. Acts xxi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here, *Your synagogue*. For, that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable, or in a less honourable place of the synagogue.

Ver. 3. *Sit thou here honourably* Of the *chief*, or most honourable seats in the synagogues our Lord speaks, Matth. xxiii. 6. where he rebuked the Scribes and Pharisees for loving to sit in these seats

Ver. 4 — 1. *Verily do ye not make a difference.* This is the literal translation of the phrase ε διεκριθητε, as is plain from Acts xv. 9. where it is so rendered. Accordingly, the Syriac hath, *Annon discrimen fecistis apud vos?*

fingers, AND with splendid clothing, and there enter likewise a poor man with dirty clothing ;

3 And ye look upon him who hath the clothing which IS splendid, and say to him, Sit thou here (*καλως*) honourably ;¹ and say to the poor MAN, Stand thou there, or sit here at my footstool :

4 (*Και, 218.*) Verily do ye not make a difference² within yourselves,³ and are become judges POSSESSED of evil thoughts ?⁴

5 Harken my beloved brethren, Hath not God chosen the poor of this world TO BE (see Ephes. i. 4. Greek) rich in faith,⁵ and heirs of the kingdom⁶ which he hath promised to them who love him ?

be judged, having golden rings on his fingers, and with splendid clothing, and there enter likewise a poor man, who is the other party in the cause, with ragged dirty clothing ;

3 And ye, who are to judge their cause, take notice of him who hath the splendid clothing, and with great respect say to him, Sit thou here in an honourable place, and with manifest contempt say to the poor man, Stand thou there, or sit here at my footstool.

4 Verily do ye not by this behaviour make a difference in your own minds between them, and are become judges who indulge the evil purpose of favouring the one more than the other ?

5 To shew you the evil of favouring the rich, more than the poor when ye act as judges, Harken my beloved brethren, Hath not God chosen the poor of this world, to be rich in faith, and heirs of the kingdom which God hath promised to them who love him ? Why then do ye despise persons who are esteemed and promoted by God equally with the rich ?

2. *Within yourselves.* Εν εαυτοις is rendered *within yourselves.* Matth. iii. 9.

3. *And are become judges possessed of evil thoughts.* So I have rendered κριται διαλογισμων ποιηται, because it is the genitive of possession. See Eph. iv. 24. 2. Benson, supposing the apostle to be speaking of the synagogue as a place of worship, thinks he reproved the teachers for shewing more concern to have the rich Jews converted, than the poor. But if that had been the apostle's design, what he says, ver. 6, 7. in reproof of their partiality, would have been an argument in favour of it. For the power and mauce of the rich unbelieving Jews was a good reason for the Christian teachers endeavouring by innocent complaisance, to bring about their conversion, rather than that of the poor.

Ver. 5.—1. *Chosen the poor of this world, to be rich in faith.* Our Lord and his apostles preached the gospel to the poor, who at first

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, 'Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

6 Ὑμεῖς δὲ ἠτιμασατέ τον πτωχον· εχ οι πλεσιοι καταδυναστευσιν υμων, και αυτοι ελκυσιν υμας εις κριτηρια;

7 Ουκ αυτοι βλασφημισι το καλον ονομα το επικληθεν εφ' υμας;

8 Ει μεντοι νομον τελειτε βασιλικον, κατα την γραφην· Αγαπησεις τον πλησιον σε ως σεαυτον, καλως ποιειτε.

9 Ει δε προσωποληπτειτε, αμαρτιαν εργαζεσθε, ελεγχομενοι υπο τε νομου ως παραβαται.

10 Ὅσις γαρ ὅλον τον νομον τηρησει, πταισει δε εν ενι, γεγονε παντων ενοχος·

received it more readily than the rich, being their greatest consolation under the miseries of life.—That the gospel should have been first preached to the poor, and first received by them, was wisely ordered. Because it shewed, that the spreading of the gospel through the world, was owing not to human policy, but to the power of God. Among the Gentiles, the prejudices of the rich against the gospel, were not so great as among the Jews. Hence more persons of rank and education among the Gentiles, were converted than among the Jews. See 1 Cor. i. 26. note.

2. *Heirs of the kingdom.* Under the law great blessings were promised to them who loved God, Exod. xx. 6. 1 Sam. ii. 30. Prov. vii. 17. But under the gospel the happiness of heaven is promised to such: and by making the poor heirs of the kingdom equally with the rich, God hath shewed that he is no respecter of persons, and hath taught us, in all religious matters, and in matters of justice, to shew a like impartiality.

Ver. 8.—1 *Ye fulfil the royal law.* Νομον βασιλικον. This phrase admits of three interpretations, 1. The Greeks called a thing *royal*, which was excellent in its kind. *A royal law* therefore is an *excellent law*. 2. The same Greeks, having few or no kings among them, called the laws of the kings of Persia, βασιλικοι νομοι, *royal laws*.

6 But ye have despised the poor. Do not *the rich exceedingly oppress you? and themselves drag you to the judgment-seats?*

7 Do not they blaspheme that excellent name which IS named upon you?

8 If now indeed ye fulfil the royal law¹ according to that scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9. note) ye do well.²

9 But if ye accept persons, ye work sin, being convicted by the law as transgressors.

10 For whosoever shall keep the whole law, (δε) but shall fall¹ with respect to one PRECEPT, hath become guilty of all.²

6 *But*, contrary to the example of impartiality set you by God, *Ye have despised the poor* when ye judged their causes. Why are ye partial to the rich? *Do not the rich exceedingly oppress you, and drag you to the heathen tribunals*, to be punished for your faith?

7 *Do not they utter the most injurious speeches against the excellent name of Christ, which is named upon you in the appellation of Christians*, by affirming him to be a deceiver?

8 *If now indeed*, as upright judges, *ye fully obey the excellent law of Christ the great king, according to that scripture, Thou shalt love thy neighbour as thyself*, (Rom. xiii. 9. note.) *Ye do well*: ye will be guilty of no partiality in judgment.

9 *But if*, in judging, *ye accept persons, ye work sin, and are convicted by the royal law as transgressors*: for that law enjoins you to love your neighbours as yourselves, consequently to do them justice.

10 Ye cannot make atonement for your transgressions, by performing other precepts with care. *For whosoever shall keep the whole law, but shall fall wilfully and habitually with respect to one precept, hath become guilty of breaking them all.*

laws. In this sense, *the royal law* is the law made by Christ our King.—3. The law enjoining us to love our neighbour, may be called *the royal law*, because it inspires us with a greatness of mind fit for kings, whose greatest glory consists in benevolence and clemency.—The law or precept here spoken of was enjoined by Moses; but Christ carried it to such perfection, and laid such a stress upon it, that he called it *a new commandment*, John xiii. 34. and *his commandment*, John xv. 12. See 1 John ii. 8. note 1. These circumstances lead us, by *the royal law* to understand *the law of Christ our King*; which seems to have been the opinion of the Syriac translator, who hath here *Legem Dei, the law of God.*

2. *Ye do well.* This expression is used, Acts xv. 29. in the decree concerning the Gentiles. And as that decree is generally supposed

11 For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

11 Ὅ γὰρ εἰπων· Μὴ μοιχεύῃς, εἶπε καὶ· Μὴ φονεύῃς. Εἰ δὲ ἔμοιχεύσεις, φονεύσεις δὲ, γεγوناὶ παραβάτης νομοῦ.

12 Οὕτω λαλεῖτε καὶ ἔτω ποιεῖτε, ὡς δια νόμου ἐλευθερίας μελλόντες κρινεσθαι.

13 Ἢ γὰρ κρίσις ἀνίλεως ἢ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρίσεως.

14 Τί το ὄφελος, ἀδελφοί μου, εἰ ἂν πιστὴν λεγῇ τις εἶναι, ἔργα δὲ μὴ εἶχῃ; μὴ δύναται ἢ πιστὸς σωσάσθαι αὐτόν;

to have been dictated by James the apostle, it is a presumption that this epistle was written by him.

Ver. 10.—1. *But shall fall*. The word *πταίσω*, properly signifies *fall stumble*. But the cause is here put for the effect. See chap. iii. 2. note 1.

2. *Become guilty of all*. The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. Whitby says they commonly chose either the law of the Sabbath, or the law of sacrifice, or the law of tithes; because they esteemed these the great commandments in the law.—This corrupt Jewish doctrine James expressly condemned, by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is really guilty of all. See next note.

Ver. 11. 1 *Hath commanded also, do not kill*. This being the reason of the apostle's affirmation in the preceding verse, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God so far as to break any one of them habitually, would in the like circumstances of temptation and opportunity, certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole law: that is, he

11 For he *who commanded*, Do not commit adultery, hath *commanded* also, Do not kill.' Now if thou commit *not* adultery, but *killest*, thou *hast* become a transgressor of the law.

12 So *speak*, and so do, as *those who shall be judged*' by the law of liberty: (See chap. i. 25. note. 3.)

13 For judgment without mercy, 'WILL BE to him *who shewed no mercy*. (K₂, 205.) But mercy will exult over judgment TO HIM WHO SHEWED MERCY. P_{tal}. xviii. 25.

14 What *IS* the advantage my brethren, if any one say he hath faith, but bath not works? can this faith save him?'

11 For he *who commanded*, Do not commit adultery, hath *commanded* also, Do not kill. Now if thou commit *not* adultery but *killest* by iniquitous judgments, thou *hast* become a transgressor of the whole law of love, because thou despisest the authority of him who enjoined all the precepts of that law.

12 In judgment, *so speak and so act* as *those* ought to do, *who know* that they *shall be judged by the gospel*, which forbids all partiality in judgment.

13 For the gospel teaches, that at the last day, judgment according to the strictness of law without mercy, will be to him *who in his dealings shewed no mercy*. But at that day, mercy will triumph over judgment to him *who shewed mercy*.

14 To shew you the absurdity of relying on the profession without the practice of the gospel, I ask, *What advantage is it to him my brethren, if any one say, He hath faith, but bath not works? Can this faith save him?*

he hath no real principle of virtue. The corrupt Jewish doctrine mentioned in the preceding note, and which is condemned in this passage by the apostle James, it is to be feared many who profess the gospel still entertain.

Ver. 12. *So speak, and so do, as those who shall be judged, &c.* By giving this precept after the declaration ver. 11. the apostle teaches us, that the gospel requires obedience to all the laws of God without exception.

Ver 13 *For judgment without mercy* Judgment which is the primary signification of the word *κρίμα*, suits this passage better than *damnatio*, *condemnation*, which is Beza's translation; not to mention, that *judgment without mercy*, is certainly condemnation to sinners.— If they who have shewed no mercy shall be condemned, much more shall they be who have dealt unjustly with others. Perhaps, the apostle in writing this, had our Lord's account of the judgment in his eye, in which he introduces himself as condemning the wicked for neglecting works of charity and mercy. See ver. 15, 16.

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

15 Εάν δε αδελφος η αδελφη γυμνοι υπαρχωσι, και λειπομειοι ωσι της εφημερου τροφης,

16 ειπη δε τις αυτοις εξ υμων· Υπαγετε εν ειρηνη, θερμαινεσθε και χορταζεσθε, μη δωτε δε αυτοις τα επιτηδεια του σωματος, τι το οφελος;

17 Ουτω και η πισις, εαν μη εργα εχη, νεκρα εστι καθ' εαυτην.

18 Αλλ' ερει τις· Συ πισιν εχεις, καγω εργα εχω· δειξου μοι την πισιν σου εκ των εργαων σου, καγω δειξω σοι εκ των εργαων μου την πισιν μου.

Ver. 14. *Can this faith save him?* This question demonstrates, that James is not treating of the justification of the believer in the eyes of men, as some fancy. but of that justification which will issue in his eternal salvation. See ver. 18. note.

Ver. 15. *Be naked*, that is, *ill clothed*, or *wanting some of his clothes*. So the word *naked*, signifies in most languages. See Jewish Antiquities prefixed to my Harmony, pag. 134.

Ver. 17. *If it hath not works, is dead*. In this passage James teaches, that good wishes, which work no real benefit to our neighbour, and an assent to truth, which produces no obedience to God, are things akin, and of like value.

Ver. 18. *Show me thy faith without thy works*. Most of the printed editions of the Greek New Testament read here, *Show me thy faith by thy works*; which Mill thinks is the true reading, and explains the apostle's reasoning in this manner: *Show me thy faith by thy works*: It is the only way thou canst shew it; but as thou hast no works to produce, thou never canst shew thy faith. I will prove that I have faith by my works.—The reading which our translators have adopted is that of the Alexandrian, and of some other MSS. which read here χωρις. *without*. The Syriac also, and the Vulgate versions have *sine operibus*, *without works*. Besides this reading is confirmed by ver. 20. where the phrase *χωρις των εργαων*, is used.—Because the apostle, in this verse,

15 (Δε, 105.) *For if a brother or a sister be naked, (καί, 206.) or destitute of daily food,*

16 and any one of you say to them, Depart in peace: be ye warmed, and be ye filled, yet give them none of the things needful for the body, what IS the advantage?

17 So also faith, if it hath not works, is dead' BEING by itself.

18 (Αλλα, 76.) Also one may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

15 The profession of such a faith is as unprofitable to the believer, as the kindness which some profess to the poor, is to them whom they do not relieve. *For if a brother or sister be naked, or destitute of daily food,*

16 and any one of you who is rich say to them, Depart in peace whithersoever ye are going; Be ye clothed and fed by some humane person; yet give them none of the things needful for clothing and feeding their body, nor money to purchase them, What is the advantage? Will such speeches feed and clothe the poor?

17 So also faith, if it is not accompanied with good works is dead, being by itself. It is as ineffectual for justification, as good wishes without good works, are for feeding the hungry and clothing the naked.

18 Also one may say, Thou affirmest thou hast faith and I affirm I have good works. Shew me, if thou canst, thy faith without doing good works. Thou canst not do it; since faith can only be known by the good works which it produceth: and I will easily shew thee that I have faith, by my good works.

verse, speaks of one's proving the reality of his faith to others by his works, many have fancied that what is said ver. 23. *Was not Abraham our father justified by works?* means no more but that Abraham was proved in the sight of men to have true faith, by the work of offering up Isaac. But if this was the apostle's meaning, what he saith, ver. 23. *And so that scripture was confirmed which saith, Abraham believed God, and it was counted to him for righteousness,* must mean, that Abraham's believing God was proved to men to be righteousness by the offering up of Isaac. This sense, however, does not accord with the history, in as much as Abraham had not offered up Isaac at the time his faith is said to have been counted to him for righteousness, nor for a long time after. See ver. 23. note 2.—Farther, what the apostle saith ver. 24. *Ye see then that by works a man is justified*

19 Thou believest that there is one God; thou doest well: the devils also believe and tremble.

20 But wilt thou know, O vain man! that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

19 ΣΥ ΠΙΣΤΕΥΕΙΣ ΟΤΙ ὁ Θεὸς εἷς ἐστὶ καλῶς ποιεῖς. Καὶ τὰ δαιμονία πιστεύουσι, καὶ φρίσσει.

20 Θελεῖς δὲ γινῶναι, ὡ ἀνθρώπε κενε, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρὰ ἐστίν;

21 Ἀβραάμ ὁ πατὴρ ἡμῶν οὐ ἐξ ἔργων ἐδικαιώθη, ἀνεργκῶς Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

22 Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη.

fied and not by faith only, shews the impropriety of interpreting Abraham's justification by works, of his being justified in the eyes of men. For seeing the apostle's saying implies that a man is justified, not only by works but by faith also, if one's being justified by works, means *his being proved in the eyes of men by his works to have faith*, his being justified by faith, must in like manner mean, *his being proved, in the eyes of men, by his faith to have faith*. But a proof of this kind being impossible, unless men could look into each others hearts, every reader must be sensible of the absurdity of the above interpretation of ver. 23. and that it deserves to be exploded. See ver. 14 note.

Ver. 20 *That faith without works is dead*. The apostle by the term *dead*, does not mean a *faith not real*. For as the faith of the devils, mentioned ver. 19. is a real conviction, and is shewn to be real by their trembling when they think of God's holiness and power, so a man may have a real conviction of the truth of the gospel, who is not habitually influenced thereby. But, by a *dead faith*, James means a faith which, because it has no influence on a man's actions, is as incapable to justify him, as a dead carcase is to perform the offices of a living body.

Ver. 21. *When he had lifted up Isaac his son upon the altar*. Though the word *ἀνεργκῶς*, sometimes signifies the offering of a sacrifice, it is here used in its primary sense, of *carrying or lifting up*: For Isaac was not actually offered. Yet because, by lifting him up and laying him on the altar, Abraham shewed that he was fully determined to slay him. God considered that action, and spake of it, as a real offering of Isaac.

Ver. 22. *Faith co-operated with his works*. As in many passages of scripture, so in this the word *only* is wanting, and must be supplied in the

19 Thou believest that there is one God; thou dost well: (see ver. 8. note 2.) *Even* the devils believe *THIS*, and tremble.

20 ($\Delta\epsilon$, 104.) *Besides*, wouldst thou know, O false man, that faith without works is dead? ¹

21 Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar? ¹

22 *Thou seeest that HIS faith co-operated with his works,* ¹ and ($\epsilon\kappa$) *by works HIS faith was perfected.* ²

19 *Thou believest that there is one God: So far thou dost well. Even the devils believe this, and tremble. But as that faith will not save them, so neither will thy faith save thee, though it be both real, and sound as to its object.*

20 *Besides, wouldst thou know the truth respecting justification, O hypocrite, that faith without works is dead? is utterly incapable of justifying any one?*

21 *Was not Abraham our father accounted by God a righteous person for his works, when he had lifted up Isaac his son upon the altar, and God swore that because he had done it, he would bless him exceedingly, and that in his seed Christ, all the nations of the earth should be blessed?*

22 *In this instance thou seeest that his faith only co-operated with his works, in procuring him the blessing of justification; and that by his works relating to the offering of Isaac, his faith was rendered complete.*

the following manner to render the sense complete: His *faith* only *co-operated with his works*. For the apostle is reasoning, not to prove that faith is necessary to justification; that was allowed on all hands: But to shew that faith does not justify any man, by itself ver. 17. 24. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co operated with his works in procuring him the promise of justification, as appears plainly from ver. 24. Yet, because this is one of the passages of scripture whose meaning is much contested, I have not ventured to insert the word *only*, in the translation. See Ess. vi. sect. 2. where this subject is handled at great length.

2. *And by works his faith was perfected.* The command to offer Isaac for a burnt-offering, Gen. xxii. 2. appearing directly contrary to the promise, Gen. xxi. 12. *In Isaac shall thy seed be called*, Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as Paul informs us Heb. xi. 19. *That God was able to raise Isaac even from the dead; and firmly believing that he would actually do so*, he set himself to obey the divine command without the

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called The Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

23 Και ἐπληρώθη ἡ γραφή ἢ λεγούσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην· καὶ φίλος Θεοῦ ἐκλήθη.

24 Ὅρατε τοίνυν ὅτι ἐξ ἔργων δικαιεῖται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.

25 Ὅμοιος δὲ καὶ Ρααβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τὰς ἀγγέλους, καὶ ἕτερα ὁδῷ ἐκβαλῆσα;

least gain-saying. James therefore had good reason to say, that Abraham's faith co-operated with his works in procuring him the promises confirmed with an oath; because it was his faith in God, which enabled him to perform the difficult works, requisite to the offering of Isaac as a burnt offering. He had equally good reason to say, *by works his faith was perfected*, or rendered complete; because if when tried, he had refused to obey, his would not have been a complete faith.

In this passage James hath declared, that faith and works are inseparably connected as cause and effect; that faith as the cause, necessarily produces good works as its effect, and that good works must flow from faith as their principle; that neither of them separately are the means of our justification, but that when joined they become effectual for that end. Wherefore when in scripture we are said to be *justified by faith*, it is a faith accompanied with good works. On the other hand, when we are said to be *justified by works*, it is works proceeding from faith.

Ver. 23.—1. *And so that scripture was confirmed.* The word ἐπληρώθη has this sense, Matth. v. 17. *I came not to dissolve the law and the prophets.*—ἀλλὰ πληρῶσαι, *but to confirm* them as revelations from God.

2. *Abraham believed God, &c.* This passage of scripture contains two assertions: 1. That Abraham believed God. 2. That his believing God was counted to him for righteousness. By the offering of Isaac that scripture was confirmed, or proved to be true, in both its parts. For 1. By offering Isaac in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the numerous seed, Abraham shewed that he believed God in the firmest manner.—2. By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness at the judgment, renewed and confirmed in a solemn manner with an oath.—Now, it deserves

23 (Kai, 212.) *And so that scripture was confirmed* which saith, Abraham believed God,² and it was counted to him for righteousness: and he was called The Friend of God.³

24 *Ye see therefore that by works a man is justified, and not by faith only.*

25 *And in like manner also, was not Rahab the harlot justified* by works, *having secretly received the messengers, and having sent them away by another road?*

23 *And so by the offering of Isaac, that scripture was shewed to be true in both its parts, which saith, Abraham believed God, and it was counted to him for righteousness: And as a person in high favour with God, he was called by God himself, Isa. xli. 8. the friend of God.*

24 *Wherefore, from Moses ascribing the justification of Abraham to the work of offering up Isaac, Ye see that by works proceeding from faith a man is justified, and not by faith without works.*

25 *And in like manner also, was not Rahab the harlot justified by works proceeding from faith in the true God, (Josh. ii. 3,—11.) having secretly received and concealed the spies, and having sent them away by a different road from that which she knew their pursuers would take.*

serves notice, that the confirmation of the scripture by the offering of Isaac mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shews that to men's justification, not one act, but a continued course of faith and obedience is necessary. See Rom. iv. 3. note 1. and James ii. 18. last part of the note.

3. *And he was called the friend of God.* This honourable title is well illustrated by Maimonides, Jeshub c. 10. "He who worships God from love meditates on his law and precepts, and walketh in the path of his will, not from any worldly consideration, nor from fear of evil, nor the hope of procuring good to himself; but doth the truth because it is the truth, and that at length he may obtain the greatest felicity. This is the highest degree of excellence, and which every good man does not arrive at. But it is the degree which our father Abraham attained to, whom the blessed God called his friend, because he served him purely out of love."

Ver. 25. *In like manner also, was not Rahab the harlot justified by works, &c.* The apostle Paul hath made honourable mention of Rahab, Heb. xi. 31. *By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.* Rahab's faith as was observed, Ess. vi. lect. 3. paragr. 5. consisted in her attending to and reasoning justly on what she had heard concerning the dividing of the waters of the Red Sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. For, from these things she concluded that the God of the Israelites was the true God, and sole go-

26 For as the body without the spirit is dead, so faith without works is dead also.

26 Ὅσπερ γὰρ τὸ σῶμα
χωρὶς πνεύματος νεκρὸν ἐστίν,
ὕτω καὶ ἡ πίστις χωρὶς τῶν
ἐργῶν νεκρὰ ἐστίν.

vernor of the universe. And firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she shewed a goodness of disposition of the same kind with that which Abraham shewed, when he left his country and kindred at God's command. And as Abraham, for that great act of faith and obedience was rewarded with the promise of Canaan, so Rahab, as the reward of her faith and works was not destroyed with the unbelieving inhabitants of Jericho. This is St. Paul's account of Rahab; to which we may add what is mentioned, Josh. vi. 25. That she *obtained a dwelling in Israel*: being received among the Israelites as a profelyte to their religion.—But James hath carried the matter farther; for he tells us that Rahab was justified by the work of concealing the spies, in the same manner and in the same sense that Abraham was justified by the work of lifting up Isaac on the altar; that is, she was accounted by God a righteous person and became an heir of salvation. It is true Rahab, in concealing the spies, told a lie to the persons who pursued them. Nevertheless her faith in the God of Israel was not lessened by that single sin, which properly was a sin of ignorance committed agreeably to the false morality of the heathens among whom she had been educated, and is no where in scripture commended. Besides, of that sin, as well as of her former loose life, she no doubt repented, when she attained more just notions of her duty. For after she lived among the Israelites she seems to have been remarkable for her piety and virtue, in so much that *Salmon*, a Jewish great man

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

FROM the writings of Paul, but especially from his epistle to the Romans, we learn that the Jews valued themselves highly on the knowledge of the true God and of his will, which they derived from the divine revelations of which they were the keepers, and set themselves up every where as teachers of the Gentiles. Animated by the same spirit, many of the Jews who had embraced the gospel, were exceedingly desirous of the office of teachers in the Christian church. But the apostle James,

26 For as the body without the spirit is dead, *so also* faith without works is dead.

26 In no way but by faith accompanied with works, can any one be justified. *For as the body without the soul*, though a real body, *is a dead carcase* incapable either of action or enjoyment; *so also faith without works*, though a real assent of the understanding, *is dead*, hath no power to procure justification.

man married her, and by her had Boaz the great-grandfather of David from whom our Lord descended.—Some commentators, in vindication of Rahab's character, tell us that the Hebrew word answering to *מִסְתַּרֵּת*, an *harlot*, sometimes signifies an *inn keeper*, or *host*. But there is no occasion in Rahab's case, to depart from the common meaning of the word, because the worthiness of a person's character, whatever it may be in the estimation of men, doth not in the sight of God depend on what one hath been formerly, but on what he is at present, and continues to be to the end of his life.—Rahab, for concealing the spies and deceiving their pursuers by a lie, hath been represented by the enemies of revelation, as a traitor to her country, and an immoral person who was unworthy of the praise bestowed on her by the apostles Paul and James. But it should be considered, that after she believed the God of Israel to be the true God, and was certain that he would destroy Jericho, the concealing of the spies, instead of being a blameable action, was a duty she owed to the worshippers of the true God, and was the only means by which she could preserve her own life, and the life of her parents and kindred. Wherefore, the commendation bestowed by the apostles on Rahab is well founded: and she is said with truth to have been justified by the work of concealing the spies.

James, well knowing that some of them still believed the observance of the law of Moses necessary to salvation; that others had not shaken off the prejudices of their education; and that not a few still followed the bad practices to which they had been accustomed in their unconverted state, earnestly dissuaded them from becoming teachers, by representing to them the punishment to which they exposed themselves, if they either perverted the doctrines, or concealed the precepts, of the gospel, ver. 1.—Next he insinuated that their ancient prejudices might lead them, as teachers, to offend in many things: but at the same time to make them attentive to their own conduct, he told them that if they did not offend in word, by

teaching false doctrine and by uttering bitter speeches against those who differed from them in religious matters, it would be a proof of their having attained a great degree of virtue, ver. 2.—Then to make them sensible how dangerous it was to sin with the tongue, he shewed them by the power which bits in the mouths of horses, and helms in ships, have to turn these great bodies whithersoever their governors please; that the tongue, though a little member, is capable of producing prodigious effects, either good or bad, according as it is used, ver. 3, 4, 5.—And gave as an example, the mischief which the intemperate use of speech often produceth in society, ver. 6.—adding, that though human ingenuity had been able to subdue all kinds of wild beasts, birds, and sea-monsters, the tongue is so unruly a thing, that no one hath been able to subdue the tongue of others, ver. 7, 8.—And to shew the unruliness of the tongue, the apostle mentioned, that with it we bless God: but with it also we curse men made in the image of God, ver. 9.—Moreover, the absurdity of employing the tongue for such contradictory purposes, he displayed by remarking that no such contradictions were to be found in any part of the natural system, ver. 10.—12.

To

OLD TRANSLATION.

CHAP. III. 1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

GREEK TEXT.

1 Μη πολλοι διδασκαλοι γινεσθε, αδελφοι μου, ειδοτες οτι μειζον κριμα ληψομεθα.

2 Πολλα γαρ πταιομεν απαντες. Ει τις εν λογω ε πταιει, ετι τελει ανηρ, δυνατος χαλιναγωγησαι και ολον το σωμα.

Ver. 1.—1. *Do not become many of you teachers.* The great desire which the Jews, to whom this letter was written, had to become teachers in the church after their conversion, and to inculcate the obligation of the law of Moses, is remarked, 1 Tim. i. 7. *Θελοντες ειναι νομοδιδασκαλοι, desiring to be teachers of the law.* These teachers of the law in the Christian church, were the great corrupters of the gospel.

2. *We shall receive.* He joins himself with the persons to whom he wrote, to mitigate the harshness of his reproof.

Ver. 2.

To his description of the mischiefs occasioned in society by an unbridled tongue, James subjoined an earnest exhortation to such of the Jews as pretended to be wise and intelligent, to make good their pretensions by shewing their works all done with the meekness of wisdom. In this exhortation, he seems to have had those of them especially in his eye, who set themselves up as teachers; and the rather because they all valued themselves on their wisdom and knowledge, Rom. ii. 10.—20. So that by calling them *wise* and *intelligent*, he prudently used an argument which he hoped would draw their attention, ver. 13.—On the other hand he told them, that if they taught either the Law or the Gospel, with bitter anger and strife after the example of some of their bigotted brethren, they lied against the truth; because such a conduct was a contradiction to the religion which they pretended to teach, ver. 14.—and was no part of the wisdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15.—Besides, bitter anger and strife, never fail to produce tumult and every evil work, ver. 16.—Then he recommended to them the wisdom which is from above, by displaying its many amiable qualities, ver. 17.—together with its efficacy in producing in those whom they instructed, the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.

COMMENTARY.

CHAP. III. 1 *Do not become many OF YOU teachers,* ¹ my brethren, knowing that we ² shall receive the greater (κρίμα) *punishment.*

CHAP. III. 1 *Do not become many of you teachers, my brethren.* That office requires a knowledge which few possess, unless they are inspired. And if we err, *we shall receive the greater punishment* on account of our being teachers.

2 *For IN many things we all stumble.* ¹ If any *one* stumble not in word, ² *he* is a perfect man, ³ *able to rule even the whole body.* ⁴

2 *For in many things, through natural infirmity and strong temptation, we are all liable to fall.* But as our faults are often in speech, *If any one* so governs his tongue, that he *sineth not in word, he is a man of great virtue, able to rule even the whole body* of his passions.

Ver. 2.—1. *We all stumble.* Πτασόμεν. This is a metaphor taken from persons who in walking on slippery or rough ground, slide or stumble, without falling: as is plain from Rom. xi. 11. Μὴ ἐπτασάτω ἡ πτῶσις; *Have they stumbled so as to fall?*—Wherefore, as in scrip-

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity; so is the tongue amongst our mem-

3 Ἴδε, τῶν ἵππων τὰς χαλίνας εἰς τὰ στόματα βαλλομένους πρὸς τὸ παιδεύθαι αὐτοὺς ἡμῶν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγόμενον.

4 Ἴδε, καὶ τὰ πλοῖα τηλικαυτὰ ὄντα, καὶ ὑπὸ σκληρῶν ἀνεμῶν ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδάλου, ὅπως ἀν' ἣ ὁρμητὴ εὐθύνονται βεβληταί.

5 Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἴδε, ὀλίγον πῦρ ἤλικην ὕλην ἀναπτει.

6 Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· ἕτως ἡ γλῶσσα καθίσαται ἐν τοῖς

ture *walking* denotes the course of a man's conduct, *stumbling*, in this passage, signifies those lesser failings in duty to which common Christians are liable. For it was in that character, and not in the character of an inspired apostle, that James, to mitigate the harshness of his reproof, ranked himself among the persons to whom he wrote.

2. *If any one stumble not in word, he is, &c.* The apostle's meaning, according to Grotius is, *If any one does not teach false doctrine, he is able to rule the church*, called in other passages, *the body*. But, as the apostle is speaking of the vices of the tongue in general, which he had reproofed, chap. i. 26. I am of opinion, that by *stumbling in word*, he means those sinful railing speeches, which the Judaizing teachers uttered against their opponents, as well as the uttering of erroneous doctrine and precepts.

3. *He is a perfect man*: not *perfect* in an absolute sense; for in that sense no one can be perfect. But he is a man of great virtue; a man perfect in comparison of others. For it is reasonable to believe that one who is strictly conscientious in his words, will be proportionably careful of his actions.

4. *Able to rule even the whole body*. The word *χαλιμαγωγῆσαι* properly signifies *to hold in and turn about* a fiery high-mettled horse *by means of a strong bridle*. Here it is applied metaphorically, to denote the restraining of our passions by means of a firm resolution. That the body in this passage signifies the passions and appetites of the body, and not the church, I think is evident from ver. 6.

3 Behold, *into the mouths of horses we put bits, to make them obedient to us, and we turn about their whole body.*

3 Think not the tongue a weak member because it is small: *Behold into the mouths of horses we put bits to make them obedient to us, and though these bits are small, with them we turn about their whole body.*

4 Behold also the ships, which though *they be so great, and are driven by hard winds, are turned about by a very small helm, whithersoever the force of the director willeth.*

4 *Behold also the ships, which though they be so great in bulk, and are driven by stormy winds, are turned about by a very small helm, and made to sail whithersoever the force, of the Pilot who steers the helm, willeth them to sail.*

5 So also the tongue is a little member, (και, 211.) *yet it worketh mightily.* Behold *how much wood:* a little fire kindleth!

5 *So also the tongue is but a little member, yet it worketh mightily upon those to whom it speaks. Also, to shew by another comparison the operation of the tongue; Behold how great a mass of wood a little fire kindleth!*

6 (And the tongue is a fire, a world' of iniquity,) *even so the tongue*

6 (I say this, because *the tongue ungoverned is a fire, and contains a great collection of iniquity*) *Even*

Ver. 4. *The force of the director willeth.* This is the literal translation of ἐρμη εὐδυνουσι βεληται: For εὐδυνων is he who directs the helm; and ἐρμη signifies the force which he exerts in turning it from side to side; and βεληται which expresses the will of the director, is poetically ascribed to the force which he exerts in steering.

Ver. 5.—1. *It worketh mightily.* The word μεγαλαυχι is compounded of two words which signify a great neck; consequently it contains an allusion to a horse, who in walking proudly raises his neck. And, as he does the same when he exerts his force, the word is very properly translated, *worketh mightily*: The meaning is, that the tongue, though a small member, hath great power in governing the body; that is our affections and actions.—Oecumenius explains Μεγαλαυχι thus, μεγαλα εργαζεται καλα και κακα. *It works great good and evil.*

2. *How much wood.* The Greek word ἕλη, denotes a mass or heap of any kind of matter, but especially of wood. The Latines used materia, in the same sense. Curtius, L. 6 c. 6. multam materiam ceciderat miles: *The soldiers had cut down much wood.*

Ver. 6.—1.—*And the tongue is a fire, a world of iniquity.* This is a metaphor of the same kind with a sea of troubles, a deluge of wickedness. The Syriac translation of this clause is, Et mundus peccati

bers, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

μελεσιν ἡμῶν, ἢ σπιλῆσα ὅλον το σωμα, και φλογιζῆσα τον τροχον της γενεσεως, και φλογιζομενη ὑπο της γεεννης.

7 Πασα γαρ φυσις θηριων τε και πετεινων, ἐρπετων τε και εναλιων, δαμαζεται και δεδαμασαι. τη φυσει τη ανθρωπινη.

8 Την δε γλωσσαν οδεις δυναται ανθρωπων δαμασαι, ακατασχετον κακον, μεση ιε θανατηφορη.

veluti ramus ; and the wicked world is as the wood ; which, in Whitby's opinion, maketh both the sense and the similitude clear. But it changes the similitude, by making the wicked world the fuel ; whereas the apostle represents the body as the fuel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber.—*A world of iniquity* ; that is, *a great collection of iniquity*. This the apostle says the tongue is, because there is no iniquity which an unbridled tongue is not capable of producing ; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and man ; or by means of others, whom it entices, commands, terrifies, and persuades, to commit murders, adulteries, and every evil work.

2. *That which spotteth the whole body* In this and in what follows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first spotteth or blackeneth it with its smoke, and then setteth it on fire, so the tongue spotteth or blackeneth the whole body, then setteth on fire the natural frame.

3. *And setteth on fire the natural (wheel or) frame.* So τον τροχον της γενεσεως signifies. For το προσωπον της γενεσεως, chap. i. 23. is the natural face.—The wonderful mechanism of the human body, and its power of affecting, and of being affected by the soul, is in this passage aptly represented, by the wheels of a machine which act on each other.—The pernicious influence of the tongue, in first spotting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it inflames men's passions to such a degree, that being no longer under the direction of their reason, they push them on to such actions as are destructive both of their body and soul.—Bos, Elser, Alberti and others, by the natural wheel, understand the successive generations of men ; one generation going, and another coming without intermission ; So that the apostle's mean-
ing

is placed among our members, that which spotteth the whole body, and setteth on fire the natural frame, and IS set on fire from hell.*

7 (Γαρ) Now every nature of wild beasts, and of birds, and of serpents, and of sea monsters, is subdued, and hath been subdued, by the human nature.

8 But the tongue of men no one can subdue. It is an unruly evil thing, full of deadly poison.

So the tongue is placed among our members, that which defileth with its speech the whole body; as fire by its smoke spotteth the wood among which it is put; and as fire kindleth the wood, the tongue setteth on fire the frame of our nature, being itself set on fire from hell.

7 Now it is remarkable, that every nature of wild beasts, and of birds, and of serpents, and of sea monsters, is capable of being subdued, and hath actually been subdued by the human ingenuity.

8 But the tongue of other men no one is able to subdue. It is an unruly evil thing, full of deadly poison: it oft times occasions death to those on whom it is let loose. Pf. cxl. iii.

ing is, the tongue hath set on fire our forefathers, it inflameth us, and will have the same influence on those who come after us.—Benfon supposing that γενεαις here answereth to the Hebrew *Toldoth*, understands by the wheel of generation, the course of a man's life.—The apostle's sentiment is true in all these senses.

4. *And is set on fire from hell.* Hell, the place prepared for the devil, is by a metonymy put for the devil himself; as by a like metonymy, heaven is put for God. But the apostle represents the tongue as set on fire from hell, rather than from the devil, because he is speaking of fire and burning, whose origin he elegantly deduces from hell flames.—The use we ought to make of the doctrine taught in this highly figurative passage, is obvious. Being surrounded with such a mass of combustible matter, we should take great care not to send from our tongues, the least spark by which it may be kindled, lest we ourselves with those whom we set on fire, be consumed in the flames which we raise.

Ver. 7. *Every nature of wild beasts, &c.* In translating this verse I have followed Beza. The phrase (πασα φυσις θηριων) every nature of wild beasts, &c. means, the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. *But the tongue of men no one can subdue.* This translation arises from the right construction of the original, in the following manner: Τη δε γλωσσαν ανθρωπων, ουδεις δυναται δαμασαι. Besides, it gives a more just sense, than the common translation, which represents the apostle, as saying, that no one can subdue his own tongue. The

9 Therewith blefs we God, even the Father; and therewith curfe we men, which are made after the fimilitude of God.

10 Out of the fame mouth proceedeth bleffing and curfing. My brethren, thefe things ought not fo to be.

11 Doth a fountain fend forth at the fame place fweet water and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? fo can no fountain both yield falt water and frefh.

13 Who is a wife man, and endued with knowledge, amongst you? let him fhew, out of a good conversation, his works with meeknefs of wifdom.

9 Εν αυτη ευλογουμεν τον Θεον και πατερα, και εν αυτη καταρωμεθα τες ανθρωπος τες καθ' ομοιωσιν Θεου γεγονοτας.

10 Εκ τε αυτε σωματος εξερχεται ευλογία και καταρα. Ου χρη, αδελφοι με, ταυτα ετω γινεσθαι.

11 Μητι η πηγη εκ της αυτης οπης βρχει το γλυκυ και το πικρον;

12 Μη δυναται, αδελφοι με, συκη ελαιας ποιησαι, η αμπελος συκα; ετως εδεμια πηγη αλυκον και γλυκυ ποιησαι υδωρ.

13 Τις σοφος και επισημων εν υμιν; δεξατω εκ της καλης ανατροφης τα εργα αυτε εν πραυτητι σοφιας.

tongue of other men no one can fubdue: but certainly a man may fubdue his own tongue. — Oecumenius read this clause interrogatively; *and can no man fubdue the tongue? It is an unruly evil.*

Ver. 9. *With it we curfe men.* Perhaps the apofle in this glanced at the unconverted Jews, who, as Juftin Martyr informs us in his dialogue with Trypho the Jew, often curfed the Chriftians bitterly in their fynagogues.

Ver. 10. *Same mouth.* If James here had the minifters of religion in his eye, whole office it was to praife God in name of the people, his reproof would be the more fevere.

Ver. 12. *So no fountain can produce falt and fweet water.* Because this is fuppofed to be a repetition of what is contained in ver. 11. Lucas Brugenfis, Ellius, Grotius, and others, prefer the reading of the Alexandrian and other MSS. namely, *Ουτως εδε αλυκον γλυκυ ποιησαι ετος: So neither can falt water produce fweet.* The Syriac hath here, *Similiter neque aque falſa poſſunt fieri dulces.* Salt waters cannot be made fweet. The Vulgate; *Sic neque falſa dulcem poteſt facere aquam; ſo neither can falt water make frefh water.* But the comparifons are dif-

ferent:

9 (Ev) *With it we bless God, even the Father, and with it we curse men, who were made after the likeness of God.*

10 Out of the same mouth¹ goeth forth a blessing and a curse. My brethren, these things ought not so to be.

11 Doth a fountain send forth from the same hole, sweet WATER and bitter?

12 Can a fig-tree, my brethren, produce olives? or a vine figs? so no fountain CAN yield salt and sweet water.¹

13 *Is any one wise and intelligent among you? let him shew, by a good conversation, his works with meekness of wisdom.*¹

9 Besides, it is applied to the most contradictory purposes. *With it we bless God even the Father of the universe, and with it we curse men who, in their intellectual part, were made after the likeness of God whom we bless.*

10 *Out of the same mouth goeth forth a blessing and a curse. My brethren these things ought not so to be: for if we love and bless God, we will love and bless men also, seeing they were made after his image.*

11 *No such inconsistency is found in the natural world. Doth any fountain send forth from the same opening, fresh water and salt?*

12 *Can a fig-tree, my brethren, produce olives? or a vine figs? In like manner, no fountain can produce salt and fresh water. It is equally unnatural for the same mouth, to send forth praises to God and curtings to men.*

13 *Though ye can not subdue other men's tongues, ye may bridle your own. I therefore say, Is any teacher among you wise and intelligent? Let him shew by a good conversation, his words and actions as a teacher, performed with the meekness of wisdom.*

ferent: bitter water being different in kind from that which is salt — Estius observes, that the apostle's design was to confirm his doctrine by four similitudes; the first taken from fountains, the second and third from fruit-trees, and the fourth from the sea, which being in its nature salt does not produce fresh water. He therefore approves of the reading of the Alexandrian MS. But Mill prefer the common reading.

Ver. 13. *Meekness of wisdom.* This beautiful expression insinuates, that true wisdom is always accompanied with meekness, or the government of the passions. *The meekness of wisdom, and the beauty of holiness,* are expressions of the same kind, formed to represent the excellency of these qualities.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion, and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

14 Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψευδεσθε κατὰ τῆς ἀληθείας.

15 Οὐκ ἐστὶν αὕτη ἡ σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπιγῆιος, ψυχικὴ, δαιμονιωδής.

16 Ὅπε γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ παν φαυλὸν πρᾶγμα.

17 Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστὶν, ἐπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μέση ἐλεος καὶ καρπῶν ἀναθῶν, ἀδιακρίτος καὶ ἀνυποκρίτος.

Ver. 14. *If ye have bitter anger.* Ζῆλον πικρὸν. See 2 Cor. xi. 2. note 1. — There is a virtuous anger, namely when it is exercised for a just reason, and does not exceed in degree and duration. Hence the precept Ephes. iv. 26. *Be angry and sin not, &c.*

Ver. 15. *But is earthly.* The apostle having described that bitter bigotted spirit of which the Jewish teachers boasted, condemns it in this verse, by declaring that it is no part of the wisdom which cometh from God: but is *earthly*, mere worldly policy; *animal*, its end is to procure the gratification of the animal passions; and *demoniacal*, it is the wisdom practised by evil spirits, and which they infuse into their votaries.

Ver. 16. — 1. *For where anger and strife.* St. Paul speaks of *εἰς καὶ μάχαιστικαί, strifes and fightings about the law*, Tit. iii. 9. The Jews every where enforced the obligation of the law of Moses with a fury that bordered on madness, and which led them to commit the greatest crimes; as is evident from the things mentioned in the following chapter.

2. *There tumult.* ἀκαταστασία. Paul uses this word in the plural, for *seditions*, 2 Cor. vi. 5. a sense which suits this place well. For about this time the Jews, from their intemperate zeal for the law of Moses, raised seditions in Judæa and elsewhere, which were the occasion of many crimes and of much bloodshed.

Ver. 17. — 1. *But the wisdom from above is first indeed pure, &c.* See chap. i. 5. note, for the meaning of wisdom. — In this beautiful passage,

14 But if ye have bitter anger¹ and strife in your heart, *do not boast and lie against the truth.*

15 *This is not the wisdom which cometh from above, (chap. i. 17.) but is earthly,¹ animal, AND demoniacal.*

16 For where anger and strife,¹ there tumult and every evil work.

17 But the wisdom from above is first indeed (*αγνη*) pure,¹ then peaceable, gentle, (see Philip. iv. 5. note 1.) *easy to be persuaded, full of compassion and good fruits, without partiality,² and without hypocrisy.*

14 *But if ye have bitter anger and strife in your hearts against your opponents, and express these bad dispositions by speech, do not boast of these things as wisdom, and give the lie to true religion which forbids them.*

15 *This outrageous method of spreading religion, is not the wisdom which cometh from God, but is earthly policy suggested by your animal passions, and belongeth to Demons, who inspire you with it.*

16 *For where there is bitter anger, on account of opinions, and strife in maintaining them, there tumult and every evil work subsist.*

17 *But the wisdom from God, which ought to guide the teachers of religion, is first indeed unmixed with error and passion; Then peaceable, leading men to maintain peace; It renders men gentle towards others; and easy to be persuaded to forgiveness; It is full of compassion towards the afflicted, and of the good fruits of charitable actions; without partiality in judgment; and without hypocrisy.*

passage, James describes the excellent nature of that temper which is recommended by the Christian religion, and the happy effects which it produces. It is the highest wisdom; it cometh from God; and makes those who receive it first pure, then peaceable, &c. - All the apostles except Paul, were illiterate men. But according to their master's promise, they had by the inspiration of the Spirit a wisdom and eloquence given them, far exceeding what they could have acquired by the deepest erudition. Of the fulfilment of Christ's promise the epistle of James is a striking proof. Search all heathen antiquity, and see whether it can produce any sentiments more noble, or more simply and beautifully expressed, than those contained in this chapter, and indeed throughout the whole of this epistle.

2. *Without partiality*: *Ἀδυσχερῶς*, literally, *without making a difference*. This character of true religion, was very properly mentioned to persons whom the apostle had rebuked for their partiality in judging causes.

18 And the fruit of righteousness is sown in peace of them that make peace.

18 Καρπος δε της δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην.

Ver. 18. *The fruit of righteousness.* If I mistake not, *righteousness* here, signifies not only that uprightness of conduct which is produced by a true faith, but faith itself; which when accompanied with good works, is counted to the believer for righteousness, and produces the greatest happiness to him. Or, righteousness may signify *truth*,

or

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

THE crimes condemned in this and the following chapter, were so atrocious and of so public a nature, that we can hardly suppose them to have been committed, by any who bare the name of Christians. Wherefore, as this letter was directed to the whole Jewish nation, it is reasonable to suppose that the apostle, in writing these chapters, had the unbelieving Jews, not only in the provinces, but in Judea chiefly, in his eye; who, it is well known, were now become desperately wicked.

Some time before the breaking out of the war with the Romans, which ended in the destruction of Jerusalem and of the Jewish commonwealth, the Jews, as Josephus informs us (Bell. l. 2. c. 17. 19. 21. Geneva Edit. 1633) on pretence of defending their religion, and of procuring for themselves that freedom from foreign dominion, and that liberty which they thought themselves entitled to as the people of God, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The factions likewise into which the more zealous Jews were now split, had violent contentions among themselves, in which they killed one another, and plundered one another's goods. In the provinces likewise the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war against the heathens, and killed numbers of them, and were themselves massacred by them in their turn. To these attempts against the heathens, the more zealous Jews were led by this false opinion, that the precepts of their law which

required

18 ($\Delta\epsilon$, 104.) *Besides, the fruit of righteousness' (εἰ) with peace, is sown by them who practise' peace.*

18 *Besides the good fruit of true faith, with peace the effect of true faith, is sown in the hearts of others most effectually, by those teachers who maintain peace in society.*

or true doctrine — In the whole of this chapter, the apostle gave the Jews directions how most effectually as teachers they might promote the faith and practice of their religion among the heathens.

2. *Who practise, or work*: So $\epsilon\upsilon\omicron\lambda\epsilon\upsilon\omicron$, signifies, 1 John ii. 29. iii. 8. Properly, the word denotes the doing of things which require time and perseverance to accomplish them.

required them to extirpate the Canaanites, obliged them to kill idolaters and destroy idolatry every where. Accordingly, it is certain that in the period we are speaking of, the zealots in the provinces aided by their brethren, neglected no opportunity of attacking the heathens, when they thought they could do it with success.

This being the state of the Jews in Judea, and in the provinces, about the time the apostle James wrote his Epistle to the twelve tribes, it can hardly be doubted that the wars, and fightings, and murders, of which he speaks in the beginning of Chap. IV. were those above described. For as the apostle composed his letter in the year 62. after the confusions were begun; and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him who was one of the chief apostles of the circumcision, to condemn such insurrections, and to rebuke with the greatest sharpness, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with asking the Jews, whence the wars and fightings that were among them came? And by adding, *Come they not from your lusts which war in your members?* He insinuated, that although they pretended in these things to be guided by zeal for the glory of God and for the salvation of the heathen, the true spring of the whole was their own lusts. Their love of power and wealth made them anxious to have many proselytes, by whose influence they hoped to have some share in the government of the cities where they lived, or at least to enjoy some lucrative public offices.

They

They even endeavoured to terrify the heathens, by their wars and massacres, into a compliance with their desires, ver. 1.—Next he told them, they never could succeed in converting the heathens, and destroying idolatry, because they did not use the methods proper for these ends. They neither prayed to God for assistance and success, nor exercised meekness towards those whom they wished to convert, ver. 2.—Besides, they acted from wicked motives. They wished to make proselytes, merely that they might draw money from them to spend on their lusts, ver. 3.—Nay they followed the heathens in their corrupt manners, that gaining their friendship, they might with the more ease persuade them to embrace Judaism, ver. 4.—In all these things they were condemned by their own scriptures, and also by the practice of the apostles of Christ, who propagated true religion mildly, and without rage, ver. 5, 6.—He therefore exhorted them to subject themselves to God, and to resist the devil, by whom they were excited to follow the turbulent courses he had condemned: and assured them, that if they resisted the devil he would flee from them, ver 7.—Then counselled them to worship God, not by rites and ceremonies, but with their spirit; assuring them if they did so, that God would accept and bless them. In this the apostle tacitly reprov'd the unbelieving Jews for the zeal they shewed in persuading the heathens to embrace the rites of Moses, while they were at no pains

OLD TRANSLATION.

CHAP. IV. 1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have,

GREEK TEXT.

1 Ποθεν πολεμοι και μαχαι εν υμιν; εκ εντευθεν, εκ των ηδονων υμων των στρατευομενων εν τοις μελεσιν υμων;

2 Επιθυμειτε, και εκ εχετε' φονευετε και ζηλυτε,

Ver. 1.—1. *Whence wars, &c.* Here and in the following chapter, James uses the rhetorical figure called *apostrophe*, addressing the Jews as if they were present, whereby he hath given his discourse great strength and vivacity. What these wars were, See in the Illustration.

2. *Even from your lusts.* ἡδονων. Literally, *your pleasures; pleasure*, the effect being put for *lust* the cause.

3. *Lusts which war in your members.* This, as Bengelius remarks, is the true origin of most of the wars which kings carry on against kings,

pains in persuading them to lead holy lives.—Farther, the zealots he ordered to cleanse their hands from blood and rapine, and to purify their hearts from evil passions, before they presumed to worship God, ver. 8.—Withal to rouse the whole of them, if possible, to repentance, he foretold the dreadful miseries which were coming upon them: and called on them to mourn bitterly for their sins, ver. 9, 10.—By this severe rebuke and threatening, in which the apostle used great authority and plainness, he intended not only to bring the unconverted Jews to a right sense of things, but also to prevent the believing part of the nation, from joining them in the riots and insurrections which they raised on pretence of religion. Then addressing both sorts, he forbade them to speak evil of one another on account of their differences in religion, because it was an usurpation of God's prerogative, as Lord of the conscience, and only judge of men, ver. 11, 12.

Lastly, because many of the unconverted Jews who followed commerce, in laying their schemes, neither took into their view the brevity and uncertainty of human life, nor the supremacy of God in directing all events, but spake and acted as if all things had depended on their own pleasure, the apostle rebuked them for their irreligious temper and vain speeches, and directed them in what manner to express themselves concerning their schemes respecting futurity, ver. 13,—17.

NEW TRANSLATION.

CHAP. IV. 1 *Whence wars and fightings* ¹ among you? COME THEY not hence, EVEN *from your lusts* ² which war in your members? ³ (See Rom. vii. 23. 1 Pet. ii. 11.)

2 *Ye strongly desire,* ¹ and have not; ye kill, and

COMMENTARY.

CHAP. IV. 1 *Whence the wars and fightings* which ye carry on among yourselves, and against the heathens? *Come they not hence, even from your lusts*, your pride, covetousness, sensuality and ambition, which war in your members against your reason and conscience?

2 *Ye strongly desire* to make profelytes, and have not what ye desire.

kings, and nations against nations. Their ambition to extend their territories, their love of grandeur and riches, their resentments of supposed injuries, all the effect of lust, engage them in wars.

Ver 2. *Ye strongly desire* For this sense of *ἐπιθυμείτε* see Rom. vii. 7. note. According to Whitby, the strong desire which the Jews indulged, was that of throwing off the yoke of the heathens, and of recovering their liberty. But as the apostle says, they did not obtain what they strongly desired, because they did not ask it of God, I rather think what they strongly desired, was to make profelytes to the

and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God.

και ε δυνασθε επιτυχειν μαχεσθε και πολεμειτε, εκ εχετε δε, δια το μη αιτεισθαι υμας.

3 Αιτειτε, και ε λαμβανετε, διοτι κακως αιτεισθε, ινα εν ταις ηδοναις υμων δαπανησητε.

4 Μοιχοι και μοιχαλιδες, εκ οιδατε οτι η φιλια τε κοσμου, εχθρα τε Θεου εσιν; Ος αν εν βεληθη φιλος ειναι τε κοσμου, εχθρος του Θεου καθιςαται.

Jewish religion, as a prelude to the Messiah's kingdom, where they expected to pass their lives in the enjoyment of every kind of sensual pleasure.

2. *Ye kill, and are zealous.* The Jews, in the reign of the Emperor Claudius, being greatly enraged against their brethren who had become Christians, raised such tumults in Rome, that Claudius found it necessary for the peace of the city to banish them all. See pref. to Romans, sect. 3. Yet I do not think the apostle had these confusions in his eye here. The murders of which he speaks, seem to have been those committed by the zealots, whose rage often carried them to murder the heathens, and even those of their own nation who opposed them. Accordingly, to shew who the persons were to whom he spake, the apostle adds, *και ζηλετε, and are zealous.*

3. *Ye fight and war.* According to Bengelius, *Ye kill and are zealous*, is the action of individuals against individuals: but this, *ye fight and war*, is the action of many against many.

4. *But ye have not, because ye ask not.* Since the persons to whom the apostle is speaking, failed of their purpose because they did not pray to God, it shews that some of their purposes at least were laudable, and might have been accomplished with the blessing of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who coveted riches. The apostle's declaration agrees only to such of the unconverted Jews, as endeavoured to bring the heathens to the knowledge and worship of the true God. So far their attempt was commendable, because by converting the Gentiles to Judaism, they prepared them for receiving the gospel; and if for this they had asked the assistance and blessing of God sincerely, they might have been successful in their purpose.

are zealous,² and cannot obtain: (see ver. 3. note) ye fight and war,³ but have not, because ye ask not.⁴

3 Ye ask, and do not receive, because ye ask (*ακατως*) wickedly, that ye may spend upon your lusts.¹

4 Ye adulterers and adulteresses,¹ know ye not that the friendship of the world is enmity *AGAINST* God? Whosoever therefore will be a friend of the world, (*καθίσταται*, 57.) is the enemy of God.

Ye kill the heathens, being zealous to destroy idolatry, and cannot obtain your purpose. Ye fight and war to force the heathens to embrace Judaism, but have not any success, because ye ask not God's direction.

3 And even when ye ask success, ye do not receive it, because ye ask success in making profelytes wickedly; having no view therein but to draw money from them, that ye may spend it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the wicked, gained by partaking with them in their vices, is enmity against God. Whosoever therefore will be a friend of the wicked, by following them in their vices, is the enemy of God, though he does it on the specious pretence of converting them to Judaism?

Ver. 3. *Ye do not receive, because ye ask wickedly, that ye may spend upon your lusts.* Some commentators understand this of the Jews praying for the goods of this life, which they did not receive, because their design in asking them was to spend them in the gratification of their lusts. But though such a prayer had been allowable, the apostle scarcely would have spoken of it here, as it had no connection with his subject. His meaning in my opinion is, that they prayed for success in converting the heathen, not from any regard to the glory of God and the salvation of the heathens, but from a desire to draw money from them when converted, to spend on their own lusts.

Ver. 4. *Ye adulterers and adulteresses.* Because God himself represented his relation to the Jews, as his people, under the idea of a marriage, and because the prophets, in conformity to that idea, represented the idolatry of the Jews as *adultery*, it is supposed by some, that James called those Jews who acted inconsistently with their religion, *adulterers* and *adulteresses* in a spiritual sense. But others more properly understand these appellations literally, because idolatry was a sin from which the Jews had long been entirely free. But to adultery, and the other sins of the flesh, they were exceedingly addicted. See Rom. ii. 1. note 1. and James v. 5. note 2.—The Syriac and Vulgate versions, want the word *adulteresses*. And Estius thinks it was added to the text by some injudicious translator, because James no where else in this epistle addresses the females. Mill likewise thinks the word should be omitted. Proleg. No. 498.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

5 Η δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατωκίσηεν ἐν ἡμῖν;

6 Μείζονα δὲ δίδωσι χάριν· διὸ λέγει, Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

7 Ὑποταγητέ οὖν τῷ Θεῷ· ἀντιστήτε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

Ver. 5.—1. *Do ye think the scripture speaketh κενῶς falsely?* The apostle means, speaketh falsely when it declareth, that the friendship of the wicked which is purchased by foll wing them in their evil courses, is enmity against God; and when it denounces the wrath of God against such friendships.—Here, James had in his eye those passages of the Jewish scriptures, where the things mentioned are declared sinful and denounced as deadly, either directly, or by implication, particularly Psal. v. 5, 6. vii. 11. ix. 17. Isa. xlii. 11.—If the reader thinks the questions in this verse were addressed to the converted Jews, the apostle may have had in his eye Paul's declaration to the Romans, chap. viii. 7. *The minding of the flesh is enmity against God.* And by calling these words *scripture*, he hath, like Pet. 2 Ep. iii. 16. testified that Paul wrote his epistles by inspiration.—That the Greek word κενῶς signifies *falsely*. See 1 Thess. ii. 1. note.

2. *And doth the Spirit?* I have followed Glassius and Whitby in supplying the word *and* at the beginning of this clause, to shew that the apostle puts two separate questions to the Jews. For, if the whole is considered as one question, it will imply as Whitby observes, that the scripture saith what is contained in the latter clause; which I do not find it hath any where done. Beza, however, supposing that the scripture is represented as saying these words, thinks the apostle alludes to Gen. viii. 21. *The imagination of man's heart is evil from his youth.* But that text does not appear to have any relation to the clause in question.—This passage of the epistle being very difficult, I am not certain that I have attained its true meaning.

3. *The spirit who dwelleth in us.* The apostle proposed to the Jews the mild method of spreading the gospel, which he and his brethren, by the direction of the Spirit of God, followed, as an example to be imitated by the Jews in spreading their religion among the heathens.

4. *Strongly inclined to rage?* I have translated the Greek word φθόνος in this clause, by the English word *rage*, because the word which answers to it in the Hebrew, hath that signification, Job v. 2. Ezek.

5 Do ye think that the scripture (ΛΕΓΕΙ ΚΕΛΩΣ) speaketh falsely? ¹ AND doth the spirit ² who dwelleth in us, ³ (ΕΠΙΠΟΘΕΙ) strongly incline to rage? ⁴

6 No. But he giveth greater grace. (Δ10, 122. 2.) For he saith, ¹ God resisteth the proud, but giveth (χαρι) grace to the humble.

7 Therefore be ye subject to God. Resist the devil, ¹ and he will flee from you. (See 1 Pet. v. 9. Ephes. vi. 11.)

5 Do ye follow these ways because ye think that the scripture speaketh falsely, in its denunciations of punishment against the enemies of God? And doth the Spirit of God who dwelleth in us apostles, strongly dispose us to exercise rage against those who oppose the truth?

6 No. But the Spirit giveth the knowledge of a more gracious method of dealing with unbelievers. For he saith in the Scripture, God resisteth the proud by making their schemes abortive, but giveth grace to the humble; he giveth them gracious assistances.

7 Therefore, be ye subject to God, while ye endeavour to make him known to the heathen; And resist the devil, who by filling you with pride and rage, spurs you on to spread your religion by wars, and he will flee from you.

2. Ezek. xxxv. 11: and because there are other Greek words used by the penmen of the New Testament, in the sense of the corresponding Hebrew words. Elsnor likewise is of opinion that φθον here signifies *anger*; for he hath translated the passage thus, *Do ye think the scripture saith in vain, the spirit that dwelleth in us, is ready to be angry?* But as the scripture does not any where say this, it is more proper to separate the verse into two questions, as I have done.—If *rage* is thought an unusual sense of the word φθον it may be translated *malice*; a sense which it has, Matth. xxvii. 18. Mark xv. 10. See Parkhurst's Dictionary.

Ver. 6. For he saith, &c. The Spirit saith this, Prov iii. 34. *Surely he scorneth the scorers, but he giveth grace to the lowly.* The apostle's quotation of this passage, though somewhat different in the words, is the same in the sense with the original. For *scorners*, in scripture, are *proud insolent wicked men*: and to resist such persons, by rendering their schemes abortive, and by humbling them, is emphatically called *a scorning of them*.—The zealots, for whom this passage of the epistle was intended, are fitly called *scorners*, because they held the heathens in the utmost contempt. And fancying themselves, by the precepts given to their fathers concerning the Canaanites, bound to exterminate all idolaters, they did not scruple to kill the heathens, when it was in their power to do it.—In quoting Prov. iii. 34. James hath adopted the LXX. translation, as sufficiently accurate.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil of one another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

8 Εγγίσατε τῷ Θεῷ, καὶ ἐγγίσει ὑμῖν· καθαρίσατε χεῖρας ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας διψυχοὶ.

9 Γαλαιπωρησατε, καὶ πενθησατε, καὶ κλαυσατε· ὁ γελῶς ὑμῶν εἰς πένθος μετασφραφητω, καὶ ἡ χαρὰ εἰς κατηφειαν.

10 Ταπεινωθητε ἐναντίον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 Μὴ κατάλαλετε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφόν, καὶ κρίνων τὸν ἀδελφόν αὐτοῦ, καταλαλεῖ νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, ἔκ εἰ ποιητῆς νόμου, ἀλλὰ κριτῆς.

Ver. 7. *Resist the devil, &c.* Benson's note on this is good, "We may chase away the devil, not by holy water, the sign of the cross, or any superstitious charm, but by steady virtue and resolute goodness."

Ver. 8.—1. *Draw nigh to God.* Persons who came to the tabernacle to worship, were said to *draw nigh to God*, because the symbol of his presence resided there. But this was only a drawing nigh to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn recollection of his presence, perfections, and benefits; and by exercising those pious affections which are due to him. And whosoever worshippeth God in that spiritual manner, is justly said to *draw nigh to God*, and will be accepted of him, in whatever place he worshippeth him.

2. *Cleanse your hands ye sinners.* The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner the people, before they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render men's worship acceptable to the Deity. Farther, *hands* in this passage being put for all the members of the body used in the commission of sin, the apostle's injunction, according to its emblematical meaning, imports that under the gospel, we must worship God, not

by

8 Draw nigh to God,¹ and he will draw nigh to you Cleanse YOUR hands² YE sinners, and purify YOUR hearts, YE *men of two souls*. (See chap. i. 8. note 1.)

9 Be exceedingly afflicted, and mourn, and weep. And let your laughter be turned into mourning, and YOUR joy into sadness.¹

10 Be humbled in the presence of the Lord, and he will lift you up.

11 Speak not against one another brethren. He who speaketh against HIS brother, and condemneth his brother, speaketh against the law,¹ and condemneth the law.² But if thou condemnest the law, thou art not a doer of the law, but a judge.

8 *Worship God*, deeply impressed with a sense of his holiness and justice; and he will bless and assist you. Cleanse your hands ye sinners from blood and rapine, before ye worship him; and purify your hearts, ye men of two souls, from those evil passions which make you act so inconsistently.

9 Be exceedingly afflicted for your crimes, and mourn, and weep on account of them, and let your foolish mirth arising from sensual gratifications, be turned into mourning, and your carnal joy into sadness. (See Joel ch. ii. 12, 13.)

10 Be humbled in the presence of the Lord, on account of your sins, and he will lift you up, by bestowing on you pardon and salvation.

11 Speak not against one another, brethren, on account of your opinions in religion. He who speaketh against his brother, and condemneth his brother in matters pertaining to conscience, speaketh against the law both of Moses and of Christ, which forbids that kind of speaking; and condemneth the law itself. But if thou condemnest the law, thou art not a doer of the law, as thou oughtest to be, but a proud arraigner of it.

by cleansing our bodies from outward filthiness, but by holiness of heart and life. Accordingly, because our Lord had declared that out of the heart proceed evil thoughts, &c. James adds, *and purify your hearts*. This with other exhortations of the like kind found in scripture, imply that in matters of religion and virtue, men must co-operate with the grace of God, by their own earnest endeavours.

Ver. 9. *And your joy into sadness*. Καταψαυον. This word is used by Homer, Iliad II. 498. P. 556. to denote the dejection of mind observable in persons overwhelmed with shame or sorrow, and manifested by hanging down the head. This was the disposition of the Publican who went up to the temple to pray, Luke xviii. 13.

Ver. 11.—1. *Speaketh against the law*; that is, in Bengelius's opinion, against the law of Moses. But why may not *the law* in this

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain;

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we

12 Εἰς εἶναι ὁ νομοθετῆς ὁ δυναμεινός σῶσαι καὶ ἀπολεσαι· σὺ τις εἶ, ὃς κρινεῖς τοῦ ἕτερου;

13 Ἄγε νῦν οἱ λεγοντες· Σήμερον καὶ αὐριον πορευσωμεθα εἰς τῆνδε τὴν πόλιν, καὶ ποιησωμεν ἐκεῖ ἐνιαυτον ἓνα, καὶ ἐμπορευσωμεθα, καὶ κερδησωμεν·

14 Οἷτινες ἐκ ἐπισταθε τοῦ τῆς αὐριον· ποῖα γὰρ ἡ ζῶη ὑμῶν; ἀτμῖς γὰρ εἶναι ἢ πρὸς ὀλιγον φαινομενη, ἐπειτα δὲ ἀφανιζομενη·

15 Ἀντι τῆς λεγειν ὑμας· Ἐὰν ὁ Κυριὸς θελησῃ, καὶ

passage be *the gospel*, called twice in this epistle *the law of liberty*? Bengelius says this is the last time the law of Moses is mentioned in the New Testament.

2. *Condemnest the law.* The word κρινειν, signifies *to condemn*, John iii. 17, 18. vii. 51. xii. 47.

Ver. 12.—1. *There is one lawgiver, who is able to save and to destroy.* This description of the lawgiver, shews that the apostle is not speaking of Moses and his law, but of Christ and his gospel. Being therefore the sole lawgiver in the Christian church; the zealots among the converted Jews had no power to make laws for themselves. For the same reason, neither the bishop of Rome, nor any collection of men met in councils, have power to make any laws binding on the conscience; far less have they power to deliver over to perdition, those who refuse to obey their laws. The power of *saving* and *destroying*, though they have impiously assumed that power, belongs to Christ alone.—His own laws he hath declared in the scriptures, and for any man or body of men, to add to, or take from what is there delivered, is a degree of presumption which Christ the great lawgiver will by no means suffer to go unpunished.—Many MSS. and versions, after the word *lawgiver*, add *καὶ κριτης*, and *judge*.

2. *Who art thou who condemnest another?* This question strongly displays the arrogance and folly of men's condemning one another for any matter pertaining to conscience, since they can not punish them whom they condemn.

12 There is one law-giver, who is able to save and to destroy. ¹ *Thou, who art thou, that condemnest another?* ²

12 *There is but one lawgiver who hath power to save the obedient, and to destroy the disobedient. Thou, who art thou that condemnest thy brother, and thereby assumest the prerogative of Christ?*

13 *Come now* ¹ *Ye who say, To-day, or to-morrow, we will go to such a city² and will abide there one year, and make merchandise, and get gain;*

13 *Attend now ye irreligious men, who, forgetting your dependence on God, say, as if all events were in your hand, To-day or to morrow we will go to such a city, and will abide there one year, and make merchandise, and get gain.*

14 *Who do not know what SHALL BE to-morrow. For what is your life? a smoke (γας) verily it is, which appeareth for a little while, and then disappeareth.* ¹

14 *In this confident manner, ye speak concerning futurity who do not know what shall happen to morrow. To-morrow ye may die. For what is your life? A smoke verily it is, which appeareth for a little time, and then disappeareth while men are beholding it.*

15 *Instead (τς, 73.) of which ye OUGHT to say, ¹ If*

15 *Instead of which ye ought to say, If the Lord will, and we shall live,*

Ver. 13. — 1. *Come now.* *Αγε νυν.* This is an interjection calculated to excite attention.

2. *Ye who say, To-day, or to-morrow, we will go, &c.* Many MSS. have the verbs in this verse in the subjunctive mood. But other MSS. with some printed editions have them in the indicative. The sense, however, is the same: for the subjunctive hath often the signification of the indicative.

Ver. 14. *A smoke verily it is, which appeareth for a little while, and then disappeareth.* In the writings of the heathen moralists and poets, there are many beautiful descriptions of the brevity and uncertainty of human life. Homer Iliad vi. compares the successions of the races of men, to the leaves of trees, which fall in autumn, and new ones come forth in the following spring. We find the same thought more elegantly expressed, Ecclesiastic. xiv. 18. *As of the green leaves on a thick tree, some fall and some grow, so is the generation of flesh and blood. One cometh to an end, and another is born.* The eloquent Isaiah compares the life of man to a flower of the field, chap. xl. 6. *All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.* So likewise our apostle, chap. i. 10, 11. But in no author sacred or profane, is there a finer image of the brevity and uncertainty of human life, than this given by James, who hath likened it to a smoke which appeareth for a little time, then disappeareth, while men are looking at it.

Ver. 15.

shall live, and do this or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

ζησωμεν, και ποιησωμεν τετο η εκεινο.

16 Νυν δε καυχασθε ενταις αλαζονειαις υμων· πασα καυχησις τοιαυτη, πονηρα εστιν·

17 Ειδοτι εν καλον ποιειν και μη ποιεντι, αμαρτια αυτω εστιν.

Ver. 15. *Instead of which, ye ought to say, If, &c.* To attain the true meaning of the original words, *Αντι τε λεγειν υμας*, I think a comma ought to be placed after *τε*, and the impersonal verb *δει* ought to be supplied before *λεγειν*, so as to govern *υμας*, thus: *Αντι τε, (for ου) δει υμας λεγειν*. By this translation the sentence begun, ver. 13. but which is interrupted by ver. 14. is completed ver. 15. in the following manner: ver. 13. *Ye who say to-day or to morrow we will go, &c.* (ver. 14. *Ye who do not know, &c.*) ver. 15. *Instead of which, namely what is mentioned ver. 13. Ye ought to say if the Lord will, &c.* The apostle does not mean that these words should always be used by us, when we speak of our purposes respecting futurity: but that on such occasions, the sentiment which these words express, should always be present to our mind. The same advice Socrates gave to Alcibiades, with great reason; because whether one uses the words mentioned by the apostle, or only recollects the sentiment which they denote, nothing can be more effectual than either, for impressing the mind with a sense of God's supremacy in the government of the world: agreeably to the saying of the wise man Prov. xvi. 9. *A man's heart*

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews being exceedingly addicted to sensual pleasures, and very covetous, were of course grievous oppressors of the poor. Wherefore, to terrify these wicked men, and if possible to bring them to repentance, St. James, in the most lively colours, set before them the miseries which the Romans, the instruments of the divine vengeance, were to bring upon the Jewish people, both in Judea and every where else,

the Lord will, and we shall live, (xvi, 218.) *certainly we will do this or that.*

16 But now ye boast of your proud speeches: all boasting of this sort is bad.

17 (Ovi, 262.) *Wherefore, to him who knoweth to do good, and doth it not, it is to him sin.*

certainly we will do this or that, seeing all future events depend on God alone, and not on your pleasure.

16 But now ye boast of your proud speeches concerning futurity, as if ye were absolutely independent on God. *All boasting of this sort is impious, implying great ignorance both of yourselves and of God.*

17 Being taught by your own scriptures, that all things are ordered by God, ye have no excuse for your proud speeches. *Wherefore, to him who knoweth to think and speak rightly concerning futurity, and doth it not, to him it is sin.*

heart deviseth his way, but the Lord directeth (governeth) his steps.

Ver. 16. *All boasting of this sort is bad.* It was bad, because by these proud speeches the Jews represented themselves, as not dependent on God for the prolongation of their life, and for success in their affairs. This impiety, as the apostle told them in the subsequent verse, was highly aggravated in them who were so well instructed concerning the providence of God, out of their own law.

Ver. 17. *It is to him sin.* Because this is true with respect to all who act contrary to knowledge and conscience, Beza and Estius consider it as a general conclusion, enforcing the whole of the reproofs given to the Jews, for acting contrary to the divine revelations, of which they were the keepers.

else, now deserted 'of God for their crimes; and particularly the great crime of murdering *the Just one*, Jesus of Nazareth their long expected Messiah. So that being soon to lose their possessions and goods, it was not only criminal but foolish, by injustice and oppression to amass wealth, of which they were so soon to be stripped, ver. 1.—6. In this part of his letter, the apostle hath introduced figures and expressions, which for boldness, vivacity, and energy, might have been used by the greatest 'Tragic Poet. And if they had been found in any of the writings of Greece or Rome, would have been praised as exceedingly sublime,

Having foretold, that the power of the unbelieving Jews, the great persecutors of the Christians, was soon to be utterly broken, St. James improved the knowledge of that event for the consolation of the faithful, whom he next addressed. The coming of the Lord, to destroy the Jewish church and state, was at hand, so that the evils which they were suffering from the Jews were speedily to end. He therefore exhorted the brethren to bear patiently, till the Lord should come to deliver them. In so doing, they were to imitate both the husbandman, who waiteth patiently for the early and the latter rain to render the seed he hath sown fruitful, ver. 7.—9. and their own prophets, who suffered evil patiently while they delivered the messages of God to their fathers, ver. 10.—He also put them in mind of the patience of Job, who was a Gentile, and whose patience under accumulated sufferings, was in the end rewarded with great temporal prosperity, and a lasting fame, ver. 11.

Some of the Jewish Christians, it seems, when called before the tribunals of their persecutors, had saved themselves from punishment,

OLD TRANSLATION.

CHAP. V. 1 Go to know, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

GREEK TEXT.

1 Ἄγε νυν οἱ πλεῖστοι, κλαύσατε ολοθυζόντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

2 Ὁ πλεῖστον ὑμῶν σεσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητοβρωτὰ γέγονεν.

Ver. 1. *Weep on account of your miseries which are coming upon you.* The Syriac translation of the last clause of this verse is, *Qui venient super vos.* In the Vulgate it is *miseriis vestris quæ adventent vobis.* The miseries of which the apostle speaks, were those in which the Jews were to be involved in their war with the Romans, and which by the signs pointed out in our Lord's prophecy of the destruction of Jerusalem, James, who wrote this letter in Judea, knew were at hand: miseries from famine, pestilence, and the sword. These fell heaviest no doubt on the Jews in Judea. But they extended also to the Jews in the provinces. Besides, when Jerusalem was besieged by the Romans, the Jews in the provinces within the empire, and also out of its bounds, sent help to their brethren in Judea. So Dion Cassius tell us, Lib. 66.—The reader who desires a particular account of the calamities which then befel the Jews, may read Josephus's

punishment, by denying their faith upon oath, in the vain imagination that some oaths were obligatory, and others not, Mat. v. 33.—37. This practice the apostle strictly prohibited, ver. 12.—and recommended prayer to God as the proper means of their deliverance out of trouble. Also the singing of psalms of thanksgiving and praise, when they were cheerful on account of their prosperity, ver. 13.—And when labouring under bodily distempers, he directed them to send for the elders, who were endowed with the gift of healing diseases miraculously, that they might pray for their recovery, ver. 14, 15.—And if they had injured one another, he desired them in their sickness, to confess their faults mutually, and to pray for each others recovery, ver. 16.—The efficacy of the prayers of prophets and righteous men, he illustrated by the efficacy of Elijah's prayers, ver. 17, 18, 19.—Lastly, that the faithful might be excited to do their utmost, by prayer and every other proper means, to reclaim their brethren who had fallen into sin, he assured them that whosoever turns a sinner from the error of his way, saves him from death eternal; and for that good office, shall shine as the brightness of the firmament for ever and ever, ver. 20.

NEW TRANSLATION.

CHAP. V. 1 *Come now ye rich men, weep, howl, on account of your miseries which are coming upon you.*¹

2 *Your riches are putrified,*¹ and your garments are moth-eaten.²

COMMENTARY.

CHAP. V. 1 *Come now ye rich men who disbelieve the gospel, instead of rejoicing in the prospect of much pleasure from your wealth, weep and cry bitterly, on account of the miseries which are coming upon you.*

2 *Your riches, your corn, wine, and oil, which ye have amassed by injustice and rapine, are putrified, and your garments, in your wardrobes, are moth-eaten.*

phus's history of the war, where he will find scenes of misery not to be paralleled in the annals of any nation.

Ver. 2.—1. *Your riches are putrified* Σεσσωσες. This circumstance shews that the apostle is speaking of stores of corn, wine, and oil, which like the rich fool mentioned, Luke xii. 18. they had amassed, probably, by rapine and fraud. In this manner the Syriac translator understood the passage: for he translates it, *corrupta sunt et fetuerunt.*

2. *Your garments are moth-eaten.* In the eastern countries, the fashion of clothes did not change as with us. Hence persons of fortune were in use to have many garments made of different costly stuffs, which

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been

3 Ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατιῶται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτυρίον ὑμῶν ἐσται, καὶ φαγεται τὰς σαρκὰς ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις·

4 Ἴδε, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησαντῶν τὰς χώρας ὑμῶν, ὁ ἀπεσηρημένος ἀφ' ὑμῶν, κραζει· καὶ αἱ βοαὶ τῶν θερισαντῶν εἰς τὰ ὦτα Κυρίου σαβαωθ εἰσηλυθασιν.

5 Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθ-

which they laid up as a part of their riches. See Gen. xlv. 22. Judges xiv. 12, 13. 2 Kings v. 5. This appears also from Q. Curtius, who tells us, Lib. v. c. 6. that when Alexander took Persepolis, he found the riches of all Asia gathered together there, which consisted not only of gold and silver, but of garments: *vestis ingens modus*.

Ver. 3.—1. *And the rust of them will be a witness against you.* The circumstances of their corn, &c. being putrified, and of their gold and silver being eaten with rust, are mentioned to shew that they had not been properly used, but covetously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an executioner to destroy them: It will bear witness to their covetousness, and punish them by raising the most acute pain in their conscience.

2. *Treasured up misery in the last days.* In the original this clause is elliptical. In Estius's edition of the Vulgate it is, *Theaurizastis v. bis iram*. The Syriac translator, construing *ως* with this clause, hath *Ignem congestistis vobis in dies ultimos*. And the commentators who by *the last days* understand *the day of judgment*, have adopted that translation. But, as the apostle is speaking of the last days of the Jewish commonwealth, and of the miseries which were then to fall on the nation, and particularly on the rich men, I think with Whitby that the word to be supplied, is *misery*; especially as their wealth would be an inducement to the Romans to murder them. We have the phrase *θησαυρίζων οὐρανόν*, *treasure up wrath*, Rom. ii. 5.—This denunciation, though applied here to the unbelieving Jews in the apostle's days, is general in its intention, and ought to be seriously attended to by all in every age, who amass riches unjustly, and who

either

3 Your gold and silver are eaten with rust, and the rust of them will be a witness against you, and will eat your bodies as fire. Ye have treasured up² MISERY (εἰς) in the last days.

3 Your gold and silver long hoarded, are eaten with rust, and the rust of them will be a witness against you, that ye have not employed your riches properly, and by irritating your conscience, will eat your bodies as fire. By amassing riches unjustly, and by not employing them in acts of beneficence, Ye have treasured up misery to yourselves, in the last days of your commonwealth.

4 (Idē) Hark! The hire of the labourers who have reaped your fields, which IS fraudulently kept back by you, crieth, and the cries of the reapers' have entered into the ears of the Lord of Hosts. (Rom. ix. 29. note 2.)

4 Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you in violation of God's law, (Lev. xix. 13.) crieth for vengeance against you: And the cries of the reapers thus defrauded, have entered into the ears of the ruler of the universe, who is much more powerful than the greatest of you, and will punish you severely.

5 Ye have lived luxuriously¹ on the earth, and

5 Ye have lived luxuriously on the earth, and have given yourselves up to

either hoard them covetously, or spend them luxuriously. It is in reality a treasuring up to themselves misery against the day of judgment.

Ver. 4. *The hire of the labourers, &c. crieth, and the cries of the reapers.* Here a twofold cry is mentioned, *The cry of the hire*, and *the cry of the reapers themselves*, to mark more strongly the greatness of the injustice committed.—In this apostrophe, there is an allusion to Deut. xxiv. 15. *At his day thou shalt give him his hire.—Lest he cry against thee to the Lord.* By representing the cries of the reapers defrauded of their hire, as entering into the ears of the Lord of hosts, the apostle intimates, that the great ruler of the universe attends to the wrongs done to his creatures, and is affected by them, as tender hearted persons are affected by the cries of the miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this.

Ver. 5.—1. *Ye have lived luxuriously.* So ἐπιδοσκατε literally signifies, Vulgate, *Epulati estis, ye have feasted*; because the felicity of the rich consists chiefly in the pleasures of the table.—The luxury of the rich Jews is finely described by the prophet Amos, chap. vi. 4. *That lye upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.* 5.

wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

ῤεψατε τας καρδιας υμων
ως εν ημερα σφαγης·

6 Κατεδικασατε, εφονευσατε τον δικαιον· εκ αντι-
τασσεται υμιν.

7 Μακροθυμησατε εν, αδελφοι, εως της παρσσιας
τε Κυριου. Ιδε, ο γεωργου εκ-
δεχεται τον τιμιον καρπον
της γης, μακροθυμων επ' αυ-
τω, εως αν λαβη υετον πρω-
μου και οψιμου.

That chant to the sound of the viol, and invent to themselves instruments of music like David 6. *That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.*

2. *And have been wanton.* Εσπαταλησατε Syriac (subfannastis) *ye have mocked.* The Greek word signifies to feed deliciously, and drink choice liquors; and because that manner of living leads to lasciviousness, it often signifies to be addicted to carnal lusts, as in this passage, where it is distinguished from ετρυφησατε *ye have lived luxuriously.* See 1 Tim v 6. - The Jews were to noted for lasciviousness, that Tacitus calls them projectissima ad libidinem gens, *a nation exceedingly addicted to lust.* Hist lib v. initio.

3. *Ye have fattened your hearts as for a day of slaughter.* Syriac, *corpore vestra, your bodies.*—*A day of slaughter,* is an high festival, a day of offering many sacrifices. This is an allusion to Isaiah's description of the destruction of the Idumeans, chap. xxxiv. 6. *For the Lord hath a sacrifice in Bosra, and a great slaughter in the land of Idumea.* In the same manner, the destruction of God's enemies is called *the supper of the great God,* Rev. xix. 18. See also Ezek. xxxix. 17. The apostle's meaning is, that the rich Jews, by their luxury and lasciviousness, had rendered themselves fit to be destroyed in the day of God's wrath.—Others think the meaning is, ye have pampered yourselves every day, as the luxurious do on high festival days. Either way understood, this passage is a rebuke to those who by fraud and oppression amass riches, and spend them in gratifying their own lusts, without attending to the wants of the poor. The clause, *as for a day of slaughter,* is wanting in the Ethiopic version, and is thought by Mill an interpretation rather than a part of the text, Proleg. 1217. But the reading of the Ethiopic version, being unsupported, is of no authority.

Ver. 6.— *Ye have killed the just one.* In Le Clerc's opinion, which Bensen follows, *the just one,* is the Christians whom the unbelieving Jews

have been wanton; ² ye have *fatted* your hearts, ³ as (*sv*, 164.) *for* a day of slaughter.

6 Ye have condemned, *ye have killed* the just one, ¹ WHO did not resist you. ²

7 Wherefore, be patient, ¹ brethren, unto the coming of the Lord. Behold the husbandman, WHO expecteth the valuable fruit of the earth, IS patient concerning it, till it receive the early and the latter rain. ²

lasciviousness, and by that sensual manner of living, ye have *fatted yourselves* for a day of vengeance, as victims are fatted *for a day of sacrifice*.

6 The crime for which especially ye are to be punished is this; Ye have condemned as an impostor, Ye have killed the *Just one* Jesus of Nazareth, who, tho' he could have delivered himself, did not resist you.

7 Wherefore, having this great example of patience in your master, be ye *patient brethren* who are persecuted by your countrymen as he was, until the coming of the Lord to destroy your persecutors. In the common affairs of life men exercise patience cheerfully. Behold the husbandman who expecteth the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain.

Jews persecuted and put to death. But as Stephen charged the council, Acts vii. 52. with murdering *the just one*, and as *the just one* is an appellation given to our Lord, Acts iii. 14. xxii. 14 to denote that he was *just* or *righteous* in calling himself *the Messiah*, and that the sin of the Jews in putting him to death was great, I rather think it is of him the apostle speaks; more especially as our Lord himself, in the parable of the vineyard, expressly declared that the lord of the vineyard, for the crime of killing his son, would miserably destroy these wicked husbandmen: that is, the whole Jewish nation, to whom the crime committed by their rulers is imputed, both by Christ and by his apostles.—The conjunction *and*, is elegantly omitted in this clause, to express the haste of the Jewish rulers to put Christ to death, after he was condemned.

2. *Who resisteth you not.* I have followed Michaelis in supplying the pronoun *who*. In the original it is, *resisteth you not*. But, as the other verbs in the sentence are in the preterite tense, *Ye have condemned, ye have killed*, this must be understood in the past time likewise.—Benson, who by *the just one* understands all the righteous persons who were murdered by the Jews from first to last, thinks this clause should be translated interrogatively; *Doth he (the Lord) not resist you?*

Ver. 7 — 1. *Be patient.* Μακροθυμῶσατε. This word signifies to *put off anger for a time*. Here it means, to put off impatience.

2. *The early and the latter rain.* Literally, *the morning and the evening rain*. The whole time the seed is in the ground being considered

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

8 Μακροθυμησατε και υμεις, σθηριζατε τας καρδιας υμων, οτι η παρυσια τε Κυριε ηγγικε.

9 Μη σεναζετε κατ' αλληλων, αδελφοι, ινα μη κατακριθητε· ιδε, κριτης προ των θυρων εσηκειν.

10 Υποδειγμα λαβετε της κακοπαθειας, αδελφοι: μου, και της μακροθυμιας, της προφητας, οι ελαλησαν τω ονοματι Κυριε.

11 Ιδε, μακαριζομεν της υπομενοντας. Την υπομονην Ιαβ ηκεσατε, και το τελος Κυριε ειδετε, οτι πολυσπλαγχνος εσιν ο Κυριος και ομιτιρμων.

as one day, *the early rain*, is called *the morning rain*, and *the latter rain*, *the evening rain*. In Judea the rains come in a regular course. The early rain falls commonly about the beginning of November after the seed is sown, and the latter rain in the middle or towards the end of April while the ears are filling. Those rains were promised to the Israelites, Deut. xi. 14.

Ver. 8. *The coming of the Lord draweth nigh*. By the *coming of the Lord*, James meant his coming to destroy the Jewish commonwealth. See pref. to 2 Theff. sect. 4. Agreeably to the prophetic style, the preterite *γγυριε καθ' ηλαλησεν*, is used here to shew that the coming of the Lord was absolutely certain; and at the time of writing this epistle, very near.

Ver. 9. *Groan not against one another*. Groaning is caused by oppression, and when it is merely the natural expression of affliction, it moves God to pity the afflicted person. Judg. ii. 18. But as Whitby observes, when it is the effect of impatience, or when it expresses a desire of revenge, it becomes criminal. It is this kind of groaning which the apostle forbids.

Ver. 11.—1. *Behold we call them blessed who are patient*. This being subjoined to ver. 10. where the prophets were proposed as an example of patience in suffering, it is an allusion to Christ's words, Matth. v. 11. *Blessed are ye when men shall revile you and persecute you; as*
is

8 Be ye also patient: *Strengthen* your hearts; for the coming of the Lord draweth nigh.¹

9 *Groan not against one another*, brethren, lest ye be condemned: Behold the Judge standeth before the door.¹ Gen. iv. 7.

10 Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering evil, and of patience.

11 Behold *we call* them blessed¹ who are patient. Ye have heard of the patience of Job,² and ye have seen the end of the Lord,³ that the Lord is very *compassionate and merciful*.

8 *Be ye also patient: strengthen your hearts*, by considering that your sufferings will not be long: *For the coming of the Lord* to destroy your persecutors, *draweth nigh*.

9 Having foretold the speedy destruction of your persecutors, for the purpose of comforting you, and not to excite you to resentment, I say *Groan not against one another, brethren*, as in pain till ye are avenged, *lest ye be condemned*. Behold Christ the Judge standeth before the door, hearing all ye say.

10 *Take my brethren the prophets, who have spoken in the name of the Lord* to your forefathers, *for an example of suffering evil* from the very persons to whom they brought the messages of God, *and of patience* in suffering.

11 *Behold* after Christ's example, *We call them blessed who are patient*. Ye have heard of the patience of Job under his heavy sufferings, and ye have seen the happy end which the Lord put to them; and that the Lord is very *compassionate and merciful* to his people, even when he afflicts them most.

is plain from his adding, ver. 12. *Rejoice—for so persecuted they the prophets which were before you*. To shew the allusion, I have translated *Μακαρίζομεν* literally, *We call them blessed*. Benfon observes that the Papists to authorize their practice of making saints, have in their versions translated this clause, *we beatify those who have suffered with constancy*. See 3 John, ver. 5. note 2.

2. *Ye have heard of the patience of Job*. After mentioning the prophets, namely Elijah, Isaiah, Jeremiah and the rest as examples of patience under sufferings, the apostle brings in the example of Job a Gentile, who was remarkably patient under the heaviest afflictions, and was highly rewarded. His design in this was to shew the suffering believing Jews, that their lot was not different from that of the most eminent servants of God; and that if a Gentile was so patient under great sufferings, it became them to be equally patient, as being better instructed than he was.—This passage of scripture, as well as Ezek. xiv. 14. where Job is mentioned with Noah and Daniel

12 But, above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

12 Προ παντων δε, αδελφοι με, μη ομνυετε μητε του ερανον, μητε την γην, μητε αλλον τινα ορκον· ητω δε υμων το ναι, ναι, και το ο, ο· ινα μη υπο κρισιν πεσητε.

13 Κακοπαθει τις εν υμιν; προσευχεσθω· ευθυμει τις; ψαλλετω.

14 Ασθενει τις εν υμιν; προσκαλεσασθω τες πρεσβυτερες της εκκλησιας, και προσευξασθωσαν επ' αυτον, αλειψαντες αυτον ελαιω εν τω ονοματι τε Κυριου.

as one eminently righteous, shews that Job was a real person, and that his history is not a dramatic fable, as many have supposed. A fabulous person certainly would not have been mentioned by the apostle as an example of any virtue.

3. *Ye have seen the end of the Lord.* This is the genitive of the agent. Ye have seen in the history of that good man, what a happy termination the Lord put to his sufferings.

Ver. 12.—1. *I swear not, neither by the heaven, &c.* It is supposed by some, that James in this passage forbade the brethren to make indiscreet vows for the purpose of delivering themselves out of their affliction; because a practice of that sort shewed great ignorance of the character of God, and great impatience. This no doubt is a good sense of the passage. Yet I rather think he forbade them, when brought before the tribunals of their persecutors, to deny their faith with oaths; which some of them, it seems, thought they might do with a safe conscience, if the oath was one of those which were reckoned not binding. For that the Jews thought some oaths obligatory and others not, appears from our Lord's condemnation of that false morality, recorded Matt. v. 34.

2. *That ye may not fall, υπο κρισιν, under condemnation.* This, which is the reading of the common edition, and of some ancient MSS. particularly the Alexandrian, and of the Syriac, Vulgate, and other versions, was adopted by our translators. But Beza, Bengelius, and others on the authority of the greatest number of MSS. prefer *εις υποκρισιν, into hypocrisy.* This latter reading Mill hath inserted in his edition; yet in his Prolegom. he prefers the other, No. 1208.—The apostle in this passage sets *the condemnation of God* threatened in the decalogue against false swearers, in opposition to the

the

12 But above all things, my brethren, swear not,¹ neither by *the* heaven, nor by the earth, nor by any other oath. But let your yea be yea, and YOUR nay, nay, *that ye may not fall under condemnation.*²

13 *Does any one among you suffer evil? Let him pray. Is any one cheerful? Let him sing psalms.*¹

14 Is any one sick among you? let him *send* for the elders¹ of the church, and let them pray over him,² *having anointed* him with oil³ in the name of the Lord.

12 *But above all things, my brethren, swear not* falsely concerning your faith, to free yourselves from punishment, *neither by heaven, nor by the earth, nor by any other oath*, in the imagination that such oaths are not obligatory. *But let your yea, or affirmation on oath, be yea, that is, agreeable to truth, and your nay, nay, in like manner, that ye may not fall under condemnation, as perjured hypocrites.*

13 *Does any one among you suffer evil for being a Christian? instead of denying his faith with oaths, Let him pray* for strength to bear his sufferings. *Is any one cheerful? Let him sing Psalms of praise to God for all his mercies.*

14 *Is any one sick among you? Let him send for the elders of the church* who possess the gift of healing diseases, *and let them pray over him, after anointing him with oil by the special direction of Christ*, in token that a miracle is to be performed for his recovery.

the *condemnation of men*, which the brethren might escape who swore falsely concerning their faith.

Ver. 13. *Let him sing psalms.* In this, and what goes before, the apostle advises us to employ ourselves in such private religious exercises as are suitable to our present circumstances and frame of mind. When rendered cheerful, by contemplating the manifestations which God hath made of his perfections in the works of creation, providence, and redemption, or by any blessing bestowed on ourselves, we are to express our joy, not by drinking and singing profane lewd songs, but by hymns of praise, and by thanksgivings to God for all his mercies. See Ephes. v. 18, 19. On the other hand, when afflicted we are to pray; that being the best means of producing in yourselves patience and resignation. But as the precept concerning our singing psalms when cheerful, does not imply that we are not to pray then; so the precept concerning prayer in affliction, does not imply that we are not to express our joy in suffering according to the will of God, by singing psalms as Paul and Silas did in the jail at Philippi.

Ver. 14.—1. *Send for the elders of the church*; namely where the sick person lives. See 1 Tim. v. 17. note 1 for an account of the elders.—In the first age, the spiritual gifts were dispensed in such plenty,

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

15 Και ἡ εὐχὴ τῆς πίστεως σώσει τὸν καμνοντα, καὶ ἐγερῆται αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ.

16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολύ ἰσχύει δεήσις δικαῶν ἐνεργεμένη.

that no church was without these gifts, and particularly, in every church there were some who possessed the gift of miraculously healing the sick.

2. *Let them pray over him*, that is, with their hands laid on him. This is what is called *the prayer of faith*, ver. 15. See note 1. there; also the notes on the parallel passage, 1 John v. 14. 16.

3. *Having anointed him with oil*. Although the rite here prescribed, is not mentioned in the account which the evangelists have given of Christ's commission to his disciples to heal the sick, Matt. x. 8. Luke ix. 2. it is probable he appointed it then. For in the account given of the execution of that commission, it is said, Mark vi. 13. *They anointed with oil many that were sick, and healed them*. The anointing the sick with oil, was not prescribed, either by our Lord or by his apostle, as a natural remedy, but as a sensible token to the sick person himself and to those who were present, that a miracle of healing was going to be performed. Where no miracle is to be performed, to use anointing, as a religious rite, is a vain superstition. See 1 John v. 16. note 4.

Ver. 15 *And the prayer of faith*. In scripture, *faith* sometimes signifies the spiritual gifts in general, Rom. xii. 3. sometimes the gift of working miracles, 1 Cor. xii. 9. xiii. 2. and sometimes the gift of healing diseases miraculously, Acts iii. 16. in which sense it is to be understood here. The gift of working miracles was called *faith*, because they were always performed in consequence of an impression made by the Spirit, on the mind of the person who was to perform them moving him to undertake the miracle, and working in him a full persuasion that it would be performed. Wherefore, the *prayer of faith*, is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the sick in the full persuasion that the Lord would raise him up. See 1 John v. 16. note 1.

Ver. 16.—1. *Confess your faults one to another*. In sickness we are to confess our faults one to another, not because we have power to grant pardon of sin to each other: But diseases being often inflicted as the punishment of particular sins, (1 Cor. xi. 30.) when the sick are made sensible in the course of their disease, that they have injured their

15 And the prayer of faith¹ will save (τον καμνοντα) the sick person, and so the Lord will raise him up. (Κεϋν, etfi) And although he hath committed sins, they shall be forgiven him.

16 Confess YOUR faults¹ one to another, and pray for one another, that ye may be healed.² (See 1 John v. 16. note 3.) The *invrought* prayer (δικαιω, 69.) of the righteous man availeth much.³

15 *And the prayer of faith will save the sick person from his disease, and the Lord will raise him up from his sick-bed. See Mark i. 31. So that although he hath committed sins, for which that disease was sent on him they shall be forgiven him by the removal of the disease. (See 1 John v. 16. note 3.)*

16 *In your sickness, therefore, confess your faults to one another, If ye have done one another any injury. And the injured to whom the confession is made, ought to forgive the sick, and pray for him that he may be healed. The inspired prayer of the elder, (ver. 14.) accompanied with the prayer of the injured party, hath great influence with God.*

their brethren, they ought to shew their repentance, by confessing these sins to them, and by asking their pardon. This passage of scripture, therefore, affords no foundation for the Popish practice of auricular confession to the priest.—Besides mutual confession being here enjoined, the priest is as much bound by this precept to confess to the people, as the people to the priest; not to mention that confession in general is not enjoined, here, but confession to the injured party only, agreeably to our Lord's direction, Matt. v. 25. And, when acknowledgment is made to him, he ought to forgive, and pray for the party who injured him, that he may be healed. See the following note.

2. *And pray for one another, that ye may be healed.* Here four things are observable. 1. That this confession was to be made, not by a person in health that he might obtain eternal salvation, but by a sick person that he might be healed.—2. That this direction being addressed to women as well as to men, they are required to pray for one another, and even for the men, whether laity or clergy, who have injured them.—3. That there is no mention here of *absolution* either by the priest, or by any other person.—4. Absolution, in the found sense of the word, being nothing but a declaration of the promises of pardon which are made in the gospel to penitent sinners, every one who understands the gospel-doctrine may, as Benson observes, declare these promises to penitent sinners, as well as any bishop or priest whatever, and the one hath no more authority to do it than the other; nay, every sincere penitent may expect salvation without the absolution of any person whatever. Whereas the impenitent have no reason to expect

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

17 Ηλιας ανθρωπος ην ομοιοπαθης ημιν· και προσευχη προσηξατο τε μη βρεξαι· και εκ εβρεξεν επι της γης ενιαυτους τρεις και μηνας εξ.

18 Και παλιν προσηξατο, και ο υρανος υετον εθηκε, και η γη εβλασησε του καρπον αυτης.

19 Αδελφοι, εαν τις εν υμιν πλανηθη απο της αληθειας, και επισρεψη τις αυτου,

pect that blessing, although absolved by all the priests in the world.

3. *The inwrought prayer of the righteous man availeth much, namely, to obtain health for the sick.*—Because this is called *δενσις ενεργημενη*, *the inwrought prayer*, I think it must be understood of the prayer of the elder for the miraculous recovery of the sick to which he was moved by the Spirit, and not of the prayer of any righteous man whatever. For we do not find in scripture that the prayers of such were followed with miraculous cures, unless they possessed the gift of healing, and were moved by an impulse of the Spirit to pray for the cure.—In this verse it is intimated, that if the disease was inflicted on the sick person for some injury which he had committed, he was to shew his repentance by confessing his fault to him whom he had injured, before the elder prayed for his recovery: And, that to render the elders prayer the more effectual, the injured party was to join the elder in praying that the sick person might be healed.

Ver. 17.—1. *Elias was a man of like infirmity with us.* In this sense the word *ομοιοπαθης* is used, Acts xiv. 15, Literally it signifies *suffering like things with another*—Elijah through natural infirmity suffered as we do, from disease, from temptation, from persecution, &c.

2. *And he prayed fervently.* In the history it is not said directly, either that the drought was brought on, or the rain sent, in consequence of Elijah's praying. But it is insinuated, that both happened through his prayer. For, 1 Kings xvii. 1. we are told that *Elijah swore there should not be dew, nor rain these years, but according to his word*; that is, as James hath explained it, according to his *inspired prayer* for drought or for rain.

3. *And*

17 Elias was a man of like infirmity' with us. And he prayed fervently² (60.) that it might not rain, and it did not rain upon the land for three years and six months.³

18 And again he prayed, and the heaven gave rain, and the land brought forth its fruit.

19 Brethren, if any one among you is seduced from the truth, and any one turn him back,⁴

17 The infirmities to which the elders are subject, will not hinder the efficacy of their prayers. *Elijab was a man of like infirmity with us. And he, to shew Ahab, that the God whom he worshipped was the true God, prayed fervently that it might not rain. And it did not rain on the land of Israel, for three years and six months.*

18 And the famine occasioned by the drought having humbled Ahab, Again Elijab prayed for rain, and the heaven gave rain, and the land brought forth its fruit plenteously.

19 Ye ought to be solicitous for each others eternal welfare, as well as for their temporal happiness. I therefore tell you, *Brethren, if any one among you is seduced from the doctrine and practice of the gospel, and any person turn him back to the right path,*

3. *And it did not rain upon the land for three years and six months.* This is the period which our Lord likewise says the drought continued, Luke iv. 25. It is said indeed, 1 Kings xviii. 1. *That in the third year the word of the Lord came to Elijab,* namely, concerning the rain. But this third year was computed, from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 7. 9. Wherefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.

Ver. 18. *And again he prayed, and the heavens gave rain.* Of this second prayer there is an intimation in the history: 1 Kings xviii. 42. where we are told, that *he cast himself down on the earth, and put his face between his knees:* for that was the posture of an humble and earnest supplicant. Besides, Moses's praying, is expressed by his *falling on his face,* Numb. xvi. 4.

Ver. 19. *And any one turn him back.* This teaches us, that it is the duty of those who persevere in the path of truth, to endeavour, by friendly admonition and by good example, to turn back those who have wandered into error through the viciousness of their own disposition. See 2 Tess. xi. 12.

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

20 Γνωσκετο ὅτι ὁ ἐπι-
στρεψας ἁμαρτολον εἰς πλά-
νης ὁδὸν αὐτοῦ, σώσει ψυχὴν
εἰς θάνατον, καὶ καλύψει
πληθὺς ἁμαρτιῶν.

Ver. 20.—1. *Will save a soul from death.* What greater motive can there be to excite the virtuous earnestly to exert themselves, in accomplishing the reformation of their erring brethren?

2. *And will cover a multitude of sin.* The *covering of sin* is a phrase which often occurs in the Old Testament, and always signifies the *pardoning of sin*. Nor has it any other meaning here. For surely it cannot be the apostle's intention to tell us that the turning of a sinner from the error of his way, will conceal from the eye of God's justice, a multitude of sins committed by the person who does this charitable office, if he continueth in them. Such a person needs himself to be turned

20 Let him know that he who turneth a sinner back from the error of his way, will save a soul from death, and will cover a multitude of sins.²

20 Let such an one know, that he who turneth a sinner back from false doctrine and bad practice, will save a soul from the spiritual death, and will procure him the pardon of all his sins; and for that good office will himself shine as the stars for ever and ever, Dan. xii. 3.

turned from the error of his way, in order that his own soul may be saved from death. St. Peter hath a similar expression: 1 Pet. iv. 8. *Love covers a multitude of sins*, not, however, in the person who is possessed of love, but in the person who is the object of his love. It disposes him to forgive his sins, see Prov. x. 12.—Atterbury however, (Serm. vol. 1. p. 46.) and Scott (Christ. Life, vol. 1. p. 368.) contend that the *covering a multitude of sins* includes also, that the pious action of which the apostle speaks, engages God to look with greater indulgence on the character of the person who performs it, and to be less severe in marking what he hath done omits.

A NEW
LITERAL TRANSLATION
OF THE
FIRST EPISTLE OF THE APOSTLE

P E T E R.

P R E F A C E.

SECT. I. *The History of Simon, whom our Lord surnamed Peter.*

SIMON was a native of Bethsaida, a town situated on the western shore of the lake of Gennefareth. He was by trade a fisherman, and had a brother named *Andrew*; but whether he was elder or younger than Simon, is not known. Their father was named *Jonah* or *John*; and probably was of the same occupation with his sons. Andrew was a disciple of John Baptist, John i. 35. 41. and heard him point out Jesus as *the Lamb of God which taketh away the sin of the world*. This good news Andrew communicated to his brother Simon and brought him to Jesus, who foreseeing the fortitude he would exercise in preaching the gospel, honoured him with the name of *Cephas* or *Peter*, which is by interpretation *a stone, or rock*. John i. 42.

Andrew

Andrew and Peter, now become the disciples of Jesus, often attended him. Yet they still followed their trade of fishing occasionally, till he called them to a more constant attendance, promising to make them *fishers of men*, Matth. iv. 19. Afterwards, when he chose twelve of his disciples to be with him always and to be his *Apostles*, Peter and Andrew were of the number. About that time Peter had left Bethsaida, and had gone to Capernaum with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence in Capernaum: for he seems to have been pleased with the disposition and manners of all the members of the family.—This house is sometimes called *Peter's house*, Mat. viii. 14. and sometimes *the house of Simon and Andrew*, Mark. i. 29.—Thus, as Lardner observes, it appears that before Peter became an apostle, he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. To these things Peter alluded when he told his master, *Behold we have left all and followed thee! What shall we have therefore*, Mat. xix. 27.—The apostle Paul seems to insinuate, that Peter's wife attended him in his travels, after our Lord's ascension, 1 Cor. ix. 5.

Peter, now made an apostle, shewed on every occasion the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are examples.—The night after the miracle of the loaves, when Jesus came to his disciples walking on the sea, they were affrighted, supposing that they saw a spirit. But Peter taking courage, said, *Lord if it be thou, bid me come to thee on the water. And he said to him come*, Matt. xiv. 28.—The next day, when many of our Lord's disciples, offended at his discourse in the synagogue of Capernaum, left him, Jesus said to the twelve, *Will ye also go away? Then Simon Peter answered him, Lord to whom should we go, for thou hast the words of eternal life? and we know and are sure, that thou art the Christ, the son of the living God.* In returning this answer, Peter was more forward than the rest, because his faith was strengthened, by the late miracle of his walking

walking on the water.—The same answer Peter gave, when Jesus in private asked his disciples, First, what opinion the people entertained of him? Next what was their own opinion? Matth. xvi. 16. *Simon Peter answered and said, Thou art the Christ, the son of the living God.* Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, *Thou art Peter, and upon this rock I will build my church:—and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, &c.* Many think these things were spoken to Peter alone, for the purpose of conferring on him privileges and powers, not granted to the rest of the apostles. But others, with more reason, suppose, that though Jesus directed his discourse to Peter, it was intended for them all; and that the honours and powers granted to Peter by name, were conferred on them all equally. For no one will say, that Christ's church was built upon Peter singly. It was built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. As little can any one say that the power of *binding and loosing* was confined to Peter; seeing it was declared afterwards to belong to all the apostles, Matth. xviii. 18. John xx. 23. See Pref. to 1 Timothy, Sect. 5. Art. 1. 2. To these things add this, that as Peter made both his confessions in answer to questions which Jesus put to the whole apostles, these confessions were certainly made in the name of the whole. And therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this which was peculiar to him, that he was to be the first, who after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles: an honour which was conferred on Peter in the expression, *I will give thee the keys, &c.*

Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus's daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered.—He was the person, who in the fervour of his zeal for his master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him. Yet this same Peter, a few hours after that, denied his master three different times in the high-priest's palace, and with

oaths.

oaths. After the third denial, being stung with deep remorse, he went out and wept bitterly. This offence therefore Jesus pardoned. And, to testify his acceptance of his lapsed but penitent apostle, he ordered the women to carry the news of his resurrection to Peter by name; and appeared to him before he shewed himself to any other of his apostles. And, at another appearance, he confirmed him in the apostolical office, by giving him a special commission to feed his sheep.—From that time forth, Peter never faltered in his faith: but uniformly shewed the greatest zeal and courage in his master's cause.

Soon after our Lord's ascension, in a numerous assembly of the apostles and brethren, Peter gave it as his opinion, that one should be chosen to be an apostle, in the room of Judas. To this they all agreed, and by lot chose Matthias, whom on that occasion, they numbered with the eleven apostles. See Prelim. Essay I. Art. 1.—On the day of Pentecost following, when the Holy Ghost fell on the apostles and disciples, *Peter standing up with the eleven, lift up his voice: that is, Peter rising up spake with a loud voice, in the name of the apostles, as he had done on various occasions in his master's lifetime, and gave the multitude an account of that great miracle, Acts ii. 14.*—When Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Peter spake.—It was Peter who questioned Ananias and Sapphira, about the price of their lands; and for their lying in that matter, punished them miraculously with death.—It is remarkable also, that although by the hands of the apostles many signs and wonders were wrought, it was by Peter's shadow alone, that the sick, who were laid in the streets of Jerusalem, were healed as he passed by.—Lastly, It was Peter who made answer to the council, for the apostles not obeying their command to preach no more in the name of Jesus.

Peter's fame was now become so great, that the brethren at Joppa hearing of his being in Lydda, and of his having cured Eneas miraculously of a palsy, sent, desiring him to come and restore a disciple to life, named Tabitha, which he did.—During his abode in Joppa, the Roman Centurion Cornelius, directed by an angel, sent for him to come and preach to him. On that occasion the Holy Ghost fell on Cornelius and his company,
while

while Peter spake.—Peter, by his zeal and success in preaching the gospel, having attracted the notice of the inhabitants of Jerusalem, Herod Agrippa, who to please the Jews, had killed James the brother of John, still farther to gratify them cast Peter into prison. But an angel brought him out; after which he concealed himself in the city, or in some neighbouring town, till Herod's death; which happened about the end of the year.—Some learned men think, Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant observes, would probably have mentioned it. Besides, we find him in the council of Jerusalem, which met not long after this to determine the famous question concerning the circumcision of the Gentiles.—The council being ended, Peter went to Antioch, where he gave great offence, by refusing to eat with the converted Gentiles. But Paul withstood him to the face, rebuking him before the whole church, for his pusillanimity and hypocrisy, Gal. ii. 11.—21.

From the foregoing history, it appears that Peter very early distinguished himself as an apostle: That his master greatly esteemed him for his courage, his zeal, and his other good qualities: That he lived in peculiar habits of intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewise distinguished themselves by their talents and good dispositions. But that Peter received from Christ any authority over his brethren, or possessed any superior dignity as an apostle, there is no reason for believing. All the apostles were equal in office and authority; as is plain from our Lord's declaration: *One is your master, even Christ, and all ye are brethren.* The only distinction among the apostles, was that which arose from personal talents and qualifications, a distinction, which never fails to take place in every society. Because, if one distinguishes himself by his superior ability in the management of affairs, he will be respected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whose virtues and talents were singularly conspicuous, acquired a pre-eminence among the apostles: But it was only of the sort founded on personal esteem. And therefore, in their meetings to deliberate on any important affair, the brethren may have wished to hear him speak first; and he com-

monly did so: But that was all. In like manner, in their intercourses with their adversaries, Peter often spake in the name of such of the apostles and brethren as were present: which they willingly allowed, perhaps desired, as thinking him best qualified for the office. The Evangelists also, who wrote their gospels a considerable time after Peter had raised himself in the esteem of the apostles and brethren, added their suffrage to his character, by mentioning him first in the catalogues which they gave of the apostles. And as two of them were themselves apostles, by acknowledging, in that manner, their respect for him, they have shewn themselves entirely free from envy. Lastly, It appears from Peter's epistles, that he did not think himself superior in authority to the other apostles. For if he had entertained any imagination of that sort, insinuations of his superiority, if not direct assertions thereof, might have been expected in his epistles, and especially in their inscriptions. Yet there is nothing of that sort in either of his letters. The highest title he takes to himself, in writing to the Elders of Pontus, is that of *their fellow-elder*, 1 Pet. v. 1.

To the foregoing account of Peter's rank among the apostles, I will add from Lardner on the Can. page 102. that Cassian supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles: And that Jerome himself says, "The keys were given to all the apostles alike, and the church was built on all of them equally. But for preventing dissension precedence was given to one. And John might have been the person. But he was too young. And Peter was preferred on account of his age." See the Pref. to James, Sect. 1. parag. 3.

In the history of the Acts, no mention is made of Peter after the council of Jerusalem. But from Gal. ii. 11. it appears, that after the council, he was with Paul at Antioch. He is likewise mentioned by Paul, 1 Cor. i. 12. iii. 22. from which Pearson infers, that Peter had been in Corinth, before the first Epistle to the Corinthians was written. But this does not follow. In these passages Paul speaks of certain Jews in Corinth, who had been converted by Jesus and Peter. But he does not say they were converted in Corinth. Probably their conversion happened in Judea. If Peter had preached in Corinth, before

Paul

Paul wrote to the Corinthians, he would not have said, *I have planted, Apollos hath watered*; overlooking the labours of Peter. —When Paul wrote his Epistle to the Romans, it may be presumed that Peter was not in Rome. For in that Epistle, Paul saluted many of the brethren there by name, without mentioning Peter. Farther during his two years confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing said or hinted in these epistles, from which it can be gathered, that Peter had ever been in Rome. Probably he did not visit that city, till about the time of Paul's martyrdom.

It is generally supposed, that after Peter was at Antioch with Paul, he returned to Jerusalem. What happened to him after that, is not told in the scriptures. But Eusebius informs us, that Origen in the third Tome of his Exposition on Genesis, wrote to this purpose, “ Peter is supposed to have preached to
 “ the Jews of the dispersion in Pontus, Galatia, Bithynia,
 “ Cappadocia, and Asia. And at length coming to Rome,
 “ was crucified with his head downwards; himself having
 “ desired that it might be in that manner.” Some learned men think, that Peter in the latter part of his life, went into Chaldaea, and there wrote his first epistle; because the salutation of the church at *Babylon*, is sent in it. But their opinion is not supported by the testimony of ancient writers.—Lardner, Can. vol. iii. p. 169. saith, “ It seems to me, that when he (Peter)
 “ left Judea he went again to Antioch the chief city of Syria.
 “ Thence he might go into other parts of the continent, particularly *Pontus, Galatia, Cappadocia, Asia, and Bithynia*, which
 “ are expressly mentioned at the beginning of his first epistle.
 “ In those countries he might stay a good while. It is very likely
 “ that he did so; and that he was well acquainted with the
 “ Christians there, to whom he afterwards wrote two epistles.
 “ When he left those parts, I think he went to Rome: but
 “ not till after Paul had been in that city, and was gone from
 “ it.”

Many ancient writers have said that Peter was crucified at Rome, while Nero persecuted the Christians. And their opinion has been espoused by learned men, both Papists and Protestants. Some however, particularly Scaliger, Salmasius, Fred.

Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter's having been at Rome, rests, he will find it fully set forth by Lardner, (Can. vol. iii. ch. 18.) who concludes his enquiry as follows: " This is the general, uncontradicted, " disinterested testimony of ancient writers in the several parts " of the world, Greeks, Latins, Syrians. As our Lord's pre- " diction concerning the death of Peter is recorded in one of the " four Gospels, it is very likely that Christians would observe the " accomplishment of it. Which must have been in some place. " And about this place, there is no difference among Christian " writers of ancient times. Never any other place was named, be- " side Rome: Nor did any other city ever glory in the martyrdom " of Peter.—It is not for our honour, nor for our interest, " either as Christians or Protestants, to deny the truth of events, " ascertained by early and well attested tradition. If any " make an ill use of such facts, we are not accountable for " it. We are not from a dread of such abuses, to overthrow " the credit of all history. The consequence of which would " be fatal."

SECT. II. *Of the Authenticity of the Epistles of Peter.*

Though some doubts were anciently entertained concerning the second Epistle of Peter, the authenticity of the first was never called in question; being universally acknowledged as Peter's, from the very beginning. In proof of this, Lardner has shewn, Can. iii. p. 216. that Peter's first epistle was referred to by Clemens Romanus, by Polycarp, and by the martyrs of Lyons: That it was received by Thophilus Bishop of Antioch, and quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian; which last calls it, *The Epistle to the inhabitants of Pontus*. Wherefore there can be no doubt that the first epistle of Peter was all along received as an inspired writing, by the whole Christian church.

Eusebius seems to refer to the testimonies just now mentioned, in the following passage: E. H. Lib. II. c. 3. " One epistle of " Peter, called his first, is acknowledged. This the presbyters " of

“ of ancient times have quoted in their writings, as undoubtedly genuine. But that called his second, we have been informed by tradition, has not been received as a part of the New Testament. Nevertheless, appearing to many to be useful, it hath been carefully studied with the other scriptures.” It is evident therefore, that in the time of Eusebius, great regard was shewed even to the second epistle of Peter, by many Christians who esteemed it genuine. For as Le Clerc, quoted by Benson, very well observes: “ If it had not been Peter’s, it would not have seemed useful to any man of tolerable prudence; neither ought it to have been carefully studied with the other scriptures, seeing the writer in many places pretends to be St. Peter himself. On the very account that it was a forgery, it would be noxious; as it is a thing of the worst example, for any man to forge another’s name, or pretend to be the person he is not; and what ought not to be pardoned.” The reader will find another passage in the Preface to James, Sect. 2. paragr. 2. in which Eusebius has spoken of the Epistles of Peter.

From a passage in Origen’s commentary on Matthew, quoted by Eusebius: E. H. L. VI. c 25. it appears that Origen acknowledged Peter’s second epistle. “ Peter, on whom the church is built, hath left an epistle universally acknowledged. Let it be granted that he also wrote a second; for it is doubted of.”—Jerome, in his book of illustrious men, *Art. Peter*: says, “ Peter wrote two epistles called catholic, the second of which is denied to be his, because of its differing in style from the former.”—This difference shall be examined in the Preface to the second Epistle, Sect. 1. towards the end.

Eftius observes, that whoever desires to know the agreement of Peter’s doctrine with Paul’s, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul’s, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

SECT. III. *Of the Persons to whom Peter's first Epistle was written.*

Eusebius, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter's first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillemont and others. But some of the ancients thought this epistle was written to Gentiles also. See Lardner, Canon iii. p. 225. Bede in his prologue to the Catholic epistles, says, St. Peter's epistles were sent to such as had been profelyted from heathenism to Judaism, and after that were converted to the Christian religion.—The author of Misc. Sacra and Benson contend that Peter's first epistle was written to Profelytes of the gate; But Wetstein, that it was written to the Gentiles. Hallet and Sykes argue that both epistles were written to the Gentiles. Lardner thought Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, &c. So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Peter iii. 1. it appears that that epistle was sent to the same people as the first. Wherefore since its inscription is, *To them who have obtained like precious faith with us*, the first epistle must have been sent to believers in general. Accordingly the valediction, 1 Pet. v. 14. is general: *Peace be with you all who are in Christ Jesus*. So also is the inscription: *To the sojourners of the dispersion of Pontus, &c. elected according to the foreknowledge of God*, 1 Pet. i. 1. For the appellation of *sojourners*, does not necessarily imply that this letter was written to none but Jewish believers. In scripture, all religious men are called *sojourners*, and *strangers*, because they do not consider this earth as their home, but look for a better country. (See Gen. xlvii. 9. Ps. xxxix. 12. LXX. Heb. xi. 13. Wherefore, in writing to the Gentile believers, Peter might call them, *sojourners*, as well as the Jews, and exhort them, chap. i. 17. to *pass the time of their sojourning here in fear*: And chap. ii. 11. *Beseech them, as travellers to abstain from fleshly lusts*.—Farther, the

the Gentile believers in Pontus, &c. might be called, *Sojourners of the dispersion of Pontus*, although none of them were driven from their native countries. For *the dispersion* may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription: and that they were few in number, compared with the idolaters and unbelievers, among whom they lived. In this sense, the Jewish Christians of Jerusalem are said to have been *dispersed through Judea and Samaria*, by the persecution raised after the death of Stephen, Acts viii. 1.—Lastly, the appellation, *elect*, which is added to that of, *strangers of the dispersion*, does not imply, that none but Jewish believers are meant. All who profess the gospel, whether they be Jews or Gentiles, are in scripture said to be *elect*, that is made the visible church and people of God. It may therefore be allowed that the expressions *sojourners of the dispersion, elect, &c.* comprehend the Gentile christians of Pontus, as well as the Jewish; especially seeing they are said to be *elect according to the foreknowledge of God*. For that is a plain allusion to God's promise, of blessing all nations in Abraham's seed.

Secondly, There are things written in this Epistle, which are peculiar to the Gentiles, and cannot be understood of the Jews. For example, chap. i. 14. *As obedient children, do not fashion yourselves according to the former lusts, in your ignorance*: This, as Lardner observes, might very properly be said to persons converted from heathenism, but not to the Jews, who from their infancy knew the true God by means of the Mosaic revelation. Besides, no where in the New Testament, are the Jews represented as living in *ignorance* or *darkness*.—Chap. i. 18. *Ye were redeemed from your foolish behaviour, delivered to you by your fathers*. This might be said of the Gentiles, rather than of the Jews, if by *foolish behaviour*, the apostle meant the worship of idols, who in scripture are termed *τα ματαια*, Acts xiv. 15. For the idolatrous worship practiced by the Gentiles was delivered to them by their fathers. But if by *foolish behaviour*, the apostle meant a superstitious wicked behaviour, it might be said of the Jews as well as of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20. speaking of Christ, the apostle says, *Who was manifested in these last times for you. 21. who through him believe in God, who raised him up*

from the dead. This could neither be said to Jews, nor to Profelytes as Benfon supposes. For their belief in God, was founded on the revelations made by the prophets, and not on the revelations made to them by Christ. But it well agrees to the Gentiles, who, till they were enlightened by the gospel of Christ, had not the least knowledge of the true God. Besides, no one will say, that Christ was manifested for the Jews and Profelytes only.—Chap. ii. 10. *who formerly were not a people, but now are a people of God.* This applies to the Gentiles only. See Rom. ix. 24. 25.—Chap. iv. 3. *For the time which hath passed of life, is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousnesses, lusts, excesses in wine, revellings, banquetings, and abominable idolatries.* Though Peter in this passage joined himself with the persons of whom he speaks, it does not follow, either that he was guilty of idolatry, or that the persons, with whom he joined himself, were Jews. Idolatry was a crime which the Jews, ever since their return from Babylon, had avoided; and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in lasciviousness, &c. This passage therefore is addressed to the Gentile christians alone, with whom the apostle joins himself, to avoid giving them offence, and to render his discourse the more persuasive.

The passages which appear inconsistent with the supposition, that this Epistle was written to the Gentiles as well as to the Jews, are the two following: chap. ii. 9. *But ye are an elected race, a kingly priesthood, an holy nation, a purchased people.* These honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the Gentiles as well as to the Jews. And this is what the apostle here declares; as is plain from his adding: *That ye should declare the perfections of him, who hath called you from darkness into his marvellous light, who formerly were not a people, but now are a people of God, &c.*—Chap. ii. 12. *Have your behaviour among the Gentiles comely, &c.* But the Gentiles here, are the unbelieving Gentiles; a sense which the word has, Cor. x. 32. *Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.*

Upon the whole, I agree with those who think the first epistle of Peter was written, to the whole body of Christians, who resided in the countries of Pontus, Galatia, &c. and that whether they were of Jewish or Gentile extraction.

SECT. IV. *Of the Apostle Peter's Design in writing this Epistle ; and of the Matters contained in it.*

It is well known, that antiently in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the apostles of Christ who were then alive, considered themselves as especially called upon to comfort, and encourage their suffering brethren. With this view, the apostle Peter wrote his first epistle to the Christians in Pontus, &c. wherein he represented to them, the obligation the disciples of Christ were under to suffer for their religion; and suggested a variety of motives to persuade them to suffer cheerfully.

The enemies of the Christians, to enrage, not only the magistrates against them, but all who had any regard to the interests of society, represented them every where as atheists, and enemies of mankind, because they would not comply with the common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniated them also, as movers of sedition, and as addicted to every species of wickedness. To wipe off these foul aspersions, Peter, in this epistle, earnestly beseeched the brethren of Pontus, &c. to behave, both towards the magistrates and towards their heathen neighbours, in a blameless manner, and to be remarkable for every virtue; that by their general good behaviour, they might make their enemies ashamed of the calumnies which they uttered against them.—Withal, that they might know how to conduct themselves on every occasion, he gave them a particular account of the most important duties of civil and social life. Wherefore, though this epistle had an especial reference to the circumstances of the Christians in the first age, it is still of great use for enforcing the obligations of morality, and in promoting holiness,

ness, among the professors of the gospel.—Moreover, it contains some deep mysteries, not so plainly discovered in the other inspired writings: such as, 1. That it was the Spirit of Christ, which spake anciently in the Jewish prophets, chap. i. 11. and particularly in *Noah*, chap. iii. 19.—2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor punished; but are at present *spirits in prison*, reserved to judgment and punishment.—3. That the water of the flood, which bare up Noah and his family in the ark, and preserved them from perishing, was a type of the water of baptism, and of its efficacy in saving those, who, besides being washed with that water, give the answer of a good conscience, agreeable to the true meaning of baptism.—4. That the devil goeth about like a roaring lion, seeking whom he may swallow up: consequently, that evil spirits are now employed in tempting men; and that their purpose in tempting them, is to destroy them, chap. v. 8.

As the design of this epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Oltervald says of the first Epistle of Peter, “It is one of the finest books in the New Testament,” and of the second, “That it is a most excellent epistle, and is written with great strength and majesty.”—Erasmus’s opinion of Peter’s first Epistle is, “It is worthy of the Prince of the apostles, and full of apostolical dignity and authority.” He adds, “It is (*verbis parca, sententiis differta*) sparing in words, but full of sense.”—Lardner observes, that Peter’s two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration; and of the fulfilment of Christ’s promise to Peter and Andrew, *Follow me, and I will make you fishers of men.*

Peter’s epistles, therefore, being of great and general use, and so excellently composed, should, like the other inspired writings, be read and studied by Christians in every age, with the utmost care; not only for comforting them under affliction, but for directing them to a right behaviour in all the different relations of life.

SECT. V. *Of the Place and Time of writing Peter's First Epistle.*

From Peter's sending the salutation of the church at Babylon, to the Christians in Pontus, it is generally believed that he wrote his first Epistle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively Rev. xvii. xviii. namely *Rome*, the learned are not agreed, which of them is the *Babylon* meant in the salutation.

Pearson, Mill, and Le Clerc, think the apostle speaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of some note. Yet, if we may believe Lardner, there is no mention made of any church or bishop at the Egyptian Babylon, in any of the writers of the first four centuries: consequently, it is not the Babylon in the salutation.—Erasmus, Drusius, Beza, Lightfoot, Basnage, Beaufobre, Cave, Wetstein, and Benson, think the apostle meant Babylon in Assyria. And in support of this opinion, Benson observes, that the Assyrian Babylon being the metropolis of the Eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon: And, that it is not probable, he would date his letter from a place by its figurative name.—But Lardner says the Assyrian Babylon was almost deserted in the apostle's days; and adds, can. vol. iii. page 246. “ If the
 “ Assyrian Babylon was not now subject to the Romans, but to
 “ the Parthians, which I suppose to be allowed by all, it cannot be
 “ the place intended by Peter. For the people to whom he
 “ writes, were subject to the Romans: And at the time of
 “ writing this epistle, he must have been within the territories
 “ of the same empire, 1 Ep. ii. 13, 14. *Submit yourselves to*
 “ *every ordinance of man for the Lord's sake: Whether it be to*
 “ *the king, or rather Emperor, as supreme, or unto governors*
 “ *sent (from Rome) by him for the punishment of evil doers,*
 “ *and for the praise of them that do well.* Again, ver. 17. *Honour the king:* or rather *the Emperor.* If St. Peter had not now
 “ been within the Roman territories, he would have been led to
 “ express

“ exprefs himself in a different manner, when he enforced obedience to the Roman Emperor.—St. Peter requires fubjection to *governors ſent by the Emperor*; undoubtedly meaning from *Rome*. I fuppoſe that way of ſpeaking might be properly uſed in any part of the empire. But it might have a ſpecial propriety, if the writer was then at Rome.” To theſe particulars, I add that Peter’s letter was directed only to the inhabitants of the leſſer Aſia.

Whitby, Grotius, and all the learned of the Romiſh communion, are of opinion that by Babylon, Peter meant figuratively *Rome*, called Babylon by John likewise, Rev. chap. xvii. xviii. And their opinion is confirmed by the general teſtimony of antiquity; which, as Lardner obſerves, is of no ſmall weight.—Eufebius, E. H. l. ii. c. 15. informs us, that Clemens in the ſixth book of his Inſtitutions, and Papias biſhop of Jeruſalem, ſaid that Mark’s goſpel was written at the requeſt of Peter’s hearers in Rome; and “ that Peter makes mention of Mark in his firſt Epiſtle, which was written at Rome itſelf. And that he (Peter) ſignifies this, calling that city figuratively, Babylon; in theſe words, *The church which is at Babylon, elected jointly with you, ſaluteth you. And ſo doth Mark my ſon.*” This paſſage Jerome tranſcribed in his book of illuſtrious men. (Art. Mark) from Eufebius, and adds poſitively, “ That Peter mentions this Mark in his firſt Epiſtle, figuratively denoting Rome by the name of Babylon; *The church which is at Babylon, &c.*”—It is generally thought, that Peter and John, gave to Rome the name of *Babylon* figuratively, to ſignify, that it would reſemble Babylon in its idolatry, and in its oppoſition to and perſecution of the church of God. And that, like Babylon, it will be utterly deſtroyed. Theſe things however, the inſpired writers did not think fit to ſay plainly, concerning Rome, for a reaſon which every reader may eaſily underſtand.

Concerning the time of writing this Epiſtle. See Pref. to 2 Peter, Seçt. 2.

CHAP. I.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

TO comfort the brethren of Pontus, &c. under their sufferings, St. Peter put them in mind of the glories of that inheritance, of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3—in order that they may be capable of enjoying that incorruptible, undefiled, and unfading inheritance, which was preserved in heaven for them who by the power of God are guarded through faith to salvation, ver. 4, 5.—This he said might be matter of great joy to them, though they suffered persecution. Then to reconcile them to their sufferings, he suggested various powerful persuasives: Such as, that their sufferings would soon be over; That they were necessary to try and improve their faith; That the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised, in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unpeakable, ver. 8.—knowing that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to shew the greatness and certainty of this salvation, he observed that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which the Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle insinuated, that if his disciples suffered patiently and courageously, after his example, they might expect to be rewarded as he was.

The apostle having thus comforted the persecuted brethren to whom he wrote, by recalling to their remembrance the great objects of their faith and hope, he exhorted them to hope strongly for the blessings that were to be brought to them, at the revelation of Jesus Christ, ver. 13.—And, as became the children of God, the heirs of these great blessings, to avoid the lusts which they formerly indulged while uncovered: ver. 14.—And to imitate

imitate God in his holiness: ver. 15, 16.—And, from the consideration of the future judgment, to live in the fear of God, ver. 17.—Knowing that they were redeemed from their wicked manner of living, not with silver and gold, but with the precious blood of Christ, as a sin-offering appointed by God himself before the foundation of the world; that their hope of pardon, might be firmly founded in the unchangeable purpose of God, ver. 18,—21.—Next, the apostle told the christians of Pontus, that, seeing they had purified their hearts from fleshly lusts by receiving the gospel, and had attained sincere brotherly love, he hoped they would love one another always from a pure heart,

OLD TRANSLATION.

CHAP. I. I Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

GREEK TEXT.

Ι ΠΕΤΡΟΣ ΑΠΟΣΟΛΟϞ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΕΚΛΕΚΤΟΙΣ ΠΑΡΕΠΙΘΗΜΟΙΣ ΔΙΑΣΠΟΡΑΣ ΠΟΝΤΟΥ, ΓΑΛΑΤΙΑΣ, ΚΑΠΠΑΔΟΚΙΑΣ, ΑΣΙΑΣ, ΚΑΙ ΒΙΘΥΝΙΑΣ

Ver. 1.—1. *Pontus*. The kingdom properly called *Pontus* was possessed by six princes of the name of Mithridates, the last of whom surnamed Eupator, waged war against the Romans many years, but being at last overcome, they seized his paternal kingdom and all his other dominions.—*Pontus* lay on the south side of the eastern part of the Euxine sea, extending from the river Halys on the west to the country of Colchis on the east.—In the time of the Roman Emperors *Pontus* was distinguished into three parts. The western division was called the *Galatian Pontus*, because southward it was bounded by a part of Galatia. The chief city of this division was *Amisus*.—The eastern division was called the *Cappadocian Pontus*, because on the south it was bounded by Cappadocia. Its chief city was Trapezus, which being peopled by a colony from Sinope, it was properly a Grecian city.—The middle division was called the *Polemonian Pontus*, and was separated from the Galatian Pontus by the river Thermoodon, beside which the Amazons are fabled to have dwelled.

2. *Galatia*, or Gallogræcia was bounded on the west by Phrygia, on the north by Paphlagonia and part of Pontus: on the east, by the river Halys and a part of Cappadocia; and on the south by Lycaonia. It was called *Galatia*, from the Gauls to whom Nicomedes king of Bithynia gave it as a reward for their having assisted him in his wars against his brother. See pref. to Galatians, paragr. 1.—The chief cities of Galatia were Ancyra now called *Angora*, Tavium, Germa, and Pessinus. In these cities it is supposed the churches of Galatia were planted, to whom the apostle Paul wrote his epistle, which in our Canon is inscribed to the churches of Galatia. It was

heart, as brethren, ver. 22.—a relation in which they stood to each other, by being born again as sons to God, through the incorruptible seed of the word: So that the poorest and meanest believer, is not only the brother of every other believer, but he is a more noble and estimable person, than the greatest prince on earth, who is not like him a son of God, ver. 23.—And in proof of this, Peter observes, that the noblest earthly descent, and the highest titles of honour, are short lived, like the flowers of the field, ver. 24.—But, that the more honourable noonty which is founded on the belief of the word of Christ, whereby men are made partakers of the nature of God, continues through all eternity, ver. 25.

NEW TRANSLATION.

CHAP. I. I Peter an apostle of Jesus Christ, to the *sojourners of the dispersion of Pontus* ¹ *Galatia*, ² *Cappadocia*, ³ *Asia*, ⁴ and *Bithynia*, ⁵ *elect* ⁶

COMMENTARY.

CHAP. I. I Peter an apostle of Jesus Christ, to the Jewish and Gentile believers, (Pref. Sect. iii.) who are *sojourners dispersed through Pontus, Galatia, Cappadocia, the proconsular Asia, and Bithynia, elect*

a country of great extent, and in later times was governed by kings, as appears from Tully's oration in defence of Dejotarus a king of Galatia, which is still extant in his works.

3. *Cappadocia*. The whole of the region lying on the south-east side of the Euxine sea, and reaching downwards to mount Taurus was called *Cappadocia*. This country, when possessed by the Persians, was divided into two Satrapies, which afterwards were made two kingdoms by the Macedonian princes Alexander's successors. The one of these was called *Pontus* simply, and sometimes *the Cappadocian Pontus* already described. The other was called *Cappadocia ad Taurum, the great Cappadocia, and Cappadocia proper*. Cellarius says the inhabitants of great Cappadocia were called *Leucosyrians, and Syrians*. — Under Archelaus and the princes who immediately preceded him, Cappadocia was divided into ten districts, five of which were near mount Taurus, and five more remote. To these the Romans added, as an eleventh district, that part of Cilicia which was on the west of Taurus. Of this district the chief city was Mazaca, afterwards called Cesarea: and near it was the village Dacora where Eunomius the Arian was born. The rest of Cilicia lying beyond the Taurus, was bounded by that mountain on the west and north, but on the south by the Mediterranean Sea, and on the east by mount Amanus which separated it from Armenia. The passes of this ridge of mountains are so strait, that Alexander with much difficulty marched his army through them, to fight the Persians.

4. *Asia*. The last king of this country was Atalus, who by his testament bequeathed his kingdom to the Romans. He, like his predecessors, held his court in Pergamus a city of Mysia. But when
the

2 Elected according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2 Κατὰ προγνωσιν Θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοήν καὶ ραντισμὸν αἵματος Ἰησοῦ Χριστοῦ· Χάρις ὑμῖν καὶ εἰρήνη πλεθυνθεῖη.

the Romans took possession of his dominions, they made Ephesus the seat of their government, which they administered first by a Prætor, and then by a Proconsul. According to Sigonius, the Roman province called *Asia* comprehended Mysia, Phrygia, Eolis, Ionia, Caria, Doris, Lydia, Lycæonia, and Pisidia: all which are on this side mount Taurus. But Bithynia, Paphlagonia, Galatia, and Lycia, although on this side of Taurus, were not comprehended in the Roman province: for Lycia was given to the Rhodians, and the rest were governed by their own Tetrachs, after whose extinction their countries were formed into a province distinct from that of Asia.—The countries on the other side of Taurus, namely, Pamphylia, Isauria and Cilicia, were possessed by the kings of Syria Alexander's successors.

5. *Bithynia*. This country was anciently called *Bebrycia*, from the Bebryces who inhabited it before they were expelled by the Thracians, Bithynians, and Thynians. On the west it was bounded by the Thracian Bosphorus, and a part of the Propontis; on the south by the river Ryndacus, and mount Olympus; on the north by the Euxine Sea; on the east its boundaries are fixed differently by different geographers. Pliny extends Bithynia to the river Parthenius: Ptolemy says it comprehended that part of Paphlagonia which lay on the Euxine sea; but the southern part he ascribes to Galatia. The metropolis of Bithynia was Nicomedia, a city famous, not only under the kings of Bithynia but under the emperors, particularly Diocletian who had a palace there, the burning of which occasioned the tenth general persecution of the Christians.—Chalcedon, an ancient city in this country situated on the Bosphorus which divided Europe from Asia, was famous for the council which met in it, and condemned the Eutychian heresy.

From the foregoing account of the countries mentioned in the inscription of Peter's first epistle it appears, that it was written to the Christians who were dispersed through all the countries of the lesser Asia. In these countries the apostle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which still remain, and of which Peter hath made honourable mention, 2 Ep iii 15, 16.

6 *Elected*. In the original, the word *elected*, is prefixed to *strangers of the dispersion*; yet as it stands in concord with, *according to the foreknowledge of God*, it must in the translation be joined therewith, as in the English version.—The sojourners of the dispersion, are said to have been *elected according to the foreknowledge of God*, not because they

2 according to the foreknowledge¹ of God the Father, (εἰς, 167.) through sanctification of the Spirit,² (εἰς, 147.) in order to obedience, and sprinkling of the blood³ of Jesus Christ: *May grace and peace be multiplied to you.*

2 according to the foreknowledge of God the Father, to be his people, through sanctification of the Spirit, in order to their giving obedience to the gospel, and to their being sprinkled with the blood of Jesus Christ, as a token of their being admitted into the gospel-covenant: *May grace and peace be multiplied to you.* See Rom. 1. 7. notes 3, 4.

they were elected to eternal life. A letter directed in that manner, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life, till it was made sure by his final perseverance. But, the persons to whom the apostle wrote, were all, with propriety, said to be *elected according to the foreknowledge of God*, because agreeably to the original purpose of God discovered in the prophetic writings, Jews and Gentiles indiscriminately were made the visible church and people of God, and entitled to all the privileges of the people of God by their believing the gospel. In this sense, the word *elected*, is used in other passages of scripture. See 1 Theff. i. 4. note 2.

Ver. 2.—1. *According to the foreknowledge of God.* God's foreknowledge of all believers to be his people, was revealed in the covenant with Abraham. This the apostle mentions, to shew the Jews that the believing Gentiles were no intruders into the church of God. He determined from the beginning to make them his people.—See Rom. xi. 2. where God is said to have foreknown the whole Jewish nation; and 1 Pet. i. 20. where the sacrifice of Christ is said to be foreknown before the foundation of the world.

2. *Through sanctification of the Spirit.* This being spoken of all the strangers of the dispersion without exception, it cannot mean their *sanctification from sin*, but their *separation from their unbelieving brethren* by their professing the gospel. Now this is called the *sanctification of the Spirit*, because it had been brought to pass by the operation of the Spirit, who having enabled the apostles to prove the divine original of the gospel by miracles, had persuaded the sojourners of the dispersion, not only to obey the gospel, but to be sprinkled emblematically with the blood of Jesus in token of their faith: So that by their belief and profession of the gospel, they were totally separated, both from the unbelieving Jews and from the unbelieving Gentiles: a sense which the word *sanctification* often hath in scripture. See Eff. iv. 53.

3. *And sprinkling of the blood of Jesus.* As the Israelites, after having declared their consent to the Sinaitic covenant, Exod. xxiv. 7. were formerly initiated into that covenant by being sprinkled with the blood of the sacrifices whereby it was ratified, so all who receive the gospel, being emblematically sprinkled with the blood of Jesus in the Lord's supper, and in the Lord's supper, are initiated

3 Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time :

3 Εὐλογητός ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτῆς ἐλεος ἀναγεννησας ἡμᾶς εἰς ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

4 εἰς κληρονομίαν ἀφθάρτου καὶ ἀμιαντοῦ καὶ ἀμάρταντου, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς,

5 τῶν ἐν δυνάμει Θεοῦ φρεσμενῶν δια πίσεως, εἰς σωτηρίαν ἑτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

into the gospel-covenant, which was ratified by the shedding of the blood of Jesus as a sacrifice. Hence apostates themselves, are said to have been *sanctified by the blood of the covenant*, Heb. x. 29. Hence also it is said of Messiah, Isaiah lii. 15. *He shall sprinkle many nations* : He shall initiate many nations into the gospel-covenant ; in allusion to the sprinkling of the Israelites at Sinai.

Ver. 3.—1. *Hath begotten us again to a living hope.* This is a Hebraism for *a hope of life*. Accordingly the Syriac version hath here, *in spem vitæ ; to an hope of life*. Believers of all nations are begotten to the hope of a new life after death, through the covenant of grace made with our first parents after the fall. To the same hope they are begotten a second time, through the resurrection of Christ from the dead. See the following note.

2. *Through the resurrection of Jesus Christ from the dead.* Jesus having been put to death by the Jews for calling himself the Son of God, his resurrection was a declaration from God that he is his Son : And to shew this, God termed his raising him, *his begetting him*, Acts xiii. 33. Wherefore, Jesus having promised to return and raise the dead, his resurrection is both a proof and a pledge of our resurrection : on which account God is fitly said to have begotten us again to the hope of life, through the resurrection of Jesus Christ from the dead.

Ver. 4.—1. *To an inheritance incorruptible, &c.* Through the same resurrection, God hath begotten us to the hope of obtaining an inheritance incorruptible. This is that country which was promised to Abraham and to his spiritual seed, under the emblem of *Canaan*, and which is called, 2 Pet. iii. 13. *A new heavens and a new earth*.—This happy country is said to be *incorruptible*, because it shall neither be destroyed by the waters of a flood, nor by fire, as this earth hath been, and in the end will be.—Also, it is said to be *undefiled*, because

3 Blessed BE the God and Father of our Lord Jesus Christ, *who according to his great mercy, hath begotten us again ' to a living hope, through the resurrection of Jesus Christ from the dead,* ²

4 to an inheritance ' incorruptible, and undefiled, and *unfading, preserved in the heavens* ² (εἰς) *for us,*

5 who by the power of God are guarded ' through faith, *to the salvation* ² *prepared to be revealed in the last time.*

3 *Praised be the God and Father of our Lord Jesus Christ, who according to his great mercy, hath begotten us Jews and Gentiles, a second time to the hope of a new life after death, through the resurrection of Jesus Christ from the dead,*

4 *And to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for us, (so that it is better than any earthly inheritance)*

5 *who by the power of God are safely guarded, against Satan and his instruments our spiritual enemies, (1 Pet. v. 8.) through faith till we obtain the salvation prepared to be revealed in the last time; the time of Christ's second coming.*

cause it shall not, like the earthly Canaan, be defiled with the sins of its inhabitants, Levit. xviii. 28. For into the heavenly country, nothing shall enter that defileth, Rev. xxi. 27. Lastly, it is said to be *unfading*, because it will never wax old; and because its beauties will remain fresh through all eternity, and its pleasures will never become insipid by enjoyment.

2. *Preserved in the heavens.* This inheritance is said to be *in the heavens*, because of its excellence; and to be *preserved there*, to denote its certainty and permanency. Or, the expression may be understood literally, as an allusion to our Lord's words, *I go to prepare a place for you.* Accordingly in the following verse, it is represented as already prepared to be revealed in the last time.

Ver. 5.—1. *Who by the power of God are guarded, or defended, through faith.* The word *ἑσπεριωμενος*, signifies *guarded in a garrison.* The term is very emphatical here. It represents believers, as attacked by evil spirits and wicked men their enemies, but defended against their attacks by the power of God, through the influence of their faith, 1 John v. 4. just as those who remain in an impregnable fortress, are secured from the attacks of their enemies, by its ramparts and walls.

2. *Salvation prepared to be revealed in the last time.* This salvation, in the opinion of some, is the deliverance from the destruction brought on the Jewish nation by the Romans, which the disciples of Christ obtained, by observing the signs mentioned in their master's prophecy concerning that event. For when they saw these signs take place they fled from Jerusalem to places of safety, agreeably to their master's order, Matt. xxiv. 16. But what is said, ver. 9.—12. concerning

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory;

6 Εν ᾧ, αγαλλιασθε, ολιγον αρτι (ει δεον εστι) λυπηθηντες εν ποικιλοις πειρασμοις·

7 ινα το δοκιμιον υμων της πισειως πολυ τιμιωτερον χρυσιε τε απολλυμενε, δια πυρος δε δοκιμαζομενε, ευρεθη εις επαινον και τιμην και δοξαν, εν αποκαλυψει Ιησε Χρισε·

8 Ον εκ ειδότες αγαπατε, εις ον αρτι μη ορωντες, πισειουστε δε, αγαλλιασθε χαρα ανεκλαλητω και δεδοξασμενη·

cerning this salvation; that it is *a salvation*, not of the body but of the soul to be bestowed as the reward of faith; that the prophets who foretold this salvation, searched diligently among what people and at what time the means of procuring it were to be accomplished; that it was revealed to the prophets, that these means were to be accomplished, not among them but among us; and that these things were preached by the apostles as actually come to pass: I say the above mentioned particulars concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Christians from the destruction of Jerusalem, but are applicable only to the salvation of believers in general from eternal death, by a resurrection to an immortal life in heaven, at the time of Christ's coming, when this salvation is to be revealed; and that time is called *the last time*, because it will be the concluding scene of God's dispensations, relating to our world.

Ver. 6.—1. *Be exceeding glad.* So αγαλλιασθε, is rendered by our translators, Matt. v. 12. Properly the word signifies *to leap for joy*.

2. *Since it is needful.* From this we learn, that the people of God are never afflicted, except when it is necessary for their improvement in virtue that they may become meet for the heavenly inheritance. What a consolation is this to the afflicted!

Ver. 7.—1. *The proof of your faith, much more precious than of gold.* In the first age, the Christians were subjected to persecution and death, that their faith being put to the severest trial, mankind might have in their tried and persevering faith, what is infinitely more profitable to them than all the gold and silver in the world; namely, such

6 (Ev ᾧ, 167. 67.) *On account of this, be exceeding glad,¹ THOUGH for a little while still (since it is needful²) ye are made sorry by divers trials;*

7 that the trying of your faith, much more precious than of gold¹ which perisheth, (δὲ, 100.) though proved by fire, may be found to praise, and honour, and glory, at the revelation² of Jesus Christ:

8 Whom not having seen¹ ye love,² on whom, not now looking,³ but believing,⁴ ye greatly rejoice IN HIM with joy unspeakable, and full of glory,⁵

6 *On account of this great salvation firmly hoped for by you, be ye exceeding glad, though for a little while still (since it is necessary) ye are made sorry by divers afflictions, sent on you as trials of your faith and hope;*

7 *that the trying of your faith, which is of much greater value to the world than the trying of gold which perisheth, though proved in the most perfect manner by fire, may be found to issue in praise to God, and in honour and glory to yourselves, at the revelation of Jesus Christ:*

8 *Whom, though ye never saw him, ye love; on whom not now looking with your bodily eyes, but believing the accounts given of him by the eye-witnesses, ye greatly rejoice in him as your Saviour with joy unspeakable, and which will be full of glory to you at the judgment,*

such an irrefragable demonstration of the truth of the facts on which the Christian religion is built, as will bring praise and honour and glory to God, and to the martyrs themselves, at the last day. For what can be more honourable to God, than that the persons whom he appointed to bear witness to the resurrection of Christ, and to the other miracles by which the gospel was established, sealed their testimony with their blood? Or, what greater evidence of the truth of these miracles can the world require, than that the persons who were eye-witnesses of them, lost their estates, endured extreme tortures, and parted with their lives, for bearing testimony to them? Or, what greater felicity can these magnanimous heroes wish to receive, than that which shall be bestowed on them at the revelation of Jesus Christ, when their testimony shall be put beyond all doubt, their persecutors shall be punished, and themselves rewarded with the everlasting possession of heaven?

2. *At the revelation of Jesus Christ.* When the first coming of Christ into our world is spoken of, the verb φανερω is commonly used, 1 Tim. iii. 16. 1 Pet. i. 20. 1 John i. 2. iii. 8. Yet for a reason to be mentioned, 1 John ii. 28. note 2. it is applied with peculiar propriety likewise, to denote Christ's coming to raise the dead and judge the world, which here and ver. 13. and 1 Cor. i. 7. is termed ἀποκαλύψις, the revelation, and the revelation of his glory, 1 Pet. iv. 13, because on that occasion, appearing in his own glory as the Son of

9 Receiving the end of your faith, *even* the salvation of your souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you ;

11 Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

9 κομιζομενοι το τελος της πισεως υμων, σωτηριαν ψυχων.

10 Περι ης σωτηριας εξεζητησαν και εξηρευνησαν προφηται οι περι της εις υμας χαριτος προφητευσαντες.

11 Ερευνωντες εις τινα, η ποιον καιρον εδηλε το εν αυτοις πνευμα Χριστου, προμαρτυρομενον τα εις Χριστον παθηματα, και τας μετα ταυτα δοξασ.

God, and in the glory of his Father as Judge, attended by an host of angels, he will reveal or shew himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion all infidels and wicked men, who denied him to be the Son of God, and rejected his gospel; and will punish them with everlasting destruction, 2 Thess. i. 8.

Ver. 8.—1. *Whom not having seen.* The word *ειδοτες*, literally signifies *knowing*. But it sometimes signifies *seen*, Matt. ii. 2. *Ειδομεν, ουκ εχοντες ειναι τον υιον της βασιλειας των ουρανων.* See also ver. 9, 10.—In this sense Thucydides likewise uses the word, as Wetstein has shewed.

2. *Ye love*; namely, on account of his amiable character, and for the great benefits he hath bestowed on you.

3. *On whom not now looking.* Here *αζωντες* hath the sense of *εισορωτες*, by virtue of the preposition *εις*, which goes before in this clause.

4. *But believing.* This is an allusion to our Lord's words to Thomas, John xx. 29. *Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.*

5. *And full of glory.* In support of this translation, Estius observes that the participle *δεδοξαμενη*, is put for the adjective. But Bengelius thinks the participle is used in its proper signification, to denote that the joy of believers will be glorified, or rendered stable by Christ at the judgment.

Ver. 9.—1. *Receiving the reward of your faith.* The word *τελος*, rendered *reward*, properly signifies *the end*. But it is fitly translated *reward*, because, as Beza observes, the reward is *the end* for which any work is performed. See Rom. vi. 21. note.

2. *The salvation of your souls.* See ver. 5. note 2.—The salvation to be accomplished by Messiah, was thought by the Jews to be a salvation

9 receiving the reward¹ of your faith, EVEN the salvation² of YOUR souls.

10 Concerning which salvation the prophets inquired accurately, and searched diligently, who have prophesied (περι) concerning the grace TO BE BESTOWED on you.

11 Searching diligently,¹ (εις, 148.) of what PEOPLE, (η, 195.) and what kind of time the Spirit of Christ who WAS in them² did signify, when he testified before, the sufferings (εις, 148.) of Christ, and the glories following³ these.

9 because, like conquerors in the games, ye shall then receive (τελος) the reward of your faith even the salvation of your souls.

10 Concerning the nature and manner of which salvation, the prophets themselves inquired accurately, and searched diligently, who have prophesied concerning the means by which, and the time when, the great blessings to be bestowed on you were to be procured.

11 In particular, they employed, themselves in searching diligently, (εις τινα supply λαον) of what people and of what period of time, the Spirit of Christ who inspired them did signify, when by them he foretold the sufferings of Christ, and the glories which were to follow to him and to mankind, after these sufferings.

salvation from the Roman, and every foreign yoke. But that was only a salvation of their bodies. Whereas the salvation which believers expect from Christ, is the salvation of their souls from sin, and of their bodies from the grave. See chap. iv. 6. note 2.

Ver. 10. Concerning the grace to be bestowed on you The original clause της εις υμας χαριτου, is an ellipsis of the same kind with ver. 11. τα εις χειριον παθηματα. But to render the sentences complete, the word αποδοσαμεν, must be supplied in both. By grace, Benson understands the gospel revelation.

Ver. 11. — 1. Searching diligently of what people, &c. From this it appears, that in many instances, the prophets did not understand the meaning of their own prophecies, but studied them, as others did, with great care in order to find it out. See Dan. vii. 23. xii. 8. This care they used, more especially in examining the prophecies which they uttered concerning the Christ, being extremely solicitous to know what people were to put him to death, and what time for that event the Spirit of Christ who was in them did signify, when he testified the sufferings, &c. and by the assistance of the Spirit, they obtained the knowledge mentioned, ver. 12.

2. The Spirit of Christ who was in them. Here Peter assures us, that the inspiration of the Jewish prophets, was derived from Christ. It was his Spirit, (see Gal. iv. 6. note) who spake in them. The same spirit he promised to his apostles, John xvi. 7. 13. Wherefore, the prophets and apostles, being inspired by one and the same spirit, their doctrine must be, as in fact it is, the same.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

12 Οἷς ἀπεκαλυφθῆ, ὅτι ἔχ' ἑαυτοῖς, ἡμῖν δὲ διηκονοῦντα, ἃ νῦν ἀνηγγελη ὑμῖν δια τῶν ευαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσάλεντι ἀπ' οὐρανοῦ· εἰς ἃ ἐπιθυμοῦσιν ἀγγελοὶ παρακυψαί.

13 Διὸ ἀναζώσαμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νηφοντες, τελειῶς ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

3. *The glories following.* The glories which followed the sufferings of Christ, were, 1. The glory of his resurrection. 2. Of his ascension into heaven, and exaltation to the government of the universe. 3. Of his sending down the Holy Ghost on his apostles and disciples, to enable them to propagate the gospel effectually. 4. Of his returning to the earth, to raise the dead, and judge the world: and 5. Of his introducing the spiritual seed of Abraham, in a body, into the heavenly country. These were the glories, of which Christ himself spake, Luke xxiv. 26.

Ver. 12.—1 *Concerning themselves.* Parkhurst in his Grammar prefixed to his Dictionary, p. 73, observes that in Greek the dative case is often governed by a preposition which is understood; and among the rest mentions ἐπι concerning, I have therefore supplied it in the translation of this passage, being authorized to do so by the context.

2. *Who have preached the gospel to you with the Holy Ghost.* It was Paul chiefly who preached the gospel to the persons to whom this epistle was written. Of him, therefore, and of his assistants, Peter speaks in this passage; and affirms that, he with the rest of the apostles, in preaching and writing the doctrines of the gospel, were assisted by the Holy Ghost: And that in general the first preachers confirmed their testimony concerning their master, by working miracles, and by exercising the spiritual gifts.

3. *Into which things;* namely, the sufferings of Christ, the glories following his sufferings, the nature of the salvation which he hath wrought for us by his death, the constitution of the Christian church, together with the prophecies and types in which all these things were foretold.

4. *Angels desire to look attentively.* Παρακυψαί, literally *to stoop*. But *stooping*, being the action of one who desires to look narrowly into a thing, it is properly translated, *look attentively*. The omission of the article before ἀγγελοῖ, renders the meaning more grand. Not any

12 *To them* it was revealed, that not *CONCERNING* ¹ themselves, but *us*, they *ministred these things*; which things have now been reported to you by them *who* have preached the gospel to you with the Holy Ghost ² sent down from heaven: into which things ³ angels earnestly desire to look attentively. ⁴

13 Wherefore *having the reins of your mind girded*, ¹ AND *watching*, do ye perfectly hope for the gift (Φερονεμνυ, 12. 2.) to be brought to you (εν) at the revelation of Jesus Christ. (See ver. 7. note 2.)

12 In consequence of their searching, *to them* it was discovered, that not concerning themselves and their contemporaries, but concerning *us*, they foretold these things: which things have now been reported to you, as come to pass among us, by the apostles and other eye witnesses who have preached the gospel to you with the power of the Holy Ghost sent down from heaven, (Acts ii. 3, 4.) Into which things angels earnestly desire to look attentively.

13 Your salvation being an object of attention even to angels, preserving the faculties of your mind in a fit condition to discern its greatness, and watching so as to avoid every thing that may hinder your salvation, Do ye strongly, and to the end of your lives, hope for the gift of eternal life to be bestowed on you, at the revelation of Jesus Christ.

any particular species of angels, but all the different orders of them desire to look into the things foretold by the prophets, and preached by the apostles. See Ephes. iii. 10.—This earnest desire of the angels to contemplate the sufferings of the Christ, was emblematically signified by the Cherubim placed in the inward tabernacle with their faces turned down towards *the mercy-seat*, Exod. xxv. 20. To that emblem there is a plain allusion in the word παρασκευαι, *to stoop*. The apostle's meaning is, if our salvation and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them?

Ver. 13. *Reins of your mind girded*. This is an allusion to the manners of the east, where the men's garments being long and flowing, they prepared themselves for travelling, and other active employments, by tucking them up, and fastening them round their loins with a girdle, to prevent their being encumbered by them. Wherefore, *the reins of the mind girded*, is a bold but a most expressive metaphor to signify *the faculties of the mind prepared* for exerting themselves properly: Our mind must not be overcharged at any time with surfeiting and drunkenness: our affections must be placed on proper objects, and in a just degree: and our passions must all be under the government of our reason. St. Paul gives the same advice, Eph. vi. 14. and so doth our Lord himself, Luke xii. 35.

Ver. 14.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

15 But as he which hath called you is holy, so be ye holy in all manner of conversation :

16 Because it is written, Be ye holy ; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ;

14. Ὡς τέκνα ὑπακοῆς, μὴ συσχηματίζομενοι ταῖς προτέροις ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις.

15 ἀλλὰ κατὰ τὸν κλησαντά ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.

16 Διότι γέγραπται· Ἄγιοι γενεσθε, ὅτι ἐγὼ ἅγιος εἰμι.

17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρινοντά κατὰ τὸ ἕκαστε ἔργον, ἐν φόβῳ τοῦ τῆς παροικίας ὑμῶν χρόνον ἀναστροφῆτε·

18 εἰδοτές ὅτι ἔφθαστοῖς ἀργυρίῳ ἢ χρυτίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ἡμῶν ἀναστροφῆς πατροπαράδοτε·

Ver. 14. *In your ignorance.* This I think implies that some of the persons to whom Peter wrote had formerly been Gentiles. The commentators, however, who contend that this epistle was addressed to the Jews only, think that their state before their conversion might be called *ignorance*, in comparison of the greater knowledge they enjoyed under the gospel.

Ver. 15. *Who hath called you his holy :* Called you to his eternal glory as his children. So Peter himself explains this calling ; 1 Pet. v. 10. See also chap. ii. 21. iii. 9.—As the heathens believed their gods to be the patrons and practisers of all kinds of vice, the religious worship which they paid to their gods, must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil, and the author as well as the possessor of all moral excellence, is worthy of the imitation of his intelligent creatures. Besides, holiness is necessary to qualify us for living with God in his eternal kingdom, 2 Cor. vii. 1.

Ver. 17.

14 As obedient children, *do not fashion* yourselves according to the former lusts, in your ignorance ;¹

15 but as he *who* hath called you¹ is holy, be ye also holy in all your behaviour.

16 (Διετι, 123.) For it is written, Be ye holy (οτι, 254.) *because* I am holy.

17 And *seeing* ye call on the Father, who without respect of persons¹ judgeth according to every man's work pass the time of your sojourning² here in fear ;

18 *knowing* that not with corruptible things, as silver and gold, ye were redeemed¹ from your foolish behaviour delivered to you by your fathers ;²

14 *As becometh* obedient children of God, and heirs of heaven, (ver. 4.) *Do not fashion your actions, according to the lusts which formerly ruled you, during your ignorance of God ;*

15 (αλλα κατα τον) but as God who hath called you his children, and thereby hath made you heirs of heaven, is holy, *Be ye also holy* like him, in every thing ye say and do.

16 For it is written by Moses, Levit. xix. 2. as God's command to the Israelites his children, *Be ye holy, because I am holy ;* I am free from sin and every kind of impurity, and I hate the workers of iniquity.

17 And *seeing* ye worship the Father of the universe, who, without considering whether men are Jews or Gentiles, rich or poor, kings or beggars, judgeth according to the nature of every man's doings, *Pass the time of your sojourning on earth, in fear of that impartial judgment.*

18 Especially as ye know, that not with corruptible things, as silver and gold, ye were delivered from your wicked, superstitious, sensual manner of living, which was taught you by your fathers, and from the miserable consequences of that kind of life ;

Ver. 17.—1. *Without respect of persons.* Here Peter repeats what he said to Cornelius, Acts x. 34. — *Respect of persons,* is explained, Rom. ii. 11. note. This can have no place with God, who hath nothing either to hope or fear from any of his creatures.

2. *Pass the time of your sojourning.* The word *παροικιας* properly signifies the stay which travellers make in a place, while finishing some business. The term, therefore, is applied with great propriety, to the abode of the children of God in the present world, as it signifies that this earth is not their home, and that they are to remain in it only a short time. See Heb. xi. 13. note 5.

Ver. 18.—1. *Not with corruptible things, as gold and silver, ye were redeemed.* Properly speaking, *To redeem,* means, to procure life to a captive, or liberty to a slave, by paying a sum of money for them.

19 But with the precious blood of Christ, as of a lamb without blemish and without spot :

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you ;

21 Who by him do believe in God that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren ; see that ye love one another with a pure heart fervently :

19 ἀλλὰ τιμῷ αἵματι ὡς ἀμνε ἀμωμε καὶ ἀσπίλε Χριστῷ·

20 προεγνωσμενε μεν̄ προ καταβολῆς κόσμου, φανερωθεντος̄ δε̄ ἐπ' εσχατων̄ των̄ χρονων̄ δι' ὑμας,

21 τες̄ δι' αυτε̄ πισευοντας̄ εἰς Θεον̄ τοῡ ἐγειραντᾱ αυτον̄ εκ νεκρων̄, καὶ δοξαν̄ αυτω̄ δοντα, ὡσε̄ την̄ πισιν̄ ὑμων̄ καὶ ἐλπίδᾱ εἶναι εἰς Θεον̄.

22 Τας̄ ψυχας̄ ὑμων̄ ἡγνικότες̄ ἐν τῇ ὑπακοῇ τῆς ἀληθείας̄ διᾱ πνευματος̄, εἰς φιλὰδελφίαν̄ ἀνυποκριτον̄, ἐκ καρδίας̄ καρδίας̄ ἀλλήλους̄ ἀγαπησάτε̄ ἐκτενωσ̄·

In scripture *to redeem* frequently signifies *to deliver* from any misfortune simply, without marking the means made use of for that purpose. See 1 Tim. ii. 6. note 1. In this sense the word is used in the passage before us.

2. *Delivered to you by your fathers.* The Jews derived from their fathers, that implicit regard for the traditions of the elders, by which they made the law of God of none effect. In like manner the Gentiles derived their idolatry and other vicious practices, from the teaching and example of their fathers. For in general, as Whitby observes, the strongest argument for false religions, as well as for errors in the true, is, that men have received them from their fathers.

Ver. 19. *As of a lamb without blemish.* See Levit. xxii. 21, 22. Where the things reckoned blemishes in the animals to be sacrificed are enumerated. — *Ἀσπίλε* means without any excrescence, as *Ἀμωμος* means without any defect. The sacrifice of himself, which Christ offered to God without spot, being here likened to the sacrifice of the paschal lamb, and to the lambs daily offered as sin-offerings for the whole nation, we are thereby taught that the shedding of Christ's blood is a real atonement for the sins of the world. Hence John Baptist called him *the Lamb of God which taketh away the sin of the world.*

19 but with the precious blood of Christ, as of a lamb¹ without blemish, and without spot,

20 *foreknown* indeed before the foundation of the world,¹ *but manifested* in these last times for you,

21 who through him believe (εις) in God,¹ who raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 *WHEREFORE*, having purified your souls (εις, 65.) by obeying the truth through the Spirit, to unfeigned brotherly love, ye will love one another, (εκ) from a pure heart continually:¹

19 *But with the precious blood of Christ as of a lamb without blemish and without spot.* By dying, Christ hath obtained power to deliver sinners, both from the power and from the punishment of their sins.

20 The sacrifice of Christ, was appointed of God indeed, before the foundation of the world; but was offered, in these last times of the Mosaic dispensation, for you,

21 who through his gospel believe in God, who raised him up from the dead, and gave him the glory of sitting at his own right hand, as Saviour and King, that your faith in him and hope of eternal life, might be founded in the power and veracity of God.

22 *Wherefore* having purified your souls, by embracing the gospel through the influence of the Spirit, (this sentiment Peter delivered in the council, Acts xv. 8, 9.) so as to have attained an unfeigned love of your Christian brethren, ye will without doubt love one another, not from a carnal passion, but from a pure heart continually:

world. And to shew the extent of the efficacy of his atonement, He is said to be a lamb slain from the foundation of the world, Rev. xiii. 8.

Ver. 20. *Fore ordained indeed before, &c.* See the illustration prefixed to Rom. v. paragr 3 from the end.

Ver. 21. *Who through him believe in God.* The Gentiles, might justly be said to have believed in God through the ministry of Christ and of his apostles, because before the gospel was preached to them, they were utterly ignorant of the true God. But this could not be said of the Jews.

Ver. 22. *From a pure heart continually.* So the original word *εστερευς*, is translated in our Bibles, Acts xii. 5. *Prayer was made, εστερευς, without ceasing of the church, unto God for him.*—Peter's description of Christian love is excellent. It springs up in a heart purified by truth through the assistance of the Spirit, it is sincere in its operation, it is unmingled with carnal passions, and it is permanent.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

23 Αναγεγεννημενοι εκ εκ σπορας φθαρτης, αλλα αφθαρτη, δια λογου ζωντος Θεου και μενοντος εις τον αιωνα.

24 Διοτι πασα σαρχ ωσ χορτος, και πασα δοξα ανθρωπου ωσ ανθος χορτου. εξηρανθη ο χορτος, και το ανθος αυτου εξεπεσε.

25 Το δε ρημα Κυριου μενει εις τον αιωνα· τουτο δε εστι το ρημα το ευαγγελισθεν εις υμας.

Ver. 23. — 1. *Having been regenerated.* In this expression the apostle insinuated to the Jews, that they were not the children of God and heirs of immortality by their being begotten of Abraham, nor by their obeying the law of Moses, but by their being begotten of the incorruptible seed of the preached word of the living God. See ver. 25. The same thing our Lord declared to Nicodemus, when he told him, John iii 5 *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* See 1 John ii. 29. note 1.

2. *But incorruptible, through the word of the living God:* So the clause *δια λογου ζωντος Θεου*, should be translated. The incorruptible seed, through which believers are born again, is not bodily seed but *the word of the living God*; the doctrines of the gospel. These are called the *word of God*, because they were given to Christ by God; and are said to be *incorruptible*, because they are never to be altered.

3. *Which remaineth for ever.* I acknowledge, that *λογου ζωντος Θεου και μενοντος εις τον αιωνα*, may be translated, *the word of God who liveth and remaineth for ever.* But as in verse 25. after telling us that *the word of the Lord remaineth for ever*, the apostle adds, *Now this is that word which is preached to you*, he plainly shews that his meaning in this verse is, not that God, but that his word remaineth for ever. — The incorruptible seed, the word of God, differeth intirely from the corruptible seed which produceth the human body. For whereas that seed, with the high birth and other distinctions which it conveys to those who are born from it, remaineth only during the present life, the incorruptible seed, together with the new and noble nature, which it conveys to them who are born from it, will remain through all eternity.

23 *Having been regenerated,* 'not of corruptible seed, but incorruptible, (*δια, 115.*) *through the word of the living God*² (*και, 219.*) *which remaineth for ever.*³

24 (*Διοτι, 123.*) *For all flesh is as grass,* 'and all the glory of man as the flower of grass. The grass withereth, and the flower of it falleth down :

25 *But (ρημα) the word of the Lord remaineth for ever.* (*Δε, 103.*) *Now this is that word which is preached to you.*

23 *Having all been regenerated as sons to God, not of corruptible seed, but incorruptible, namely through the word of the living God, which with its offspring, doth not like the corruptible seed with its offspring, remain only in the present world, but for ever.*

24 *For as Isaiah hath said, chap. xl. 6. 8. every thing pertaining to our flesh is weak and perishing like grass, and all the glory of man as the flower of grass. The grass withereth and the flower of it falleth down ; so the noblest races of mankind, with all their glory, quickly decay.*

25 *But the word of the Lord, the incorruptible seed, with the noble nature which it conveys to its offspring, remaineth forever. Now this word is that gospel which is preached to you by us apostles.*

Ver. 24. *All flesh is as grass.* The word *χορτος*, denotes not only grass, but all kinds of herbs ; and among the rest those which have stalks and flowers. Nay, it seems to be used for shrubs, Matth. vi. 30. — This is a quotation from Isa. xl. 6.—8, where the preaching of the gospel is foretold, and recommended from the consideration that every thing which is merely human, and among the rest the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence : As also the arts which men have invented, and the works they have executed, all decay as the flowers of the field. But the incorruptible seed, the gospel, called by the prophet *the word of the Lord*, shall be preached while the world standeth ; and the divine nature which it is the instrument of conveying to believers, will remain in them to all eternity. — James likewise hath illustrated the brevity and uncertainty of human life with its glory, by the same figures, chap. i. 11. See also chap. iv. 14. note.

CHAP. II.

View and Illustration of the Directions in this Chapter.

IT being of great importance in the first age, that the disciples of Christ, by a holy and virtuous behaviour, should confute the calumnies of their adversaries, who charged them with all manner of crimes, the apostle Peter earnestly exhorted the brethren of Pontus, from the consideration of their character and dignity as the children of God, described in the preceding chapter, to lay aside all malice, guile, hypocrisies, envyings, and calumnies, things utterly inconsistent with brotherly love, ver. 1.—And, as new born babes, by the unadulterated milk of the word of God, to nourish the divine nature in themselves to maturity, ver. 2, 3.—that they might be fit to be built into the temple of God, as living stones, upon the foundation Christ, ver. 4.—agreeably to what Isaiah foretold, ver. 6.—And to encourage them he observed, that to all who believe, the great honour belongs of being built into the temple of God, as constituent parts thereof. Whereas all who refuse to believe in Christ, are not only dishonourable, but miserable, ver. 7.—because they are to be broken in pieces by Christ, the stone against which they stumble, ver. 8.—Next, he told both Jews and Gentiles, that by their believing on Christ, being built up into a temple for the worship of God, all the honourable titles formerly appropriated to the Jews, as the visible church and people of God, now belonged to them, ver. 9.—so that the Gentiles in particular, were much more happy, as members of the church of Christ, than ever they had been in their heathen state, ver. 10.—And seeing they were now become constituent parts of the temple of God, he earnestly exhorted them to abstain from fleshly lusts, ver. 11.—and to have their behaviour comely in the eyes of the Gentiles, who by their holy lives would be sensible of the falsehood of the calumnies uttered against the Christians, ver. 12.—In particular, they were in every thing innocent to obey the heathen magistrates of all denominations, because their office required them to punish the bad and reward the good, ver. 13, 14.—Thus to shew themselves good subjects, he told them was the most effectual method of silencing those foolish men, who slandered them as seditious persons, ver. 15.—This advice, I suppose, was intended more especially for the Jewish Christians, to prevent them from joining their unbelieving brethren, in the rebellion against the Romans, which was ready to break out about the time the apostle wrote his letter.—See the Illustr. prefixed to

James

James, chap. iv.—Farther, because many who had embraced the gospel, fancied that they were thereby freed from obeying the heathen laws, the apostle told them plainly, that the freedom bestowed on them by the gospel, was a spiritual not a political freedom; and ordered them not to use that freedom as a cloak for wickedness, but to behave as the bondmen of God, who enjoined them to obey their earthly masters, ver. 16.—Next, because the Jewish zealots affirmed, that no obedience was due from the people of God, to the emperor, or any other prince who was not of their religion, and who did not govern them according to the law of Moses, the apostle commanded them to pay to all men, the honour which was due to them on account of their rank, or office, or personal merit; to love the brotherhood; to fear God; and to honour the emperor.

Having thus enjoined such of the Christians as were freemen, to obey the heathen magistrates in all things consistent with their obedience to Christ, St. Peter proceeded to direct such of them as were slaves to obey their masters in the same manner with all reverence, whether they were believers or unbelievers, and whether they were gentle in their manners, or froward, ver. 18.—assuring them, that it was an acceptable thing to God, if a slave from a principle of religion, suffered bad usage patiently, ver. 19, 20.—And that they were called to patience under unjust sufferings, from the example of Christ, who, though he was a person of such dignity and power, submitted to suffer wrongfully for our sakes, leaving us when he returned to heaven, an example that we should follow his steps, ver. 21.—Farther, that the example of Christ in suffering injurious treatment patiently, might make the deeper impression upon them, he gave them an account of his innocence, sincerity, willingness to forgive injuries, and self government, ver. 22, 23.—and of the end for which he suffered, namely, that we being freed from the dominion of sin, might have faith counted to us for righteousness, who have been healed by Christ's stripes, ver. 24.—Lastly, by observing, that the sojourners of the dispersion had been as sheep going astray, but were now returned to the shepherd and overseer of their souls, he insinuated the obligation which lay on them, to obey and imitate Christ their shepherd and overseer in all things, ver. 25.

OLD TRANSLATION.

CHAP. II. 1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakingings.

2 As new-born babes, desire the sincere milk of the word, that ye may grow thereby;

3 If so be ye have tasted that the Lord is gracious;

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

GREEK TEXT.

1 Αποθήμενοι ουν πασαν κακιαν και παντα δολον και υποκρισεις και φθονους και πασας καταλαλιας,

2 ως αρτιγεννητα βρεφη, το λογικον αδολον γαλα επιποθησατε, ινα εν αυτω αυξηθητε.

3 Επειρ εγευσασθε οτι χρησος ο Κυριος.

4 Προς ον προσερχομενοι, λιθον ζωντα, υπο ανθρωπων μεν αποδοκιμασμενοι, παρα δε Θεω εκλεκτον, εντιμον.

Ver. 2.—1. *As new born babes.* Wolfius observes, that the Jewish Doctors were wont to call new profelytes, *little children*, and *new born babes*. The apostle Peter gave the Christians of Pontus the latter appellation, perhaps, because many of them were but newly converted.

2. *The unadulterated milk of the word.* Because the offering of our bodies living sacrifices to God is called, Rom. xii. 1. *λογικη λατρεια* our *reasonable worship*, some critics, following the Vulgate version, translate *λογικον αδολον γαλα* in this passage, *the unadulterated rational milk*. But as *λογος* is often used in scripture to denote the word of God preached, the translation in our English Bible is perfectly just. — By adding the epithet *αδολον*, *unadulterated*, the apostle hath taught us that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human] mixtures.

3. *That ye may grow thereby.* In the former chapter, the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he told them, that the word is also the milk, by which the new-born grow to maturity. The word therefore is both the principle by which the divine life is produced, and the food by which it is nourished.

Ver. 3. *Tasted that the Lord is good.* Vulgate, *dulcis, sweet*. This is an allusion to Psalm. xxxiv. 8. *O taste and see that the Lord is good.* The goodness of the Lord, which the new-born taste in the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible

NEW TRANSLATION.

COMMENTARY.

CHAP. II. 1 Wherefore laying aside all malice, and all guile and hypocrisies, and envyings, and all evil speakings,

CHAP. II. 1 *Seeing ye are born again through the incorruptible seed of the word, laying aside every degree of ill will, and every kind of guile not excepting flattery and insincere compliments, and hypocrisies in religion, and envyings of the prosperity of others, and every kind of evil speaking,*

2 as new born babes earnestly desire the unadulterated milk of the word, that ye may grow thereby.

2 *as new born children of God, earnestly desire the unadulterated milk of the gospel doctrine, that ye may grow thereby to the proper stature and strength of the children of God.*

3 (Εἶπετε, 128.) Because indeed ye have tasted that the Lord is good.

3 This desire will be strong in you, because indeed ye have tasted in the unadulterated milk of the word, that the Lord Jesus, in what he hath already done and in what he is still to do for you, is good to you.

4 To whom coming as to a living (50.) stone, rejected indeed (ὑπο) of men, but chosen (παρα) by God, and precious,

4 *To whom coming by faith, as to a living foundation-stone, rejected indeed of the Jewish builders the chief priests and scribes, but chosen by God to be the chief corner foundation-stone of his temple, and therefore a precious stone,*

ible inheritance, and to give them in the present life every thing necessary to prepare them for enjoying that inheritance.

Ver. 4. — 1. *To whom coming as to a living stone.* Here St. Peter had in his eye Isa. xxviii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple which God was to build on Messiah as the foundation-stone thereof. *Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.*

The apostle here terms the Lord Christ, *a living stone*, to shew that the temple of which he is the foundation is built of living men, and represents their entering into the Christian church by their *coming to this living stone* to be built thereon *as living stones*. Withal, to shew that this is his meaning, he adds ver. 5. *Ye also as living stones are built up a spiritual temple.*—The laying this precious corner stone in Zion for a foundation, signifies that the Christian church, the new temple of God, was to begin in Jerusalem. See ver. 6. note 2.—The apostle Paul likewise, in allusion to Isaiah's prophecy, repre-

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

5 και αυτοι ως λιθοι ζωντες οικοδομεισθε, οικου πνευματικος, ιερατευμα αγιον, ανευεγκαι πνευματικας θυσιας, ευπροσδεκτες τω Θεω δια Ιησου Χριστου.

6 Διο και περιεχει εν τη γραφη· Ιδε τιθημι εν Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον· και ο πισευων επ' αυτω, ε μη καταισχυθη.

sents the Christian church, Ephes. ii. 20. as a great temple built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone thereof.

2. *Rejected indeed of men.* By calling the Lord Christ a living stone who was rejected of men, Peter intimates that he is the person spoken of Psal. cxviii. 22. *The stone which the builders refused is become the head stone of the corner.* 23. *This is the doing of the Lord, and it is marvellous in our eyes.* In applying this prophecy to Christ the apostle was authorized by Christ himself, who said to the chief priest and elders, Matt. xxi. 42. Did ye never read in the scriptures, *The stone which the builders rejected, &c.* For by proposing this question, after he had delivered in the hearing of the chief priests and elders the parable of the vineyard let out to husbandmen, who put the Lord of the vineyard's son to death, and who for that crime were destroyed by the armies of the Lord of the vineyard; also by adding that the kingdom of God should be taken from them and given to another nation, Christ intimated, that the chief priests and elders were the builders spoken of Psal. cxviii. 22. (See the following ver. 7. note 3.) that the stone which they rejected was Messiah God's son: that their rejection of that stone consisted in their refusing to acknowledge Christ as the foundation of the new temple of God foretold to be laid in Zion: and that the taking of the kingdom of God from them because they crucified Christ, meant that the Jews were no longer to be the visible church and people of God, but that another nation was to obtain that honour.

3. *But chosen of God.* Although the Jewish builders rejected Christ, the stone which God laid in Zion for the foundation of his new temple, yet he was chosen of God to be both the chief corner stone in the foundation of God's temple whereby the two sides of the building were united, and the top corner stone by which the building was completed.

4. *And precious.* Isaiah termed the *tried stone* which God laid in Zion for a sure foundation *precious*, to signify its excellence and efficacy

5 ye also, as *living stones*,¹ are built up a *spiritual temple*,² an *holy priesthood*,³ to offer *spiritual sacrifices*, most acceptable to God, *through Jesus Christ*.

6 (Δ₁₀ κα₁) For even it is contained in the scripture,¹ (Isa. xxviii. 16.) Behold, I lay in Zion a *chief-corner-stone*,² *elect-ed*, precious, and he *who believeth on him*³ shall not be *ashamed*. (See Rom. ix. 33. commentary.)

5 ye also as *living stones*, are built up on him, so as to make a *spiritual temple*. Ye are also an *holy priesthood*, appointed by him to offer in that temple, *spiritual sacrifices* of prayer and praise; sacrifices most acceptable to God, *through the mediation of Jesus Christ*.

6 In calling Christ the foundation of the temple of God, I speak truth. For even it is contained in the scripture, Behold I lay in Zion for a foundation of the new temple of God, a *stone*, a *tried stone*, a *precious corner-stone*, a *sure foundation*, he that believeth on him shall not make *haste*.

ficacy in supporting the great temple of God, the Christian church built thereon.

Ver. 5.—1. *Ye also as living stones*. Because the Hebrews used the epithet *living* to denote excellence (Ess. iv. 50.) *living stones*, in this and the preceding verse, are by some thought to mean *excellent stones*. Nevertheless as the Christian church is built upon Christ and his apostles, and consists of living men, I think the word *living* may be understood literally, so as to distinguish the Christian church the *spiritual temple of God*, both from the temples of idols and from the temple of Jerusalem, which were built of nothing but dead materials.

2. *A spiritual temple*. The word Οικος, *House*, often signifies a *temple*. See 1 Tim. iii. 15. and note 2. on Ephes. ii. 21. where it is shewed in what sense the Christian church is the *temple of God*.

3. *An holy priesthood* Ἱερατεία, properly is a *college or company of priests*.—Christians are called a *priesthood*, in the same sense that the Israelites were called a *kingdom of priests*, Exod. xix. 6.—They are called likewise a *kingly priesthood*, 1 Pet. ii. 9. perhaps, on account of that pre-eminence over others to which they shall be raised in the life to come. Hence they are said Rev. i. 6. to be made *Kings* as well as *priests*. The apostle's design in giving these titles to Christians, is to shew that in the Christian church or temple, there is no need of the mediation of priests to present our prayers to God. Every sincere worshipper has access to the Father through Christ, as if he were really a priest himself. The sacrifices which the Christian priests offer to God are described, Heb. xiii. 15.

Ver. 6.—1. *It is contained in the scripture* Beza thinks the active verb περιχέται is put for the passive περιχέεται, because in the Syriac version the translation is, *Dicitur in scriptura*. Others think that the reading of the Vulgate version, *Propter quod continet scriptura*, should

7 Unto *you* therefore, which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

7 Ἔμιν ἐν ἡ τιμῇ τοῖς πιστευουσιν· ἀπειθεσι δὲ, λίθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομῶντες, ἐτὶ ἐγεννηθῆ εἰς κεφαλὴν γωνίας, καὶ λίθου προσκομματος, καὶ πέτρα σκανδαλεῖ

8 Οἱ προσκοπήσει τῷ λόγῳ, ἀπειθῶντες, εἰς ὃ καὶ ἐτεθῆσαν.

be adopted, because some ancient MSS. have περιεχει ἡ ἡραφῆ; a reading which Estius suspects was formed on the Vulgate. See Mill.

2. *Behold I lay in Zion a chief corner stone*; a principal corner stone in the foundation for uniting the two sides of the building. This, as explained 1 phev. ii. 21. signifies the union of Jews and Gentiles in one faith, baptism, and hope, so as to form one church or temple, for the worship of God through the mediation of Jesus Christ.—This chief corner stone is said ver. 8. to be the stone of stumbling, and the rock of offence foretold Isaiah viii. 14. against which *many were to stumble, and fall, and be broken*, Isaiah xxviii. 16. Wherefore, this chief corner stone was a *crucified Christ or Messiah*; and it is said to be *laid in Zion*, that is, in Jerusalem, because there Messiah was crucified, and by his death abolished the Jewish church, and laid the foundation of the new temple of God, the Christian church, agreeable to Isaiah ii. 3. *Out of Zion shall go forth the law, and the word of the Lord from Jerusalem*. All which was so offensive to the Jews, that most of them rejected the gospel, on which account their nation was broken and their temple destroyed.

3. *He who believeth on him*. Some translate ὁ πιστευων ἐπ' αὐτῷ, *He who confideth in it*. But the common translation is supported by ver 7.

Ver. 7.—1. *To you therefore who believe, is this honour*; the honour of being built on Christ, the foundation or chief corner stone of the new temple of God.

2. *But to the disobedient, λίθον ὃν, the stone which, &c.* Because it is difficult to know, how λίθον comes to be put here in the accusative case, our translators are supposed to have followed the reading of some MSS. which instead of λίθον, have λίθος, but such a reading is unnecessary, in regard that according to the common reading, the possle hath quoted the passage exactly as it stands in the LXX translation of Psal cxviii. 22. where, to complete the construction, the preposition *κατὰ* must be supplied, thus, *κατὰ τῶν λίθων ὃν,*

7 To you, therefore, who believe IS (ἡ, 71.) this honour.¹ But to the disobedient,² the stone which the builders rejected,³ the same is become the head of the corner;

8 Also a stone of stumbling, and a rock of offence.¹ The disobedient stumble against the word to which (καί, 218.) verily they were appointed.²

7 To you therefore who believe, is this honour of being built on him, and of not being ashamed. But to the disobedient, is the dishonour written, Pſal. cxviii. 22. The stone which the builders rejected, the same is become the head of the corner of God's temple:

8 Also it is become a stone of stumbling, and a rock of offence to both houses of Israel. The disobedient stumble against the word, and fall, and shall be broken; to which punishment verily they were appointed.

&c. with respect to the stone which the builders rejected, &c. Now in quoting that passage, if the words are exactly quoted, it is by no means necessary that they should accord in their construction with the words of the context where they are inserted. This every reader who is skilled in the Greek language must allow. Wherefore the apostle's meaning is fitly expressed in the commentary; for it was a great dishonour to the person who refused to be built on the rejected foundation corner stone, that that stone is become the head of the corner of God's new temple, the Christian church.

3. *The builders rejected.* The Jewish chief priests, elders, and scribes, are called *builders*, because in the oracles of God of which they were the keepers, having the coming of Christ, the demolition of the Jewish church, and the erection of the Christian in its place, all foretold, they ought to have been active in building the new temple of God, on Christ the foundation-stone. Nevertheless, they zealously upheld the ancient fabric, and utterly rejected Christ and his claim to be the foundation of God's new temple. And to annihilate his claim, the impiously put him to death as an impostor: But without effect. For notwithstanding their opposition, he is become the head of the corner.

Ver. 8.—1. *Also a stone of stumbling and a rock of offence.* The apostle means, that to the disobedient there is this dishonour likewise, which is mentioned, Isa. viii 14. namely, that Christ is a stone of stumbling, and a rock of offence, on which the disobedient shall fall and be broken.

2. *The disobedient stumble against the word, to which verily they were appointed.* In our Bible the translation is, *and a rock of offence, even to them which stumble at the word, being disobedient, wherunto also they were appointed*: which implies that the disobedient were appointed to be disobedient. But the original which runs thus, Ὁι προσκοπτῶσι τῷ λόγῳ ἀπειθεῖντες, εἰς ὃ καὶ ἐτιθεσῶν, does not convey that idea. For the words in construction stand connected in this manner, Ὁι ἀπειθεῖντες προσκοπτῶσι τῷ λόγῳ, εἰς ὃ καὶ ἐτιθεσῶν: *The disobedient stumble against*

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

9 Ὑμεῖς δὲ, γένος ἐκλεκ-
του, βασιλῆιον ἱερατεῦμα,
ἔθνος ἁγίου, λαὸς εἰς πε-
ριποιησθῆναι, ὅπως τὰς ἀρετὰς
ἐξαγγείλητε τῆ ἐκ σκοτῆς
ὑμᾶς καλεσαντος εἰς τὸ θαυ-
μασον αὐτῆ φῶς,

10 οἱ ποτε ἄ λαὸς, νῦν
δὲ λαὸς Θεοῦ· οἱ ἐκ ἠλεημε-
νοι, νῦν δὲ ἐλεηθέντες.

the word, to which verily they were appointed. They were appointed to stumble against the word, but not to *to be disobedient.* Now, to understand what the apostle means by the disobedient's stumbling against the word, let it be observed, first, That the stone of stumbling, and the rock of offence, Isa. viii. 14. is the same with the chief corner stone laid in Zion, Isa. xxviii. 16. called in chap. viii. 14. *A stone of stumbling and a rock of offence,* because it was rejected by the Jewish builders, and lay in the way of the disobedient.— Secondly, since the chief corner stone which the builders rejected signifies Christ, the stone of stumbling and rock of offence, must signify Christ likewise. And therefore, when the apostle says *the disobedient stumble against the word,* he does not mean that they stumbled against the preached word, but against Christ himself, one of whose titles is ὁ λόγος, *the word.*—Thirdly, to understand what Peter means by the disobedient's being appointed to stumble against the word, let it be observed, that he alludes to Isa. viii. 15. where it is said, *And many among them shall stumble, and fall, and shall be broken;* consequently their being appointed to stumble, must be taken in connexion with the words, *and fall and shall be broken* which follow in the same sentence, but which the apostle hath not expressed, because being well known to his Jewish readers, he supposed they would naturally occur to them. On this supposition the apostle's meaning will be, either that the disobedient were appointed to stumble and fall: Or, that they were appointed to be broken as the consequence and punishment of their stumbling and falling. That this latter sense is the apostle's meaning, I think plain from what our Lord said to the chief priests and elders in explication of Isaiah's prophecy, chap. viii. 14. *He shall be—for a stone of stumbling—to both the houses of Israel.—15. And many among them shall stumble, and fall, and be broken.* For having told them that God's Son is the stone which the builders rejected, and that the builders were to be destroyed for that crime, (See 1 Pet. ii. 4. note 2) he added, that this punishment was foretold in the passage
of

9 But ye ARE *an elected race*, (See chap. i. 1. note 3.) a *kingly priesthood, an holy nation*, (See Ess. iv. 48.) a *purchased people*, that ye should *declare the perfections*¹ of him who hath called you *from darkness into his marvellous light*,²

10 *who formerly were not a people*,¹ but now ARE a people of God, *who had not obtained mercy*,² but now have obtained mercy.

9 But ye who believe have not stumbled against the stone of stumbling, so that the high titles given to God's ancient people belong to you, whether ye be Jews or Gentiles: *Ye are an elected race*, Deut. vii. 6.—*a kingly priesthood, an holy nation*, Exod. xix. 6.—*a purchased people*, Isa. xliii. 21. LXX. which honours ye enjoy, *that ye should declare the perfections of him who hath called you from darkness into his marvellous light*,

10 *who formerly were not a people of God*, being worshippers of idols; *but now are a people of God*, having subjected yourselves to his government; *who had not obtained the benefit of an external revelation*, but now have obtained that mercy jointly with the Jews.

of Isaiah quoted above; Matth. xxi. 44. *Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.* Christ being both the chief foundation corner stone and the top corner stone, whosoever through heedlessness falls on the foundation corner stone rejected and laid in his way by the builders, shall, as the appointed consequence and punishment of his falling, be broken or destroyed: but whosoever maliciously endeavours to pull down the top corner stone from its place, it will fall on him and grind him to powder.—This meaning of the clause, *stumble against the word, to which verily they were appointed*, would plainly appear, if Isaiah's words quoted by the apostle were set down at full length in the translation, as follows: *The disobedient stumble against the word, and fall, and shall be broken to which verily they were appointed.* They were appointed to be broken in consequence of their stumbling and falling, and as the punishment thereof; but were not appointed to stumble. Or, since the Hebrews used active verbs to express merely the permission of a thing, Ess. iv. 4. we may understand the apostle's meaning to be, That the disobedient were permitted to stumble, and fall, and be broken, as the punishment of their disobedience.—The first interpretation, however, being more grammatical, should be preferred.

Ver. 9.—1. *Declare the perfections.* *Αρεται*, literally *the virtues*, the wisdom, goodness, justice, and truth of God, who hath called you; in allusion to Isa. xliii. 21. LXX.

2. *Called you from darkness into his marvellous light.* *Darkness* was the peculiar characteristic of the state of the Gentiles, Acts xxvi. 18.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12 Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme;

11 Αγαπητοί, παρακαλώ ὡς παροίκους καὶ παρεπίδημους, ἀπεχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες ἐρατρεύονται κατὰ τῆς ψυχῆς.

12 Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν εἶχοντες καλὴν· ἵνα ἐν ᾧ καταλαλέσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

13 Ὑποταγῆτε ἐν πασῇ ἀνθρώπινῃ κτίσει διὰ τὸν Κύριον· εἰτε βασιλεῖ, ὡς ὑπερέχοντι·

To open their eyes, and to turn them from darkness to light. This, with verse 10. shews plainly that the sojourners of the dispersion to whom Peter wrote this epistle, were many of them gentile believers. — The light of the gospel, is called *marvellous light*, because of the many wonderful things it discovers. — Benson says, “The cloud of glory was a marvellous light to the Israelites in their passage through the wilderness. Christianity is a more excellent light, to guide us through the wilderness of this world to the heavenly country.”

Ver. 10. — 1. *Who formerly were not a people, but now, &c.* This is a quotation from Heb-a ii 23. where the conversion of the Gentiles is foretold, as the apostle Paul informs us. See Rom. ix. 25. notes 1, 2.

2. *Who had not obtained mercy.* Any great favour bestowed on men by God, is called *mercy*: In particular *mercy*, Rom. xi. 31. signifies the great favour of being introduced into the visible church.

Ver. 11. *As sojourners and travellers abstain.* The settled inhabitant of a country are anxious to acquire riches, to purchase lands, and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are not commonly solicitous to secure to themselves accommodations which they are so soon to leave. In the same manner believers being only sojourners on earth, and travellers to a better country, ought not to place their happiness in the enjoyment of those objects, by which the lusts of the flesh are gratified, and which are peculiar to this earthly state, but in securing themselves

11 *Beloved, I beseech YOU, as sojourners and travellers,*¹ abstain from fleshly lusts, which war against the soul. (Rom. vii. 23. note.)

12 *Have your behaviour among the Gentiles comely,* (chap. iii. 16.) that whereas they speak against you¹ as evil doers, *when they behold SOME of YOUR good works,*² they may glorify God in the day of visitation.³

13 *Be ye subject, therefore, to every human creation OF MAGISTRATES,*¹ for the Lord's sake, *whether to the king*² as supreme,

11 *Beloved, I beseech you, as sojourners and travellers who have no inheritance on this earth, but are travelling to the heavenly country, abstain from indulging fleshly lusts, which though pleasant to the senses, are deadly enemies to the soul.*

12 *Have your behaviour among the unbelieving Gentiles, comely, especially towards magistrates, that whereas they speak against you as seditious persons and atheists, because ye do not worship their false gods, when they behold many of your good actions, they may glorify God in the day of persecution, by acknowledging the truth concerning your behaviour.*

13 *Be ye subject therefore to every magistrate of human creation, from a regard to the will of Christ; whether it be to the emperor, as the supreme magistrate,*

themselves possessions in the heavenly country, the proper habitation of the righteous.

Ver. 12.—1. *Speak against you as evil doers.* See preface, Sect. 3. The calumnies which the heathens spread concerning the Christians, is termed a speaking against them, because what they said was greatly to their dishonour.

2. *Of your good works,* namely, your obedience to the just laws of the state, your submission to magistrates, and your patience and meekness when unjustly punished.

3. *May glorify God in the day of visitation,* that is, in the time of persecution. For a time of great affliction and suffering, is called a *day of visitation*, Isa. x. 3. And when God afflicts he is said to *visit*, Jerem. vi. 15.—It is well known, that the patience, fortitude, and meekness, with which the first Christians bore persecution for their religion, and the forgiving disposition which they expressed towards their persecutors, made such an impression on the heathens who were witnesses to their sufferings, that many of them glorified God by embracing the gospel.

Ver. 13.—1. *Every human creation of magistrates.* So I supply and translate *παση ἀρχιερωπιη κτισει*, because both Greeks and Romans, called the appointment of magistrates, a creation of them. In this passage the abstract word, *creation*, is put for the concrete, *the person created*; just as *governments and powers*, are put for the persons exercising

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men :

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward.

14 Εἰ τε ἡγεμοσιν, ὡς δι' αὐτὲς πεμπόμενοις εἰς ἐκδικησὶν μὲν κακοποιῶν, ἐπαινον δὲ ἀγαθοποιῶν.

15 Ὅτι ἔτις ἐστὶ τὸ θελημα τῆς Θεοῦ ἀγαθοποιου-τάς φημεν τὴν τῶν ἀφροῶν ἀνδρωπῶν ἀγνωσίαν.

16 Ὡς ἐλευθεροί, καὶ μὴ ὡς ἐπικαλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δέλοι Θεοῦ.

17 Πάντας τιμῆσατε· τὴν ἀδελφότητα ἀγαπάτε· τὸν Θεοῦ φοβεῖσθε· τὸν βασιλεῖα τιμάτε.

18 Οἱ οἰκεταί, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσποταῖς, ἔ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικεσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.

cising government and power. The phrase *human creation of magistrates*, was formed by St. Peter, with a view to condemn the principles of the zealots, who maintained that obedience was due to no magistrates but to those who were appointed by God, as the Jewish kings had been.

2. *Whether to the king*, that is, to the emperor. For though at Rome the name of king was odious, the people in the provinces, gave that name to the emperor, John xix. 15. Acts xvii. 7.—At the time this epistle was written, Nero was emperor.

Ver. 14. *Or to governors, as those sent by him.* See Pref. sect. 5. paragr. 2. From the precepts given to the brethren of Pontus in this and the preceding verse, we learn that it is the duty of Christians residing in foreign, and even in infidel countries, to obey the laws of these countries, in all things not sinful, without considering whether the religion of the magistrate and of the state, be true or false.

Ver. 15. *Put to silence.* Φημεν properly signifies to muzzle a beast to hinder it from eating, or from biting, 1 Tim. v. 18.

Ver. 16.—1. *Live as freemen.* The Jews boasted in their having been at all time freemen; that is, in having been always governed by their

14 or to governors, as those sent by him¹ for the punishment indeed of evil-doers, (δε) but praise of them who do good.

14 or to the governors of provinces, as persons sent by the emperor, for the punishing indeed of evil doers, but for protecting and rewarding, them who give due obedience to the good laws of the state.

15 For so is the will of God; THAT by doing good, ye put to silence¹ the ignorance of foolish men.

15 For, by inspiration I assure you, so is the will of God, that obeying the magistrates ye put to silence those ignorant wicked men who affirm that your religion makes you bad subjects.

16 LIVE as free men;¹ yet do not use YOUR freedom (ως επικαλυμμα της κακιας) as a covering of wickedness.² But LIVE as bond-men of God.

16 Your religion frees you only from sinful laws. With respect to these, Live as freemen, and do not make your freedom from them a covering of disobedience to rulers. But live as bond-men of God, observing all his laws.

17 Honour (παντας) all¹ YOUR SUPERIORS: Love the brotherhood: Fear God: Honour the king.²

17 Honour all your superiors: Love your Christian brethren: Fear God: Honour the emperor as the minister of God for good to the people, by protecting the virtuous and restraining the vicious.

18 Household servants, (οικεται) BE subject to YOUR lords, with all reverence,¹ not only to the good and gentle, but also to the froward.²

18 Household slaves, be subject to your own lords with all reverence, although they be unbelievers; and give obedience not only to the humane and gentle, but also to the ill natured and severe.

their own laws, John viii. 33. In this sense, the precept *live as freemen*, means, live according to the rules of your religion, free from complying with the established idolatry.

2. *A covering of wickedness.* Though κακια often signifies *maliciousness*, it also signifies *wickedness* in general. In this passage it means disobedience to magistrates, as is plain from the subsequent verses.

Ver. 17.—1. *Honour all your superiors.* As the adjective παντας hath no substantive expressed, the word to be supplied is not αρχαιτες men but αρχοντες, all having dignity or power.

2. *Honour the king.* The honour, which subjects owe to magistrates and other superiors consists, not only in paying them outward respect according to the custom of the country, but in giving due obedience to their commands, in so far as it can be done consistently with our duty to God, whom we are bound, in the first place, to honour

19 For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

19 Τετο γαρ χαρις, ει δια συνειδησιν Θεε υποφερει τις λυπας, πασχων αδικως.

20 Ποιον γαρ κλεσ, ει αμαρτανουντες και κολαφιζομενοι υπομενειτε; αλλ' ει αγαθοποιουντες και πασχοντες υπομενειτε, τετο χαρις παρα Θεω.

21 Εις τετο γαρ εκληθητε, οτι και Χριστος επαθεν υπερ ημων, ημιν υπολιμπανων υπογραμμον, ινα επακολουθησητε τοις ιχνεσιν αυτε.

22 Ος αμαρτιαν εκ εποιησεν, εδε ευρεθη δολω εν τω σωματι αυτε.

honour and fear.—This verse is a beautiful instance of the nervous Laconic style, in which a great deal is expressed in the fewest words possible.

Ver. 18.—1. *Household servants be subject to your own lords.* See Col. iii. 22. note. The slaves who were employed in the house, were more exposed to suffer from the vices and bad temper of their masters, than those in the field. Wherefore, to reconcile them to their lot the apostle called them *Domesticks* rather than *slaves*, in imitation of the Romans, who, as Macrobius informs us, “to take away all envy from the masters and all reproach from the slaves, called the former *Pater-familias*, and the latter *familiares*.” Saturnal. Lib. i. c. 11.

2. *But also to the froward.* In this verse, the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to relative duties, does not depend, either on the character of the persons to whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of things established by God.

Ver. 19. *Suffering unjustly.* The apostle had here in view, those punishments, which according to the customs of that age, tyrannical masters were allowed to inflict on their slaves, however, contrary to justice and mercy these punishments might be.

Ver. 20. — 1. *But what praise.* The word κλεσ, properly signifies *renown*; here it is put for that praise which follows great and noble deeds, and which is the spring of renown.

19 For this is an acceptable thing (see ver. 20. note 3.) if any one from conscience of God's COMMAND, sustains sorrows, suffering unjustly.¹

20 But what praise¹ IS DUE, if when ye commit faults and are buffeted, ye bear IT patiently? Yet if when ye do well,² and suffer, ye bear IT patiently, this is an acceptable thing¹ with God.

21 (Γαρ, 91.) Besides, to this ye were called: (οτι, 256.) for even Christ suffered for us,¹ leaving us a pattern² that ye should follow IN his footsteps,

22 Who did no sin, neither was guile found (see Philip. ii. 8. note 1.) in his mouth;

19 For this is an acceptable thing to God, if any slave, from a regard to the will of God, patiently bears the sorrows attending the service of a passionate, insolent, rigorous master, suffering punishment from him unjustly.

20 But what extraordinary praise, from God or man, is due to you, if, when ye commit faults and are beaten, ye bear it patiently? The punishment being just, ought to be born. Yet if, when ye do your duty conscientiously and suffer for it, ye bear it patiently from a regard to the commandment of God, this is an acceptable thing with God.

21 Besides, to suffer for well doing ye were called by the gospel. For even Christ our master whom we are bound to obey, suffered for us, leaving us when he returned to heaven, an example of suffering for well doing, that ye should follow in his footsteps.

22 These sufferings Christ did not deserve: being one who did no sin whatever, neither was any falsehood found in his mouth;

2. Do well. Among other instance of well doing, the apostle no doubt meant, the Christian slaves refusing to join their masters in worshipping idols.

3. This is an acceptable thing. I have here followed Beza who suppose that καλῶς is put for καλῶς by a common Hebraism. Others translate the word here, and in ver. 19. by beauty; so as to imply that God the Supreme Judge of beauty in characters, is delighted with the spectacle of a slave suffering punishment for acting conscientiously.

Ver. 21.—1. For even Christ suffered for us. Some MSS. and printed editions have here suffered for you, leaving you an example, that ye, &c. which Estius thinks the true reading, because the apostle is addressing himself to slaves, (see the last clause of the verse,) on whom the argument would make the greater impression, when he told them, that Christ suffered even for them. This reading Bengelius has adopted. But Mill and Benson prefer the common reading.

2. Leaving

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

23 Ὅς λοιδορούμενος, ἐκ αὐτελοιδόρει, πασχῶν ἐκ ἠπειλεί· παρεδίδοε δὲ τῷ κρινόντι δίκαιως·

24 Ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνηνεγκεν ἐν τῷ σώματι αὐτῆ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἁμαρτίαις ἀπογενομένοι, τῇ δικαιοσυνῇ ζήσωμεν· ἔ τῷ μωλωπῆ αὐτῆ ἰαθήτε.

2. *Leaving us a pattern.* Beza says, *υπογραμμων* signifies such a pattern as painters and writing masters place before their scholars, to be imitated.

Ver. 22. *Who did no sin, neither was guile,* &c. This is an allusion to Isaiah's account of Messiah, chap. liii. 9. *Because he had done no violence, neither was any deceit in his mouth.* Our Lord's absolute freedom from sin, is asserted by the other inspired writers also (2 Cor. v. 21. Heb. vii. 28. 1 John iii. 5.) It was asserted likewise by himself once and again, John viii. 46. xiv. 30. and it is fully verified by the history of his life.—The apostle mentions *guile*, because slaves are apt to tell lies to screen themselves from punishment.

Ver. 23. *Who, when he was reviled, did not revile in return.* *When he suffered, he threatened not.* Christ was exceedingly reviled, and evil treated by the Jews. They said he was possessed with a devil: They called him a Samaritan, a glutton, a wine biber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people. In the high priest's palace, his judges spit in his face: The servants covering his face, smote him with the palms of their hands, and in derision of his pretensions to inspiration, bade him prophesy who it was that smote him. In the common hall, the soldiers crowned him with thorns; put a reed into his hand, and smote him therewith, and bowing the knee, said, *Hail King of the Jews.* While hanging on the cross, the chief priests with the scribes and elders, mocking him, said, *He saved others, himself he cannot save.* But, though he could both have saved himself, and destroyed them, he did not threaten to punish them: on the contrary he prayed from the cross for forgiveness to his murderers. He said once indeed to the Jews, *Ye are of your father the devil, and the works of your father ye will do:* This, however, was no reviling speech, but a true description of their character, and a prediction of their murdering him. These reproofs he forbore in his last sufferings, lest they might be thought to have proceeded from repentment.

Ver. 24.

23 Who, when he was reviled, did not revile in return; when he suffered, he did not threaten,¹ but committed (Syriac, *causam suam*) HIS CAUSE to him who judgeth righteously.

24 He (αυτος, 65.) himself bare¹ our sins in his own body on the tree that we (απογομενοι) being freed from sins² should live (τη δικαιοσυνη) to righteousness: (Τω μωλωπι) By whose own stripes ye are healed.³

23 Who when he was reviled by the Jews, did not revile in return: when he suffered crucifixion, he did not threaten his persecutors, though he could easily have destroyed them; but by repeating the words of Psal. xxii. he meekly committed his cause to God who judgeth righteously, and forgave his murderers.

24 From gratitude, ye ought for the gospel to suffer patiently in imitation of your master, who himself bare our sins in his own body on the cross, that we being freed from the power and the punishment of sins, should live to righteousness: By whose own stripes ye are healed of the wounds and bruises in your souls, occasioned by sin.

Ver. 24.—1. *He himself bare our sins in his own body, on the tree.* This is an allusion to Isaiah liii. 12. LXX. *αυνεχεν* He bare the sins of many.—The phrase *bearing iniquity*, is often used in the Old Testament. It signifies, sometimes the making atonement for sin, Levit. x. 17. sometimes the suffering punishment for sin, Levit. xxii. 9. Ezek. xviii. 20. and sometimes the carrying away sin from the sight of God; as the scape goat is said to do, Levit. xvi. 22. The apostle uses here the first person, *our sins*; to shew that Christ bare the sins of believers in every age and country; and to make us sensible how extensive the operation of his death is in procuring pardon for sinners.

2. *That we being freed from sins.* (Ταις ἀμαρτιας απογομενοι, *extra fieri; sejunctum, aut separatum esse.*) This translation Beza and Schmi dius approve, who by the expression *freed from sins*, understand our being freed from the dominion of sins. But I think the apostle means, freed from the punishment as well as from the power of sins, because the former is the immediate effect of Christ's death as a sacrifice for sin, and the greatest encouragement to live righteously.

3. *By whose own stripes ye are healed.* This is an allusion to Isa. liii. 5, *With his stripes we are healed.* The word μωλωπι signifies that swelling on the flesh which is occasioned by a severe stroke. By changing his discourse from the first to the second person, the apostle addressed those slaves, who might be beaten unmercifully by cruel masters; because of all the considerations by which they could be animated to patience, the most powerful was, to put them in mind of the painful stripes with which Christ was beaten, when he was scourged by Pilate's order, Matth. xxvii. 26.; and to tell them, that with these stripes, the wounds in their souls occasioned by sin are healed;

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

25 Ητε γαρ ὡς προβατα πλανωμενα· ἀλλ' ἐπεστραφητε νυν ἐπι τον ποιμενα και επισκοπον των ψυχων ὑμων.

wounds far more painful and deadly, than those inflicted on them by their froward masters.

Ver. 25. *Returned to the shepherd and overseer of your souls.* Though in this passage, the apostle addressed his discourse to slaves, yet by giving titles to Christ which marked his relation to men of all ranks and conditions, he hath intimated, that his exhortation to suffer unmerited evils patiently, is intended for all who profess the gospel. —Our Lord delighted in the title of *shepherd*, John x. 11. 14. *I am the good shepherd.* Hence Peter calls him, *the chief shepherd*, 1 Pet. v. 4.—And Paul, *that great shepherd of the sheep*, Heb. xiii. 20. See note

CHAP. III.

View and Illustration of the Precepts and Directions delivered in this Chapter.

THAT the brethren might know how to behave in the various relations of life, the apostle in this chapter first of all commanded the Christian women in Pontus, who were married, to obey their own husbands, although they were heathens; that by their cheerful submissive behaviour, they might allure their husbands to embrace the gospel, ver. 1.—when they found it had such an happy influence on the temper and behaviour of their wives, ver. 2.—With respect to their dress, the apostle ordered all the women who professed the gospel, to adorn their minds with the ornament of a meek and quiet spirit, rather than their bodies with ornaments of gold, and silver, and costly apparel, ver. 3, 4.—proposing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being subject to their own husbands, ver. 5.—Such as Sarah, who obeyed Abraham, and shewed how greatly she respected him by calling him her lord, ver. 6.

Then turning his discourse to husbands, the apostle ordered them to live with their wives, in the performance of all the duties of the married state, suitably to the more enlarged views which the gospel

25 For ye were as sheep going astray, but are now returned to the shepherd and overseer¹ of your souls.

25 *For ye were formerly as sheep going astray from their pasture, and in danger of being lost or destroyed by wild beasts. But now ye are returned from your wandering, to the shepherd and overseer of your souls who will direct and defend you.*

note on that verse.—The title of *shepherd*, our Lord took, if I mistake not, to shew that he is the person prophesied of by Ezekiel, under the title of the *one shepherd* whom God was to set over his flock, Ezek. xxxiv. 23.—Farther, Peter by calling Christ *επισκοπος* the overseer of our souls, seems to allude to verse 11. of that prophecy, where God in the character of a good shepherd says, *εζητησω τα προβατα μου, και επισκεψομαι αυτα* LXX. *I will seek out my sheep, and will oversee them.*

gospel gave them of these duties. And in the treatment of their wives, to have a regard to the weakness of their bodily frame, ver. 7.—Next, addressing the disciples in general, he ordered them in their intercourse with one another, to be sympathizing, tender hearted, and courteous, ver. 8.—never returning evil for evil, nor railing for railing; but on the contrary, blessing; that they might obtain the blessing of inheriting the heavenly country, according to Christ's promise, ver. 9.—and David's declaration concerning those who desire to enjoy life, and see good days, ver. 10, 11.—He told them farther, that the divine protection is promised to the righteous; but that the anger of God is threatened against the wicked, ver. 12.—Besides, to forgive our enemies is the way to disarm them, and restrain them from hurting us, ver. 13.—Then returning to the subject of suffering, he told them, that if they suffered for righteousness sake, they were happy, as Christ declared, Matt. v. 10.—12.—And exhorted them, not to be terrified by the threatenings of their persecutors, ver. 14.—but to be always prepared to give with calmness, an answer to every one who asked a reason, concerning their hope of an eternally happy life in the body, after death. This hope, the Christians were to profess, more especially, when their enemies were putting them to death, because the heathens who heard them on these occasions declare their hope, perceiving that it was what supported

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them

them under their sufferings, and made them fearless in death, could not avoid being curious to know, what the foundation of that hope was whose influence was so powerful, ver. 15.—Also because the declaration of their hope at such a time, might induce some of the heathens to embrace the gospel, who, with admiration, beheld their courage in suffering death.

Because the disciples of Christ, on account of their averfion to idolatry, and of their deserting the temples of the heathen deities, were represented as atheists, seditious persons, and the most profligate of mankind, the apostle exhorted the brethren of Pontus, while they resisted idolatry, and refused obedience to the sinful commands of the heathen magistrates, to maintain a good conscience in every part of their behaviour; that their persecutors, who spake loudly against them as evil doers, might be put to shame, ver. 16.—Besides, if they were to suffer, it was better for them to suffer as well-doers than as evil-doers, ver. 17.—And lest their enemies might conclude from their sufferings, that they were wicked persons, or at least persons with whom God was displeased, the apostle observed, that Christ, though a most righteous person and greatly beloved of God, had been put to death as an evil-doer; but was demonstrated to be innocent of the crimes laid to his charge, by his resurrection from the dead. This example shewed the brethren, that sufferings are no mark of God's displeasure; and that if they suffered with Christ, their innocence should be made manifest at least in the end, when being raised from the dead, as Christ was, they should be brought to God to enjoy eternal life with him in heaven, ver. 18.—Farther, to prove what he had affirmed, ver. 12. that God protects the righteous, and will severely

OLD TRANSLATION.

CHAP. III. I Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.

GREEK TEXT.

Ι Ὅμοιος αἱ γυναῖκες, ὑποτασσομεναι τοις ἰδίοις ἀνδρασι, ἵνα καὶ εἰ τινες ἀπειθεσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθησῶνται·

Ver. 1.—I. *In like manner wives, &c.* To account for the apostle's not having inculcated the duties of masters towards their slaves, Estius supposes that most of the Jews living in Pontus, Galatia, &c. were slaves, and few of them masters. But his precepts concerning the dress of the women, shews that the brethren in Pontus, &c. were many

severely punish the wicked, the apostle, as an example of both, observed that Christ, 2 Pet. iii. 6. by God's command, brought a flood on the old world and destroyed the ungodly, to whom, without success, he had preached by his Spirit speaking in his prophet Noah; but saved Noah and his family, by that very water with which he destroyed the ungodly, ver. 19, 20.—That the purpose for which St. Peter appealed to these ancient facts, was what I have mentioned, is evident, not only from what is said, ver. 20. but from 2 Pet. ii. 5. where, after mentioning God's saving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9. *The Lord knoweth to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished.*—Farther, that the brethren might be in no doubt concerning the apostle's design in mentioning the salvation of Noah and his family, he assured them, that the salvation of these eight persons by the water of the deluge, is a type of the salvation of believers from death by the water of baptism, through the resurrection of Christ. Which baptism, he told them, consists not in the washing away of the filth of the flesh, but in the answer of a good conscience, ver. 21.—Then to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the present world, and of eternal salvation in the world to come, and at the same time to fill the wicked, against whom the face of God is set, with a just dread of the future judgment, the apostle declared that Christ our master, since his resurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge universal; every creature in the universe, whether good or bad, being put in subjection to him, ver. 22.

NEW TRANSLATION.

CHAP. III. 1 *In like manner, wives*¹ BE in subjection to your own husbands, that *even* if any OF THEM obey not the word, *they* (αὐτὸν λόγῳ, 60.) without *speech*² may be won by the *behaviour* of the wives.

COMMENTARY.

CHAP. III. 1 As I have exhorted servants to be in subjection to their masters, I *in like manner* say, *Wives, be in subjection to your own husbands, that even if any of them obey not the gospel, they without speech* from their wives, *may be allured to believe the gospel, by the good behaviour* of the wives.

many of them rich, and in the higher ranks of life; consequently they may be supposed to have had slaves. Wherefore, there must have been some other reason for the omission, which at this distance of time we are not able to find out.

2 While they behold your chaste conversation coupled with fear;

3 Whose adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

2 ΕΠΟΠΤΕΥΣΑΝΤΕΣ ΤΗΝ ΕΝ ΦΟΒῶ ΑΓΝΗΝ ΑΝΑΣΤΡΟΦΗΝ ὙΜΩΝ.

3 ὩΝ ΕΣΩ ΕΧ Ὁ ΕΞΩΘΕΝ, ΕΜΠΛΟΚΗΣ ΤΡΙΧΩΝ, ΚΑΙ ΠΕΡΙΘΕΣΕΩΣ ΧΡΥΣΙΩΝ, ἢ ΕΝΔΥΣΕΩΣ ἸΜΑΤΙΩΝ, ΚΟΣΜΟΣ

4 ΑΛΛ' Ὁ ΚΡΥΠΤΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΑΝΘΡΩΠΟΣ, ΕΝ Τῷ ΑΦΘΑΡΤῷ ΤΣ ΠΡΑΕΟΣ ΚΑΙ ἤΣΥΧΙΣ ΠΝΕΥΜΑΤΟΣ, Ὁ ΕΣΙΝ ΕΝΩΠΙΟΝ ΤΣ Θεοῦ ΠΟΛΥΤΕΛΕΣ

2. *They without speech, &c.* Here, Peter wisely intimated to the women, that the silent but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects.

Ver. 2. *Joined with reverence.* Εν φόβῳ. This is similar to Paul's precept, Ephel. v. 33. *And the wife see that she (φοβηται) reverence her husband.*

Ver. 3. *Let it not be the outward adorning only.* The word *only*, is supplied here, agreeably to the known phraseology of scripture, and to the nature of the precept. For we cannot suppose that the apostle forbids Christian women to adorn themselves with apparel suitable to their station, any more than our Lord forbade his disciples to labour for the meat that perisheth, John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for the meat which perisheth only; but also for the meat enduring to everlasting life. I therefore think the meaning of the precept under consideration is, that women are not to adorn their bodies only, but chiefly their mind; because a mind adorned with the different virtues proper to the female character, will by attracting esteem secure a lasting love; whereas the adorning of the body catches the fancy of the vain and foolish only, and creates no real affection, at least, in the breast of the wife, see 1 Tim. ii. 9, 10. notes; where the same directions are given, concerning the dress of women, with this addition, that instead of adorning themselves with jewels and costly attire, they ought to adorn themselves with good works: by which the apostle insinuated, that works of charity performed to the distressed with the money necessary for purchasing ornaments of gold,
and

2 *When they behold your chaste behaviour JOINED with reverence.* ¹

3 ('Ων, 67.) *Of these let the adorning be, not what is outward ONLY,* ¹ *of plaiting of hair, and of putting round golden CHAINS,* (Syriac version) *or of putting on clothes.*

4 But *LET the hidden man of the heart* ¹ *BE ADORNED with the incorruptible ORNAMENT of a meek and quiet spirit,* ² *which is in the sight of God of great value.*

2 *When with admiration and increasing love, they daily behold your chaste affectionate behaviour, joined with a respectful submission to them.*

3 *Of these let the adorning to secure their husbands affection be, not what is outward only, of nice plaiting of hair, and of putting round golden chains, or of putting on costly apparel:* These ornaments are foreign to the person, and of a perishing nature.

4 *But let the mind be adorned with the unperishing ornament of a meek and quiet spirit, which is the greatest beauty of the female sex: and in the sight of God, who is the best judge of beauty, it is an ornament of great value; as it is likewise in the sight of men.*

and costly attire, will render women much more beautiful in the eye both of God and man, than if they were decked with all the vain ornaments in which the lighter part of the sex delight.

Ver. 4.—1. *The hidden man of the heart.* In scripture *the heart* is represented as the seat, not only of passion and affection, but of intelligence, reason, and will, Luke xxiv. 25. *O fools, and slow of heart to believe all that the prophets have spoken.* The heart therefore is what St. Paul calls (ὁ εἶσω ἀνδραπόδιον) *the inward man*, Rom. vii. 22. In like manner St. Peter calls the *female mind*, the *hidden*, or *invisible, man of the heart*, as opposed to the *outward man*, or *body*.

2. *Incorruptible ornament of a meek and quiet spirit.* *Meekness* consists in the bearing of provocation patiently: but *quietness*, in abstaining from giving provocation, especially by bitter language. This meek and quiet spirit, is called an *incorruptible ornament*, because it does not like ornaments of gold and silver, grow out of fashion by age, nor ugly by wearing, but preserves its beauty always: and in this respect also, it is much more valuable than the other. In illustration of the sentiment contained in this verse Blackwall writes as follows: “How mult all the short lived beauties, the shapes, features, “ and most elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose their charm and lustre, when compared with the heavenly graces of a pious and regular temper, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of high value in the eye of God the Sovereign Judge of what is good and beautiful?” Sacred Class. v. 1. p. 164.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ;

6 Even as Sara obeyed Abraham, calling him lord : whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewife, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

5 Οὕτω γὰρ ποτε καὶ αἱ ἅγλαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, ἐκοσμεν ἑαυτάς, ὑποτασσομεναι τοῖς ἰδίοις ἀνδράσιν·

6 Ὡς Σαρρα ὑπήκασε τῷ Ἀβραάμ, κυρίου αὐτοῦ καλεῖσα· ἥς ἐγενήθητε τέκνα, ἀγαθοποιεῖσαι, καὶ μὴ φοβημεναι μηδεμίαν ᾤτισην.

7 Οἱ ἄνδρες ὁμοίως συν-οικνευτες κατὰ γνώσιν, ὡς ἀσθενεσέρῳ σκευεὶ τῷ γυναικείῳ ἀπονεμουντες τιμὴν, ὡς καὶ συγκληρονομοὶ χαριτὸς ζωῆς, εἰς τὸ μὴ ἐκκοπτεσθαι τὰς προσευχὰς ὑμῶν.

Ver. 6.—1. *Calling him Lord.* Gen. xviii. 12. The argument in this verse, is founded on the manners of the ancients, who by giving titles of respect to their superiors, acknowledged their own inferiority. Wherefore, by mentioning the reverence with which Sarah spake of Abraham, the apostle intimates, that she entertained the highest respect for him, and a just sense of her own subjection to him.—By the Jewish women, Sarah was considered as an illustrious pattern of a dutiful wife.

2. *Whose daughters ye have become.* Sarah being constituted by God the mother of all believers, Gal. iv. 26. even as Abraham was made their father, the believing women of Pontus, by imitating Sarah's virtues, became her children though not descended from her. This the Gentile women would consider as a great honour, more especially as they had been taught by the Jews, to look on themselves as unclean, on account of their being Gentiles by birth.

3 *And not being frightened with any terror.* Μὴ φοβημεναι μηδεμίαν ᾤτισην. This is an hebraism of the same kind and signification with that found ver. 14. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, *be not afraid of their fear*—It is worthy of notice, that while the apostle enjoined wives to be in subjection to their husbands, he cautioned them against committing sin, especially that of idolatry, either from a desire to please their husbands, or from the fear of offending them.

Ver. 7.—1 *Giving, τιμὴν, honour to the wife.* In scripture, *honour* is used to signify *maintenance*, because to supply any one with the necessaries and conveniences of life, was considered in ancient times,

5 *For thus, anciently, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands;*

6 *Even as Sarah obeyed Abraham, calling him Lord; ¹ whose daughters ye have become ² by doing well, and not being frightened with any terror. ³*

7 *In like manner, husbands cohabit with YOUR WIVES according to knowledge, giving honour ¹ to the wife as the weaker vessel, ² and as joint heirs of the grace ³ of life, in order that your prayers be not hindered. (Εἰκοτταριστάι, cut off.)*

5 *For thus, anciently, the holy women also, who were eminent for piety, adorned themselves, not with apparel only, but chiefly with meekness and quietness, being in subjection to their own husbands; a method of adorning which hath always been the prevailing fashion in the family of God;*

6 *Even as Sarah, adorned herself by obeying Abraham, calling him lord, in token of her subjection. Whose daughters ye Christian women have become, by behaving well towards your husbands, and not being frightened to actions contrary to your religion through fear of displeasing them.*

7 *From a like regard to the will of God, Christian husbands cohabit with your wives, performing your duties to them according to the superior knowledge which your religion gives of these duties; giving to the wife as the weaker person, the necessaries and conveniences of life suitable to your station, and as heirs equally with you of the blessings of the present and future life, that your prayers be not hindered, nor improperly performed, by reason of family quarrels.*

as doing him honour. Accordingly the Greeks, in reward of eminent services done to the community, decreed maintenance at the public expence, to those who had performed these services.

2. *As the weaker vessel.* The Greek word σκευή being used to denote the human body, 1 Thes. iv. 4. it may here be translated *body* or *person*.—By assigning as the reason why honour should be given to the wife, that she is weaker than the husband in body, the apostle hath insinuated, not only that he ought to afford her a competent share of the necessaries and conveniences of life, but as much relief from bodily labour as his circumstances will allow: all which is most reasonable, considering the many bodily troubles women are subject to, in the breeding, bearing, and nursing of children.—Adam shewed his indulgence to Eve, by allowing her to give names to their children.

8 Finally, *be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous;*

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

8 Το δε τελου, παντες ὁμοφρονες, συμπαιθεεις, φιλαδελφοι; ευσπλαγχνοι, φιλοφρονες·

9 Μη αποδιδοντες κακον αντι κακου, η λοιδοριαν αντι λοιδοριας· τεναντιον δε, ευλογουντες· ειδοτες οτι εις τετο εκληθητε, ινα ευλογιαν κληρονομησητε.

10 Ο γαρ θελων ζωνη αγαπην, και ιδειν ημερας αγαθας, παυσατω την γλωσσαν αυτου απο κακου, και χειλη αυτου τε μη λαλησαι δολον.

11 Εκκλινατω απο κακου, και ποιησατω αγαθον. ζητησατω ειρηνην, και διωξατω αυτην.

12 Οτι οι οφθαλμοι Κυριου επι δικαιους, και ωτα αυτου εις δεησιν αυτων, προσωπον δε Κυριου επι ποιουντας κακα.

3. *Joint-heirs of the grace of life.* The word here translated *grace*, is rendered *a gift*, 1 Cor. xvi. 3. margin. According to this sense, Peter's meaning is, that by God's original grant, the woman being a *joint-heir* with man, of *the gift of life*, is equally entitled with man, to all the innocent enjoyments of life, Gen. i. 28, 29. This interpretation is confirmed by the clause, *in order that your prayers be not hindered.* For if honour is thus given to the wife, family quarrels will cease, and family prayers will not be neglected.

Ver. 8.—1. *Be all of one mind.* ὁμοφρονες. The sense of this word given in the commentary seems to be its true meaning, because uniformity in religious opinions, being scarce possible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xii. 16. xx. 5. 1 Cor. i. 10. Philip. ii. 2.

2. *Tender*

8 (Το δε τέλος, *supp. κατὰ*) Finally, *BE* all of one mind, 'sympathizing, lovers of the brethren, tender hearted,' courteous. See Acts xxviii. 7.

9 Not returning evil for evil, or railing for railing, but on the contrary, do ye bless: knowing that to this ye were called, 'that ye might inherit *THE* blessing.

10 For he who is desirous to enjoy life, and to see good days, 'let him restrain his tongue from evil, and his lips from speaking deceit. P^{sa}l. xxxiv. 12.

11 Let him turn away from evil, and do good. Let him seek peace, and pursue it. R^{om}. xiii. 18.

12 For the eyes of the Lord ARE (ἐπι) upon the righteous, and his ears ARE OPEN to their supplication. But the face of the Lord 'is (ἐπι) against the workers of iniquity.

8 Finally, in managing your affairs as a religious society, be all, whether married or not, of one mind; sympathizing with those in affliction, loving one another as brethren in Christ, tender hearted, and affable in the whole of your deportment.

9 Not returning evil for evil, nor railing for railing, but on the contrary, in return for railing do ye wish blessings, knowing that to be of this beneficent forgiving temper, ye were called by God, that ye might inherit the blessing of pardon and life.

10 David enjoined the same disposition, as necessary to the inheriting the earthly country. For he who desires to enjoy life with comfort, and to see happy days, let him restrain his tongue from railing, and his lips from speaking deceit.

11 Let him turn away from evil actions of every kind, and do good. Let him seek to live in peace with mankind; and though it seem to flee from him, let him pursue it.

12 This is the way to secure the favour of God. For, as the psalmist observes, the Lord looks upon the righteous to protect them, and his ears are open to their supplication when in distress; but the anger of the Lord is ready to fall on the workers of iniquity.

2. *Tender hearted.* Ευσπλαγχοι literally of good bowels. See Eff. iv. 24. The meaning is, be moved with compassion on beholding the weaknesses and distresses of others, and do what ye can to assist them.

Ver. 9. *To this ye were called;* namely, to bless them who curse you, and to pray for them who despitefully use you and persecute you, that by possessing the dispositions of God ye may become his children, and inherit the blessing of eternal life.

Ver. 10. *He who is desirous to enjoy life, and to see good days.* Ὁ γὰρ θελων ζωνν αγαπων. This is generally considered as a quotation from P^{sa}l. xxxiv. 12. But in the LXX. it is Τις εστιν ανδρωπος ο θελων ζωνν, αγαπων

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake happy *are ye*; and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

13 Και τις ὁ κακῶσων ὑμῶν, εἰν τε αγαθε μιμηται γενησθε;

14 Αλλ' εἰ και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον δε φοβον αυτων μη φοβηθητε, μηδε ταραχθητε.

15 Κυριον δε τον Θεον αγαπιασατε εν ταις καρδιαις ὑμων· ἑτοιμοι δε αει προς απολογιαν παντι τῳ αιτηντι ὑμῶν λογον περι της εν ὑμιν ελπιδο, μετα πραυτητ και φοβου.

αγαπων ἡμερας ιδειν αγαθας; *Who is the man that desireth life, loving to see good days?*—The Syriac translator hath rendered the passage in Peter, as follows: *He therefore who desireth life, and loveth to see good days.* But Peter's words will not bear that translation. To give a proper meaning to his words, I have translated *αγαπᾶν* to *enjoy*, though I know no passage in any Greek writer in which it is so used. See the general preface, page 37. at the top.—In this and the following verses, the apostle offers three arguments, of great importance to induce men to the practice of virtue. 1. It secures the happiness both of the present, and of the future life. 2. It procures the favour and protection of God, ver. 12. 3. It commonly disarms the malice of men, ver. 13.

Ver. 12. *But the face of the Lord.* In scripture *the face of God* signifies the anger of God, Psal. xxi. 9. Sometimes it signifies *the favour of God*, Numb. vi. 25.

Ver. 13. *Imitators (τε αγαθε) of the good one.* This epithet is applied to God, to the exclusion all others: Matth. xix. 17. As on the other hand, the devil is, by way of eminence, called *the evil one*. The apostle's intention in this question is to shew that few of mankind are so wicked, as to do evil to one who is remarkably benevolent, meek, and forgiving. — Others interpret the question thus, The righteous being under the especial protection of God, who is he that can do you evil, if ye are righteous, and God is pleased to protect you?

Ver. 14.—1. *Suffer for righteousness' sake* By *righteousness* some understand adherence to the gospel. But I rather think the apostle means, *well-doing* in general, ver. 17: and particularly the imitation of God, mentioned in the preceding verse.

2. *Therefore do not fear their fear.* This exhortation Isaiah gave to the Israelites, when threatened with an invasion by the Assyrians, Isa. viii. 12. *Neither fear ye their fear, nor be afraid.* 3. *Sanctify the*
Lord

13 (Καί, 224.) *Besides, who is he that will do evil to you, if ye be imitators of the good one?*'

14 *Nevertheless, although ye even suffer for righteousness sake, 'blessed ARE ye. (Δε, 106.) Therefore do not fear their fear,' neither be troubled:*

15 But sanctify (53.) the Lord God in your hearts, 'and BE always prepared for GIVING an answer with meekness and reverence to every one who asketh of you a reason (ἄρει) for the hope ' which is in you. (See the illustration of this verse given in the View.)

13 *Besides, in ordinary cases ye will have the favour of men; for few will do evil to you, if ye be imitators of God by forgiving injuries, and doing good to the unthankful.*

14 *Nevertheless, although through the extreme malice of particular wicked men, ye even suffer for righteousness sake, happy are ye, for great is your reward. Therefore do not fear the threatenings of your persecutors, neither be troubled at the rage of the heathen rulers:*

15 *But honour the Lord God in your hearts by entertaining just conceptions of his perfections, by submitting to his appointments, and by relying on him; and be always prepared for giving an answer with calmness and reverence to every one, who in a court of judicature, or in private with a good intention, or at death, asketh of you a reason for the hope ye entertain of an eternal life of happiness in the body after death.*

Lord of hosts himself, and let him be your fear, &c.—The expression *fear not their fear*, is an Hebraism the meaning of which is, be not affected with the fear which they endeavour to raise in you by their threatenings.

Ver. 15.—1. *But sanctify the Lord God in your hearts*; namely, by fearing him more than men, by believing all his promises, by trusting in his power and goodness, by acknowledging his justice in the punishments which he inflicts, and by patiently bearing all the trials he is pleased to appoint. By these dispositions, believers sanctify God in their hearts; they give him the glory of all his perfections.—The Syriac and Vulgate versions read here *Dominum Christum, the Lord Christ*.

2. *Asketh of you a reason for the hope which is in you.*—The Spectator No. 471. observes, That man would be a very miserable being were he not endowed with hope: That hope quickens all the still parts of life, and keeps the mind awake in her most indolent hours: And that no kind of life is so happy as that which is full of hope; especially when the hope is well grounded, and when the object of it is in its nature fitted to make the person happy who entertains it.—He next observes, That a religious life is that which most abounds in a well grounded hope, and such an one as is fixed on objects which

16 Having a good conscience; that, whereas they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

16 Συνειδησιν εχοντες αγαθην, ινα εν ω καταλαλωσιν υμιν ως κακοποιων, καταισχυθωσιν οι επηρεαζοντες υμων την αγαθην εν Χριστω αναστροφην.

17 Κρειττον γαρ αγαθοποιουσας, ει θελει το θελημα του Θεου, πασχειν, η κακοποιουσας.

18 Οτι και Χριστος απασξωρι αμαρτιων επαθε, δικαιος υπερ αδικων· ινα ημας προςαγαγη τω Θεω· θανατωθεις μεν σαρι, ζωοποιηθεις δε τω πνευματι.

are capable of making us entirely happy. This hope in a religious man is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason but by faith.—He then concludes his discourse as follows: “Religious hope has likewise this advantage above any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refreshment, but sometimes with rapture and transport. He triumphs in his agonies, whilst the soul springs forward with delight to the great object which she has always had in view, and leaves the body with an expectation of being reunited to her in a glorious and joyful resurrection.” How eminently was this power of hope exemplified in the consolation and support, which the hope of a resurrection to eternal life afforded to the first Christians, when tormented and put to death by their cruel persecutors!

Ver. 16.—1. *Hold fast a good conscience.* They hold fast a good conscience, who are always careful to do what a good conscience approves.

2. *Who arraign your good behaviour in Christ.* Elmer says the word επηρεαζοντες here used hath often a forensic sense, and denotes the bringing a criminal charge against one. It occurs, Matth. v. 44. *Pray for them επηρεαζοντων υμας, who arraign you, namely, in criminal courts, and persecute you.*

Ver. 17. *If the will of God appoints.* The apostle adds this, to shew that the wicked can do no evil to believers, but by the permission of God.

Ver. 18.—1. *For even Christ hath once suffered for sins.* In the sufferings of Christ, we have a clear proof, that sufferings are no evidence

16 (ΕΧΟΥΤΕΣ) *Hold fast a good conscience, that whereas they speak against you, as evil-doers, they may be put to shame who arraign your good behaviour in Christ.*

17 For IT is better, AS well-doers, to suffer, if the will of God (ΘΕΛΕΙ) appoints 17, than AS evil-doers.

18 For even Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed IN the flesh, but made alive BY the Spirit.

16 *Hold fast a good conscience, both by never denying your religion, and by behaving properly towards the magistrates, that whereas they speak against you as seditious persons, they may be put to shame who arraign your attachment to your religion, when they find the whole of your behaviour good, as Christians.*

17 *For it is better in every respect, for us as well-doers to suffer, if the will of God appoints us to suffer, than as evil-doers to suffer.*

18 *Our sufferings are no proof that our cause is bad, and that God is displeased with us: For even Christ hath suffered once for the sins of others; he who was perfectly righteous suffered for the unrighteous, that by making atonement for our sins he might bring us to God as acceptable worshippers; being put to death indeed in the flesh, but made alive by the Spirit, as approved of God in dying for the sins of the world.*

dence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover, in the resurrection of Christ, we have a convincing proof, that the sufferings of good men are not inconsistent with the perfections of God. For he will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore, the power of God, visible in Christ's resurrection, affords to all who lose their life for the gospel, a sure ground of consolation and hope that God will raise them at the last day.

2. *But made alive by the Spirit.* As Christ was conceived in the womb of his mother by the Holy Spirit, Luke i. 35. so he was raised from the dead by the same Spirit; on which account he is said 1 Tim. iii. 16. to have been justified by the Spirit; and Heb. ix. 14. to have offered himself without fault to God, through the eternal Spirit. —It is true the resurrection of Christ is ascribed to the Father, 1 Cor. vi. 14. 2 Cor. iv. 14. Ephes. i. 20. But that is not inconsistent with Peter's affirmation in this verse: For the Father may, with the strictest propriety, be said to have done what the Spirit did by his appointment; especially as it was done to shew that God acknowledged Jesus to be his Son.—What our Lord said concerning his own

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

19 Εν ᾧ και τοις εν φυλακη πνευμασι πορευθεισ εκηρυσεν,

20 Απειθησασι ποτε, οτε απαξ εξεδεχετο η τε θεσ μακροθυμια εν ημεραισ Νωε, κατασκευαζομενης κιβωτε, εις ην ολιγα, τετρεσιν οκτω, ψυχαι διεσωθησαν δι' υδα-
τῶ.

own resurrection, John ii. 19. *Destroy this temple and in three days I will raise it up*, is to be understood in the same manner. For having told the Jews, John x. 18. *I have power to lay down my life, and I have power to take it again*, he added, *this commandment I received of my Father*.—Christ's resurrection being an example as well as a proof of our resurrection, he was raised by the agency of the Spirit, perhaps, to shew that we shall be raised by the same power exerted agreeably to the will of God and of Christ; on which account the resurrection of the dead is ascribed sometimes to the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. but more frequently to the Son, John v. 28 vi. 39, 40. 1 Cor. xv. 21, &c. 1 Theff. iv. 16, &c.

Ver. 19. *By which also he preached to the spirits in prison*. Christ is said, by the same Spirit who made him alive, to have preached to the antediluvians, because his Spirit inspired Noah to preach to them, as is plain from Gen. vi. 3. *My Spirit shall not always strive with man*.—Hence Noah is called a preacher of righteousness, 2 Pet. ii. 5. note.—By attributing the preaching of the ancient prophets to Christ, the apostle hath taught us, that from the beginning, the œconomy of man's redemption hath been under the direction of Christ. Accordingly, the same apostle hath expressly affirmed, 1 Pet. i. 11. That the spirit who was in the ancient prophets, was the Spirit of Christ.

2. *He preached*. Προευθεισ εκηρυσεν, Syriac version *Et predicavit*. Etsner, on this passage, hath produced examples from the scriptures, and from Demosthenes, to shew that the phrase, *he went and preached*, is a pleonasm for *he preached*. See Est. iv. 57. Among the examples from scripture, the clearest and most direct is, Ephs. ii. 15. *Having abolished*, &c. 17. (και ελθων ευαγγελισατο) *and came and preached peace to you who were afar off, and to them who were nigh*. For it is certain, that our Lord after his resurrection, did not go personally to the Gentiles, to preach peace to them. He preached to them by his apostles only. But if Christ is said by Paul to go and do, what he did by his apostles, he may with equal propriety be said by Peter, to go and do, what he did by his prophet Noah. See Jude ver. 14.

19 By which¹ also (πνεύματι ἐκρηξεν, 57.) he preached² to the spirits in prison,³

20 Who formerly were disobedient,¹ when the patience of God (ἀπαξ) once waited in the days of Noah, while an ark was preparing, (εἰς, 141.) in which few, that is, eight souls were effectually saved by water.²

19 By which spirit also, speaking in Noah, (2 Pet. ii. 5.) he preached to the persons now in prison,

20 Who formerly¹ were disobedient, when the patience of God, once for all, waited for their reformation in the days of Noah, during an hundred and twenty years while an ark was preparing, in which few, that is, eight persons only, were effectually saved by the water of the flood itself, which bare up the ark in which they were inclosed.

3. To the spirits in prison. Some commentators, supposing that the word Πνεύμασι spirits is of the same signification with ψυχαι souls, ver. 20. interpret this passage, of Christ's personal preaching. For those to whom Christ was to preach being called *captives in prison*, II. xlii. 7. xlix. 9 they to whom Noah preached, might, by the same figure, be called *spirits, in prison*. Yet since *the spirits in prison*, to whom Christ preached, are expressly said to have been disobedient in the days of Noah, this interpretation cannot be admitted. I have therefore, in the explication of the passage, supplied the word *now*, to shew, that the apostle speaks of the antediluvians in their present state. They were men on earth in the flesh, when Christ preached to them by his Spirit speaking in Noah: But they are now *spirits in prison*, detained, like the fallen angels (Jude ver. 6.) *unto the judgment of the great day*. In the Syriac version the clause is thus translated, *animabus illis que incluse fuerunt in sepulchro*.—By *the spirits in prison*, L. Barrington understands Noah's family shut up in the ark. But it does not appear that they were disobedient.

Ver. 20.—1. *Who formerly were disobedient*. This clause being connected in the original, with the clause, *spirits in prison*, it is evident that *the spirits in prison* to whom Christ preached, are the persons who were disobedient in the days of Noah, but who now are spirits in prison: unless we suppose they are said to have been in prison in the days of Noah, by the same figure of speech, that the persons to whom Christ preached in the days of his flesh, are called *captives in prison*, Luke iv. 18.

2. *Eight souls were effectually saved by water, or, safely conveyed through the water*. Thus, Acts xxiv. 24 ἵνα ἐπιβιῶσαντες τον Παυλον διασωσται προς Φηλικα τον ἡγεμονα, is translated, *that they may—bring Paul safe unto Felix the governor*. Christ's preaching to the antediluvians by Noah, the destruction of these antediluvians for their disobedience to that preaching, the preservation of Noah and his family in the ark by means of the water of the deluge, are all fitly mentioned, to shew that it hath been God's way from the beginning of the world, when the wickedness of men becomes general

21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ :

21 Ὡς καὶ ἡμᾶς ἀντιτυπον νῦν σώζει βαπτισμα, (καὶ σαρκὸς ἀποθέσις ρυτίδας, ἀλλὰ συνειδησεως ἀγαθῆς ἐπερωτημα εἰς Θεον) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

to oppose it, by raising up prophets to reprove them, and to warn them of their danger; and after waiting for their repentance to no purpose, to destroy them: while he delivers the righteous from the evils to which they are exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many, nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord, wicked men and persecutors are taught to dread the judgments of God.

Ver. 21.—1 *To which water.* The relative ὧν being in the neuter gender, its antecedent cannot be κιβωτόν *the ark*, which is feminine, but ἕρως *water*, which is neuter. I have therefore supplied that word in the translation.

2 *The antitype baptism.* The word τυπός *type*, denotes a thing that is so formed, as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies a *pattern*, according to which a thing is made. Thus the visionary tabernacle, shewn to Moses in the mount, is called τυπός *type* or *pattern*, because he was to make the material tabernacle exactly like it, Heb. viii. 5. In scripture likewise, τυπός *a type* signifies an example of moral conduct to be followed or avoided, 1 Cor. x. 6. 11.—The word ἀντιτυπός *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24. the Mosaic tabernacles are called ἀντιτυπώσεις *antitypes*, or *likenesses of the true tabernacle* or habitation of the Deity, because they were formed according to the τυπόν, *pattern* shewed to Moses, which was considered as the true tabernacle.—Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (See Gal. iv. 24. note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Rom. v. 14. Adam is called, τύπος, *the type* of Christ, who on that account is called *the second Adam*. Thus also the water of baptism, is here called *the antitype to the water of the flood*, because the flood was a *type* or *emblem* of baptism, in the three following particulars. 1. As by building the ark and by entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to be buried in the water of baptism, we shew a like faith in God's promise,

21 *To which WATER,* ¹ *the antitype baptism,* ² (not the putting away of the filth of the flesh, ³ but the answer of a good conscience toward God) *now saveth us also through the resurrection of Jesus Christ,* ⁴

21 *To which water of the deluge the antitype baptism* (I do not mean *the washing away of the filth of the flesh only, but the thing signified thereby, the answer of a good conscience toward God*) *now saveth us also; gives us the assurance that we shall be saved out of the grave, through the resurrection of Jesus Christ* emblematically represented in baptism,

mife, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.—2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead, so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event.—3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life. These things considered, may not our Lord's words to Nicodemus, *Except a man be born again of water,* be an allusion to the history of the deluge, and a confirmation of its typical meaning. For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is *the antitype*, or thing signified by the deluge, a person's coming out of the water of baptism, may have been called by our Lord, his being *born again of water*.

3. *Not the putting away the filth of the flesh,* (See 2 Pet. i. 9. note 3.) *but the answer of a good conscience.* Here a twofold baptism is spoken of; the one consisting in *the putting away the filth of the flesh* by washing; the other in *the answer of a conscience*. This latter, the apostle tells us is the baptism which is the antitype to the deluge. From this the Anabaptists infer that baptism ought not to be administered to infants, because they are incapable of giving the answer of a good conscience. But if this inference were just, it would follow, that circumcision could not have been administered to infants, seeing it is said, Rom. ii. 28, 29 *circumcision is not that which is outward in the flesh, but of the heart in the spirit.* Infants, however, being capable of the outward circumcision and of the outward baptism, these rites are fitly administered to them as the seals of God's covenants, and as the rites of initiation into these covenants. See Rom. iv. 11. note 1.—Commentators are divided about the meaning of the original word *ἵερωτημα*. Our translators have rendered it by the word

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

22 Ὅς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, περιεσθεις εἰς οὐρανόν, ὑποτασσεντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

answer, and Beza by the word *supposition*, on supposition, that the apostle had in his eye, the answers which persons to be baptized, gave to the questions put to them, before their baptism, of which Cyprian hath given an account. But it does not appear, that these questions and answers were used in the apostle's days. Allowing, however, that by an enallage, the word *question*, is here put for the word *answer*, this *answer of a good conscience* being made to God, is an *inward answer*, and means the baptized person's sincere persuasion of the things, which by submitting to baptism he professes to believe; namely, that Jesus, in whose name baptism is administered, arose from the dead, and that at the last day he will raise all from the dead to eternal life, who sincerely obey him. This signification of baptism, the apostle Paul hath taught, Rom. vi. 4, 5. and therefore he calls it, *our begun confidence*, Heb. iii. 14. and exhorts the Hebrews, *to hold it steadfast to the end*.

4 *Now saves us also, through the resurrection of Jesus Christ*. The baptism, which consists in the answer of a good conscience towards God, and which is the *antitype* or thing which was signified by the deluge, now saves us as effectually as the water of the deluge, preserved Noah by bearing up the ark.—Here it is proper to observe that Noah gave the answer of a good conscience towards God, by entering into the ark in the firm belief that God, according to his promise, would preserve him and his family, by that very water which he knew was to destroy all the rest of mankind.—*Baptism*, understanding thereby the answer of a good conscience, *now saveth us also through the resurrection of Jesus Christ*; because if Christ had not risen, being an impostor, he could not have saved any one. But, by his resurrection from the dead being demonstrated to be the Son of God, he is able to save all who believe on him; and in his resurrection

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

THE apostle having told the brethren of Pontus, that it was better to suffer as well-doers than as evil doers; also having insinuated, that the dignity and power with which Christ

is

22 Who *having gone into heaven,* is (εἰς) at the right hand of God; angels, and authorities, and powers, being *sub-jected* to him.

22 *Who having gone into heaven, is sitting at the right-hand of God, as governor of the universe; angels both good and bad of every order, and human rulers of every denomination, and whatever else hath power, being absolutely subjected to him, that he may be able to save his people.*

rection he hath given an example, as well as a proof of the resurrection of believers to eternal life.

Ver. 22.—1. *Who having gone into heaven, is at the right hand of God.* The Vulgate version hath here, *who is at the right hand of God, having swallowed up death that we might be made the heirs of eternal life, having gone, &c.* But this is an interpretation rather than a various reading.—Burnet, *De Statu Mort.* p. 155. thus describes our Lord's departure from the earth. "Non tantum a mortuis surrexit Christus, sed in cœlum etiam ascendit. Partâ victoriâ, triumphum egit: atque nube vectus lucida, veluti triumphali curru, aspectantibus discipulis, comitantibus angelis, et ad pristinas sedes in patriam, et ad Deum patrem redijt. Hæc est vera ἀποθῆσις, quam frustra affectarunt Casares, et Heroes, alique inter gentes, dignitate fortitudine, aut sapientia, eximii."

2. *Angels, and authorities, and powers, being subjected to him;* that is angels both good and bad, being subjected to him; and among the rest, the one who had the power of death, that is, the devil. The supreme dominion of Christ over every created nature, is mentioned by the apostle, as a proof that he is able to save the whole human race from death, the punishment which the devil brought on them by seducing their first parents; able also to bestow on believers eternal life, after having conducted them safe through the difficulties and dangers of their present trial. For, this is the salvation of believers through the resurrection of Jesus Christ, which the apostle affirms ver. 21. was typified by the salvation of Noah and his family.

is invested to enable him to save his people, was the reward of his sufferings, He begins this chapter, with an exhortation to them to arm themselves with the same resolution to suffer death for the gospel, which Christ manifested when he suffered death for calling himself the Son of God: and gave this reason for their doing so, that the person who is firmly resolved to suffer death, rather than renounce his religion, hath freed himself

from the dominion of sin, ver. 1.—so that he does not live the rest of his life, according to the inclinations of his persecutors, but according to the will of God, ver. 2.—Besides, the time past of their life, he told them, was sufficient to have complied with the will of the Gentiles, by walking in lasciviousnesses, &c. ver. 3.—And, although their heathen acquaintance might be surpris'd, that they did not still accompany them in these vicious courses, and might revile them on that account, they were not to be moved thereby, ver. 4.—These wicked men, shall be called to an account for their crimes, and be punished, ver. 5.—They were likewise to consider, that the gospel had been preached to the dead Gentiles, for the very purpose of assuring them that, although for their faith they might be condemned to death in their fleshly body by men, they shall at the last day be raised and rewarded in their spiritual body, ver. 6.—Farther, he assured them, that the end of all things, the end of the Mosaic dispensation and of the Jewish state, was at hand; so that the power of the unbelieving Jews, their greatest persecutors, would soon be broken. And from that consideration, he exhorted them to continual sobriety and watchfulness, ver. 7.—and to comfort one another under their sufferings, by mutual love which would lead them to overlook each others faults, ver. 8.—and to be hospitable, ver. 9.—and to exercise their spiritual gifts for each others benefit, ver. 10, 11.—Next, he told them they were not to think it strange, that God had permitted so hot a persecution to fall on them. It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be the greater at the revelation of Jesus Christ, ver. 13.—Besides, if they were reviled for the name of Christ, they were happy for this other reason, that the Spirit of Christ resting on them and strengthening them to suffer, would be a spirit of glory to them in the eyes of their persecutors, ver. 14.

About the time the apostle wrote this letter, the unbelieving Jews, especially the zealots, were raising great disturbances,
both

OLD TRANSLATION.

CHAP. IV. 1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with

GREEK TEXT.

1 Χριστος εν παθοντες υ-
περ ημων σαρκι, και υμεις
την αυτην εννοιαν οπλισασθε,

Ver. 1.—1. *Having suffered for us in the flesh*, namely, death, with all those previous and concomitant evils, which rendered his death in the flesh bitter.

2. *Arm*

both in Judea and in the provinces; and in these confusions, they murdered their brethren who were of a different faction, and plundered their goods. These fanatics, fancying that no obedience was due from the people of God to idolatrous princes, paid no regard to the heathen laws and magistrates, but were guilty of the grossest outrages in the countries where they lived, by which they often brought on themselves punishment. Wherefore, to prevent the Jewish Christians from joining their unbelieving brethren in these outrages, the apostle exhorted them, not to bring punishment on themselves as murderers or thieves, &c. because to suffer for such things was extremely disgraceful, ver. 15.—But if any of them suffered as a Christian, he was not to be ashamed, but rather to glory in it, ver. 16.—In the mean time, lest the Jewish believers might have entertained harsh thoughts of God, on account of their sufferings, the apostle told them, the time was come, in which the Jews, the ancient household of God, were to be punished as a nation, for all the crimes committed by them from the beginning; that the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at them, as a part of that devoted nation, notwithstanding they were now become the house of God; because the justice of God would be the more illustriously displayed thereby. However, to terrify their persecutors he observed, that if the punishment of the nation was to begin at the Jews, who were become the house of God by believing in Jesus, the punishment of those Jews who obeyed not the gospel of God, would be most terrible, ver. 17.—And, that if the righteous, the Jewish believers, would be saved with difficulty from perishing in the impending destruction, the ungodly and sinners of the nation, could not hope to escape, ver. 18.—Lastly, he told the brethren, that as in the general calamity some of them who were in Judea, when God's judgments fell on the nation, might suffer death by the will of God, they ought on that occasion to commit their lives in well-doing to him, as to a faithful creator, ver. 19.

NEW TRANSLATION.

CHAP. IV. 1 *Christ then having suffered for us in the flesh*¹ (chap. iii. 18.) *do ye also arm yourselves with the same mind:*²

COMMENTARY.

CHAP. IV. 1 *Christ then having suffered death for us in the flesh, do ye also arm yourselves with the same resolution of suffering death for him when called; because he who hath re-*

2. *Arm yourselves with the same mind.* Christ having suffered in the flesh, that is, in his embodied state, to arm ourselves against our persecutors

the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*;

ὅτι ὁ παθὼν ἐν σαρκί, πεπαύται ἀμαρτίας,

2 Εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θεληματι Θεοῦ τὸν ἐπιλοιπὸν ἐκ σαρκὸς βίωσαι χρόνον.

3 Ἀρκέτος γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τε εἰς τὸ θελημα τῶν ἐθνῶν κατ'εργασασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κωμοῖς, ποτοῖς, καὶ ἀθεμίτοις εἰδωλολατρείαις·

4 Ἐν ᾧ ξενίζονται μὴ συντρέχοντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσώβιας ἀναχυσίν, βλασφημῶντες·

persecutors with the same mind, is to arm ourselves with the same resolution to suffer all the evils to which we are exposed in the body; and particularly to suffer death, when called by God to do so for our religion.

3. *For he who hath suffered in the flesh.* The apostle having exhorted the brethren of Pontus, to arm themselves with the resolution of suffering death in the flesh, he considered that resolution, as an actual suffering of death; just as God considered Abraham's resolution to offer Isaac, as the actual offering of him, Gen. xxii. 18. That this is the apostle's meaning, is evident from ver. 2. where the person who hath suffered death in the flesh, is represented as still living in the flesh.

4. *Hath rested from sin.* So the phrase *πεπαύται ἀμαρτίας* literally signifies, the preposition *απο* being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience. — This happy efficacy of arming themselves with the resolution of suffering for Christ, the apostle explained to the brethren of Pontus to excite them to attain that resolution.

Ver. 3 — 1. *For the time that hath passed of life is a sufficient time.* The word *αρκετῶ*, translated *sufficient*, being in the masculine gender, the word with which it agrees, is *χρονῶ* *time*, which though not expressed, must in the translation be supplied from the precedent clause,

for he who hath suffered³ in the flesh, hath rested FROM sin;⁴

solved to suffer death in the flesh for Christ, having overcome the strongest temptation, hath thereby freed himself from the solicitations of sin;

2 (εἰς το, 154.) So that he no longer liveth HIS remaining time in the flesh to the lusts of men, but to the will of God.

2 So that he no longer liveth his remaining time in the flesh, agreeably to the corrupt inclinations of his persecutors, but agreeably to the will of God, who hath commanded him to shun idolatry, and all the vices practised by idolaters.

3 For the time which hath passed of life, IS a sufficient TIME¹ for us to have wrought out the will of the Gentiles, having walked in lasciviousnesses,² lusts, excesses in wine (ἄνωμοις) revellings, banquetings,³ and abominable idolatries.

3 For reason teaches us that the time which hath passed of our life, is too much to have fully performed the corrupt inclination of the Gentiles, having long walked in all kinds of lasciviousnesses, base passions, excessive drinkings of wine, revellings, (ἄνωμοις. See Rom. xiii. 13. note 1.) luxurious feastings, (πρωτοις), and abominable idolatries, and all the shameful vices connected therewith.

4 (Εν ᾧ, 167.) On which account they wonder¹ that ye do not run² with THEM (εἰς) into the same slough of dissoluteness,³ reviling YOU.

4 On account of your former life they wonder that ye shun their company, and do not run with them into the same slough of dissoluteness, reviling you on that account as unsocial, and making you every where objects of scorn.

as I have done. The phrase *a sufficient time*, is a soft expression which conveys the strongest meaning; namely, that in no period of their life, ought they to have wrought the will of the Gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xlv. 6.

2. *Having walked in lasciviousnesses.* Περὸρτυμους. This is an example of the accusative absolute. See Est. iv. 23.—*Lasciviousness* as distinguished from *lust*, denotes outward actions of a base kind: Fornication, adultery, incest, sodomy. Whereas, *lust* consists in impure desires inwardly cherished.

3. *Banquetings.* Πρωτοις, *Banquetings*, according to Estius, were those meetings in which the heathens strove with each other who should continue longest to drink, consequently the original word might be translated *drinking matches*. But as *excesses in wine* are mentioned in the precedent clause, our translators supposed that

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye, therefore, sober, and watch unto prayer.

5 Οἱ ἀποδώσει λογὸν τῷ ἔτοιμῳ ἔχοντι κρίναι ζῶντας καὶ νεκρούς.

6 Εἰς τὸ γὰρ καὶ νεκροῖς εὐηγγελισθῆναι, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεοῦ πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονησατέ ἐν, καὶ νηψάτε εἰς τὰς προσευχάς.

ποτοῖς was put for *συμποσιαίς*, a word which anciently signified *feastings*; which when they consume too much time, or occasion intemperance, are certainly blameable.

Ver. 4.—1. *They wonder.* The Greeks used the word *ξεῖσεσθαι*, to express that admiration and wonder with which a stranger is struck, who beholds any thing uncommon or new.

2. *Run with them.* Here the apostle alludes to the practice of the votaries of Bacchus, who ran about the streets and fields like mad people, committing every sort of excess.

3. *The same slough of dissoluteness.* The word *αναχυσίς* signifies a collection of water, a miry pool. The other word *ασωτία* signifies a dissolute course of life, Luke xv. 13.—The metaphorical expression *slough of dissoluteness*, strongly marks the danger and misery of living in the vices mentioned verse 3. vices which the heathens practised in the temples of their gods as worship.

Ver. 5. *To judge the living and the dead.* From the following verse it appears, that by *the dead*, the apostle meant the Gentiles, said in other passages to be *dead* through ignorance and sin. Consequently by *the living*, we are to understand those, who by their profession of the gospel, are reputed to be alive; Rev. iii. 1. *Thou hast a name that thou livest, and art dead.* See also 1 Tim. v. 6. The living and the dead therefore are the Jews and Gentiles.

Ver. 6.—1. *That although they might be condemned indeed by men in the flesh.* According to the common translation of this passage, the apostle is represented as saying that the gospel was preached to the dead Gentiles, in order that they might be condemned by men in the flesh. But as this cannot be the apostle's meaning, I suppose there is here an ellipsis of the word *although*, as is plain from the adverbative particle *Δε*, which follows. See Eff. iv. 109. I have therefore ventured to supply it in the translation. We have the same ellipsis, Rom. vi. 17.

2. *Yet they might live eternally by God in the spirit.* As St. Paul, speaking of the body of the righteous, says, 1 Cor. xv. 44. *It is sown an*

5 (Οι, 67.) *They shall give account to him, who is prepared to judge the living and the dead.*¹

6 (Εἰς τὸ γὰρ) *Besides, for this purpose the gospel hath been preached even to the dead, that ALTHOUGH they might be condemned indeed (κατὰ, 229) by men in the flesh,¹ (δὲ) yet they might live ETERNALLY by God in the spirit.*²

7 (Δε, 103.) *Now the end of all things¹ hath approached. Be ye therefore sober,² and watch unto prayers.³ See chap. v. 8. note.*

5 But be not troubled at their speeches: *They shall give an account of them to him, who, by the commission and power which he received from God, is prepared to judge the living and the dead.*

6 *Besides, to encourage you to suffer death for Christ, know that for this purpose the gospel hath been preached even to the dead in sins, Ephes. ii. 1. to the Gentiles, to assure them that although they may be condemned to death indeed by men in their fleshly body as Christ was, yet they shall live eternally by the power of God in their spiritual body as Christ now liveth.*

7 *Now the end of the temple, of the law, and of the Jewish state, hath approached. Be ye therefore sober, and watch unto prayers, in the hope of being soon delivered from your bitterest persecutors.*

an animal body, it is raised a spiritual body, we may, by the flesh here, understand the animal body in which men now live, and by the spirit the spiritual body which the righteous are to receive at the resurrection. This interpretation, makes one of the darkest passages of the New Testament, intelligible. However, although spirit were taken literally in this clause, yet as flesh in the former clause, does not signify the body separate from the spirit, but human nature as it consists at present of flesh and spirit, so the spirit in which we are to live after death, does not signify the spirit separate from the body in which the saints are to be raised, but their spirit united to an immortal incorruptible body. In the same manner, the salvation of souls, chap. i. 9. is not to be understood, of a salvation of the soul exclusive of the body, but a salvation of both.—Knatchbul supplies and translates this verse, in the following manner: that (ὅς ἐστι) they who live according to men in the flesh may be condemned, but (ὅς ἐστι) they who live according to God in the spirit may live. But the translation I have adopted is more easy, and gives a sense of the passage more analogous to the scripture phraseology.

† Ver. 7.—1. *The end of all things hath approached.* That by the end of all things which had approached, when Peter wrote this epistle, he did not mean the end of this mundane system, but the end of the temple, of the Levitical priesthood, and of the whole Jewish œconomy, see proved, pref. to 2 Thess. sec. 4. paragr 1, 2, 3.—

This

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

8 Προ παντων δε την εις εαυτους αγαπην εκτενη εχοντες· οτι η αγαπη καλυψει πληθος αμαρτιων.

9 Φιλοξενου εις αλληλους, ανευ γογγυσμων.

10 Έκασος καθως ελαβε χαρισμα, εις εαυτους αυτο διακονουντες, ως καλοι οικονομοι ποικιλης χαριτος Θεου.

11 Ει τις λαλει, ως λογια Θεου· ει τις διακονει, ως εξ ισχυος ης χορηγει ο Θεος· ινα εν πασι δοξαζηται ο Θεος δια Ιησου Χριστου, ω εστιν η δοξα και το κρατος εις τας αιωνας των αιωνων. Αμην.

This epistle being written, A. D. 67. about a year after the war with the Romans began, which ended in the destruction of Jerusalem and of the Jewish state, Peter who had heard his master's prophecy concerning these events, and concerning the signs of their approach, had good reason to say, that they had approached. It will be said, perhaps, that the brethren in Pontus had little interest in the destruction of the Jewish state. Yet as the Jews were the bitter persecutors of the Christians, in all the countries where they had any power, it must have been a great consolation to the brethren every where, to be assured that the power of their chief persecutors was soon to be utterly broken. Also, to know that the law of Moses was soon to be abolished, must have prevented the Gentiles from receiving the Jewish rites.

2. *Be ye therefore sober.* The word σωφρονειν, signifies to rule, both the passions of the mind and the appetites of the body, with wisdom. When applied to the mind, as in this passage, it signifies to be meek under provocation: when applied to the body, it signifies to be temperate in the use of meat and drink, and other sensual gratifications.

3. *And watch unto prayers.* This is the advice our Lord gave to his disciples when he foretold the destruction of Jerusalem, Luke xxi. 36.—The word φυλασσειν signifies both *to be sober*, and *to watch*. In this passage, it signifies *to watch*, because it follows a word which signifies

8 And above all things have fervent love (εις ἐαυ-
 τας) to one another; for love will cover a multitude of sins. (See James v. 20. note 2.)

9 BE hospitable (see I Tim. iii. 2. note 5.) to one another, without murmurings.

10 Let every one according as he hath received (χαρισμα) a spiritual gift, minister it (εις ἐνυτας) to one another, as good stewards of the manifold grace of God.

11 If any one speak, LET HIM SPEAK as the oracles of God REQUIRE.¹ If any one minister, LET HIM DO IT as from the strength which God supplieth, that in all things God may be glorified thro' Jesus Christ, to whom be the glory² and the power for ever and ever. Amen.

8 *And above all things, have fervent love to one another; for love will make you pardon a multitude of faults in each other, whereby, in your present persecuted state, ye will be the more disposed to assist each other.*

9 *In this time of persecution especially, be hospitable one to another, without murmurings on account of the trouble and expence it occasions to you.*

10 *Let every one, according as he hath received any spiritual gift, exercise it for the benefit of each other, as becomes good stewards of the manifold gifts of God, which are bestowed, not for the receiver's advantage only, but for the benefit of others also.*

11 *If any one speak by inspiration, let him speak with fidelity and earnestness, as the oracles of God require. If any one minister to the necessities of the saints, let him do it suitably to the strength of body and mind which God supplieth to him; that in the exercise of all his gifts, God may be glorified through Jesus Christ the wise dispenser of these gifts; to whom be ascribed the glory of them, and the power of dispensing them, for ever and ever. Amen.*

signifies to be sober; and both are necessary preparations for prayer, which to those who might have occasion to go to Jerusalem, the apostle recommended as the best means of avoiding the calamities, that were coming on that devoted city.

Ver. 11.—1. *If any one speak, let him speak as the oracles of God require.* Let him speak nothing but what hath been revealed to him; and let him speak with gravity and earnestness. — For the meaning of *oracles*, See Rom. i. 2. note 2. Heb. v. 12, note.

2. *To whom be the glory.* It is uncertain, whether the relative (*ᾧ*) refers to God, or to Christ. Understood of Christ this doxology is perfectly proper, being given to him, Rev. i. 6.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

13 But rejoice, in as much as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters.

12 Αγαπητοί, μη ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη, ὡς ξενεῖ ὑμῖν συμβαινόντος·

13 Ἀλλὰ καθὼς κοινωνεῖτε τοῖς τῷ Χριστῷ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτῆ χαρῆτε ἀγαλλιωμένοι.

14 Εἰ ονειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δόξαζεται.

15 Μὴ γὰρ τις ὑμῶν πασχετῶ ὡς φόνευσ, ἢ κλεπτῆς, ἢ κακοποιός, ἢ ὡς ἀλλοτρίο-ἐπισκόπος.

Ver. 12. *Wonder not* (See verse 4 note 1.) *at the burning*: the word *πυρώσις* *burning*, denotes the griveous persecution which the Christians in Pontus, &c. were suffering for their faith. The metaphor is bold but noble. It represents them as having fire cast on them for the trial of their faith, as gold is tried by fire, chap. i 7 to which the apostle alludes. This figure in a lively manner expresses the painful and dangerous nature of their trial.

Ver. 14.—1. *If ye be reproached* To an ingenuous mind, reproach is often worse than the spoiling of goods, or even than bodily pain. Wherefore to comfort the brethren when reviled, the apostle put them in mind of Christ's words, Matt. v. 11. *Blessed are ye when men shall revile you, &c.*

2. *The Spirit of glory and of God resteth upon you.* This is an allusion to Isaiah xi 2. The *Spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a *Spirit of fortitude* enabling them to suffer the greatest evils without shrinking; a virtue which the heathens greatly admired. For which reason, when they put the first Christians to death for refusing to worship idols, they were so struck with the constancy, patience, meekness, and benevolence wherewith they suffered, that it led many of them to think well, both of a religion, which inspired its votaries with such admirable virtues, and of these votaries themselves. And, as this constancy is

12 Beloved, wonder not at the burning¹ among you, WHICH is to you for a trial, as if some strange thing happened to you.

13 (Αλλα καθως, 203.) But seeing ye partake of the sufferings of Christ, rejoice, that also at the revelation of his glory (chap. i. 7. note 2.) ye may rejoice, leaping for joy.

14 If ye be reproached¹ (ει) for the name of Christ, YE ARE happy, because the Spirit of glory and of God resteth upon you.² (Κατα, 229.) By them indeed he is evil spoken of, but (κατα) by you he is praised.

15 (Γαρ, 93.) Wherefore,¹ let none of you suffer as a murderer, or a thief, or a malefactor,² or as a meddling person.³

12 Beloved, wonder not at the fire of persecution now raging among you, which is appointed to you for a trial of your faith, as if something happened to you which never happened to the people of God before.

13 But seeing, for calling him the Son of God, ye partake of the sufferings which Christ endured for the same cause, rejoice in your sufferings, that also at the day of the revelation of his glory as the Son of God ye may rejoice, being transported with joy on account of the greatness of your reward.

14 Besides, if ye be reproached for bearing the name of Christ, ye are happy even in the present life, because the Spirit of honour, and of God resteth upon you. By your persecutors indeed, Christ is evil spoken of as an impostor, but by you who suffer for believing him to be the Son of God, and who are supported by him in your sufferings, he is greatly praised.

15 Wherefore, let none of you suffer, by your own fault as a murderer, or a thief, or a malefactor or as a meddling person; sufferings of this kind, however courageously born, bring neither glory nor reward to the sufferers.

in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it, both the Spirit of glory, and the Spirit of God.

Ver. 15.—1. *Wherefore, let none of you suffer as a murderer, &c.* This caution the apostle gave to the Jewish Christians, because at the time he wrote his epistle, the unbelieving Jews in Judea were extremely addicted to murder, and robbery, and every kind of wickedness; for they robbed and killed not only the heathens, but their own brethren who would not join them in their opposition to the Romans, as appears from the account which Josephus hath given of them.

2. *Or a malefactor*, that is, an adulterer, a sodomite, a perjured person.

3. *Or*

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

16 Εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνεσθῶ, δοξάζετω δὲ τοῦ Θεοῦ ἐν τῷ μερεὶ τούτῳ.

17 Ὅτι ὁ καιρὸς τε ἀρξασθαι τοῦ κριμα ἀπο τε οἰκῆς τε Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί το τέλος τῶν ἀπειθῶντων τῷ τε Θεῷ εὐαγγελίῳ;

18 Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς πῶς φανείται;

19 Ὡστε καὶ οἱ πασχόντες κατὰ τὸ θελημα τε Θεοῦ, ὡς πιστῶ κτίσῃ παρατιθεσθῶσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιᾷ.

3. *Or as a meddling person.* Ἀλλοτριεπιστοπία: *alienorum inspectio*, Estius. — As the apostle is speaking of their suffering for being meddling persons, *meddling* must be something criminal. According to *Le Clerc*, it was the inspecting of the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which was the practice of the Jews in Alexandria, Cesaria, and other places, as Lardner hath shewn, *Credibil. B. 1. c. 8. page 443.* L'Enfant takes this word, in the more general sense of meddling with other people's affairs, from avarice, anger, revenge, malice, or other bad passions. Estius thinks it denotes, one who covetously looks on the goods of others, with an intention to take them away by force. In the Vulgate it is translated, *alienorum appetitor.*

Ver. 16. *Suffer as a Christian.* This, with Acts xi. 26. xvi. 28. are the only passages of scripture in which the disciples are called *Christians*, after their master.

Ver. 17.—1. *Indeed the time is come that punishment must begin.* The punishment which the apostle speaks of, is that which Christ had described, Matt. xxiii. 35. *That on you may come all the righteous blood shed, &c.*

2. *At the house of God.* So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the view.

Ver. 18. *With difficulty* (so the word μόλις signifies) *can be saved.* That the apostle is not speaking here, of the difficulty of the salvation of the

16 *However, if ANY ONE SUFFER as a Christian, let him not be ashamed, but let him even glorify God on that account.*

16 *However, if any one suffer because he is a Christian, let him not be ashamed of his sufferings, though ever so ignominious. But let him rather even praise God for having judged him worthy to suffer in so good a cause, and enabled him to suffer.*

17 ('ΟΤΙ, 260.) *Indeed the time IS COME that punishment must begin at the house of God, (chap. ii. 5. note 2.) and if IT BEGIN first (αφ' at us, what WILL the end BE of them who obey not the gospel of God?*

17 *Indeed the time is come, that the punishment to be inflicted on the Jews as a nation, for their crimes from first to last, must begin at you Jewish Christians, now become the house of God. And it it begin first at us, who are so dear to God on account of our faith in his Son, what will the end be of those Jews who obey not the gospel of God?*

18 *And if the righteous with difficulty can be saved, where will the ungodly and the sinner (φανεραται, 2d future of the Indic. Med. voc.) shew themselves?*

18 *And when God thus punishes the nation, if the righteous Jews who believe in Christ with difficulty can be saved, where will the ungodly, and the sinful part of the nation, shew themselves saved from the divine vengeance?*

19 ('ΩΣΕ, 331.) *Wherefore, let even those who suffer by the will of God, (ver. 15.) commit (τας ψυχας εαυτων) their own lives to HIM in well doing, as to a faithful creator.*

19 *In thus punishing the Jews, God is just: Wherefore let even the Gentile Christians, who suffer with them in Judea by the will of God, use no unlawful means for preserving themselves, but commit their own lives to him in well-doing, as to a faithful creator, who can and will most certainly restore their lives to them at the resurrection.*

the righteous at the day of judgment, will be evident to any one who considers, 2 Pet. i. 11. *Thus there shall be richly ministered to you, an entrance into the everlasting kingdom* What he speaks of, is the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea nor any where else.

Ver. 19.—1. *Let even those who suffer by the will of God, &c.* The apostle added this direction, for the sake of such Gentile Christians as might be in Judea during the war. For the Christians in the first age being considered by the heathens as a sect of the Jews, the

Romans could not distinguish them from the Jews, in the punishments which they inflicted on that rebellious nation.

2. *Commit their own lives.* Παραιδεδωσαν, commit them as a deposit (See 2 Tim. i. 12. note 3.) to be restored to them at the resurrection.

CHAP. V.

View and Illustration of the Precepts given in this Chapter.

BECAUSE the knowledge and good behaviour of the people, depend in a great measure upon the kind of instruction which they receive from their teachers, the apostle in this chapter, addressed the *elders*, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1. —exhorting the bishops in particular, to feed the flock of God committed to their care, faithfully: and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their master and to the flock, ver. 2.—and not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people, ver. 3.—This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs, and his sheep.—Next, because the faithful performance of the bishop's office, was in that age attended with great difficulty and danger, the apostle to encourage the bishops, assured them that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ver. 4. The distinguished reward, which Christ is to bestow on those who have suffered for his sake, being a favourite topic with our apostle, he introduces it often in this epistle.

Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition,

OLD TRANSLATION.

CHAP. V. 1 The elders which are among you I ex-

GREEK TEXT.

Ι Πρεσβυτερες της εν υμιν παρακαλω ο συμπρεσβυ-

Ver. 1.— 1 *The elders.* *Elter* as a name of office, belonged indifferently to *bishops, presidents, teachers, and deacons*, Acts xiv. 23. See 1 Tim. v. 17. note 1.

2. *Who*

urrection.—*Lives.* So the word ψυχῆς is translated Matt x. 39.—But, if it is understood in this passage of our *souls*, there is an allusion, in this direction, to Christ's words on the cross, Luke xxiii. 46. *Father into thy hands* (παράδωκαί το πνεῦμα μου) *I commit my Spirit.*

tion, and to receive instruction from every one capable of giving it, and to do all the duties which they owed to each other, according to their different stations and relations, ver. 5.—But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6.—casting all their anxious care on God, because he cared for them, ver. 7.—and to watch against the Devil, who went about as a roaring lion seeking to destroy them, by intigating the wicked to persecute them, and drive them into apostasy. ver. 8.—But they were to resist that terrible enemy, by steadfastness in the faith; and not to think themselves hardly dealt with when persecuted, knowing that their brethren every where, were exposed to the same temptations of the Devil, ver. 9.—In the mean time, to give them all the assistance in his power, the apostle prayed earnestly to God to stablish and strengthen them, ver. 10.—and ended his prayer with a doxology to God, expressive of his supreme dominion over the universe and all the things it contains.

The apostle informed the brethren of Pontus, that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12.—Then giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called *his son*, either because he had converted him, or on account of the great attachment which Mark bore to him, ver. 13.—And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14.

NEW TRANSLATION.

CHAP. V. 1 The elders ¹ *who* are among you I exhort, who AM (συμ-
πρεσβυτερος) *a fellow elder,*²

COMMENTARY.

CHAP. V. 1 *The elders, who are among you in your different churches I exhort in what follows; who am a fellow elder, and witness of the suf-*

2. *Who am a fellow elder.* Here Peter shewed his great modesty. For though he was one of the chief apostles, he took the title of

hort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind ;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock :

τερος και μαρτυς των τε Χριστου παθηματων, ο και της μελλουσης αποκαλυψεσθαι δοξης κοινωνος.

2 Ποιμανατε το εν υμιν ποιμνιον τε Θεου, επισκοπωντες μη αναγκασως, αλλ' εκσσιως· μηδε αισχροκερδως, αλλα προθυμως·

3 Μηδ' ως κατακυριευοντες των κληρων, αλλα τυποιοι γινομενοι τε ποιμνιου.

elder only. And to render his exhortation acceptable to the elders of Pontus, he called himself their *fellow elder*.—The commentators justly observe, that if Peter had been the prince or chief of the apostles, as the Papists affirm, he would in this place, and in the inscription of his two epistles, certainly have assumed to himself that high prerogative.—The circumstances of Peter's being a fellow elder, and a witness of the sufferings of Christ, &c. are mentioned to give weight to his exhortation.

3. *And a witness of the sufferings of Christ*. One of the purposes for which Christ chose twelve of his disciples to be with him always, was, that having heard his discourses, and seen his miracles and sufferings, they might be able to testify these things to the world as what they themselves heard and saw. Wherefore *μαρτυς* *A witness*, in this passage signifies not only one who was present at a transaction, but who testifies it to others.

4. *A partaker of the glory which is to be revealed*. The glory to be revealed is Christ's glory of governing the world by his gospel. This glory, of which Peter and the rest who preached the gospel by inspiration were partakers, is to be illustriously manifested at the last day, when Christ will judge the world by the gospel which was preached by his apostles. See 2 Pet. i. 3. where also *glory* signifies the apostolic office.

Ver. 2.—1. *Exercising the bishop's office, not by constraint, but willingly*. In the first age, when the profession of the gospel exposed men to persecution, and when the persecution fell more especially on the bishops, it may easily be imagined, that some who were appointed to that office, would undertake it unwillingly ; perhaps, because they were not disposed to do the duties thereof diligently, or because they were not willing to suffer. In such cases, the apostle very properly, advised persons to decline the office.

2. *But from good disposition* : So I have translated *προθυμως*, because it is opposed to the desire of base gain, mentioned in the preceding clause ;

and a witness³ of the sufferings of Christ, and also a partaker of the glory⁴ which is to be revealed.

2 Feed the flock of God which is (εἰς, 162.) with you (ἐπισημοποιεῖτε) exercising the bishop's office, not by constraint, but willingly;¹ neither for the sake of base gain, but (προθυμῶς) from good disposition;²

3 Neither as lording it¹ over the heritages of God:² But being (πυραῖ) patterns to the flock,

ferings of Christ in the garden and on the cross, and a partaker of his glory of governing the world by the gospel, which glory is to be manifested at the last day.

2 Feed the flock of God which is committed to your care faithfully exercising the bishop's office, not constrained thereto by men, but willingly from a sense of the excellence and usefulness of the office; neither exercise it for the sake of gaining a maintenance, but from a good disposition to promote the glory of God and to save souls;

3 Neither as lording it over the flocks which are the heritages of God: But being patterns to the flock in disinterestedness, temperance, humility, and charity to the poor.

clause; also to distinguish it from ἐκθροῦς willingly, mentioned likewise in the preceding clause.—In the Syriac version this word is translated *toto corde*.—Benfon's observation on this verse is, "How severely are they here condemned who feed themselves and not the flock, who take the patrimony of the church, and commit the care of souls to others, to whom they allow a very small share of that plenty which they have for doing little."

Ver. 3.—1. *Neither as lording it.* Κατακυριεύοντες. This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power.

2. *Over the heritages of God* The word κληρῶν properly signifies a lot. But because the land of Canaan was divided among the Israelites by lot, the word came to signify an heritage. Wherefore, believers being God's people, or portion, the different churches or congregations for worship, are called here God's heritages.—In process of time the name κληρῶν clergy was appropriated to the ministers of the gospel, because being considered as the successors of the Levitical priests, they were regarded as God's lot or portion.—From this prohibition it would seem, that in the apostle's days the bishops were beginning to assume that dominion over their flocks, which in after times they carried to the greatest height of tyranny. Or St. Peter, by inspiration foreseeing what was to happen, condemned in this prohibition the tyranny which in after times the clergy exercised.—Bengelius thinks the power exercised by the Christian bishops, anciently called *Seniores*, elders, gave rise to the French title *Monsieur*, and to the Italian *Signore*, &c.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;

4 Καὶ φανερωθέντος τοῦ ἀρχιεπισκόπου, κομιεσθε τὸν ἀμαρταντινὸν τῆς δόξης σφαιροῦ.

5 Ὅμοιως νεώτεροι ὑποταγητέ πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομισασθε· ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

6 Ταπεινώθητε ἐν ὑποτην κραταίαν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·

7 Πάσαν τὴν μεριμναν ὑμῶν ἐπιρροψάντες ἐπὶ αὐτὸν, ὅτι αὐτῷ μελεῖ περὶ ὑμῶν.

8 Νηψατέ, γρηγορητατέ ὅτι ὁ ἀνιδέκος ὑμῶν διαβολὸς ὡς λέων ὠρυόμενος περιπατεῖ, ζητῶν τινα καταπιῆ,

Ver. 4. *Which fadeth not away.* This is an allusion to the crowns of green leaves of trees and herbs, bestowed by the ancients as the rewards of military prowess, or of victory in the games. See 1 Cor. ix 2: note 2. These, together with the honours of which they were the symbols, soon faded away. But the crown of glory, the reward to be given to faithful shepherds, will never fade, being *a crown of righteousness*, 2 Tim. iv. 8. and *a crown of life*, James i 12.

Ver 5.—1 *For the like reason.* So the word ὁμοίως signifies here. For the preceding, being an exhortation to the elders, to feed the flock, and not to lord it over God's heritages, the apostle could not begin his exhortation to the people with saying to them, *In like manner submit yourselves to the elders*: But he might say to them, with propriety, *For the like reason that ye are to receive a crown of glory submit yourselves to the elders.*

2. *Ye younger persons submit yourselves.* As in the preceding part of this chapter the apostle by an *elder*, means a person holding a sacred office, such as a pastor or teacher, it is reasonable to think that he uses the word in the same sense here: Consequently, that

4 And when the chief Shepherd (see chap. ii. 25. note) shall appear, ye shall receive the crown of glory, which fadeth not away.

5 For the like reason, ye younger persons, subject yourselves to the elders, Yea all be subject to one another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble.

6 Be humbled, therefore, under the strong hand of God, (chap. iv. 12.) that he may exalt you in due time.

7 Cast all your anxious care on him (ὁτι, 254.) because he careth for you.

8 Be sober, be vigilant; (ὁτι,) because your adversary the devil, is walking about as a roaring lion, seeking whom he may swallow up.

4 And to encourage you, know that when the chief Shepherd shall appear to judge the world, ye who have discharged your duty to your flocks faithfully, shall receive from him the crown of glory which fadeth not away.

5 For the like reason, ye the people subject yourselves to the elders, receiving their instructions and reproofs, with humility. Yea, all of you be subject to one another, in the various relations wherein ye stand to each other, and be clothed with humility; for God resisteth the proud, and casteth them down; but giveth the aid of his Spirit to the humble.

6 Seeing God resisteth the proud, be humbled under the strong hand of God; take his corrections patiently; that according to his promise he may exalt you to the possession of heaven in due time.

7 In your distresses, cast all your anxious care on God, (Plal. lv. 22.) because, in the most affectionate manner, he careth for you effectually.

8 Yet do not neglect lawful means for delivering yourselves out of trouble. Wherefore, Be temperate, Be vigilant at all times, because your adversary the devil, is going about continually as a fierce lion, seeking whom he may swallow up.

that *ὑποταξέσθε*; which signifies an inferior of any kind, Luke xxii 26. and which is opposed to it here, denotes the *laity* or *people* of the churches of Pontus, whom the apostle further exhorts to be subject to one another.

3. *And be clothed with humility.* *Ἐγκομῶσα ἑστῆς.* Julius Pollux, O matt. lib. iv. c. 18. tells us that the *ἔγκομῶσα* was as white cloak used by slaves. Whitby says it was a frock put over the rest of the clothes; and that the apostle's meaning is, "that humility should be visible over all the other Christian virtues, in our whole behaviour"

Ver. 7. *Cast all your anxious care on him.* Lest the brethren of Pontus might have been too much distressed with the fears of their

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you :

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

9 Ὡς ἀντισητε σερεοι τη πισει, ειδοτες τα αυτα των παθηματων τη εν κοσμω υμων αδελφότηι επιτελεισθαι.

10 Ὁ δε Θεος πασης χαριτος, ὁ καλεσας η̄μας εις την αιωνιον αυτε δοξαν εν Χριστω Ιησε, ολγον παθοντας, αυτος καταρτισαι ῡμας, σηριξαι, οθενωσαι, θεμελιωσαι.

11 Αυτω η̄ δοξα, και το κρατ̄ εις τες αιωνας των αιωνων. Αμην.

12 Δια Σιλβανυ ῡμιν, τεπισε αδελφε ως λογιζομαι, δι' ολιγων εγραψα, παρακαλων και επιμαρτυρων ταυτην ειναι αληθη χαριν τε Θεου εις η̄ν ισηκατε.

being reduced to want by the persecution they were suffering, and of their being tempted thereby to renounce the gospel the apostle exhorted them to be only moderately solicitous to avoid these dangers, and to cast their anxious care on God.

Ver 8.—1. *be sober, be vigilant* This advice the apostle had given before, chap. iv. (See note 2 there.) But he enforces it here by a new reason, That *the devil is going about seeking whom he may swallow up* : So the word *καταπιη* literally signifies ; being used concerning solids as well as liquids. It strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and the danger we are in from his devices. For he sometimes attacks the people of God in person though not visible ; and sometimes by his ministers the other evil spirits who are in league with him ; and sometimes by wicked men his subjects, whom he instigates to tempt them by the terror of persecution. This account of the devil's malice is given with great propriety by Peter, to whom our Lord said, *Simon, Satan hath desired to have you, that he may sift you as wheat ; but I have prayed for thee.* Peter likewise had good reason, as Doddridge observes, to recommend watchfulness, since he had fallen so shamefully himself, notwithstanding this warning from his master.—Benfon by the

9 *Him resist stedfast in the faith,* knowing that the *same KINDS of sufferings* are accomplished in your brethren *who* are in the world.

10 *And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a little,* (αυτος, 65.) *himself make you complete, support, strengthen, settle you.*

11 (Αυτω) *To him BE the glory,* and the dominion for ever and ever. Amen.

12 (Δια) *By Silvanus,* a faithful brother *as I conclude,* I have written TO YOU in few words, exhorting YOU, and strongly testifying that this is the true grace of God in which ye stand.

9 *Him resist,* (see James.iv: 7.) by being *stedfast in the faith, knowing that the very same kinds of sufferings,* proceeding from the devil and his instruments, which ye now sustain, *are allotted to your Christian brethren who are dispersed through the world.*

10 *And may God the author of all goodness, who hath called us to the enjoyment of his eternal happiness by Christ Jesus, after ye have suffered a little, himself make you complete in the virtues, support you in the exercise of them, strengthen you to resist temptations and settle you in the profession of the gospel.*

11 *To him be the glory of all perfection, and the dominion of the universe ascribed by us for ever and ever. Amen.*

12 *By Silvanus, a faithful brother as I conclude from the general tenor of his behaviour, I have written to you in few words, to encourage you to persevere in the belief and profession of the gospel, exhorting you and strongly testifying to you, that this is the true gospel of God in which ye stand: it contains a true account of the salvation of sinners.*

the *devil* understands the unbelieving Jews who persecuted the Christians with great fury.

Ver 9. *Him resist stedfast in the faith.* To shew the efficacy of faith in enabling us to resist temptation, Paul calls it a *shield*, Eph. vi. 16. *wherewith the fiery darts of the wicked one, &c.*

Ver 10. *After ye have suffered a little.* St Peter calls the sufferings of the first Christians *ολιγον* a little, either in respect of *time*, or of *degree*, or perhaps in respect of both, because compared with the joys of heaven, the sufferings of this life are both *light* and *momentary*.

Ver. 11 *To him be the glory, &c.* By this doxology Peter expressed his firm persuasion that the devil hath no title to any honour from men, nor any dominion in the universe, nor power to tempt men, but by permission from God.

Ver. 12.—1. *By Silvanus a faithful brother.* If Silvanus, by whom this letter was sent, is, as Oecumenius supposes, the person of
that

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

13 Ασπάζεταιται ὑμᾶς ἡ ἐν Βαβυλωνί συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς μου.

14 Ασπασασθε ἀλλήλους ἐν φιληματι ἀγαπῆς. εἰρημὴ ὑμῖν πασὶ τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

that name, who joined Paul in writing the epistles to the Thessalonians, he is the *Silas* who is called, Acts xv. 22. *A chief man among the brethren*, and ver. 32 *a prophet*; and being Paul's constant companion in travel, after the defection of John Mark, he no doubt assisted in planting churches in Galatia and the other countries of the lesser Asia mentioned in the inscription. So being well known to the brethren in these parts, he was a fit person to carry this letter. He is called here by Peter *a faithful brother*. And without doubt he must have been an excellent person, and very zealous in the cause of the gospel, who attended Paul in so many painful journeys, undertaken for the service of Christ: and who on this occasion was willing to go into Pontus, Galatia, &c. with Peter's epistle to the churches in these widely extended countries. Probably after Paul's death, Silas attached himself to Peter as his assistant, and reckoned himself much honoured by this commission to carry the apostle's letter into the lesser Asia, which he executed faithfully.

2. *A faithful brother as I conclude.* Peter having become intimately acquainted with Silvanus only since Paul's death, he concluded him to be *a faithful brother* from his having so long jointly laboured with Paul in the work of the gospel.

3. *And strongly testifying.* According to Bengelius the preposition ἐπι in the word ἐπιμαρτυρημένος, is used to signify that Peter added his testimony to that of Paul and Silas, concerning the truth of the gospel which they preached to the Galatians, &c. But I think the meaning is simply, that Peter testified concerning the gospel which had been preached to the Galatians, that it is the true gospel: consequently, that the rites of the law were not necessary to salvation.

Ver. 13. — 1. *The church which is in Babylon.* (See pref. sect. 7.) The word *church* is not in the original. But it is supplied in the Syriac, Vulgate, and other ancient versions, and by Oecumenius. Grotius approves of the addition: and Beza observes very well that Peter omitted the word *church*, as is often done with regard to words of common use. But Mill and Wall think the translation should be, *She who is in Babylon*; and that the apostle meant his own wife; or some honourable woman in that city. Jardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.

13 The CHURCH¹ WHICH is at Babylon elected jointly² with you, and Mark³ my son salute you.

14 Salute one another with a kiss of love. (See Rom. xvi. 16. note 1.) Peace to you all who ARE in Christ Jesus. Amen.

13 The members of the church which is in Babylon who are elected jointly with you to be the people of God, and Mark, whom I love as my own son, salute you.

14 Salute one another with a kiss in testimony of your mutual love. Happiness be to all among you who are steadfast in the belief and profession of the gospel. Amen.

2. *Elected jointly with you.* The apostle in the beginning of his letter, had called the strangers of the dispersion, *elected according to the fore-knowledge of God*: Here he tells them, that the church at Babylon, *was elected jointly with them*, to be the people of God.

3. *And Mark my son.* Herman, following the opinion of some of the ancients mentioned by Oecumenius, supposes this *Mark* to be Peter's own son by his wife. But others are of opinion, that he calls him his *son* because he had converted him: So that he was his son according to the spirit, and not according to the flesh. This opinion is probable because Peter was well acquainted with the family of which Mark was a member, as may be gathered from his going immediately to *the house of Mary the mother of John whose surname was Mark*, after he was miraculously brought out of prison by the angel, Acts xii. 12. This John Mark, was Barnabas's sister's son, Col. iv. 20. and the person who accompanied Paul and Barnabas as their minister in their first journey among the idolatrous Gentiles, Acts xiii. 5. But he deserted them in Pamphylia, ver. 13. Afterwards, however, he accompanied Paul in some of his journeys, Col. iv. 10. And during his second imprisonment at Rome the apostle ordered Timothy to bring Mark to Rome because he was useful to him in the ministry, 2 Tim. iv. 11. See the note on that verse. — It is generally believed that John Mark was the author of the gospel called, *according to Mark*.

A NEW
LITERAL TRANSLATION
OF THE
SECOND EPISTLE OF THE APOSTLE
P E T E R.

P R E F A C E.

SECT. I. *Of the Authenticity of the Second Epistle of Peter.*

IN the preface to the epistle of James, (Sect. 2. initio.) and in that to 1 Peter, (sect. 2. initio.) the doubts which the ancients entertained, concerning the authenticity of five of the seven Catholic epistles, are faithfully declared. But at the same time it is proved, that the doubted epistles were very early known, and well received by many. On this subject, it is proper to put the reader in mind, that these epistles were rendered doubtful by a circumstance mentioned in the Gen. Pref. p. 2. namely, that the doubted epistles are omitted in the first Syriac translation of the New Testament, which is supposed to have been made in the second century. But the only conclusion that can be drawn from the omission is, that the author had not seen these epistles, or rather that they were not generally known, when he made his version. Now this might easily happen,

happen, if, as it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, Cappadocia, the præconfular Asia and Bithynia, to whose inhabitants the epistles under consideration were originally sent, it would be a considerable time before copies of them were dispersed among the people for whom the Syriac version of the New Testament was made, so that the author might think it useless to translate them.

With respect to the doubts, which some entertained of these epistles, after they came to be known, they serve to prove that the ancient Christians were very cautious of receiving any books as canonical, whose authority they were not perfectly assured of. For as Wall, Crit. Notes, vol. iii. p. 358. very well observe, “ They not only rejected all the writings forged by heretics under the names of the apostles — But if any good book affirmed by some man or by some church, to have been written and sent by some apostle,—was offered to them, they would not, till fully satisfied of the fact, receive it into their canon.” Wherefore, though the five epistles above mentioned, were not immediately acknowledged as inspired writings, in the countries at a distance from the churches or persons, to whom they were originally sent, it is no proof that they were looked on as forgeries. It only shews, that the persons who doubted of them, had not received complete and incontestible evidence of their authenticity: Just as their being afterwards universally received, is a demonstration that, upon the strictest enquiry they found them the genuine productions of the apostles of Christ, whose names they bear. For the churches to whom these letters were sent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when asked concerning them, declare them to be genuine. And their attestation made public, joined with the marks of authenticity found in the epistles themselves, in time established their authority beyond all possibility of doubt. The truth is, such good opportunity the ancient Christians had to know the truth in this matter, and so well founded their judgment concerning the books of the New Testament was, that as Lardner observes, no writing which was by them pronounced genuine, hath since their time been found spurious;

spurious; neither have we at this day, the least reason to think any book genuine, which they rejected.

Thus much was necessary to be said concerning the five doubted of epistles in general. With respect to the second epistle of Peter in particular, it remains to point out the marks of authenticity, contained in the epistle itself, which, with the attestations of the churches to which it was sent, have fully established its authority.

I. And first, it is observable that the writer styles himself *Symeon Peter*; from which we conclude that this epistle is the work of *the apostle Peter*—If it be objected, that the apostle's name was *Simon* not *Symeon*, the answer is, that although in Greek, this apostle's name was commonly written *Simon*, the Hebrew form of it was *Symeon*. For in the history of Jacob's sons it is so written. Besides, this very apostle is called (*Συμεων*) *Symeon*, Acts xv. 14.—Next, it is objected, that in the first epistle, which is undoubtedly the apostle Peter's, he styles himself, not *Simon Peter*, but *Peter* simply. But I observe, that Luke hath called this apostle *Simon Peter*: Chap. v. 8. And that John hath given him that name no less than seventeen times in his gospel; perhaps to shew that he was the author of the epistle which begins, *Symeon Peter, a servant, and an apostle, &c.*—Farther, though in the inscription of the first letter, Peter's surname only is mentioned, because by it he was sufficiently known, he might in the inscription of the second, for the greater dignity, insert his name complete; because he intended authoritatively to rebuke the false teachers, who had already arisen, or were to arise. Upon the whole, *Symeon Peter*, being the same with *Simon Peter*, no objection can be raised against the authenticity of this epistle, on account of the name.

2. The writer of this epistle, expressly calls himself in the inscription, *an apostle*. He does the same, chap. iii. 2. And in other places, he ascribes to himself things which agree to none but to Peter the apostle. For example, chap. i. 14. *Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me*: alluding to John xxi. 19. where we are told, that Jesus signified to Peter, by what death when old he should glorify God.—Chap. i. 16. This writer affirms,

firms, that he was one of the three apostles, who were with Jesus at his transfiguration, when by a voice from God he was declared to be *his Son the beloved*.—Chap. iii. 15. This writer calls Paul *his beloved brother*, in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his epistles as *scriptures*, that is, divinely inspired writings. The writer therefore having thus repeatedly taken to himself the name and character of an inspired apostle, if he was an impostor, he must have been the most profligate of men. See 1 Pet. Preface, Sect. 2. paragr. 2.

3. By calling this, *his Second Epistle*, chap. iii. 1. the writer intimates that he had written to them formerly. He insinuates the same thing, chap. i. 12.—15. and by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grotius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle; for besides a variety of important discoveries, (See Sect. v.) all tending to display the perfections of God, and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling, which shew the author to have been incapable of imposing a forged writing upon the world; and that his sole design in this epistle, was to promote the interests of truth and virtue in the world.

II. But in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers, since the days of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor, who personated the apostle Peter. This objection shall be fully considered immediately. At present suffice it to say in the general, that if this were a writing forged in the name of an apostle, by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which

by all are acknowledged to be divinely inspired; in a word nothing unfuitable, but every thing consonant, to the character of an inspired apostle.

This argument appeared so strong to Grotius, that although, on account of the difference of the sentiments and style observable in the two epistles, he would not allow the second epistle to be Peter's, he did not venture to call it the work of an impostor, but supposed it to have been written after the destruction of Jerusalem, by *Symeon* who succeeded James our Lord's brother in the bishopric of Jerusalem. And because the inscription, with the other particulars in the epistle relating to the writer's character, are utterly inconsistent with Grotius's opinion, he uses a method of removing these difficulties, unworthy so learned a critic, and so good a man. Without the least authority from any ancient MSS. or versions, he confidently affirms that the inscription is interpolated, and that originally it was *Symeon, a servant of Jesus Christ*.—With the same unauthorized boldness, he proposes to expunge the words *our beloved brother*, which precede the word *Paul*, chap. iii. 15.—And with respect to the words, which this writer says he heard coming from the excellent glory, when he was with Jesus on the holy mount, chap. i. 16. Grotius affirms, “ that if some more ancient MSS. “ could be found, it might thence appear, that these words “ were added in this place, as other words in other places, by “ those who were willing to have this pass for an epistle of “ Peter.” But I reply: That if the texts of ancient books are to be altered, at the pleasure of every rash critic, for the sake of supporting some groundless conceit, there will be no such thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with prophane authors, far less are they to be allowed in settling the text of the books of scripture, whose authority depends on our having, not the conjectural emendations of fanciful critics, but the very words of the inspired authors themselves.—With respect to the insinuation, that the author of this epistle wrote the first also, contained in the expression, *This second epistle, beloved I now write to you*, chap. iii. 1. Grotius says, that the two preceding chapters are the first epistle, and that the second epistle begins with the words, *This second epistle*, &c. But, as in no ancient

MS. or version of this epistle, it is so divided, and as no author ancient or modern hath spoken of its having been at any time so divided, Grotius's opinion merits no regard.

III. With respect to the objection against the authenticity of the second epistle of Peter, taken from its style being different from the style of the first, it is to be observed, that in the opinion of many learned men this diversity is found, only in the second chapter of the second epistle; the style of the first and third chapters, being pretty much a-kin to the style of the first epistle. Wherefore, if the first and second epistles of Peter, are thought to have been written by different authors, because the style of the second epistle differs in one chapter from that of the first, we must think that the second epistle itself was written by two different authors, because the style of its first and third chapters, differs from that of the second. Yet no such conclusion ought to be drawn in either case; as it is well known that an author's style is regulated by the subjects of which he treats. If these are grand and interesting, they naturally suggest animated and sublime expressions; such as those in the first and third chapters of the second epistle, in which Peter describes the transfiguration of his master, with the august circumstances which attended it: also the creation of the world, its past demolition by water, and its future destruction by fire.—On the other hand, if the subjects treated of, raise an author's indignation and abhorrence, he will use an acrimony of style, expressive of these feelings. Of this kind is the style of the second chapter of the second epistle. For the apostle, whose love to his master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them, with a bitterness, which he would not have used in correcting teachers who had erred through simplicity. Moreover in describing the character, and in foretelling the miserable end of these impostors, he adopted the bold figures and lofty expressions peculiar to the eastern writers, as even coming short of what might with truth be said concerning them.—Wherefore, since the diversity of style in the two epistles of Peter, can be so well accounted for, even on supposition that they were written by the same author, there is no reason to
fancy

fancy with Grotius, that the second epistle was written by *Symeon* bishop of Jerufalem: or with Jerome, that Peter made use of different interpreters for the purpose of turning his Syriac epistle into Greek; or with Bishop Sheriock to suppose, that Peter in his second epistle, and Jude in his epistle, copied some ancient Jewish writer, who described the false teachers of their own times, and denounced the judgments of God against them.

SECT. II. *Of the Time when the Second Epistle of Peter was written.*

When Peter wrote his second epistle, he was old, and near his end: Chap. i. 14. *Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me.* Besides, chap. iii. 16. he speaks as if he had then seen all Paul's epistles. *As also our beloved brother Paul, according to the wisdom given to him, hath written to you, 16 as indeed in all his epistles, &c.* If Peter had seen all Paul's epistles when he wrote this letter, it is probable that Paul was then dead. Nay it is thought that Paul was dead when Peter wrote his first letter; at least if he wrote it from Rome, as most of the ancient Christian writers testify, (See 1 Pet. Pref. Sect. v.) The reason is, when Paul wrote his second to Timothy from Rome, a short while before his martyrdom, though he mentioned many who were then with him, he spake nothing in that letter of Peter; an omission, which, if Peter had been in Rome at that time, could not well have happened. Wherefore if Peter wrote his first epistle from Rome, he must have done it after Paul's death; consequently not sooner than the end of the year 66, or the beginning of the year 67, about three years before the destruction of Jerufalem. For Paul was put to death in the twelfth year of Nero, answering to A. D. 66.

With respect to the second epistle, which, as we have seen, was composed a little before Peter's death, it seems to have been written from Rome likewise, not long after the first. For as Lardner, Can. iii. p. 253. observes, "It is not unlikely, that soon after the apostle had sent away Silvanus with the first

" epistle, some came from those countries to Rome, where

“ there was a frequent and general resort from all parts, bring-
 “ ing him an account of the state of religion among them,
 “ which induced Peter to write a second epistle, for the estab-
 “ lishment of the Christians, among whom he had laboured.
 “ and he might well hope, that his last words and dying testi-
 “ mony, to the doctrines which he had received from Christ,
 “ and had taught for many years with unshaken stedfastness,
 “ would be of great weight with them.” Indeed he seems to
 make that circumstance, his apology for writing a second letter
 to them, so soon after the first. See chap. i. 15. iii. 1.—If the
 second epistle of Peter was written not long after the first, we
 may date it in the year 67, or 68, while the persecution against
 the Christians raged at Rome, and when Peter had an imme-
 diate prospect of suffering martyrdom, as the Lord Jesus Christ
 had shewn him.

It was mentioned, No. 2. that Grotius supposed this epistle
 was written after the destruction of Jerusalem. But if his opi-
 nion be true, it will destroy the authenticity of the epistle, as
 an inspired writing, seeing the only ground on which he rests
 his opinion is chap. iii. 12. where he says the writer speaks of
 the end of the world as then at hand. *Expecting, and earnestly*
desiring the coming of the day of God, in which the heavens being
set on fire shall be dissolved, &c. For as, according to him, it
 was a common opinion in the first age, that the end of the
 world was to succeed the destruction of Jerusalem, he supposed
 the writer of this epistle could not exhort the Christians to *ex-*
pect and earnestly desire the coming of the day of the Lord, &c. un-
 less Jerusalem had been then destroyed. But an exhortation of
 this sort, is no proof that the writer, whoever he was, thought
 the end of the world was then at hand. He knew the contrary,
 as is plain from chap. iii. 3. where he expressly foretels, that
scorners will come in the last days; saying where is the promise of his
coming? For since the fathers fell asleep, &c. In the last days the
 scoffers on account of Christ’s long delaying to come, would
 ridicule his promises, and his disciples’ expectation of that
 grand event. It being thus evident, that the writer of this
 epistle, did not think the end of the world was then at hand,
 (see 2 Thess. Pref. sect. 3.) his exhortation to *expect, and ear-*
nestly desire, the coming of the day of the Lord, does not imply
 that

that the day of the Lord's coming to destroy the world was then at hand, but that being kept hid from all mankind, and absolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed and the dead to be loosed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earnest desire, and of their firm hope. Grotius's argument, therefore, to prove that this epistle was written after the destruction of Jerusalem, taken from chap. iii. 12. being a misrepresentation of that text founded on a false fact, is not of the least value.

SECT. III. *Of the Persons to whom the Second Epistle of Peter was written.*

In the preface to 1 Peter, sect. 3. we have shewn, that that epistle was written to the whole of the brethren, whether of Gentile or Jewish extraction, who were dispersed in the widely extended countries of Pontus, Galatia, Cappadocia, Asia and Bithynia. Wherefore they were the brethren to whom St. Peter directed this his second epistle, 2 Pet. iii. 1. And as the matters which it contains, were admirably calculated for confirming them in the faith of the gospel, and for comforting them under the persecution to which they were exposed for their religion, it must have been of great use to all the brethren in these countries to have them in writing from an inspired apostle; and the epistle which contained them, could not fail to be exceedingly valued by them, especially as it is written in an higher strain than common both of discovery and of language; (see sect. v.) written also in the prospect of his soon dying a martyr for the truths, which he had all along taught during the course of a long life.

SECT. IV. *Of the Occasion on which the Second Epistle of Peter was written.*

For this see the quotation from Lardner, sect. 2. penult paragr. See also the preface to James, sect. 4. and the Illustrations prefixed to chapters i. and ii. of this epistle.

SECT. V. *Of the Matters contained in the Second Epistle of Peter.*

The Spirit, who revealed to Peter, that false teachers and corrupt doctrine, would greatly disturb the peace and purity of the church in after times, directed him to publish these discoveries in a second epistle to the brethren of Pontus, &c. and to accompany them with the plainest and most express declarations of the chief doctrines and precepts of the gospel; and to assert the high character, the power, and the coming of Jesus the author of the gospel; that at whatever time these false teachers appeared, and this epistle was read, the faithful might discern the impiety of their tenets, by comparing them with the true doctrines of the gospel set forth in this epistle, and stedfastly resist them.

In speaking of the matters contained in the second epistle of Peter, I must not omit observing, that in it, as in the first epistle, there are discoveries of some important facts and circumstances, not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: An example also, of his power to transform our corruptible mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration.—2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked, after the judgment. Compare Jude ver. 7.—3. That in the last age of the world, scoffers will arise, who from the stability of the present mundane system, will argue that the world hath existed as we see it, from eternity, and that it will continue for ever.—4. That after the judgment, this earth with its atmosphere shall be set on fire, and burning furiously, the elements shall be melted, and the earth with all the works of God and man thereon, shall be utterly destroyed.—That after the present heaven and earth are burnt, a new heaven and a new earth shall appear,

appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness; an event which Peter himself in his discourse to the Jews, Acts iii. 21. hath termed, *the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

From the foregoing account of the discoveries made in the second epistle of Peter, the attentive reader must be sensible, that they are more grand and interesting, than even those contained in the first epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the first epistle. Consequently, that the matters exhibited in the second epistle, are every way worthy of an apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

IN the latter part of the apostolical age many false teachers arose, among whom the Nicolaitans and the Simonians were the most remarkable. These as Jude tells us, ver. 4. *Perverted the grace of God to lasciviousness.* They perverted the doctrine of the gospel concerning men's being justified of free grace by faith, without the works of law, so as to make it a pretence for gratifying the lusts of their flesh without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the authority of the apostles of Christ, and arrogated to themselves an illumination and authority superior to theirs. Nay they denied the authority of Christ himself, chap. ii. 1. And having thus set themselves up as the only inspired teachers, (Jude ver. 16. 19.) they assured their disciples, that being justified by faith without works, believers are under no obligation, either to abstain from sin, or to do what is morally good; that Christ hath purchased for them a liberty to gratify all their passions and appetites; and that Christ will not judge and punish them for so doing, nor for any sin whatever.

These doctrines being extremely agreeable to the corruptions of the human heart, were embraced by many, in the latter part of the first age. Wherefore to stop the mouths of those false teachers, who were now gone abroad among the churches, and to prevent the faithful from being seduced by them, and to establish them in the belief of the things which the Lord himself had taught, and which his apostles had delivered in his name Peter wrote this second epistle, in which he brought these things to their remembrance.

And first of all, in opposition to the calumnies of the false teachers, he assured the brethren to whom this epistle was directed, that Christ had gifted to his apostles, every thing necessary to qualify them for leading mankind to a godly life, and for making them partakers of the divine nature. He had bestowed on them inspiration to know the true doctrines of the gospel, and authority to declare them to the world. From this it followed, that the teachers who pretended to possess a greater illumination than the apostles, or greater authority, were impostors, ver. 3, 4.—And because these seducers taught their disciples, that morality was of no use in procuring salvation, Peter by his apostolical authority, commanded all who professed the gospel, to add to their faith courage, and to courage
knowledge,

knowledge, &c. ver. 5.—7.—Declaring, that these excellent dispositions would make them fruitful in good works, ver. 8.—That if they were deficient in these things they were blind, notwithstanding their pretensions to illumination, ver. 9.—Moreover, the practice of good works the apostle recommended to them from this important consideration, that thereby, and not otherwise, they would make their calling and election firm, ver. 10.—and have an entrance into the everlasting kingdom of the Saviour, richly or honourably ministered to them, ver. 11.—These things he told them, he would not cease to call to their remembrance while he was in life, although they knew and believed them already, ver. 12, 13.—Withal being sensible that he was soon to die, he proposed, by committing his instructions to writing in this epistle, to put it in their power, after his decease, to have them always in remembrance, as his dying words, ver. 14, 15.

In the mean time, to give the faithful the fullest assurance of the truth of all the things, which the apostles with one consent had delivered to the churches, and which in part, he was now going to write; more particularly, to give them a perfect assurance of Christ's being the Son of God, and of his coming to judge the world, which the infidels of that age loudly denied, St. Peter told them, that in making known the power and coming of Christ, he and his brethren apostles, had not published a fable cunningly devised by Christ, and credulously received by them. They had the clearest evidence of their Master's power and coming, set before them visibly, in the honour and glory which he received from the Father, when he was transfigured in their presence, and a voice came to him from the excellent glory, saying, *This is my Son, the beloved, with whom I am well pleased.* This voice, said he, we Peter, and James, and John, heard distinctly, being with him, on that occasion, upon the holy mountain, ver. 16.—18.—He added, by these proofs of our Master's greatness, of which we were beholders, we and all mankind, have the ancient prophecies concerning the resurrection of the dead and the judgment of the world, as well as our Master's prophecies concerning these events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp shining in a dark place, until the day of judgment itself dawn, and Christ the morning star of that day, arise in your hearts, by his personal appearance from heaven, ver. 19.—Knowing this first, as a circumstance necessary to confirm you in the belief of the ancient prophecies, that no prophecy of scripture, is of the prophet's own invention, ver. 20.—But that all the prophets, spake their prophecies by the inspiration of the Holy Ghost.

OLD TRANSLATION.

CHAP. I. 1 Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

GREEK TEXT.

1 Συμμεων Πετροῦ, δούλος και αποστολος Ιησου Χριστου, τοις ισοτιμον ἡμιν λαχουσι πιστιν εν δικαιοσυνη τε Θεου ἡμων, και σωτηρος Ιησου Χριστου.

2 Χαρις ὑμιν και ειρηνη πληθυνθειη εν επιγνωσει τε Θεου, και Ιησου τε Κυριου ἡμων.

3 Ὡς παντα ἡμιν της Θειας δυναμεως αυτου τα προς ζωην και ευσεβειαν δεδωρημενης, δια της επιγνωσεως τε καλεσαντος ἡμας δια δοξης και αρετης.

Ver. 1.—1. *Precious faith.* Faith is called *precious*, because it is more essential to men's happiness, than all the things they esteem most precious.

2. *Of our God and Saviour Jesus Christ.* Τε Θεου ἡμων και σωτηρος Ιησου Χριστου. On what authority our translators have rendered this, *of God and our Saviour Jesus Christ*; I know not. Perhaps, they pointed the Greek text thus, Θεου, ἡμων και σωτηρος Ιησου Χριστου. But the propriety of the language does not admit of that punctuation.—Some understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of opinion that the relative *our*, in the first clause, though omitted in the second, is according to the idiom of scripture to be understood as repeated. Yet, as this is disputed, I have not ventured to supply it in the translation of the second clause.—Mill says one of Stephen's MSS. instead of Θεου ἡμων και σωτηρος Ιησου, hath κυριου ἡμων Ιησου: and that the Syriac, by which he means the second Syriac version, hath *of our Lord and Saviour Jesus Christ*: and the Arabic, *God and our Saviour Jesus*: in which it is followed by our translators.—I have only to add, that in the following verse *God* is distinguished from *Jesus our Lord*; and that clause hath not the article prefixed to it.

Ver. 2. *The knowledge, &c.* So επιγνωσις signifies, ver. 8. What an high value Peter put on the knowledge of God and of Christ may be known, not only from his account of its efficacy in producing good dispositions and inward peace in men's minds; but from his exhortation,

NEW TRANSLATION.

CHAP. I. 1 *Symeon Peter, a servant and apostle of Jesus Christ, (see 1 Pet. v. i. note 2.) to them who have obtained like precious¹ faith with us, through the righteousness of our God and Saviour Jesus Christ.²*

2 Grace and peace be multiplied to you, through the knowledge¹ of God, and of Jesus our Lord.

3 (*Ως, 319.*) *Certainly his divine power hath gifted to us, all things¹ which ARE NECESSARY to life and godliness, through the acknowledgement of him who hath called us (δια) to glory² and courage.³*

COMMENTARY.

CHAP. I. 1 *Symeon Peter, a servant and apostle of Jesus Christ, to all, both Jews and Gentiles, who have obtained like precious faith in the gospel with us believing Jews, through the righteousness of our God who, by the prophets, promised that blessing to all nations; and of our Saviour Jesus Christ, who hath called us thereto.*

2 *May good dispositions, and happiness temporal and eternal, be multiplied to you, through the knowledge of God, and of Jesus our Lord, given you in the gospel.*

3 *Certainly God's divine power, hath gifted to us the apostles of his Son, all things necessary to bring mankind to a godly life, on account of our acknowledgement of his Son, who, because we acknowledged him, and accompanied him from the beginning, hath called us to the glorious office of apostles, and to courage in the exercise of that office.*

tation, ver. 5. to add to their faith knowledge, (see note 4. on that verse,) and from the advice with which he concludes this epistle, chap. iii. 18. *Grow—in the knowledge of our Lord and Saviour.* This knowledge, our Lord likewise highly commended, John xvii. 3. *This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent.*

Ver. 3.—1. *All things which are necessary to life and godliness.* that is, to a godly life. The things, gifted by God's divine power to the apostles, to enable them to bring mankind to a holy life, were, 1. A complete knowledge of the doctrines of the gospel.—2. A mouth to preach and defend these doctrines, which their adversaries should not be able to resist.—3. Wisdom to direct them to behave as teachers sent from God, Luke xxii. 15.—4. Miraculous powers, to confirm their doctrine and mission.

2. *Hath called us to glory.* The apostle, 1 Epist. v. 1. denotes the apostolic office by the word *glory*.

3. *And courage.* So I have translated the word *αετης*, because *courage*, was one of the spiritual gifts bestowed on the apostles, to fit them for their work. Accordingly, we find two of them praying for courage,

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this giving all diligence, add to your faith, virtue; and to virtue, knowledge;

4 Δι' ὧν τα μεγιστα ἤ-
μιν και τιμια επαγγελματα
δεδωρηται, ινα δια τπτων γε-
νησθε θειας κοινωνοι φυσεως,
αποφυγοντες της εν κοσμῳ εν
επιθυμια φθορας.

5 Και αυτο τετο δε σπυ-
δην πασαν παρεισενεγκαντες,
επιχορηγησατε εν τη πισει
υμων την αρετην, εν δε τη
αρετη την γνωσιν,

courage, Acts iv. 29. See ver. 5. note 3.—Others translate *δια δοξης και αρετης*, by his *glorious power*.

Ver. 4.—1. *By whom*. If the third verse is read as a parenthesis, the antecedent to the plural relative ὧν will be, *God and Jesus*. See, however, chap. iii. 6. note 1. at the end, where it is shewed, that according to the Hebrew idiom, a plural relative may have a singular antecedent: Consequently, *Jesus our Lord* may be intended by St. Peter.—Two or three MSS. have *δι' ε* here.

2. *Precious promises*. The apostle means, all the promises of the gospel; which he calls *great*, because the things promised, are the grandest that can be conceived by the human mind; such as the pardon of sin, the favour of God, the return of Christ, the resurrection of the dead, the judgment of the world, &c. He likewise calls them *precious*, because of their efficacy to make us partakers of the divine nature: a possession more precious than all the riches in the universe.

3. *From the corruption*: This name, the apostle gives to vicious actions in general, because they tend to destroy, both the souls and the bodies of men.

Ver. 5.—1. *Join, &c.* *Επιχορηγησατε*. Knatchbull supposing that the apostle alludes here to the ancient chorus in which they danced holding one another by the hand, would have this translated, *join hand in hand with your faith, courage, and with courage knowledge, &c.*—Others, because *χορηγω* and *επιχορηγω* signify to furnish the expence necessary to a chorus, are of opinion that the clause should be translated, *minister, or supply by your faith, courage, &c.* in which sense *επιχορηγω* is used in ver. 11. of this chapter.

2. *To your faith*. *Faith* being here distinguished from *knowledge*, means a general disposition to know and do the will of God, which one may possess who has not attained an extensive knowledge of the will of God: or it may mean, a general belief of the divine original of the gospel, such as those were impressed with who embraced it on their first hearing the apostles preach. See note 4. on this verse.

4 (Δι' ὧν) *By whom¹ the greatest, even precious promises,² are gifted to us, that by these ye might become partakers of the divine nature, fleeing away from the corruption³ which is in the world through lust.*

4 *By whom the greatest, even precious promises, are revealed to us apostles with a commission to publish them, that by believing them, ye might become partakers of the divine nature, the holiness and immortality of God, fleeing away from all the vices which are practised by the wicked, through the prevalence of fleshly lusts. See 1 Pet. iv. 3.*

5 (Καὶ αὐτο τὸτο δε, 107.) *And FOR this very reason indeed, giving all diligence, join¹ (εἰ) to your faith² courage³ and to courage knowledge;⁴*

5 *And for this very reason indeed, that we make known to you the promises of the gospel, giving the greatest diligence, do ye join to your precious faith, (ver. 1.) courage to maintain it under perfection, and to courage, increasing knowledge of the gospel doctrine.*

3. *Courage.* Ἀρετή, from Ἀρε; Mars. This Greek word, is commonly used by the poets, to denote *military courage*. It has the same sense likewise in some prose writers. Afterward, it came to signify *virtue*, or a right moral conduct in general. Thus, Philip. iv. 8. *If there be any (ἀρετή) virtue, any praise.* But as ἀρετή is mentioned by Peter among a number of particular virtues, it cannot signify a right moral conduct in general, but agreeably to the original sense of the word, it means here, *courage to profess one's faith*. In the first age, the disciples of Christ were often accused before the heathen magistrates of being Christians. On such occasions it was incumbent on them to acknowledge it, notwithstanding they exposed themselves thereby to persecution; because by boldly professing their faith, they not only encouraged each other to persevere in their Christian profession, but they maintained the gospel in the world. Accordingly, Christ solemnly charged all his disciples to confess him before men, and threatened to inflict the severest punishment on those who denied him, Matt. x. 32, 33. But to this difficult and dangerous duty, no small degree of fortitude being necessary, the apostle Peter ordered the brethren of Pontus to *add to their faith courage*. — In the present state of the world indeed the profession of the gospel does not commonly expose us to persecution. Nevertheless, it is still necessary to *join to our faith courage* in professing and defending our faith, that when infidels ridicule the doctrines of the gospel, or when the wicked openly transgress its precepts, we may not by our silence appear to be ashamed of our faith and practice as Christians, nor suffer the young and unstable to be drawn away by the error of the wicked.

4. *And to courage knowledge.* In the first age, the sermons and miracles of the apostles often produced a strong conviction of the divine

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly-kindness; and to brotherly-kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

6 Ἐν δὲ τῇ γνώσει τὴν ἐγκρατείαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν,

7 Ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

8 Ταῦτα γὰρ ὑμῖν ὑπάρχοντα, καὶ πλεονάζοντα, ἐκ ἀργῆς εὐδὲ ἀκαρπῆς καθίστησιν εἰς τὴν τε Κυρίᾳ ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνώσιν.

9 Ὁ γὰρ μὴ παρέσι ταῦτα, τυφλὸς ἐστὶ, μυωπαζῶν, ληθῆν λαβῶν τε καθαρισμῶν τῶν παλαιῶν αἰμαρτιῶν.

vine original of the gospel, in persons who never had heard of the gospel before. Such, on their believing, must have had a very imperfect understanding of the doctrines and precepts of the gospel. It was therefore necessary that such should join to their faith, the knowledge of these things: especially as the influence of the gospel on men's temper and conduct, results in a great measure from their knowledge of its doctrines, precepts, and promises. It is still necessary, therefore, that Christians be at pains to increase their knowledge of spiritual things, that they may have grace and peace multiplied to them, ver. 2. and become partakers of the divine nature, ver. 4.—By *γνώσει*, in this verse, Benson thinks *prudence*, to prevent *courage* from degenerating into rashness, is meant.

Ver. 6.—1. *And to knowledge (ἐγκρατείαν) temperance.* This virtue consists, in a confirmed habit of governing all the affections, passions, and appetites of our nature, in a proper manner, by placing our affections on proper objects, by restraining our angry passions, and by gratifying our appetites in moderation. Where this virtue subsists, temptation can have little influence.

2. *And to temperance patience.* This virtue consists, in bearing all kinds of afflictions meekly and quietly, in the hope, whether of reward, or of deliverance, Rom. viii. 25. Heb. xii. 1. James v. 11. It differs from *courage* in this, that it is exerted under the actual suffering of evil; whereas *courage* is exerted, in encountering evil, with a view to avert it.

3. *And to patience godliness.* By desiring us to join godliness to patience the apostle teaches us, that *piety*, or a firm belief of the wisdom

6 And to knowledge, temperance; ¹ and to temperance, patience; ² and to patience, godliness; ³

6 *And to knowledge, the government of your passions, and to the government of your passions, patience under afflictions, and to patience, piety.*

7 And to godliness, the love of the brethren; and to the love of the brethren, love ¹ TO ALL MEN.

7 *And to piety, the love of your Christian brethren, and to the love of the brethren, love to all men, not excepting enemies and persecutors.*

8 For these things being in you, and abounding, make YOU TO BE neither slothful nor unfruitful, ¹ in the knowledge of our Lord Jesus Christ.

8 *For these virtues being in you and abounding, will make you to be neither slothful in endeavouring to do, nor unfruitful in actually doing, these good works, which the knowledge of our Lord Jesus Christ leads men to perform.*

9 (Gap, 98.) But he who hath not these things is blind, ¹ shutting his eyes, ² AND taking up a forgetfulness of the purification of his old sins. ³

9 *But, he who hath neither the good dispositions, nor the good actions I have recommended, is wilfully blind, shutting his eyes against the light, and is at pains to forget the vow, which he made at his baptism, to purify himself from his former sins.*

wisdom and goodness of the divine dispensations, is the only foundation, by which patience can be effectually supported.

Ver. 7. *And to the love of the brethren, love to all men.* This chain of virtues, the apostle begins with *faith*, because it is the root from which they must all spring; and ends with *love*, because it is the point to which they all tend. Dr. Wessel of Groningen, one of the reformers, observed on this passage, That the Spirit of God, hath, by Peter, established this the only *Bull of Indulgence*, whereby an entrance into the kingdom of God is obtained.

Ver. 8. *Slothful nor unfruitful.* The apostle, in the preceding verses, having recommended the acquisition of virtuous dispositions, he in this tells us, that these dispositions must lead us to good works.

Ver. 9.—1. *Is blind.* Good works, being the natural fruits of the knowledge of Christ, the person who pretends to have the knowledge of Christ, and yet does no good works, is blind with respect to the nature of the Christian religion. The Jews, though very faulty in their actions, gloried in the knowledge of true religion, which they derived from the Mosaic revelation; and took to themselves the pompous appellation of *guides of the blind Gentiles*. Rom. ii. 19. This therefore may have been intended as a rebuke to them.

2. *Shutting his eyes.* *Μυωπαζων*, according to Bochart, this word comes from *μυω τας ωπας*, to shut the eyes. The apostle uses this word, to shew that the blindness of which he speaks was wilful.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance;

10 Διο μαλλον, αδελφοι, σπεδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι ταυτα γαρ ποιουντες ε μη πλαισητε ποτε.

11 Ουτω γαρ πλεσιως επιχορηγηθησεται υμιν η εισοδος εις την αιωνιον βασιλειαν του Κυριου ημων και σωτηρου Ιησου Χριστου.

12 Διο εκ αμελησω υμας αι επιμιμνησκειν περὶ τωτων, καιπερ ειδοτας, και εσηριγμενους εν τη παρρηση αληθειας.

13 Δικαιον δε ηγεμαι, εφ' οσον ειμι εν τωτω τω σκηνωματι, διεγειρειν υμας εν υπομιμνησει·

3. *The purification of his old sins.* This expression, which is an allusion to baptism, together with Ananias's words to Paul, Acts xxii. 16. *Arise and be baptized, and wash away thy sins,* is thought by many to imply, that in baptism, the guilt of former sins is washed away. But Paul himself, hath taught the sound meaning of Ananias's words: Heb. x. 22. *Having your hearts sprinkled from an evil conscience, and your body washed with clean water.* Besides Peter in his 1 Epist. iii. 21. tells us expressly, that *baptism, is not the washing away of the filth of the flesh, but the answer of a good conscience towards God:* in which respect, it resembles circumcision, *which is not that which is outward, but of the heart,* by cutting off all irregular passions and appetites. The washing in baptism, therefore, is not a real, but an emblematical washing of the sinner, from the guilt of his sins. Which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise. For, as the burying of the baptized person in the water, is an emblem of his death, the raising him out of the water, is an emblem of his resurrection to eternal life, if he forsakes his sins.

Ver. 10. *Make your calling and election sure.* The original word βεβαιαν signifies *firm.* The Vulgate version is, *that by good works, ye make your calling and election firm.* And Beza tells us, that he found the same reading in two Greek MSS.—As men's election to eternal life

10 Wherefore the rather, brethren, earnestly endeavour to make your calling and election sure. For doing these things, ye shall never at any time fall.

11 (Gal, 97.) And thus, there shall be richly ministered to you, (*ἡ εὐδοκία*) an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not neglect to put you always in remembrance concerning these things, although ye know, and are established in the present truth. (See 1 John ii. 21.)

13 Yea, I think it fit, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.

10 Wherefore, the rather that men are apt to forget their vows, do ye brethren earnestly endeavour, to make your calling as the sons of God, and election as his church, sure, by doing good works. For continuing to do these things, ye shall never at any time fall from your calling and election.

11 And thus not failing, there shall be, in the most honourable manner, an entrance afforded to you into the everlasting kingdom erected by our Lord and Saviour Jesus Christ, and a place allotted to you there, suitable to the degree of virtue ye have attained.

12 Wherefore, as it is in this manner only that ye can enter, I will not neglect to put you always in mind of these things, although ye know and are established in the persuasion of the truth which at present I am inculcating; namely, that by doing good works ye shall enter honourably into Christ's kingdom.

13 Yea, I think it suitable to my office as an apostle, as long as I am in this body, to stir you up to practice all the Christian virtues, by putting you in remembrance that they are necessary to your entrance into Christ's kingdom.

life, cannot be made more firm than it was at first, and as calling is here put before election, it is reasonable to think, the apostle is speaking of the brethren's calling and election to be the church and people of God, which they were to make firm by adding to their faith courage, &c especially as it is said, if ye do these things, ye shall never at any time fall; namely, from your election. Accordingly the word fall, is used to signify the rejection of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi 11.

Ver. 11. *Everlasting kingdom.* Since we are told, 1 Cor. xv. 24. That after the judgment, Christ will deliver up the kingdom to the Father, we must not think the kingdom into which the righteous shall enter after the judgment, is called the everlasting kingdom of

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

14 Εἰδὼς ὅτι ταχὺν ἔστιν ἢ ἀποθεῖσθαι τὸ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι.

15 Σπεύδω δὲ καὶ ἕκασοτε εἶχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν, τὴν τετῶν μνημὴν ποιῆσθαι.

16 Οὐ γὰρ σεσοφισμένοις μυθοῖς ἔξακολοθησαντες ἐγνώρισάμεν ὑμῖν τὴν τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐποπταί γεννηθέντες τῆς ἐκεῖθεν μεγαλειότητος,

Christ, because it will for ever be governed by him. *The kingdom of Christ* being the genitive of *the agent*, and not of *possession*, means the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises, he will at length fully establish. This kingdom is fitly called *everlasting*, because after it is delivered up to the Father it will continue throughout all eternity. Some MSS. instead of *αἰώνιον*, read here *ἄρῳιον* or *ἐπιτελείον*. The MS. from which the Ethiopic version was made, instead of *Κυρίου* read *Θεοῦ*. But the common reading is best supported.

Ver. 13. *As long as I am in this tabernacle, to stir you up.* Here, the apostle seems to apologize to the brethren, for writing a second letter to them, so soon after the first.—He calls his body *σκηνώματι*, a *tabernacle*, to intimate, that the soul is a distinct substance from the body, that its continuance in the body is of short duration, and that its departure is easy.

Ver. 14. *Even as our Lord Jesus Christ hath shewed me*; meaning the revelation which Christ made to him, John xxi 18, 19. But because he says, this was soon to happen, Eusebius following Hege-sippus, thinks he speaks of some new revelation, signifying that he was to die soon. However, as our Lord, in the before mentioned revelation, told him he was to die *when he was old*, he might, from his own great age without any new revelation, know that his death was to happen soon.

Ver. 15. *May be able after my decease, to have these things always in remembrance.* The apostle's care in this, was highly commendable; because the most important truths, if they are not remembered, have no influence

14 Knowing, that *the putting away of my tabernacle, is soon TO HAPPEN*, even as our Lord Jesus Christ hath shewed me. ¹

15 (Δε, 106.) *Therefore, I will carefully endeavour, that ye may be able after my decease, to have these things always in remembrance.* ¹

16 For (see the View and Illustration here,) we have not followed cunningly devised fables, ¹ when we made known to you (1 Ep. i. 5. 13.) the power and coming of our Lord Jesus Christ, but were (εποπται) *beholders* ² of his *greatness*, ³

14 I am the more earnest in this, knowing that my death is soon to happen, even in the manner our Lord Jesus Christ hath shewed me, before he ascended into heaven.

15 Therefore, I will carefully endeavour, by writing these things in this epistle, that ye may be able, through frequently reading them, after my decease to have these things always in remembrance as my dying words.

16 For we have not published cunningly devised fables, like those fabricated by the heathen priests concerning the appearance of their gods on earth, when we made known to you, the power and coming of our Lord Jesus Christ from heaven, to raise the dead and introduce his people into his kingdom. But were beholders of his greatness as the Son of God and Judge of the world, in the things which happened at his transfiguration, . . . "

ence on the mind.—The gradation in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some revealed truths with which they were acquainted: He proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed to put them in remembrance of these things, after his death. Wherefore the ministers of the gospel, following Peter's example, ought to insist most on the things which are of most importance to their people, although they are already well-instructed in them; the influence of truth depending, not so much upon the knowledge, as upon the frequent recollection of it.

Ver 16 *We have not followed cunningly devised fables.* The word σοφισμοῖς in its bad sense, denotes, as Benson remarks, that which hath a false appearance of wisdom and goodness.—From the apostle's using the term εποπται *beholders*, in the end of the verse, it is probable that the cunningly devised fables of which he speaks, were those concerning the appearance of the heathen gods on earth in human forms, which the heathen priests had contrived to aggrandize their particular temples, and which the legislators and statesmen had adopted for the purpose of supporting the popular religions. To gain the greater credit to these fables, the priests and statesmen instituted what they called the mysteries of the gods, in which the fabulous appearances of the gods were represented in mythic shews.

17 For he received from God the Father honour and glory, when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard,

17 Λαβὼν γὰρ παρὰ Θεοῦ πατρός τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεπὲς δόξης· Οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῶσα.

18 Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν ἐξ οὐρανόσ

But one particular shew, none but the fully initiated were permitted to behold. Hence they were called *εποπται* *Beholders*. See the following note.—In this passage the apostle, I suppose, meant to tell us that the account which he and his brethren gave of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real transaction of which they were *εποπται* *beholders*.

2. *For we were εποπται beholders.* The initiated into the greater mysteries, were called *εποπται* *beholders*, because they were admitted to behold a shining image which represented the supreme God, and heard an hymn in which his attributes were described and celebrated. In opposition to these vain mysteries, St. Peter places the much more grand and important mystery, of the transfiguration, in which—as our Lord told *the εποπται* *beholders*, there was exhibited, both a visible example and a proof of the glory wherein, as the Son of God, he will appear at the last day to judge the world, Mat. xvi. 27. In our Bibles *εποπται* is translated *eye-witnesses*; but the proper term for eye-witnesses is *αυτοπται*, Luke i. 2.

3. *Of his greatness.* The change which our Lord produced in his own body, when he transfigured himself so that his face shone as the sun, and his garments became white as the light by his body shining through them, together with the voice which came to him from the magnificent glory, is called by Peter *his Μεγαλειότης*, *greatness*, both because *the transfiguration* was an example and proof of his power to change our corruptible body into one which is incorruptible, and because *the voice* was a declaration from God, assuring the (*εποπται*) *beholders* that he is his Son. These beholders were three in number, that the credit of so great a miracle might not rest on the testimony of one person only, but be supported by the concurring testimony of a sufficient number of credible witnesses.—The appearing of Moses and Elijah at the transfiguration, was not only an honour done to Jesus in his humbled state, but a proof from fact, that the dead have not lost their existence, and that God's beloved Son hath the keys of Hades and of death, Rev. i. 18. In the transfiguration therefore, having not only an image of the power and glory with which Christ will return to raise the dead and judge the world, but a proof that he will actually return and accomplish these great events, the promise of his coming is worthy of the highest credit.

17 (λαβων γαρ, 94.) when indeed he received from God the Father, honour and glory, a voice of this kind being brought to him from the magnificent glory, This is my Son, the beloved, (εις, 143.) with whom I am well pleased.³

18 And this voice we heard brought from heaven,⁴

17 When indeed he received from God the Father honour and glory, beyond what is competent to men or even to angels, (φωνη. See 1 Cor. xiv. 10. note.) a speech of this kind being brought to him from the magnificent glory in which God dwells: This is my Son, the beloved, with whom I am always delighted.

18 And this voice declaring Jesus to be God's Son, we Peter, James,

Ver. 17.—1. *A voice of this kind being brought to him.* The voice was not addressed to Jesus. but to the three apostles. Nevertheless, as it spake of Jesus in his hearing, it might be said to have been brought to him.

2. *From the magnificent glory.* Μεγαλοπρεπες; literally, 'the greatly becoming glory.' This was different from the glory in which Moses and Elijah appeared, Luke ix. 31 being the glory of God which Stephen beheld, Acts vii. 55 and the glory of the Lord in which Christ will come to judgment, Mark viii. 38.—At the transfiguration, it had the appearance of a bright or shining cloud, Matt xvii. 5. which by the Jewish doctors was called the *shechinah*; but in the Old Testament it is termed the *face of God*; and by St. Paul, the *presence of the Lord*, and the *glory of his power*, 2 Thess i 9.—This glory, or fiery shining cloud, appeared to the patriarchs when the Deity was pleased to make them sensible of his presence. In particular, this glory appeared to Moses at the bush, and on mount Sinai at the giving of the law. Hence he is said to have conversed with God *face to face*, Exod. xxxiii. 11. It accompanied the Jews in their journeyings from Egypt and through the wilderness, in form like a pillar of fire. On these occasions its brightness was softened by the cloud which attended it. See 1 Cor. x. 1. note 2.—When it appeared to Saul on the road to Damascus, it shone with a brightness above that of the sun. But in its greatest splendor it cannot be looked on with mortal eyes. Hence it is called, 1 Tim. vi. 16. *Φως απροσπιτον* the light which no man can approach.

3. *With whom I am well pleased.* The Vulgate version, adds *hear ye him*; and all the evangelists mention these words as spoken on this occasion. They are a plain allusion to Moses's prophecy, Deut. xviii 15. And being directed to the disciples, God thereby intimated that Jesus is the prophet foretold by Moses, to whom the Israelites were to hearken. Benson supposes, that, as at the transfiguration Moses and Elijah represented the law and the prophets, the uttering of the words, *hear ye him*, after they disappeared in the cloud, was intended as a declaration by action, that the dispensation of the law and the prophets was removed, and that from thenceforth mankind were to hearken to God's Son speaking to them in his gospel.

when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

ἐνεχθεισαν, συν αὐτῷ οὔτες ἐν τῷ ὁρει τῷ ἁγίῳ.

19 Καὶ ἐχομεν βεβαιότερον τοῦ προφητικῶν λόγου, ὃ καλῶς ποιεῖτε προσεχόντες, ὡς λυχνίῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως ἡμέρας δι-
αυγάσῃ, καὶ φωσφορῶ ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

20 Τύτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίᾳς ἐπιλυσεως ἔ-
γινεται.

Ver. 18.—1. *We heard brought from heaven, that is, from God.* For in this, as in other passages, *heaven* signifies *God*, Luke xv. 21. *I have sinned against heaven.* Besides from the voice itself it is evident that it was uttered by God: *This is my Son the beloved.* And being directed to the three disciples, they could not but attend to it, and know that it was their master of whom these words were spoken.

2. *In the holy mountain.* Peter calls this mountain *holy*, on account of the appearance of God thereon, at the transfiguration. In this he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to put off his shoes, because *the place where he stood was holy ground*, Exod. iii. 5.—Concerning the mountain on which our Lord was transfigured, See Harmony, 2 edit. p. 301.

Ver. 19.—1. *We have the prophetic word (βεβαιότερον) more firm.* This, which is Oecumenius's translation, is the true literal translation of the passage, as Benson hath shewn by examples from Socrates and Josephus. Besides the Greek word (βεβαιῶν) signifies *to confirm*, or *make firm*. 1 Cor. i. 6. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. and vi. 16 *an oath (ὡς βεβαιώσῃ) for confirmation.* The comparative (βεβαιότερον) may therefore be translated *more confirmed*. What the prophetic word was, which was made more firm by the transfiguration, is explained, chap. iii. 2. Sir Isaac Newton thought, it was St John's prophecies in the Revelation. But it is not certain that the Revelation was published when Peter wrote: wherefore, the common translation of this passage, which represents the *word of prophecy* as more sure than the miracle of the transfiguration, is utterly wrong.

being with him (εἶ, 169.) on the holy mountain.²

19 (Καί, 212.) And so we have the prophetic word (chap. iii. 2.) more firm,¹ to which ye do well to take heed, as to a lamp shining in a dark place;³ until the day dawn,⁴ and (Ὠσφορος) the morning star⁴ arise in your hearts.

20 Knowing this first, that no prophecy of scripture is of private invention.¹

and John, heard brought from God, being with him on the holy mountain.

19 And thus, we apostles, and all men, have the word of the Jewish prophets, and of Christ himself, concerning his coming to raise the dead and judge the world, made more firm; to which ye will do well to take heed, as to a lamp shining in a dark place, until the day of judgment dawn, and Christ surrounded with the glory of the Father appear, like the morning star, which by assuring you of his coming, may be said to arise in your hearts.

20 To receive comfort and direction from the prophetic word, ye must know this first, that no prophecy of scripture is of the prophet's own invention.

2. As to (λυχνία) a lamp shining in a dark place. *Λυχνία*, Nasty; such as a dungeon, which is commonly dark. The present state of mankind, in respect of their knowledge of spiritual things, is fitly compared to *the darkness of night*. During this night of darkness, the prophecies concerning the resurrection, judgment, final issues of things, &c. contained in the writings of the prophets and apostles, perform the office of a lamp, by cheering and directing us in our journey through life.

3. *Until the day dawn*. The future state, which is to *dawn* or begin with Christ's appearing to judgment, is fitly called *the day*, because of the clear knowledge we shall then attain of spiritual matters, and because it will be one never ending day, without any night.

4. *The morning star arise in your hearts*. Our Lord calls himself, *the bright and morning star*, Rev. xvii. 16. because when he comes from heaven to judge the world, being surrounded with the glory of the Father, that bright light at a great distance, will have the appearance of a star; which he termed *the morning star*, because it will usher in the day of judgment. This star, the apostle represents as arising in men's hearts, because its appearing, will produce in their hearts the fullest conviction, of the truth of all Christ's promises.

Ver. 20. *Is of private invention*. *Ἰδίως ἐπινοήτως*. That the Greek word, which I have translated *invention*, hath that signification in any other Greek book, I will not take upon me to affirm. But, this I will venture to say, that the subsequent verse plainly leads to that meaning. If so, why should not the scope of the context, determine the meaning of the word? In translating prophane authors, critics and dictionary writers give uncommon meanings to words, on no other authority, but that the scope of the passages

21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

21 Ου γαρ θεληματι ανθρωπου ηνεχθη ποτε προφητεια, αλλ' υπο πνευματος αγιου φερομενοι ελαλησαν οι αγιοι θεου ανθρωποι.

where they are found leads to that meaning. So Vitranga and Lowth tell us Prelim. Diff. Isaiah p. 39. In particular, what other reason had the Greek commentators, for interpreting *μεμερισται*, 1 Cor. vii 34. *τατ' εστι, διαφερασι αλληλων*, *They differ from another*? In like manner, what other reason had our English translators, for rendering Luke iii. 13. *προσσετε εκασθ no more than that which is appointed you*: and for rendering *εξουσια*: Cor. xi. 10 *a veil*: and *πνευματα*, 1 Cor. xiv. 12. *Spiritual gifts*: and for translating *εκατεναρκησαι*, 2 Cor. xi 8. *I have not been chargeable*? However, not to rest the translation of *επιλυσις*, solely on the ground of necessity, I observe, that it comes from the word *επιλυω* which signifies *to untie a knot, to unloose a bundle* so as to disclose what it contains. Now, as a prophecy is a thing hidden from the prophet himself, till it is discovered to him by the Spirit, the discovery of it to him, may very properly be expressed by the word (*επιλυσις*) *untying*: consequently the clause, *no prophecy*

CHAP. II.

View and Illustration of the Subjects discoursed of in this Chapter.

THE entrance of false teachers into the church, their impious doctrines, their success in perverting many, and the influence of their doctrines in corrupting the morals of their disciples, were all very early made known by the Spirit to the apostle Paul; as we learn from his speech to the elders of Ephesus, and from his epistles to the Thessalonians, to Timothy, and to Titus. The same discoveries were made to the apostles Peter and John and Jude, who as well as Paul, published them in their writings, that the faithful might oppose these false teachers, and confute their errors, as soon as they appeared.

With this benevolent design, therefore, Peter, in his second chapter, recorded the revelation which was made to him, concerning the false teachers who were to arise in the church, and concerning their destructive ways. But lest the prospect of these

21 For, never at any time, was prophesy brought by the will of man, but the holy men of God spake, being moved^t by the Holy Ghost. (See 2 Tim. iii. 16.)

21 For never, either anciently or lately, was prophesy uttered by the will of the prophet, but the holy prophets of God, spake their prophecies, being inspired by the Holy Ghost. So that the prophecies recorded in the scriptures, are not the words of men, but of God.

prophecy of scripture is of private untying, means, that the prophet did not make it known to himself: it is not of his own invention, or finding out.—If the reader desires to know the various interpretations which have been given of this passage, he may consult Benson in loc. who rightly observes, “that this text says nothing about any man’s interpreting or explaining the scriptures, but declares how the prophets who wrote the scriptures, came by the knowledge of the things they wrote.”

Ver. 21. *Spake, being moved by the Holy Ghost.* *Φεροντες* literally *being carried*; not, however, like the heathen priestesses, by the agency of evil spirits who deprived them of the exercise of all their faculties, (See 1 Cor. xiv. 32. note 2.) but by the inspiration of the Spirit of God, during which they had the entire use of their rational powers.

these great evils, might have grieved the faithful too much, as if God had forsaken his church, he observed by way of preface, that in the Jewish church there were false prophets, even as among the disciples of Christ there were to be false teachers, who, in a covert manner, would introduce most destructive heresies, denying even the Lord who bought them, ver. 1.—and by their vicious manners, would occasion the gospel to be evil spoken of, ver. 2.—These false teachers, Jude describes, as in part actually come when he wrote his epistle, and mentions their perverting the grace of God to lasciviousness. Both apostles, I suppose, spake of the Nicolaitans, whose deeds our Lord hated, Rev. ii. 6. 15. and of the pestilent sects which sprang from them; namely the Gnostics, Carpocrations and Menandrians. See 1 John, pref. sect. 3.—Farther St. Peter foretold, that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words; but should at length suffer condign punishment, ver. 3.—Of these feigned words, the most destructive it seems were, their confidently affirming,

affirming, that God is so good that he will not punish men for their sins. For in confutation of that pestilent error, Peter appealed to the punishment of the angels who sinned, and of the old world, and of Sodom and Gomorrah, as clear proofs from facts, that sooner or later God will not spare impenitent sinners, ver. 4, 5, 6.—By what other feigned words, the false teachers were to make merchandise of the people, Peter has not so plainly insinuated; but from his appealing to the punishment of the antediluvians and Sodomites, in proof that heretical teachers and their disciples shall not escape, and from what he says, ver. 10. and downwards, concerning the practices of these men, it may be presumed, that they were falsehoods, contrived to make the indulgence of their lusts consistent with their hope of salvation. If this was the nature of their doctrine, it accounts for the great success of these teachers in making disciples; for with the bulk of mankind, instructors are most acceptable when they flatter the multitude in their vices.

But lest it might be alleged, that the flood, which destroyed the old world, and the fire, which fell on the cities of the plain, were natural events, in which the wicked were no more concerned than the righteous, St. Peter in describing the destruction of the antediluvians and Sodomites, took care to mention the deliverance of Noah and Lot, as evident proofs, that these punishments fell on the wicked by the immediate interposition of God, ver. 7, 8.—And from the whole he draws this conclusion; the Lord is able and willing to deliver the godly, and to reserve the wicked to the day of judgment to be punished, ver. 9.—So that the righteous, have no reason to fear their being involved with the wicked, in the everlasting destruction which in the end is to fall on them.—Farther, that the faithful might know who the false teachers and wicked men are, that shall be punished at the judgment, the apostle told them, they are those especially, who go after the flesh in the lusts of pollution, and who despise government, that is, the wholesome laws of the countries where they live, and speak evil of magistrates, ver.

OLD TRANSLATION.

CHAP. II. 1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily

GREEK TEXT.

1 Εγενοντο δε και ψευδοπροφηται εν τω λαω, ως και εν υμιν εσονται ψευδοδιδασκαλοι, οτινες παρεισαξουσιν

Ver. 1.—1. *Privily introduce.* So the word *παρεισαξουσι* properly signifies, as is plain from the use of the verbal noun, *παρεισακτες* *privily*

ver. 10.—characters, by which false teachers in all ages, have been distinguished. For their errors have constantly ended in the gratification of their lusts; and they themselves have always hated laws and magistrates, because they restrained and punished their enormities. But the apostle justly observed, that persons of this stamp, by their own corruptions destroy themselves, both in the present and future life, ver. 12.—Then described the rioting of the false teachers, at the love-feasts of the church, together with their lasciviousness, ver. 13, 14.—And by remarking, that they followed in the way of Balaam, he insinuated, that in opposition to their own knowledge and conscience, they, for the sake of drawing money from their disciples, taught them to indulge themselves in all kinds of sensuality, ver. 15, 16.—Next, because these teachers never delivered any instructions really useful, the apostle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—while in the mean time, to draw disciples after them, they boasted of the excellency of their doctrine by which they permitted those to live in lasciviousness, who, by receiving the gospel, had separated themselves from the wicked heathens, ver. 18.—But of the miserable state into which they brought their disciples, by promising them liberty from the restraint of all laws human and divine, these teachers were glaring examples; being themselves slaves to their own lusts, which is a much worse condition than to be under the restraint of good laws, ver. 19.—He therefore told the disciples of these teachers, that if, after fleeing away from the pollutions of heathenism by professing the gospel, they were again entangled in the same pollutions through the base arts of their teachers, they would become even more vicious than formerly, ver. 20.—So that it had been better for them, never to have known the way of righteousness, than having known it to forsake it, ver. 21.—For in that case, they would be like to dogs who turn again to their own vomit, and to the washen sow which returns to its wallowing in the mire, ver. 22.

NEW TRANSLATION.

CHAP. II. 1 But there were also false prophets among the people, even as among you there will be false teachers, who will *privily introduce* destruc-

COMMENTARY.

CHAP. II. 1 *But*, now that I am speaking of the divinely inspired Jewish prophets, I must remind you, that *there were also false prophets among the Jews, even as among you Christians there will be false teachers,*

vily brought in, Gal. ii. 4.—Jude uses a word of the same composition, in the same sense: ver. 4. *Certain men παρεστεισαν have crept in privily,*

shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

αἵρεσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσποτὴν ἀρνεύμενοι, ἐπισηγόντες ἑαυτοῖς ταχύνῃν ἀπώλειαν.

2 Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν τοῖς ἀπωλείαις, δι' ἧς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

privily. By using the word under consideration, Peter intimated, that the heresies, of which he speaks, were to be introduced under the colour of true doctrine, in the dark as it were, and by little and little; so that the people would not discern their real nature.

2. *Destructive heresies.* Literally, *heresies of destruction.* This is what grammarians call the *genitive of the agent*; heresies which cause destruction.—The word translated *heresy*, hath a middle signification in scripture, as well as in prophane authors. For as it signifies *to imply a choice*, it is used to express any system of opinions in philosophy or religion, whether true or false, which a person hath chosen to adopt. Thus, Paul said to king Agrippa, Acts xxvi. 5. *after the most straitest (ἀνίσην heresy) sect of our religion*, &c. But by Peter in this passage, it is used to signify opinions known to be false, taken up to gratify pride, ambition, covetousness, lust, or other evil passions. Hence Paul tells Titus, chap. iii. 11. *That an heretic is self condemned*: which he could not be, if heresy were merely an error of judgment. Being therefore, an error of the will, it is reckoned among *the works of the flesh*, Gal. v. 20. and the heretic himself is to be marked and avoided. Rom. xvi. 17.—Doctrines known to be false, taken up and spread for the sake of gain, are justly declared to be *destructive*, because they will bring destruction, both on them who teach, and on them who receive them. But, if one is sincerely persuaded of the truth of the opinion he has embraced, and if neither his worldly interest, nor the gratification of his vicious inclinations, are thereby promoted, his heresy or wrong opinion is his misfortune rather than his fault; and God who knows the heart, will make the allowances which are necessary in such a case.

3. *Denying even (τὸν δεσποτὴν) the Lord who bought them.* Because the Lord is said to have *bought* the persons who denied him, *buying* cannot mean the buying these persons from eternal punishment, but must be taken in the sense in which God is said to have bought the Israelites to be his subjects and people, namely, by working miracles for their deliverance out of Egypt, and their introduction into Canaan, Exod. xv. 16. Deut. xxxii. 6. In this sense, either God or Christ might be called *the Lord who bought the false teachers*. The common opinion however is, that Christ is *the Lord* spoken of. Benson indeed affirms that *the Father* is meant, because Jude in his 4th verse distinguishes *the only Lord God*, from *our Lord Jesus Christ*, and because

tive heresies, ² denying even the Lord *who* bought them, *bringing on* themselves swift destruction.

2 And many *will follow* their *destructions,* ¹ (*δι' αὐτῶν*) *on account* of whom, the way of truth, ² *will be* evil spoken of. ³

who will privily introduce destructive heresies; In particular they will deny even the Lord who bought them from sin and death. (See 2 Cor. v. 15. note 1.) bringing on themselves irreparable destruction.

2 *And many nominal Christians, will embrace their destructive heresies, because they encourage them in their sins; on account of whose bad lives, the gospel which teaches the true way of salvation will be evil spoken of by infidels, who do not distinguish real, from nominal christianity.*

cause in scripture the title *θεοπότης* is no where else given to Christ, but to the Father, Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Nevertheless, that title seems to be given to the Lamb who opened the seals, Rev. vi. 10. But the determination of this point is of little importance, because whether the Father or the Son be here styled *θεοπότης*, it is generally agreed that by the Lord's *buying* the heretical teachers, nothing more is meant but his making them his professing people by the preaching of the gospel: and that their denying the Lord whom bought them, consisted in their refusing to obey the precepts of the gospel; perhaps also, in their worshipping idols in order to escape persecution. — If Christ in particular is the Lord here spoken of, the false teachers who denied him, may be those described, 1 John iv. 1. some of whom denied his humanity, ver. 2. and others his divinity, ver. 15. See Jude ver. 4 note 5.

Ver. 2.—1. *Many will follow ταις ἀπωλειαις* their *destructions*. More than twenty MSS. read here *απειλαιαις*, their *lasciviousnesses*, which Estius and others think the true reading, because it is more natural to say: *follow their lasciviousnesses*, than *follow their destructions*. But the common reading should be retained, because any transcriber who did not know that by *destructions*, the apostle meant the *destructive heresies* mention'd, ver. 1. might easily write *απειλαιαις* for *απωλειαις*. But no transcriber would substitute *απωλειαις*, a word whose meaning he did not know, in place of *απειλαιαις*, a word well understood by him.

2. *The way of truth*. So the gospel is called, because perseverance in the faith and practice of the gospel will, like a *way* or *path*, lead men to heaven. In the same sense, *way of righteousness*, *way of judgment*, &c. are used in scripture.

3. *Will be evil spoken of*. The monstrously vicious lives of the false teachers and their disciples, was, without doubt, one of the causes which, in the early ages, occasioned the Christians in general to be spoken of as the most flagitious of mankind.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

3 Και εν πλεονεξια πλαστοις λογοις υμιας εμπορευονται· ος το κριμα εκपालαι εν αργει, και η απωλεια αυτων εν νυσταζει.

4 Ει γαρ ο θεος αγγελων αμαρτησαντων εν εφεισατο, αλλα σειραις ζοφεταρταρωσας, παρεδωκεν εις κρισιν τετηρημενες·

Ver. 3.—1. *Through covetousness they will make merchandise of you.* In this single sentence, there is a clear prediction of the iniquitous practices, of these great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation.

2. *By feittious tales:* So *πλαστοις λογοις*, literally signifies: For any narration, whether historical or fabulous, was called *λογος*. See Eff. iv. 60. Accordingly our translators have rendered *τον πρωτον λογον*, Acts i, 1. *The former treatise*—What *the feittious tales* were, by which the false teachers would make merchandise of the people, is not said. But from the apostle's mentioning the degradation of the angels who sinned, and the destruction of the antediluvians and Sodomites, to prove that God will not spare obstinate sinners, it is probable they were of such a kind as to make the people believe, that God is so good that he will not punish men severely, for indulging their natural appetites, and committing a few sins which do him no harm. Perhaps, also he had in view the fables concerning the visions of angels, and the miracles performed at the sepulchres of departed saints, &c. which the false teachers in the early ages, and the monks in later times, fabricated to gain credit to those impious doctrines, by which they made the practice of sin consistent with the hope of salvation, and drew money from the people.

3. *The punishment threatened of old, lingereth not.* God having at the beginning, condemned the first sinners Adam and Eve to death, that ancient condemnation belongs to all sinners, and will fall heaviest on those, who not only are wicked themselves, but by false doctrine and fables excite others to be wicked. The apostle therefore justly declared, that the condemnation threatened of old, belongs to false teachers; and by a beautiful personification, represents it as having long ago begun its journey towards them. And since it neither lingereth nor slumbereth, it will certainly overtake them. Thus, while the apostle asserts the justice of God, he declares his patience.

He

3 And through covetousness they will make merchandise of you,¹ by fictitious tales.² To them (*καίτοι*) the punishment THREATENED of old (Jude, ver. 4.) lingereth not,³ and their destruction slumbereth not.

4 For if¹ God did not spare the angels who sinned,² but with chains of darkness confining THEM in Tartarus,³ delivered THEM over to be kept for judgment; +

3 *And having nothing in view but money, these teachers will make merchandise of your persons and estates, will get possession of them by the falsehoods and fables which they will tell you. To them and to their disciples, the punishment threatened of old, lingereth not, and their destruction slumbereth not.*

4 The punishment of these deceivers, and of those who are deluded by them, is certain. For if God did not spare the angels who sinned, notwithstanding their high rank, but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment and punishment;

He is slow to punish, that sinners may have time to repent. But if they continue impenitent, he will without fail punish them at last.

Ver. 4 — 1. *For if.* Εἰ γὰρ, may here be translated affirmatively, *since God did not spare.* Either way translated, this, and verses 5, 6, 7. contain a proof of the apostle's affirmation in the latter part of ver. 3.

2. *God did not spare the angels who sinned.* The angels seem to have been placed originally in a state of trial. Those who stood are called in scripture *the holy angels.* The sin of the angels is spoken of likewise, John viii. 44. and Jude ver. 6 as a thing well known. Perhaps, it was handed down by tradition from Adam and Eve. For the memory of it seems to have been preserved among the heathens, in the fable of the Titans warring against the gods. What the sin of the angels was, is not well known. Jude, ver. 5. says *they kept not their own principality, but left their proper habitation.* Hence their sin by many is thought to have been *pride, and a discontent with their station.* See 1 Tim. iii. 6. note 3. But whatever it was, considering their high intellectual powers, they might easily have avoided it. And therefore God did not spare them, as he spared Adam and Eve, who, on account of the greatness of the temptation foread for them by the evil angels, and their own inexperience, were fit objects of mercy.

3. *With chains* (See Jude ver. 6. note 3.) *of darkness, confining them in Tartarus.* This is a literal translation of *συσταίς ἑσέσ τοῦ τάρταρου.* The word *tartarus*, is not found in the LXX. nor any where in the New Testament but here. Its meaning therefore must be sought for among the Greeks. Homer represents Tartarus as a deep place under the earth, Iliad, ©. line 13. In like manner, Hesiod speaks

5 And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

5 Και αρχαιε κοσμε εις εφεισατο, αλλ' ογδοον Νωε δικαιοσυνης κηρυκα εφυλαξε, κατακλυσμον κοσμου ασεβων επαξας·

6 Και πολεις Σοδομων και Γομορρας τεφρωσας κατασροφη κατεκρινεν υποδειγμα μελλοντων ασεβειν τεθεικας·

of Tartarus, as place far under ground. where the Titans are bound with chains in thick darkness, Theogon. line 119. 718. But on other occasions the Greek writers speak of Tartarus, as in the air, and at the extremity of the earth, beyond the region of Mauritania. Hence the epithet *ταρταρον ηερονα*, *airy Tartarus*.—The Jews, as appears from Job ii. 2. thought the fallen angels, or at least some of them, were permitted to wander up and down the earth, and to tempt men. This was the opinion of the evangelists likewise, who speak of the devil's tempting our Lord: and of Peter, who represents the devil as *a roaring lion walking about*, &c. 1 Epist. v. 8. and the opinion of Paul who insinuates that evil spirits have their habitation in the air, Ephes. ii. 2. vi. 11, 12. Wherefore, seeing the Greeks named the place, where they supposed the Titans the enemies of the gods were confined, *Tartarus*, it was natural for Peter, when writing in the Greek language concerning the confining of the evil angels in the air, or wherever else they are shut up, to call the place of their confinement *Tartarus*, although his idea of Tartarus was different from that of the Greeks.—Peter's expression, *Chains of darkness*, and Jude's, *reserved in everlasting chains under darkness*, are not inconsistent with the fact asserted by the other inspired writers, that the evil spirits are confined in our atmosphere. For in comparison of the regions out of which they were cast, our air is a place of darkness. Or *darkness* and *chains of darkness* may be understood metaphorically, as denoting the horror and misery of the state in which the evil spirits now are. See ver. 17. Because it is said, Rev. xx. 3. that *Satan was cast into the abyss*: and Luke viii. 31. that the devils besought Jesus *that he would not command them to go out into the abyss*, Eftius infers that *Tartarus* and *Hell* are the same. And that the greatest part of the angels who sinned, are confined there, though some of them are allowed to roam about on the earth, tempting men.—For more concerning Tartarus as a place of punishment, see Pope's note on line 16. of his translation of the 8th book of the Iliad.

4. *Delivered them over to be kept to judgment.* Jude ver. 6. *The judgment of the great day.* From this it follows, that the angels who sinned,

5 And did not spare the old world, but saved Noah, a preacher of righteousness, ¹ *the eighth WHO WAS SAVED*, ² *when he brought the flood upon the world of the ungodly*; ³

6 And having reduced to ashes the cities of Sodom and Gomorrha, ¹ *punished THEM* with an overthrow, *placing THEM an example* to those who afterwards would live ungodly;

5 And did not suffer the wicked inhabitants of the old world, to go unpunished, but saved Noah a preacher of righteousness, the eighth person who was saved, when he brought the flood upon the earth, on which the ungodly dwelt, and destroyed them all, though they were so many in number, 1 Pet. iii. 20.

6 And having reduced to ashes the cities of Sodom and Gomorrha, punished their inhabitants with a great overthrow, placing them a typical example, of that dreadful punishment by fire, which he will inflict on the wicked at the last day, to deter those who in after-times would live ungodly;

sinned, are not at present suffering the punishment due to them for their crimes; but like malefactors, they are kept in durance in the air, till the time come, when they are to be punished with the wicked of mankind whom they have seduced. This was the opinion of all the Christian writers for five centuries, as Whitby hath shewn. And it is agreeable to our Lord's doctrine, who calls the fire into which wicked men are to be cast, *fire prepared for the devil and his angels*.

Ver. 5.—2. *But saved Noah* (*κρηυαα*) *a preacher of righteousness*. By calling Noah *κρηυαα* a crier or herald of righteousness, Peter insinuates, that all the time Noah was preparing the ark, he proclaimed to the antediluvians, the destruction of the world by a flood, that from the dread of that impending judgment of God, they might be brought to repentance; like as Jonah proclaimed to the Ninevites, the destruction of their city, for the same purpose.

2. *The eighth who was saved*. Pearson on the creed, p. 113. translates this *the eighth preacher of righteousness*; supposing that Enoch (Gen. v. 24.) from whom Noah was descended, was the first preacher of righteousness, and that all the intermediate persons were likewise preachers of righteousness. But there is not any evidence that the intermediate persons were preachers of righteousness, and therefore the translation I have given, seems more natural. For in the ark were Noah, and his sons Shem, Ham, and Japhet, and Noah's wife, and the three wives of his sons, Gen. viii. 16. in all eight persons.—Bryant Mythol. vol. 2. hath shewn, that the knowledge of the flood, and of the eight persons who were saved, hath been preserved among the different nations of mankind, by tradition; that in the ancient heathen writings, there is mention made of *the sacred eight*; that the hill where the ark rested, is called *the hill of the eight*;

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

(8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds :)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished ;

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities :

7 Και δικαιον Λωτ καταποννεμενον υπο της των αδερσμων εν ασελγεια αναστροφης ερρυτατο.

8 Βλεμματι γαρ και ακοη ο δικαιος, εγκατοικων εν αυτοις, ημεραν εξ ημερας ψυχην δικαιαν ανομοις εργοις εβασανιζεν.

9 Οιδε Κυριος ευσεβεις εκ πειρασμω ρυεσθαι, αδικως δε εις ημεραν κρισεως κολαζομενως τηρειν.

10 Μαλιςα δε τως οπισω σαρκος εν επιθυμια μιαισμω πορευομενως, και κυριοτητος καταφρονεντας· τολμηται, αυθαδεις, δοξας ετρεμεσι βλασφημεντες.

and that a village near that hill, bears the same name, *Thebanim*. See Hammond.

3. *The world of the ungodly.* The antediluvians are called *ungodly*, because they had lost all knowledge of God, were universally addicted to idolatry, and lived in the gratification of the lusts of the flesh, Gen. vi. 2. 4. These likewise were the sins of the false teachers, of whom Peter speaks.

Ver. 6.—1. *The cities of Sodom and Gomorrah.* The sin of Sodom, was unnatural lusts, Gen. xix. 5. and *pride with fulness of bread*, (luxury) and *abundance of idleness*, especially among the women, and hard heartedness towards the poor, Ezek. xvi. 49. Jude ver. 7.

2. *Placing them an example.* Because the word used here is, *υποδειγμα* not *παραδειγμα*, Erasmus supposes the apostle meant, not an example to be imitated, but an example to be avoided : and that Jude to express the same idea, uses the word *δειγμα*. Estius says these differences in the use of the words, are not always observed ; and therefore he is of opinion, that by *an example* Peter means *a type*, or representation of the future punishment of the wicked, by everlasting fire. Jude ver. 7.

Ver. 8. *Dwelling among them.* Lot dwelled sixteen years in Sodom, after he parted with Abraham ; which was a long space of severe

7 And rescued righteous Lot, exceedingly grieved, by the lewdness of the behaviour of the lawless; *WILL HE SPARE THEM?* (See ver. 4. note. 1.)

8 For that righteous man dwelling among them, by seeing and hearing tormented HIS righteous soul from day to day with THEIR unlawful works.

9 The Lord knoweth to rescue the godly out of temptation, (2e, 101.) and to keep in ward the unrighteous, to the day of judgment, to be punished; (Vulg. cruciandos.)

10 And especially these, who go after the flesh in the lust of pollution, and who despise government: BEING audacious, self-willed, they do not fear to revile dignities.

7 And, to shew his regard to good men, rescued righteous Lot, who had been exceedingly grieved, by the lewdness of the behaviour of the lawless Sodomites; will he do ye think suffer those ungodly teachers to go unpunished, who by their false doctrine destroy multitudes?

8 Lot was justly delivered when the Sodomites were destroyed, for that righteous man, dwelling among them, was so far from imitating them, that by seeing their base actions, and hearing their lewd speeches, he tormented his righteous soul from day to day, with their unrighteous works.

9 From the preservation of Noah and Lot with their families, ye may be sensible, that the Lord is willing and able to rescue the godly out of temptation; and from the example of the angels who sinned, that he will keep in ward the unrighteous, to the day of judgment to be punished.

10 And especially God will punish those who go after the flesh though unnatural lust, and who despise the government both of God and man, hating to be restrained thereby: and being audacious, self-willed, they do not fear to revile magistrates when they punish them for their crimes.

severe trial Doubtless Lot, who was so exceedingly grieved with the lewdness of the Sodomites from day to day, often earnestly desired to depart from so wicked a city. But he was directed, it seems, by God to remain, that he might be an example of his goodness and power, in delivering the godly both from temptation and punishment.

Ver. 9. *And to keep in ward the unrighteous, &c.* So *τηρησει* signifies, Acts xvi 23. The multitude of the inhabitants of the old world and of the cities of the plain, was in the eye of God no reason for not destroying them. He destroyed them all, at once. On the other hand, the few godly persons among them, were not overlooked by God because they were few, but were preserved

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you;

11 Ὅτι οὐκ ἄγγελοι ἰσχυροὶ καὶ δυνατεὶ μείζονες οὐτῶς, καὶ φεροῦσι κατ' αὐτῶν παρά Κυρίου βλασφημίαν κρῖσιν.

12 Οὗτοι δὲ, ὡς ἀλογαζόμενα φυσικὰ, γεγεννημένα εἰς ἀλώσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν, καταφθαρίσκονται,

13 Κομιζόμενοι μισθοῦ ἀδικίας. Ἡδονὴν ἠγάπησαν τὴν ἐν ἡμέρᾳ πρυφῆν. Σπίλοι καὶ μωμοί, ἐντροφῶντες ἐν ταῖς ἀπαταῖς αὐτῶν, συνευωχόμενοι ὑμῖν,

by an immediate interposition of his power. This last observation, Peter makes to shew, that notwithstanding God permits false teachers to arise and deceive many, he will preserve the sincere from being deluded by them, and at length will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are taught, that the punishment inflicted on the wicked in this life, will not hinder them from being punished in the next. The principal part of their punishment, will be, that which they shall suffer after the judgment.

Ver. 10.—1. *Those who go (ὀπίσω σαρκός) after the flesh*, Jude ver. 7. *after strange flesh*. This is a periphrasis for sodomitical practices.

2. *They despise government*. *Sine ἰσχύος dignities* persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose, that Κυριοκρατία signifies the office of magistrates, or rather the exercise of their office; they hate the government, which God and men carry on by righteous laws. In this passage, the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. Illustration.

Ver. 11.—1. *A reviling accusation*. Βλασφημίαν κρῖσιν. The Greek word βλασφημεῖν signifies *to utter speech*, whether true or false, which hurts the reputation of another. Here it signifies true speech of that kind, expressed in bitter language.

2. *Against them*. One MS. supported by the Vulgate reads here ἐαυτῶν *against one another*, which no doubt gives a good meaning.

11 Whereas angels, who are greater in strength and power, do not bring a reviling¹ accusation against them² before the Lord.³

12 But these, as natural irrational animals,¹ made for capture and destruction, speaking evil (εἰς, 166) of MATTERS which they do not understand, shall be utterly destroyed by their own corruptions,

13 Receiving the DUE reward of unrighteousness. They reckon riot which IS in the day, pleasure. THEY ARE spots and causes of reproach,¹ living in riot² by their own deceits, when they feast³ with you.

11 Whereas the holy angels, who are greater in strength and power than the angels who sinned when they complain of them, do not bring an accusation against them in reviling speech before the Lord; but set an example of temperate language which mankind ought to imitate.

12 But these false teachers, like natural wild beasts made for capture and destruction on account of the mischief they do, reviling laws and magistrates whose excellent nature they do not understand, shall be miserably destroyed, both in the present and future life, by their own corrupt doctrines and practices;

13 Thus, receiving the due reward of unrighteousness. They reckon riot which is in the day the highest pleasure, because it is a carrying vice to the greatest pitch. (1 Theff. v. 7.) They are spots in the body of Christ, deformities in the church; and causes of reproach, living in riot by means of their own corrupt doctrines, when they join you in your love feasts.

But the common reading αὐτῶν them, is better supported and may be retained, because it is no uncommon thing in scripture, to introduce a relative, the antecedent of which is not expressed, See Ess. iv. 64. Or αὐτῶν may be read with the spiritus asper, thus, ἀυτῶν, in which case the translation will be one another.—To this temperate manner of speaking, concerning the angels who sinned, the holy angels are led by their own virtue, and by their reverence for God. It is probable the apostle had in his eye, Michael's contest with the devil, mentioned Zech. iii. 1. To which also Jude refers, ver. 9. For angels the plural, signify one angel here, See iv. 22.

3. Before the Lord. If, as is generally supposed, this is an allusion to Zech. iii. 1, 2. before the Lord, means before the angel of the Lord.

Ver. 12. But these as (φυσικῶν) natural irrational animals. The epithet natural, is given here to wild beasts, to signify that they act always according to their natural dispositions; and that the false teachers, whom the apostle compares to them, were like them furious, rapacious, lustful, and revengeful; and on account of their mischievous nature, were to be taken and destroyed. For in these

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bofor, who loved the wages of unrighteousness;

14 Οφθαλμοὺς ἔχοντες μεστὰς μοιχαλίδος, καὶ ἀκαταπαύστους ἀμαρτίας δελεάζοντες ψυχὰς ἀστηρίκους, καρδίαν γέφυμνασμενὴν πλεονεξίαις ἔχοντες, καταρας τέκνα·

15 Καταλιπόντες τὴν εὐθείαν ὁδὸν, ἐπλανήθησαν, ἐξ-ακολουθεῖσάιτες τῇ ὁδῷ τοῦ Βαλααμ τοῦ Βοσορ, ὃς μισθοῦ ἀδικίας ἠγαπήσεν·

things the false teachers resembled wild beasts, and not in reviling laws and magistrates: unless we suppose the apostle means, that in so doing, they were actuated, like wild beasts, by the impulse of their passions. See Jude, ver. 10. note.

Ver. 13.—1. *And causes of reproach.* In this translation I have followed Estius, because the word *μωροί*, which signifies a *reproach*, is here put for a *cause of reproach*.

2. *Living in riot.* The word *επιβουβῶν* properly signifies (*deliciari*), to live in sensual pleasure, especially that of eating and drinking, carried to excess.

3 *By their own deceits, when they feast with you:* *Συνεσώχθημενοι*, from *εὐωχία* an elegant plentiful feast, from *εὐ* εἶχαι τὰς συνιότηας.—The primitive Christians were used to feast together, before they celebrated the Lord's supper, because it was instituted by Christ, after he had eaten the passover with his disciples, See 1 Cor. xi. 21. note 1. These previous suppers were called, Jude ver. 13. *ἀγάπαι*, *love feasts*, because the rich, by feasting their poor brethren, expressed their love to them, See Jude ver. 12. note 2. On these occasions, the false teachers and their disciples, were guilty of much lewdness. For, as is mentioned in the next verse, they inflamed themselves by looking lasciviously on the married women, whom they had debauched by telling them that Christ's precept of loving one another, was chiefly to be understood of the mutual love of the sexes. Thus did these wicked teachers and their disciples, live in riot by their own deceits

Ver. 14. *They all re unstable sou's.* For the import of *δελεάζοντες*; here translated *allure*, See James i. 14. note. The persons, especially the women, who were thus allured, were souls not established in the faith and practice of the gospel.

Ver. 15.—1. *Following in the way of Balaam.* Balaam loved wealth and honour so immoderately, that to obtain them, he acted contrary to his conscience. *To follow in his way*, therefore, is to be

14 *They have eyes full of an adulteress, and which cease not from sin. They allure¹ unstable souls. They have an heart exercised IN covetous practices; (See Eph. iv. 19. note 2.) Children of the curse. (Matth. xxv. 41.)*

15 *Having forsaken the straight way, they have wandered, following IN the way¹ of Balaam THE SON of Bosor,² who loved the hire of unrighteousness;³ (See Numb. xxii. xxiii.)*

14 On these occasions, *they look lasciviously on the married women whom they have debauched, without ceasing from looking on them. With the bait of sensual pleasure, they allure souls who have no fixed principles of virtue, making them believe the Lord's supper was instituted to promote carnal love. Besides being lewd, they are excessively covetous. They are heirs of the curse which Christ will pronounce on the wicked.*

15 *Having forsaken the straight path of virtue, these teachers have wandered, following in the crooked path of Balaam the son of Beor, who loved the hire of unrighteousness promised him by Balak, to such a degree that he resolved to curse the Israelites, whether God gave him permission to do so or not.*

be guided by the same base passions, and to commit the same base actions.

2. *The son of Bosor.* He is called by Moses, *the son of Beor*; and his city was Pethor, Numb. xxii. 5. Wherefore, either Balaam's father had two names; or, as Ainsworth and Lightfoot conjecture, the apostle adopts the Chaldaic orthography, in which letters are often changed, as in this name *Aiju* is changed to *Samech*.³

3. *Who loved the hire of unrighteousness.* When Balaam was first sent for to curse the Israelites, Balak's messengers carried only the rewards of divination in their hand: ver. 7. And, therefore, when God forbade him to go, he easily acquiesced and refused to go, ver. 13. But when Balak sent a second request, by more honourable messengers, and with them a promise to promote him to very great honour, and to do whatever he should say to him, Balaam inflamed with a love of the promised hire, endeavoured a second time to obtain permission to go. And though God allowed him to go, on the express condition that he should do nothing in the affair, without his order, Balaam went with the resolution of cursing the Israelites, whether God permitted him or not. This appears from the following circumstances. 1. *God's anger was kindled against Balaam, because he went,* ver. 22: and that notwithstanding he had permitted him to go.—2. An angel was sent to stop him on the road, because his way was perverse, ver. 32.—3. After the angel rebuked him, Balaam confessed he had sinned; not surely in going, since God had permitted him to go, but in going with the resolution to

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

16 Ελέγξιν δε εσχεν ιδι-
ας παρανομιας· ὑποζυγιον α-
φωνον, εν ανθρωπωτε φωνη φθε-
γξαμενον, εκωλυσε την τε
προφητεν παραφροσιαν.

17 Οὔτοι εἰσι πηγαὶ ανυ-
δροι, νεφελαι ὑπο λαιλαπος
ελαυνομεναι, οἰς ὁ ζοφος τε
σκοτες εἰς αιωνα τετηρηται.

curse the Israelites.—4. Having acknowledged his sin, Balaam was permitted to go without farther opposition; doubtless because he had at that time laid aside his wicked project, and was determined to do nothing but by God's order. Nevertheless, his love of the hire still continuing, he again resumed his wicked project, and endeavoured, by repeated sacrifices and enchantments, to obtain permission to curse the people, that he might obtain the hire, chap. xxiv. 1. And when these were ineffectual, though he so far obeyed God that he blessed the Israelites, it was no dictate of his heart, but a suggestion of the Spirit of God, which he could not resist. For that his love of the hire, and his inclination to curse the Israelites, continued, he shewed by his after behaviour, when, to bring the curse of God on the Israelites, he counselled Balak to entice them to fornication and idolatry, by means of the Midianitish women, Numb xxxi. 16. Revel. ii. 14. Now in giving that advice, Balaam acted most unrighteously, as he did it in contradiction to the will of God made known to him, and in opposition to his own knowledge that God's purpose concerning the Israelites was irrevocable, Numb. xxiii. 19, &c. He therefore gave the advice, not in the persuasion that it would be effectual, but merely to gain the promised hire, which therefore is called *the hire of unrighteousness*.—In these things, the false teachers, who to draw money from their disciples encouraged them by their doctrine to commit all manner of lewdness, might well be said to *follow in the way of Balaam*: and their doctrine, might justly be called *the doctrine of Balaam*.

Ver. 16.—1. *The dumb beast speaking* (εν ανθρωπωτε φωνη) *in man's language*: (For this translation, See 1 Cor. xiv. 10. note.) *forbade*. The apostle does not mean, that the ass forbade Balaam, in so many words, to go with the princes of Moab; but that her unwillingness to proceed in the journey, her falling down under him rather than go on, her complaint in man's language of his smiting her three times for not going on, and her saying, *was I ever wont to do so to thee*, were things so extraordinary, especially her speaking, that Balaam, from that miracle, at least, ought to have understood that the whole was a rebuke from God of his foolish project. But the thoughts of the riches and honours promised him by Balak, so occupied

16 But *received a rebuke for his own transgression*, (*αὐτὸν ἰποζυγίου*) the dumb beast speaking in man's language, forbade the madness of the prophet.

17 These *TEACHERS* are wells without water; clouds driven by a tempest, (*ὄμις ὁ ζοφοῦ*) for whom the blackness of darkness is reserved for ever:

16 But he *received a rebuke for his own transgression*, the dumb beast on which he rode, speaking to him in man's language, put a stop to the madness of the prophet, by occasioning him to attend to the angel who stood in his way.

17 These teachers, though they promise much instruction to their disciples, are wholly void of knowledge; so may be called, wells without water, and clouds driven about by a tempest, which give no rain. For these hypocritical teachers and their disciples, the gloomiest darkness is reserved for ever:

occupied his mind, that nothing of that sort occurred to him, till the angel shewed himself, and rebuked him for his perverseness.—That Balaam's ass should have spoken on this occasion, cannot be thought incredible. *God opened her mouth*, that is made such a change in its parts, as fitted them for emitting articulate speech; and either by his own operation, or by the operation of an angel, directed the ass to utter what she said. There is therefore no necessity to suppose, either that the ass was endowed for a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Maimonides believed; or that, according to the system of the metempsychosis, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent.

2. *The madness of the prophet.* The apostle terms Balaam's resolution to curse the Israelites without the divine permission, *madness*, because it could have no effect, but to bring the curse of God upon himself.—Though Balaam is termed a *soothsayer*, Josh. xiii. 2. and is said to have used *enchantments*, Numb. xxiv. 1. Peter justly calls him a *prophet*, on account of God's speaking to him, and giving him a very remarkable prophecy, recorded Numb. xxiv. 15. However, being a very bad man, he may often have feigned communications with the Deity, to draw money from the multitude. Perhaps, the only communications he ever had with God, were on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balak, and of the princes of Moab and Midian, the coming of one out of Jacob who was to have dominion, might be known to the nations of the east. See Numb. xxiv. 19.

Ver. 17.—1. *Wells without water; clouds driven by a tempest.* There being few wells, and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller, to come to a well

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

18 Ὑπερογκὰ γὰρ ματαιότητος φθεβόμενοι δολοῦσιν ἐν ἐπιθυμίαις σαρκός, ἐν ἀσελγείαις, τὸς ὄντως ἀποφυγόντας τὸς ἐν πλάνῃ ἀναστρέφομενους·

19 Ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δόλοι ὑπαρχόντες τῆς φθορᾶς· ὃ γὰρ τις ἠτήται, τούτῳ καὶ δεῖσθεται.

20 Εἰ γὰρ ἀποφυγόντες τὰ μiasmata τῆ κοσμοῦ ἐν ἐπιγνώσει τῆ Κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἠτήνται, γεγονός ἐν αὐτοῖς τὰ ἐσχάτα χειρότερα τῶν πρώτων.

well that had no water. The husbandman was equally disappointed, to see clouds arise which gave him the prospect of rain, but which ending in a tempest, instead of refreshing destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity, and perniciousness of the false teachers, are set forth in the strongest colours. See Jude 12. notes 5, 6.

2. *The blackness of darkness.* In scripture, *darkness* signifies a state of disconsolate misery. Here, it denotes the punishment of the wicked after the judgment, which our Lord also hath represented, by persons being *cast into outer darkness*, Matt. viii. 12. *The blackness of darkness* therefore is a great degree of future misery.

Ver 18 — 1. *Great swelling words of falsehood.* The false teachers pretending to an illumination superior to that of the apostles, vaunted thereof on all occasions in pompous language to gain credit to every thing they taught.—The doctrine mentioned by Jude ver. 16. for the sake of which the false teachers boasted of their illumination, was different from the doctrine of which Peter speaks here, See Jude ver. 16. note 4.

2. *Who have actually fled.* For ὄντως the Alexandrian MS. hath here ὀλιγὼς a little, and the Vulgate paululum. Some MSS. have ὀλιγον.

3. *Fled away from them who are living in error.* The word ἀποφυγόντες is rightly construed with τὸς ἀναστρέφομενους *them who are living*, because it governs the accusative. See ver. 20.

18 (Γαζ, 98.) *Because speaking great swelling words of falsehood,* they allure by the lusts of the flesh, *EVEN* by lasciviousness, those who have actually fled away from them who are living in error.³

19 *They promise them liberty,* themselves being slaves of corruption. (See chap. i. 4. note 3.) For by what a man is conquered, by that also he is enslaved.²

20 (Γαζ, 97.) *Now if having fled away from the pollutions* of the world thro' the knowledge of the Lord and Saviour Jesus Christ, being again entangled in these they are overcome, the last POLLUTIONS became worse to them than the first.

18 *Because,* tho' they are utterly void of knowledge, *speaking great swelling false words* concerning their own illumination, and their knowledge of the gospel, *they allure by the lusts of the flesh, even by permitting all kinds of lasciviousness,* those to become their disciples who as Christians have actually separated themselves from the heathens, who are living in error and sin. See ver. 20.

19 By teaching, that men's appetites are given them to be gratified, and that the gospel allows them every pleasure, *they promise them liberty.* But what sort of liberty that is, may be known from themselves being slaves of corruption. For by what a man is overcome, by that he certainly is enslaved.

20 Now the deluded ought to consider, that *if having fled away from the pollutions of the heathens, through the knowledge of the Lord and Saviour Jesus Christ, being a second time entangled in these lascivious practices they are overcome* (ver. 19.) by them, the latter pollutions are more fatal to them than the first, because they are more aggravated, more difficult to be expelled, and will be more severely punished. See Matt. xii. 45.

Ver 19.—1. *They promise them liberty* By teaching their disciples to despise government, ver. 10, they promised them liberty to gratify their lusts without restraint, ver. 18 which they pretended was the true Christian liberty. But as the apostle observes in this verse, instead of being liberty, that method of living is the most grievous bondage.

2. *For by what a man is conquered, by that also he is enslaved.* This, Le Clerc tells us, is an allusion to the ancient custom of making those slaves who were conquered and taken in battle. Such persons were called *Servi*, because they were preserved from death, to be made slaves. Just Instit. Lib. 1. Tit. 3. — It was one of the Stoical paradoxes, That the wise man is the only free man, and that all

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it has happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

21 Κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνώκειναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδόθεισῆς αὐτοῖς ἁγίας ἐντολῆς.

22 Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κυνὸν ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξεραμα· καὶ, Ὑς λασαμένη, εἰς κυλισμὰ βόρβορος.

all wicked men are slaves. This maxim the apostle adopts and supports in its sound sense, by an unanswerable argument; namely, that the man who is conquered by his lusts, hath no freedom left him, but must as a slave obey all their dictates. Hence our Lord said to the Jews who boasted of their freedom, John viii. 34. *Who-soever committeth sin is the slave of sin*—Of the slavery in which every wicked man lives, St. Paul hath given a lively picture, Rom. vi. 16.—20.

Ver. 20. *The pollutions of the world.* What these are, Peter hath described, 1 Ep. iv. 3. The word *μισματι* in the language of the ancient physicians, signified the infection of the plague. It is here used to denote sin in general; but more especially the sin of lasciviousness, on account of its infectious nature and destructive consequences.

Ver. 21.—1. *Better for them not to have known the way of righteousness;* because their sin would have been less, and their punishment lighter. If a man forsakes the way of righteousness, which he hath once walked in, he sins knowingly and wilfully. This our Lord declares to be worthy of many stripes.—See Heb. vi. 6. x. 26. where the dangerous nature of the sin of apostasy is described. See also James iv. 17.

2. *The*

CHAP. III.

View and Illustration of the Discoveries in this Chapter.

THE apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance, the doctrines and precepts delivered by the prophets and

21 (Γαρ, 93.) *Therefore*, it had been better¹ for them not to have known the way of righteousness, than *having known* IT, to turn away from the holy commandment delivered to them.²

22 *But the SAYING* of the true proverb *hath* happened to them, The dog is turned again to his own vomit; and, the *washen sow* to wallowing in the mire.

21 *Therefore*, it had been better for them never to have known the gospel, the way of righteousness, than after having known it and embraced it, to turn away from the holy commandment, delivered to them by the apostles of the Lord and Saviour, chap. iii. 2.

22 *But the saying* of the true proverb *hath* happened to them: The dog is turned again to his own vomit, (Prov. xxvi. 11.) and the *washen sow* to wallowing in the mire; which proverbs teach, that it is as difficult to change the dispositions of wicked men, as to alter the nature of brute animals.

2. *The holy commandment delivered to them.* Bishop Sherlock understands this, of some directions drawn up by the apostles, and delivered to the Christians, concerning their conduct, with respect to the false teachers of that age. But, I rather understand it, of the commandments delivered by the apostles in their epistles, concerning the moral conduct of Christians in general.—See what is meant in scripture by *delivering*, *tradition*, &c. Col. ii. 6. note.

Ver. 22. *The dog is turned again to his own vomit.* As applied by the apostle, this proverb signifies, that although the persons spoken of, had at their baptism promised to renounce their wicked practices, and, perhaps, had begun to do so, yet as the corruptions of their nature still remained, they returned to their evil practices, with more greediness than ever. Blackwall says this proverb, “with great propriety and strength, marks out the sottishness and odious manners of wretches enslaved to sensual appetites and carnal lusts: and the extreme difficulty of reforming vicious and inveterate habits.” *Sacr. Classics*, vol. 2. p. 82.

and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men’s errors, was their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect, what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare

prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world, scoffers will arise in the church itself, who though they may pretend to believe the revelations of God, (see ver. 5.) will be, infidels at heart, ver. 3.—and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wofully ignorant of Moses's doctrine, concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5,—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6.—Wherefore, the world having been once destroyed as well as made by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren and all mankind, that the world is no more to be destroyed by water, but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with want of faithfulness, or want of power, to perform his promise. He therefore assured the brethren, that God's purposes

OLD TRANSLATION.

CHAP. III. 1 This second epistle, beloved, I now write unto you; in *which* I stir up your pure minds by way of remembrance;

GREEK TEXT.

1 Ταυτην εδη, αγαπητοι, δευτεραν υμιν γραφω επισολην, εν αις διεγειρω υμων εν υπομνησει την ειδικριην διανοιαν.

Ver. 1.—1. *In which* (*ω εις*;) Because the antecedent *Second Epistle*, implies that Peter had written a first, he puts the relative in the plural, to shew that he speaks of both his epistles.

2. *Your*

purposes are not affected by any duration whatever. One day is with the Lord as a thousand years, and a thousand years as one day. His purposes are accomplished with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further he assured them that Christ does not delay his coming, either because he has forgotten his promise, or because he wants power to do what he hath promised, but merely with a view to afford sinners space for repentance, ver. 9.—That his coming will be sudden and unexpected, and occasion inexpressible terror to infidels; That after the judgment, the heavens and the earth and all the works of God and man upon the earth, shall be utterly burnt, ver. 10.—And that knowing these things, believers ought always to live in a godly manner, ver. 11.—looking for, and earnestly desiring the coming of the day of the Lord, in which the heavens being set on fire, &c. ver. 12.—But though the world is thus to be burnt, the apostle declared, that he with all the godly, according to God's promise expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore, he exhorted the faithful, in the expectation of an abode in that happy country, to endeavour earnestly to be found blameless by Christ at his coming, ver. 14.

In the remaining part of the chapter, St. Peter informed the brethren, that some of the teachers built their false doctrine on certain passages of his brother Paul's epistles which they wrested, as they also did the other scriptures, to their own destruction, ver. 15, 16.—He desired them therefore to be on their guard, that they might not be carried away by the error of these lawless persons, ver. 17.—And exhorted them to grow in grace, and in the knowledge of our Lord Jesus Christ, to whom he addressed a doxology: and so concluded his letter, ver. 18.

NEW TRANSLATION.

CHAP. III. 1 Beloved, this second epistle I now write to you, in which I stir up your sincere mind (εὐ, 163.) to remembrance:

COMMENTARY

CHAP. III. 1 *Beloved, this second epistle I now write to you, in which two epistles, my design is to stir up your sincere mind to the practice of every virtue, by bringing to your remembrance some things which ye know.*

2. *Your sincere mind.* Εὐαγγέλιον. The apostle calls their mind *sincere*, to signify that he believed they had a real love of truth and goodness.

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.

2 Μνησθηναὶ τῶν προειρη-
μενῶν ῥημάτων ὑπὸ τῶν ἁ-
γίων προφητῶν, καὶ τῆς τῶν
ἀποστόλων ἡμῶν ἐντολῆς τῆ
Κυρίου καὶ σωτῆρος.

3 Τὸτο πρῶτον γινώσκον-
τες, ὅτι ἐλευσονται ἐπ' ἐσχά-
τε τῶν ἡμερῶν ἐμπαικταί,
κατὰ τὰς ἰδίας αὐτῶν ἐπιθυ-
μίας πορευόμενοι,

4 Καὶ λεγόντες· Πῶς ἐστὶν
ἡ ἐπαγγελία τῆς παρουσίας
αὐτοῦ; Ἀφ' ἧς γὰρ οἱ πατε-
ρες ἐκοιμηθῆσαν, πάντα ἔτι
διὰ μένει ἀπ' ἀρχῆς κτίσεως.

Ver. 3.—1. *Scoffers will come.* When the apostle wrote this passage, there were Epicureans and others among the Gentiles and Sadducees among the Jews, who ridiculed the promises of the gospel, concerning the resurrection of the dead, the general judgment, the destruction of the earth, and a future state of rewards and punishments. Wherefore, seeing the scoffers, of whom Peter speaks, had not yet appeared, but were to come in the last period of the duration of the world, it is probable that they were to arise in the church itself. Accordingly they are reproved, ver. 5. for being wilfully ignorant of the Mosaic history of the creation, and of the deluge. And Jude ver. 18, 19. says the scoffers separated themselves from other Christians, and had not the Spirit, though they pretended to be inspired.—The evil of scoffing at the doctrines and promises of the gospel, may be learned from Psa. i. 1. where scoffing at religion, is represented as the highest stage of impiety.—The prediction of the coming of scoffers, shews that they come by the permission of God, who no doubt will bring good out of that great evil.

2. *In the last of the days.* Ἐπ' ἐσχάτε τῶν ἡμερῶν. This is different from ἕσπερας ἡμερῶν 1 Tim. iv. 1. *Future times*, and from ἐσχάταις ἡμέραις, 2 Tim. iii. 1. *Latter times.* See the note on that verse. It is different likewise from ἐπ' ἐσχάτων τῶν ἡμερῶν, 1 Pet. i. 20. *in the last of the times.* Perhaps, it means, the last part of the days of the world's duration.

3. *Walking after their own lusts.* Here the apostle has laid open the true source of infidelity, and of men's scoffing at religion. As Benson says, "They may pretend to religion, but they are governed by sense
" and

2 To recollect (των ρημάτων) the words before spoken by the holy prophets, (chap. i. 12. 19.) and the commandment of us the apostles of the Lord and Saviour. (See ver. 11, 12.)

2 Even to recollect the predictions, before spoken by the holy prophets Enoch, (Jude, ver. 14, 15.) David, (Psal. l. 1.—6 lxxv. 8.) and Daniel (xii. 2.) concerning the power and coming of Christ to judgment: also the commandment of us the apostles of the Lord and Saviour, to prepare for that event, which we delivered to you as his commandments.

3 Knowing this first, that scoffers will come¹ in the last of the days,² walking after their own lusts,³

3 But that your faith in the prophetic word may not be shaken, ye are to know this first of all, that scoffers will arise in the last part of the days of the world, walking after their own lusts,

4 And saying, Where is the promise¹ of his coming? For from the TIME² the fathers have fallen asleep, all things continue³ as at the beginning of the creation.⁴

4 And saying, where is his promised coming to raise the dead, and to destroy the earth? For from the time of the death of the first race of men, all the parts of the mundane system continue as they were at their first creation. Christ's coming therefore is a delusion.

“and appetite: and they take refuge in infidelity, and scoff at religion, to make themselves easy in their vices.”

Ver. 4.—1. *Where is the promise of his coming*; that is, the accomplishment of the promise of his coming. The promise of Christ's coming, we have, Matth. xv. 27. *The Son of man shall come in the glory of his Father, with his angels, and then he will reward every man according to his works.* See also John xiv. 3. This promise was renewed by the angel at our Lord's ascension, Acts i. 11. *This same Jesus, who is taken from you into heaven will so come, in like manner as ye have seen him go into heaven.*—By representing Christ's promised coming as a delusion, the scoffers set themselves and others, free from all fear of a future judgment, and bereft the righteous of their hope of reward.

2. *For* (αφ' ης supply ημερας) *from the time.* Grotius translates this, *For except that the fathers have fallen asleep* contrary to the propriety of the Greek idiom.

3. *All things continue as at the beginning.* By all things, the scoffers meant the existence and motion of the heavenly bodies, the successions of the seasons, the revolutions of day and night, the same degree of light and heat in the world, the fruitfulness of the earth, the successive generation and corruption of animals and vegetables; in short, every part of this stupendous fabric, which because it suffers no

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished.

5 Λαθραίνει γὰρ αὐτοὺς τὸ θελοντας, ὅτι οὐρανοὶ ἠσάν ἐκπαλαι. καὶ γῆ ἐξ ὕδατος^α καὶ δι' ὕδατος^α συνέστωσα, τῷ τε Θεῷ λόγῳ^β

6 Δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο.

change, the scoffers will say must be eternal. And with respect to the resurrection; as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their awaking, the scoffers will affirm, that the resurrection of the dead is a thing altogether impobable. The same they will say of the creation of the new heavens and new earth.—The atheists of the present age, have no better arguments for proving the eternity of the world, in opposition to the arguments from tradition, from history, from the recent invention of arts, from the imperfect population of the earth; which all shew that it was made, and that not very long ago.

4. *Of the creation.* The scoffers being nominal Christians, will speak of the creation, not because they believe it, but as using the common phraseology; or, perhaps, by way of ridicule. For if they allowed the world to have had a beginning, they could not deny the possibility of its having an end.

Ver 5.—1. *That the heavens were anciently, and the earth of water.* As in this passage, *the heavens* signify the aerial atmosphere which surrounds this earth, the plural is put for the singular, by a change of the number very common in the scripture. See *Est* iv. 22.—Further, since Moses tells us that *In the beginning God created the heavens and the earth*; and that after the earth was created, *it was without form and void*, and then calls it *the deep and the waters*, he certainly speaks of the creation of the *Chaos*. But the apostle Peter speaks of the formation of the different parts of the mundane system out of the Chaos or water, of which Moses also gives an account. For the latter tells us, that the Spirit of God moved on the face of the waters; and then that God brought from them, first light, next the firmament or atmosphere which he calls *Heaven*, then the dry land which he calls *Earth*. &c. So that all the different parts of our system, according to Moses, were of water; which is what Peter likewise affirms. The ancient philosopher Thales gave the same account of the origin of things, I suppose from ancient tradition; *Ἐκ τοῦ ὕδατος θεοὶ συνέσταντο πάντα*: which Cicero thus translates, *Ex aqua dixit omnia consistere. He said that all things consist of water.*

2. *And through water, the earth (συνέστωσα) consists.* Because this Greek word is the nominative singular feminine, it cannot agree with *οὐρανοὶ* the heavens, which is masculine. *The earth ἡ γῆ* therefore is understood: and I have supplied it accordingly. The apostle's meaning

5 (Γαζ, 98.) *But this wilfully escapes them, that the heavens were anciently, and the earth (εξ) of water, and (αἰ, 113.) through water THE EARTH consists, by (τω λογω) the word of God:*

6 (Δι' ὧν ὁ τότε κοσμος) *By whom the then world, being overflowed with water, perished.*

5 *But this wilfully escapes the scoffers (who from the stability of all the parts of the universe argue against the creation and destruction of the world) that according to Moses, the aerial heavens were at the beginning, and the earth made of water, and through water the earth subsists, and all by the word of God. See John i. 3.*

6 *By whom, the then created world, being overflowed with water, perished before it was two thousand years old.*

meaning is, that as the earth was made of water, it consists or subsists by water; for water is necessary to unite its parts, to render it fruitful, and to afford drink to animals. Water also, is necessary to the subsistence of the heavens or atmosphere, to render it fit for respiration and for distilling rain to fructify the earth.—Erasmus translates the clause thus: *That the heavens were anciently, and the earth of water, and through water, consisting by the word of God.* But both the number and gender of the word *συνεσσω* consisting, forbid this translation. See the next note.

Ver. 6.—1. *By whom, the then world being overflowed with water, perished.* Because the relative *Δι' ὧν*, *By whom*, is in the plural number, and the immediate antecedent, *the word of God* is in the singular, Beza, who is followed by Whitby, Benson and others, thinks *Δι' ὧν*, refers to *the heavens and the earth* the remote antecedent, and interprets the passage thus; *By which heavens and earth, the inhabitants of the old world being overflowed with water, perished.* For as the waters of the deluge came from the heavens or atmosphere and from the earth, he thinks the antediluvians might be said to have been overflowed with water by the heavens and the earth. But first, *That the then world* which perished, means principally the material fabric, and not its inhabitants only, I think is plain from ver. 7. where the *οὐρανὸς καὶ ἡ γῆ*, *the present heavens or atmosphere and the earth*, are opposed to what is called ver. 6. *ὁ τότε κοσμος*, *the then world*, and is said to have been overflowed with water. For, if, as all agree, the *οὐρανὸς καὶ ἡ γῆ*, which are said ver. 7. to be kept for fire, mean the present mundane system, the *ὁ τότε κοσμος*, which was overflowed with water and which is opposed to the present heavens and earth, must undoubtedly mean the antediluvian earth itself, rather than its inhabitants, whose perishing was only the consequence of the overflowing of the earth with water. Secondly, with respect to the account given ver. 6. of the cause of the deluge, I acknowledge that *Δι' ὧν* in the beginning of the verse may imply that it was brought on, either by the instrumentality of the heavens and the earth, as Beza supposes; Or, which is the more general

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

7 Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθρησασμένοι εἰσι, πυρὶ τηρεσμένοι· εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

neral opinion, by the efficiency and direction of the word of God. This latter sense I take to be the apostle's meaning. For as his design in the passage was to prove that Christ is able to destroy this mundane system, it was directly to his purpose to speak of him as the intelligent efficient cause of the overflowing of the old world with water, after having made it at first out of water. The reason is, If the word of God destroyed the old world with water, he certainly is able to destroy it a second time. And having promised to preserve it from being destroyed again by water, that he may destroy it by fire at the judgment and destruction of ungodly men, ver. 7. his having actually preserved it during so many ages from any deluge, is a proof, which, the longer the world continues, becomes the stronger, to convince us that it shall be destroyed by fire, as Christ hath declared. On the other hand, for the apostle to have mentioned, as Beza supposes, that mankind perished by the heavens and the earth overflowing them with water, is no proof that the world shall be destroyed a second time; and far less is it a proof that the heavens and the earth shall be destroyed by fire at the judgment. Yet that event the apostle infers, ver. 7. from the old world's having been destroyed by water. See the notes on that verse.—For all these reasons, I conclude that the relative *Δι' ὧν* ver. 6. does not refer to *the heavens and the earth*, the remote antecedent mentioned, ver. 5. but to the *Word of God* the near antecedent in the end of the verse. It is no objection that the relative is in the plural number. For as the Hebrews, in order to aggrandize the persons and things of which they treat, speak of them in the plural number, although in their nature they are singular, (Esa. iv. 22.) *Δι' ὧν* in verse 6. may agreeably to the Hebrew idiom be put for *Δι' ὧν*, consequently *the Word of God* though it be singular, may very well be its antecedent.—Or the relative in this passage may be put in the plural form to shew that the expression *Word of God* includes two persons, namely, *God and his Word*, just as chap. iii. 1. the phrase *this second epistle*, is shewed to imply *the first epistle* also, by the relative *ἐν αἷσις* being in the plural.

2. *Overflowed with water, perished*; that is, lost its primitive constitution and form, by which means, and by the alteration made in its atmosphere, it became an habitation less healthy and fruitful, and less pleasant than formerly; as may be gathered from the shortning of the life of man after the flood, and the present appearance of the earth, which is that of a ruin.

Ver. 7.—1. *By the same word.* The common reading here is *δι' αὐτῆς λέγου* by *his word*. But our translators have followed the reading of the Alexandrian and some other MSS. and of the Vulgate version, and which is adopted by Beza, namely, *δι' αὐτῷ λόγῳ*, by *the same word*. See Mill.

7 But (*οἱ οὐρανοὶ καὶ ἡ γῆ*) the present heavens and the earth, by the same word¹ are treasured up, being kept for fire² (*εἰς*) against the day of judgment³ and destruction of ungodly men. (See Whitby's note on this verse.)

7 But though the destruction of the old world by water, shews that the present world may be destroyed, I do not say it will be destroyed by water: *The present heavens and earth, by the same word who destroyed the old world, are treasured up and preserved from a deluge, for the purpose of being burnt with fire, at the day of judgment and destruction of ungodly men.*

2. *Being kept for fire.* Here the apostle hath in his eye, God's oath to Noah, *not to destroy the earth any more by a flood.* Gen. ix. 11. Also his declaration, Gen. viii. 22. *That while the earth remained, seed time and harvest, &c. should not cease.* Wherefore, the earth is not always to remain: But it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

3. *Against the day of judgment and destruction of ungodly men.* In regard that Hammond and other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader that in support of their interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations, are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal — Isaiah xxxiv 4. where the destruction of Idumea is foretold under the figures of *dissolving the host of heaven, and of rolling the heaven together as a scroll, and of the falling down of all their host as the leaf falleth off from the vine* — Ezek. xxxii. 7. where the destruction of Egypt is described by the figures of *covering the heaven, and making the stars thereof dark; and of covering the sun with a cloud, and of hindering the moon from giving her light.* — Joel ii. 10. The invasion of Judea by foreign armies is thus foretold. *The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.* And ver. 30. 31. the destruction of Jerusalem by the Romans is thus predicted, *I will shew wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come* — Amos vii 9. God threatening the Jews is introduced saying, *In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day.* Haggai ii. 6. The overthrow of Judaism and heathenism is thus foretold, *Yet once and I will shake the heavens and the earth, and the sea, and the dry land* — Lastly, Our Lord in his prophecy of the destruction of Jerusalem has the following expressions, Matth. xxiv. 29. *After the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.*

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

8 Ἐν δὲ τούτοις μὴ λανθάνετε ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

9 Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας ὡς τινες βραδύτητα ἡγνύται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βυλομένος τινὰς ἀπολεσθαι, ἀλλὰ πάντας εἰς μετανοίαν χωρῆσαι.

Now it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the *rolling of the heavens together as a scroll*, The *obscuring of the light of the sun and of the moon*, The *swallowing of the heavens and the earth*, and the *falling down of the stars*. Whereas, Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle: And that they are to be figuratively understood, while those predicted by the apostle are to be understood literally. To this conclusion likewise the phraseology of the prophets compared with that of the apostle evidently leads. For the prophetic phraseology literally interpreted exhibits impossibilities: such as *the rolling of the heavens together as a scroll*, *The turning of the moon into blood and the falling down of the stars from heaven as the leaf of a tree*. Not so the apostolic phraseology, For *the burning of the heavens or atmosphere*, and *its passing away with a great noise*, and *the burning of the earth and the works thereon*, together with the *burning and melting of the elements*, that is, the constituent parts of which this terraqueous globe is composed, are all things possible; and therefore may be literally understood, while the things mentioned by the prophets, can only be taken figuratively.—This, however, is not all. There are things in the apostle's prophecy which shew that he intended it to be taken literally. As, 1. He begins with an account of the perishing of the old world, to demonstrate against the scoffers, the possibility of the perishing of the present heavens and earth. But that example would not have suited his purpose, unless by the burning of the present heavens and earth he had meant the destruction of the material fabric. Wherefore, the opposition stated in this prophecy between the perishing of the old world by water, and the perishing of the present world by fire, shews that the latter is to be

8 But *this one thing, let it not escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.*¹

9 The Lord *who hath promised, doth not delay in the manner some account delaying;*¹ *but he exercises long-suffering towards us, not desiring*² *that any should perish, but that all should come to repentance.*

8 Do not hearken to those, who from Christ's delaying, urge that he will never come. *But this one thing remember, beloved, that the Lord's purposes are not affected by any duration whether short or long;* because nothing can happen to hinder their execution.

9 The Lord *who hath promised to come doth not delay his coming to destroy the world, for the reason supposed by some;* namely, that he is not able to do what he hath promised; *but he delays his coming, that he may exercise long suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.*

as real a destruction of the material fabric as the former was.—2. The circumstance of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at the day of judgment, shews, I think, that the apostle is speaking of a real and not of a metaphorical destruction of the heavens and earth.—3. This appears likewise from the apostle's foretelling that after the present heavens and earth are burnt, a new heavens and a new earth is to appear in which the righteous are to dwell for ever.—4. The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment and punishment of ungodly men, shews that the apostle is speaking not of the destruction of a single city or nation during the subsistence of the world, but of the earth itself, with all the wicked who have dwelt thereon—These circumstances persuade me that this prophecy, as well as the one recorded, 2 Thess. i. 9 is not to be interpreted metaphorically of the destruction of Jerusalem, but should be understood literally of the destruction of our mundane system, and of the general judgment.

Ver. 8. *One day with the Lord is as a thousand years, &c.* This is an allusion to Psal. xc. 4. But neither the apostle nor the Psalmist meant, that God does not perceive any difference, between the unequal durations of a day and of a thousand years: but that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures: So that what he brings to pass on the day he declares his purpose, is not more certain, than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared. See Abernethy's Sermon, vol. 1. p. 218, 219.

10 But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

10 Ἦξει δε ἡ ἡμερα Κυ-
ριε ὡς κλεπτης εν νυκτι, εν
ἡ οἱ κρανοι ροιζηδον παρελευ-
σονται, σοιχεια δε καυσεμε-
να. λυθησονται, και γη και
τα εν αυτη εργα κατακα-
ησεται.

Ver. 9.—1. *The Lord who hath promised, doth not delay, &c.* Benson, by supplying *πρὸς* here, translates the clause thus; *The Lord doth not delay concerning the promise.* But *ὁ κυριος επαγγελιας* may be the genitive, not of possession, but of the agent; on which supposition the translation will be, *The Lord who hath promised, namely, to come*—L'Enfant observes that the word *επαγγελια* denotes a declaration of any kind, whether it be a promise of something good, or a denunciation of evil.

2. *Not desiring that any should perish.* The word *βελουμεν* in this passage, cannot be understood of the ultimate determination of the divine will; for that is always followed with the thing willed. The proper translation of the word is, *not desiring*: for God may truly be said *not to desire that any should perish*, as he hath included Adam and all his posterity in the covenant of grace, and hath given the means of repentance and salvation to all. On this Oecumerius writes, *Confirmationis tempus differri, ut compleatur numerus salvandorum. That the time of the end is deferred, that the number of them who are to be saved may be filled up.* By the persons to be saved, Estius and Beza understand the *elect* to eternal life: But others understand this of mankind in general.

Ver. 10.—1. *As a thief in the night.* Because thieves commonly break into houses in the night time and occasion great fear to those who are within, any sudden unexpected event, especially such as occasioned terror, was compared by the Hebrews to the coming of a thief in the night. The suddenness therefore and unexpectedness of the coming of the day of the Lord, and the terror which it will occasion to the wicked, are the circumstances in which it will resemble the coming of a thief, (See 1 Thess. v. 4. note.) and not that it will happen in the night time. Yet the ancients from this and other passages, inferring that Christ's coming to judgment would happen in the night time, instituted their vigils. But as Beza says, leaving the uncertainties, let us rather watch day and night, with minds raised up to him, that we may not be lulled asleep by the intoxications of the world.

2. *The day of the Lord.* See 2 Thess. Pref. Sect. 4. where it is shewn, that although Christ's coming to destroy Jerusalem, is sometimes called *the coming, and the day of the Lord*, these appellations are given to various other events. And therefore Hammond, Lightfoot, and others, who argue that the apostle is speaking of the destruction of Jerusalem,

10 *However*, as a thief in the night,¹ the day of the Lord² will come, *in which* the heavens³ shall pass away⁴ with a great noise,⁵ and the elements⁶ burning, shall be dissolved, and the earth and the works thereon, shall be utterly burned.⁷

10 *However* long it may be delayed, as a thief in the night cometh suddenly and unexpectedly, the day of the Lord will come; in which the atmosphere of air being set on fire, (ver. 12.) shall pass away with a prodigious noise, and the elements of which it is composed, burning, shall be disunited, and the earth and the works thereon, both of God and man, being set on fire by the flaming air, shall be utterly consumed.

Jerusalem, because he calls the event of which he speaks, *the day of the Lord*, build their opinion on a very weak foundation, See ver. 6. note 1. and ver. 7. note 3. and Whitby's preface to this epistle toward the end.

3. *In which the heavens.* In calling the atmosphere of air which surrounds this earth, *the heavens*, the apostle followed Moses, Gen. i. 8.

4. *Shall pass away.* The *passing away* of the heavens and earth, does not mean that they will be removed to another part of space, or that they will be annihilated; but that being burnt, their form and constitution will be changed, as the constitution or form of the old world was by the flood.

5. *With a great noise.* The word *ποιγνδον* is an adverb from *ποιγγω* *sibilo*, *strideo*, and denotes any loud noise, such as that occasioned by the rattling of chariots, the blowing of a storm, &c. Accordingly Erasmus translates it, *in morem procellæ, with a storm*. That the thundering noise occasioned by the burning of the whole heavens or atmosphere, mentioned ver 10. 12. will be terrible beyond description, may be conjectured, by considering what a noise is made by these small portions of the air which are burnt when it thunders, or which are set in commotion in a storm.

6. *And the elements burning, λυθησονται shall be dissolved.* The word *συχται* translated *elements*, signifies the first principles, or constituent parts of any thing. Hence it denotes, the principles of science (Heb. v. 12) as well as the principles of bodies. It signifies likewise the letters of the alphabet, which are the constituent parts of writing; Also the Mosaic form of religion, Gal. iv. 3. 9. And the heathen worship, Col. ii. 8. note 3.—Meant by *elements* here, understands *the planets*, because he thinks it improper to say, that fire, which is itself an element, is to be burnt. In support of his opinion, he gives some examples, in which the word denotes the planets. And as it comes from *συχω* to march in order, as soldiers do, he thinks it may have been given to the planets, on account of their regular courses. But as the destruction occasioned by the flood, was that of the earth and air only, it is probable that the destruction of the
 heavens

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

11 Τέτων εν πουτων λυομενων, ποταπας δει υπαρχειν υμας; Εν αγιαις αναστροφαις και ευσεβειαις,

12 Προσδοκωντας και σπευδοντας την παρεσσιαν της τω Θεω ημερας, δι' ην υρανοι πυρραμενοι λυθησονται, και στοιχεια καυσερινα τηκεται.

heavens and earth by fire, which is set in opposition to will be of the earth and air only.—Elius by *the elements*, understands the elements of which this triaqueous globe is composed. But as the melting of these is mentioned, ver. 12. I am of opinion that in this verse, the apostle speaks of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, together with the air itself; all which burning furiously, will be dissolved and separated.

7. *The works thereon shall be utterly burned*—Εν αυτη ερηω, is justly rendered, *the works thereon*; for chap. i. 8. εν τω ορει τω αγιω, evidently signifies, *upon, not in, the holy mountain*.—We are not certain from this expression, whether the things upon the earth only, are to be consumed in the conflagration; or whether the conflagration will penetrate to the centre of the globe and reduce the whole to one homogeneous mass of burning matter.—See a description of the order in which the conflagration will proceed, 2 Thess. i. 8. note 1.—Barter on this verse saith, “It is marvellous prepossession that could make any learned man think that all these words, (the words in this ver. 10.) signify nothing but the destruction of Jerusalem.”

Ver. 11.—1. *All these things*. In note 6. on the former verse, we have shown, that the apostle in describing the destruction of the heavens and the earth by fire, means this earth only with its atmosphere, as in the description of the destruction of the old world by water, he meant only the destruction of the then earth and air. I now add, that in all probability, Moses, in his history, describes the creation of our planetary system only. For though Gen. i. 16. he says, *God made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also*. The words *He made* found in the latter clause, are not in the original. Taylor, therefore, thinks the translation should be, *the lesser light to rule the night, with the stars*; that is, jointly with the stars, they having been made long before. For it is the opinion of many, that the stars are much more ancient than the earth, and shall remain after it is destroyed.

2. *What*

11 SEEING then, all these things¹ (*λαομειων*, verbat. are dissolved) shall be dissolved, what sort OF PERSONS² ought ye to be? SUCH AS by holy behaviour and godliness,

12 ARE expecting, and earnestly desiring³ the coming of the day of God, (*δι' 117*) in which the heavens (*ωυρανεον*) being set on fire,⁴ shall be dissolved, and the elements⁵ burning, shall be melted.⁶

11 Seeing then the heavens and the earth and all the works thereon are to be burned, what sort of persons ought ye to be? Certainly such as by holy behaviour towards men and piety towards God, shew that ye

12 Are expecting, and earnestly desiring the coming of the day appointed of God, in which the atmosphere, (ver. 10. note 3.) being set on fire, shall be dissolved, and the elements of which this terraqueous globe is composed, burning, shall be melted into one fluid mass of fire, so that an end will be put to its existence in its present form?

2. *What sort of persons ought ye to be?* I have followed Cassalio in putting the point of interrogation after the word *be*, so as to make what follows in the verse the answer to the question.—The burning of the earth and of all the works thereon, throws in the strongest light the absurdity of covetousness and of all those projects which the men of this world pursue with such earnestness to the neglecting of piety: and so is a most powerful motive to a holy life, See ver. 14. note.

Ver. 12 -- 1. *Earnestly desiring*: *Σπυδωνω*, literally, *hastening*. But both in Greek and Latin, the effect is often put for the cause. Wherefore, as haste is commonly the effect of earnest desire, *hastening*, in this place may well signify *earnestly desiring*. Of this use of the word Pool in his Synopsis, and Wolf in his note on the passage, have given undoubted examples. See also Parkhurst's Diction. in voce *Σπυδωνω*.

2. *The heavens being set on fire*, (See 2 Thess. i. 8. note.) That the world is to be destroyed by fire, was the opinion of Anaximander, Anaxagoras, Archelaus, Lucippus, and other ancient philosophers. And Burnet, (*Theor. Tellur.* Vol. 2. p. 30.) having considered the antiquity and universality of the opinion, says, "We have heard as it were a cry of fire, through all antiquity, and among all the people of the earth. — Let us examine what attestation the prophets and apostles give to this ancient doctrine of the conflagration of the world. The prophets saw the world on fire at a distance, and more imperfectly; as a brightness in the heavens, rather than as a burning flame. But Peter describes it, as if he had been standing by, and seen the heavens and earth in red fire; heard the cracking flames, and the tumbling mountains." Then quotes ver. 10. 12. and adds, "This is as lively, as a man would express it, if he had the dreadful spectacle before his eyes." Benson's translation.

13 Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

13 Καινος δε κρανος και γην καινην κατα το επαγγελμα αυτε προσδοκωμεν, εν οϊς δικαιοσυνη κατοικει.

3. *And the elements.* I think the elements in this verse, are not the *elements of the heavens* or atmosphere, for the dissolution of these is described, ver. 10; but the elements of which this terraqueous globe is composed, namely, earth, and water, and every thing which enters into the composition of these substances, and on which their constitution and form depend. Accordingly, to shew that he is speaking of these elements, consequently of the destruction of this earth, he adds in the next verse, *nevertheless, according to his (God's) promise we expect new heavens and a new earth.*

4. *Shall be melted.* Τηκεται, for τολμησεται; as ver. 11. λυομενων is put for λυσομενων. The original word is applied to the melting of metals by fire. Wherefore, as *the elements* signify the constituent parts of any thing, (See ver. 10. note 9.) the word *melted*, applied to the constituent parts of the terraqueous globe, intimates that the whole, by the intense heat of the conflagration, is to be reduced into one homogeneous fluid mass of burning matter. Consequently, that it is not the surface of the earth, with all the things thereon, which is to be burnt, as some have imagined, but the whole globe of the earth.

Some commentators, as was formerly observed, contend that the description which St. Peter hath given of the conflagration, is to be understood of the destruction of Jerusalem, and of the Jewish polity. But the impropriety of that interpretation may be understood from the things mentioned note 3. on ver. 7. and note 2. on ver. 13.

Ver. 13.—1. *According to his promise.* The promise of which the apostle speaks, is that which God made to Abraham, *to give to him, and to his seed, all the land of Canaan for an everlasting possession.* This promise St. Paul tells us, Rom. iv. 16 *must be sure to all the seed: not to that only which is of the law, Abraham's natural descendants, but to that also which is of the faith of Abraham, to believers of all nations, his spiritual seed.* Wherefore, this promise, in its first and literal sense, pertained to the Jews only, and not to the spiritual seed, who could not all be contained in the earthly country. Or though it could have received them all, the possession of it would have been no blessing to them. From this it follows, that the everlasting possession of Canaan which was promised to all the seed, and which must be sure to them all, means the possession of a greater, and better, and more enduring country than the earthly Canaan, and of which the earthly Canaan was the emblem or type. Now what country can that be, which all believers are to inherit for ever, but the new heavens and the new earth, which Peter in this passage tells us, the righteous expect to dwell in after the destruction of the present

13 ($\Delta\epsilon$, 100.) Nevertheless, according to his promise, *we expect new heavens and a new earth,* wherein dwelleth righteousness.

13 *Nevertheless, according to God's promise to Abraham, (as explained, Isa. lxxv. 17.) we who believe, firmly expect the creation of new heavens, and of a new earth, wherein righteous men shall dwell for ever.*

sent material fabric. And, as they are to possess it after they regain their bodies, it must be a material habitation, suited to the incorruptible and immortal nature of their new bodies. This also St. Paul hath shewn, by telling us that Abraham and his seed, were *made heirs of the world* by God's promise, Rom. iv. 13. In like manner, Christ hath shewn this, when in arguing against the Sadducees, he said Luke xx. 35. *They which are counted worthy to receive that world and the resurrection from the dead.*

The promise to Abraham, and to his seed, of giving them the everlasting possession of Canaan, Isaiah hath explained, by predicting the creation of the new heavens and the new earth; and the happy state of its inhabitants, chap. lxxv. 17.—23. Where, under the figure of there being no infant of days there, and of the extreme longevity of all its inhabitants, he hath described the immortality of the righteous; and by representing the animals in this new earth, as entirely stripped of all their noxious qualities, and as living in peace with one another, he hath taught us, that in the new creation, there will be nothing to hurt or to offend. This creation of the new heavens and the new earth, our apostle in his sermon to the Jews, hath called *the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began*, Acts iii. 21. See Ell. v. Sect. 4. towards the end.

2. *New heavens and a new earth.* Having in the former note, explained what the new heavens and the new earth are, it may be proper to mention that the commentators who interpret St. Peter's prophecy of the destruction of Jerusalem, by the new heavens and new earth understand the peaceful state in which the Christians were to live, after the destruction of Jerusalem. But to overturn that interpretation, it needs only be observed, that there was no such alteration in the state of the disciples, after the destruction of Jerusalem, as merited to be called, *a new heavens and a new earth*; for they were as much persecuted as ever, for near three hundred years, till Constantine embraced the gospel.—Others, by the new heavens and the new earth, understand that state of things called *the Millennium*, which is supposed to take place before the general judgment. But to confute this opinion, I observe—1. That our Lord himself hath expressly told us, that his disciples are not to be received into the place he hath gone to prepare for them, till he come again.—2. That the Millennium of St. John, is a state peculiar to the martyrs who have suffered death for Christ: Whereas the *new heavens and the new earth*, as Whitby observes, are the common expectation of all Christians, who are therefore admonished, ver. 14. *to endeavour earnestly to*

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless:

15 And account *that* the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of

14 Διο, αγαπητοι, ταυτα προσδοκωντες, σπεδισατε ασπιλοι και αμαμητοι αυτω ευρεθηναι εν ειρηνη·

15 Και την τε Κυριε ημων μακροθυμιαν, σωτηριαν ηγεσθε· καθως και ο αγαπητος ημων αδελφος Παυλος κατα την αυτω διδουσαν σοφιαν εγραψεν υμιν,

16 Ως και εν πασαις ταις επισολαις, λαλων εν αυταις

be found of Christ spotless and irreproachable in peace.—3. That the apostle speaking of the destruction of the heavens and the earth by a conflagration, represents it ver. 7. as contemporary with *the day of judgment and destruction of ungodly men* who are to perish in that very fire which is to consume the heavens and the earth.—4. That the scripture in other places, represents the destruction of the wicked as to happen at the end of the world, Matth. xiii. 49. *So shall it be at the end of the world: The angels shall come forth and sever the wicked from among the just. 50. and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth*—2 Thess. i. 7 *And to you the afflicted rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power. 8. inflicting punishment with flaming fire on them who know not God and obey not the gospel of our Lord Jesus Christ. 9. They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power, 10. in that day when he shall come to be glorified by his saints, &c.* Whereas, the Millennium of St. John must be at an end before the day of judgment. For having spoken of the first resurrection, and of the conclusion of the thousand years in which they are to reign who are raised, and of the induction of Gog and Magog against them, he saw, Rev. xx. 11. *One sitting on a great white throne.*—12. *And the dead, small and great standing before God, and judged according to their works.* ver. 15. *And whether was not found written in the book of life, was cast into the lake of fire.* After which, Rev. xx. 1. *St. John saw a new heaven and a new earth; for the first heaven and the first earth were passed away*—These things shew that *the new heavens and the new earth*, which Peter and John tell us expressly are to succeed the present heavens and earth after the general judgment, do by no means signify the state of things called the Millennium, which is to take place and come to an end before the general judgment.

Ver. 14. *Expecting these things, diligently endeavour to be found,* &c. What a blessing is the gospel to the world! By explicitly revealing

14 Wherefore, beloved, expecting these things, diligently endeavour to be found of him spotless, and irreproachable, in peace.

15 And the long-suffering (ver. 9.) of our Lord, *wait* TO BE FOR salvation, as also our beloved brother Paul, according to the wisdom given to him, hath written to you.

16 As indeed in all his epistles, speaking in them

14 Wherefore beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a new heaven and earth, earnestly endeavour to be found of Christ, spotless and irreproachable, consequently in peace with him.

15 And instead of considering his delaying to come, as a proof that he will never come, consider the long suffering of our Lord, as designed to promote the salvation of sinners, by giving them time to repent, as also our beloved brother Paul, according to the inspiration given to him, hath written to you :

16 As indeed in all his epistles, speaking in them concerning these

our duty as the command of God. It lays us under that strong obligation which arises from the consideration of the authority of God: by assuring us that our souls do not perish at death, but are preserved in the state of the dead by the power of Christ, it gives weight to all the motives offered in recommendation of a religious life: and by giving us the assured hope of Christ's return from heaven, to raise the dead and to carry the righteous into the heavenly country, it gives those who firmly hope for these glorious events, an elevation of soul above all the pomp and boasted vanities of this life, it inspires them with fortitude, to withstand the temptations which arise, whether from the prospect, the possession, or the loss of worldly things, and strengthens them to bear afflictions not only with patience, but with joy. May thou who readest, always live under the influence of these obligations and hopes!

Ver. 15.—1. *According to the wisdom given to him.* As the gospel itself is called *the wisdom of God*, and the inspiration, by which the apostles were enabled to declare all the parts of the gospel scheme in an infallible manner, is called *the word of wisdom*, I have no doubt, that by *the wisdom given to Paul*, Peter means, his inspiration. See ver. 16. note 7.

2. *Hath written to you.* This epistle being written, to those to whom the first epistle was sent, the persons to whom Paul wrote concerning the long suffering of God, were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the Ephesians, (ii. 3, 4, 5.) to the Colossians (i. 21.) and to Timothy, (1 ep. ii. 4.) things which imply, that God's bearing with sinners, is intended for their salvation. The persons to whom Peter's epistles were sent, were for the most part Paul's converts.

these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

περι τῶτων, ἐν οἷς ἐσὶ δυσ-
νοητὰ τινα, ἃ οἱ ἀμαθεῖς καὶ
ἀσηρικτοὶ σφραβλῶσιν, ὡς καὶ
τὰς λοιπὰς γραφὰς, πρὸς τὴν
ἰδίαν αὐτῶν ἀπώλειαν.

Ver. 16.—1. *As indeed in all his epistles.* From this it appears, that Peter had read Paul's epistles. And as he speaks not of some, but of all his epistles, it is probable that Paul was dead when Peter wrote this. And seeing Paul in his epistle to the Romans, chap. ii. 4. and to the Hebrews, chap. x. 36.—38. wrote that the long-suffering of God was intended for salvation, by mentioning that circumstance, Peter intimated that he knew Paul to be author of the epistles to the Romans, and to the Hebrews.

2. *He speaketh of these things.* Paul in all his epistles hath spoken of the things written by Peter in this letter. For example, he hath spoken of Christ's coming to judgment, 1 Thess. iii. 13. iv. 14.—18. 2 Thess. i. 7.—10. Tit. ii. 13.—And of the resurrection of the dead, 1 Cor. xv. 22. Philip. iii. 20, 21.—And of the burning of the earth, 2 Thess. i. 8.—And of the heavenly country, 2 Cor. v. 1.—10.—And of the introduction of the righteous into that country, 1 Thess. iv. 17. Heb. iv. 9. xii. 14. 18. 24.—And of the judgment of all mankind by Christ, Rom. xiv. 10.

3. *In which there are some matters hard to be understood.* The greatest number of MSS read here, ἐν οἷς. But because the neuter relative οἷς, cannot refer to ἐπιστολαῖς which is feminine, ἐν οἷς, may be translated *among which things*; namely, the things which Paul hath written concerning Christ's coming to judgment, the burning of the earth; the heavenly country; and the introduction of the righteous into that country; *there are some matters hard to be understood.*—It is true the Alexandrian, and six other MSS. read here ἐν αἷς, *in which epistles.* This Beza says is the true reading, because he thinks it would have been improper in Peter to say that Paul had written obscurely concerning subjects, of which Peter himself hath written more things hard to be understood, than any Paul hath written in any place of his epistles. Nevertheless the common reading may be retained: because the antecedent to the neuter relative οἷς, may be a word not expressed but understood, (see Ess. iv. 64.) namely γραμμασι, which signifies *letters* or *epistles*, Acts xxviii. 21. On this supposition Peter's meaning will be, *in which epistles there are some things hard to be understood.*—The inferences of the Papists from this passage are, “That the scriptures are not sufficient for deciding controversies concerning the articles of faith; and that the decision of these matters is to be sought from the Catholic church,” by which they mean the church of Rome. But the falsehood of these inferences must be acknowledged by every candid person who recollects, that the Papists hitherto have never determined among themselves what person or persons in their church,

Concerning these things: ² in which ³ there are some things hard to be understood, which *the unteachable* ⁴ and unstable ⁵ wrest ⁶ as THEY DO also the other scriptures, ⁷ to their own destruction.

things: In which writings, there are some things hard to be understood, which the unteachable and unstable wrest, as they do also the other scriptures, making them the foundation of erroneous doctrines, whereby the morals of men are corrupted, and so bring destruction upon themselves. See chap. i. View. also chap. ii. View.

church, are the infallible judge of controversies to whose decisions all Christians ought to submit; whether it is the Pope alone, or the Pope in conjunction with his own clergy, or a general council of Christian bishops, or any particular council, or any other body of men in their church distinguished by a particular denomination. The truth is, in leaving this undetermined, they have acted wisely; because all to whom they have attributed infallibility, whether they were individuals or bodies of men, have erred in their decisions, as the Papists themselves have been obliged to acknowledge.

4 *Which the unteachable* Ἀμαθείς, *Indociles.* So Estius translates the word — *The unteachable* are persons whose passions blind their understanding, and make them averse to truth.

5. *And unstable.* The ἀσεβητοὶ *unstable* are those whom ^st. James calls, διψυχὰι *men of two minds*, chap. i. 8 *men*, who having no real love of goodness, sometimes follow it, sometimes desert it, as good or bad inclinations happen to predominate in them. Whereas *the stable*, are those who have a firm attachment to truth and virtue, called ver. 17. ἐστηριμὸς *establishment*.

6. *Wrest.* The original word στρέλλωσι signifies to put a person to the torture, to make him confess some crime laid to his charge, or reveal some secret which he knows. Applied to writings, it signifies, by far fetched criticisms and unsupported senses of words, to make a passage speak a meaning different from what the author intended. Hence in our language, we have the expression, *to torture words*. Of this vice they are most commonly guilty, who from pride of understanding, will receive nothing but what they can explain. Whereas, the humble and teachable, receive the declarations of revelation according to their plain grammatical unconstrained meaning, which it is their only care to attain by reading the scriptures frequently, and with attention.

7. *As they also do the other scriptures.* Here Peter expressly acknowledges the divine inspiration by which Paul wrote all his epistles. For, unless Paul was inspired, his writings could not have been called *scriptures*, by any inspired apostle — The affection with which Peter, on this occasion, spake of Paul, and the honourable testimony which he bare to his writings, deserves great praise. He had been formerly rebuked by Paul before the brethren at Antioch, for refusing to keep company with the Gentile converts. But whatever resentment he might have entertained of that affront at the beginning, he

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness:

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen.

17 Ὑμεῖς ἐν, αγαπητοι, προγνωσκοντες, φυλασσεσθε, ἵνα μη τη των αδερμων πλανη συναπαχθεντες, εκπεσητε τε ιδ.ε σηριγμε.

18 Αυξανετε δε εν χαριτι και γνωσει τε Κυριε ημων και σωτηρος Ιησου Χριστου. Αυτω η δοξα και νυν και εις ημεραν αιωνος. Αμην.

had long ago laid it aside. And on cool reflection, it is probable, that instead of thinking ill of Paul, he now admired him for his bold and steady maintaining of the truth.

Ver. 17.—1. *Foreknowing these things, be on your guard.* Here St. Peter teaches, that one great purpose for which the prophets were inspired to foretel the corruptions which were to arise in the church, and the evils which were to befall the sincere disciples of Christ, was to put them on their guard against these corruptions, and to arm them with fortitude to bear persecution.

2. *Be on your guard.* The word φυλασσεσθε is a military term, denoting the action of soldiers, who keep guard in fortified towns or castles.

Ver. 18.—1. *Until the day of eternity:* So the original (εις ημερων αιωνου) literally signifies. Bengelius, on this expression remarks, that it teaches us that eternity is a day without any night; a real and perpetual day.

2. *Amen.* See Ephes. vi. 24. note 2. Benson remarks, that when this word is placed at the beginning of a sentence, it is an earnest avowal.

17 Ye therefore, beloved, foreknowing¹ THESE THINGS, be on your guard,² lest being carried away with others (*πρωτον*, Eph. iv. 14.) by the deceit of the lawless, ye fall from your own stedfastness.

18 But grow in grace, and IN the knowledge of our Lord and Saviour Jesus Christ. To him BE glory both now and (*εις*) unto the day of eternity.¹ Amen.²

17 *Ye therefore my beloved, foreknowing the coming of the Lord to judgment, and that scoffers will ridicule the promise of his coming, be on your guard, lest being seduced with others by the deceit of lawless teachers, ye fall from your own stedfastness in the faith and practice of the gospel.*

18 *But instead of becoming unstable, grow ye in grace daily, and in the knowledge of the doctrine of our Lord and Saviour Jesus Christ. To him be glory ascribed by us his disciples, both now, and until the day of eternity. Amen.*

affirmation. In the conclusion of a sentence it imports an earnest wish that it may be so.—The doxology with which this epistle concludes is evidently directed to Christ, as are some of the other doxologies in scripture.

END OF VOL. V.





